

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AHMADIYYA EXPOSED

How to Answer the
Ahmadis/Qadianis

When it is said to them, "Do not [create] corruption on the earth", they say, "We are the peacemakers." Of assurance, they are the corrupt ones, but they do not realize it. And when it is said to them, "Believe as the people have believed", they say, "Should we believe as the fools believe?" No! They are the fools, but they do not realize it.

- Qur'an 2:11-13

PLEASE SEE THE TABLE OF CONTENTS

How the Ahmadis Use Weak and Fabricated Traditions over Stronger Traditions and Twist the Meanings of Arabic Terms as Well as Hide the Views of the Previous Generations

-Plus More-

We have tried to cover as much content and topics as possible, this book refutes more than a dozen Ahmadiyya books and articles in an irrefutable way, all thanks to Allah subhanhu wa ta'ala

Please be advised that one of the purposes of this book is to expose the lies of the Ahmadi leaders and in doing so the leaders might feel offended and therefore will have no choice but to deceive the common Ahmadis in regards to this book. So please be critical about this book and any explanation given by any Ahmadi leader. We have tried our best to add the original Arabic and provide references, so go back to those references and check them out for yourself.

If a refutation is written against this book, please be advised that just because a person refutes some points, that does not mean that the refutation is correct, a person must analyze all the evidences and decide for themselves. Pray to Allah to guide you.

If anyone finds any mistakes in the Book please contact us at the email below

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Contributors: Waqar Cheema from ICRAA, ex-Ahmadis and a group of brothers.

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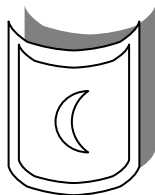
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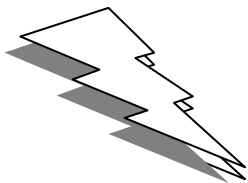
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THIS BOOK DOES NOT HAVE TO BE READ IN ORDER,
SEE THE TABLE OF CONTENTS



A **Defensive** Guide For the Common Muslim
Against Ahmadis



An **Offensive** Guide For the Common
Ahmadis Against Their Leaders

PLEASE SEE THE TABLE OF CONTENTS

Contents

About this book.....	6
Credits/ Acknowledgments.....	7
SECTION 1 - Clear Signs	8
Clear Ahadīth.....	9
Interesting Quotes from Bible.....	11
A Convert’s Story.....	12
An Old Challenge.....	16
SECTION 2 - Main Points	17
Chapter 1: <i>Mushrikin Mujaddids?</i>	18
Chapter 2: Ahmadiyya Deception-One Liner (Exposed).....	25
Chapter 3: A Challenge Met.....	35
Chapter 4: ‘Isa ^{AS} (Jesus) Did Not Die According to Qur’an.....	39
Chapter 5: True Meaning of <i>Qad Khalat</i>	49
Chapter 6: The Meaning of <i>Raf’a</i>	64
Chapter 7: <i>Khātām al-Nabiyyin</i> , early Scholars Perspective.....	74
Chapter 8: Law Bearing Vs Non-Law Bearing Prophet.....	81
Chapter 9: Abu Bakr ^{RA} and Umar ^{RA}	87
Chapter 10: Ahmadiyya View of Certain Verses Refuted.....	94
Chapter 11: The <i>Complete</i> View of Ibn Abbas ^{RA}	102
Chapter 12: The <i>Mi’raj</i>	108
SECTION 3 – Extremely Weak & Fabricated Traditions ^{Ahadith}	116
Chapter 1: Ali ^{RA} - <i>Khātām al-Awliya?</i>	117
Chapter 2: Ahmadis Using Imam Hassan ^{RA}	120
Chapter 3: No Mahdi Except ‘Isa ^{AS?}	124
Chapter 4: Muhammad’s ^{PBUH} son Ibrahim- The Truth.....	126
Chapter 5: Jesus ^{AS} Dead Like Moses ^{AS?}	128
Chapter 6: Jesus ^{AS} Died at Age 120?.....	130
Chapter 7: Christians of Nejran to Muhammad ^{PBUH} - The Truth.....	133
Chapter 8: All Prophets Dead?.....	136

Chapter 9: Hadīth of Aisha ^{RA} - The Truth (about <i>Khātām</i>).....	139
Chapter 10: 1200 AH-Mahdi?.....	141
Chapter 11: The Eclipses Narration.....	145
Chapter 12: The Statement of Jarud bin Ma'la.....	149
Chapter 13: Narrations about the Scholars.....	152
Chapter 14: Al-Abbas- " <i>Khātām al-Muhajirin</i> ?.....	160
SECTION 4: Certain Ahadīth Explained.....	162
Chapter 1: Death Every Century?.....	163
Chapter 2: Jesus ^{AS} Died in Kashmir?.....	167
Chapter 3: Mahdi & Messiah- Same or Different?.....	171
Chapter 4: Jesus ^{AS} Tomb?.....	176
Chapter 5: Last Mosque?.....	179
Chapter 6: Hadīth Changed? <i>Ahmadiyya Pocketbook Exposed</i>	181
Chapter 7: Allegations Against Imam Bukhari.....	189
SECTION 5: Dajjal - Literal or Metaphorical?.....	193
Chapter 1: Dajjal in The Light of Hadīth.....	194
Chapter 2: Mirza's Confused Belief About Dajjal.....	204
SECTION 6: Metaphorical and Literal Ideas in Islam.....	211
Chapter 1: Animals Talking?.....	212
Chapter 2: Undeniable Miracles of Muhammad ^{PBUH}	217
SECTION 7: Other Interesting Topics.....	221
Chapter 1: Are Ahmadis Unique?- <i>Ahmadis vs. Baha'is</i> <u>Must Read</u>	222
Chapter 2: Qadianis vs. Lahores.....	227
Chapter 3: The Death of Mirza Qadiani- Death of a Liar.....	229
Chapter 4: Attacking the Fundamentals of Islam to Defend Mirza.....	234
Chapter 5: <i>Khātām</i> According to Lexicons/Dictionaries.....	241
Conclusion.....	247
APPENDIX	
Appendix 1 : Special: Mirza's Writings and Ahmadiyya Sects...MUST READ....	249
Appendix 2 : Special: An Alternative for those who believe Jesus is dead.....	261
Appendix 3 : Special: Population Dishonesty in Ahmadiyya.....	262
Appendix 4: Deceptive tafsir and Mirza's beliefs contradictory to Qadianis.....	263
Appendix 5 : Bibliography.....	265

About This Book

In order to use this book, one should start from the “*Mujaddid*” chapter to get an idea about this topic (since it will be mentioned throughout the book) then after that move on to any topic you prefer (or are in doubt with or further want to analyze). You do not have to read this book in order (unless there is a sequence-which will be specified) because each chapter deals with a different topic, but you may read in order if you wish. The book is divided into 6 parts: part 1 deals with clear signs, part 2 deals with the main issues, part 3 deals with weak and fabricated traditions/Ahadith used by the leaders of the Ahmadi movement to support their core beliefs (these Ahadith are very important for their arguments, but we shall expose their [Ahmadi leaders’] dishonesty), part 4 deals with the explanation of certain Ahadith to prove the Islamic view, part 5 is about Dajjal and so on.

This book is designed to provide the reader with hidden information that Ahmadi *Murabbis* or leaders hide from the general Ahmadi and overall Muslim masses. Some of this material was collected by former Ahmadis, students of sciences of Hadith, students of Qur’an sciences, muftis, and scholars.

Included in this book are the views of the Sahabas, Tabi’in¹, early scholars, and basically the entire Muslim Ummah from the past 1400 years. A lot of the information that is provided also includes the original language (Arabic or Urdu), and most of the information presented contains references, in order to provide a more honest approach².

Most of the Ahmadi views and ideas are newly developed and have absolutely no basis in Islam whatsoever, but unfortunately, the Ahmadis (not the general Ahmadi masses-but their leaders) have found a way to deceive their followers by dishonestly quoting fabricated traditions, misquoting scholars, and twisting Qur’anic usage of certain words. The Ahmadi leaders have also found a way to brainwash the general Ahmadi masses into thinking that the Muslims have no way of explaining or refuting their (the Ahmadis) false beliefs and that Mirza Ghulam Ahmad was the first person to examine certain Qur’an verses and come up with an explanation, but this is not true at all, as we will certainly see. So we encourage our Ahmadi brothers and sisters to please read this book with an open mind and be sincere. We are refuting weak evidence with solid evidence from Qur’an, Hadith, and early scholars’ interpretations.

¹Tabi’in are those Muslims who have met at least one Sahabi; they are the second generation of Muslims after the Sahabas may Allah be pleased with them.

²**Note:** If anyone finds any incorrect references or incorrect Arabic quotes in this book, please inform the compiler at dawoodakber123@gmail.com; it is not in our interest to misquote anyone, either it be Mirza Ghulam or our beloved Muhammad (PBUH).

Our Advice: Our advice for anyone honestly looking for the truth is the following: ask Allâh *sincerely* to guide you to the true path and show you the true way, cry if you need to, this is a very effective technique and has led thousands of non-Muslims to true Islam, but one needs to constantly establish regular *salah* (5 daily prayers) and complete the other basics of Islam and not be arrogant.

Certain terms in this book:

The terms Ahmadi and Qadiani will be used interchangeably

The terms ‘Isa and Jesus will be used interchangeably

The verses quoted from Holy Qur’an will differ from the Ahmadi translations by one verse, for example, if we mention 4:159, then the Ahmadi translation would be 4:160, one verse ahead.

Abbreviations:

(PBUH) - Peace Be Upon Him

(AS) - *Alyhis’ salam*

(RA) - *Raddi’allahu’anhu*

(SWT)- *Subhanahu wa Ta’ala*

MGA - Mirza Ghulam Ahmad

Credits:

A lot of the contents in this book can be found at the following sources:

www.thecult.info

www.letmeturnthetables.com

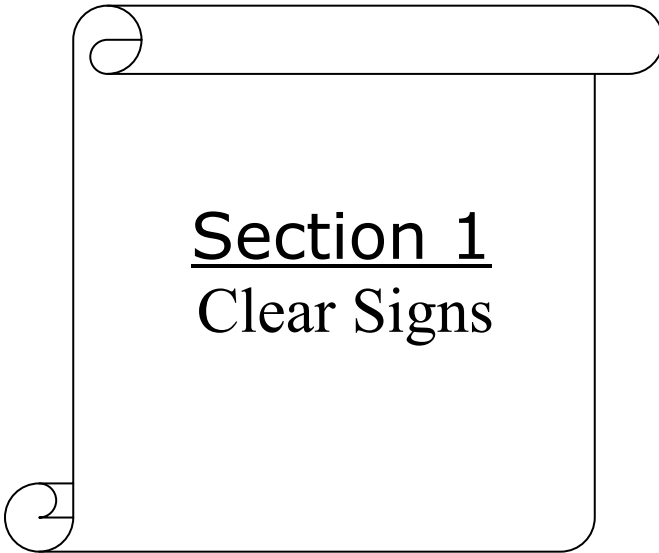
www.irshad.org

www.khatm-e-nubuwwat.org

We would encourage the readers to watch a video on YouTube that was meant to be a debate but the Ahmadi leader decided not to show up, that video if viewed with a sincere heart and an open mind should be enough to open your eyes to the real personality of Mirza Ghulam Ahmad. See “Ahmediyaa debate - Imam Shehrayar Shaikh vs Ansar Raza”, Parts 1-5.

Acknowledgments:

This book is basically a physical combinational copy of the information and contents found in the websites mentioned, and the following Muslims deserve our *dua’s* and gratitude because of their hard work (this book mostly consist of their works), these brothers are Waqar Akbar Cheema, brother Farhan Khan, and all the contributors to the websites listed. May Allâh Bless Them in This Life And The Next.



Very Clear Ahadīth

أَنَسُ بْنُ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيٍّ قَالِ فَسَمِعَ ذَلِكَ عَلَى النَّاسِ فَقَالَ لَكُنِ الْمُبَشِّرَاتُ قَالُوا يَا رَسُولَ اللَّهِ وَمَا الْمُبَشِّرَاتُ قَالَ رُؤْيَا الْمُسْلِمِ وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النُّبُوَّةِ

1. Anas bin Malik (RA) said: The Prophet of Allāh (PBUH) said: “The chain of Messengers and Prophets has come to an end. There shall be no Messenger or Prophet after me, but there will be *Mubashshirat*”, the people said “what are *Mubashshirat*?”, he (PBUH) said “the dreams of a Muslim, and that is one of the parts of prophethood”. (Tirmidhi, *Kitab: ur-Rouya Bab: zahabat nubuwat H.2198 and Musnad Ahmad, Marwiyat-Anas bin Malik 3/263*)

أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَمْ يَبْقَ مِنَ النُّبُوَّةِ إِلَّا الْمُبَشِّرَاتُ ". قَالُوا وَمَا الْمُبَشِّرَاتُ قَالَ " الرُّؤْيَا الصَّالِحَةُ

a) Prophet Muhammad (PBUH) said: “There is nothing left from Prophethood but *Mubashshirat*”, his companions asked: “what is *Mubashshirat*”, he said: “Good dreams.” (Sahih Bukhari V. 9 H.6990)

أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكُذِّبْ رُؤْيَا الْمُؤْمِنِ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِنَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ

b) Narrated Abu Huraira: Allāh's Apostle said, “When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is 1/46 part of Prophethood and whatever belongs to Prophethood can never be false.” (Sahih Bukhari V.9 B.87 H. 144)

حَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ، قَرِيبٌ مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ

2. “... about 30 lying imposters (*dajjaloon*) will appear, and each of them will claim that he is Allāh's Messenger...” (Sahih Bukhari, V.9 H. 7121)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ قَرِيبٌ مِنْ ثَلَاثِينَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ

3. Abu Huraira said that Allāh's Prophet (PBUH) said, “The Hour will not come until nearly 30 imposters (*dajjaloon*) have been sent, each of whom will claim to be a messenger of Allāh.” (Sahih Muslim V.7 H. 7342)

أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مَثَلِي

وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ قَالَ فَأَنَا اللَّبْنَةُ، وَأَنَا خَاتِمُ النَّبِيِّينَ

4. Narrated Abu Huraira: Allâh's Apostle said, "My similitude in comparison with the other prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets." (*Sahih Bukhari V.4 H. 3535*)^{1,2}

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْتُمُونَ. قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بِبَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ، أَعْطَوْهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا اسْتُرَّ عَاهُ

5. Narrated Abu Huraira: The Prophet said, "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." The people asked, "O Allâh's Apostle! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfill their (i.e. the Caliphs) rights, for Allâh will ask them about (any shortcoming) in ruling those Allâh has put under their guardianship." (*Sahih Bukhari, V.4 H.3455*)³

... فِي أُمَّتِي كَذَّابُونَ ثَلَاثُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتِمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي...

6. Narrated Thawban (RA): Prophet (PBUH) said: "...There will be among my Ummah thirty great liars each of them asserting that he is (Allâh's) prophet, where as I am the seal of the Prophet's after whom there will be no prophet..." (*Abu Dawud B.36 H. 4239-taken from a lengthy Hadith*)

¹ Also mentioned in *Sahih Bukhari V. 9 B.87 Hadith No.112, 116 and 117*

² Mirza Ghulam Ahmad says he is the last brick, See *Roohani Khazain, vol 16, Khutba-Ilhamiyya, page 178*. Probably because of a similar Hadith found in Bukhari in which Jabir bin Abdullah did not narrate the full Hadith and did not add "So I am that brick, and I am the last of the Prophets", so Mirza Ghulam Ahmad decided to take advantage of this. And also note that the complete Hadith besides it being found in Bukhari (as mentioned previously) is found in *Sahih Muslim Book 30 Hadith 5673*.

³ **Note:** Muslims (Sunnis) believe that there will be the establishment of the Khalifah once again based on authentic Ahadith (but Allâh alone knows when), so all the authentic Ahadith that talk about a *khalifah* to come goes along the lines of the Muslim (Sunni) belief and is not in contradiction.

Interesting Quotes in the Bible

We are quoting from the Bible because it goes in line with the Islamic belief of Jesus.

What we find in the Bible¹ in relation to the second coming of 'Isa and false prophets is interesting, one can also check up other versions of the Bible in which similar statements are also mentioned. The underlined parts are really clear and important.

Matthew 24:3-11
New International Version (NIV)

3 As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of **your** coming and of the end of the age?"

4 Jesus answered: "**Watch out that no one deceives you. 5 For many will come in my name, claiming, 'I am the Messiah', and will deceive many.**

6 You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. 7 Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. 8 All these are the beginning of birth pains.

9 Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me.

10 At that time many will turn away from the faith and will betray and hate each other, 11 **and many false prophets will appear and deceive many people.**

Amazing, isn't it? No one has ever claimed to be the Messiah and a prophet except Mirza Ghulam Ahmad Qadiani. (And notice how Jesus' disciple asks him "what will be the sign of *your* coming...").

¹ If anyone thinks we are quoting out of context then please feel free to examine the entire chapter 24 of the Gospel of Matthew.

Note: Please re-read the Biblical text again to get a good grasp.

The following is a former Ahmadi's conversion story (the main reasons why he converted). The story itself should be enough to bring back the Ahmadis, please read it; it will surely open your eyes.¹

I Realized Mirza was no 'Isa Lookalike

By: Ahmad Nawaz

"Even if someone were to incorrectly believe that the second coming of 'Isa (AS) alludes to the birth of an 'Isa-lookalike, still Mirza Ghulam cannot be given the benefit of a doubt to be that lookalike. Indeed, Mirza does not even come remotely close to the prophecies regarding return of 'Isa (AS)."

"I am extremely grateful to Allâh Ta'ala since, after being the victim of Ahmadiyyat for 30 years, He guided my family and me back to Islam. It happened one day, as I was reading some of the Islamic poetry of Allamah Iqbal. It affected my heart and caused me to reflect upon my situation and the reality of this *deen*. Soon after, Allâh Ta'ala granted me an opportunity to research the subject in more detail; It did not take me long to discover the Truth and unveil the emptiness of the Ahmadi drama.

The greatest blessing of all is the peace of mind that I found in Islam, after I was led away from Ahmadiyyat. I am truly grateful to Allâh Ta'ala for this, since it was only by His infinite mercy that my children and I were led away from the falsehood of the Ahmadi leadership and to the teachings of Prophet Muhammad (PBUH).

As Muslims, it is our belief that, before the Day of Judgment, 'Isa (AS) will return to this world to fight the Dajjal. No Muslim has ever denied this in the history of Islam. But Mirza Ghulam Ahmad conjectured that the prophecies on the second coming of 'Isa (AS) allude to the fact that someone with the qualities of 'Isa (AS) will be born! By rejecting the doctrine of return of 'Isa (AS) and advancing this conjecture, Mirza Ghulam opened the door for his subsequent claim at being that alleged 'Isa-lookalike, allegedly commissioned to fulfill the mission stated by Rasulollah (PBUH).

I would like to point out that not only the claim of Mirza to be the "prophesied 'Isa-lookalike" is without any merit in Islamic teaching, but also it has no logical connection with what he was and accomplished. For

¹This conversion story is not just any story, the convert has his reasons solely based on many Ahadith, please read it in its entirety, you never know, you might not even have to read anymore of this book to be convinced that Mirza Ghulam Ahmad is an imposter.

the sake of brevity and clarity, let us set aside the debate on the question of the return of 'Isa (AS) and concentrate on the claim of Mirza and his associates.

The point I encourage you to consider here is whether there is any similarity between Mirza Ghulam and 'Isa (AS) and whether Mirza Ghulam even came close to fulfilling what he himself had acknowledged the alleged 'Isa-lookalike would be sent to fulfill. Upon an examination of the evidence, I trust every person will realize that, even if by "the return of 'Isa (AS)", Rasulollah (PBUH) had been unclear (astakhforellah) and had actually meant that an 'Isa-lookalike will be born, still Mirza Ghulam could not have been that person! In short, there is no logical or rational support for any of the claims propagated by the family and inheritors of Mirza Ghulam's business.

Obviously, there were tremendous differences between the characters, habits, births and capabilities of Mirza Ghulam and 'Isa (AS), and there is absolutely no resemblance in their physical features. For the purpose of comparison, the following is a brief description of the tasks that Mirza carried out, versus what 'Isa (AS) is supposed to complete upon his return. This should suffice to reveal the truth to anyone seeking it.

In the Qur'an and Hadīth, Prophet 'Isa (AS) is referred to as 'Isa bin Maryam (AS) (Jesus son of Mary). Also, his grandfather's name is mentioned as 'Imran (*Sūrah* Aal-e 'Imran and *Sūrah* Maryam). In comparison, Mirza's father's name was Ghulam Murtaza and his mother's name was Chiragh Bibi. Thus Mirza's name was not "'Isa bin Maryam"; he was the grandson of Murtaza.

The Hadīth informs us that 'Isa (AS) will be married in the family or nation of Shu'ayb (AS), in Jordan (*Miqrezi, vol. 5, p. 350*). In comparison, Mirza was married in India.

According to Hadīth, 'Isa (AS) will appear in Syria and the center of his activities will be in the Middle East. In comparison, Mirza never walked in the Middle East.

Hadīth informs us that 'Isa (AS) will perform Hajj and 'Umrah and then will visit Roza-e-Mubarak (grave) of Prophet Muhammad (PBUH), in Madina-e-Munawwarah. He will wear Ahram from the place called al-Roha, which is located sixty miles towards Badr from Madina-e-Munawwara (*Musnad Ahmad, v.2, p290*), and perform Hajj and/or 'Umrah. Mirza never performed Hajj or 'Umrah and had never been to Roza-e-Mubarak of Prophet Muhammad (PBUH).

According to traditions, 'Isa (AS) will wage war against the unbelievers

and the wrong doers, including Jews, until Islam is the only religion on the face of the earth (*Bukhari V. 6, p.75*). In contrast, Mirza abolished Jihad and, not only ever fought against the Jews, he was very friendly with them. It was due to this friendship that, while Muslims were being oppressed in Israel, Mirza's followers were allowed to establish a Center in Israel's city of Heyfa.

The traditions state that, upon 'Isa's (AS) return to this world, all Christians will embrace Islam. Like a pot filled with water (*Musnad Ahmad p.430, Abu Dawud, v.4, p.17*), only Muslims will be left in this world. Compared to this, in Mirza Ghulam's time, Christianity became stronger and the power of Jews also increased. Mirza also praised the Christian queen of England, who had forcibly subjugated India from the hands of the Muslim leaders.

The Hadīth inform us that, after 'Isa's (AS) appearance and victories, there will be total peace in the world and all wars will come to an end. In contrast, both of the World Wars occurred after Mirza was born. India and Pakistan alone have fought three major wars since that time and the amount of evil and immorality which has appeared on this planet, during and after Mirza's life, have been unprecedented throughout human history.

We furthermore are told that, after 'Isa's (AS) descend, there will be unprecedented wealth around the globe. No one will be willing to accept charity and everybody will be well off. A poor person cannot be even found (*Sahih Muslim v.2, p.193, Musnad Ahmad v.3, p.345*) to accept charity. However, since Mirza's time, there have been billions of poor individuals and families around the globe, even in the wealthiest of the nations.

According to Hadīth, 'Isa (AS) will eat foods not cooked on fire (*Kanz al-Ummal v6, p126*), but Mirza's favorite food was roasted meat.

As taught by authentic traditions, 'Isa (AS) will die in Madina-e-Munawwara and will be buried next to the grave of Prophet Muhammad (PBUH), in his Roza-e-Mubarak (*Musnad Ahmad, v.2, p.437*). But Mirza died in Lahore, Pakistan, and is buried in Qadian, India.

At the time of his death, 'Isa (AS) will have reappeared on this earth for 40 years (*Abu Dawud, Vol. 2, p. 266*). Contrary to this fact, Mirza was born in 1833 and died at the age of 76, in 1908. He claimed to be a *Mujaddid* (renewer) in 1884, Messiah in 1891 and a prophet in 1901. By any method of calculation, his age contradicts authentic teachings.

Soon after the death of 'Isa (AS), the signs of Day of the Judgement will begin to manifest. Thirty years after the clan of Banu Tamim, which had

helped ‘Isa (AS), has died off and, after the death of scholars, the knowledge of Qur'an will be taken away from this world. Mirza and his successors have all died for a long time and such a thing has not occurred.

After reviewing these fundamental and irrefutable differences, allow us to revisit the original question. Even if someone were to incorrectly believe that the second coming of ‘Isa (AS) alludes to the birth of an ‘Isa-lookalike, still Mirza Ghulam cannot be given the benefit of a doubt to be that lookalike. Indeed, Mirza does not even come remotely close to the prophecies regarding the return of ‘Isa (AS).

May Allâh show the right path to all those who seek it, and give the wealth of His love and the love of Rasullulah, Prophet Muhammad (PBUH), like he has given me. *Allâhumma Rabbana Aameen.*”

This is the end of the convert's story, may this story open the eyes of the Ahmadis.

An Old Open Challenge

To strengthen our belief that Mirza Ghulam Ahmad is an impostor, we will throw 3 challenges for the Ahmadis (for the *Murabbis* and the common Ahmadis). If anyone is able to meet any of these challenges then we promise to seize the production of this book! If any Ahmadi thinks we are quoting out of context then go back to these books and check them out for yourself, read the few pages before and after if you need to, or if you think there is a mistranslation then go back and read it in Urdu.

Challenge 1:

In his book *Roohani Khazain Page 140 Volume 3*, Mirza Qadiani writes: "Three cities have been mentioned with honor in the Qur'an – Mekkah, Madina and Qadian." **-Show us where 'Qadian' is mentioned in the Qur'an and we will seize production of this book.**

Challenge 2:

In his book, *Zameema Braheen Ahmadiya Page 187 Part 5 and Khazain Page 359 Volume 21*, Mirza Qadiani writes: "It was narrated in authentic Ahadith that Promised Messiah would appear in the start of the fourteenth century and he would be the reviver of the fourteenth century." **-Show us where these authentic¹ Ahadith are and we will seize production of this book.**

Challenge 3:

In his book, *Shahadatul Qur'an Page 41 and Khazain Page 336-7 Volume 6*, Mirza writes: "For instance, those Ahadith of Bukhari wherein information concerning some Caliphs of the last age has been foretold, especially that Caliph about whom it is written in Bukhari that a voice will be heard from the heavens concerning him that "This is the Vicegerent of Allâh, the Mahdi." Now imagine the stature of this Hadith reported in a book that is considered the second most authentic source of *deen* after the book of Allâh." **- Show us where this Hadith is mentioned in Bukhari and we will seize production of this book.**²

¹

The *Murabbis* try to fool the common Ahmadis by showing them 'Hadith' that have no *isnaad* (chain of narrators) and that are not mentioned in books of Hadith but rather in books of *tarikh* (history), and even then, they fabricate their own Hadith, may Allah curse those who do so, for example, in the book *Welcome to Ahmadiyya, the true Islam* on page 218, they quote the Prophet as saying: "**A community will fight in India and will be with the Mahdi whose name is Ahmad.**" They attribute this alleged narration to Imam Bukhari, they source it as '*Rawahul Bukhariyyu fi Tarikhi-hi*', they do not provide the volume number, chapter or page, not only this, they don't even cite the reference properly, however, this narration does not exist anywhere in Bukhari's Book of Tarikh (Tarikh al-Kabeer).

² **Note:** Ahmadi leaders try to justify this by attacking the fundamentals of Islam, see the chapter "Attacking the Fundamentals of Islam to Defend Mirza Ghulam Ahmad."

Section 2
Main Points

*View from Qur'an, Hadīth,
and first three generations*

CHAPTER 1

Mushrikin^{Polythiest}
Mujaddids^{Reformers?}

Among the list of these personalities (in the next few pages) there are some that are of the most distinguished exemplars in Islam, and declared their belief in the ascension or descent of ‘Isa Ibn Maryam. It is outside the scope of this book to list their extensive knowledge of the *deen*. The fact that they are listed as *Mujaddids* should suffice in elucidating their grand status of scholarship in view of the Ahmadiyya (this list of *Mujaddids* has been produced by the Ahmadiyya themselves). Their statements however are in clear contradiction to the core foundation of the Ahmadiyya religion as the founder Mirza Ghulam Ahmad writes:

“...How misguided, therefore, are those who are waiting to see Jesus descend from heaven in the company of angels.” (Majmu‘ah Ishtiharat, vol. 3, p.327)

“...It is rude to say that Jesus didn’t die, it is indeed shirk al-akbar [major polytheism].” (Roohani Khazain, Volume 22, Haqiqat-Ul-Wahi, Mirza Ghulam Ahmad, p.660)

This therefore establishes that in Ahmadiyya the personalities that will be listed are *mushriks* [polytheists] and yet they are declared *Mujaddids* [reformers] hence making them *mushrikun Mujaddid* [polytheist reformers] an oxymoron¹ in as much Ahmadiyya Islam is an oxymoron. They are declared misguided by a man who couldn’t compare to their great status, a man who didn’t even take the time to memorize the Book of Allāh² but rather spent a life boasting of his greatness³.

What is a *Mujaddid*? Let the Hadīth talk for itself...

“Surely, Allāh will send for this Ummah at the advent of every one hundred years a person (or persons) who will tajdeed [renew, revive, restore] for it its *deen* [religion].” (Sunan Abu Dawud, Book 37: Kitab al-Malahim, No. 4278)

“***Mujaddid***: Renewer. Person who initiates tajdid (renewal). According to Hadīth, a *Mujaddid* is to come at the beginning of each century to renew the faith and correct the practice of Muslims... back to the Islam of the early community as they interpret it, rejecting as innovations any later added practices or customs.” (*The Oxford Dictionary of Islam*, John L. Esposito, p.213)

¹ Oxymoron - A figure of speech in which apparently contradictory terms appear in conjunction, for example: “That is pretty ugly”.

² *Seeratul Mahdi, Volume 3, Narration No. 553, p.44*

³ *Kashti-e-Nuh, Ruhani Khaza'in, Vol. 19, p.60*

Ahmadi View:

There is broad agreement that the function of the *Mujaddid* is the restoration of Islam to its pristine purity. The Ahmadiyya adhere to this belief as Mirza Ghulam Ahmad himself laid claim to the status of the *Mujaddid* of the 14th Islamic century, stating that each *Mujaddid* is sent by God. In his claim we find that he accepts this report of Prophet Muhammad (PBUH) as he uses it as proof of his own standing as the 14th century *Mujaddid*:

"Among the arguments in decisive Hadīth reports which confirm the authenticity and truth of the claim of this writer is also the report regarding the appearance of Mujaddids which finds a place in Abu Da'ud and Mustadrik, i.e. for this Ummah a Mujaddid would appear at the head of every century, and would reform the faith according to the needs of the Muslims. The words "he will reform for them" (yujaddidu la-ha) in this report show clearly that at the head of every century a Mujaddid will come who will reform the prevailing evils." (A Brief Sketch of My Life, Kitab al-Barriya, Mirza Ghulam Ahmad, p.72)

"Dear brethren! It is indispensably necessary for heavenly light to descend when darkness prevails. Thus, the Most High God says in the Holy Qur'an, chapter Al-Qadr, giving glad tidings to the believers, that His Word and His Prophet descended from heaven during the Night of Majesty, the Lailat-ul-Qadr, and so does every Mujaddid or reformer who comes from God." (Predominance of Islam, Fatah-e-Islam, Mirza Ghulam Ahmad, p.37)

The term *mushrikun Mujaddid* is an oxymoron. It is impossible to find one who you believe is a *Mujaddid* [refomer] who is also a *mushrik* [among those who commit shirk] as the two terms are mutually exclusive. You cannot revive a monotheistic religion when you hold beliefs of polytheism.

"Mushrik: A person who commits *shirk*." (*Encyclopedic Dictionary of Religion, Volume 2, Ramesh Chopra, p.524*)

Before providing a list of *Mujaddids* from the perspective of the Ahmadiyya, the point of this chapter is that the foundational core tenet of the Ahmadiyya religion is that the belief of *Ahlu Sunnah wal Jamaah* is not only incorrect but tantamount to shirk [polytheism], specifically the belief that 'Isa Ibn Maryam ascended without *mawt* [death] and will *nuzul* [descend] in the literal sense. Mirza Ghulam Ahmad states (again):

"...It is rude to say that Jesus didn't die, it is indeed great shirk [major polytheism]." (Roohani Khazain, Volume 22, Haqiqat-ul-Wahi, Mirza Ghulam Ahmad, p.660)

In *Alhaj Ata Ullah Kaleem* a small booklet consisting of twenty-four pages found on the official Ahmadiyya website, it is said that the Hadīth of Prophet Muhammad (PBUH) has been fulfilled in terms of the past 13 centuries. The booklet then produces a list to the effect of listing great Islamic personalities for each century who are declared *Mujaddids*:

“The Muslim Ummah has been promised that God will appoint for it in the beginning of every century, one who will restore its faith for it. Consequently, this promise had been fulfilled in the past 13 centuries with the advent of Mujaddideen—regenerators, who were distinguished exemplars of Islam, and played a very important part in spreading and establishing Islam:

*1st century Umar Bin Abdul Aziz
 2nd century Imam Shafi’i; Imam Ahmad Bin Hanbal
 3rd century Abu Sharh & Abul Hasan al-Ash’ari
 4th century Abu Ubaidullah of Neshapur & Qazi Abu Bakr Baqilani
 5th century Imam Al-Ghazali
 6th century Al-Sayyid Abdul Qadir Jeelani
 7th century Imam Ibn Taimiyyah & Khwaja Mueen-ud Din Chishti
 8th century Ibn Hajar Asqalani & Saleh Bin Umar
 9th century Imam Suyuti
 10th century Muhammad Tahir Gujrati
 11th century Al-Sheikh Ahmad of Sirhand, Mujaddid Alf Thani
 12th century Shah Wali Allāh Muhaddath Dehlavi
 13th century Syed Ahmad Barelvi”*

Ahmadiyya believe that each one of these *Mujaddid* came to restore Islam to its pristine purity. Hence for them to carry this task out, there is no doubt about their sound *aqeeda* [creed] from the perspective of the Ahmadiyya, for if they did not have sound core beliefs then how could they possibly attain the status of *Mujaddid* of their respective century when Mirza Ghulam Ahmad himself claims that light provided by God descends through the *Mujaddid*. Though it is possible for them to make mistakes it is impossible for all or even the majority of these personalities to err unanimously as a body on fundamental beliefs and hold a creed with consensus among them which allegedly comprises *shirk* and thus group them as *mushrikun* [polytheists]. But this is always the problem with man-made religion:

“And say: “Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish.” (Qur’an 17:81)

It has thus far been established that the Ahmadiyya religion believe in the concept of the system of *Mujaddids* and Mirza Ghulam Ahmad declares their light as the light of God. In addition to this, Ahmadiyya as a belief

system states that all those who adhere to the credence of the descent of 'Isa Ibn Maryam in the classical sense are polytheists. In keeping this in mind, in conjunction with the above list, observe the following works/quotes of some of these remarkable personalities of Islam whom Ahmadiyya themselves have listed as *Mujaddids*:

2nd Century: Imam Abu Abdullah Muhammad Ibn Idris al-Shafi'i (767/150 – 820/204 CE/AH)

"In the same way that the Prophet 'Isa (AS) ascended to the heavens at Allâh's command, he will also return to Earth at Allâh's command and will enforce Islamic justice. People whose faith is weak may not regard this as possible. But it is an easy matter after recognizing the might of Allâh." (*The Great Book of Scholarship of Shafi'i, Halil Günenç, expanded 2nd edition, p. 23*)

3rd Century: Abū Al-Hasan Alī Ibn Isma'il Al-Ash'ari (874/260 – 936/324 CE/AH)

"There is a consensus among the community of the faithful [ijma' ummat] that Jesus was raised alive to the heavens." (*Al-Ash'ari, Al-Ash'ari's al-Ibana 'an Usul al-Diyana, (Cairo: 1986), 2:115*)

4th Century: Abu Abd-Allâh Muhammad Ibn Abdullah al-Hakim al-Nishaburi (933/321 – 1012/403 CE/AH)

[He is the author of the Ahadith collection Al-Mustadrak in which he states that] "...Ibn Abbas said about the verse of the Holy Qur'an *(4:159): "This verse is proof that Jesus son of Mary will appear... All of the People of the Book will believe in him before his death." (*Al-Hakim, Al-Mustadrak, 2:309*) – *The Ahmadi Translation: 4:160.

5th Century: Abu Hamed Muhammad Ibn Muhammad Ghazali (1058 CE – 1111/505 CE/AH)

"...then the Qur'an would be erased from hearts and not a word of it would be remembered; and the people would return to the poetry, songs, and tales of the pre-Islamic period; then the Anti-Christ would go forth and 'Isa, the blessings and peace of God upon him, would descend to kill him. The hour when all this occurs would be like the pregnant woman in travail, waiting for the moment of her delivery." (*The Secrets of Pilgrimage, p.17*)

"Out of the Prophets, Jesus Christ did not marry but he will marry after his second advent." (*The Revival of the Religious Sciences, Ihya Ulum Uddin, Secret of Marriages, p.21*)

6th Century: Abdul Qadir al-Jilani (1077 – 1166 CE)

"Jesus did not marry; he never took a wife. At the end of time, Allâh (Exalted is He) will send him back down to the earth, and He will then marry him to a young woman of Quraish, who will bear him a son."

(Utterances of Shaikh 'Abd al-Qadir al-Jilani (Malfuzat): Collected Sayings from the Crown of Saints, translated by Muthar Holland, p.58)

7th Century: Ahmad Ibn Taymiyah (1263 – 1328 CE)

“The verse [4:158] “He raised him to His Presence” ... explains that Jesus was raised in both body and soul.” (*Imam Ibn Taymiyah, Majmu' Fatawa, trans. by AbdDhurrahman ibn Muhammad ibn Qasim al-Asimi an-Najdi, 4:323*)

8th Century: Ibn Hajar Al-Asqalani (1372/773 – 1448/852 CE/AH)

“The Mahdi is of this Ummah, and that Jesus will come down and pray behind him.” (*Fath al-Baari, v.5, p.362*)

“...there was no Prophet between Jesus and our Prophet [Muhammad], on whom peace and blessings of Allāh and Jesus has no grave.” (*Fath al-Baari 2/160, Kitabul Salaah*)

9th Century: Jalaluddin Al-Suyuti (1445/849 – 1505/911 CE/AH)

“As-Suyuti says Jerusalem is specially honored by Moslems... It was at Jerusalem that the prophets sacrificed; that Jesus was born and spoke in his cradle; and it was from Jerusalem that Jesus ascended to heaven.” (*A Moslem Seeker After God, Samuel M. Zwemer, p.115*)

In his commentary, al-Suyuti said, based on reliable Hadīth, that the Prophet Jesus (AS) did not die, and then continued: “In that case, Jesus was raised to the skies and will return before the Day of Judgment.” (*Dhurr al-Manthur, 2:225-27*)

“This word [kahlaan] expresses the fact that he (Jesus) will descend from the heavens before the Day of Judgment, because he was raised to the skies before attaining old age.” (*Tafsir al-Jalalayn, Sūrah al-Ma'ida (5):110, 1:447*)

11th Century: Rabbānī Shaykh Ahmad Al-Farūqī Al-Sirhindī Mujaddid Alf Thānī(1564 – 1624 CE)

“Jesus will descend from the sky and will be a member of Prophet Muhammad’s (PBUH) community. In other words, he will be one of his people and will abide by the Divine law.” (*Letters of Rabbani (Istanbul: 1977), 1:436, 545, 722, 820, 846*)

12th Century: Shah Waliullah Dehlwi (1703 – 1762 CE)

“None of the People of the Book will remain without believing in him before he dies and Jesus will remain a witness unto them” [exegetical note] “The Jews present at the time of the descent of Jesus Christ will definitely believe in him.” (*Fath ur Rahmaan Fee Tarjumatul Qur'an, 4:159*)

Possible Objections From Ahmadis:

The Ahmadis might say in response to all this that the final *Mujaddid* (Mirza Ghulam Ahmad) came to correct the belief of the rest. A person with a mind and common sense would immediately see this argument as totally absurd and an attempt to defend Mirza Ghulam Ahmad, here is why:

Why would Allâh send *Mujaddids* that don't restore the core beliefs of the Muslims? If believing in Jesus' physical ascension is great shirk, they should have restored that belief, shouldn't they? But as every Ahmadi knows⁴, there is a unanimous consensus amongst all of the scholars of Islam that 'Isa (AS) was raised alive to the heavens or will come back (the same 'Isa) to this earth on his *second* coming.

⁴ If you don't believe in this, then you were fooled by the *Murabbis*, see the next chapter.

CHAPTER 2

Ahmadiyya Deception: *One Liners* Exposed

The authors have permission
to use the texts
from alislam.org via
email exchanges (we
emailed them twice
just in case).

The Famous Ahmadi One Liner Reference Game

Whenever you debate with an ordinary Ahmadi lad; he will take you rather push you into his section, then he will start throwing references like a machine gun, and most common Muslims just drop their jaws. But did you know that all these references are One Liners? They just quote one line that suits them and ignore or rather hide the very next sentence that explains the context.

Please Note: Most if not all of the early scholars that the Ahmadi leaders use in their favor believed that ‘Isa (AS) will descend again from the heavens near end of times, but the Ahmadi leaders will never add this part, in an attempt to use the scholars.

Hadīth of Aisha (RA)¹

Ahmadi reference:

ضرت عائشه رضی اللہ عنہا فرماتی ہیں
 لوگو! آنحضرت کو خاتم النبیین تو کہو مگر ہرگز یہ نہ کہو کہ آپ کے
 بعد کوئی نبی نہیں آئے گا۔ (تفسیر الدر المنثور جلد ۵ صفحہ ۲۰۴)

Complete Reference:

وأخرج أحمد عن حذيفة رضي الله عنه عن النبي ﷺ قال وفي أمي كذابون ودجالون سبعة وعشرون،
 منهم أربع نسوة وإني خاتم النبيين لا نبي بعدي. Ahmadis reference

وأخرج ابن أبي شيبة عن عائشة رضي الله عنها قالت: قولوا خاتم النبيين، ولا تقولوا لا نبي بعده. ←

وأخرج ابن أبي شيبة عن الشعبي رضي الله عنه قال: قال رجل عند المغيرة بن أبي شيبة صلى الله
 على محمد خاتمه الأنبياء لا نبي بعده فقال المغيرة: حسيك إذا قلت خاتم الأنبياء، فإننا كنا نحدث أن عيسى
 عليه السلام خارج، فإن هو خرج فقد كان قبله وي بعده. ←

وأخرج ابن الأباري في المعصاف عن أبي عبد الرحمن السلمي قال: كنت أقرىء الحسن
 والحسين، فمر بي علي بن أبي طالب رضي الله عنه وأنا أقرئهما فقال لي: أقرئهما وخاتم النبيين بفتح التاء.
 والله الموفق. Full reference

The Ahmadis quote the narration that seems to support their beliefs and creates a divide. However, what they conveniently fail to report is the Hadīth immediately below in Al-Dhurr-Al-Manthur, which explains the narration of Aisha. It is as follows:

“Ibn Abi Shaybah reported that Al-Sha’abi said, “A man at [the company of] Al-Mughirah ibn Abi Shu’ubah said, ‘May Allāh bless Muhammad, the seal of the prophets; there is no prophet after him.’ So Al-Mughirah said, ‘It is enough for you to say ‘the seal of the prophets’, for we were being told that ‘Isa will be appearing. So, when he appears, he [‘Isa] would be before him and after him’.”

Reference: Dhurr Manthur Vol.5 p.204

¹The explanation and truth about the authenticity of this Hadīth is analyzed in the chapter “Hadīth of Aisha – The Truth”.

IMAM TAHIR GUJRATI

Ahmadiyya Reference:

محدث امت امام محمد طاہر گجراتی
فرماتے ہیں

حضرت عائشہ رضی اللہ عنہا کا یہ قول 'لانی بعدی' کے منافی نہیں کیونکہ
آنحضرت کی مراد یہ ہے کہ ایسا نبی نہیں ہوگا جو آپ کی شریعت کو منسوخ
کرے -
(تکملہ مجمع البحار صفحہ ۸۵)

Complete Reference:**Imam added**

"قُولُوا: خَاتَمُ النَّبِيِّينَ، وَلَا تَقُولُوا: لِأَنْبِيَّيَّ بَعْدِي"

"مصنف ابن ابی شیبہ: ۹/۲۱۰ ھَذَا نَاطِرٌ إِلَى نَزُولِ عِيسَى"

"This is narrated in context of the descent of 'Isa (AS)."

He further commented on the meanings of *خَاتَمٌ (Khatam)* in his book:
"فَنظَرْتُ إِلَى خَاتَمِ النَّبِيَّةِ بِكَسْرٍ لِتَاءِ أَيْ فَاعِلِ الْخَتْمِ وَهُوَ الْإِتْمَامُ وَبِفَتْحٍ بِمَعْنَى
الطَّابِعِ أَيْ شَيْ يَدُلُّ عَلَى أَنَّهُ لَا نَبِيَّ بَعْدَهُ"

"If you look at the '*Khatam un Nabuwat*' with *Kasrah* under *Taa* it means
فاعل that is meant as *al- atmaam* or completion and *Fatha* means it
to indicate that there is no prophet after him"

MOHI UD DEEN AL ARABI

Ahmadiyya Reference:

ربی فرماتے ہیں

قول رسول کہ رسالت اور نبوت منقطع ہوگئی ہے۔ میرے بعد نہ کوئی رسول ہے نہ کوئی نبی، سے مراد یہ ہے کہ اب ایسا نبی نہیں ہوگا جو میری شریعت کے مخالف شریعت پر ہو۔ بلکہ جب کبھی کوئی نبی ہوگا تو وہ میری شریعت کے حکم کے ماتحت ہوگا۔
(فتوحات مکیہ جلد ۲ صفحہ ۳)

Complete Reference:

و يتضمن السائل التي لا بعلمها الا الا كالمؤمن عباد الله الذين هم في زمانهم بمنزلة الانبياء في زمان النبوة وهي النبوة
 الله فان النبوة التي انقضت بوجود رسول الله صلى الله عليه وسلم اتممت نبوتاً ان شريعت لا مقامها الا ان شريعت يكون
 نسخاً لشريعته صلى الله عليه وسلم ولا يردى حكمه شرعاً آخر وهذا معنى قوله صلى الله عليه وسلم ان الرسل والنبيون قد
 انقضت فلا رسول بعده ولا نبي آتياً بعدى يكون على شريعتي شرعاً آخر ولا شرعاً بل اذا كان يكون تحت حكم شريعتي
 ولا رسول آتياً لا رسول بعده الى احد من خلق الله شرعاً بعد دعوه اليه فانما هو الذي اقطع دستاً به لا مقدم النبوة
 فانه لا خلاف ان عيسى عليه السلام نبي رسول ربه لا خلفه فانه يزل في آخر الزمان حكماً نسطاً على البشر عينا
 لا بشرعاً آخر ولا بشرعاً الذي بعثنا به بنى امريئيل من حيث ما نزل هو به بل ما نزل من ذلك هو ما قرره شرعاً عند
 صلى الله عليه وسلم ونبي عيسى عليه السلام ثابتة محققة فنهى النبي ورسول قد ظهر بعده صلى الله عليه وسلم وهو
 الصادق قوله انه لا نبي بعده فلعن قطعاً هو بعد ان شريعتي خاصاً وهو المعروف عند اهل النظر والاختصاص وهو
 المراد بقوله ان النبوة غير مكتملة واما الذين يكتسب النبوة قام سرور بدون ذلك حصول النبوة عند الله

Ahmadi
Complete

(From alislam.org)

Just next to above statement

"This is not against his position in prophethood and not against 'Isa (AS), the Nabi and the Prophet, and not against as He will come down in the last era and he will not follow his order but our Shari'ah, and not the Shari'ah he brought to Bani Israel with which he already came with."

SHAH WALI ULLAH

Ahmadiyya Reference:

“The last of Prophets means that there cannot be a reformer after him that can bring new Shari’ah.”

Complete reference:

"وأبو بكر هو مقتد برسول في دورة الكمال فأجمل كماله . . . "

“So Abu Baker (RA) as we see, followed Holy Prophet (PBUH) , His time was beautifully perfect , and guidance came from Allāh, And Umar (RA) inherited it, and took it to fulfilling the duties, then Uthman (RA) balanced it with his humble personality, in his time, Iman came and hearts opened. And Ali (RA) was the perfect in knowledge.”

وأما رسول الله محمد ﷺ فنشأ في دورة الكمال أول نشأة فأجتمعت له الإقترابات جملة واحدة، وهو صاحب الكتاب الموقوت وأكثُر من سواه صاحب الحكمة الموقوتة وشر - صدره و معارجه كلاهما من هذه الدورة الجامعة، وختتم به النبيون أي لا يوجد بعده من يأمره الله سبحانه بانشره على الناس .

Ahmadi Ref.

وأبو بكر رضي الله عنه هو مقتد برسول الله ﷺ في دورة الكمال فأجمل كماله، وتوجه به إلى الله سبحانه. وعمر رضي الله عنه ورث منه ﷺ قرب القرائن وعثمان رضي الله عنه قسطا من قرب الوجود، ثم نزل في دورة الإيمان و شرح الصدر، وعلى رضي الله عنه الحكمة كاملة، ثم ذهب إلى القرب الملكوتي، ثم نزل في شرح رسول الله ﷺ للشرع فاستوطنها، ولهذا سمي نقه بالوصي. وهذه هي الوصاية.

Complete Ref.

(From alislam.org)

If we take the Ahmadiyya view of a “reformer” as non-law bearing prophet then Shah Wali Ullah definitely added Abu Bakr, Umar, Uthman, and Ali (RA) to prophets, did he?

NAWAB SIDDIQ HASSAN KHAN SAHIB

Ahmadiyya Reference:

حدیث 'لاوحی بعدی' بے اصل ہے۔ البتہ 'لانی بعدی' آیا ہے۔ جس کے معنی نزدیک اہل علم کہ یہ ہیں کہ میرے بعد کوئی نبی شرع ناسخ نہ لاوے گا۔

(اقتراب الساعہ صفحہ ۱۶۲)

Complete Reference:

After writing the above statement he says that *laa nabiya baa'di* means that no one will bring new Shari'ah after Holy prophet (PBUH), and after he has clearly explained that 'Isa will order our *Shari'ah* and this is concluded from Qur'an and Hadith.



(From alislam.org)

Once again the lie is clear as they deliberately hide the further statement that correlates with the Muslim view of the coming of 'Isa (AS).

IMAM RAGHIB's quote in *Bahir e Mohit*Ahmadi Reference:

لقوله:
 { صراط الذين أنعمت عليهم }
 [الفتاحة: 7] وهم من ذكر في هذه الآية. والظاهر أن قوله: من النبيين، تفسير للذين أنعم الله عليهم. فكانه قيل: من يطع الله ورسوله منكم ألحقه الله بالذين تقدمهم ممن أنعم عليهم. قال الراغب: ممن أنعم عليهم من الفرق الأربع في المنزلة والثواب: النبي بالنبي، والصدوق بالصدوق، والشهيد بالشهيد، والصالح بالصالح. وأجاز الراغب أن يتعلق من النبيين بقوله: ومن يطع الله والرسول. أي: من النبيين ومن بعدهم، "

Complete Reference:

"And the saying: "they will be in the companionship of the blessed" clearly shows higher position." Then he said : "this can be narrated from the saying of the Prophet (PBUH) before his death, he said : "O Allâh accept me, O My best companion." This phenomenon (of prophethood) is over. Because this is void in the apparent meanings. And in its meanings where Holy Prophet (PBUH) is subject that whoever obeyed him and his prophet will be from the later. From these Prophets are not included. Thus when it's said: whoever obeys Allâh and his Prophet (PBUH) cannot say : from the 'Prophets'. This explanation cannot be from this saying. This is not possible for Prophets to join after the time of Muhammad (PBUH). And this is impossible. Because Allâh has told about Holy Prophet (PBUH) that he is the last Prophet. And Holy Prophet PBUH (himself) said. 'No Prophets after me.'"

الإسلام يابون هذه الالفاظ ومدلولاتها، ولكن من غلب عليه شيء وجه جرى في كلامه.

وقوله: مع الذين أنعم الله عليهم، تفسير لقوله: ﴿صراط الذين أنعمت عليهم﴾⁽¹⁾ وهم من ذكر في هذه الآية. والظاهر أن قوله: من النبيين، تفسير للذين أنعم الله عليهم. فكانه قيل: من يطع الله ورسوله منكم ألحقه الله بالذين تقدمهم ممن أنعم عليهم. قال الراغب: ممن أنعم عليهم من الفرق الأربع في المنزلة والثواب: النبي بالنبي، والصدوق بالصدوق، والشهيد بالشهيد، والصالح بالصالح. وأجاز الراغب أن يتعلق من النبيين بقوله: ومن يطع الله والرسول. أي: من النبيين ومن بعدهم، ويكون قوله: فأولئك مع الذين أنعم الله عليهم

Ahamdiyya view

إشارة إلى الملا الأعلى. ثم قال: ﴿وحسن أولئك رفيقا﴾⁽²⁾ وبين ذلك قول النبي ﷺ حين الموت «اللهم ألحقني بالرفيق الأعلى» وهذا ظاهر انتهى. وهذا الوجه الذي هو عنده ظاهر فاسد من جهة المعنى، ومن جهة النحو. أما من جهة المعنى فإن الرسول هنا هو محمد ﷺ، أخبر الله تعالى أن من يطيعه ويطيع رسوله فهو مع من ذكر، ولو كان من النبيين معلقاً بقوله: ومن يطع الله والرسول، لكان قوله: من النبيين تفسيراً لمن في قوله: ومن يطع. فيلزم أن يكون في زمان الرسول أو بعده أنبياء يطيعونه، وهذا غير ممكن، لأنه قد

Full reference

HAKIM TIRMIZI

Ahmadi Reference:

He said: "people consider that meaning of "Khātam al Nabīyyin" are that he (PBUH) have been made the prophet in the end, but question is what makes him superior if such meanings are given to the term "Khātam al Nabīyyin" what kind of knowledge is in these meanings? This is the interpretation of ignorant people."

Complete Reference:

"The General readers read "Khātam" with 'Fatha' on 'Taa', but the Scholars read with 'kasrah' under 'Taa'. Then it is interpreted as "khatim" that makes meaning of "ismi fa'al", that is: Last of the Prophets; who was given Prophethood in the end. Do consider this that in the narration of Hadīth of Miraj, the one narrated by Abu Jafar al-Razi, from Rabi ibn e Abi Alia, it states the gathering of the Prophets in Aqsa Mosque. And it is from saying of Holy Prophet. Thus Prophet of Allāh said (in Aqsa gathering) : He made me the Last and the Opener, and Prophet Ibrahim replied: O Muhammad! This is your excellence!"

SHAYKH ABDUL KARIM

Ahmadi reference:

“The order of Shari’ah ended with Holy Prophet (PBUH), that’s why he is the last Prophet.”

Complete Reference:

“As we have been told that this is related to coming of ‘Isa (AS)”

استعارقوا إماماً محكماً وإماماً مفسراً وإماماً مؤلواً وإماماً متشابهاً، إلى غير ذلك من أنواع كمال البيان، فلم يبق لغيره مدخلاً فاستقبل بالأمر وختم النبوة لأنه ما ترك شيئاً يحتاج إليه إلا وقد جاء به، فلا يجد الذي يأتي بعده من الكمال شيئاً مما ينبغي أنه ينبه عليه إلا وقد فعل صلى الله عليه وسلم ذلك فيدبعه هذا الكامل كما نبه عليه ويصير

تابعاً، فانقطع حكم نبوة التشریح بعده. وكان محمد صلى الله عليه وسلم خاتم النبيين، لأنه جاء بالكمال ولم يجيء أحد بعده. فلو أمر موسى عليه السلام

Ahmadiyya view

بإبلاغ اللوحين المختصين به لما كان يبعث عيسى من بعده. لأن عيسى صلى الله

Full referece

عليه وسلم بلغ سر دينك اللوحين إلى قومه. ولذا من أول قدم ظهر عيسى بالقدرة الربوبية وهو كلامه في المهد وأبرأ الأكمة والأبرص وأحيا الموتى ونسخ دين موسى لأنه أتى بما لم يأت به موسى. لكنه لما أظهر أحكام ذلك صل قومه

We are seeing this over and over again, and we sincerely ask our Ahmadi brothers and sisters to please open your eyes and always double check your *Murabbis* quotation of other scholars, please.

KANZUL UMMAL

Ahmadi Reference:

"When Holy Prophet (PBUH) came back from Badr, his uncle Hazrat Al Abbas asked his permission to go back and come back to Madinah for hijrah, but Holy Prophet (PBUH) said to him, "Don't worry my dear uncle, you are 'Khātam al muhajareen' like I am 'Khātam al anbiya'."

Complete Reference:

Actually, the Hadith used by Qadianis is weak, see footnote.

In the next Hadīth:

"The Holy Prophet (PBUH) said to his uncle, "Stay in your House (in Makkah) as Allāh will end the hijrah with you as He ended the Prophethood with me."

وفيه أحمد بن إسحاق بن إبراهيم بن نبط، قال في المنى : متروك، له نسخة وكل ما يأتي منها، (كر).

٣٧٣٣٩ - عن سهل بن سعد الساعدي قال : لما قدم رسول الله ﷺ من بدر استأذنه العباس أن يأذن له أن يرجع إلى مكة حتى يهاجر منها إلى رسول الله صلى الله عليه وسلم . فقال رسول الله صلى الله عليه وسلم : اطمن يا عم فانك خاتم المهاجرين في الهجرة كما أنا خاتم النبيين في النبوة (الشاشي، كر).

Ahmadi reference

٣٧٣٤٠ - (أيضاً) قال : استأذن العباس النبي ﷺ في الهجرة

فكتب إليه : يا عم ! أقيم مكانك الذي أنت به فإن الله قد ختم بك الهجرة كما ختم بنبوة (ع ، طب وأبو نعيم في فضائل الصحابة ، كر وإن التجار ، ومدار الحديث على اسماعيل بن قيس بن سعد بن

Complete ref

(From alislam.org)

Please Note: There are so many more scholars that the Ahmadis quote out of context, we cannot add them all here, but other scholars include Imam Ahmad, Ibn Qatiba, Mujaddid Alf Thani etc... Just take the time to double check the context.

Reference: Kanzul Ummal Vol. 13 p.519

Please note: The first Hadith is *da'if* (weak) as is explained in the chapter "Al-Abbas, Khātam al-Muhajirin?"-Please refer to that chapter.

CHAPTER 3

A Challenge Met

Let's meet a challenge which the *Murabbis* often boastfully come up with and try to fool the ordinary Ahmadis.

The Challenge:

Though it has been plainly stated in the Qur'an that Allāh did raise 'Isa, may Allāh bless him, to Himself and saved him from the evil designs of the Jews, the *Murabbis* try to confuse the simple facts by their twisting. And same is their attitude towards the Ahadīth which clearly indicate that near the End of Times 'Isa, may Allāh bless him, will descend from the Heavens. But as most Ahadīth use the word نزل only which means 'to descend' they again twist such narrations by relating it to rather rare usage of the word which does not even fit the context of these narrations. Taking the spirit, context and the continuous and unanimous belief and understanding of the Muslims from the past 1400 years it is evident that those Ahadīth do actually mean he will descend from the Heavens above. In fact there are many directives to this in various narrations.

So the Ahmadiyya religious elite, the *Murabbis*, bring a challenge for Muslims to come up with any Hadīth that clearly says نزل من السماء i.e. 'Isa will descend from the Heavens above.' They even go to the extreme of challenging to bring even the weakest Hadīth!

Meeting the Challenge

Here are categorical Ahadīth about the fact that 'Isa, may Allāh bless him, was raised up alive to the Heavens and will descend from the Heavens above.

We hope this will lead the Ahmadis to give up the false ideas brought to them by the false Prophet and will help them come closer to embrace Islam and be the follower of the last and final Prophet of Allāh, Muhammad, on whom be the peace and blessings of Almighty Allāh.

Hadīth 1¹

عن ابن عباس قال: لما أراد الله أن يرفع عيسى إلى السماء خرج على أصحابه... وورفع عيسى من رَوْزَنَةِ فِي الْبَيْتِ إِلَى السَّمَاءِ

Ibn Abbas said, "When Allāh intended to raise 'Isa to the heavens, he went to his companions ... and 'Isa ascended to the Heavens through an opening in the top of the house." (*Ibn Abi Hatim 4/431 Hadīth 6266, Ibn Kathir 2/449. Ibn Kathir graded it Sahih, also in Al-Nasa'i Sunan Al Kubra 6/489*)

¹This Hadīth can be found in its entirety in the chapter "Jesus Did Not Die According to Qur'an".

Hadīth 2

عن صفة أم المؤمنين رضي الله عنها أنها كانت إذا زارت بيت المقدس ،
 وفرغت من الصلاة في المسجد الأقصى صعدت على جبل زينا فصلت عليه
 وقالت : هذا الجبل هو الذي رفع منه عيسى عليه السلام إلى السماء

“It is narrated from Ummul Momineen Safiya, may Allāh be pleased with her, that when she visited Bait Al-Maqdis (i.e. Jerusalem) and finished prayers in Al-Aqsa Mosque she climbed up to Mt. Olives and prayed there as well and said: ‘This is the mountain from where ‘Isa, may Allāh bless him, was raised up to the Heavens.’” (*Al-Tasrih bima Tawatar fi Nuzul Al-Masih Hadīth 74 cf. Tafsir Fath Al-Aziz Sūrah 95*)

Hadīth 3²

إن أبا هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : « كيف
 أنتم إذا نزل ابن مريم من السماء فيكم

“Narrated Abu Huraira, may Allāh be pleased with him: Allāh’s Messenger, may Allāh bless him, said “What will be your condition when the son of Maryam (i.e. ‘Isa) will descend amongst you from the heavens...?” (*Baihaqi’s Asmaa wal Sifaat 2/432 Hadīth 855*)

Hadīth 4

عن أبي هريرة قال سمعت أبا القاسم الصادق المصدق يقول... ثم ينزل عيسى
 بن مريم عليه وسلم من السماء فيؤم الناس

“Abu Huraira said: I heard Abul Qasim the Truthful and Trustworthy (i.e. Holy Prophet) say: ‘... then ‘Isa ibn Maryam, on him be the peace, will descend from the heavens and lead the people.’” (*Majma’ Al-Zawaid 7/349. Haithmi said, Bazzar has narrated it and all its narrators are those of the Sahih [i.e. Sahih Bukhari] except Ali bin Munzar and he is also trustworthy*).

Hadīth 5³

قال ابن عباس : قال رسول الله صلى الله عليه وسلم : فعند ذلك ينزل أخي عيسى
 ابن مريم من السماء

Ibn Abbas narrated: the Messenger of Allāh, on whom be the blessings of

² About this particular narration the *Murabbis* cry a lot trying to raise confusions. Please see the chapter “*Hadīth changed?-Baihaqi*”. Baihaqi (RA) was recognized as a *Mujaddid* of 4th century A.H. by Ahmadis.

³ Compiler of *Kanzul Ummal*, Ali Muttaqi Al-Hindi (RA) was recognized as a *Mujaddid* of 10th century A.H. by Ahmadis.

Allâh, said: 'And near it will descend from the Heavens my brother 'Isa ibn Maryam'. (*Kanzul Ummal 14/619 Hadîth 39726*)⁴

Hadîth 6⁵

عن ابن عباس { إن تعذبهم فإنهم عبادك } يقول : عبيدك قد استوجبوا العذاب بمقاتلتهم { وإن تغفر لهم { أي من تركت منهم ومد في عمره حتى أهبط من السماء إلى الأرض يقتل الدجال ، فنزلوا عن مقاتلتهم ووجدوك

About the verse, 'If you punish them they are your servants' Ibn Abbas said, he ['Isa] will say: 'These slaves of yours have invited your chastisement by what they said [and believed]'. 'And if you forgive them' i.e. 'those whom I left behind me and those who were there when I came down from the Heavens to Earth to kill al-Dajjal and they turned back from what they said [i.e. Trinity] and believed in your Oneness...' (*Dhurr Manthur 4/27 Under Sūrah 5 Ayah 118*)

The True Call:

Now it is incumbent upon Ahmadis to accept these Ahadîth quoted by people whom they themselves accept as *Mujaddidin* and to leave the cult and join the Muslim Ummah by sticking to its agreed upon belief about physical ascent and descent of 'Isa, may Allâh bless him.

Some people might try to find a contradiction between narration 1 and 2, and say that narration 1 of Ibn Abbas says Jesus was raised from inside a house, while Safiya's narration says on a hill or mountain area. There is no problem here actually, it is simple, there could have been once some structures and shelters/homes near those areas but later were destroyed from the weather etc.

⁴ There is an interesting observation about this Hadîth, see the last pages of the chapter "Hadîth Changed?-*Ahmadiyya Pocketbook Exposed*"

⁵ The writer of Dhurr Manthur, Jalaluddin Suyuti (RA) was recognized as a *Mujaddid* of 9th century A.H. by Ahmadis.

CHAPTER 4

‘Isa^{AS} (Jesus) Did Not Die
According To Qur’an

The leaders of the religion founded by Mirza Ghulam Ahmad of Qadian, say that, Prophet Jesus (PBUH) died a natural death. And moreover they try to prove their point from the Holy Qur'an, but all in vague. **They can only deceive those people who don't know the Qur'an in detail and the Arabic language.** But *Alhamdulillah* (praise be to Allâh) Muslim scholars have done great work and have refuted their false propaganda in an irrefutable manner. For the Hadîth (in Bukhari) that the Ahmadi leaders resort to is explained later in this chapter.

MEANING OF 'MUTAWAFFEEKA' & 'TAWAFFAITANI' IN QUR'AN 3:55 & 5:117

Qadianis say that the word *mutawaffeeka* in Qur'an 3:55 and *tawaffaitani* in Qur'an 5:117 speak of the death of Prophet Jesus (PBUH) and they erroneously translate the verses as; "Lo! God said: 'O Jesus! Verily I shall cause thee to die, and shall exalt thee unto me..." (3:55) "I said to them naught save as Thou didst command me: 'Serve God, my Lord and your Lord.'; and I was a witness of them so long as I was among them, but when Thou didst cause me to die Thou wast the Watcher over them. And Thou art Witness of all things." (5:117) [Ahmadi Translation]

But this is wrong. We present the Islamic view point in detail in the following lines:

Correct Translation: Qur'an 3:55 informs believers that Allâh will "take back" Jesus (PBUH), protect him from the unbelievers, and raise him to His presence. Many great Islamic scholars and commentators have interpreted this verse to mean that Jesus (PBUH) did not die. As the verse states:

أَذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ
الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ

"When Allâh said: 'O 'Isa , I am to take you in full (*mutawaffeeka*) and to raise you towards Myself, and to cleanse you of those who disbelieve, and to place those who follow you above those who disbelieve up to the Day of Doom. Then to Me is your return, whereupon I shall judge between you in that over which you have differed.'" (3:55)

The part requiring special consideration is the sentence; "I will take you in full (*mutawaffeeka*) and raise you up to Me."¹

And indeed Qur'an 5:117 also goes on the same lines.

¹ Ahmadis often say, "where is Allah", this question is clearly answered near the ending of the chapter "The meaning of *raf'a* (part 1)".

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُمْ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

“I have not said to them anything but what You have ordered me to say, that is, ‘Worship Allâh, my Lord and your Lord and I was a witness over them as long as I was with them. But when You recalled me (*tawaffaitani*), You were the One watching over them. You are a witness over everything.” (5:117)

A close examination reveals a most important truth: The verb carries a sense that differs from what is normally meant by “to die.” The word translated into English as “to die” comes from the Arabic root *waffaa* derived from the verb *tawaffaa*, which does not imply death, but rather taking the soul, or surrender.

Meaning of *tawaffa*:

1-Linguistically:

Ibn Taymiyah (*Mujaddid* according to Ahmadis) said:

التوفى فى لغة العرب معناها القبض والاستيفاء وذلك ثلاثة أنواع أحدها التوفى فى النوم والثانى توفى الموت والثالث وتوفى الروح والبدن جميعاً

“*Al-tawaffa* in the Arabic language means: to exact fully or take in full. It takes three forms; the first: to take in sleep; the second: to take in death; and the third: to take the body and soul all together.” (*Al-Jawab Al-Sahih* 2/83)

In Kulliyat Abu Al-Baqa it is stated:

التوفى الاماته وقبض الروح وعليه استعمال العامه او الاستيفاء واخذ الحق وعليه استعمال البلغاء

“*Tawaffa* is putting to death and extracting the soul in common usage while in the classical usage it is ‘taking in full’ and ‘exacting the due right.’”

2-Qur’anic usage:

The Qur’an also reveals that taking a person’s soul does not always imply death. For instance, another verse uses *tawaffaa* to refer not to a person’s death, but to taking his or her soul while asleep:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمَسْكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلَ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْتَبِرُونَ

“Allâh fully takes away (*yatawaffaa*) the souls (of the people) at the time of their death (*mawtiha*), and (of) those who do not die (*lam tamut*), in their sleep. Then He withholds those on whom He had decreed death (*al-mawt*), and sends others back, up to an appointed term. Surely, in this,

there are signs for a people who ponder.” (Qur’an 39: 42)

The word here translated as “taking in full” is the same as that used in Qur’an 3:55 and 5:117: *tawaffaa*. Since a person does not actually die during the night, the word *yatawaffaa* here refers not to death, but to taking the soul at night. If *tawaffaa* were being used in the sense of death, then that would mean that all people would be biologically dead during sleep. Thus, Jesus (PBUH) would have died every night of his life. Such an assertion is both irrational and illogical.

3-Explanation from Hadīth:

Another instance in which sleep is regarded as a kind of death, but which does not refer to biological death, is the following Hadīth:

عَنْ حُدَيْفَةَ بْنِ الْيَمَانَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ بِاسْمِكَ أَمُوتُ وَأَحْيَا وَإِذَا قَامَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Narrated Huzafa: “When the Holy Prophet (PBUH) moved to his bed (to sleep) he would say: ‘All praise is for God, Who has made us alive after He made us die [sleep] (*Al-hamdu li Allāh illazi ahyana ba’da maa amaatana; wa ilayhi al-nushoor*).’” (*Sahih Bukhari Hadīth 5837*)

No doubt, he used these wise words not to refer to biological death when one is asleep, but rather to a sleeping person’s soul being “taken.”

4-Jesus (PBUH) was given a kind of sleep:

Ibn Kathir, the famous Islamic scholar and commentator, used this Hadīth, along with many other proofs in his commentary on *Sūrah Al-Imraan*, to explain that *tawaffaa* refers to sleep. In addition, he indicated the word’s meaning in other verses where it appears.

Ibn Kathir gave his opinion using a Hadīth handed down by Ibn Abi Hatim: Ibn Abi Hatim says that: “My father told us ...

عن الحسن أنه قال في قوله: { إِنِّي مُتَوَفِّيكَ } يعني وفاة المنام، رفعه الله في منامه ... from Hassan that the meaning of the verse ‘I will take you back...’ is this: Here it means that ‘I shall kill you with the death of sleep.’ In other words, ‘I shall cause you to sleep.’ So, Allāh raised Jesus (PBUH) to the heavens while he was ‘asleep.’” (*Ibn Kathir 2/47*)

Infact there is a Hadīth which clarifies beyond all doubt. It goes as:

If you still doubt that Tawaffa or waffa can also mean “to take” etc.. then consider Qur’an 6:61, “...when death (mawtu) comes to one of you, Our messengers take him (tawaffathu), and they do not fail [in their duties].” أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرُونَ

قال رسول الله صلى الله عليه وسلم لليهود: إن عيسى لم يمُتْ، وإنه راجعُ إليكم قبل يوم القيامة

Hassan (RA) narrated: “The Messenger of Allāh (PBUH) said to the Jews, ‘Jesus has not died, he will return to you before Doomsday.’” (*Al-Tabari H.7133*)

5-Antonym of Hayat (Life) in the Qur’an?

Further we know that in the Holy Qur’an only the word *mawt* (death) is used in contrast to *hayat* (life) e.g. See Qur’an 67:2, 25:3, 2:260, 30:19, 2:164, 16:45, 45:5, 3:49, 42:9. But not even once has the Qur’an used *tawaffa* against *hayat*. This is strong evidence that to the author of the Qur’an *tawaffa* is not the opposite of *hayat*.

6-Views of leading learned scholars:

Islamic scholars agree that *mutawaffeeka* means that Jesus (PBUH) did not die, but that he was raised to Allāh’s presence and will return to Earth. For example:

Ibn Jarir Al-Tabari, the famous commentator and scholar, stated that *mutawaffeeka* is used in the sense of “removing from Earth” and interpreted the verse in the following terms: “To me the soundest opinion is to take this word in the sense of ‘to take into one’s possession’, ‘draw (away) from Earth.’ In that case, the meaning of the verse is: ‘I shall take you from Earth and into the heavens.’ [This is] because of the multiple ways it has been narrated from the Messenger of Allāh (PBUH) that Jesus son of Mary will descend, kill Anti-Christ (Dajjal)...”¹

The great Islamic scholar Ibn Taymiyah stated that Qur’an 3:55 indicates that Jesus (PBUH) did not die, but most likely experienced a kind of “sleep death.” He then wrote: “This verse is proof that the death of Jesus (AS) is not being referred to... The word *al-tawaffa* [the infinitive form of the word *mutawaffeeka* used] in the verse requires the death of the soul without that of the body, or of both, but with the existence of another piece of evidence explaining the circumstances in this sense. The meaning may be the death of sleep (as in Qur’an 6:60). The words at the end of the verse, to the effect that: “I shall separate you purified from the unbelievers,” are also along these lines. Had Jesus (PBUH) body been separated from his soul, then his body would be in the ground, as with the other prophets.”²

So in the light of the Qur’an, Hadīth and the views of learned scholars the meaning of *mutawaffeeka* is ‘to take in full’ i.e. with both body and soul.

¹ *Al-Tabari* 3/51

² *Majmu’ Fatawa* 4/322-323

7-Ibn Abbas's (RA) view on Mutawaffeeka:

Now coming to the view of the pious companion Ibn Abbas, we see that many people often quote a saying of him to confuse the whole case. It is quoted in *Sahih Bukhari* without any *isnaad* (chain):

وَقَالَ ابْنُ عَبَّاسٍ { مَتَوَفِّيكَ } مُمَيَّنًا

“Ibn Abbas (RA) said: "Mutawaffeeka is 'I'll cause you to die.'" (*Sahih Bukhari 14/149, the chain can be found in other books*)

But we ought to consider other narrations of Ibn Abbas (RA) to understand his actual position on this issue. The following one clarifies his stand point:

عن ابن عباس في قوله { إني متوفيك ورافعك } يعني رافعك ثم متوفيك في آخر الزمان

Narrated Az-Zahaak from Ibn Abbas that the verse ‘*Inni Mutawaffeeka wa rafuuka*’ means: “I will raise you to myself then I'll cause you to die near the End of Times.” (*Dhurr Al-Manthur 2/347*)

It is enough to show that even according to Ibn Abbas (RA) view Jesus (PBUH) is alive yet and the verse to him refers only to his death in the End of Times after his descent.

One may say how can the order be changed i.e. how can *rafa* (raising) precede *tawaffa* (death as per Ibn Abbas view) while it is mentioned later according to the makeup of the sentence. This is no problem as it's common in Qur'an that something mentioned later in the sentence precedes what's mentioned before it. A perfect example is Qur'an 3:110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah ."

One can see that belief in Allah comes first but its mentioned after the mention of enjoining what is right and forbidding the wrong. Clearly something that is usually first is mentioned last, believing in Allah is the most important action or idea.

Ibn Abbas (RA) believed in the physical ascension of Prophet Jesus (PBUH). This fact also refutes any notion of attributing Jesus' (PBUH) death to him.

Important: For a clear verse in Qur'an which describes Jesus' death to come in the future see the chapter "Ahmadi view of certain verses refuted".

عن ابن عباس قال: لما أراد الله أن يرفع عيسى إلى السماء خرج على أصحابه... وورفع عيسى من رَوْزَنَةِ فِي الْبَيْتِ إِلَى
 Ibn Abbas said, “When Allāh intended to raise Jesus (PBUH) to the heavens, he went to his disciples...Jesus (PBUH) ascended to heaven through an opening in the top of the house.” (*Ibn Abi Hatim 4/431 Hadīth 6266, Ibn Kathir 2/449. Ibn Kathir graded it Sahih*)

Full Context:

Ibn Abbas said, “When Allāh intended to raise Jesus to the Heavens, He went to his disciples, who were twelve inside the house. When he arrived, his hair was dripping with water (as if he had just had a bath) and he said, ‘There are those among you who will disbelieve in me twelve times after you had believed in me. He then asked, ‘Who among you will volunteer for his appearance to be transformed into mine, and be killed in my place. Whoever volunteers for that, he will be with me (in Paradise). One of the youngest ones among them volunteered, but Jesus asked him to sit down. Jesus asked again for a volunteer, and the same young man volunteered and Jesus asked him to sit down again. Then the young man volunteered a third time and Jesus said, You will be that man, and the resemblance of Jesus was cast over that man while Jesus ascended to Heaven from an opening in the roof of the house. When the Jews came looking for Jesus, they found that young man and crucified him. Some of Jesus’ followers disbelieved in him twelve times after they had believed in him. They then divided into three groups. One group, the Jacobites, said, ‘Allāh remained with us as long as He willed and then ascended to Heaven.’ Another group, the Nestorians, said, ‘The son of Allāh was with us as long as he willed and Allāh took him to Heaven.’ Another group, the Muslims, said, ‘The servant and Messenger of Allāh remained with us as long as Allāh willed, and Allāh then took him to Him.’ The two disbelieving groups cooperated against the Muslim group and they killed them. Ever since that happened, Islam was then veiled until Allāh sent Muhammad (PBUH).”³

This detail is enough to maintain that even the opinion of Ibn Abbas in essence goes with the established opinion of other Sahaba and later Muslim generations. And it’ll be nothing less than sham and hypocrisy to take one narration of a person and reject the others for no reason.

The Hadīth from *Sahih Bukhari*, explained:

Qadianis use a Hadīth from *Sahih Bukhari* in an attempt to support their false belief regarding Jesus. Following is an excerpt from a Qadiani site:

³ *Al-Nasa’i Al-Kubra*, 6/489, for the Arabic see the chapter “The complete view of Ibn Abbas (RA)”

Note: the meaning of *qad khalat* will be discussed in the next chapter

“It is reported from Ibn Abbas that the Holy Prophet said in a sermon: ... Then I shall say, as did that righteous servant of God (i.e. Jesus): I was a witness of them so long as I was among them, but when Thou didst cause me to die (tawaffaitani) Thou wast Watcher over them’ ... ‘The last words of the Holy Prophet (PBUH) (‘I was a witness of them ...’) are taken from a verse of the Holy Qur’an where Jesus is quoted as replying in these very words on the Day of Judgement. It is agreed by all Muslims that, when these words are used by the Holy Prophet in the above Hadīth, the meaning of tawaffaitani occurring there is “Thou didst cause me to die”. So, obviously they have the same meaning when used by Jesus, i.e., Jesus was taken from his people by death, not by rising alive to heaven.” [Ahmadi Argument]

The Truth:

Below is the complete text of the Hadīth and its true explanation:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ... وَإِنَّهُ
 بُجَاءَ بَرَجَالٍ مِنْ أُمَّتِي فَيُؤَخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ يَا رَبِّ اصْنَحَابِي فَيَقَالُ إِنَّكَ لَا تَدْرِي
 مَا أَخَذْتُوا بِعَدِّكَ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ {وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا
 تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ} فَيَقَالُ إِنَّ هَؤُلَاءِ لَمْ يَرَالُوا
 مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ

“Ibn Abbas: The Prophet (PBUH) delivered a sermon and said, “...Lo! Some men from my followers will be brought and taken towards the left side, whereupon I will say, ‘O Lord, (these are) my companions!’ It will be said, ‘You do not know what new things they introduced (into the religion) after you.’ **I will then say as the righteous pious slave, Jesus, said,** ‘I was a witness over them while I dwelt among them when Thou didst take me Thou wast the Watcher over them, and You are the Witness to all things.’ (5: 117) Then it will be said, ‘(O Muhammad) these people never stopped to apostate since you left them.’” (Sahih Bukhari Vol 4 B. 55 H. 568)⁴

Qadianis argue that as the word *tawaffaitani* ‘تَوَفَّيْتَنِي’ with reference to the Holy Prophet (PBUH) means physical death, it must have the same meaning with regards to Prophet Jesus (PBUH). But this is simply absurd and here we explain why:

1) When Holy Prophet (PBUH) said, ‘I will say just as the pious slave

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Some Ahmadis use this Hadīth to defame and attack some Sahabas (RA). But they hide the fact that this is in reference to the *Murtadeen* (apostates) at the time of Abu Bakr as-Saddique (RA) (i.e. some Arab tribes), and some Muslim groups who did not want to pay the Zakat (annual charity) to Abu Bakr (RA). Another similar Hadith adds the following in the ending: “Those were the apostates who renegade from Islam during the Caliphate of Abu Bakr (RA) who fought them.” (Sahih Bukhari Vol. 4 B.55 H.656), and this issue was clear to all the generations of Muslims (it is well known who the fabricators and apostates were).

Jesus said...’, clearly he sought a parallel only in the sayings and the not their whole context and implications. This is just as if someone who has been extremely successful in debating various religions and cults on a certain forum, when asked to comment about his achievements, pronounces; ‘I would rather say just as Julius Caesar said, ‘I came, I saw, I conquered.’ Most certainly he does not mean that he actually won a battle against the Army of Pharnaces II of Pontus, or does he?

2) The word *kama* ‘كما’ between two phrases does not make them exactly same. For instance, in another Hadīth we read:

عن أبي واقد الليثي أن رسول الله صلى الله عليه وسلم لما خرج إلى حنين مر بشجرة للمشركين يقال لها ذات أنواط يعلقون عليها أسلحتهم فقالوا يا رسول الله اجعل لنا ذات أنواط كمالهم ذات أنواط فقال النبي صلى الله عليه وسلم سبحان الله هذا كما قال قوم موسى اجعل لنا إلهًا كما لهم إلهة والذي نفسي بيده لتركن سنة من كان قبلكم

“Abu Waqid Laythi (RA) reported that when the Prophet (PBUH) went out for the Battle of Hunayn, he passed by a tree belonging to the polytheists. It was known as *Dhat Anwat*. They used to hang down their weapons over it. The companions said, “O Messenger of Allāh, make for us a *Dhat Anwat* as there is for them a *Dhat Anwat*.” He said, “Glory be to Allāh! **This is just as what the people of Moses (PBUH) said**, ‘Make for us a god as there is for them a god.’ By Him who has my soul in His hand, you will perpetrate the practices of the people gone before you.” (*Jami’ Tirmidhi, Kitābul Fitan, Hadīth 2180- Sahih*)

In this Hadīth Holy Prophet (PBUH) termed the wish of the pious companions to have a tree nominated to hang weapons on, akin to the wish of the people of Moses (PBUH) to have pagan deity like a certain people. Obviously the Prophet (PBUH) did not mean that both wishes were exactly same rather, it only pointed to the same spirit of following the ways of disbelievers.

In the same way the Hadīth in question does not mean that both Jesus and Muhammad, peace be upon them both, experienced the same kind of ‘*tawaffa*’. **It rather points out to the fact that both were not present among their people when they deviated.**

3) Further, it is not necessary that ‘*tawaffaitani*’ means the same everywhere. According to linguists and scholars e.g. Abu Al-Baqa and Ibn Taymiyah ‘*tawaffa*’ has various meanings i.e. 1- To take in full, 2- Sleep and 3- Death. And the fact that one word may have different meanings for different subjects is proved from Qur’an. In fact in *Sūrah Ma’ida*’s same passage we read that Jesus (PBUH) will say:

فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ

"Thou knowest what is in my heart, though I know not what is in Thine [heart]." (Qur'an 5:116)

Here same word i.e. نَفْسٌ, translated as heart or mind, is used for Allāh (SWT) and Jesus (PBUH). Does that mean that نَفْسٌ (i.e. heart/mind) of Allāh (SWT) and Jesus (PBUH) is exactly of same nature? [Exactly is our Lord above all what they suggest].

Or as we read in Qur'an 33:43:

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ

"He it is who sends *salah* (His blessings) on you, and his angels too (ask Allāh to bless and forgive you)"

Most certainly here صلاة (*salah*) has different meanings with regards to Allāh (SWT) and the angels. Ibn Kathir writes:

والصلاة من الله ثناؤه على العبد عند الملائكة، ... وقال غيره: الصلاة من الله: الرحمة ... وأما الصلاة من الملائكة، فيمعنى الدعاء للناس والاستغفار

"Allāh's *salah* means that He praises His servant before the angels ...others said: "Allāh's *salah* means mercy." ... *Salah* from the angels means their supplication and seeking forgiveness for people." (Ibn Kathir 6/436 under Sūrah 33 Ayah 43)

Similarly the word 'tawaffa' does not mean exactly the same for Jesus (AS) and Holy Prophet (PBUH). This goes perfectly in line with the fact that the same word can have different meanings in different contexts and concerning different persons.

4) On the Qadiani lines of argument a Christian may say that perhaps Prophet Muhammad (PBUH) also died through crucifixion like Jesus as the same word is used for both of them. He can only be answered that it is known from other evidences as to how the Holy Prophet (PBUH) died. Similarly from evidences other then this verse we know that 'tawaffa' of Jesus (AS) was different from that of Holy Prophet (PBUH).

5) As to the fact that Holy Prophet (PBUH) has used the past tense, it is because Holy Prophet (PBUH) will say this on the Day of Judgment and as the saying of Jesus (AS) has already been told in the Qur'an so it was in his and the listeners prior knowledge when he uttered these words.

6) The Holy Prophet (PBUH) will recite this verse as the implication is exactly same i.e. neither Jesus (AS) was present among his people when they got involved in heresies (Trinity etc...) nor was Prophet Muhammad (PBUH) present while some from his Ummah deviated and some even went out of the pale of Islam by believing in false prophets. Both went away from their people before they were lead astray.

CHAPTER 5

True Meaning Of *'Qad Khalat'*

TRUE MEANING OF 'QAD KHALAT' IN QUR'AN 3:144 (PART 1)

Ahmadis use the verse 3:144 to convey that all the Prophets before Holy Prophet Muhammad (PBUH) have died. They use it to suggest that even Prophet Jesus (PBUH) has died (notice, the verse doesn't say ALL prophets):

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَابْتُمْ عَلَى أَعْقَابِكُمْ
 “And Muhammad is only a messenger — messengers have already passed away (*qad khalat*) before him. If, then, he dies or is killed, will you turn back upon your heels?” (Qur’an 3: 144) [Ahmadi Translation]

The Ahmadi contention is that the words “*qad khalat*” in Qur’an 3:144 essentially means death. Let’s see as to what the truth is.

In this response we shall:

- 1) Give the dictionary meaning of the word tracing back its root.
- 2) Briefly touch upon each of the 14 other instances in Qur’an where “*qad khalat*” appears. For this instead of randomly picking up from various commentaries we shall rely on just two but well known commentaries i.e. *Tafsir Jalalayn* and *Tafsir Ibn Kathir*.
- 3) Cite some classical and recent commentaries that deal with the meaning of the words in the context of the verse under consideration.
- 4) Explain what some Ahmadis have quoted from the 4 classical scholars and say as to why the fifth one does not help here.

Of all these (1) and (2) are presented in part-1 of this response and (3) and (4) shall follow in part-2.

Our intake:

Before we start as stated above let us briefly say as to what has been our contention. Also we will reiterate some points on the issue which must be kept in mind while reading any commentary.

Our argument is simply that there is nothing in the actual letter of the verse to mean death. It simply refers to prophets having been in the past.

The case of ‘Isa (AS) in the established and the sole true tradition is recognized as an exception. All the prophets before the Final Messenger (PBUH) except him (‘Isa) at the end of their terms on this Earth faced death. So if any commentator says that earlier prophets have died it does not imply the same for ‘Isa (AS). This is especially true because the actual letters of the Qur’an does not mean death. So for any running comment we must remember the rule,

This implies an exception does not harm the general meaning or conversely a general rule does not affect the things established as exceptions through other evidences. This point will be of paramount importance while looking into commentaries of the scholars on the verse in question. We shall see that in part-2 *insha'allah*.

The Dictionary Meaning Scratching the Root:

Following is what Imam Ragheb al-Isfahani (d. 502 A.H.) wrote:



“Al-Khullu (the root of khala) is used for both time and space and but as there is a nuance of the past in (its usage of) time so linguists explained “khala al-zaman” by saying time has passed (or gone).”¹

While above is the translation of the text that we have highlighted in yellow in the image to the left; point to note is the first example in green that the classical scholar has given is the very verse under

consideration. Is it not a clear proof that he is conveying that in the verse the essential meaning of the word “*khalat*” (which comes from *khala*) is about having been in the past? What is more, that he then quotes 3:137 (highlighted in red) as the example in the same head. Now 3:137 reads:

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ

And properly translated it would mean; “**Indeed there have been examples before you.**” Or can someone say that it means, “Indeed examples have *died* before you”?

Important: The fact that a scholar known for his linguistic skills has put both verses in the same head without pointing out to any basic difference kills the notion that the word must mean something different when used for humans. We shall see that no commentator has actually given this idea

¹ Al-Mufradat fi Gharab al-Qur'an V.1 P.210 Pub Nazar Mustafa al-Baz.

any real importance.

Other Qur’anic verses containing the words “*qad khalat*”:

In this section we will get our readers to take a look at each of the 14 other instances in the Qur’an where “*qad khalat*” is found. We will only quote *Tafsir Jalalayn* and *Tafsir Ibn Kathir*. For some verse if we do not mention either or both of these, it is because they have not categorically commented on the meaning of these words “*qad khalat*.”

1) Qur’an 2:134

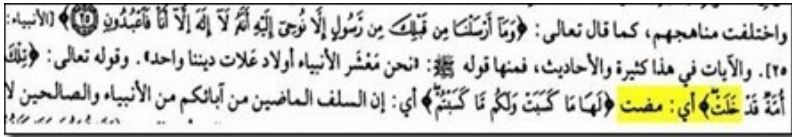
After the mention of Prophet Yaqub’s (Jacob) will to his children in verse 2:133 the Qur’an says:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

“This is the community that has been in the past. For them is that which they earned, and for you is that which you earn. And you will not be asked of what they used to do.” (Qur’an 2:133)

Now for the choice of words in the above translation, please see the following:

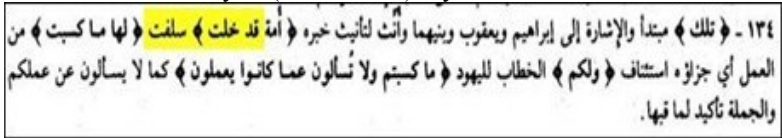
Ibn Kathir:



He says (in the highlighted part): “... have been (*qad khalat*)’ i.e. lived in the past (*madhat*).” (*Tafsir Ibn Kathir p. 213 pub. Dar Ibn Hazm, Beirut 2000*)

“*Madhat*” is essentially about having being in the past and does not mean death by any stretch of the imagination.

Now *Tafsir Jalalayn* coauthored by Jalaluddin al-Mahalli (d. 864 A.H.) and Jalaluddin al-Suyuti (d. 911 A.H.) says:



To translate the highlighted part alone. The Tafsir tells us: “.. have been (*qad khalat*)”: preceded (*salafat*).” (*Tafsir Jalalayn p.20*)

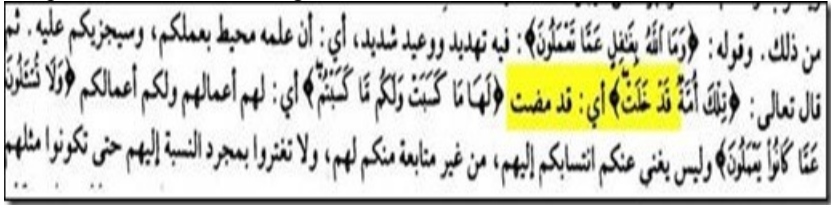
‘*Salafat*’ simply means ‘has gone before/preceded’. Again nothing to mean death! Let’s not forget this is the use about **humans**.

So the meaning of “*qad khalat*” when used for humans even is simply “*madhat*” and “*salafat*” which refutes any idea of death attached to the words.

2) Qur’an 2:141

After mentioning the great Messengers of Allâh and their progeny in the preceding verse, Allâh repeats the same wording as in 2:134.

To quote Ibn Kathir once again:



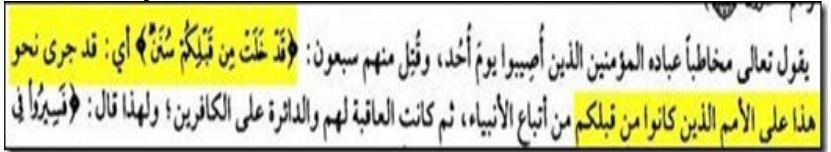
He has said exactly what he said for the previous.

And in *Tafsir Jalalayn* it is simply like has been explained already. Again the meaning is clear.

3) Qur’an 3:137

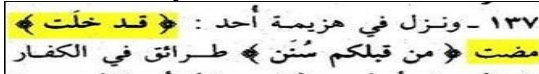
فَدَخَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْفِرِينَ
 “Indeed there have been examples before you; therefore travel in the earth and see what was the end of the rejecters.”

Ibn Kathir says:



“There have been examples before you (*qad khalat min qablikum sunan*): i.e. ‘verily the same (mishaps) have happened to the communities that were there before you ...’ (*Tafsir Ibn Kathir p.403*)

And in al-Jalalayn we read:



“... have been (*qad khalat*)” i.e. lived in the past (*madhat*)” (*Tafsir Jalalayn p.67*)

This is same as Ibn Kathir for Qur’an 2:134 and 2:141.

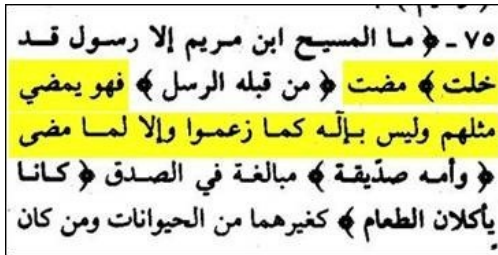
Also note those verses were for humans and this is for practice yet the meaning is same and verses are easily understandable. Some people do not learn from the word of Allâh, rather tend to project their own ideas to the holy text.

4) Qur’an 5:75

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ

“And Messiah ibn Maryam was not but a Messenger. There have been messengers before him and his mother was a truthful lady. They both used to eat food ...”

Ibn Kathir has not directly commented on the meaning of “*qad khalat*” here however he simply said that it means there have been prophets before him (‘Isa Masih AS). Nothing to imply death anyway!



However in *Tafsir Jalalayn* we read:

“And Masih ibn Maryam was not but a Messenger verily there have been (*qad khalat*) [i.e.] passed in time (*madhat*), ‘prophets before him’ and so he will also become a subject of past (*yamdhi*)

like them and he is not a deity as they (Christians) assumed otherwise he would not have become a subject of past (*madha*).” (*Tafsir Jalalayn p.120*)

The real Deity is supposed to never become a subject of past. An essential attribute of the real Deity is Ever-Presence. Also note “*khalat*” is equated with “*madhat*” just as it was done for Qur’an 3:137 by the authors of *Tafsir al-Jalalayn*.

And as the sentence construction is exactly same in the verse under question, it shows according to the authors of *Tafsir Jalalayn* “*qad khalat*” means “*madhat*” there too. This makes it crystal clear that death is not in the meaning of the word of Allâh.

5) Qur’an 7:38

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ

“He will say, enter the Fire along with the peoples who have been before you from the Jinn and the human beings.”

Ibn Kathir says:

صفتكم، ﴿قَدْ خَلَتْ مِنْ قَبْلِكُمْ﴾ أي: من الأمم السالفة الكافرة، ﴿مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ﴾، يحتمل أن يكون بدلاً من قوله: ﴿فِي أَسْرٍ﴾، ويحتمل أن يكون ﴿فِي أَسْرٍ﴾، أي: مع اسم. وقوله: ﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَمَنَّا لَحْمٌ فَأَنبَأْنَا﴾، كما قال الخليل، عليه

“‘have been before you’ i.e. from the earlier (*al-safila*) disbelieving nations.” (*Tafsir Ibn Kathir p.754*)

In Tafsir Jalalayn there is no direct comment on the words in this instance. However Ibn Kathir’s commentary again proves that words actually do not mean death.

6) Qur’an 13:6

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ

“And they ask you to hasten on the evil before the good, and indeed there have been exemplary punishments before them.”

Following is Hafiz Ibn Kathir’s intake on this:

وذلك من شدة تكذيبهم وكفرهم وعنادهم. قال الله تعالى: ﴿وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ﴾ أي: قد أوقعتنا نعمتنا بالأمم الخالية وجعلناهم مثلة وعبرة لمن اتعظ بهم. ثم أخبر تعالى أنه لو لا حلمه وعفوه وغفره لعاجلهم بالمعقوبة، كما قال

“and indeed there have been exemplary punishments before them;” Meaning, We have exerted Our punishment on the previous nations (*umamin khaliya*).” (*Tafsir Ibn Kathir p. 1003*)

While Tafsir Jalalayn has nothing to say directly about the words under discussion, Ibn Kathir has actually killed the Qadiani point.

“*Umam al-khaliya*” is very much like “*ayyamin khaliya*” used in Qur’an 69:24 and simply means previous or of the past time. No mention of death.

7) Qur’an 13:30

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِيَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ

“Thus we have sent you among a community before which there have been (other) communities so that you recite unto them what We have revealed unto you.”

Explaining the point about “other communities” Ibn Kathir says:

يقول تعالى: وكما أرسلناك يا محمد في هذه الأمة ﴿لِيَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ﴾ أي: تبلغهم رسالة الله إليهم، كذلك أرسلنا في الأمم الماضية الكافرة بالله، وقد كُذِّبَ الرسل من قبلك، فلك فيهم أسوة، وكما أوقعتنا بأسنا ونعمتنا بأولئك، فليحذر هؤلاء من حلول النقم بهم، فإن تكذيبهم لك أشد من تكذيب غيرك من المرسلين، قال الله تعالى: ﴿ثُمَّ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّمَّنْ

“... Likewise we sent among *communities of the past (umamin madhiya)* who disbelieved in Allâh (prophets) ...” (*Tafsir Ibn Kathir p. 1014*)

Note Ibn Kathir says “communities of the past” not “communities who have died.”

Further here he says, “*umam al-madhiya*” and under 7:38 he said “*umam al-khaliya*” to mean the very same thing. This itself proves “*khaliya*” which is of the same origin like “*khalat*” is about being in the past. Jalalayn did not say anything direct on this.

8) Qur’an 15:13

Talking about the Muhammad (PBUH) Allāh says:

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةَ الْأُولِينَ

“They do not believe in him, and this has been the way of earlier people.” Neither *Tafsir Ibn Kathir* nor *Tafsir Jalalayn* says directly on this. However it is evident that meaning of death is just impossible here.

9) Qur’an 40:85

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ

“But, their profession of faith was not (competent) to benefit them, once they had seen Our punishment – a customary practice of Allāh that has been there all along in the matter of His servants – and hence, the disbelievers became the losers.”

Again neither Ibn Kathir nor authors of *Tafsir Jalalayn* have anything to say on this. No one will take it to mean death.

10) Qur’an 41:25

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ

“And We had assigned for them fellows (in the worldly life) who beautified for them what was before them and what was behind them. And (thus) the word (of punishment) became due against them along with the communities that have been there before them from Jinns and human beings. Surely they were the losers.”

Ibn Kathir has nothing direct to say on this. However we read in *Tafsir Jalalayn*:

الاحرة بقولهم لا بعث ولا حساب ﴿ وحق عليهم القول ﴾ بالمعذاب وهو لاملان جهنم « الآية ﴿ في ﴾ جملة ﴿ امم قد خلت ﴾ هلكت ﴿ من قبلهم من الجن والانس انهم كانوا خاسرين ﴿ .

“communities that have passed” meaning “have been destroyed.” (*Tafsir Jalalayn p. 479*)

If one reads this *Sūrah* (no. 46) from verse 19 onwards to the verse 25 under consideration one will know that it is about people who are doomed and condemned to Hellfire. And in this verse it is told this fate is for them like the earlier communities and as their end was all about destruction, we find the word “*halakat* = destroyed” in *Tafsir Jalalayn*.

Contrast this to Qur’an 2:134, 2:141 and Qur’an 13:30 where it is about communities yet destruction is not mentioned because there the argument is not about eternal condemnation in Hellfire.

Also compare it to Qur’an 7: 38 where almost the same sentence is given. In fact “destruction” can also be used there; however it is not the actual meaning of the word as clear from Ibn Kathir’s comment to Qur’an 7:38 given previously.

11) Qur’an 46:17

وَالَّذِي قَالَ لِوَالِدَيْهِ أَفْ لَكُمْمَا أْتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي

“And the one who said to his parents, fie upon you both! Do you promise to me that I shall be brought out (from the grave), while generations have been there before me?”

Ibn Kathir says:

فمروان فضض من لعنة الله. وقوله: ﴿أَتَعِدَانِي أَنْ أُخْرَجَ﴾ أي: أن أبعث ﴿وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي﴾ أن: قد مضى الناس فلم يرجع منهم مخبر، ﴿وَمَا يَسْتَفِيئَانِ اللَّهَ﴾ أي: يسألان الله فيه أن يهديه ويقولان لولدتهما: ﴿وَبِكَ مَأْمِنُ إِنْ وَعَدَ اللَّهُ حَقَّ قَبُولُ مَا هَذَا﴾

“‘And generations have been before me’ meaning the *people have been in the past (madha)*” (*Tafsir Ibn Kathir p. 1705*)

12) Qur’an 46:18

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ

“Such are the people on whom the word (of punishment) has come true along with the communities of the Jinn and the humans that have been there before them. Surely they were losers.”

Neither of the two commentaries have anything direct to say on this. However, comparing it with Qur’an 2:134, 2:141, 7:38 and 46:17 the meaning is quite clear. And the words “*qad khalat*” themselves do not mean death.

13) Qur’an 46:21

وَأذْكَرَ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَابِ وَقَدْ خَلَتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

“Mention (Hud) one of Ad’s (own) brethren: Behold, he warned his people

about the winding Sand-tracts; but there have been warners before him and after him: “Worship ye none other than Allâh. Truly I fear for you the Penalty of a Mighty Day.””

Ibn Kathir says:

قال: قال رسول الله ﷺ: «يرحمنا الله وأخاعاده». وقوله: ﴿وَقَدْ خَلَّتْ أَلْدُنُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ﴾ يعني: وقد أرسل الله إلى من حول بلادهم من القرى مرسلين ومنذرين، كقوله: ﴿لَجَمَلَتَهَا لَكَلًّا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا﴾ [البقرة: ١٦٦]، وكقوله: ﴿فَأَنزَلْنَا مِنْ حَوْلِ بِلَادِهِمْ مِنَ الْقُرَىٰ مَرْسَلِينَ وَمَنْذُرِينَ﴾

“there **have been** warners before him and after him’ means, Allâh **had sent** Messengers and warners to the towns surrounding their land.” (Tafsir Ibn Kathir p.1706)

And in Tafsir Jalalayn we read:

﴿ بِالْأَحْقَافِ ﴾ وَاذِ بِالْيَمَنِ بِهِ مَنَازِلُهُمْ ﴿ وَقَدْ خَلَّتِ النَّوَارُ ﴾ مَضَتْ الرِّسَالُ ﴿ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ﴾ أَي مِنْ قَبْلِ هُوَدٍ وَمِنْ بَعْدِهِ إِلَىٰ أَقْوَامِهِمْ

“there have been warners’ i.e. **messengers have been in the past** (madhat).” (Tafsir Jalalayn p.505) - The scholarly quotes leave no ambiguity once again.

14) Qur’an 48:23

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَّتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

“The consistent practice of Allâh that went on since before (qad khalat), and you will never find a change in Allâh’s consistent practice.”

Neither of the commentaries explains this for it needs no explanation. Qad Khalat absolutely cannot mean death here.

Conclusion:

Study of all the 14 instances in the Qur’an besides 3:144 makes it clear that “qad khalat” actually means “madhat” i.e. “having been in the past.” So to say that it actually means death highlights a serious trouble with ones understanding after considering all these evidences.

We would request the common Ahmadis to have an objective look into the meanings of the word and just care about the language in which Allâh actually revealed His word. Insha’allah this way we can hope to reach an agreed upon interpretation of the verse.

Points to note:

The discussion was about how classical scholars have understood the words “qad khalat” at instances other than Qur’an 3:144. About the verse in question, we will study in part-2 the scholarly intake and relate it to what we have studied here.

MEANING OF “QAD KHALAT” IN QUR’AN 3: 144 (PART-2)

In this part we will come up with commentaries on Qur’an 3:144 and then explain what the commentators quoted by some Qadianis say and how they do not help them in their arguments.

Our intake on Qur’an 3:144

The verse 3:144 was revealed about the incident during the Battle of Uhud and all that verse suggests is that the Prophet (PBUH) is not to remain forever as has been the case with the earlier prophets who have been there before him. The words that Allâh chose here are miraculous indeed for they give the message yet do not provide room for those who doubt the return of ‘Isa –may Allâh bless him.

Phrase 1 says: Muhammad* is just a Prophet (*may Allâh bless him)

Phrase 2 says: There have been prophets in the past before him

Phrase 3 says: If the Prophet dies or is killed...

Now the verse was revealed sometime in the year 3 A.H., eight years before the death of the Holy Prophet (PBUH). So the verse simply says that no prophet is to live forever and likewise the Prophet is to die sooner or later. The actual argument with the wording used is that the Prophets lived in the past, they became a subject of past and through the time lapse they parted with the communities to whom they were sent. Now as the stay of all but one of the Prophets among their respective people came to end simply because of death or murder so it is also referred to as death. But this fact itself does not make death the meaning of the words used by the Almighty Allâh.

Commentaries below will show that “*madhaw*” and “*khalaw*” etc. even when used for humans do not mean death. The connotation comes through the facts known otherwise and hence some commentaries going that way.

Commentators on Qur’an 3:144

Using the Qur’anic commentaries we will prove the fragility of the Qadiani arguments.

With commentaries directly to Qur’an 3:144 we will prove how Ahmadi dictionary deceptions won’t work about the meaning of “*khalaw*”, “*madhaw*” and there idea that “*qad khalat*” has different meanings when used for humans and non-humans.

Imam Baqa’i:

Burhanuddin al-Baqa’i (d. 885 A.H.) who was not merely a Mufassir but also a historian and a writer, commented to this verse as:

{ وما محمد الا رسوله } أى من شأنه الموت، لا إله، ثم قرر المراد من السياق بقوله: { قد خلت } أى بمفارقة أهمهم، إما بالموت أو الرفع إلى السماء. و لا كان المراد أن الخلو منهم إنما كان فى بعض الزمان الماضى لا مضى أثبت الجار فقال: { من قبله الرسل } أى فيسلك

“ ‘Qad khalat’: means *separation from their communities, either through death or ascension to the heavens*. And what is meant by “they parted with them” (*khalaw minhum*) is that *they were there sometimes in the past time (fi b’adh al-zaman al-madhi)*.” (*Nazam al-Dorar fi Tanasib al-Ayat wal Saur vol.5 p.82 Da’ira al-Ma’rif al-Uthmania, Hyderabad, 1973*)

So the Prophets actually got separated from their communities and this happened actually through the time lapse as they were there sometimes in the past alone, and in their times their tenure among their respective people came to end simply through demise or ascension to the heavens. This is the connection between “having been in the past” and “parting with [respective] communities.”

Imam Baidhawi:

Another well known commentator Imam Baidhawi (d. 685 A.H.) said:

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ﴾ فَسَيَخْلُو كَمَا خَلُوا بِأَمْوَاتٍ أَوْ الْقَتْلِ ﴿ أَفَأَيْنَ قَاتٍ أَوْ قَتِلَ أُنْقَلَبْتُمْ عَلَىٰ أَنْفُسِكُمْ ﴾ إِنْكَارٌ لَّا تَرْتَدُّدَاهُمْ وَأَنْقَلَابُهُمْ عَلَىٰ

“‘And Muhammad is not but a messenger. There have been messengers before him’: means, ‘soon he will part (with them) as they parted through death or murder (*khalaw bil-mawt awil qatal*)’.” (*Tafsir al-Qadhi al-Baidhawi vol.3 p.181, Dar al-Kotob al-Ilmiyah Beirut, 1999*)

“Khalaw” does not actually mean death:

Now the point to note here that the learned scholar wrote *خلوا بالموت* (*khalaw bil-mawt*) which is clear evidence that *خلوا* (*khalaw*) itself does not mean death. If it is taken to so mean it would imply Imam Baidhawi was rather naive in Arabic because that way it would be like “died through death.” The fact simply remains that “*khalaw*” means “to part with/to depart” and this can be any way, death or ascension to the heavens as we consider the case of the Prophets- may Allāh bless them all.

Exactly the same is evident from Imam Abu Sa’ud al-Imadi’s (d. 982 A.H.) commentary too.

To see his point, Imam Baidhawi's commentary shows that actual meaning of the word is "to part" and as for most, infact all but one, prophets of the foregone times it happened through death or murder (read martyrdom) he puts it like that. But nevertheless he testifies that *خَلُوا* (*khalaw*) does not mean death.

Al-Razi, Zamakhshari and others:

Imam al-Razi (d. 606) in his commentary generally known as *Tafsir al-Kabir* writes:

خبر قتلك فاستولى الرعب على قلوبنا فولينا مدبرين ، ومعنى الآية (وما محمد الا رسول قد
 خلت من قبله الرسل) فسيخلو كما خلوا ، وكما أن أتباعهم بقوا متمسكين بعد خلوهم ،
 فعليكم أن متمسكوا بدينه بعد خلوه ، لأن الغرض من بعثة الرسل تبليغ الرسالة والزام
 الحجة ، لا وجودهم بين أظهر قومهم أبدا .

"And soon he will depart (*fasayakhlaw*) as they departed, and as to follow them remained (obligatory) on the people who accepted their religion after their having parted, so (in the same way) it is mandatory upon you that you stick to his religion after he parts (with you). For the purpose of sending the messengers is the conveyance of the message and making clear the evidence, not their eternal presence amongst their people." (*Mafatih al-Ghayb vol.9 p.22, Dar al-Fikr, Beirut. 1981*)

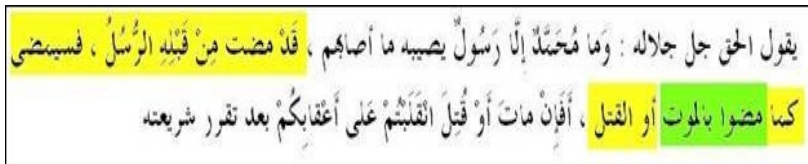
As we have already seen that *خَلُوا* (*khalaw*) itself does not mean death, here towards the end Imam al-Razi crystallized the point further when he said "not their [eternal] presence amongst their people" thus defining the meaning of "*khalaw*" which is "to part with" and not death actually.

Exactly the same is given in the following Tafasir too:

al-Kashshaf of al-Zamakhshari (d. 538 A.H.)
 Muharrar al-Wajiz of Ibn 'Atiya (d. 541 A.H.)
 Madarik al-Tanzil of al-Nasafi (d. 710 A.H.)
 Tafsir Gharaiib al-Qur'an of Nizamuddin al-Qumi (d. 728 A.H.)
 Lubab al-Tanzil of Abu al-Hassan al-Khazin (d. 741 A.H.)
 al-Jawahir al-Hassan by Abu Zaid al-Th'alibi (d. 876 A.H.)
 Ruh al-Bayan of Isma'il al-Haqqi (d. 1127 A.H.)

Imam Ibn Ujayba:

Another great scholar Ibn Ujayba (d. 1224 A.H.) in his commentary *Bahr al-Madid* writes:



“There have been (*madhat*) messengers before him, so he (too) will soon become a subject of past (*fasayamdhi*) as they became subjects of past through death or murder (*madhaw bil-mawt awil qatal*).” (*Tafsir Bahr al-Madid, vol.1 p.414, Dar al-Kotob al-Ilmiyah Beirut, 2002*)

Just as Imam Baidhawi killed the point of taking “*khalaw*” to mean “death” by putting it as “*khalaw bil-mawt*”, Ibn Ujayba kills the real dictionary deceit at last resorted to by some Qadianis when he puts the thing as *مضوا بالموت* (*madhaw bil-mawt*). **Or maybe the Qadianis will like to explain what “*khalaw bil-mawt*” and “*madhaw bil-mawt*” mean while they hold that “*khalaw*” and “*madhaw*” themselves actually mean death?**

Let’s not forget, just like Imam Baidhawi, Ibn Ujayba is also commenting directly to the verse in question.

Shaykh Ibn Ashur:

Now let’s see another commentary to the very verse under consideration to kill yet another contention of the Qadianis.

Abu Tahir Ibn Ashur (d. 1393 A.H.) a recent native Arab Mufasssir (exegete) of the Holy Qur’an wrote the following in his commentary to Qur’an 3:144:

“And the meaning of “*khalat*” is “having been in the past” and “to be cut off” *as in His saying: “Indeed there have been examples before you.” [3:137] and (like) the words of Imru' al-Qais, “One who has been in the foregone times.”*” (*Tafsir al-Tahrir wal Tanwir vol.4 p.110 Darul Tunisia lil-Nashr, Tunis, 1984*)

Here the scholar actually killed the Qadiani arguments that “*khalat*” is different when it is for people from what it is for “non-human objects.” In its own basic meaning it is same regardless of its being about humans or otherwise. The discussion is about the usage of “*qad khalat*” in Qur’an 3:144 and a learned Arab scholar clarifies that it is same as for the practices. So it does not actually mean death especially in Qur’an 3:144.

References of *L’isan al-Arab* and the work of al-Farahidi etc. are about the secondary connotative, implied meanings only. Also looking at the quotations he has brought one can see that the meaning of death comes

only when some other words are appended like “*madha b’isabiluhu*” or “*madhaa sabiluhu*” and “*khalaa makanuhu*” and none of these constructions has appeared in any verse or commentary note that we have considered. Further it is known to any person with due understanding of the rules of exegesis that unless there is a necessity arising out of evidences of *Shari’ah* it is not justified to seek the connotative meanings in oblivion to denotative meanings.

Commentaries quoted by some Qadianis:

As to the commentaries quoted by some Qadianis they referred to death of the Prophets before the Holy Prophet –may Allâh bless them all- because after having lived in the past, the thing that made them to part with their communities was death (or murder) and this happened with all but one of the Prophets so they mentioned it in a generic manner like that, which as we have already explained, neither proves the death of ‘Isa –may Allâh bless him- nor implies that to those commentators “*qad khalat*” meant death.

As to the fact that Rashid Rida al-Misri, in his *Tafsir al-Manar*, has mentioned the death of ‘Isa –may Allâh bless him- it does not really help for he has not shown anything particular in the actual word of Allâh that signifies death of ‘Isa –may Allâh bless him. Moreover, for the People of Sunnah (*Ahl-ul-Sunnah*) the likes of him do not count for he and his teacher Muhammad Abduh are well known for failing to believe in Hadīth as established in the Islamic tradition.

Conclusion:

We hope the common Ahmadis will open their eyes to the deceits their elite play, and how they hide the classical views which are indeed more accurate and correct when taken into full consideration of other verses.

CHAPTER 6

The Meaning of *Raf'a* *In 3:55 and 4:158*

MEANING OF *RAF'A* (PART-1)

Ahmadis claim that the word *raf'a* used in Qur'an with respect to Sayyidina 'Isa (AS) means 'rise in ranks'. This is what was said by Mirza Ghulam Ahmad Qadiani himself and it is translated by their leading 'scholars'.

Following is the translation of the two verses in this regard i.e. Qur'an 3:55 and 4:158 by an Ahmadi, Sher Ali:

“When Allāh said ‘O Jesus I will cause thee to die (a natural death) and will *exalt thee* to myself ...” (3:55)

“.. on the contrary Allāh *exalted him* to Himself.” (4:158)

But this is most certainly erroneous as we shall see shortly.

In the following lines we understand the meaning of *raf'a* in the light of the monumental works on lexicology and the context of the verses in question.

Meaning according to leading scholars:

1- Raghib Isfahani writes:

الرفع يقال تارة في الاجسام الموضوعه إذا أعليتها عن مقرها

“*Raf'a* is sometimes used for corporeal things to mean raising or elevating it from its resting place.” (*Mufradat Al-Qur'an 1/200*)

2- Al-Feyumi writes:

فَالرَّفْعُ فِي الْأَجْسَامِ حَقِيقَةٌ فِي الْحَرَكَةِ وَالْإِنْتِقَالِ وَفِي الْمَعَانِي مَحْمُولٌ عَلَى مَا يَفْتَضِيهِ الْمَقَامُ

“So *raf'a* in relation to corporeal things is used properly to denote motion and removal and in relation to ideal things it is accorded in meaning to what the case requires.” (*Al-Misbah Al-Munir 3/443*)

3- Edward William Lane says the same; infact he quotes the above two statements in his *Arabic-English Lexicon (part 3 page 287)*.

Raf'a in relation to 'Isa (AS) refers to both his body and soul:

1) A careful but honest look into the wording of the Qur'an shows that *raf'a* is used for the body of 'Isa (AS) as well and not just his soul:

We see that in Qur'an 3:55:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ إِنِّي جَاعِلٌكَ فِي السَّمَاءِ مُتَوَكِّفًا ۚ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ

“When Allāh said: ‘O 'Isa , I am to take you in full and to raise you towards Myself, and to cleanse you of those who disbelieve, and to place those who follow you above those who disbelieve up to the Day of Doom.

Then to Me is your return, whereupon I shall judge between you in that over which you have differed.”

Just as *مُطَهَّرَكَ* (cleanse you) and *اتَّبِعُوكَ* (follow you) refer to the whole person, body as well as soul, *رَافِعُكَ* (raise you) also refers to both body and soul. There is no basis to maintain the difference between reference of pronouns of *اتَّبِعُوكَ*, *مُطَهَّرَكَ* and *رَافِعُكَ*. And as body is a corporeal thing so in the light of actual meaning of the word it most certainly denotes its displacement. This also leads us to the True Islamic belief that even *مُتَوَفِّيكَ* (take you) refers to the whole person, body as well as soul and not merely the soul.

Meaning of ‘Cleanse you’:

2) ‘Cleanse you’ refers to ‘Isa’s (AS) departure from the evil company of the Jews. The very fact the verse reads ‘cleanse you of those who disbelieve’ shows it was physical separation and not spiritual for disbelievers could have never been close to the Mighty Prophet (AS) in spiritual sense. This cannot be a reference to his being relieved from the false accusations of Jews and Christians because context has nothing to do with it. It refers to the evil plot of the Jews (verse 54) and Allâh’s plan to save him from their dirty tricks. Same is evident in light of the scholarly opinions see e.g. *Tafsir Kabir* of Al-Raazi and *Tafsir Kashshaf* of Zamakhshari. Al-Raazi has been recognized as a *Mujaddids* by Ahmadis and Al-Zamakhshari accepted as an authority by Mirza Ghulam Ahmad himself.¹

3) Similarly in Qur’an 4:157-158:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَّبُوهُ وَلَكِنَّ شُبَّانَةً لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا () بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

“And for their saying, ‘we have certainly killed the Masih ‘Isa the son of Maryam, the Messenger of Allâh,’ while in fact they did neither kill him, nor crucify him, but they were deluded by resemblance. Those who disputed in this matter are certainly in doubt about it. They have no knowledge of it, but they follow whims. It is absolutely certain that they did not kill him. But Allâh lifted him towards Himself. Allâh is All-Mighty, All-Wise.”

Here again just as *وَمَا قَتَلُوهُ* (and they killed him not), *وَمَا صَلَّبُوهُ* (nor crucified him) and *وَمَا قَتَلُوهُ يَقِينًا* (and for a surety they killed him not) refers to the body of ‘Isa (AS), *رَفَعَهُ اللَّهُ* (Allâh lifted him) also refers to the body of ‘Isa

¹ Mirza Ghulam Ahmad says about Zamakhshari: “Matchless scholar of the Arabic language who cannot be disputed with.” He mentions this in *Baraheen Ahmadiyyah Part V p.381* and also in *Roohani Khazain vol.21*

(AS) and not just his soul. Again there is no reason to drop body from رَفَعَهُ اللهُ (Allâh lifted him).

A possible objection killed:

4) Ahmadis may refer to Qur'an 80:21

أَمَاتَهُ فَأَقْبَرَهُ

“He made him die, and put him into grave,”

And say that in أَمَاتَهُ (He made him to die) the personal pronoun refers to both body and soul while in فَأَقْبَرَهُ (put him into grave) it refers to either of them; hence it is not necessary that personal pronouns in a single sentence always refer to one and the same being. [Ahmadi View]

The Truth:

Without going into long discussion if أَمَاتَهُ (He made him to die) refers to merely body or both body and soul, we can prove this assertion to be wrong in light of the simple fact that with أَمَاتَهُ (He made him to die) there comes a separation between body and soul so naturally the personal pronoun in the word to follow can refer to either of them and not both.

This is because of the separation between the two. While in Qur'an 4:157-158 such a separation between body and soul is out of question for Allâh in most explicit terms declares: وَمَا قَتَلُوهُ يَقِينًا (And for a surety they killed him not). Thus there is no separation between the body and soul and hence its baseless to drop body from the personal pronoun in رَفَعَهُ اللهُ (Allâh lifted him).

The context of the verse refutes the Ahmadi belief:

5) In Qur'an 4:157-158 first the Jewish belief of their having killed 'Isa (AS) is repudiated by saying وَمَا قَتَلُوهُ (and they killed him not) and then the Christian belief is denounced by saying وَمَا صَلَّبُوهُ (nor crucify him) and then the belief of his ascension has been testified by saying بَلَّ رَفَعَهُ اللهُ إِلَيْهِ (But Allâh lifted him towards Himself). Had the belief of his physical ascension been baseless Allâh would have denounced it as well.

Scholars on raf'a of 'Isa (AS):

6) All the classical scholars have taken raf'a about 'Isa (AS) in the meaning of physical ascent. See *Tafsir Ibn Kathir*, *Tafsir Al-Kabir of Al-Raazi*, *Aalusi*, *Shaukani's Fath Al-Qadir*, *Jalalayn*, *Dhurr Manthur*, *Baidhawi*, *Khazin* etc. Al-Raazi, Shaukani and Jalaluddin Suyuti have all been recognized as *Mujaddids* by Ahmadis.

Even Al-Zamakhshari takes the word raf'a to mean physical ascension of

‘Isa (AS).² And Al-Zamakhshari is the one whom Mirza Ghulam Ahmad Qadiani himself praised and said³:

“Matchless scholar of the Arabic language who cannot be disputed with.”

So had there been any possibility of taking *raf'a* to mean other than physical ascension this ‘Matchless Scholar’ would have done for sure. Will some Ahmadi now dispute with an authority reckoned as undisputable by their own leader?

Was *raf'a* in response to the idea of ‘cursed crucifixion’?

7) Ahmadi also try to suggest that as Jews in light of the Book of Deuteronomy 21:22-23 held that the one crucified is the one accursed so to refute their belief Allâh exalted ‘Isa (AS) in rank.

This again is a twisted argument:

a- Firstly seeking evidence with Biblical reference is allowed only when it goes in line with Qur’an and Sunnah but there is no support for such an idea in the entire Islamic rubric.

b- Even according to Deut. 21:22-23 only one crucified for a sin punishable by death is accursed and surely this was never the case with ‘Isa (AS).

c- In Qur’an 4:157-158 Allâh strongly rejects the notion of his death and then says that ‘But he was raised’ this bringing in contrast to his idea of being killed. Is ‘rise in ranks’ opposite to being killed? Were the prophets killed unjustly, cursed, or something? Is giving one’s life in the way of Allâh as good as being cursed?

d- Just two verses prior to it Qur’an mentions the killing of the Prophets by the Jews:

“And for their slaying of the prophets unjustly ...” (Qur’an 4:155)

If *raf'a* refers to ‘being exalted’ and ‘rise in ranks’ then why was the same not mentioned about other Prophets killed unjustly? Why the personal pronoun attached with *raf'a* is singular? Were they not even martyrs holding the high office of prophethood?

e- The sole reason *raf'a* (independantly, i.e. without ranks or status etc.) was not mentioned along with earlier Prophets is that it refers to physical ascension which happened in the case of ‘Isa (AS) only!

² See his *Tafsir Kashshaf* 1/280 under 3:55

³ *Baraheen Ahmadiyyah Part V* p.381 and also in *Roohani Khazain* vol.21

Where is the mention of Sky?

8) Ahmadis say these verses are about ‘Isa’s (AS) being exalted to Allâh and ask as to where is the mention of the sky in these verses?

The fact is that as per the Qur’anic usage the verses mean ‘being raised to sky’. The following references help in this regard:

أَمِنْتُمْ مَن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

“Have you become fearless of Him who is in the sky if He makes you sink into the Earth?” (Qur’an 67:16)

And whenever the Holy Prophet (PBUH) waited for the revelation from Allâh he looked up towards the sky:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

“We have been seeing you turning your face to the heavens.” (Qur’an 2:144)

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ

“He arranges [each] matter from the heaven to the earth; then it will ascend to Him..” (Qur’an 32:5)

Ahadith in this regard:

و عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، يُبْلَغُ بِهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ "

“Abdullah Ibn Amr related that the Messenger said, ‘Allah grants mercy to the merciful. Be merciful to those who are on the earth, (then) **He Who is in the heavens** will be merciful to you.’” (Abu Dawud B.41 H.4923)

...رَبُّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ كَمَا رَحِمْتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِينَ أَنْزَلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ فَيَبْرَأُ

“Our Lord is Allah Who is in the heaven, holy is Thy name, Thy command reigns supreme in the heaven and the earth, as Thy mercy in the heaven, make Thy mercy in the earth...” (Abu Dawud B.28 H.3883)

9) Having proved that being raised to Allâh means ascension to the Heavens, will some Ahmadi explain if *raf'a* means a rise in rank what is the purpose of Allâh saying ‘raise you towards Myself’ and the words ‘Allâh lifted him towards Himself’?

Conclusion:

All the above details, testimonies of celebrated scholars, and study into the Qur’an, plainly establish the fact that the word *raf'a* with reference to ‘Isa (AS) means physical ascension.

MEANING OF *RAF'A* (PART-2)

In Part-1 we discussed the meaning of the word *raf'a* in the light reputed works on Qur'anic lexicography and correct interpretation of the verses related to 'Isa's (AS) *raf'a*.

The Qur'anic usage of *raf'a*:

To chase the evil to its utter helplessness, let us briefly look into all the instances where the derivatives of the root 'RA-FA-AYN' are used in the Qur'an. In total the words with the root 'RA-FA-AYN' are used in 29 verses and in the following lines each of these instances are tackled with.

1) In **Qur'an 3:55** and **4:158** it is used with reference to 'Isa (AS) as explained in Part-1.

2) In **Qur'an 2:63**, **2:93** and **4:154** it is used regarding physical elevation of Mt. Tur (Mt. Sinai) like:

"And we raised (rafa'na) high above you the (Mount of) Tur." (Qur'an 2:63)

It refers to a clear physical phenomenon as it is clear from Qur'an 7:171 and its exegesis in *Tafasir* of Ibn Kathir, Al-Raazi, Al-Zamakhshari, Aalusi and in *Tafsir Jalalayn* to mention only a few.

3) In **Qur'an 2:42**, **6:83**, **6:165**, **12:76**, **40:15**, **43:32** and **58:11** it is used for exaltation and raising of ranks but in all these verses 'ranks' are explicitly given as the objects of *raf'a* e.g.

"He hath raised you in ranks, some above others." (Qur'an 6:165)

Here and in all such references Allâh has used the word *raf'a* (i.e. to raise) but then He clearly speaks of the **دَرَجَاتٍ** (ranks). **If *raf'a* by itself means 'rise in ranks' and 'exaltation' why would Allâh then mention 'ranks' separately?** Infact *raf'a* only means 'raising' and 'elevation' and ***its object is determined by the context.***

4) In **Qur'an 2:127** it is used about Ibrahim (AS) raising the foundations of the Holy Ka'ba:

"And when Ibrahim was raising (yarf'a) up the foundations of the House."

As it refers to corporeal things we find a connotation of physical change in it.

5) In **Qur'an 7:176** it refers to exaltation but the context (verse 175) shows it refers to exaltation through the revealed verses from Allâh as

stated by Al- Zamakhshari in his Tafsir. Thus the context clarifies that it relates to a non-physical phenomenon as revealed verses cannot make one ascend physically.

6) In Qur'an 12:100 it is used about the act of Yusuf (AS) making his parents to sit on a high seat:

“And he raised (raf'a) his parents up on the throne.”

This is clear from numerous narrations given in *Tafsir Al-Tabari* and *Dhurr Manthur*.

7) In Qur'an 13:2, 52:5, 55:7, 79:28 and 88:18 it is used for the physical elevation of the heavens e.g.

“Allâh is the One who raised (raf'a) the heavens without pillars” (Qur'an 13:2)

8) In Qur'an 19:57 it is used about Idris (AS):

“We raised him (raf'anahu) to a high place.”

Scholars have differed about this nature of elevation in this verse. Some say it refers to his being lifted up alive into the heavens just like 'Isa (AS) and some say it refers to being raised to a higher spiritual level. Al-Raazi who holds a prominent position among the greatest exponents of the Qur'an and has been recognized as a *Mujaddid* by Ahmadis also says:

فيه قولان : أحدهما : أنه من رفعة المنزلة ... الثاني : أن المراد به الرفعة في المكان إلى موضع عال وهذا أولى ، لأن الرفعة المقرونة بالمكان تكون رفعة في المكان لا في الدرجة

“There are two opinions about it. First of them: that it refers to exaltation in rank ... second: that rising refers to lifting to a lofty place and this is the stronger opinion for elevation is linked to place so it's rise in place [of rest] and not rank.”(Tafsir Al-Kabir 10/322)

9) In Qur'an 24:36:

“(The guided people worship Allâh) in the houses that Allâh has permitted to be raised (raf'a), and where His name is recounted and His purity is pronounced, in the morning and in the evening.”

Scholars explain that either 'houses' refer to the mosques in which case *raf'a* has the meaning same as in Qur'an 2:127 or it refers to the dwellings of the believers in which case it refers to their being exalted in honour. In

this later case the context i.e. 'where His name is recounted and His purity is pronounced' determine *raf'a* to be of a spiritual connotation.

10) In **Qur'an 35:10**:

"Whoever desires honor, then all honor lies with Allāh alone. Towards Him ascends the pure word, and the righteous deed uplifts it (yarf'ahu)."

Here it simply means that righteous deeds lift the pure words to Allāh so the object of *raf'a* here is 'pure word' which is not a corporeal thing. This is clear from the narrations of Ibn Abbas (cf. Al-Tabari), Hassan and Qatada (cf. *Dhurr Manthur*).

11) In **Qur'an 49:2**:

"O you who believe, do not raise (la tarf'au) your voices above the voice of the Prophet."

Clearly the object of *raf'a* here is voice and no corporeal thing.

12) In **Qur'an 56:3** it is used with reference to the Doomsday:

"It will bring low (some); (and others) it will exalt (raafi'a)."

In the preceding verse (no.2) it is said: *"And there can be no denying of its befalling."* Thus the verse means owing to the fact that it cannot be denied so when it befalls it will bring low those who denied it stubbornly and will exalt those who believed in it in the light of the Divine Guidance. Thus it's the context which determines its meaning of exaltation.

Let us also mention that some commentators have even said that this can refer to the system of the Heavens and the Earth going topsy-turvy on that Awful Day with heavens splitting asunder, stars falling down (like) and mountains flying away like clouds. See the works of Shaukani, Al-Zamakhshari, Al-Baidhawi, Aalusi etc...

13) In **Qur'an 56:34** it is used as an adjective:

"And on couches or thrones, raised high (marfu'a)."

The height of these thrones/couches is mentioned in physical terms in Hadīth. Abu Sa'id (RA) reported from the Prophet (PBUH) about Allāh's Words: "And couches raised high" He said, "Their heights would be like the distance between Heaven and the Earth. And the distance between

them is a journey of five hundred years.”⁴

Qur’an 88:13 refers to the same.

14) In Qur’an 80:14 it is used in reference to the Preserved Scripts of the Holy Qur’an:

“It is (recorded) in those scripts (of the Preserved Tablet) that are honoured, exalted (*marfu’a*), purified.” (Qur’an 80:13-14)

Al-Raazi says:

مرفوعة في السماء السابعة أو مرفوعة المقدار مطهر عن أيدي الشياطين

“Placed high in the seventh heaven or raised to such height where they remain pure from the touch of devils.” (*Tafsir Al-Kabir* 16/361)

Al-Zamakhshari says:

مَرْفُوعَةٌ { في السماء }

“*Marfu’a* : [placed high] in the heaven.” (*Tafsir Al-Kashshaf* 7/234)

15) In Qur’an 94:4:

“And We raised (*raf’ana*) high your name.”

Clearly the object of *raf’a* is the name (*zhikr*) of the Holy Prophet (PBUH) and nothing of corporeal nature hence it does not mean physical elevation.

Qur’an puts ‘Isa Ibn Maryam into another category!

“Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke (e.g. Prophet Moses-see 4:164), and He raised some of them in degrees (e.g. Prophet Idris-see 19:56-57). And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit...” (Qur’an 2:253)

If you analyze very carefully, you will notice that Jesus is mentioned in another third category isolated from the first two categories. Why would Allah (swt) mention Jesus apart from *wa rafa’a ba’dahum darajaat* [and He raised some of them in degrees]? Allah in His infinite wisdom mentioned Jesus separately away from the first two categories of some Messengers (i.e. those that spoke to Allah and those that were raised in ranks like Idris AS). This is a clear and unique proof that Jesus was not raised spiritually, but physically.

⁴ *Musnad Ahmad, Hadith 11659*. Shaykh Hamzatul Zain classified it as Hasan (good).

CHAPTER 7

“Khātam al-Nabiyyin” Early Scholars’ Perspective

The Qadiani leaders have changed the real meaning of “*Khātam un-Nabiyyin*”, as is the case with everything else. The proofs brought forward were so fragile that they had to resort to a fabricated Hadīth (see “Ali (RA)- *Khātam al-Awliya*?”), and when that didn’t work, they decided to prove their claims using indirect historical usages of the word *Khātam*, how absurd indeed. So in this chapter we see quotes from various scholars about the meaning of “*Khātam un-Nabiyyin*”. Many issues that are often a subject of discussion among the Muslims and Qadianis are dealt with in these quotes. And please be aware that whenever a *Murabbi* quotes any scholar, it is usually out of context, especially when it comes to the topic of finality of prophethood, as we have seen.

Please see under verse 33:40 in the following scholars books.

Qatada (d. circa 100 A.H.):

عن قتادة ، في قوله تعالى : (وخاتم النبيين) قال : آخر النبيين

It is narrated from Qatadah that he said about the word of Allāh, “*Wa Khātam al-Nabiyyin*”: “[It means] Last of the Prophets.” (*Tafsir Abdul Razzaq al-San’ani, Narration 2270*)

Hassan al-Basri (d. 110 A.H.):

عن الحسن في قوله { وخاتم النبيين } قال : ختم الله النبيين بمحمد صلى الله عليه وسلم ، وكان آخر من بعث

“It is narrated from Hassan [al-Basri] said about the word of Allāh, “*Wa Khātam un-Nabiyyin*”: “Allāh completed the series of the Prophets through Muhammad, may Allāh bless him, and he is last [of them] in being raised.” (*Dhurr al-Manthur cf. Abd bin Hameed*)

Abu Hanifa (d. 150 A.H.):

Imam Mofiq bin Ahmad al-Makki (d. 568 A.H.) narrates:

وتنبأ رجل في زمن ابي حنيفة رحمه الله وقال امهلوني حتى اجئ بالعلامات فقال ابو حنيفة رحمه الله من طلب منه علامة فقد كفر لقوله عليه السلام لا نبي بعدى

“A man in the time of Abu Hanifa (RA) claimed to be a prophet and said, ‘Allow me to present proofs of my prophethood.’ Abu Hanifa (RA), ruled: ‘Anyone who demands a proof of prophethood from him, will also turn to a disbeliever, for the Messenger of Allāh has said: ‘there is no prophet after me.’” (*Manaqib al-Imam al-Azam Abi Hanifa vol.1 p.161, Da’ira al-Ma’arif al-Nizamia, Hyderabad Deccan 1321 A.H.*)

Ibn Jarir al-Tabari (d. 310 A.H.):

Commenting on the words “*Khātam un-Nabiyyin*” he says:

الذي ختم النبوة فطبع عليها، فلا تفتح لأحد بعده إلى قيام الساعة

“He brought the prophethood to an end and sealed it. Now this door will not be opened for anyone till the establishment of Doomsday.” (*Tafsir Ibn Jarir al-Tabari under 33:40*)

Al-Zamakhshari (d. 538 A.H.):

فإن قلت : كيف كان آخر الأنبياء وعيسى ينزل في آخر الزمان؟ قلت : معنى كونه آخر الأنبياء أنه لا ينبأ أحد بعده ، وعيسى ممن نبيء قبله ، وحين ينزل ينزل عاملاً على شريعة محمد صلى الله عايه وسلم ، مصلياً إلى قبلته ، كأنه بعض أمته

“If you ask: how can the Holy Prophet be the last of the Prophets when there is the belief that ‘Isa will come down near the End of the Times before Resurrection? I shall say: The Holy Prophet is the last of the Prophets in the sense that no other person will be raised as a Prophet after him. As for ‘Isa (AS), he is one of those who had been made a Prophet before the advent of the Holy Prophet. And when he comes again, he will come as a follower of the *Shari’ah* of Muhammad, may Allâh bless him, and will offer prayers facing his *qiblah* like any other person of his Ummah.” (*al-Kashshaf* under 33:40)

The same has been stated by:

Abu al-Barakat al-Nasafi (d. 710 A.H.) in *Tafsir Madarik al-Tanzi*, Nizamuddin al-Qumi (d. 728 A.H.) in *Tafsir Gharab al-Qur’an*, Abu Sa’ud al-‘Imadi (d. 982 A.H.) in *Tafsir Irshad al-‘Aql al-Salim Ila Mazaya al-Qur’an al-Karim*, Abu al-Hassan al-Khazin (d. 741 A.H.) in *Tafsir Lubab al-Tanzil*, Ibn Ujayba (d. 1224 A.H.) in *Tafsir Bahr al-Madid*. Still if someone has any misgiving about the return of ‘Isa and its relation to Finality of Prophethood then it is truly unfortunate.

Fakhruddin al-Razi (d. 606 A.H.):

Discussing Qur’an 33:40 and the Prophet’s compassion for his Ummah, he writes:

وَحَاتَمَ النَّبِيِّينَ : وذلك لأن النبي الذي يكون بعده نبي إن ترك شيئاً من النصيحة والبيان يستدرکه من يأتي بعده ، وأما من لا نبي بعده يكون أشفق على أمته وأهدى لهم وأجدى ، إذ هو كوالد لولده الذي ليس له غيره من أحد

“In this context, the reason for saying *Khātaman-nabiyyin* is that, a prophet after whom another prophet is to be raised, leaves the work of admonition and explanation of injunctions somewhat incomplete, and the one coming after him can complete it. But the Prophet after whom no other Prophet is to be raised, is far more compassionate to his Ummah and gives them explicit guidance, for he is like the father who knows that after him his son has no guardian and patron to take care of him.” (*Tafsir al-Kabir* 33:40)

Al-Izz bin Abdus Salam (d. 660 A.H.):

He comments:

{وَحَاتَمَ النَّبِيِّينَ} آخرهم

“{Wa Khātam al-Nabiyyin} (i.e.) Last of them.” (*Tafsir al-Qur’an li-‘Izz*

bin Abdus Salam)

Al-Qurtubi (d. 671 A.H.):

The great Spanish Muslim Mufassir of the Qur'an quotes another great scholar Ibn Atya as saying:

هَذِهِ الْأَفَاطُ عِنْدَ جَمَاعَةِ عُلَمَاءِ الْأُمَّةِ خَلْفًا وَسَلْفًا مُتَّفَاقَةً عَلَى الْعُمُومِ التَّامِّ مُفْتَضِيَةً
نَصًّا أَنَّهُ لَا نَبِيَّ بَعْدَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“To the scholars of the ummah, of (both) the later and earlier times , these words are to be taken in absolute general terms whereby the text necessitates the meaning that there is no prophet after him –may the peace and blessings of Allâh be upon him.” (*Tafsir Jami' li-Ahkam al-Qur'an under 33:40*) -What a clear testimony that to the scholars of the Ummah these words must be taken in absolute general terms. No exception to “non-shari'i”, “ummati” or “buruzi” prophet(s)!

Abu Hayyan al-Andalusi (d. 745 A.H.):

ألفاظ تقتضي نصاً أنه لا نبي بعده صلى الله عليه وسلم ، والمعنى أن لا يتنبأ أحد بعده ، ولا يرد نزول عيسى آخر الزمان ، لأنه ممن نبيء قبله ، وينزل عاملاً على شريعة محمد صلى الله عليه وسلم مصلياً إلى قبلته كأنه بعض أمته

“[These] words serve as evidence that there will be no Prophet after him, may Allâh bless him. And the meaning is, no one will be made a prophet after him. And this does not contradict the descent of ‘Isa near the End of Times, for he is one of those who were made prophets before him and he will descend following the Shar’iah of Muhammad, may Allâh bless him, praying facing his *qibah* like one from his own people Ummah.” (*Tafsir Bahr al-Muhit under 33:40*)

Ibn Kathir (d. 774 A.H.):

فهذه الآية نص في أنه لا نبي بعده، وإذا كان لا نبي بعده فلا رسول [بعده] بطريق الأولى والأخرى؛ لأن مقام الرسالة أخص من مقام النبوة، فإن كل رسول نبي، ولا ينعكس

“This verse categorically states that there will be no Prophet [Nabi] after him. If there will be no Prophet [Nabi] after him then there will surely be no Messenger [Rasul] after him either, because the status of a Messenger is higher than that of a Prophet, for every Messenger is a Prophet but the reverse is not the case.” (*Tafsir Ibn Kathir under 33:40*)

Al-Baqa’i (d. 885 A.H.):

أي لأن رسالته عامة ونبوته معها إعجاز القرآن ، فلا حاجة مع ذلك إلى استنباء ولا إرسال ، فلا يولد بعده من يكون نبياً ، وذلك مقتض لئلا يبلغ له ولد يولد منه مبلغ الرجال ، ولو قضي أن يكون بعده نبي لما كان إلا من نسله إكراماً له لأنه أعلى النبيين رتبة وأعظم شرفاً ، وليس لأحد من الأنبياء كرامة إلا وله مثلها أو أعظم منها ، ولو صار أحد من ولده رجلاً لكان نبياً بعد ظهور نبوته ، وقد قضى

الله ألا يكون بعده نبي إكراً له ، روى أحمد وابن ماجه عن أنس وعن ابن عباس رضي الله عنهما أن النبي صلى الله عليه وسلم قال في ابنه إبراهيم : « لو عاش لكان صديقاً نبياً » ، وللبخاري نحوه عن البراء بن عازب رضي الله عنه ، وللبخاري من حديث ابن أبي أوفى رضي الله عنه : لو قضى أن يكون بعد محمد صلى الله عليه وسلم نبي لعاش ابنه ، ولكن لا نبي بعده والحاصل أنه لا يأتي بعده نبي بشرع جديد مطلقاً ولا يتجدد بعده أيضاً استنباء نبي مطلقاً

“{And the seal of the prophets} means as his message is general and his prophethood carries a miracle of the Qur’an, so there is no more need to assign prophets or messengers, so no prophet is to born after him, and it also entails that none of his children will reach the age of manhood. Because if there were to be a prophet raised after him it would have been from his offspring as an honor to him because he is the highest of the Prophets in status and greatest of them in nobility. And there was no honor for any one from amongst the prophets but similar or more of it was due to him. If any of his sons were to reach the age of manhood he would have been a prophet after him. And as an honor to him Allâh had decreed that there is no prophet after him. Ahmad and Ibn Majah have narrated from Anas and Ibn Abbas (RA) that the Prophet (PBUH) said about his son Ibrahim: “Had he lived he would have been a Siddiq and a Prophet.” And Bukhari has the same narrated from al-Bara’ bin Aazib (RA). And with Bukhari is a narration from Ibn Abi Aufa (RA): “If it were decreed for a Prophet to be after Muhammad (PBUH) his son would have lived but there is no Prophet after him.” And the conclusion is that there is no way for a prophet with a new law to come after him and similarly there is no chance of revival of assignment of prophethood after him.” (*Nazam al-Dorar wa Tanasub al-Ayat wal Suar under 33:40*)

There are many points of consideration here:

Finality of Prophethood means no prophet is to be born after him.

As some of earlier Prophet’s had their sons raised to the status of prophethood it demanded that a son of the Prophet reaching the age of manhood should not be denied the same so Allâh decreed for his sons not to reach that age. This way he was not denied an honor and was blessed with another honor of being of the last of all of the Prophets.

It also cuts at the roots of the Qadianis cunning Appeal of Emotion when they say how come Holy Prophet spiritual power fails to originate another prophet because if it was to be so, some of his sons would have survived him.

At the end al-Baq’a clarifies; neither a law bearing prophet would come after him nor would prophethood in general be revived after him. The learned scholar clearly mentioned the belief of Muslims denying possibility of the particular, the law-bearing prophet and then the same for in general terms thus clarifying prophethood of any kind is impossible

after the Holy Prophet Muhammad, may Allâh bless him.

Just like at the end he says revival of “assignment of prophethood” (*istinba’ nabi*) which does not contradict the return of ‘Isa, may Allâh bless him, for he was born and assigned with prophethood before the Holy Prophet –may Allâh bless him.

Isma’il al-Haqqi (d. 1127 A.H.):

قرأ عاصم بفتح التاء وهو آلة الختم بمعنى ما يختم به كالطابع بمعنى ما يطبع به . والمعنى وكان آخرهم الذى ختموا به ... وقرأ الباقر بكسر التاء اى كان خاتمهم ... وهو بالمعنى الاول ايضا ... فكانت علماء امته ورثته عليه السلام من جهة الولاية وانقطع ارث النبوة بختميته ولا يقدر فى كونه خاتم النبيين نزول عيسى بعده لان معنى كونه خاتم النبيين انه لا ينبأ احد بعده كما قال لعلى رضى الله عنه « انت منى بمنزلة هارون من موسى الا انه لا نبى بعدى » وعيسى ممن تنبأ قبله وحين ينزل انما ينزل على شريعة محمد عليه السلام مصليا الى قبلته كأنه بعض امته فلا يكون اليه وحى ولا نصب احكام بل يكون خليفة رسول الله ... وقال اهل السنة والجماعة لا نبى بعد نبينا لقوله تعالى { ولكن رسول الله وخاتم النبيين } وقوله عليه السلام « لا نبى بعدى » ومن قال بعد نبينا نبى يكفر لانه انكر النص وكذلك لو شك فيه لان الحجة تبين الحق من الباطل . ومن ادعى النبوة بعد موت لا يكون دعواه الا باطلا

“Asim has read the word as “*Khātam*”, which is the sealing instrument with which things are sealed. It implied that Holy Prophet came at the end and in him the line of the Prophets was closed and sealed ... Some people have read it as “*Khātim*”, which means the one who put a seal ... Thus, “*Khātim*” also is a synonym of “*Khātam*” ... Henceforth the scholars of his Ummah will only inherit him in *walayāt* (sainthood), the inheritance of the Prophethood having been brought to a close in him. And the second coming of Prophet ‘Isa does not affect the Holy Prophet’s being the last Prophet, for *Khātam al-Nabiyyin* means that no other prophet will be raised after him as he said to the Ali, may Allâh be pleased with him, “You are unto me like Harun was to Musa except that there is no prophet after me.” And ‘Isa had been raised a Prophet before him. When he comes the second time, he will come as a follower of the *Shari’ah* of Muhammad (PBUH). He will offer the prayer facing his *qiblah*, like any other man belonging to his Ummah. He will neither receive revelation nor issue new commands, but he will be a caliph of the Holy Prophet Muhammad, (PBUH) ... And the followers of the Sunnah believe that there is no prophet after our Holy Prophet, for Allâh has said: “But he is Messenger of Allâh and the last of the Prophets,” and the Holy Prophet has declared: “There is no prophet after me.” **Now whoever says that there is a prophet after our Holy Prophet, will be declared a kafir, for he has denied a fundamental article of the faith; likewise, the one who doubts it, will also be declared a kafir, for the Truth has been made distinct from**

falsehood. And the claim of the one who claims to be a Prophet after the Holy Prophet Muhammad (PBUH) can be nothing but an imposter."
(*Tafsir Ruh al-Bayan under 33:40*)

Al-Shaukani (d. 1250 A.H.):

وقرأ الجمهور : « خاتم » بكسر التاء . وقرأ عاصم بفتحها . ومعنى القراءة الأولى : أنه ختمهم ، أي جاء آخرهم . ومعنى القراءة الثانية : أنه صار كالخاتم لهم الذي يتختمون به ويتزينون بكونه منهم

“The majority of the scholars have read the word as “*Khātim*” and ‘Asim as “*Khātam*”. According to the first reading, it would mean: “The Holy Prophet closed the lines of the Prophets i.e. he came at the end of them.” And according to the second reading it means, “He was like a seal for them, with which their line was sealed, and with whose inclusion their group was embellished.”(*Fath al-Qadir under 33:40*)

Conclusion:

Top scholars from various times in Islamic history agree that “*Khātam al-Nabiyyin*” simply means last of the prophets with whom the lines of prophets came to end. And even a possible consideration of what any claimant of prophethood after the Holy Prophet (PBUH) may say is tantamount to disbelief.

“*Khātam*” or “*khatim*” makes no difference and the significance remains the same i.e. Final Seal of the Prophets.

Return of ‘Isa is not against the Finality of Prophethood for what it signifies is that no new prophet will be born and no one will be assigned prophethood after the Holy Prophet (PBUH). And we know ‘Isa was born and assigned with prophethood before the Holy Prophet (PBUH).

And al-Baqa’i stating the unanimous belief of the Ummah first denied the possibility of more specifically a law-bearing prophet and then followed it by categorical mention that assignment of prophethood will not be revived after the Holy Prophet (PBUH). Thus he clarified the Muslim belief that there will not be any kind of prophethood now.

The scholars of the Ummah have always taken the words “*Khātam al-Nabiyyin*” to signify the end of Prophethood in absolute general terms leaving room for no exception at all.

We hope these references help the common Ahmadis to have an idea of what the real beliefs of the greatest scholars of this Ummah have been. It’s a call to give up the slavery of the cult and return to the true path.

CHAPTER 8

Law Bearing VS Non-Law Bearing Prophet?

Qadianis believe that Muhammad (PBUH) is the Last Law-Bearing Prophet... Wait, what? Law-Bearing Prophets? What's that? Non-Law-Bearing Prophets? Huh? Where is that distinction mentioned in the Qur'an? Well, it isn't. It's a theory by some of the Ulema of the subcontinent, employed by the Qadianiyya. Based on this they believe that Mirza Ghulam Ahmad was a "Non-Law-Bearing Prophet". This concept of law-bearing and non-law-bearing prophets is far too seldom critiqued. Below is a discussion on the topic of law-bearing vs. non-law-bearing prophets, and its (lack of) evidence in the Qur'an.

The following argument was taken from *The Qur'anic Evidence: Truthfulness of The Promised Messiah*, by Ansar Raza, Chapter 3, "The Possibility of Prophethood", under Question 1.

Qadiani Argument:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ
وَأَنبَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ
بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ
شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ فَعَلُ مَا يُرِيدُ

"These messengers have We exalted some of them above others; among them there are those to whom Allāh spoke; and some of them He exalted in degrees of rank. And We gave Jesus, son of Mary, clear proofs and strengthened him with the spirit of holiness. And if Allāh had so willed, those that came after them would not have fought with one another after clear Signs had come to them; but they did disagree. Of them were some who believed, and of them were some who disbelieved. And if Allāh had so willed, they would not have fought with one another; but Allāh does what He desires." (Muhammad Ali translation, *Sūrah Baqarah*)

This verse hints at the two different kinds of prophets: law-bearing and non-law-bearing. Notice where the verse says, "among them there are those to whom Allāh spoke". There is no such thing as a prophet to whom Allāh did not speak. So, this part of the verse refers to the laws which certain prophets received. These are the law-bearing prophets. The verse continues by saying "and some of them He exalted in degrees of rank." This part of the verse refers to non-law-bearing Prophets, who were honored by Allāh, but did not bring forth any laws for their nation to follow. This verse is evidence that the Qur'an speaks of law-bearing and non-law-bearing prophets. [Qadiani Argument]

Muslim Response:

This is an attempt by the Qadianis to interpret the Qur'an according to their pre-conceived notions of what they want it to mean, rather than reading the text as-is. The crux of the refutation of this argument lays in an important distinction between the methods Allāh employs to

communicate to his prophets. What is known from the Qur'an is that Allāh sent inspiration to all of the Prophets, but did not necessarily speak to them all.

For example, in *Sūrah Baqarah* verses 164 and 165, Allāh says:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ
وَأِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ
وَأَتَيْنَا دَاوُدَ زَبُورًا

164. “Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and his children and to Jesus and Job and Jonah and Aaron and Solomon, and We gave David a Book.”

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى
تَكْلِيمًا

165. “And We sent some Messengers whom We have already mentioned to thee and some Messengers whom We have not mentioned to thee – and to Moses Allāh spoke at great length.”

In verse 164, the Qur'an says Allāh sent revelation (أَوْحَيْنَا) to the prophets. Then, in verse 165, the Qur'an specifies that Allāh spoke to Musa (كَلَّمَ اللَّهُ مُوسَى). Notice the distinction between revelation and speech. This is because Musa was one of the few prophets who spoke to Allāh directly, without the intermediary of an angel. For example, *Sūrah Ta-Ha* starting from verse 12, describes the entire conversation between Allāh and Musa. Again in *Sūrah Nisa* verse 165 Allāh speaks to Musa. Likewise, Allāh spoke directly to the Prophet during the journey of *al-Mi'raj* and even negotiated the daily prayers down to five.¹ This is what is meant when Allāh says he spoke directly to some of the prophets.

The verse continues by saying “and some of them He exalted in degrees of rank.” All prophets are honored, but some are honored above others. For example, *al-Azam min ar-Rusul*, the greatest from amongst the Prophets, are Muhammad, Ibrahim, Musa, ‘Isa and Nooh (AS).

The Ahmadis have attempted to interpret speech as laws, and honored as non-law-bearing. This outrageous extrapolation is simply not the meaning of the verse, cannot be implied from the text of verse, nor was the agreed upon by any of the traditional scholars of Islam.

Qadiani Response:

¹ *Sahih Muslim Book 1, Hadith 309*. The Prophet's advisor was Musa. Some comment that this is because Musa had previous experience in speaking directly to Allāh.

وَمَا كَانَ لِيَشْرَ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ
بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيمٌ

“And it is not for a man that Allâh should speak to him except by direct revelation, or from behind a veil, or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise.”

The Qur'an says that there are only three mediums Allâh uses to communicate to humanity: through direct revelation, from behind a veil and through a messenger (i.e. angel). There is no fourth medium. So, direct speech is not a valid medium of communication between Allâh and his prophets. This implies that there was an intermediary between Muhammad (PBUH) and Musa (AS) in both examples, such as an angel. [Qadiani Response]

Muslim Rebuttal:

When Prophet Muhammad (PBUH) spoke to Allâh, he did not see him. He could only see the veil of light.² This is confirmed because Abu Musa al-Ash'ari (RA) said that the veil, separating Allâh and the Prophet Muhammad (PBUH) is light.³

Similarly, *Sūrah Al-A'raaf* verse 144 proves that Musa (AS) did not see Allâh. And, *Sūrah Ta-Ha* does not suggest that there was any sort of angelic intermediary, whatsoever.

For those who place a sense of trust in classical Islamic scholarship, this interpretation is agreed upon by all of the books of Qur'an exegesis that we researched, such as *Tafsir Jalalayn* (written by someone whom the Ahmadis believe was a *Mujaddid*), *Tafsir ar-Raazi*, *Tafsir Ibn Kathir* (written by the student of someone whom the Ahmadis believe was a *Mujaddid*), *Tafsir at-Tabari*, and many others.

Next Qadiani Argument:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا
النَّاسَ وَاحْشَوْنِي وَلَا تَسْتُرُوا بِآيَاتِي تَمَنَّا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكَافِرُونَ

“Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and those learned in the Law, because they were required to preserve the Book of Allâh, and because they were guardians over it. Therefore fear not men but fear Me; and barter not My signs for a paltry price. And whoso judges not by that which Allâh has sent down, these it is

² *Sahih Muslim Book 1, Hadīth 341*

³ *Sahih Muslim Book 1, Hadīth 343*

who are the disbelievers”. (Sūrah Ma’idah, Verse 45)

As the verse explains, first Allāh sent the Torah, through a law-bearing prophet, that contained the laws for the Jews to follow. Then, he sent a succession of non-law-bearing prophets who judged according to the Torah. This verse implicitly explains the distinction between law-bearing and non-law-bearing prophets. [Qadiani Argument]

Muslim Response:

If this verse was taken in isolation, the Qadianis would have a tenable position, but further analysis weakens their belief.

According to the Qadianis⁴, ‘Isa bin Maryam is a “non-law-bearing prophet.” It is true that he came to confirm the Torah. But, consider Sūrah Al ‘Imraan verse 51, where ‘Isa bin Maryam says:

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيِّ مِنَ التَّوْرَةِ وَإِلْحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ
مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

“And I come fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden unto you, and I come to you with a Sign from your Lord; so fear Allāh and obey me.”

This verse brings forth three objections to the Qadiani position. First, while ‘Isa bin Maryam fulfills the Torah, but per the mandate of Allāh, he also modified and altered the existing laws. Some of the scholars of Islam comment that this means he allowed certain foods that were previously impermissible and made work permissible on their Sabbath. Either way, he was authorized to modify law. This would effectively make him a “law-bearing” prophet.

Second, consider that in the Islamic legal system there are two sources of law: the Qur’an and the Sunnah of the Prophet (AS), preserved through the books of Hadīth. The obligation to obey the Prophet is outlined in dozens of verse, such as Sūrah Al ‘Imraan verse 133 where Allāh says:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

“And obey Allāh and the Messenger that you may be shown mercy.”

Allāh used the word أَطِيعُوا, the command form of the word obey, and from this one can gather that it is legally incumbent upon all Muslims to obey his commandments. Next, consider that this same root-word is used with regards to ‘Isa bin Maryam. He tells the Bani Israel to fear Allāh and

⁴ Revelation, Rationality, Knowledge & Truth by Mirza Tahir Ahmad, Part VII, “Attempts to Philosophically Justify the Finality of Non-law-bearing Prophethood”

(obey me). The obligation upon Bani Israel to obey 'Isa bin Maryam makes him a "law-bearing" prophet just as the obligation upon the Muslims to obey the Prophet Muhammad (PBUH), in addition to the Qur'an, makes him a "law-bearing" prophet.

This analysis is not specific to 'Isa bin Maryam. Even if not all prophets were given revelatory scriptures, all prophets gave orders, and their commandments were incumbent upon their communities, thus making them all "law-bearing" prophets.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنْتُمْ إِذْ ظَلَمْتُمْ أَنْفُسَكُمْ جَاءُوكَ
فَاسْتَعْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

"And We have sent no Messenger but that he should be obeyed by the command of Allâh. And if they had come to thee, when they had wronged their souls, and asked forgiveness of Allâh, and the Messenger also had asked forgiveness for them, they would have surely found Allâh Oft-Returning with compassion, and Merciful." (Quran 4:64)

Conclusion:

It is entirely possible that there is a distinction between law-bearing and non-law-bearing prophets, and even some modern Muslim scholars have commented on this idea. But, any conclusion thereof stems from deduction, not manifest evidence.

Even if there truly is a distinction between law-bearing and non-law-bearing prophets, there is *no concise explanation anywhere in the Qur'an*. But, such a distinction is foundational to Qadianiyya, as Mirza Ghulam Ahmad claimed to be a "non-law-bearing" prophet. If Qadianiyya is the True Islam, as they claim, that would mean Allâh mistakenly left out a fundamental pillar required to accept one of his later prophets, or ciphered this belief in what seems to be otherwise unrelated verses, effectively dumbfounding the masses of those who believe in the Qur'an sending them to Hellfire.

Nay, the guidance from Allâh is clear. The concept of "law-bearing" and "non-law-bearing" prophets does not exist anywhere in the Qur'an. **Any argument which uses this as a pillar rests on weak grounds and is subject to dismissal, including the entire Ahmadiyya religion.**

Important: If Mirza Ghulam Ahmad were ever to be a prophet he would be classified as a law-bearing prophet, indeed he introduced new things, modified the law, and cancelled what he willed, he introduced the *Chanda*, abolished Jihad by weapons, and was very light on the laws of alcohol (no wonder so many Ahmadis consume alcohol, and recently the MTA Chairman honorable "Shandy" Naseer Shah who is very close to Mirza Masroor Ahmad Sahib has been caught in a very dangerous accident while drinking and driving). And for your information it has been leaked that the MTA Arabia Chairman doesn't even pray! See Ahmedi.org for tons of interesting info.

CHAPTER 9

Abu Bakr^{RA} and Umar^{RA}

Mirza Ghulam Ahmad Qadiani claimed that the first ever *Ijma* (consensus) of the Ummah was on the death of 'Isa (AS).¹

Mirza Ghulam Ahmad's contention:

His contention remains that as Abu Bakr (RA) recited the verse 3:144 to make the companions believe that Holy Prophet (AS) had died, it is an evidence for the death of all the earlier Prophets. He then quoted² a passage from al-Shahristani's work *al-Milal wa al-Nahl* to convey that 'Isa ibn Maryam –may Allâh bless him- has also died.

Qur'an 3: 144 reads:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ
 “And Muhammad is but a messenger, there have been messengers before him. So, if he dies or is killed, would you turn back on your heels?”

And the words from al-Shahristani go as:

عند قلب الامور الخلوفا الثالث في موته عليه السلام قال عمر بن الخطاب
 من قال ان محمدا مات قتلته بسيفي هذا وانما رفع الى السماء كما رفع عيسى
 ابن مريم عليه السلام وقال ابو بكر بن خنافة من كان يعبد محمدا فأت

“Umar bin Khattab said: Whoever said that Muhammad has died I will kill him with this sword of mine and he has been raised to the heavens as was raised 'Isa ibn Maryam (AS).” (*al-Milal wal Nahl* p.9)

More narrations:

Muhammad bin Sa'd quoted more narrations on the issue:

عن أبي سلمة بن عبد الرحمن قال: اقتحم الناس على النبي، صلى الله عليه وسلم، في بيت عائشة ينظرون إليه فقالوا: كيف يموت وهو شهيد علينا ونحن شهداء على الناس؟ ... لا والله ما مات ولكنه رفع كما رفع عيسى بن مريم، صلى الله عليه وسلم

“Narrated Abu Salamah bin Abd al-Rahman: The people rushed to the Prophet (PBUH) in the apartment of Aisha to look at him. They said: “How can he die since he is a witness to us and we are witnesses to other people? ... No! By Allâh! He has not died; but **he has been raised as 'Isa ibn Maryam was made to ascend.**”” (*Tabaqat al-Kubra* 2/271)

The narration at first place proves that not merely Umar but other companions too referred to ascension of 'Isa –may Allâh bless him and be pleased with them all.

¹ *Tuhfa Ghaznawiya* p. 55-61 and *Rohani Khazain* volume 15

² *Tuhfa Ghaznawiya* p.48 and *Rohani Khazain* vol.15 p.581

It further proves that at the back of their minds the blessed companions had the idea that ‘Isa ibn Maryam (AS) was alive and has been raised to the heavens and will return.

A query killed:

Lest one should say, ‘Isa’s (AS) ascension was not physical because the companions said that while the body of the Holy Prophet (PBUH) was present in front of them, the response is that they said it out of shock and inability to believe in the death of the Holy Prophet.

We read:

فلم يزل عمر يتكلم ، حتى أزيد شدقه

“Umar continued speaking till the edges of his mouth were filled with foam.” (*Kanzul Ummal, Hadīth 18773*)

This was surely due to him being much affected by the tragedy.

Mirza Ghulam Ahmad also said:

“*And due to the sorrow he (Umar) was like the people who lose senses.*” (*Tuhfa Ghaznawiya p.55 –R.K. vol.15 p.588*)

Moreover, Umar and other companions alluded to ‘Isa’s ascension to contend against the death of the Holy Prophet (PBUH) which also shows their belief in the life of ‘Isa (AS).

An interesting narration:

Another narration says:

Anas bin Malik –may Allāh be pleased with him- reported:

لما توفي رسول الله، صلى الله عليه وسلم، بكى الناس فقام عمر بن الخطاب في المسجد خطيباً فقال: لا أسمعن أحداً يقول: إن محمداً قد مات، ولكنه أرسل إليه كما أرسل إلى موسى بن عمران فلبث عن قومه أربعين ليلة

“When the Messenger of Allāh (PBUH) died, people wept. Thereupon Umar bin al-Khattab stood as a preacher in the mosque and declared, “I should not hear anyone saying that Muhammad was dead. He has only been summoned (by Allāh) *as Musa ibn Imran had been summoned* and he had remained away from his people for forty nights ...” (*Kanzul Ummal, Hadīth 18772*)

Can one say that even Musa Ibn Imran was summoned to Mt. Sinai (al-Tur) for forty days only spiritually or metaphorically?

These narrations are solid evidence that companions had firm belief in the ascension of ‘Isa Ibn Maryam very much like in the fact of Musa Ibn Imran being summoned by Allāh to Mt. Sinai. And it was just the overwhelming moment of shock that was making them relate these things

with the Holy Prophet (PBUH).

Abu Bakr's speech and Qur'an 3:144:

Question remains as to the intent and implication of Abu Bakr's speech on the occasion. Abu Bakr (RA) recited Qur'an 3:144 on this occasion.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ
 "And Muhammad is but a messenger, there have been messengers before him. So, if he dies or is killed, would you turn back on your heels?"

Ahmadiyya allege that what he meant was to convey that all the prophets before the Holy Prophet (PBUH) had died and similarly he also died. And they contend, it implies according to him 'Isa Ibn Maryam (AS) was also dead.

Mirza Ghulam Ahmad argued that in the above verse the word خَلَتْ (*khalat*) means death and he maintained that taking to mean otherwise was simply absurd.

The fact of the matter, however, remains that his argument itself is totally absurd as it defies both the dictionary meaning and other usage of the word in the Holy Qur'an.³

Meaning of 'khalat' according to dictionary:

Here the actual Arabic word is 'khalat' which comes from the word 'khala'.

About 'khala' Raghیب Isfahani says:

والخلو يستعمل في الزمان والمكان لكن لما تصور في الزمان المضى فسر أهل اللغة خلا الزمان بقولهم مضى الزمان وذهب

"Al-Khullu (the root of khala) is used for both time and space and but as there is a nuance of the past in (its usage of) time so linguists take it to refer to the past." (*Mufradaat al-Qur'an 1/158*) and then he gives Qur'an 3:144 and 13:6 as its examples.

Thus he makes it clear that the verse does not refer to the death of the Prophets before Prophet Muhammad (PBUH). It does not even deal with their being alive or dead rather it only refers to their fact of their having lived in the past.

³ The topic of *qad khalat* was dealt with in great detail, see the chapter "True Meaning of *qad khalat*" part 1 and 2. Here we will discuss it briefly again.

Usage in the Qur'an:

The word is used at many places in the Qur'an and other instances with this word defy the claim of Mirza Ghulam Ahmad.

In *Sūrah al-Fath* we read:

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

“The consistent practice of Allāh that went on since before (*qad khalat*), and you will never find a change in Allāh's consistent practice.” (Qur'an 48:23)

No sane person would ever say that here '*khalat*' can mean death by any stretch of the imagination.

When used for people:

It's also wrong to say that when used for persons the word *khala* means death for we read in the Qur'an:

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

“...and there never were a people, without a Warner having lived (*khala*) among them (in the past)” (Qur'an 35: 24)

In relation to Qur'an 5:75

In fact the same wording is used in Qur'an 5:75:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

“The Masih, son of Maryam, is no more than a Messenger. There have been messengers before him...”

You should be amazed that Mirza who took strong exception to above like translation of Qur'an 3:144 himself translated 5:75 likewise.⁴

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صَدِّيقَةٌ كَانَا
يَا كَلْبَانِ الطَّعَامُ أَنْظِرْ كَيْفَ نَبِيَّيْنِ لَهُمُ الْوَالِيَتِ ثُمَّ أَنْظِرْ أَيْ يَوْفِكُونِ - (سپتار ۷۴ رکوچ ۱۳)
یعنی مسیح ابن مریم میں اس سے زیادہ کوئی بات نہیں کہ وہ صرف ایک رسول ہو اور اس سے پہلے بھی
رسول ہی آتے رہے ہیں! اور یہ کلمہ کہ اس سے پہلے بھی رسول ہی آتے رہے ہیں۔ یہ قیاس استقرائی

If the above translation is perfectly valid for Qur'an 5:75 why is it not so for Qur'an 3:144? If we call it sham and hypocrisy then some people might feel hurt. To such we call on to reflect on this game of double standards and self contradiction.

⁴ See *Jang Muqaddas* p.7 and *Rohani Khazain* vol.6 p.89

In fact it will be logically wrong to say that either Qur'an 5:75 or 3:144 entail death of each and every Prophet before 'Isa or Muhammad –may Allāh bless them both- respectively. As a matter of fact, while 'Isa Ibn Maryam walked this Earth another Prophet Yahya was also alive –may Allāh bless them both.

While it has to be accepted why can then it not be agreed to that while Holy Prophet –may Allāh bless him- walked this Earth 'Isa –may Allāh bless him- was also alive?

A very important point:

It is well known that Qur'an 3:144 was revealed about the happenings during the Battle of Uhud which took place in the year 3 A.H. and it was certainly all about the Holy Prophet (PBUH) alone. In the year 9 A.H. when a deputation of the Christians of Nejran⁵ came to the Holy Prophet (PBUH) during argumentation with them he said:

ألستم تعلمون أن ربنا حي لا يموت، وأن عيسى يأتي عليه الفناء؟

“Do you not know that Our Lord (Allāh) is ever living but death *will* come to 'Isa?” (*Tafsir Al-Tabari 6/154 Narration. 6544, Ibn Abi Hatim 9/408. Both have brought it under verse 1 of Sūrah 3*)

The verse that Abu Bakr (RA) mentioned was revealed in the year 3 A.H. and in the year 9 A.H. Prophet (PBUH) said that death had yet to come to 'Isa. So how on Earth can a true believer dare to stretch the verse to contend what Mirza Ghulam Ahmad suggested?

What did Abu Bakr refute?

What was the notion that Abu Bakr debunked? This is what is to be considered with due attention.

Umar (RA) and other companions in that moment of extreme grief and distress were awestricken and in that mode they made wrong analogies. They tried relating the case of Holy Prophet (PBUH) with that of Musa's visit to Mt. Sinai (al-Tur) and of 'Isa's ascension –may Allāh bless them both. So the cases of Musa and 'Isa –may Allāh bless them both- were the objects of their analogies while Holy Prophet (PBUH) was the subject.

While the verse he recited speaks that there were Prophets before him, it relates death to Holy Prophet –may Allāh bless him- in person alone. So all Abu Bakr (RA) wanted to clarify was that the Prophet had died. He showed how the subject itself did not fit into the analogies and this has nothing to do with the object i.e. either the visit of Musa to Mt. Sinai or

⁵ The incident of the Christians of Nejran is discussed in the “Christians of Nejran” chapter in detail, and we will show you how the *Murabbis* fool the Ahmadis.

ascension of the ‘Isa –may Allâh bless them both.

Rather, the fact that Umar and other companions related the happening to ‘Isa’s ascension itself shows that they held the same belief as is the unanimous belief of the whole Ummah in opposition to the Ahmadiyya. On it they were as certain as about Musa’s visit to Mt. Sinai.

Had he any reservations about the object of analogy he would have refuted the object of analogy to kill the argument of Umar and other companions—may Allâh be pleased with them all.

This shows even Abu Bakr (RA) was at par with other companions about the life and ascension of ‘Isa ibn Maryam (AS). He just did not agree that something of the similar had happened to Holy Prophet –may Allâh bless him.

Summary:

1. Umar and other companions referred to ascension of ‘Isa (AS) which shows they did believe that he was alive and had ascended to the heavens.

2. The fact that he referred to ascension of ‘Isa (AS) while denying the death of the Holy Prophet (PBUH) shows he meant it literally for only physically alive ascension does away with the idea of death.

3. Umar (RA) also referred to Musa (AS) going to Mt. Sinai (al-Tur) which proves, to him all he referred to including the ascension of ‘Isa (AS) was literal. It refutes the notion of spiritual ascension in ranks.

4. The word *‘khalat’* in Qur’an 3:144 does not mean death and merely refers to something having been in the past.

5. Nearly 6 years after the revelation of Qur’an 3:144 Holy Prophet (PBUH) confirmed that ‘Isa Ibn Maryam had not been countered by death.

6. The incident is rather evidence for the Islamic belief and not that of the Ahmadiyya.

7. Statement of Umar and other companions and the reaction of Abu Bakr and no further objection on it from any other companion is an evidence of *Ijma*, albeit a tacit one, on the life of ascension of ‘Isa (AS) as much literal like Musa’s visit to Mt. Sinai (al-Tur).

We wish these information help the common Ahmadi folks to develop an understanding of the things and look into the academic tricks of Ahmadiyya ‘intellectual elite.’

CHAPTER 10

Ahmadiyya View of Certain Verses Refuted

QUR'AN 4:159 (4:160- AHMADI TRANSLATION)

A particular verse of *Sūrah Nisa* chapter 4 can cause some confusion, but in reality, once we look and search deeper we can find the truth, and we will extract the evidences from authentic Ahadīth. And in fact, this verse is very dangerous to the Ahmadi core belief. If we are able to prove that this verse is in relation to ‘Isa, then the Ahmadi movement is over, and Mirza Ghulam Ahmad is one of the 30 dajjals (minor dajjals) mentioned in the Ahadīth the verse is as follows:

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

Common View:

“And there is none of the people of the Scripture but must believe in him (Jesus) before his death (Jesus’ death or Christian or Jew), and on the day of Resurrection he (Jesus) will be a witness against them.”(4:159)

Ahmadi View:

“And there is none among the People of the Book but will (continue to) believe in It (i.e. the death of Jesus on the cross) before his (own) death (i.e. the death of the Jew or Christian himself); and on the Day of Judgment he (Jesus) will be a witness against them.” (4:160- Qadiani translation).

The way this is translated and interpreted by the Qadianis is that all the people of the Book, Jews and Christians, will continue to believe the death of Jesus on the Cross. But there have been millions of Jews and Christians who converted to Islam, and they no longer believe in this death on the Cross. Does that not mean the Qur’an is wrong, according to the interpretation given by the Qadianis?

Authentic View:

“And there is none of the people of the Scripture but must believe in him (Jesus) before his death (Jesus’ death), and on the day of Resurrection he (Jesus) will be a witness against them (through delivery of the message).”(4:159) – *Tafsir Ibn Abbas (RA)*¹

Reasoning based on Qur’an:

The few verses before make it clear as to who this verse is constantly referring to, if one just goes with the flow of the verses:

Verse 157(158): “And [for] their saying, ‘Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah...’”

Verse 158 (159): “Rather, Allah raised him to Himself...”

Verse 159 (160): “And there is none from the People of the Scripture but that he will surely believe in him before his death. And on the Day of Resurrection he will be against them a witness.”

¹ *Tanwir al-Miqbas min Tafsir Ibn Abbas under 4:159*

Reasoning's-Based on Hadith:

This *tafsir* has been adopted by a large number of Sahaba and Tabi'in such as Ibn Abbas (RA) and also has the support of authentic Ahadith which maintains that the pronoun in the word 'mawtihi' refers back to 'Isa (AS) and, in that light, the verse means that the People of the Book of this time, be they Jews or Christians, do not believe in 'Isa (AS) in the real sense, but will have to later on in the future, as will further be explained. But let's leave the *tafasirs* of earlier scholars and go straight to the Ahadith, since there is a difference amongst the scholars.

عن سعيد بن جبیر، عن ابن عباس: "وإن من أهل الكتاب إلا ليؤمنن به قبل موته"، قال: قبل موت عيسى ابن مريم

"It is narrated from Sa'id bin Jubair from Ibn Abbas; "No one will remain from among the People of the Book but will certainly believe in him before he dies." He said: 'Before the death of 'Isa ibn Maryam.'" (*Tafsir Al-Tabari* 9/380 Narration 10794-5 under *Qur'an* 4:15)²

Musnad Ahmad 2/290 has a narration that states: "Meaning 'Isa's death."

Islam will be the only religion (for a few years):

سَمِعَ أَبَا هُرَيْرَةَ - رَضِيَ اللهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكُنَّ أَنْ يُنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخَنزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَبِيضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةَ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا ". ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ وَأَقْرَعُوا إِنْ شِئْتُمْ {وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا} .

Abu Huraira (RA) said that The Holy Prophet (PBUH) said: "The son of Maryam shall definitely reappear as a just ruler. He will kill the Anti-Christ and the swine. He will break the Cross and **worship shall be made for Allâh alone, the one Lord of all the worlds.**" Then Abu Huraira said: **Read, if you wish, the verse of the Qur'an (159).**" (*Sahih Bukhari* H. 3448)

"...then said with stress: Before the death of 'Isa (AS) and he repeated it three times." (*Tafsir Qurtabi* under 4:159)

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ - يَعْنِي عَيْسَى - وَإِنَّهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَأَعْرِفُوهُ رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمَصَّرَتَيْنِ كَأَنَّ رَأْسَهُ يَقَطَّرُ وَإِنْ لَمْ يُصْبِهِ بَلَلٌ فَيَقَاتِلِ النَّاسَ عَلَى الْإِسْلَامِ فَيَدُقُّ الصَّلِيبَ وَيَقْتُلُ الْخَنزِيرَ وَيَضَعُ الْجِزْيَةَ وَيُهْلِكُ اللهُ فِي زَمَانِهِ الْمَالَ كُلَّهَا إِلَّا الْإِسْلَامَ

² Classified as *Sahih* by Hafiz Ibn Hajr in *Fath Al-Bari* 10/250, *Kitab Ahadith Al-Anbiya*, Chapter on the Descent of 'Isa ibn Maryam.

وَيُهْلِكُ الْمَسِيحَ الدَّجَالَ فَيَمُوتُ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً ثُمَّ يُتَوَفَّى فَيُصَلَّى عَلَيْهِ
الْمُسْلِمُونَ "

“Narrated by Abu Huraira: The Prophet (PBUH) said: “...he will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish *jizyah*. **Allâh will perish all religions except Islam.** He will destroy the Dajjal and will live on the earth for forty years and then he will die. The Muslims will pray over him.’ (*Sunan Abi Dawud H.4324*)

These Ahadīth and many like it clearly goes in line with the authentic interpretation of the verse, and therefore ***proves that ‘Isa did not die yet.***

More Qur’an Verses:

As based on Hadīth, this verse is conclusive evidence that the death of ‘Isa (AS) has not yet come to pass contrary to the Ahmadi view. This is also supported by the following verse of *Sūrah al-Zukhruf* (43:61): “*And indeed, he (Jesus) will be a sign for the Hour, so be not in doubt of it, and follow Me. This is a straight path.*” A large number of commentators have said that the pronoun in the Qur’anic word, at this point refers back to ‘Isa (AS) and it means that ‘Isa (AS) is a sign of *Qiyamah*. From here we learn that this verse reports the coming of the ‘Isa (AS), that is, he will appear close to the *Qiyamah* and his second coming will be one of the signs of it. (Just read the few verses before 43:61).

Also worth attention is yet another reading of the Qur’anic word (*la’ilmun*) in this verse (43:61). According to this reading the meaning becomes all the more clear because **the word (*‘alam*) with the fatha of lam means ‘sign or symbol’**. The following *tafsir* of Ibn Abbas ends added support to this view: About the verse - 43:61 - Ibn Abbas reported that it refers to ‘Isa (AS) who will come before the *Qiyamah* (*Tanwir al-Miqbas min Tafsir Ibn Abbas 43:61, also see Tafsir Ibn Kathir under 43:61*).

Witness against them?

Everything else in the verse is clear, but the last part might cause objections in the minds of the Ahmadis. The *tafsir* of Ibn Abbas should clear this issue, and that is that Jesus will be a witness unto/against them for clearing the misconceptions about himself and giving them the real message, and Jesus will testify this on the Day of Judgment, simple.

Conclusion

In short, if we combine the statement: *‘Qabla mawtihi’* (before his death - -4:159) with the authentic Ahadīth of Abu Huraira and its explanation, the truth that ‘Isa (AS) is alive and that he will reappear close to Doomsday and overcome the Jews, then it all makes sense.

QUR'AN 4:69 (4:70- AHMADI TRANSLATION)

Ahmadis say that another verse in the Qur'an prove continuation of Prophethood, here is the gist of the argument. In the Qur'an, in *Surah Nisa* verse 69 (70 for Ahmadi translation) Allâh says:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

"And whoso obeys Allâh and this Messenger shall be among those on whom Allâh has bestowed His blessings – the Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company are they."
(Muhammad Ali translation, the official Ahmadi translation)

The gist of their argument is: Whoever obeys Allâh and the Messenger will be one of the Truthful, Martyrs, and Righteous. These three categories will continue to come in this Ummah. If these can continue to come, then so can the Prophets. Therefore, there can be other Prophets and Mirza Ghulam Ahmad is one of them. [Qadiani Argument]

Pretty air tight, right? Wrong! This verse was not revealed in a vacuum left for the Ahmadis to interpret as they wish. This verse was revealed when a companion by the name of Thawbaan (RA) came to the Prophet (PBUH) with signs of grief on his face. The Prophet (PBUH) asked why he was sad, and he replied saying he is saddened that the Prophet will be in a higher level of *Jannah* than him, and he will be away from the Prophet (PBUH). In response to his concern stemming from his deep love of the Messenger of Allâh (PBUH), Allâh revealed this verse. And this is the interpretation of the verse given by Ibn Abbas (RA):

...كان سيدنا ثوبان يحب رسول الله صل الله عليه وسلم حباً شديداً , فاتاه يوم وقد
تغير لونه ونحل جسمه يعرف في وجهه الحزن فقال له يا ثوبان ما غير
لونك؟ فقال- يا رسول الله مالي من ضر ولا وجع غير انى اذا لم اراك اشتقت اليك
واستوحشت وحشة شديدة حتى الفاك , ثم ذكرت الاخرة واخاف ان لا اراك فيها
لانى اعرف انك ترفع مع النبيين , وانى -وان دخلت الجنة- كنت فى منزلة ادنى
من منزلتك , وان لم ادخل الجنة فذاك احرى ان لا اراك فيها فانزل الله سبحانه
وتعالى : ومن يطع الله والرسول فأولئك مع الذين انعم الله عليهم مع النبيين
والصديقين والشهداء والصالحين وحسن اولئك رفيقا .

(Narrated Said al-Kalbi): "[This verse was revealed about Thawban, the client of Allâh's Messenger], Thawban loved the Prophet dearly such that he could not bear not seeing him for long periods. One day Thawban showed up with his complexion changed, he had lost weight and the signs of sadness were evident on his face. The Messenger of Allâh (PBUH), said to him: 'O Thawban, what has made your complexion change?' He said: 'O Messenger of Allâh, I am not suffering from any harm or pain, except

that when I do not see you, I miss you and feel intense longing for you which does not cease until I meet you. Then I remember the Afterlife and I fear that I will not see you there. I know that you will be raised high up with the Prophets whereas if I enter the Garden, I will be in a rank much lower than yours, and if I do not enter the Garden, it will be certain that I will never see you'. And so Allâh, exalted is He, revealed this verse". (Tafsir Ibn Abbas 4:69- Tanwir al Miqbas min Tafsir Ibn Abbas).

This verse is not talking about the *Dunya (this world)*, it is talking about the *Akhirah!* Therefore, it has nothing to do with these four categories of people coming in this life. Yes, the Truthful, Martyrs and Righteous will come in this Ummah, but this particular verse is not talking about it.

Still don't think it refers to the next life? Then ask yourself how you would be "**with the martyrs**"? To be a martyr, you have to have died and to be with the dead you have to be dead yourself! So, it clearly refers to the next life

Conclusion:

To sum it up, this verse is talking about the reunion of the righteous Muslims in the next life with all of the other Muslims, including the Prophet (PBUH).

QUR'AN 7:35 (7:36-AHMADI TRANSLATION)

The Ahmadis often quote from chapter 7 of the Qur'an verse 53 to prove the continuation of prophethood:

يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“O children of Adam, if there come to you messengers from among you relating to you My verses, then whoever fears Allah and reforms - there will be no fear concerning them, nor will they grieve.” (Qur'an 7:35)

The Truth:

Let's tackle this argument with two fairly simple arguments:

1) If one just stops and thinks for a moment, they would notice that this verse contains the word رُسُلٌ (*rasul*), now if the Qadiani interpretation is correct, then that would mean that a “law-bearing” or “Shari'ah-bearing” Messenger will continue to come, since it is established that *rasul* is the one with the book or law and a *nabi* does not have a book or new law. But Mirza Qadiani is a *nabi* according to Ahmadis, since he didn't come with a new law. So either way this verse does not help the Qadianis! And note that a *rasul* is a *nabi* also, but the reverse is not the case, as Ibn Kathir explains in regards to the Qur'an 33:40(*the “Khātām un Nabīyyin” verse*):

فهذه الآية نص في أنه لا نبي بعده، وإذا كان لا نبي بعده فلا رسول [بعده]
بطريق الأولى والأحرى؛ لأن مقام الرسالة أخص من مقام النبوة، فإن كل رسول نبي، ولا ينعكس

“This verse categorically states that there will be no Prophet [Nabi] after him. If there will be no Prophet [Nabi] after him then there will surely be no Messenger [Rasul] after him either, because the status of a Messenger [Rasul] is higher than that of a Prophet [Nabi], for every Messenger is a Prophet but the reverse is not the case.” (*Tafsir Ibn Kathir under 33:40*)

An attempted twisting using Qur'an 19:54:

Some Qadianis say that there is no difference between a *rasul* and a *nabi*, clearly this shows the complete ignorance of those Qadianis. There is a difference, and all the scholars of the past knew that too. Some Qadianis quote as evidence 19:54 which talks about Ismail (AS) as being a messenger and a prophet. Actually, the verse itself proves that there is a difference between a messenger and a prophet, because they are mentioned right after the other in the same verse, if there had been no difference, then there would be no need in mentioning both!

2) If we analyze the entire context and usage of the words Allah the Almighty chose, then we can easily expose the Qadiani lie about

continuation of prophethood:

a) The principal subject of this *Surah Al-Araf* is “invitation to the Divine Message sent down to Muhammad (PBUH)”, which is couched in a warning. This is because the Messenger had spent a long time in admonishing the people of Mecca without any tangible effect on them.

Now that the Holy Prophet was going to migrate from Mecca to Medina, the concluding portion of the address has been directed towards the people of the Book with whom he was going to come into contact with (Medina consisted of a lot of Jews). This meant that the time of migration was coming near and the “invitation” was going to be extended **to mankind in general**, and was not to be confined to his own people in particular as before. Thus the verse 7:35 was revealed, to mankind in general, and interestingly the verse does not start by saying “O you who believe” but rather “O children of Adam”-since the invitation was for all.

b) The verse starts by “*Ya Bani Adam*” meaning “O children of Adam”, then “if there come messengers from among you”. So if the Qadiani interpretation is considered, then that would mean that each nation to come would have their own messenger to come, since it is not faith based since “O you who believe” is not mentioned, so really there is nothing wrong with an African messenger to come, or an American messenger to come (by considering the Qadiani interpretation).

Interesting Observation: Mirza Qadiani never used 7:35 as evidence to support his prophethood. (Also see the chapter “Qadianis vs. Lahores”)

QUR’AN 23:51 (23:52-AHMADI TRANSLATION)

Here is another verse that the Qadianis use, but again it won’t help them:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

[Allah said], “O Messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.” (Qur’an 23:51)

In this verse *rasul* is used thus does not help the Qadianis (see the previous page). Not only this but if one looks into the context of this verse, they would discover that this verse is in relation to Muhammad (PBUH) as was the case with the other previous prophets (the fact that lawful and pure foods were allowed to be eaten by the Messengers of Allah). See *Tafsir Ibn Kathir* under 23:51, and *Tafsir Ibn Abbas* under 23:51. Ahmadis also quote other verses such as 3:81 (3:82-Ahmadi Translation), but again the term *rasul* is mentioned and not *nabi*, so it won’t help. **We must see the context and analyze as to why the verses in question were revealed**, and hence we can expose the Qadiani lie.

CHAPTER 11

The *Complete* View of Ibn Abbas^{RA}

Ahmadis often allege that Ibn Abbas (RA) was at par with their heretic belief about the death of ‘Isa (AS). This chapter aims at a detailed refutation of that claim.

Ahmadis refer to the following saying of Ibn Abbas (RA):

قَالَ ابْنُ عَبَّاسٍ { مُتَوَفِّيكَ } { مُمِيتَكَ }

Ibn Abbas said: “*Mutawaffeeka* [means] ‘I’ll cause you to die’ (*Mumeetuka*).” (*Sahih Bukhari 14/149*)

This much is true but this saying alone does not give the complete view of Ibn Abbas (RA) – The *Murabbis* tend to stop here and end Ibn Abbas’s view on this whole issue with just these words.

Correct position of Ibn Abbas (RA) on this issue:

The correct position of Ibn Abbas (RA) is that he believed in the physical ascension and return of ‘Isa (AS) even though he understood ‘*mutawaffeeka*’ to mean death. Following narration clarifies this:

عن ابن عباس في قوله { إني متوفيك ورافعك } يعني رافعك ثم متوفيك في آخر الزمان

It is narrated from Ibn Abbas about the Ayah “I’ll take you and raise you”; “It means I’ll raise you then will cause you to die near the End of Times.” (*Dhurr Manthur 2/347 under 3:55*)

It is thus obvious that Ibn Abbas (RA) believed in *Taqdim & Takhir* (advancing and retarding) in this verse.

Taqdim & Takhir is valid, not heretic:

In wake of the reality that sole person whose reference they cite in forwarding their argument about the meaning ‘*mutawaffeeka*’ made *Taqdim* in this verse (3:55), Ahmadiyya take exception to the whole idea of *Taqdim* and *Takhir*. While this only shows their frustration, two references in this regard will suffice:

Imam Al-Razi in his commentary after explaining this verse from various angles says:

والمعنى : أني رافعك إليّ ومطهرك من الذنوب وكفروا ومتوفيك بعد إنزالي إياك في الدنيا ، ومثله من التقديم والتأخير كثير في القرآن

“The meaning is: I will raise you unto me and will purify you from infidels and will cause you to die after I descend you in the world. And examples of advancing and retarding (*taqdim* and *takhir*) are numerous in the Qur’an.” (*Tafsir Al-Kabir 4/227 under Qur’an 3:55*)

An example is the following verse:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأْتُوا بِالْحَقِّ وَالْحَقِّ بِاللَّهِ

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." (*Qur'an 3:110*)

Clearly the idea of *Taqdim* and *Takhir* is implied in this verse as surely belief in Allah comes first but this is not mentioned in sequence.

And Imam Jalaluddin Suyuti in his monumental work on Qur'anic sciences and knowledge, *Al-Ittiqan fi Uloom Al-Qur'an*, has a complete chapter about it. He starts the chapter with the following words:

هو قسمان. الأول: ما أشكل معناه بحسب الظاهر، فلما عرف أنه باب التقديم والتأخير اتضح وهو جدير أن يفرد بالتصنيف، وقد تعرض السلف لذلك في آيات "This, the first of two sections, deals with verses that remain ambiguous on face value. But knowing that they belong to the category known as Advancing and Retarding (*taqdim* and *takhir*) brings clarity to them. Though some of the pious ancestors have made passing references to them, such verses in fact, ought to have been dealt with exclusively in a separate work."

And in the same section he writes:

وأخرج عن قتادة في قوله تعالى إني متوفيك ورافعك قال: هذا من المقدم والمؤخر: أي رافعك إلي ومتوفيك

"And he [Ibn Abi Hatim] quotes Qatada¹ as saying that the verse '*inn mutawafeeka wa rafiyyuka*' (3:55) also belongs to the said category and must be understood thus: '*rafiyyuka ilayya wa mutawafeeka*'." (*Al-Ittiqan section 44 p.1399-1400*)²

Isn't it amazing that one of their *Mujaddid* says that *taqdim* and *takhir* is very often found in the Qur'an, another says that the subject should have been dealt in a separate work and yet Ahmadis reject the idea altogether? Perhaps they have found no other way out of the quagmire of arguments they land into; thanks to their inconsistent methodology!

¹ **Please note:** Qatada was one of the most prominent students of Ibn Abbas' (RA) pupils. Also note that both Al-Razi and Suyuti have been recognized as *Mujaddids* by Ahmadis

² Classified as *Sahih* by the research team of *Markaz Al-Dirasat Al-Qur'ania, pub. Saudi Ministry of Islamic publications*

Hypocrisy of Ahmadiyya pseudo-prophet:

When it suits them they bestow epithets of honor on a person and when the same person rebukes their claims they abuse him.

In *Azala-tul-Auham* MGA referring to the narration of Ibn Abbas (RA) from Bukhari and writes about him:

“It must be clear to the readers that Ibn Abbas is among the most prominent people in the understanding of Qur’an and in this regard there is a prayer of Holy Prophet (PBUH) in his favour.” (Azala-tul-Auham p.247, RK – vol.2 p.225)

But knowing the fact that idea of *taqdim* and *takhir* in this verse which is proved from Ibn Abbas (RA) and his students kills his argument he yelled all kinds of abuses against those who prescribe to this idea.³

What is it, if not hypocrisy and sham, to bisect a learned person’s opinion and accept a part of it and decline the rest?

The conjunction ‘wa’ does not imply sequence:

Imam Al-Razi, recognized as *Mujaddid* by Ahmadis, says:

الواو في قوله {مُتَوَفِّيكَ وَرَافِعُكَ إِلَىٰ} لا تفيد الترتيب فالآية تدل على أنه تعالى يفعل به هذه الأفعال ، فأما كيف يفعل ، ومتى يفعل ، فالأمر فيه موقوف على الدليل ، وقد ثبت الدليل أنه حي وورد الخبر عن النبي صلى الله عليه وسلم : « أنه سينزل ويقتل الدجال » ثم إنه تعالى يتوفاه بعد ذلك .

“The [conjunction] ‘wa’ [i.e. and] in the word of Allâh ‘*mutawaffeeka wa rafiuka*’ does not imply sequence. So the verse says the Almighty does all these things but as to how he and when, this depends on the evidence. And it is proved with evidence that he [‘Isa] is alive. There is a saying of the Prophet, on whom be peace, ‘He [‘Isa] will return and kill Dajjal then afterwards the Almighty will cause him [‘Isa] to die.’ (*Tafsir Al-Kabir* 4/226 under *Qur’an* 3:55)

Infact MGA himself accepted that the Arabic conjunction ‘wa’ does not imply sequence. See *Taryaq Al-Qulub* p.143, *RK – vol.15 p.454* (marginal note) but then without giving any valid reason opposed the same idea’s application to *Qur’an* 3:55.

Explicit narrations from Ibn Abbas (RA):

The points of debate between Muslims and the Ahmadiyya are whether ‘Isa (AS) was physically raised up to the Heavens or not and if he will

³ See *Zamima Barahin Ahmadiyya* p.178, *RK – vol.21 p. 347*

personally return before the End of the Times. Following narrations clarify his belief.

عن ابن عباس قال: لما أراد الله أن يرفع عيسى إلى السماء خرج على أصحابه... ورفِع عيسى من رَوْزَنَةِ فِي الْبَيْتِ إِلَى السَّمَاءِ

Ibn Abbas said, "When Allâh intended to raise 'Isa (AS) to the heavens, he went to his companions...and 'Isa (AS) ascended to the Heavens through an opening in the top of the house." (*Sunan Tafsir Ibn Kathir 2/449, Tafsir Ibn Abi Hatim 4/431 Hadîth 6266. Ibn Kathir classified it as Sahih*)

Al-Nasa'i in his Sunan Al-Kubra:

عن ابن عباس ، قال : لما أراد الله أن يرفع عيسى إلى السماء خرج على أصحابه وفي البيت اثنا عشر رجلاً منهم من الحواريين ، يعني فخرج عليهم من عين في البيت ورأسه يقطر ماء فقال : إن منكم من يكفر بي اثنتي عشرة مرة بعد أن آمن بي ، ثم قال : أيكم يلقي علي شبهي فيقتل مكاني فيكون معي في درجتي ؟ فقال شاب من أحدثهم سناً فقال له : اجلس ، ثم أعاد عليهم فقام الشاب فقال : أنا فقال : أنت هو ذاك فألقى عليه شبه عيسى ، ورفع عيسى من روزنة في البيت إلى السماء...

"Ibn Abbas said, "Just before Allâh raised Jesus to the Heavens, Jesus went to his disciples, who were twelve inside the house. When he arrived, his hair was dripping with water (as if he had just had a bath) and he said, 'There are those among you who will disbelieve in me twelve times after you had believed in me.' He then asked, 'Who among you will volunteer for his appearance to be transformed into mine, and be killed in my place. Whoever volunteers for that, he will be with me (in Paradise).' One of the youngest ones among them volunteered, but Jesus asked him to sit down. Jesus asked again for a volunteer, and the same young man volunteered and Jesus asked him to sit down again. Then the young man volunteered a third time and Jesus said, 'You will be that man', and the resemblance of Jesus was cast over that man while Jesus ascended to Heaven from an opening in the roof of the house..." (*Al-Nasa'i, Sunan Al-Kubra 6/489*)

What explicit evidence is required after this?

عن سعيد بن جبیر، عن ابن عباس:"وإن من أهل الكتاب إلا ليؤمنن به قبل موته"، قال: قبل موت عيسى ابن مريم

It is narrated from Sa'id bin Jubair from Ibn Abbas [about]: "No one will remain from among the People of the Book but will certainly believe in him before he dies." He said; "Before the death of 'Isa ibn Maryam." (*Tafsir Al-Tabari 9/380 Narration 10794-5 under Qur'an 4:159. Classified as Sahih by Hafiz Ibn Hajr in Fath Al-Bari 10/250, Kitab Ahadith Al-Anbiya, Chapter on the Descent of 'Isa ibn Maryam*)

Simple implication of this narration is that Ibn Abbas (RA) believed in the return of ‘Isa Ibn Maryam (AS). Hafiz Ibn Hajr who authenticated this narration has been recognized as *Mujaddid* by Ahmadis.

We find a narration in Musnad Ahmad which says that Abu Yahya, the freed slave of Ibn Aqil Ansari, asked Ibn Abbas about the verse:

{ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ }

“And he is the sign of the Hour (the Day of Judgment)” (43:61)

قَالَ هُوَ خُرُوجُ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ قَبْلَ يَوْمِ الْقِيَامَةِ

Ibn Abbas said: “That is the descent of ‘Isa ibn Maryam, on whom be peace, before the Domsday.” (*Musnad Ahmad 3/284 Hadith 2921*)

Many more narrations to this effect are found in *Tafsir Al-Tabari* under this verse. All these narrations belie the notion of Ibn Abbas (RA) prescribing to the view held by Ahmadiyya.

Following is another explicit and categorical narration leaving no room for the usual Ahmadi twisting.

عن ابن عباس قال ... وإن الله رفعه بجسده، وأنه حي الآن، وسيرجع إلى الدنيا فيكون فيها ملكاً، ثم يموت كما يموت الناس

Narrated from Ibn Abbas, he said: “... and verily Allâh raised him [‘Isa ibn Maryam] with his body while he was alive and he will soon return to this world and will be a ruler therein. Then he will die as other people die.” (*Ibn S’ad’ Tabaqat Al-Kubra 1/53*)

Alhamdulillah (praise be to Allah) all the above details show it beyond all doubt that Ibn Abbas (RA) and his pupils adhered to the unanimous Islamic belief about the life and return of ‘Isa ibn Maryam (AS). And he is free from the charge that Ahmadis make against him by wrongly attributing to him a false belief.

There are so many more authentic narrations like these that go back to Ibn Abbas, if only the common Ahmadis take the time and do research instead of following their *Murabbis* blindly.

CHAPTER 12

The Mi'raj

Issues Cleared

Ahmadis try to make an issue of the fact that the Holy Prophet (PBUH) met Jesus along with other prophets during his miraculous Night of Ascension (*Mi'raj*).

The various Hadith about the Holy Prophet's Mi'raj record:
 i. "Adam is in the first heaven ... Joseph is in the second heaven, and his cousins Yahya (John the Baptist) and Jesus are in the third heaven, and Idris is in the fourth heaven" (*Kanzul Ummal*, vol. VI, p. 120).
 The Holy Prophet (PBUH) saw Yahya and Jesus in the same place; and as the former, indeed every other prophet seen, is dead, so must Jesus be.
 ii. The above Hadith is corroborated by another that tells us that in the *Mi'raj* vision the Holy Prophet met the spirits of all the previous prophets (*Tafsir Ibn Kathir*, Urdu ed. published in Karachi, vol. III, p. 28).
 [Ahmadi Argument]

The Truth:

1) We cannot take the affairs of the Heavenly domain on the lines we take the things here on this Earth for we do not know the exact nature of the affairs of the Other World.

2) Following the Qadiani line of argument one is bound to believe that either Mirza Qadiani 'died during his life time' or lied when he said:

"I have seen him (Christ Jesus) many times. On one occasion, Jesus and I ate beef out of the same dish." (*Al-Hakam* vol.6 No.29, Dated August 17, 1902 P.12, *Tadhkira* [Eng.] p. 548 ed. 2009)

And,

"Once while awake I saw the Messenger of Allāh (PBUH) Ali (RA) and Fatima (RA) and this was not a dream but a kind of wakefulness." (*Al-Hakam* vol.6 No.44, Dated December 10, 1902 p.9)

3) Moreover, if such reasoning makes sense then it would also mean that Muhammad (PBUH) had died when he met the Prophets during *Mi'raj*. If he can, being alive, meet the 'dead prophets' why can Jesus not be alive with them? If Mirza Qadiani during his life on Earth can meet Holy Prophet and his family members and even join 'dead Jesus' in a meal than why can't Jesus be alive at a place where other Prophets live after their bodily death?

4) Further, if someone takes *Mi'raj* only as a vision of the Prophet, and Qadianis take it like that only, then it is more incumbent on him not to take any exception to the idea of Holy Prophet (PBUH) meeting Jesus along with other prophets at the same place for, vision is only a vision and is most certainly above the bounds of temporal world.

Such are their arguments which they use to confuse innocent minds. But *Alhamdulillah* we, who know, will continue to expose them.

Yet another Qadiani twisting of plain things:

A Hadīth about the Miraj records:

“Then the Holy Prophet (PBUH) descended in Jerusalem, along with all the other prophets. At the time of prayers, he lead them all in prayer.”
(*Tafisir Ibn Kathir, Urdu ed., vol. 3, p. 23*)

Ahmadi View:

Among “all” the prophets is included Jesus. Had he, unlike other prophets, been alive physically in heaven, his “descent” to Jerusalem would have been with his material body. In that case, he would have had to rise up to heaven physically a second time. But the Qur’an mentions only one raf (“exaltation” which is misunderstood as “rising up to heaven”) of Jesus! [Ahmadi View]

This difficulty does not arise if we believe, as is clear from the various Hadīth about Mi’raj, that Jesus was in the same condition (i.e. dead) as were all the other prophets seen in the vision. [Ahmadi View]

The Truth:

1) There are just two possibilities, when the Holy Prophet (PBUH) met the Prophets in Jerusalem during his miraculous night journey either all of them were present there in their bodily forms or he just met their spirits. But one thing is established, all of them were in similar condition and form as there is no evidence to say that Jesus was an exception in any way.

2) If he simply met their spirits i.e. he met the spirit of Jesus it doesn’t mean he was dead because we do know from Qur’an and Hadīth that even when a person is not dead his soul can move. As in sleep:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

“Allāh fully takes away the souls (of the people) at the time of their death, and (of) those who do not die, in their sleep. Then He withholds those on whom He had decreed death, and sends others back, up to an appointed term. Surely, in this, there are signs for a people who ponder.” (Qur’an 39:42)

3) Even if the Prophets were physically present, there is no issue still because the verse about ‘rafa’ i.e. ascension talks of one particular instance and about Jesus only. It does not rule out the possibility of the same thereafter and that too at an event in which he was no exception.

4) Moreover on these lines we have a counter question for Qadianis.

On April 7th 1908 an American couple came to interview MGA. Following are their last two questions and the response by MGA:

Q: In what way have you seen Christ, have you seen him in the bodily form?

A: Yes, in the bodily form and clearly while awake.

Q: We have also seen Christ and see him [still] but it's in the spiritual sense. Have you seen him just as we do?

A: No, I have seen him in physical form and in clear wakefulness. (Malfoozat [New Ed.] vol.5 p.521)

The question here is, if Jesus had died how could MGA see him in bodily form and that too in wakefulness and not merely in a vision? Qadianis believe he has been buried in some grave. So did he rise back to life to meet MGA and will die again to come back to life with the rest of the people on the Final Day?

Two Different Descriptions?**Ahmadis argue that:**

1. In the *Mi'raj* the Messiah seen with Moses, Abraham, and other prophets, by the Holy Prophet, was described by him thus:

a) *"I saw Jesus. He was a man of a reddish complexion."* (Bukhari, *Kitab al-ambiya*, ch. 24).

b) *"I saw Jesus, Moses, and Abraham. Jesus had a reddish complexion, curly hair, and a wide chest."* (*ibid.*, ch. 48)

It is clear from both these Hadīth that by Jesus, who was seen here along with Abraham and Moses, is meant the Israelite prophet. He had a red complexion and curly hair. [Ahmadi Argument]

2. Bukhari has recorded a Hadīth in which the Holy Prophet (PBUH) relates a dream of his about the future: *"In a state of sleep I saw myself circumambulating the Ka'ba, and I saw a man of a wheatish complexion with straight hair. I asked who it was. They said: This is the Messiah, son of Mary."* (Bukhari, *Kitab al-Fitn*, ch. 27)

Thus, where Jesus is mentioned along with Abraham and Moses, he is described as of a reddish complexion with curly hair; but where he is seen along with the Dajjal in a dream about the future, he is said to have a wheatish complexion with straight hair. Evidently, these two different descriptions do not apply to one and the same person. So Jesus, the Israelite prophet, whom the Holy Prophet saw in the *Mi'raj* vision, and the Messiah who was to appear in the latter days to kill the evil Dajjal, are two different persons. [Ahmadi Argument]

The Truth:

Following are the two Ahadīth they refer to along with their usual but erroneous translation:

أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُنِي أُطَوَّفُ بِالْكَعْبَةِ فَإِذَا رَجُلٌ أَدْمُ سَبْطِ الشَّعْرِ بَيْنَ رَجُلَيْنِ يَنْطُفُ رَأْسُهُ مَاءً فَقُلْتُ مَنْ هَذَا قَالُوا ابْنُ مَرْيَمَ

Narrated Abdullah bin Umar: Allāh's Messenger (PBUH) said, "While I was sleeping, I saw myself performing the *Tawaf* of the Ka'ba. Behold, there I saw a wheatish-lank-haired man (holding himself) between two men with water dropping from his hair. I asked, 'Who is this?' The people replied, 'He is the son of Mary.'" (*Bukhari, Kitabul Ta'beer, Hadīth 6508*)

Though normally the English translators have translated the words as 'whitish-red' but we have given the literal translation. The thing will be hopefully clarified in the lines below:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ عِيسَى وَمُوسَى وَإِبْرَاهِيمَ فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ

Narrated Ibn Umar: The Prophet said, "I saw Moses, Jesus and Abraham (on the night of my Ascension to the heavens). Jesus was of red complexion, curly hair and broad chest." (*Bukhari, Kitabul Ahadīth al-Anbiya, Hadīth 3183*)

Apparently there seem to be two contradictions here:

- 1) About Complexion
- 2) About Hair

In the following lines we discuss in detail all the various Ahadīth about the issue and expose the Qadiani lie.

Complexion:

1) As to the complexion, apparently there seems to be a contradiction but there isn't any. One Hadīth of Ibn Umar (RA) above says that the Holy Prophet (PBUH) described Jesus (PBUH) to be of red complexion while another narration from him says he was described to be of wheatish complexion. This apparent contradiction is resolved considering other narrations:

عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ لَا وَاللَّهِ مَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعِيسَى أَحْمَرُ وَلَكِنْ قَالَ بَيْنَمَا أَنَا نَائِمٌ أُطَوَّفُ بِالْكَعْبَةِ فَإِذَا رَجُلٌ أَدْمُ سَبْطِ الشَّعْرِ

"Salim (RA) reports from his father (i.e. Abdullah bin Umar), he said: "No, By Allāh, the Prophet did not say that Jesus was of red complexion but he said, "While I was asleep circumambulating the Ka'ba (in my

dream), suddenly I saw a man of brown complexion and lank hair.””
(*Bukhari, Kitabul Ahadīth al-Anbiya, Hadīth 3185*)

2) Considering the fact that Ibn Umar (RA) himself so emphatically repudiates the idea that Holy Prophet (PBUH) described Jesus (PBUH) to be of red complexion so we have to believe, the narration which attributes to Ibn Umar (RA) the report of Holy Prophet describing Jesus as such is perhaps a mistake by some later narrator. Jesus (PBUH) was not purely of red complexion. Infact this is generally not true for the Semitic people.

3) The rightful description of Jesus (PBUH) is as narrated by Ibn Abbas:

ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ... رَأَيْتُ عِيسَى
رَجُلًا مَرْبُوعًا مَرْبُوعًا إِلَى الْخُلُقِ إِلَى الْحُمْرَةِ وَاللَّبْيَاضِ سَبَطَ الرَّأْسِ

Narrated Ibn Abbas: The Prophet said, “On the night of my ascent to the Heaven...I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair.” (*Bukhari, Kitabul Bad' al-Khalq, Hadīth 3000*)

4) In fact his complexion was neither white as lime nor purely red but something between these two as described in the Hadīth above. And the same complexion was sometimes referred to as ‘wheatish’ or ‘wheat-colored.’

Al-Nawawi has written the same in his commentary to the Hadīth that speaks of red complexion of Jesus (PBUH):

وَأَنَّهُ إِسْتَنَبَهُ عَلَى الرَّاوي فَيَجُوزُ أَنْ يُتَأَوَّلَ الْأَحْمَرَ عَلَى الْأَدَمِ ، وَلَا يَكُونُ الْمُرَادُ
حَقِيقَةَ الْأَدَمَةِ وَالْحُمْرَةَ بَلْ مَا قَارَبَهَا

“And this is confusion on the part of the narrator and perhaps he took red to be wheat-like and it does not mean tan or red but what is near to it.”
(*Sharah Al-Nawawi on Sahih Muslim 1/302, Kitabul Iman*)

5) The fact of the matter is that it’s not easy to describe ones complexion. The same is evident from the fact that Anas (RA) in one narration says Holy Prophet (PBUH) was wheatish in complexion and in another narration says he was not wheat-colored. (*Shamail Tirmidhi Hadīth 1 & 2. Both authenticated by Albani*)

The Hair:

1) As to the hair; straight or curly, we need to have a look at the actual wording of the Hadīth that is taken to speak about the curly hair of Jesus (PBUH):

فَأَمَّا عِيسَى فَأَحْمَرٌ جَعْدٌ

The usual translation goes as: “Jesus was of red complexion [and] curly

hair.”

Here the word جَعْدٌ is taken to mean curly hair but this is not the exclusive meaning of this word. Ibn Athir writes about it:

مَعْنَاهُ... شَدِيدِ الْأَسْرِ

i.e. “It means... ‘Of strong built.’” and further gives an example of it from Hadīth:

وَالْحَدِيثُ الْآخِرُ [عَلَى نَاقَةِ جَعْدَةٍ] أَي مُجْتَمِعَةِ الْخَلْقِ شَدِيدَةٍ

“In another Hadīth, ‘On a camel of strong built’ i.e. of rigorously cogent built.” (*Nihaya fi Gharib al-Asar* 1/767)

Indeed scholars have always taken جَعْدٌ to mean ‘of strong built’ in this context. Hafiz Ibn Hajr mentions that it refers to his physical bearing and not hair. He says:

وَوَصَفَهُ لِجُعُودَةٍ فِي جِسْمِهِ لَا شَعْرَهُ وَالْمُرَادُ بِذَلِكَ إِجْتِمَاعَهُ وَالْاِكْتِنَازَهُ

“And this is about sturdiness in body, not the hair and it refers to its compactness and robustness.” (*Fath Al-Baari* 10/242, *Kitabul Ahadīth al-ambiya*)

Al-Nawawi has also said the very same. He writes:

الْمُرَادُ بِالْجَعْدِ هُنَا جُعُودَةُ الْجِسْمِ وَهُوَ إِجْتِمَاعُهُ وَالْاِكْتِنَازَهُ وَلَيْسَ الْمُرَادُ جُعُودَةُ الشَّعْرِ

“Here جَعْدٌ means firmness of the body i.e. its compactness and being thickset. And it does not refer to curling of the hair.” (*Sharah Al-Nawawi on Sahih Muslim* 1/296, *Kitabul Iman*)

2) So the correct and most suitable translation of the Hadīth which is generally taken to refer to the curly hair of Jesus (PBUH) is:

“Narrated Ibn Umar: The Prophet said, ‘I saw Moses, Jesus and Abraham (on the night of my Ascension to the heavens). Jesus was (person) with red complexion, robust body and a broad chest.’” (*Bukhari, Hadīth* 3183)

Similar Description of Jesus (PBUH) as seen during Mi'raj and of his Descent:

The thing of utmost importance we need to consider here is the fact that when the Holy Prophet (PBUH) told about the features of Jesus (PBUH) to recognize him on his descent it went directly in line with the description of Jesus (PBUH) found in the Ahadīth about Night of Ascension (*Mi'raj*).

ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ... رَأَيْتُ عَيْسَى رَجُلًا مَرْبُوعًا مَرْبُوعًا إِلَى الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ سَبَطَ الرَّأْسَ

Narrated Ibn Abbas: The Prophet said, “On the night of my Ascent to the

Heaven ... I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair.”
(*Bukhari, kitabul bad' al-khalq, Hadith 3000*)

عن أبي هريرة أن النبي صلى الله عليه وسلم قال ليس بيني وبينه نبي يعني عيسى وإنه نازل فإذا رأيتموه فاعرفوه رجل مربع إلى الحمرة والبياض

Narrated Abu Huraira: The Prophet (PBUH) said: “There is no prophet between me and him, that is, Jesus (PBUH). He will descend (to the earth). When you see him, recognize him: a man of medium height, complexion inclined to red and white...” (*Abu Dawud, Kitabul Malahim, Hadith 4324. Classified as Sahih by Albani*)

Clear Narration from Ibn Majah:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ... فَرَدَّ الْحَدِيثُ إِلَى عَيْسَى ابْنِ مَرْيَمَ فَقَالَ قَدْ عُوذَ إِلَيَّ فِيمَا دُونَ وَجِبَّتِهَا فَأَمَّا وَجِبَّتِهَا فَلَا يَعْلَمُهَا إِلَّا اللَّهُ فَذَكَرَ خُرُوجَ النَّجَالِ قَالَ فَأَنْزَلُ فَأَقْتُلُهُ فَيَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ فَيَسْتَقْبِلُهُمْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَلَا يَمْرُونَ بِمَاءٍ إِلَّا شَرَبُوهُ وَلَا بِشَيْءٍ إِلَّا أَفْسَدُوهُ فَيَجَارُونَ إِلَى اللَّهِ فَأَدْعُوا اللَّهَ أَنْ يُمَيِّتَهُمْ فَنَنْتُنُّ الْأَرْضَ مِنْ رِيحِهِمْ فَيَجَارُونَ إِلَى اللَّهِ فَأَدْعُوا اللَّهَ فَيُرْسِلُ السَّمَاءَ بِالْمَاءِ فَيَحْمِلُهُمْ فَيُلْقِيهِمْ فِي الْبَحْرِ...

“Narrated Abdullah Ibn Mas’ud (RA)... ‘Then they asked 'Isa bin Maryam, and he said: ‘I have been assigned to some tasks before it happens. As for as when it will take place (the Day of Judgment), no one knows that except Allah. ‘Then he mentioned Dajjal and said: **‘I will descend and kill him,** then the people will return to their own lands and will be confronted with Gog and Magog, who will swoop down from every mound. They will not pass by any water but they will drink it, (and they will not pass) by anything but they will spoil it. They (the people) will beseech Allah, **and I will pray to Allah** to kill them. The earth will be filled with their stench and (the people) will beseech Allah and **I will pray to Allah,** then the sky will send down rain that will carry them and throw them in the sea...” (*Sunan Ibn Majah Vol. 5 H. 4081- Sahih*)

Conclusion:

All these prove that the man who is described in the Ahadith to descend from the Heavens near the End of Times will be the same Israelite Prophet whom the Holy Prophet (PBUH) met during the Miraculous Night.

All these details expose the Qadiani lies and infact upholds the unanimous Muslim belief that Jesus of Nazareth will indeed descend from the Heavens.

Section 3

Extremely Weak
And
Fabricated Traditions Ahadīth

CHAPTER 1

Ali^{RA}

“*Khātam al-Awliya*”?

In direct clash to the Ijma (scholarly consensus) of the Muslim Ummah the Qadianis take the word 'Khātam' in Qur'an 33:40 to mean other than 'the Last'. And in their series of endeavors to create confusions about the essential Islamic belief of Finality of Prophethood they quote a certain narration which attributes the following words to the Holy Prophet (PBUH):

أنا خاتم الأنبياء وأنت يا علي خاتم الأولياء

"I am Khātam ul Anbiya and you O Ali are Khātam ul Auliya."

Their argument hinges on the idea that just as Ali (RA) was not the last of the Auliya (Saints) Holy Prophet (PBUH) is not the last of the Prophets. They say this 'Hadīth' is an evidence that *Khātam ul Anbiya* does not mean Last of the Prophets.

Authenticity of this narration:

The narration basically comes from *Tarikh Al-Baghdad* (4/473) of Khateeb Baghdadi. Its chain among other narrators includes:

- 1) Abul Qasim Ubaidullah bin Lu'lu Al-Saaji
- 2) Umar bin Wasil

And just after quoting the narration Khateeb Baghdadi himself says:

هذا الحديث موضوع من عمل القصاص وضعه عمر بن واصل أو وضع عليه
والله أعلم

"This is a fabricated narration regarding *Qisas*¹ and was fabricated by Umar bin Wasil or was attributed to him and Allāh knows best." (*Khateeb Al-Baghdadi* 4/473)

Discussing the status of Ubaidullah bin Lu'lu Hafiz Ibn Hajr points to this narration and says in *L'isan Al-Mizan*:

روى عن عمر بن واصل حديثاً موضوعاً ساقه الخطيب في ترجمته

"He narrates fabricated narrations from Umar bin Wasil, Al-Khateeb quoted it under his (Ubaidullah's) entry."

Ibn Jawzi also quoted it in his *Al-Mawduhu'at* 1/398 (A collection showing fabricated narrations).

Interestingly Khateeb Baghdadi was recognized as *Mujaddid* of 4th century Hijrah by Ahmadis, Ibn Jawzi that of 6th century Hijrah and Ibn Hajr that of 8th century Hijrah.

¹ It is the ending of a longer narration whose initial part perhaps related to *Qisas*.

Recently Shaykh Albani called it *Mawdhu* (fabricated) in *Silsala Da'ifa Narration 694*.

Reference of Shiite Tafsir al-Safi:

Well aware of the fact that Al-Khateeb has clarified the actual value of this narration just after quoting it, Qadianis now quote it with reference to a Shiite *Tafsir Al-Safi* by Al-Faiz Al-Kashani. Al-Kashani (d. 1091 A.H.) quotes it under Qur'an 33:40 but without any *isnaad* (chain). He writes:

في المناقب عن النبي صلى الله عليه وآله قال أنا خاتم الأنبياء وأنت يا علي خاتم
الأوصياء

“[It is narrated] in Al-Manaqib from the Prophet, on whom and his progeny be the blessings of Allāh, said; ‘I am *Khātam ul Anbiya* and you, O Ali, are *Khātam ul Ausiya*².’” (*Tafsir Al-Safi 4/193 with research of Shaikh Hussain Al-Alami*)

How can a narration without any *isnaad* (chain of narrators) be evidence? It is upon Qadianis now to show us an unbroken chain of trustworthy narrators before they bring this as evidence.

Conclusion:

The narration as found in Sunni sources like *Tarikh Al-Baghdad* comes through a liar without any supporting evidence thus it has to be considered a lie and not a Hadīth of the Prophet of Allāh, peace and blessings of the Almighty be upon him.

The narration as found in Shi'a sources is without any chain of narrators which is as good as any word from hearsay.

This brings to our attention the following words of the great scholar Abdullah bin Mubarak (d. 181 A.H.):

الإسناد عندي من الدين لولا الإسناد لقال من شاء ما شاء وإذا قيل له :
من حدثك ؟ بقي

“*Isnaad* (chains of narrators) to me are a part of *Deen*, and if it was not for *Isnaad*, one would have said whatever he desired. When it is said (to the one who speaks without *Isnaad*): Who informed you? He remains silent and bewildered.’ (*Khateeb Baghdadi's Al-Akhlaaq Al-Rawi wa Aadaab Al-Sami' 4/392 Narration 1654*)

² The edition we have access to has the words *Khātam ul Ausiya* instead of the alleged *Khātam ul Auliya*.

CHAPTER 2

Ahmadis Using
Imam Hassan^{RA}

The Ahmadis use a statement of Hassan bin Ali (RA) recorded in *Tabaqat al-Kubra* of Ibn Sa'd. It is used in an attempt to prove the death of 'Isa (AS). According to the statement as put on an Ahmadi website:

"At the eve of death of Ali (RA), Imam Hassan (RA) while addressing the people said: Ali (RA) died the night Jesus' soul ascended i.e. 27th night of Ramadan." (Tabaqat Ibn Sa'd vol.3 p.39)

The Truth:

Let's discuss the actual wording, authentic and various versions of the narration. Ibn Sa'd's narration goes as:

أخبرنا عبد الله بن نمير عن الأجلح عن أبي إسحاق عن هبيرة بن يريم قال: لما توفي علي بن أبي طالب قام الحسن بن علي فصعد المنبر فقال: أيها الناس... ولقد قبض في الليلة التي عرج فيها بروح عيسى بن مريم ليلة سبع وعشرين من رمضان

"Abdullah bin Numayr narrated to me from Al-Ajlah, [he] from Abi Ishaq, [he] from Habira bin Yarbham who narrated: When Ali bin Abi Talib (RA) died, Hassan bin Ali stood and went to the pulpit, then he said: 'O people! ... Verily he has died that night the soul of 'Isa (AS) was ascended, the 27th night of Ramadan.'" (Tabaqat Ibn Sa'd 3/39 Chapter on Abdul Rahman ibn Maljam)

This narration has quite a number of problems:

1) In its chain is the narrator Al-Ajlah bin Abdullah who has been criticized by the scholars. Hafiz Ibn Hajr quotes the opinions of various scholars about him:

Ibn Abi Hatim said: *'He is not strong. Write his narrations but do not seek evidence with them.'*

Nasa'i said: *'Weak! He has nothing'*

Abu Dawud said: *'[He is] Weak'*

Jozjani said: *'[He is a] Liar'*

(Tehzib Al-Tehzib 1/166 Entry 353)

Infact Ibn Sa'd who quoted this narration termed him extremely weak. After giving his basic bio-data he writes:

وكان ضعيفا جدا

"And he is extremely weak." (Tabaqat Ibn Sa'd 6/350)

Hence the narration is extremely weak even according to the judgment of the author of the book.

2) The narration with this particular wording is unreliable as it contradicts another narration on similar lines reported by trustworthy narrators. We

read in Al-Hakim's collection:

حدثنا الأستاذ أبو الوليد الهيثم بن خلف الدوري ، ثنا سوار بن عبد الله العنبري ، ثنا المعتمر قال : قال أبي : حدثنا الحريث بن مخشي ، أن عليا قتل صبيحة إحدى وعشرين من رمضان ، قال : فسمعت الحسن بن علي يقول ، وهو يخطب وذكر مناقب علي ، فقال : « قتل ليلة أنزل القرآن ، وليلة أسري بعيسى ، وليلة قبض موسى »

"Abu Al-Waleed Al-Haitham narrated from Sawar bin Abdullah Al-Anbari; he said, Mu'tamar narrated to us; he said: My father said: Harith bin Makhshi narrated: Ali (RA) was murdered the morning of 21st Ramadan. He said: I heard Hassan bin Ali (RA) speaking. He was making an address and talking of the virtues of Ali (RA); he said: 'He has been killed the night Qur'an was revealed, the night **'Isa (AS) was moved and the night Musa (AS) died.'** (Mustadrak al-Hakim, Hadīth 4671. Hakim said it is Sahih)

Now this narration uses the word أسري which means to traverse a path, to make displacement. This certainly refers to his physical ascension to the heavens.

Also note that the contrast of this word to that used for Musa (AS). Had he died a natural death, there was no reason to use the word with the markedly different implication.

Lest one may ask as to al-Dhahbi's comment on this Hadīth for we know he declared many of the narrations authenticated by al-Hakim as dubious, we shall clarify that al-Dhahbi did not comment on this narration. And scholars say that a narration of al-Hakim's Mustadrak on which al-Dhahbi does not comment is *hasan* (good) in status if not criticized by others.¹

Same narration has been quoted by Jalaluddin Suyuti in *Dhurr Manthur* 2/348 under Qur'an 3:54-57

Obviously the second narration which has been authenticated by the *Mujaddids* must be considered over the first one which stands rejected because of its weak chain and difference with the authentic narration. And the second narration does not give any hint to what Ahmadis suggest. In fact it testifies to the contrary.

3) Interestingly Imam Nasa'i who termed a key narrator of the narration in question as weak and Imam Hakim and Suyuti who have quoted and

¹ See Shaykh Abdul Fattah Abu Ghoddah's *Qawa'id fi 'Uloom al-Hadīth* p. 71, pub. Idara al-Qur'an wa 'Uloom al-Islamia, Karachi

authenticated the other narration have all been recognized as *Mujaddids* by Ahmadiis. Thus no authentic narration supports the Ahmadi contention.

Similar narrations from Shi'a sources:

4) Here are some narrations of similar import from Shi'a sources.

In *Biharul Anwar* of Allama Muhammad Baqir al-Majlisi it is reported:

عن حبيب بن عمرو قال : لما توفي أمير المؤمنين عليه السلام قام الحسن عليه السلام خطيباً فقال : أيها الناس في هذه الليلة رفع عيسى بن مريم.

Narrated Habib bin Amr: "When the Commander of the Faithful passed away, Hassan stood and spoke. He said, 'O you people! On this night 'Isa Ibn Maryam was raised.'" (*Biharul Anwar vol.14 p.335*)

Another narration says:

عن أبي بصير ، عن أبي عبدالله عليه السلام قال : قال أبو جعفر عليه السلام : لما كانت الليلة التي قتل فيها علي عليه السلام لم يرفع عن وجه الارض حجر إلا وجد تحته دم عبيط حتى طلع الفجر ، وكذلك كانت الليلة التي قتل فيها يوشع بن نون عليه السلام ، و كذلك كانت الليلة التي رفع فيها عيسى بن مريم عليه السلام وكذلك الليلة التي قتل فيها الحسين عليه السلام

"Narrated Abi Baseer from Abu Abdullah (AS), he said: Abu Ja'far (AS) said, "On the night when Ali (AS) was murdered no stone was lifted from the face of the earth unless beneath it was found pure fresh blood, until the first break of dawn. It was the same on the night Yusha' ibn Nun (AS) was murdered, and it was the same on the night when 'Isa ibn Maryam (AS) was raised, and it was the same on the night when Hussain (AS) was murdered." (*Biharul Anwar vol.14 p.336*)

There are similar reports in *Tahdhib al-Ahkam* of Abu Ja'far Muhammad bin Hassan al-Tusi and *Tafsir Ayyashi*.

Conclusion:

All these narrations are in fact evidence against Ahmadiyya.

a) The narration of al-Hakim and the first one from *Biharul Anwar* clearly use the words '*Qabadha*' and '*Tawaffi*' implying death of Musa (AS) and Ali (RA) respectively but not one of them uses any such word for 'Isa (AS). This is a categorical proof that 'Isa (AS) did not die and the '*raf'a*' mentioned for him relates to physical ascension and not exaltation in ranks after death.

b) The narration from al-Hakim says Musa (AS) died whereas Mirza Ghulam Ahmad claimed to the contrary.²

² See *Noor-ul-Haq p. 50 included in Rohani Khazain vol. 8 p.69*

CHAPTER 3

No Mahdi
Except 'Isa^{AS}?

There is a famous narration that Ahmadis often quote:

لا مهدي إلا عيسى

“*There is no Mahdi except ‘Isa.’*”

They say that one of its narrators Muhammad bin Khalid al-Jundi is a trustworthy narrator and that ‘Yahya bin Mu’in’ [sic.] graded him as trustworthy.

Firstly Hafiz Ibn Hajr, who has been recognized as *Mujaddid* by Ahmadis, after careful scrutiny of the various opinions, graded him as ‘*Majhul*’ i.e. unknown.¹ It’s a narration from Ibn Majah Vol. 1 B. 36 H.4039.

Imam Hakim also classified him as ‘*Majhul*’². Let’s not forget Imam Hakim is also recognized as *Mujaddid* by Ahmadiyya.

As to what is attributed to Imam Yahya bin Ma’in (its Ma’in not Mu’in as Ahmadi ‘scholars’ speak) al-Mizi quotes Abu al-Hassan al-Abri to have said, “*If they mention what is said to come from Yahya bin Ma’in, it is not known to the experts among the people of knowledge and reporting.*” (*Tahzib al-Kamal* 25/149)

In fact the narration has multiple issues. Shaykh Albani has mentioned three problems in this.³

1. *Tadlis* of Hassan al-Basri
2. Muhammad bin Khalid al-Jundi being *Majhul*.
3. Difference in the chain. At another place Muhammad bin Khalid narrates from Aban bin Abi Ayyash instead of Aban bin Salih and he is ‘*Matrook*’ i.e. rejected.⁴

It is for this reason Imam Ibn Taymiyah, al-Saghani, al-Shaukani, Ibn Qayyim, al-Dhahbi, al-Qurtubi, Azimabadi etc. and recently Albani and Shu’aib Arnaut all have graded this narration as dubious.

And it is precisely for this reason Mullah Ali Qari in his commentary to *Mishkat al-Masabih* writes:

تَمَّ اعْلَمُ أَنَّ حَدِيثَ: لَا مَهْدِيَّ إِلَّا عَيْسَى بْنُ مَرْيَمَ ضَعِيفٌ بِاتِّفَاقِ الْمُحَدِّثِينَ

“Then I learnt the Hadīth: There is no Mahdi except ‘Isa, is weak by the consensus of the scholars of Hadīth.” (*Mirqat al-Mafatih* 8/3448)

¹ See *al-Taqrīb* 2/71

² See *Tahzib al-Tahzib* 9/126

³ See *Silsala Da’ifa*, Number 77

⁴ See *Tahzib al-Tahzib* 9/126

CHAPTER 4

Muhammad's^{PBUH} son
Ibrahim - *The Truth*

The Hadīth to which the Ahmadis present to strengthen their argument occurs in Ibn Majah. The wordings of the Hadīth are:

“*Ibn Abbas relates that when the Holy Prophets son, Ibrahim, died, the Holy Prophet did 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, he would have set his ‘Qabty’ uncles free and no ‘Qabty’ would have been a prisoner.*” (Ibn Majah Vol. 1 B.6 H. 1511)

The Truth About it’s Authenticity:

In its chain is Abu Shaibah Ibrahim bin Uthman. Hafiz Ibn Hajar has graded him as *matrook* (i.e. rejected)¹, and Al-Baihaqi says he is weak².

Interesting Point:

The interesting thing is that before this Hadīth, Ibn Majah has copied an authentic tradition narrated by Ibn Aofi. Imam Bukhari has also copied this tradition in his *Sahih*. The tradition roots out the Qadiani claim of the continuity of Prophethood:

حَدَّثَنَا إِسْمَاعِيلُ، قُلْتُ لِإِبْنِ أَبِي أَوْفَى رَأَيْتَ إِبْرَاهِيمَ ابْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
مَاتَ صَغِيرًا، وَلَوْ فَضِيَّ أَنْ يَكُونَ بَعْدَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيٌّ عَاشَ ابْنُهُ، وَلَكِنْ لَا
نَبِيَّ بَعْدَهُ

“Ismael, the narrator, says that he asked Abdullah Ibn Aofi that whether he had seen the Holy Prophet’s son, Ibrahim. Abdullah Ibn Aofi replied that Ibrahim died in his childhood and if there had been any Prophet after Muhammad (PBUH), Ibrahim would have remained alive. But there is no Prophet after Muhammad (PBUH).” (*Sahih Bukhari V.8 B.73 H.214*)

If the Qadianis had been honest, they would not have preferred a poor tradition to a tradition in *Sahih Al-Bukhari*. But Qadianis and honesty are two contradicting things.

Conclusion:

Even if this narration was strong, it still wouldn’t help the Qadianis, because clearly the reason the Prophet’s son died is because if there were ever to be a Prophet after himself (PBUH) then it would be his son Ibrahim, but this is not the case, therefore he had to die.

¹ *Takreeb ul Tahzeeb* 1/39 No. 241

² *Sunan al-Kubra* 2/496

CHAPTER 5

Jesus^{AS} Dead
Like Moses^{AS}?

Ahmadis quote another saying:

“Had Moses or Jesus been alive, they would have had to follow me.” (*Al-Yawaqit wal-Jawahir*, p. 240; *Fath al-Bayan*, vol. 2, p. 246; *Tafsir Ibn Kathir*, under verse 81 of *Al Imran*.)’

The Truth:

The wording in *Tafsir Ibn Kathir* is:

لَوْ كَانَ مُوسَى وَعِيسَى حَيَّيْنِ لَمَا وَسِعَهُمَا إِلَّا اتَّبَاعِي

“If Moses and Jesus had been alive, they would have no choice but to follow me.”

There are certain issues with the narration and its meaning which can be easily understood if one is not preoccupied to believe in something:

1) This narration with a mention of Jesus (AS) along with Moses (AS) has absolutely **no isnaad (chain)** recorded anywhere, thus it’s totally baseless. Truly only the followers of a baseless religion go after baseless narrations. The proof of burden is upon the Qadianis to show us the complete chain of any such narration that makes a mention of Jesus (AS).

2) Even if we, just for the sake of argument, give some consideration to this narration, we have to take it along other narrations on the same lines. In fact there are reliable narrations but they mention Moses (AS) only and not Jesus (AS). The Holy Prophet (AS) said:

لَوْ كَانَ مُوسَى حَيًّا بَيْنَ أَظْهُرِكُمْ مَا حَلَّ لَهُ إِلَّا أَنْ يَتَّبِعَنِي

“If Moses were alive **amongst you**, he would have had no option but to follow me.” (*Musnad Ahmad 14104. Musnad Abu Ya’la Hadīth 2081. Tafsir Ibn Kathir 2/68. Shaykh Hamzūl Zain classified it as Hasan in his classification of Musnad Ahmad 11/500 pub. Dar al-Hadīth Cairo, 1995*)

Now even if we consider Jesus (PBUH) along with Moses (PBUH) in the above narration it still doesn’t go with the Qadiani belief. The Hadīth clearly uses the words **أَطْهُرِكُمْ** i.e. ‘Amongst you’. This implies that if Moses (PBUH) and Jesus (PBUH) come amongst us, they would have no choice but to follow our Last Holy Prophet (PBUH). This way it has nothing to say if either of them is alive anywhere or not. It can only be taken to mean that they are not alive ‘amongst us’ which needs no further proof. Moreover, it is an established belief among Muslims that once Jesus (PBUH) will descend from the Heavens and live ‘amongst us’ he will only follow the Law brought by the Holy Prophet (PBUH).

This also explodes some Ahmadis belief that the abridged version of Ibn Kathir’s *tafsir* is “changed”. Actually, when a book is abridged, all the fabricated and weak narrations are taken out.

CHAPTER 6

Jesus^{AS} Died At Age 120?

Ahmadi leaders say that Jesus (PBUH) died at the age of 120. They refer to a certain narration. In the following lines we unveil the truth about the narration and the fragility of the Ahmadi belief. They say:

“Aisha (RA) said that, in his illness in which he died, the Holy Prophet (PBUH) said: ‘Every year Gabriel used to repeat the Qur’an with me once, but this year he has done it twice. He has informed me that there is no prophet but he lives half as long as the one who preceded him. And he has told me that Jesus lived a hundred and twenty years, and I see that I am about to leave this world at sixty.’ ” (Hajaj at-Kiramah, p. 428; Kanzul Ummal, vol. 6, p. 160, from Hazrat Fatima; and Mawahib al-Ladinya, vol. 1, p. 42)

The Truth:

Actually the narration comes from *Mu’jam Tabarani Kabeer*. It’s a part a longer narration. Its last part relevant to our discussion here goes as:

وَأَخْبَرَنِي أَنَّهُ أَخْبَرَهُ أَنَّهُ لَمْ يَكُنْ نَبِيًّا إِلَّا عَاشَ نِصْفَ عُمَرِ الَّذِي كَانَ قَبْلَهُ، وَأَنَّهُ
أَخْبَرَنِي أَنَّ عَيْسَى ابْنَ مَرْيَمَ عَاشَ عَشْرِينَ وَمِئَةَ سَنَةٍ وَلَا أَرَانِي ذَاهِبًا عَلَى رَأْسِ
السَّنَيْنِ

“And I have been told that there is no Prophet after other Prophet but he lives a life half then the one who lived earlier. And I have been told that Jesus, the son of Mary lived for a hundred and twenty years and I do not see myself but approaching sixties.” (Mu’jam Tabarani Kabeer Hadith 18464, Tarikh Damishq 47/481-482 quoted in Kanz Al-Ummal 11/479 H.32262 & 13/676 H.37732)

Issues with this narration:

1) According to rules of narration (*riwayah*): Hafiz Haithmi has called it *da’if* (i.e. unauthentic). After quoting this narration he writes:

رواه الطبراني باسناد ضعيف ، وروى البزار بعضه أيضا وفي رجاله ضعف
“Tabarani narrated it with a weak chain and Bazzar also narrated some part of it and in its chain (also) is weakness.” (*Majma’ Al-Zawai’d Wa Manba Al-Fawai’d* 4/67, Chapter on the illness and death of the Prophet)

2) In the light of rationality (*diraya*): According to the principle of *diraya* (i.e. rationality) as well, this narration is not acceptable. The narration gives the notion as if every Prophet lives half the age of the Prophet immediately before him. This cannot be true and thus can never be uttered by the Noble and Truthful Prophet (PBUH). If Jesus (AS) lived for 120 years then John the Baptist (Yahya AS) should have lived for 240 years but he lived less then the period Jesus (PBUH) remained on Earth. Moreover following this cycle we have to believe that Adam (PBUH) perhaps lived millions of years which cannot be true.

3) Moreover there is a lot of confusion regarding the wording of the narration which is even otherwise weak. In *Tarikh Damishq and Tabaqaat Al-Kubra*¹ there are narrations that tend to convey as if Jesus (AS) lived for 150 years. Indeed these narrations are also of dubious narration like the one about 120 years. Ibn Asaakir after quoting both these narrations says:

كذا في هاتين الروايتين والصحيح أن عيسى لم يبلغ هذا العمر

“It’s like that in these two narrations [about 120 & 150 years] and the truth is that Jesus (PBUH) did not reach this age.”(*Tarikh Damishq* 47/482)

Let’s Turn the Tables:

To turn the tables, let us ask why do the Ahmadis not take the narration in full and apply it to other issues? Does it not say:

“And I have been told that there is no Prophet after other Prophet but he lives a life half then the one who lived earlier,”

While it does, how could Mirza Qadiani be a Prophet for according to this narration if there ever was to be any Prophet after the Holy Prophet Muhammad (PBUH), he would live only 31 or 32 years, half of the Prophet’s (PBUH) age i.e. 63 years, while Mirza lived far more. Verily this proves the fragility of Qadiani arguments.

Another Attempted Twisting:

There is also another Qadiani gimmick about this narration. Some of them say the narration does not say a prophet will live *only* half the life of the prophet immediately before him but it means he’ll live *at least* half of that.

But even this doesn’t help them firstly, because the narration is unauthentic considering its chain and secondly, even as per this suggested twist it goes against historical facts as we know that Hazrat Zakariya (AS) is known to have been above 90 when Yahya (AS) was born and he died at the age of well above 100 while Yahya (AS) who was the next prophet after him lived at the most 42 years. This way his age doesn’t make up to even half of Zakariya’s (AS) age. So the narration is clearly weak considering the rules of *riwayah* (narration) and *dirayah* (rationality).

¹ *Ibn Asaakir’s Tarikh Damishq (47/482) and Ibn Saa’d’s Tabaqaat Al-Kubra (2/195)*

CHAPTER 7

Christians of Nejran To
Muhammad^{PBUH}
The Truth

Here is another Qadiani argument and its refutation:

“When a delegation of sixty men from (the Christian) people of Najran came to the Holy Prophet, their chief priest discussed with him the status of Jesus and asked him as to who Jesus’ father was. The Holy Prophet said...:(*A lastum to `lamuna anna rabbana la yamutu wa anna `Tsa ata `alaihi-l fana*) i.e. Do you not know that our Lord lives forever while Jesus perished.” (Asbab an-nuzul by Imam Abu-I-Hasan Ali bin Ahmad al-Wahide of Neshapur, published in Egypt, p. 53)

The Truth:

1) The incident of the delegation of the Christians of Nejran coming to the Holy Prophet (PBUH) and their mutual dialogue is recorded in a number of Tafasir (Commentaries of the Holy Qur’an). Normally if one wishes to quote it, he would certainly quote it from a much better and widely known Tafsir and the one which gives the complete chain of narrators for the narration.

2) But this is not true for Ahmadis. They quote it from a Tafsir, Wahidi’s *Asbaab Al-Nuzul*, which is though important and known, but comes nowhere close to *Tafasir* like Al-Tabari etc. And this is not without reason. We do smell a rat here and very rightly so.

3) It is true that in Wahidi’s *Asbaab Al-Nuzul* the wording is the same as they say but the thing we need to understand is that the author of the Tafsir does not give any chain for the narration. He rather says:

قال المفسرون

i.e. “Commentators said...”

Naturally we would like to know as to who all among the commentators before him have related this narration authoritatively i.e. have given the complete chain. When we search, we find that they were Ibn Jarir Al-Tabari and Ibn Abi Hatim. And it was actually on their authority that the incident got reported in later Tafasir like *Asbaab Al-Nuzul*, *Dhurr Manthur* and *Tafsir Kabir* of Al-Raazi.

Al-Wahidi gives the particular sentence we are focusing on as:

ألستم تعلمون أن ربنا حي لا يموت وأن عيسى أتى عليه الفناء؟

“Don’t you know that our Lord is ever living but death did come to Jesus?”

But in the narration of both Al-Tabari and Ibn Abi Hatim the wording is:

ألستم تعلمون أن ربنا حي لا يموت، وأن عيسى يأتي عليه الفناء؟

“Do you not know that Our Lord (Allâh) is ever living but death *will*

come to Jesus?” (*Tafsir Al-Tabari* 6/154 Narration. 6544, Ibn Abi Hatim 9/408. Both have brought it under verse 1 of Sūrah 3)

Moreover Nizamuddin Qumi quoted the same narration in his *Tafsir Gharaiib Al-Qurān* generally known as *Tafsir Nishapuri*, with reference to Wahidi. He says:

قال الواحدي : نقل المفسرون أنه قدم على رسول الله صلى الله عليه وسلم وفد نجران
 “Wahidi said: Mufassirin have recorded that a delegation from Nejrnan came to the Messenger of Allāh (PBUH).”

And quoting the discussion on the authority of Al-Wahidi he writes:

قال : ألستم تعلمون أنه حي لا يموت وأن عيسى يأتي عليه الفناء؟
 “He (the prophet) said: ‘Do you not know that He (Allāh) is Ever-living, the Eternal, and death **will** come to Jesus?’” (*Tafsir Nishapuri* 2/199 under *Sūrah* 3 ayah 1)

It means even Wahidi actually quoted from earlier scholars correctly and it was only some later scribe who made the mistake.

And as a matter of fact even in Suyuti’s *Dhurr Manthur* (2/276) and *Tafsir Kabir of Al-Raazi* (4/93) exactly the same wording is quoted i.e. word يأتي (future tense) is used and not أتى (past tense).

To summarize:

Al-Tabari (d. 310 A.H.) and others quoted it with complete chain and the wording they give uses the future tense. Nizamuddin Qumi (d. 728 A.H.) who quoted it from Wahidi (d. 468 A.H.) also gives the wording with future tense. Suyuti and Razi quote it and they also use the word يأتي (future tense). Only in the prevalent edition of Wahidi’s *Tafsir*, that does not have the chain of narrators even, uses the word with past tense.

Having gone through all this detail any sensible person will agree that the wording as found in Al-Tabari and Ibn Abi Hatim and quoted by Nizamuddin Qumi, Suyuti and Razi is the real authority in this case.

The narration is evidence against Ahmadis:

All this detail not only smokes off the Ahmadi argument and unveils their cunning tricks but also establishes that the actual wording of the narration is a proof that Jesus (AS) did not die hence the Prophet (PBUH) used the word signifying the death of Jesus as a phenomenon yet to take place.

Verily the narration is in fact an Islamic evidence against the heretic Ahmadi belief! **And will some Ahmadi like to argue and explain why they play dirty tricks?**

CHAPTER 8

All Prophets Dead?

Here is another Ahmadi argument and its refutation. This is how they put it on one of their websites:

“In his last illness, during which he died, the Holy Prophet (PBUH) entered the mosque with the support of two men to make the following address: ‘O people! I have heard that you fear the death of your Prophet. Did any Prophet before me live on so that I should be expected to live on amongst you? Listen! I am about to meet my Lord, and so will you. So I bid you to treat well the early muhajirs.’” (Al-Nawar ul-Muhammadiyya min al-Muwahib lil-Dinniyya, Egypt, p. 317).

The Truth:

Here is the actual text of the narration with reference to the original source and truth about its authenticity:

أيها الناس بلغني أنكم تخافون من موت نبيكم هل خلد نبي قبلي فيمن بعث إليه فأخذ فيكم؟، ألا إني لاحقٌ بربي، وإنكم لاحقون به، وإني أوصيكم بالمهاجرين الأولين خيراً

“O people! It has reached me that you fear death regarding your prophet. Did any prophet before me live forever that I should live forever amongst you? Lo! I am about to meet my Lord, so shall you meet Him. And I bid you to be good to the early Emigrants.” (Ahmad bin Muhammad Qastalani, *Mawahib lil-Diniya vol.4 p.532, Makteb Al-Islami, Beirut 2004..&..Yusuf bin Ismail Nabhani's Anwaar-i-Muhammadiya min Mahab lil-Diniya p.386, Darul Kutab Al-Ilmiyah, Beirut 1997*)

Truth about the Narration:

Qastalani has not given any chain to this narration; he rather quotes it from Al-Fakihi's *Al-Fajar Al-Munir* who in turn quotes it from Saif bin Umar's book *Al-Riddah wal-Futuh (Al-Zarqani, Sharah Mawahib lil-Diniya, vol.12 pp.110-111, Darul Kutab Al-Ilmiyah, Beirut 1996)*¹

Scholarly views about Saif bin Umar:

Here are views of scholars about Saif bin Umar, the person whose book, *Al-Riddah wal-Futuh*, is the actual source of this narration (Al-Mizi quotes the opinions of different scholars about him):

“Abbas Al-Dauri narrated from Yahya bin Ma'een: ‘[He is] weak in Hadith.’

Abu Hatim said: ‘[He is] Matrook (i.e. Rejected)’

Abu Dawud said: ‘He has nothing.’

Nasa'i and Darqutni said about him: ‘Weak’

¹ The same can be verified from *Al-Fajar Al-Munir* p.119 pub. Makteba Mishkaat Al-Islamiyah

Ibn Hibban said: 'He comes up with fabricated narrations attributed to trustworthy narrators.'"²

Tirmidhi said: '[He is] *Majhool*'³

Ibn Hajr also quotes critical views of various scholars about him:

"Ibn Hibban accused him of heresy. Hakim said: 'He is accused of heresy, and he is disconnected in his narrations, Barqani narrated from Darqutni: '[He is] *Matrook* (i.e. Rejected)'"⁴

For this reason if you see the recent editions of the book *Mawahib lil-Diniya* e.g. one with research of Shaykh Salih Ahmad Al-Shaami referenced above you'll clearly find this narration under the heading '*Weak Hadith.*'

In fact a weak narration like this coming through a person so severely criticized by the experts of the science of narration can never be reliable or brought as evidence except by those who are themselves of such character.

² *Tehzib Al-Kamal* 12/324 No. 2676

³ *Jami' Tirmidhi* H.3866

⁴ *Tehzib Al-Tehzib* 4/259 No.517

CHAPTER 9

Hadīth of Aisha^{RA} The Truth

The Qadianis after failing to find any authentic Hadīth to disprove the fact that Prophet Muhammad (PBUH) is the last Prophet and Messenger resort to a questionable Hadīth, as usual. They bring up the Hadīth attributed to Aisha on their website:

وأخرج ابن أبي شيبة عن عائشة رضي ا عنها قالت: قولوا خاتم النبيين، ول تقولوا ل نبي بعده
 “*Ibn Abi Shayba: Aisha, the Prophet's wife said: "Say that he is Khātam of the prophets, but do not say, there is no prophet after him."* (Takmila Majmaul Bihar, p. 88)¹

The Truth about the Hadīth:

1) Lacks an authentic chain of narrators- therefore it is upon the Qadianis to show us an authentic chain of narrators - the proof of burden are upon those who claim it.

2) Even if we say this Hadīth is *sahih*, the Hadīth right below in *Al-Dhurr Al-Manthur* clearly refutes the Ahmadiyya position - that is, **what she meant by “do not say, there is no prophet after him” is the fact that Jesus will come back as mentioned by Al-Mughirah in the report of Ibn Abi Shaybah (RA) in Dhurr Al- Manthur² who happens to be the narrator of both narrations.**

Other more authentic (sahih) narrations:

Infact, there is a Hadīth that says the following (taken from a lengthy Hadīth):

... فِي أُمَّتِي كَذَّابُونَ ثَلَاثُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي ...
 Narrated Thawban (RA): Prophet (PBUH) said:“...There will be among my people thirty great liars each of them asserting that he is (Allāh's) prophet, where as **I am the seal of the Prophet's (Khatam un-Nabiyyin) after whom there will be no prophet...**” (*Abu Dawud B. 36 H. 4239*)

An attempted twisting:

Some Qadianis tried to criticize this narration and say that a similar narration is found in other books of Hadith but the last part (the bolded Arabic part) is not there. Actually this is a lie, there contexts are entirely different, and this shows thier ignorance of Hadith sciences.

This is such a childish and deceptive tactic, and truly shows the ignorance of those who say such things. This Hadith is also mentioned with the same wordings in *Jami Tirmidhi*³ (*sahih*) and again in *Abu Dawud*⁴ (*sahih*).

¹ There is a reason why the Ahmadi quote from a secondary source instead of the original source: [*Dhurr Manthur* Vol. 5 p. 204] because the Hadīth right below it explains this one.

²See the chapter “Ahmadi Deception - One liners”, under ‘Hadīth of Aisha’. *Jami Tirmidhi* Vol. 4 Book 7 Hadith 2219-Sahih

⁴*Sunan Abu Dawud Book 36 Hadith 4239- Sahih*

CHAPTER 10

1200 AH- Mahdi?

Failing to come up with any positive argument in favor of the countless claims of Mirza Ghulam Ahmad Qadiani, Ahmadis resort to raise issues that prove nothing. In fact a deep look invariably proves their being a cult. They try and try, and in the end they have no choice but to find ways to mislead the common Ahmadis. For example, the *Murabbis* use traditions that have no bases, no *isnaad* (chain of narrators), and is not found in any book of Hadīth but rather found in books of history.

Mirza Ghulam Ahmad said: “*It is mentioned in authentic Ahadīth that Masih Moud will come at the end of (14th) century and will be the Mujaddad of 14th century.*” (Braheen Ahmadiya Vol. 5 Page 359)

We challenge any Ahmadi to find a single authentic Hadīth (as Mirza said so) that talks about the coming of the Mahdi or Masih Moud in the 14th century. Remember he did not say one Hadīth, he said “Ahadīth”- meaning more than one (in Arabic).

Mahdi - 1200 AH?

They use a narration from *Sunan Ibn Majah* to contend that the Mahdi was to appear after the year 1200 A.H. and the point they try to make is that MGA was the Mahdi as he was born after the year 1200 A.H.

Let’s have a look at the narration and its merits.

The Narration:

عن أبي قتادة قال قال رسول الله صلى الله عليه وسلم الآيات بعد المائتين
 Abu Qatada narrates that the Holy Prophet (PBUH) said: “Signs will appear after two hundred years.” (*Sunan Ibn Majah Hadīth 4057*)

Authenticity of this narration:

Al-Dhahbi:

The most prominent scholar to comment about the narrations of Hakim’s Mustadrak is Imam al-Dhahbi. He writes in his comment to this narration:

أحسبه موضوعاً

“I deem it to be *Mawduhu*” i.e. fabricated.²

Al-Bukhari:

Imam Bukhari also criticized this narration. He said:

هذا حديث منكر

¹ Ahmadis, please go back to the reference given and check this for yourself, the amount of lies your false prophet has come up with is undeniable, this is one reason why so many Ahmadis are coming back to Islam.

² See *Mustadrak Al-Hakim ma’ Taliqat al-Dhahbi fil Takhlis, Hadīth 8319.*

“This is a rejected narration.”³

Ibn Jawzi:

Ibn Jawzi writes in his *al-Mawduhu* at 3/198:

هذا حديث موضوع على رسول الله صلى الله عليه وسلم

“This Hadīth is fabricated [and ascribed] to the Messenger of Allāh, peace and blessings be upon him.” (Ibn Jawzi has been recognized as *Mujaddid* by Ahmadis).

Ibn Kathir:

Hafiz Suyuti writes in his commentary to *Sunan Ibn Majah*:

قال بن كثير هذا الحديث لا يصح

“Ibn Kathir said this Hadīth is not *Sahih*.” (*Sharah Sunan Ibn Majah* 1/294)

So what does the Hadīth mean?

Having clarified the actual value of this narration, let’s analyze its text:

1- Is Mahdi mentioned in this narration?

Can you, the reader, please find any reference to Mahdi in this narration? You can find it only if you are a die-hard, closed-eyed and brain-locked Ahmadi.

2- Mulla Ali Qari’s commentary:

Actually Ahmadis base their whole case on the commentary, rather a part of Mulla Ali Qari’s commentary to this, otherwise, false narration. He writes:

بَعْدَ الْمَائَتَيْنِ " أَي: مِنْ الْهَجْرَةِ، أَوْ مِنْ دَوْلَةِ الْإِسْلَامِ، أَوْ مِنْ وَقَاتِهِ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - وَبِحُتْمَلُ أَنْ يَكُونَ اللَّامُ فِي الْمَائَتَيْنِ لِلْعَهْدِ، أَي: بَعْدَ الْمَائَتَيْنِ بَعْدَ الْأَلْفِ، وَهُوَ وَقْتُ ظُهُورِ الْمَهْدِيِّ، وَخُرُوجِ الدَّجَالِ، وَنَزُولِ عِيسَى - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

“‘After two hundred years’ i.e. :

1) From Hijrah.

2) Or from [establishment of] the Islamic state.

3) Or from the death of the Prophet –on whom be peace and blessings.

4) And it is possible that the article ‘al’ (equivalent to ‘the’) in ‘al-mi’atayn’ makes it a reference to a period of time. That is to say: [it means] two hundred years after the millennium and that is the time of appearance of Mahdi, and that of Dajjal and descent of ‘Isa –on whom be the peace and blessings.”⁴

³ *Faidh Al-Qadir* 3/206 Hadīth 3029

⁴ *Mirqaat Al-Mafatih Sharah Mishkat Al-Masabih* 8/3446 Hadīth 5460 - Broken down for easy understanding

This commentary shows that Mulla Ali Qari believed Mahdi and 'Isa (AS) to be two different people. This goes directly in contrast to Ahmadiyya religion's dogma. If this has to be made the basis of a whole theory, why not accept it in full?

Concerning the issue at hand, he gives four possibilities in his opinion and one of them is picked up by Ahmadiyya and their faith hinges on it. Mulla Ali Qari, though a great scholar, is no evidence when it comes to his conjecture. Ahmadiyya are only aboard the ship of his conjecture sailing in the wild ocean. But this cannot lead them to any destination for the anchor to port this ship, i.e. the narration commented to, is a hoax. So Ahmadiyya please wake up and do not be eager to get drowned!

3- Imam Bukhari's comments:

هذا حديث منكر. لقد مضى مائتان ولم يكن من الآيات شيء

"This is a rejected narration. Verily two hundred years have passed and nothing of the signs has appeared."⁵

4- Hafiz Ibn Kathir's saying:

Hafiz Suyuti writes:

وَقَالَ بَن كَثِيرٍ هَذَا الْحَدِيثُ لَا يَصِحُّ وَلَوْ صَحَّ فَمَحْمُولٌ عَلَى مَا وَقَعَ فِي الْفِتْنَةِ بِسَبَبِ الْقَوْلِ بِخَلْقِ الْقُرْآنِ لِلْإِمَامِ أَحْمَدَ بْنِ حَنْبَلٍ وَأَصْحَابِهِ مِنْ أَيْمَةِ الْحَدِيثِ

"Ibn Kathir said this Hadīth is not *Sahih* and [even] if it *Sahih* it would be taken as a reference to the tribulation caused by the word about Qur'an being a creation at the time of Imam Ahmad bin Hanbal and his companions from amongst the scholars of Hadīth."⁶ (*This seems quite reasonable if at all the narration is to be accepted*).

It is such a shame that these Ahmadi leaders go to such extremes to prove the countless false and misleading claims Mirza Ghulam Ahmad made, they should just give up instead of risking their hereafter.

⁵ *Faidh Al-Qadir* 3/206 *Hadīth* 3029

⁶ *Sharah Sunan Ibn Majah* 1/294

CHAPTER 11

The Eclipses “Hadīth”

Based on a narration the Ahmadis attribute to the Messenger of Allâh (PBUH), they assert that the advent of lunar and solar eclipses during the Islamic month of Ramadhan of 1894 is clear proof that Mirza Ghulam Ahmad Qadiani was the foretold Imam Mahdi. Mirza Ghulam himself had written:

“One Hadīth of *Dar-e-Qatni* also proves that the Promised Mahdi will appear at the head of 14th Century; and that Hadīth is thistranslation of the whole Hadīth is:

“*There are two signs of our Mahdi; since the creation of earth and heaven this sign has not been revealed for any appointed and prophet and messenger; and those signs are that moon will eclipse in the first night of its fixed nights of eclipse and sun will get eclipsed in the middle of the fixed days for its eclipse, during the month of Ramadhan.*” ...this Hadīth clearly fixes 14th Century.” (*Roohani Khazain, Vol. 17, P. 331*)

Incorrect Translation By Mirza Ghulam Ahmad:

The actual Hadīth recorded in *Dar-e-Qatni* clearly reads:

عَنْ عَمْرٍو بْنِ شَمِيرٍ عَنْ جَابِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ إِنَّ لِمَهْدِيْنَا آيَاتَيْنِ لَمْ تَكُونَا مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ تَنْكَسِفُ الْقَمَرَ لِأَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ وَتَنْكَسِفُ الشَّمْسُ فِي النَّصْفِ مِنْهُ وَلَمْ تَكُونَا مُنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ .

“Narrated Amr son of Shamir, quoting Jabir, who quoted Mohammad bin Ali: ‘For our Mahdi, two signs are given which never occurred in the past from the creation of the heavens and the earth. **One is that a lunar eclipse will occur on the first night of Ramadhan** and the second sign is that a solar eclipse will occur in the middle of Ramadhan and these signs had never happened from the creation of the heavens and the earth.’” (*Dar-e-Qatni Vol. 1 Page 188*)

With regards to this Hadīth, we need to make the following observations:

This Hadīth is not a saying of Muhammad (PBUH), as the Qadiani leadership has tried to portray, but it is a saying attributed to an individual by the name of Mohammed bin Ali. This narration does not even go back to any Sahaba!

This Hadīth attributed to Mohammad bin Ali has been rejected by scholars of Hadīth for centuries. In fact, the first narrator of this Hadīth is Amr bin Shamir who is a known narrator of weak and fabricated Ahadīth. Imam Dhahabi who was an expert of the *Funn-e-Rijaal* (the art of Men Narrators) has written:

“According to its authenticity, this saying attributed to Imam Baqir is extremely weak, outcast, and rejected. Looking at the chain of narration, the first narrator is Amr bin Shamir who has been labeled¹ as the big liar, a narrator of weak and fabricated Ahadīth, a non-believer of Hadīth, a person who used abusive words for the companions of the Messenger (PBUH) and the Sahaba; and according to Ilm-ul-Hadīth, his narration is not written as Hadīth.”

Amr bin Shamir had claimed to have heard this Hadīth from a person by the name of Jabir. Not only we cannot trust this assertion of a known liar, but also Amr failed to disclose (perhaps purposely) which one of the many Jabirs he was referring to in this quote. Nevertheless, among the individuals by that name, we find Jabir Ja'fi, who was described by Imam Abu-Hanifah:

وقال الإمام أبو حنيفة رحمه الله: "ما رأيت أحدا أكذب من جابر الجعفي".
 “Among the liars that I met, no one was a bigger liar than Jabir Ja'fi.” (*al-Du'faa' al-Kabeer al-Aqeel 1/165*)

Amr bin Shamir finally claims that this Hadīth was originally narrated by Mohammad bin Ali. Qadianis assert that the Mohammad bin Ali mentioned must have been Imam Baqir. However, we have had several narrators with this name and there is no proof or reason to believe that the person Amr intended was Imam Baqir. Indeed, since it was the habit of Amr bin Shamir to narrate weak and fabricated Ahadīth and attribute them to well known, truthful, and trustworthy narrators, we are obligated to be very doubtful of this narration.

For the Sake of Discussion:

Even if, for the sake of discussion, we were to accept this Hadīth at face value, it would only serve to expose the falsehood of Mirza Qadiani and the Ahmadis. This saying clearly states that the lunar eclipse will happen in the beginning of the month of Ramadhan and the solar eclipse will occur in the middle of the month. However, this event is astronomically impossible and would be indeed miraculous if it occurred (Qadianis don't believe in miracles).

The lunar and solar eclipses Qadianis advance as the proof of their claim occurred on the 13th and 28th day of Ramadhan respectively! It is then obvious that Mirza Qadiani, as was his habit, purposely changed the quote (by adding the words “**of its fixed nights**”) and twisted the true meaning

¹ *Meezanul-E'tidaal*, p. 262

of the Hadīth to lend appearance of legitimacy to his false claim. Furthermore, the Hadīth clearly states that this event has never occurred in history, while the combination of eclipses on 13th and 28th of Ramadhan have occurred thousands of times throughout history.

Other More Authentic Narrations:

عَنْ أَبِي بَكْرَةَ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْكَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجُرُّ رِدَاءَهُ حَتَّى دَخَلَ الْمَسْجِدَ، فَدَخَلْنَا فَصَلَّى بِنَا رَكْعَتَيْنِ، حَتَّى انْجَلَّتِ الشَّمْسُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا، وَادْعُوا، حَتَّى يُكْشَفَ مَا بَيْنَكُمْ

“Narrated Abu Bakra (RA): ‘We were with Allāh’s Apostle when the sun eclipsed. Allāh’s Apostle stood up dragging his cloak till he entered the Mosque. He led us in a two-*rak`at* prayer till the sun (eclipse) had cleared. Then the Prophet (PBUH) said, ‘The sun and the moon do not eclipse because of someone’s death. So whenever you see these eclipses pray and invoke (Allāh) till the eclipse is over.’” (*Sahih Bukhari V.2 B.18 H.150*)

قَالَ سَمِعْتُ أَبَا مَسْعُودٍ، يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلَكِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا "

“Narrated Abu Mas`ud (RA): The Prophet (PBUH) said, ‘The sun and the moon do not eclipse because of the death of someone from the people but they are two signs amongst the signs of Allāh. When you see them stand up and pray.’” (*Sahih Bukhari V.2 B. 18 H.151*)

Conclusion:

Simply, the Prophet (PBUH) tells us to regard the eclipses of the sun and moon as signs of the existence of the Almighty and to pray two *rak`ah* when they occur, nothing more really. And also note that in 1894 when this alleged eclipses occurred, Mirza Ghulam Ahmad was not the only “Mahdi” to take advantage of this fabricated narration, but also other “Mahdis” around the world took advantage of it too. Clearly, this was a trap in which all the liars fell into!

CHAPTER 12

The Statement of
Jarud bin Ma'la^{RA}

Some Qadianis quote a statement of Jarud bin Ma'la (RA) from Muhammad bin Abdul Wahhab's book *Mukhtasar Sirat Al-Rasul*. According to the statement as put on a Ahmadi website:

"Some people of Bahrain turned apostate at the death of Holy Prophet (PBUH) on the premise that had he been a Prophet he would have not died. At this eve Jarud (RA) addressed them saying, Holy Prophet (PBUH) is the servant and Messenger of Allāh. He lived as Moses and Jesus lived and died as Moses and Jesus died. On listening to this the people reverted to Islam." (Mukhtasar Sirat Al-Rasul p.187 by Muhammad bin Abdul Wahhab. Darul Arabiya Beirut Lebanon)

The Truth:

In the following lines we reproduce the Arabic statement from the book, its translation and details about its authenticity. The actual wording goes as:

أنه قال : ما شهدتكم على موسى ؟ قالوا : نشهد أنه رسول الله . قال : فما شهدتكم على عيسى ؟ قالوا : نشهد أنه رسول الله قال وأنا أشهد أن لا إله إلا الله وأن محمدا عبده ورسوله . عاش كما عاشوا ، ومات كما ماتوا . وأتحمل شهادة من . أبا أن يشهد على ذلك منكم . فلم يرتد من عبد القيس أحد .

"He [Jarud bin Ma'la] said [to his tribe]; 'What is your testimony regarding Moses?' They said: 'We testify he was a Messenger of Allāh.' He said: 'What is your testimony regarding Jesus?' They said: 'We testify he was a Messenger of Allāh.' He said: 'And I testify that there is no other deity except Allāh and Muhammad is his servant and Messenger. He lived as they lived and died as they died. And I imply the testimony on the one who among you refuses to testify.' So no one remained apostate from Abd Al-Qais." (Mukhtasar Sirat Al-rasul 1/431, Chapter on Apostasy of the people of Bahrain)

Authenticity of the narration:

1) This narration has been given without any chain or a reference to any classical work that provides the chain for it. In fact with these words the narration is not found in any of the well known source books of Hadīth, Seerah and History. So now it is for Qadianis to show us the complete chain of the narration *with these words*. Surely burden of proof lies upon the one who claims!

It speaks a lot to rely on a narration without any *isnaad* (chain of narrators) in theological debates. Imam Sufyan Thawri (RA) is reported to have said:

الإسناد سلاح المؤمن فإذا لم يكن معه سلاح ، فبأي شيء يقاتل

"The *Isnaad* is the weapon of the believer, so if he does not have it with him, with what shall he fight?" (*Khatib Baghdadi's Sharaf Ashabi'l-Hadīth* 1/92)

2) A narration on these lines is found in *Tarikh Al-Rusul wal Muluk* (Tarikh Tabari) of Ibn Jarir Al-Tabari. Here we reproduce it:

حدثنا عبيد الله ، قال : أخبرنا عمي ، قال : أخبرنا سيف ، عن إسماعيل بن مسلم ، عن الحسن بن أبي الحسن ، قال... فقالت عبد القيس : لو كان محمد نبياً لما مات ؛ وارتدوا ، وبلغه ذلك فبعث فيهم فجمعهم ، ثم قام فخطبهم ، فقال : يا معشر عبد القيس ؛ إني سألتكم عن أمر فأخبروني به إن علمتموه ولا تجيبوني إن لم تعلموا . قالوا : سل عما بدا لك ، قال : تعلمون أنه كان لله أنبياء فيما مضى ؟ قالوا : نعم ، قال : تعلمونه أو ترونه ؟ قالوا : لا بل نعلمه ، قال : افعلوا ؟ قالوا ماتوا ، قال : فإن محمداً صلى الله عليه وسلم مات كما ماتوا ، وأنا أشهد أن لا إله إلا الله وأن محمداً عبده ورسوله ، قالوا : ونحن نشهد أن لا إله إلا الله وأن محمداً عبده ورسوله ؛ وأنتك سيدنا وأفضلنا

"Ubaidullah narrated to us, he said: My uncle said: Saif [bin Umar] narrated from Isma'il bin Muslim, [he] from Hasan bin Abi Hasan, he said: '...so the Abd Al-Qais said: 'If Muhammad were a prophet why did he die?' And they turned apostate and this news reached him [Jarud]. So, he reached them and gathered them and then addressed them: 'O people of Abd Al-Qais, I ask you of a matter so answer me if you know it and do not respond if you do not know.' They said: 'Ask of the matter that concerns you!' He said: 'Do you know in the past there have been Prophets from Allâh?' They said: 'Yes.' He said: 'Do you know that or you just perceive it?' They replied: 'No, we but know of it.' He said: 'What happened to them?' They said: 'They died!' he said: 'So if Muhammad died as they died, I testify there is no deity but Allâh and Muhammad is his Servant and Messenger.' They said: 'And we also testify that there is no deity but Allâh and Muhammad is his Servant and Messenger. And you [O Jarud] are our leader and the best of us.'" (Tarikh Al-Rusul wal Muluk 2/164. Chapter on the Expedition of Khalid towards Bani Juzaima)

3) Other than the fact that this narration does not clearly speak of what Ahmadis contend, it has been classified as *Da'if* (weak) by scholars in the first place. See *Tarikh Al-Tabari With research of Muhammad bin Tahir Barzinji & Subhi Hassan Hallaaq 3/66 pub. Dar Ibn Kathir, Beirut, 2007*. Its chain has the same narrator Saif bin Umar whose status we discussed in the the chapter "All Prophets Dead?".

Conclusion:

We can say that there is no authentic narration with complete chain of narrators that mentions what Qadianis cite. The closest narration found is utterly weak and thus does not serve as evidence.

CHAPTER 13

Alleged Narrations About The Scholars

Alleged Narrations about the Scholars (1)

Some of the Ahmadiyya leaders try to stereotype contemporary Islamic scholarship as a whole using some narrations recorded in Hadīth works.

Following is the translation of one such narration as it appears on the Alislam.org website:

The Prophet once said, “There will come a time upon the people when nothing will remain of Islam except its name and nothing will remain of the Qur’an except its words. Their mosques will be splendidly furnished but destitute of guidance. Their divines will be the worst people under the Heaven; strife will issue from them and avert to them.”

In the following lines we will mention the wording of the narration as found in different works and dwell on the authenticity and check for each narration in the light of scholarly works.

As a statement of the Holy Prophet (PBUH) narrated by Ali (RA):

عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رِسْمُهُ مَسْجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِنَ الْهُدَى عُلْمَاؤُهُمْ شَرُّ مَنْ تَحْتَ أَيْدِي السَّمَاءِ مِنْ عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ . «وَفِيهِمْ تَعَوُّدٌ» .

Narrated Ali, the Messenger of Allah (PBUH) said: “*There will come a time upon the people when nothing will remain of Islam except its name and nothing will remain of the Qur’an except its words. Their mosques will be splendidly furnished but destitute of guidance. Their divines will be the worst people under the Heaven; strife (fitna) will issue from them and avert to them.*” (Mishkat al-Masabih 1/91 Hadīth 276)

As it is known to the students of Hadīth, *Mishkat al-Masabih* is not the original Hadīth source book. It has narrations with reference to other works giving full chain of narrators. For this narration, the author of *Mishkat al-Masabih*, Muhammad bin Abdullah al-Khatib al-Umri (d. 741 A.H.) has quoted it from *Shu’b al-Imam* of al-Baihaqi.

Its chain of narrators is:

Al-Baihaqi – Abu al-Hasan Ali bin Ahmad bin Abdan – Ahmad bin Ubayd as-Safar – Muhammad bin Eisa bin Abi Iyas – Sa’id bin Suleman – Abdullah bin Dukayn – Ja’far bin Muhammad – Muhammad bin Ali

¹ See *Shu’b al-Iman* 3/317 Hadīth 1763, Makteba al-Rushd, Riyadh, 2003

– Ali bin Hussain – Ali bin Abi Talib – Messenger of Allah (PBUH).

Dr. Abdul al-Aliy Abdul Hamid has classified it as *da'if* due to the weakness of Abdullah bin Dukayn and due to the fact of the chain being interrupted as Ali bin Hussain did not meet Ali bin Abi Talib.²

Muhammad bin Sa'd states that Ali bin Hussain i.e. Zain al-Abidin was twenty-three of age at the tragic eve of pogrom at Karbala³. We know the tragedy of Karbala took place in the year 63 A.H. and Ali bin Abi Talib (RA) was martyred in the year 40 A.H. Ali bin Hussain was therefore by any stretch of imagination no more than a year old when Ali bin Abi Talib (RA) was martyred. This is enough to prove that Ali bin Hussain (RA) could not report directly from the Pious Caliph.

The *inqita'* (**interruption**) is mentioned by al-Baihaqi himself in his comment to a subsequent narration as we shall see below.

About Abdullah bin Dukayn, Yahya bin Ma'in said: "**He is nothing.**" (See *Lisan al-Mizan* 7/260 No. 3503, *Mo'assas al-Ilmi, Beirut* 1971)

Al-Dhahbi quotes the statement of Yahya bin Ma'in and then gives this narration pointing to its **weakness**. (See *Mizan al-A'itadal* 2/417 No. 4296 *Dar al-Ma'rifa, Beirut* 1963.)

Ibn Adi mentions this report in the profile of Abdullah bin Dukayn in his work *al-Kamil fil Du'afa al-Rijal* 5/377-378. This work was compiled to warn against the weak narrators. The chain also has the **interruption** (*inqita'*) problem as above.

Abu Tahir Muhammad bin Fazl al-Maqdisi Ibn al-Qaysarani (d. 507 A.H.) has quoted the narration from Ibn Adi. About Abdullah bin Dukayn he says, "**He is nothing.**" (See *Zakhirah al-Huffaz* 5/2808 *Narration* 6583, *Dar al-Salaf, Riyadh* 1996)

Shaykh Albani has referred to its weakness in his first research on *Mishkat al-Masabih* by stating that it is given by Ibn Adi in his above mentioned work. (See *Mishkat al-Masabih* 1/91 *Hadith* 276 *pub. Al-Maktab al-Islami, Beirut* 1979)

In 1985 Shaykh Albani's second research on *Mishkat al-Masabih* was published in which he categorically graded it as *da'if* i.e. dubious. With the same chain the report is mentioned in Abu Amr al-Dani's (d. 444

² *Shu'b al-Iman* 3/317 *Hadith* 1763, *Maktaba al-Rushd, Riyadh*, 2003

³ *Tabaqat al-Kubra* 5/212, *Dar al-Sadir, Beirut* 1968

A.H.) *Sunan al-Waridah fil Fitan No. 236.*

Same narration with the same chain from Abdullah bin Dukayn onwards is given by Ibn Abi Dunya in his work *al-Uqubat 1/23 Hadith 8, Dar Ibn Hazm, Beirut, 1996.*

The report is also found in Abu Bakr Ahmad al-Daynawari's (d. 333 A.H.) *al-Mujalisa wa Jawahir al-Ilm 2/359 Narration 519.* Its chain is same from Abdullah bin Dukayn onwards so it adds nothing to the equation. However in this work between al-Daynawari and Abdullah bin Dukayn is a narrator named Muhammad bin Masalama who is much criticized. Al-Dhahbi quotes al-Khallal who said, "**he is extremely da'if (weak).**" (*Mizan al-A'itidal 4/42 No. 8179*). Shaykh Mashhur bin Hasan has graded the narration as "**extremely da'if**". (See *al-Mujalisa wa Jawahir al-Ilm 2/359 Narration 519, Dar Ibn Hazm, Beirut, 1998*)

The report is also quoted in al-Suyuti's *Jami' al-Kabir (No. 11451)* with reference to Ibn Adi and al-Baihaqi.

Moreover, the narration is found in a Shiite scholar Muhammad Baqir al-Majlisi's (d. 1111 A.H.) work *Bihar al-Anwar (18/146 Chapter 12)* as well. Its chain involves a narrator al-Sakouni who is Isma'il bin Abi Ziyad and he is a well known liar. Ibn Hibban said, "**A great liar! It is not permissible to make a mention of him in Hadith except by the way of condemnation.**" (*al-Majruhin 1/129 No. 50, Dar al-Wa'iy, Aleppo 1396 A.H*)

In all the works the narration appears it has the same issues with its chain, so it remains *Da'if* and dubious. **The point in mentioning all the works is to set the record straight lest someone may try to play clever by saying it is found in 'other works' as well.**

As a statement of the Holy Prophet (PBUH) narrated by Ibn Umar (RA):

In his Musnad al-Daylami reports through al-Hakim the following, narrated by Ibn Umar that the Messenger of Allah, may Allah's peace and blessings be upon him, said:

سيأتي على الناس زمان لا يبقي من القرآن إلا رسمه، ولا من الإسلام إلا اسمه،
يقسمون به وهم أبعد الناس منه، مساجدهم عامرة، خراب من الهدى، فقهاء ذلك
الزمان شر فقهاء تحت ظل السماء، منهم خرجت الفتنة، وإليهم تعود

"Soon a time would come upon people when nothing will remain of Qur'an except its script, and nothing of Islam will remain except its name, they will divide and will be farthest from it. Their mosques will be furnished but devoid of guidance. The scholars of that age will be the

worst people under the heavens. Strife will emerge from them and return to them." (Musnad al-Daylami 1/107)

As Shaykh Albani mentions the chain of narrators of this report includes: Khalid bin Yazid al-Ansari – Ibn Abi Zi'b – Nafi' – Ibn Umar – Messenger of Allah (PBUH). Shaykh Albani has commented to it in detail in *Silsala Da'ifa*. He writes:

"Khalid- it is evident that he is al-'Umri al-Makki. He narrates from Ibn Abi Zi'b. Abu Hatim and Yahya described him as a liar. And Ibn Hibban said, "He narrates fabricated narrations from trustworthy people." (Silsala Da'ifa wa Mawdu'a 4/410 No. 1936. Dar al-Ma'arif, Riyadh, 1992)

For the original reference to Ibn Hibban's statement about Khalid bin Yazid, see *al-Majruhin 1/284-285 No. 308*.

As a statement of the Holy Prophet (PBUH) narrated by Ma'az (RA):

Shaykh Albani further mentions:

"Then al-Daylami narrated it through, Isma'il bin Abi Ziyad – Thawr – Khalid bin Ma'dan from M'az, likewise. I say: 'It is –like the earlier one- a fabrication. The trouble with it is (the narrator) Isma'il and he is al-Sakouni al-Qadi. Ibn Hibban said, "A great liar! It is not permissible to make a mention of him in Hadīth except by the way of condemnation." (Silsala Da'ifa wa Mawdu'a 4/411 No. 1936)

For the original reference to Ibn Hibban's statement about Isma'il bin Abi Ziyad al-Sakouni, see *al-Majruhin 1/129 No. 50*

As a statement of Ali (RA):

According to Shu'b al-Iman of al-Baihaqi, Ali (RA) , mentioned almost the same while addressing the people in Kufa. Abu Wa'il reports that he heard him saying:

يُوشِكُ أَنْ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ، وَمِنَ الْقُرْآنِ إِلَّا رَسْمُهُ مَسَاجِدُكُمْ بِوَمْنِدْ
عَامِرَةً، وَقُلُوبِكُمْ وَأَبْدَانُكُمْ مَحْرَبَةٌ مِنَ الْهَوَى، شَرُّ مَنْ تَحْتَ ظِلِّ السَّمَاءِ فَقَهَاؤُكُمْ،
مِنْهُمْ بِنْدَاءُ الْفِتْنَةِ، وَفِيهِمْ تَعُودٌ "، فَقَامَ رَجُلٌ فَقَالَ: فَفِيمَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: " إِذَا
كَانَ الْفَقْهُ فِي رُذَالِكُمْ وَالْفَاجِسَةُ فِي خِيَارِهِمْ، وَالْمُلْكُ فِي صِعَارِكُمْ فَعِنْدَ ذَلِكَ تَقُومُ
السَّاعَةُ

"Soon nothing will remain of Islam except its name and of Qur'an except its script ... In that day your mosques will be well furnished but your hearts and bodies will have no guidance. At that time the worst people under the sky will be your scholars, strife will originate with them and return to them." A man stood up and asked: "Why would this happen O Commander of the Faithful?" He said: "When the knowledge is the worst

among you and when immorality spreads even amongst your best people and rule with the lowest amongst you, then the Doomsday will set in." (Shu'ab al-Iman, Hadith 1765)

Its chain of narrator is:

Al-Baihaqi – Ali bin Ahmad bin Abdan – Ahmad bin Abi Hassan Yahya bin Ahmad al-Dhibbi – Hafis bin Muhammad bin Najih al-Basri – Bishr bin Mihran – Sharik bin Abdullah al-Nakhai – al-Amash – Abi Wa'il – Ali bin Abi Talib (RA).

Just after giving the report through this chain, al-Baihaqi writes:

هَذَا مَوْقُوفٌ، إِسْنَادُهُ إِلَى شَرِيكَ مَجْهُولٌ، وَالْأَوَّلُ مُنْقَطِعٌ وَاللَّهُ أَعْلَمُ

“This is *mawquf*. Its chain up to Sharik is ‘*majhool*’ (i.e. contains unknown narrators) and the first one (i.e. earlier narration) is ‘*munqati*’ (i.e. interrupted). And Allah knows best”

Practically expounding the above, Dr. Abdul al-Aliy Abdul Hamid mentions that Ahmad bin Abi Hassan Yahya bin Ahmad al-Dhibbi and Hafis bin Muhammad bin Najih al-Basri are both unknown. About Bishr bin Mihran, al-Dhibbi quotes Ibn Abi Hatim as saying, **“My father (i.e. Abu Hatim) rejected his narrations.”** (Mizan al-A'itadal 1/325 No. 1224)

The same report is quoted in *Kanzul Ummal (Hadith 44217)*

As to the words of al-Baihaqi:

وَالْأَوَّلُ مُنْقَطِعٌ

“And the first one (i.e. earlier narration) is ‘*munqati*’ (i.e. interrupted).”

It refers to the above discussed narration through Ali (RA) attributing the words to the Messenger of Allah –may the peace and blessings of Allah be upon him.

Conclusion:

These extremely weak and fabricated narrations cannot go back to the Messenger of Allah (PBUH), most likely liars and hypocrites of the past made up traditions and attributed them to the Prophet (PBUH) because of their hatred towards the scholars of their time, like the Ahmadis leaders.

Alleged Narrations about the Scholars (2)

Another narration that *Murabbis* use comes from *Nawadir al-Usool* of Hakim al-Tirmidhi (d. 320 A.H.).

It is narrated through Abu Umamah (RA). He said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكُونُ فِي أُمَّتِي فِرْعَوْنٌ فَيَصِيرُ النَّاسُ إِلَى
عُلَمَائِهِمْ فَإِذَا هُمْ قِرْدَةٌ وَخَنَازِيرٌ

"The Messenger of Allah –may the peace and blessings of Allah be upon him- said: Terror and dismay will appear in my Ummah. The people will turn to their scholars while they will be (like) monkeys and pigs." (Nawadir al-Usool 2/609 Narration 860, Makteba al-Imam al-Bukhari, Cairo 2008)

With reference to Nawadir al-Usool it is quoted in *Kanzul Ummal (Hadith 38727)*, al-Ayni's *Umdatul Qari (21/177)* and *al-Tadhkirah (1/1256)* of al-Qurtubi.

The chain of narrators for this narration is:

Hakim al-Tirmidhi – Umar bin Abi Umar – Hisham bin Khalid al-Damishqi – Isma'il bin Ayyash – Laith [bin Abi Salim] – Ibn Sabit – Abu Umamah – the Messenger of Allah, may the peace and blessings of Allah.

This chain is full of problems:

In this report Ibn Sabit is reporting from Abu Umamah, while we find al-Mizi (d. 742 A.H.) quoting Abbas al-Douri who said: ***Yahya [bin Ma'in] was asked, if Abdul Rahman bin Sabit heard anything from Abu Umamah? He replied, "No!"*** (*Tahdhib al-Kamal 17/125 No. 3822, Mo'assas al-Risalah, Beirut 1980*)

About the other narrator Laith bin Abi Salim, it is to be noted that Imam Ahmad, Yahya bin Ma'in, Muhammad ibn Sa'd, Ibn Abi Shayba etc... all have mentioned that he is **weak and not reliable**. (*Tahdhib al-Tahdhib 8/468 No. 835, Da'ira al-Ma'arif al-Nizamiya, Hyderabad Deccan, 1326 A.H.*)

As to the narrator Umar bin Abi Umar [al-Abdi al-Balkhi] al-Suyuti mentions that he is *majhool*.i.e. unknown. (*al-La'ali al-Masnu'a 1/89, Dar al-Kutab al-Ilmiyya, Beirut 1996*)

And in the first place the fact that report actually comes from Hakim al-Tirmidhi's *Nawadir al-Usool* only is enough to maintain that it does not deserve a serious consideration. Al-Suyuti in his introduction to *Jami' al-Kabir* writes that whatever comes from *Nawadir al-Usool* (alone) is *da'if* and this knowledge suffices to speak of its weakness. See *Jami' al-*

Ahadith 1/6 Makteba al-Shamela ed. Let's not forget Ahmadiyya have themselves recognized al-Suyuti as a *Mujaddid* of his century.

So we see the reality of the narrations they use. But still see how brave these people are and with what audacity they attribute these reports to the Messenger of Allah (PBUH).

Status of Ulema (Scholars) in Islam:

Much can be said about the high status that scholars (*Ulema*) have in the House of Islam. But to keep the thing brief we will just quote one Hadith.

The Messenger of Allah, may the peace and blessings of Allah be upon him, said:

إِنَّ الْعُلَمَاءَ وَرِثَةُ الْأَنْبِيَاءِ

“Verily the Ulema are the successors of the prophets.” (*Sunan Abu Dawud, Hadith 3641-This report has been classified as Sahih by Ibn Mulaqqan (d. 804 A.H.) in Badr al-Munir 7/587. Al-Ayni also authenticated in Umdatul Qari 2/40. Albani and Shu'aib Arna'ut too authenticated it.*)

Scholars, vis-à-vis Ahmadiyya-Muslim dialogue:

Now we come to the real issue. Where do, according to the Hadith, the Muslim scholars stand in the debate between Muslims and the Ahmadiyya? And if at all these narrations discussed at length are to be accepted, who is their prime subject?

Now the situation is, while the Muslim scholars stand for the ideas established for the last 1400 plus years, Ahmadiyya claim that through Mirza Ghulam Ahmad Qadiani “new truth” has dawned upon them which was somehow hidden from the Muslims of the past centuries. To the Muslims this “new truth” is the real strife (*fitna*) and Muslims scholars are trying to defend their faith against this *fitna*.

In this backdrop, the following narration says a lot:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " يَرِثُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدُوهُ يَنْفُونَ عَنْهُ تَأْوِيلَ الْجَاهِلِينَ , وَانْتِحَالَ الْمُبْطِلِينَ , وَتَحْرِيفَ الْعَالِينَ "

The Messenger of Allah (PBUH) said: **“In every successive century those who are reliable authorities will preserve this knowledge, rejecting the interpretations of the ignorant, lies of the treacherous and the corruption of the extremists.”** (*Al-Nasa'i Sunan al-Kubra, Hadith 20911. It is also quoted in Mishkat al-Masabih (Hadith 248). It has been classified as Sahih by Imam Ahmad, See al-Alai's (d. 761 A.H.) Bughyah al-Multamis 1/35, Alam al-Kutb, Beirut 1985).*

CHAPTER 14

Al-Abbas^{RA}

“Khātam al-Muhajirin”?

The Qadianis try to prove that *Khātām* means “best” by quoting a narration about Al-Abbas (RA) (Ibn Abbas’s father) as being the Seal of the Migrants. Based on the context, this shows that *Khātām* means “best”. It could not possibly mean “last” because there have been thousands of other religious immigrants in the Muslim world. [Qadiani View]

The Hadīth is listed in the book *Kanzul Ummal* as follows:

النبى صلى ا عليه وسلم قال: "يا عباس أنت خاتم المهاجرين كما أنا خاتم النبيين
“The Prophet, Prayers of Allah and peace of Allah upon him said, ‘O Abbas! You are the Seal of the Migrants as I am the Seal of the Prophets.’”

The Truth:

There are two narrators in this Hadīth’s chain of narrators, Al-Harith ibn Al Zubayr and Isma’īl ibn Qays ibn Sa’ad. Regarding Al-Harith ibn Al-Zubayr, Ma’mar ibn Rashid Al-Azdi (d. 151h) criticized him by saying “*His knowledge has gone*”, meaning he does not have knowledge of Hadīth.

Regarding Isma’īl ibn Qays ibn Sa’ad, Imam Al-Bukhari, the compiler of *Sahīh Al-Bukhari*, and Al-Daraqani said he was “*not known to narrate [Hadīth]*”. Clarifying this statement, Ibn Qattan said that Al-Bukhari said, “*If I say about anyone that he is not known to narrate [Hadīth], then it is not permissible to narrate from him.*” Al-Nasa’i, the author of *Sunan al-Nasa’i* said his Hadīth narration is weak (ضعيف).

Another version of this Hadīth is reported in *Kanzul Ummal*:

اطمأن يا عم فإنك خاتم المهاجرين في الهجرة كما أنا خاتم النبيين في النبوة
“Rest assured O Uncle, for you are the seal of the immigrants in the immigration as I am the seal of the prophets in prophethood.”

The clause “in the migration” would seem to indicate that Al- Abbas was the last migrant in the specific migration from Mecca to Medina. Either way, the Hadīth critics Al-Shashi and Ibn Askar are both reported to have said that this Hadīth is extremely weak. It is a *mursal* narration (disconnected from the Prophet), reported from Ibn Shabh Al-Zahri, who died in 124H, to Ibn Askar, who died in 571H. **Between these two are 447 years where the chain of transmission is completely unknown**, so fabrications, additions, and alterations cannot be verified whatsoever.

Note: The research is from The Magazine of the Islamic University at Al-Madina Al-Munawwarah, issue 30, pages 21-24, from the article (From the *Misguidance of Qadiyaniyya*) by Al-Shaykh Abd al-Ghaffar Salim.

Section 4

Certain Ahadīth Explained
Murabbis Exposed

CHAPTER 1

Death Every Century?

Ahmadis use two of the following Ahadīth to deceive people about the death of Prophet Jesus (PBUH). Below are the two Ahadīth and the facts about them.

1) First narration they bring forward is:

"There is no one alive today but will be dead before a hundred years have passed over it." (Muslim, Kanzul Ummal, vol. 7, p. 170).

The Truth:

The Hadīth in fact relates to only those who lived on earth.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ يَقُولُ بِسَمْعَتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ... مَا عَلَى الْأَرْضِ مِنْ نَفْسٍ مَنفُوسَةٍ تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ

"Jabir bin Abdullah narrates that the Prophet (PBUH) said: "none **upon the earth**, the created beings (from amongst my Companions), would survive at the end of one hundred years..." (*Sahih Muslim, Hadīth 4606. Kanzul Ummal 14/191, H.38336*)

In *Sahih Muslim* same has been narrated in the reports of:

- a) Abdullah bin Umar (*Muslim Hadīth 4605, Kanzul Ummal 38344*) and
- b) Abu Said (*Muslim Hadīth 4608. Kanzul Ummal 38341*). All these narrations have the words *على الأرض* (On the earth).

This no way supports the Qadiani belief against the Islamic belief because we Muslims do not hold that Jesus (PBUH) is alive on earth, we say Jesus (PBUH) is in the Heavens. This explodes the Qadiani argument.

2) They also twist the wording of another Hadīth and quote it as:

"The Holy Prophet (PBUH) said: 'Allāh sends a wind every hundred years which takes the soul of every believer'. This Hadīth is sound in transmission" (Mustadrak, vol. 4, p. 475).

The Truth:

Actually the Hadīth goes as:

تقبض روح كل مؤمن مائة سنة إن الله ريحا يبعثها على رأس

"Verily Allāh will send a wind at the **beginning of a century** which will take away the soul of every believer." (*Mustadrak Hakim, Hadīth 8543, quoted in Kanz al-Ummal 14/194, H.38345*)

Wrong translation by Qadianis:

Actually Qadianis mistranslate this Hadīth, they make it:

"Allāh sends a wind every hundred years which takes the soul of every

believer”.

This translation is erroneous on two accounts:

a) The wording does not necessarily give the continuous sense as if it is a rule and the wind comes time and again in cycles. The Hadīth wording is just like we read in the Qur’an, *Sūrah Hajj* verse 7, وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ, i.e. ‘that Allāh will raise up all who are in the graves.’

b) There is nothing in the actual Arabic wording that says ‘every century.’ The word that means ‘every’ is not found in this Hadīth so it’s wrong to assert that the wind comes at the start of every century. This becomes clearer if we compare it with a Hadīth that tells us about Reformers whom Allāh will raise at the beginning of every century. The Hadīth goes as:

إن الله يبعث لهذه الأمة على رأس كل مائة سنة من يجدد لها دينها

“The Prophet (PBUH) said: ‘Allāh will raise for this community at the end of every century the one who will reform its religion for it...’”(Sunan Abu Dawud, Hadīth 4291. Albani classified it as Sahih)

Now anyone can see the difference in the Arabic wording, the Hadīth about reformers uses words كل مائة سنة while the one about the wind uses only مائة سنة. This difference certainly implies that the reformers will come at the beginning of *every* century but the wind will come at the beginning of *a* century.

And if Qadiani twisting is true, it would mean that no believer lives for more than 100 years but it’s not like that. Many people do live for years more than a hundred; and according to the Qadianis, Jesus died at 120, does that mean he is not a true believer? This proves that their interpretation is utterly wrong for a true Prophet like our beloved Prophet Muhammad (PBUH) would never make a false statement. It is only the prerogative of the false prophets like Mirza Ghulam Ahmad of Qadian. Thus proves the Qadiani translations are absolutely wrong and a fabrication.

True meaning of the Hadīth:

The Hadīth in actual refers to the End of Times i.e. it refers to the wind which is mentioned in other Ahadīth also and will come near the End of Times and take away the soul of every believer before the terrible Trumpet is blown.

Al-Manawi in his commentary to *Jami’ al-Saghir* says:

المراد أن ذلك يكون في آخر الزمان على رأس قرن من القرون

“It means it will happen near the End of the Times at the beginning of one of the centuries.” (*Faidh al-Qadeer 2/610, Hadīth 2362*)

This wind is also mentioned in other Ahadīth e.g.

Holy Prophet (PBUH) said:

كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيِّبَةً فَتَأْخُذُهُمْ تَحْتَ أَبْطَاهِمُ فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ وَيَبْقَى شِرَارُ النَّاسِ يَنْهَارُجُونَ فِيهَا تَهَارُجُ الْحُمُرِ فَعَلَيْهِمْ نَفْوْمُ السَّاعَةِ

“...at that time Allāh would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them...” (*Sahih Muslim, Hadīth 5228*)

So the Hadīth in question gives only a piece of additional information that when this wind will come it'll be the beginning of some century and that's all. Otherwise there is nothing too novel or important about this particular Hadīth.

For Qadianis only:

Mirza Ghulam Ahmad died in 1326 A.H. so if the Qadiani interpretation is true then it also proves that Mirza Ghulam Ahmad Qadiani was not a true believer (which is true even otherwise) for he did not die in the beginning of the century and actually lived through over a quarter of it.

Jesus (AS) according to Qadianis died at 120, so according to the Qadiani interpretation, he was not a true believer (this is no problem for MGA as he wrote all sorts of evil things about Jesus, then later on when questioned said he was just quoting the Jews, even though the Jews never said such things as Mirza claims, you won't even find *those* abusive phrases in the New Testament).

CHAPTER 2

Jesus^{AS} Died in Kashmir?

Qadianis in their series of absurd arguments about Jesus (PBUH) claim that he went to Kashmir and died there. To your surprise, they even tend to use a verse of the Qur'an and some Ahadīth to prove his arrival in Kashmir.

Place of shelter, rest and security for Jesus (PBUH):

They contend that the following verse refers to his arrival in Kashmir:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

“And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.”(Qur'an 23:50)

They suggest that ‘high ground, affording rest and security and furnished with springs’ is a reference to Kashmir. Those who have known classical and basic *Tafasir* know how ridiculous this assertion is. In the following lines we understand it in the light of authentic sources and valid reasoning:

1) The verse calls both Jesus and his mother Mary, together a sign. This is nothing but a reference to miraculous birth of Jesus (PBUH).

2) Immediately after calling them a sign (i.e. making a reference to the miraculous birth) it is mentioned that they were also provided with a safe shelter to rest in peace. This clearly gives a notion of being saved from some trouble.

3) From the Biblical source (Matthew 2:13-23), which we cannot reject as long as it goes with Qur'an and Hadīth, we learn that immediately after the birth both the mother and son had to move out of their actual place to find a shelter as King Herod was bent on taking the life of the child.

4) According to narrations of Wahab bin Munabbih (cf. Abd b. Hamid, Ibn Asaakir etc.), Ibn Zaid (cf. Ibn Jarir, Ibn Abi Hatim), Zaid bin Muslim and Ibn Abbas (cf. Ibn Asaakir) ‘high ground affording rest and security...’ refers to Egypt. This goes directly in line with what is narrated in the Gospels that Jesus (PBUH) and his Mother had to flee to Egypt for the fear of King Herod. See Matthew 2:13-14.

5) While according to other narrations of Abdullah bin Salam, Ibn Abbas and Hassan (cf. Ibn Asaakir) it refers to Damascus. Assuming Damascus to be actually a reference to a broader region it can perhaps be understood to mean Nazareth where both Jesus (PBUH) and his Mother had to seek shelter on their return from Egypt for the fear of Archelaus. See Matthew 2:22-23.

6) Some other narrations relate it to Ramallah. Still it's in that same region and nowhere near Kashmir.

7) None of the Sahaba, early commentators, scholars who followed and even common Muslims ever thought it to be a reference to so far off a region as Kashmir. Had this verse something to do with what Qadianis assert Holy Prophet (PBUH) would surely have told his companions about it but he never said anything on those lines. There is not even a shred of evidence for the Ahmadi stance.

8) Lest one objects as to why we seek evidence with Biblical narrations, let it be clear that we seek evidence only in the narrations from Sahaba, the direct students of Holy Prophet (PBUH) and in turn their students among the followers. We refer to Biblical evidences only because they go in line with our sources of value and we are allowed to refer to the narrations of the People of the Book if they go along with Qur'an and Hadith. Same is the case here as explained previously.

Do Ahadith support Jesus' (PBUH) travel to Kashmir?

Qadianis use a couple of narrations to meet their ends. Let's understand their reality. First of them goes as:

أحب شئ إلى الله تعالى الغرباء الفرارون بدينهم ، يبعثهم الله يوم القيامة مع
عيسى ابن مريم

“Dearest to Allâh are the strangers who flee (their homelands) with their Faith. On the Day of Judgment Allâh will raise them with Jesus son of Mary.” (*Kanzul Ummal 3/153 H.5930 cf. Abu Nu'aym*)

The narration is weak and unauthentic. Albani called it *da'if*.¹ Some scholars have called the essence of this Hadith as true but surely this Hadith only points to the fact that Jesus (AS) also left his place for the sake of *Deen* and we just saw how narrations and other evidences agree that he did travel to Egypt and then to a district around Damascus. This narration has nothing in it to help Qadianis!

Another narration is:

أوحى الله تعالى إلى عيسى : أن يا عيسى انتقل من مكان إلى مكان ، لئلا تعرف ، فتؤذى ،

“Allâh revealed this to Jesus: ‘O Jesus keep moving from one place to another lest they know you and tease you.’” (*Kanzul Ummal 3/158 H.5955 cf. Ibn Asaakir*)

This narration is also weak. **Infact Ali Muttaqi, the compiler of *Kanzul***

¹ *Silsala Da'eefa* No. 1859

Ummal himself mentions that in its chain is Hani Bin Mutawakkil who is *Majhool* (i.e. unknown) and most certainly a narration with a *Majhool* narrator in its chain is *da'if* and thus unauthentic.

Even if these narrations were authentic they simply refer to Jesus' fleeing his land for his mission and to be safe from the evil of the people. All this has been explained before in the light of classical Islamic narrations and Biblical evidences. They have nothing to do with the fairy tale of Jesus' (AS) travel to Kashmir.

Mirza Ghulam Ahmad said:

1. In *Roohani Khazain vol.3 pages 353-354* he says Jesus was buried in Guliiailee.
2. In *Roohani Khazain vol.8 pages 206-297* he says Jesus was buried in Syria.
3. In *Roohani Khazain vol.8 page 299* he says Jesus was buried in Al-Quds.
4. Finally in *Roohani Khazain vol.18 page 320* he says Jesus was buried in Kashmir.

Ahmadiyya Academic Dishonesty

Prof. Paul C. Pappas (Professor of history in the USA) mentions in his book. "Jesus' Tomb in India: The Debate on His Death and Resurrection":

- "Not only the works used by Ahmadis, but also their scholarship is questionable. They seem to have selected passages and to have presented them inaccurately and out of context in order to prove that Jesus traveled to Kashmir." [page 97]

- "The fact that many people throughout the world, including the American Indians and the Japanese, have had legends concerning visits by Jesus, makes the Ahmadi contention concerning Yuz Asaf and his tomb in Kashmir even more questionable. After all, even some Japanese are claiming that they have the tomb of Jesus, and thier script validating their thesis appears to be more convincing historically than any of the eastern works the Ahmadis have produced..." [page 154]

- "Ahmadi contention that Jesus was present with Thomas in India as Yuz Asaf is not in any way supported by The Acts of Thomas. Therefore, the Ahmadi thesis can rest only on eastern legends recorded in oriental works, which for the most part are not reliable, not only because they were written long after the facts, but also because their stories of Yuz Asaf are different and in contradiction." [page 100]

The rest of the book strongly refutes the Ahmadi position from history and the Bible.

CHAPTER 3

Mahdi and Messiah *Same or Different?*

In a certain program of MTA channel one Ahmadi *Murabbi* presented few arguments in a bid to uphold his religious belief that the Mahdi and 'Isa Ibn Maryam are two references to the same personality.

Argument 1

The first argument that the Ahmadi 'scholar' presents goes as:

A certain narration says that Holy Prophet, may Allâh bless him, said:

كيف تهلك أمة أنا في أولها وعيسى في آخرها

"How can that Ummah be destroyed in whose beginning is me, in whose end is 'Isa.'" (*Tarikh Damishq of Ibn Asakir*)

The Ahmadi 'scholar' contends that in this narration there is no mention of 'Imam Mahdi' hence it proves, in his good belief, that there is no separate person as Imam Mahdi.

While this is true that the report is given as such in *Tarikh Damishq* of Ibn Asakir but elsewhere the full report not only kills his argument but also exposes the gimmicks of the Ahmadiyya intellectual elite. The complete narration says:

لن تهلك أمة أنا في أولها وعيسى ابن مريم في آخرها ، والمهدي في أوسطها

"That Ummah cannot be destroyed in whose beginning is me, in whose end is 'Isa and in whose middle is al-Mahdi.'" (*Kanzul Ummal 14/266 Hadith 38671 cf. Kitabul Mahdi of Abu Nu'aym, Classified as Hasan by Al-Azizi in Siraj Al-Munir Sharah Jami' Saghir 3/196*)

Al-Manawi in his exegesis to this Hadīth writes:

أراد بالوسط ما قبل الآخر لأن نزول عيسى لقتل الدجال يكون في زمن المهدي
ويصلي عيسى خلفه

“By ‘أوسط’ ‘before the end’ is meant for the descent of ‘Isa (AS) to kill Dajjal will take place during the time of al-Mahdi and he (‘Isa) will pray behind him.” (Faidh Al-Qadir 5/383 Hadīth 7384)-This simply kills the twisting of *Murabbis*.

Argument 2

Next he uses the following narration to meet his end.

عن أبي هريرة عن النبي صلى الله عليه وسلم قال : يوشك من عاش منكم ان
وحكما عدلا فيكسر الصليب ويقتل الخنزير إماما مهديا يلقي عيسى بن مريم
ويضع الجزية وتضع الحرب أوزارها

Narrated Abu Huraira that Prophet, may Allāh bless him, said: “It is near that one who lives from amongst you shall meet ‘Isa bin Maryam. He will be a rightly guided (*imaman mahdiyyan*) leader and a just ruler ...”

Ahmadis argue that as ‘Isa (AS) has been called ‘*imaman mahdiyyan*’ in this Hadīth it means he will be Imam Mahdi spoken about in other Hadīth narrations. Let’s take this absurd argument to task.

What is “Mahdi”?

What? The heading says, ‘What is Mahdi?’ not, ‘Who is Mahdi?’ Yes, indeed that is what needs to be understood in the very first place.

Mahdi is an attribute/characteristic which means ‘rightly guided.’ And it is used for so many people in various Hadīth narrations. With a quick look we would find that the following people have been called so:

Jarir bin Abdullah (RA):

In *Sahih Bukhari* we read that Messenger of Allāh, may Allāh bless him, prayed for Sayyidina Jarir bin Abdullah, may Allāh be pleased with him:

اللَّهُمَّ تَبِّئْهُ وَاجْعَلْهُ هَادِيًا
مُهْدِيًا “O Allāh! Make him firm and make him a guiding and a rightly-guided man [mahdiyyan].” (*Sahih Bukhari, Hadīth 2809*)

Mu’awiya (RA):

According to *Jami’ Tirmidhi*, the Messenger of Allāh, may Allāh bless him, prayed exactly the same way for Sayyidina Mu’awiya, may Allāh be pleased with him:

اللهم اجعله هاديا مهديا

“O Allâh! Make him a guiding and a rightly-guided man [mahdiyyan].” (*Jami' Tirmidhi, Hadīth 3842. Classified as Hasan by Tirmidhi and Sahih by Albani*)

Ali (RA):

In one Hadīth the Messenger of Allâh, may Allâh bless him, addressing the people said about Sayyidina Ali, may Allâh be pleased with him:

تجدوه هاديا مهديا يأخذ بكم الطريق المستقيم

“You will find him a guiding and a right-guided person [mahdiyyan] who will take you on the right path.” (*al-Isaba fi Ma'rifatil Sahaba 2/271. Hafiz Ibn Hajar said, its chain is good [jawayd]*)

All the Pious Caliphs:

A famous Hadīth uses the word for all the pious Caliphs. It reads:

فعليناكم بسنتي وسنة الخلفاء المهديين

“You must then follow my *Sunnah* and that of the rightly-guided [mahdiyyeen] caliphs.” (*Sunan Abu Dawud, Hadīth 4607. Classified as Sahih by Albani*)

The word ‘mahdiyyeen’ is plural of ‘mahdi’.

Thus we find that all of these great men and many others were ‘Mahdi’ i.e. rightly-guided ones. And by following the Ahmadiyya line of argument we end up with so many Mahdis instead of reaching the conclusion that ‘Isa, may Allâh bless him, alone is ‘Mahdi’.

The fact however, is simply that Ahmadiyya try to play with the innocent minds that do not know the Arabic language and have been basically made to think of ‘mahdi’ as a noun and not an adjective.

A person from the lineage of the Prophet due to appear near the End of Times:

Just like all these people and many others, near the End of Times will appear a person from the lineage of the Holy Prophet, may Allâh bless him, whose being ‘mahdi’ i.e. rightly-guided is testified in original sources of Islam.

The Messenger of Allâh, may Allâh bless him, said:

المهدي من عترتي من ولد

فاطمة “The Mahdi (lit. rightly-guided) will be of my family, of the descendants of Fatimah.” (*Sunan Abu Dawud, Hadīth 4284, Sunan Ibn Majah 2/1368. Classified as Sahih by Albani and others; Sahih al-Jaami, 6734*)

But even if he is referred to as ‘Mahdi’ it is not because it is his name but because he will be a rightly-guided person.

About his name, another Hadīth says:

رجلا مني أو من أهل بيتي يواطئ اسمه اسمي واسم أبيه اسم أبي

“A man who belongs to me or to my family whose name is same as my name and whose father’s name is the same as my father’s name.” (*Sunan Abu Dawud, Hadīth 4282, Musnad Ahmad 5/199 Hadith 3573 Classified as Sahih by Ibn Qayyim, Albani and others*)- **Thus, his name shall be Muhammad bin Abdullah al-Mahdi** (and Allah knows best).

Why generally only a particular person is referred to as ‘Mahdi’?

Now naturally the question arises, if so many people were given the title of ‘Mahdi’ why only one person is referred to as such? The answer is simple. ‘Isa (AS) is basically a Prophet, and pious caliphs and other companions themselves are praised much by the Qur’an so they have much greater references to be known with. However, the personality known and revered to as ‘Imam Mahdi’ is so referred to as it will be his greatest position and as such makes him stand out among all other humans after the Prophets and their companions. And that is the reason we always retain the word Mahdi when translating the narrations about him. And looking at the subtleties let us say that this contention of ours springs from the very wording of the Hadīth and a comparison of various narrations.

Important Point:

Please note, in the narrations using the word ‘mahdi’ (as singular adjective) for ‘Isa (AS) and various companions it is simply ‘mahdi’ i.e. without the article ‘al’ i.e. ‘the’, while the narration about the person to appear near the End of the Times is ‘al-Mahdi’ which makes him stand out among all those for whom this word is used. This is, let us reiterate, because his being rightly-guided is an honor for him greater than any other status of him.

Argument 3

The third argument is about the famous narration that Ahmadis often quote:

لا مهدي إلا عيسى

“There is no Mahdi except ‘Isa.’”

This statement is a fabrication attributed to the Holy Prophet (PBUH), and thus cannot be used as evidence.¹

¹ This ‘Hadīth’ already has been analyzed in the chapter “No Mahdi Except ‘Isa?’”; please refer back to that chapter.

CHAPTER 4

Jesus'^{AS} Tomb?

The Hadīth in Question:

The Holy Prophet (PBUH) said: “May the curse of God be upon the Jews and the Christians who made the graves of their prophets into places of worship”. (*Sahih Bukhari, Kitab as-Salat, p. 296*).

Ahmadi View

The Holy Prophet said this because he was anxious that Muslims should avoid the evil of making the tomb of their prophet into a place of worship, as Jews and Christians had done with their prophets’ graves. The Jews had had numerous prophets but the prophet properly recognised by the Christians is only one – Jesus. This Hadīth shows that the Holy Prophet believed that Jesus had a tomb. And, in fact, this is the place where Jesus was kept after being removed from the cross (till he recovered from his wounds), which Christians revere greatly. Obviously, according to this Hadīth, Jesus did not rise up to heaven. [Ahmadi View]

The Truth:

The Hadīth they quote goes as:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

Narrated Ibn Abbas: The Messenger of Allāh (PBUH) said: “May Allāh curse the Jews and Christians for they built the places of worship at the graves of their Prophets.” (*Bukhari, Kitabul Salaah, Hadīth 417*)

1) *Alhamdulillah* (praise be to Allah) our classical scholars have already clarified these things so we don’t have to write anything from our side to refute this argument. Below is a passage from Hafiz Ibn Hajr’s (*Mujaddid*) famous *Fath al-Baari* along with the translation. *Insha’Allāh* this is enough to bust the Qadiani argument. So here you go:

وَقَدْ أُسْتُشْكِلَ ذِكْرُ النَّصَارَى فِيهِ ؛ لِأَنَّ الْيَهُودَ لَهُمْ أَنْبِيَاءٌ بِخِلَافِ النَّصَارَى فَلَيْسَ بَيْنَ عِيسَى وَبَيْنَ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيٍّ غَيْرِهِ وَلَيْسَ لَهُ قَبْرٌ ، وَالْجَوَابُ أَنَّهُ كَانَ فِيهِمْ أَنْبِيَاءٌ أَيْضًا لَكُنْهُمْ غَيْرَ مُرْسَلِينَ كَالْحَوَارِيِّينَ وَمَرِيمَ فِي قَوْلٍ ، أَوْ الْجَمْعُ فِي قَوْلِهِ ” أَنْبِيَائِهِمْ ” بِإِزَاءِ الْمَجْمُوعِ مِنَ الْيَهُودِ وَالنَّصَارَى ، وَالْمُرَادُ الْأَنْبِيَاءَ وَكِبَارَ أَتْبَاعِهِمْ فَكَانَتْ فِي ذِكْرِ الْأَنْبِيَاءِ ، وَيُؤَيِّدُهُ قَوْلُهُ فِي رِوَايَةِ مُسْلِمٍ مِنْ طَرِيقٍ جُنْدُبٌ ” كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ ” وَلِهَذَا لَمَّا أَمَرَ النَّصَارَى فِي الْحَدِيثِ الَّذِي قَبْلَهُ قَالَ ” إِذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ ” وَلَمَّا أَمَرَ الْيَهُودَ فِي الْحَدِيثِ الَّذِي بَعْدَهُ قَالَ ” قُبُورَ أَنْبِيَائِهِمْ ” ، أَوْ الْمُرَادُ بِالإِتِّخَاذِ أَعَمٌّ مِنْ أَنْ يَكُونَ إِبْتِدَاعًا أَوْ إِتْبَاعًا ، فَالْيَهُودُ إِبْتَدَعَتْ وَالنَّصَارَى إِتَّبَعَتْ ، وَلَا رَيْبَ أَنَّ النَّصَارَى تُعْظَمُ قُبُورَ كَثِيرٍ مِنَ الْأَنْبِيَاءِ الَّذِينَ تُعْظَمُهُمُ الْيَهُودُ .

“Query has been raised regarding the mention of Christians here for, Jews had many prophets but not so the Christians as there was no Prophet

between Jesus (AS) and our Prophet [Muhammad], on whom peace and blessings of Allâh and Jesus (AS) has no grave. So the answer to this is, they [the Christians] also had prophets among them but they were not Messengers [sent by Allâh], like the Disciples and Mary according to one saying. Or in the word 'Prophets' are included all those [holy men] who rose among the Jews and the Christians. The reference is to Prophets and the ancestors whom they followed but only the Prophets have been mentioned. And this is supported by the narration of Muslim from Jundub which says "[those before you] used to take the graves of their prophets and righteous men as places of worship." (*Muslim H.827*). And it is for this reason that only the Christians are mentioned in the preceding Hadîth which says "When any religious man dies amongst those people [they would build a place of worship at his grave]." (*Bukhari H.409*). And for the same reason only the Jews are mentioned in the following Hadîth that says "May Allâh destroy the Jews [for they built the places of worship at the graves of their Prophets]." (*Bukhari H.418*). Or it may be to include all those who innovated and those who followed. The Jews innovated and the Christians followed [the innovation] for certainly Christians revered the graves of many of the Prophets who were revered by Jews [as well]." (*Fath Al-Baari 2/160, Kitabul Salaah*)

2) The idea that there were among Christians certain people considered prophets but were not sent as Messengers by Allâh is supported by the present New Testament even. See e.g. Acts 11:27, 13:1, 21:10 etc...

And definitely Christians also revered all the Prophets revered by Jews. Hafiz Ibn Hajr's last point rests on this fact.

Alhamdulillah what a comprehensive answer by one of the greatest exegetes of Hadîth.

Did you notice?

Refuting the Qadiani position Hafiz Ibn Hajr (RA) clearly says about Jesus (AS):

وَأَيْسَ لَهُ قَبْرٌ

"And he has no grave."

And not to forget Hafiz Ibn Hajr (RA) was recognized as a *Mujaddid* of 8th century A.H. by Mirza Qadiani himself.

CHAPTER 5

Last Mosque?

Qadianis often quote a Hadīth to confuse the idea of Finality of Prophethood. The Hadīth is from *Sahih Muslim* and it reads:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي آخِرُ الْأَنْبِيَاءِ وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ
The Prophet (PBUH) said; "I am the last of the Prophets and my mosque is the last of the mosques." (*Sahih Muslim. Hadīth 2471*)

Here we give a quotation from an Ahmadi site to help you understand how they make a futile attempt to seek evidence in this narration for their false belief. They write:

"It is clear that the Holy Prophet did not mean that there was to be no prophet after him, otherwise we shall have to conclude that he did not want the Muslims to build any other mosques. Obviously, what he means is that the religion brought by him is perfect and no one can cancel or modify it after him." [Ahmadi View]

Anyone who has the basic understanding of the Hadīth and who looks at the complete Hadīth will be able to get the twist and expose the lie. In fact this can be answered in many ways but a direct answer is found in another narration:

قال رسول الله صلى الله عليه وسلم أنا خاتم الأنبياء ومسجدي خاتم مساجد الأنبياء
Holy Prophet (PBUH) said; "I am the last of the Prophets and my mosque is the last **of the mosques of the prophets.**" (*Kanzul Ummal 12/270 H.34999*)¹

This indeed kills the Qadiani argument and makes it clear beyond all doubt that Holy Prophet (PBUH) only conveyed that his mosque will be the last of the mosques of the Prophets further supporting the Islamic belief against the Qadiani belief. 'Last mosque of the prophets' means there won't be any other new prophet now because it's impossible that a new prophet comes and he does not build a mosque.

¹ *Albani authenticated in Sahih Targheeb wa Tarheeb H. 1175*

CHAPTER 6

Hadīth Changed? (Al-Baihaqi)

Ahmadiyya Pocketbook
Exposed 1

The Hadīth:

The Hadīth in full along with the comments by Imam Baihaqi goes as:

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَنَا أَبُو بَكْرٍ بْنُ إِسْحَاقَ، أَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، ثنا ابْنُ
بُكَيْرٍ، حَدَّثَنِي اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ
الْأَنْصَارِيِّ قَالَ: إِنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ مِنَ السَّمَاءِ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ». رَوَاهُ
الْبُخَارِيُّ فِي الصَّحِيحِ عَنْ يَحْيَى بْنِ بُكَيْرٍ، وَأَخْرَجَهُ مُسْلِمٌ مِنْ وَجْهِ آخَرَ عَنْ
يُونُسَ. وَإِنَّمَا أَرَادَ نَزُولَهُ مِنَ السَّمَاءِ بَعْدَ الرَّفْعِ إِلَيْهِ

“*Abu Abdullah al-Hafiz (i.e. Imam Hakim) – Abu Bakr bin Ishaq – Ahmad bin Ibrahim – Ibn Bukayr – Laith – Yunus – Ibn Shihab – Nafi’ the freed-slave of Abu Qadadah al-Ansari – Abu Huraira, may Allāh be pleased with him – Messenger of Allāh (PBUH) said: “What will be your condition when the son of Maryam (i.e. ‘Isa) will descend amongst you from the heavens and your Imam will be from amongst you?” Bukhari narrated it in al-Sahih from Yahya bin Bukayr. And Muslim also narrated it through another chain from Yunus (bin Yazid). And they (also) meant his descent from the Heavens after his ascension towards it.” (Asma’ wa Sifaat 2/331 Hadīth 895. Shaykh Abdullah bin Muhammad al-Hashidi has classified the narration as Sahih)*

Answers to Objections

Ahmadi contend that the words *مِنَ السَّمَاءِ* “... from the Heavens” in this narration are not genuine but a later interpolation.

The author of Ahmadiyya Pocket Book has raised certain objections on this narration.¹ In the following lines we respond to each of them.

Comparison with Bukhari’s narration:

He says that Imam Baihaqi has written after the narration, “Bukhari narrated it,” and in Bukhari’s *Sahih* we do not find the words *مِنَ السَّمَاءِ* “... from the Heavens” so it means these words are not part of the narration. This is a rather naïve argument for it shows absolute ignorance of the author.

1) Firstly Baihaqi’s book is not like *Kanzul Ummal* that he is quoting things on someone’s authority without giving a chain down to himself. In fact as one can see Imam Baihaqi has given the chain down to him and that is why he has clarified that Bukhari has narrated it from Yahya bin Bukayr. Even though the same fellow falls in the chain of Imam Baihaqi but between him and Ibn Bukayr there are two other fellows. This proves Baihaqi has not narrated it on the authority of Bukhari but has given a complete chain for himself.

¹ *Ahmadiyya Pocketbook p.227-228.*

2) Now as to the question that why it happens. We reproduce the words of Shaykh Shafi Usmani in response to this:

فإن من له أدنى معرفة بالحديث وكتبه يعلم أن المحدثين قاطبة – ولا سيما البيهقي – ربما يعزو رواية لبعض المحدثين إذا أخرجها بأكثر ألفاظها ، ولا يشترط استيعاب ألفاظ الرواية ، فإذا قال المحدث : رواه البخاري كان مراده أن أصل الحديث أخرج به البخاري

“Whoever has even a slight knowledge of Hadīth and its compilations knows that all the Muhaddithin- especially Al-Baihaqi- whenever they ascribe a narration to some other Muhaddithin and they narrate it with more words, they do not mean to relate exactly the same words of the narration [as narrated by the Muhaddith to whom they ascribe it to]. So when the Muhaddith says ‘Bukhari narrated it’ his point is that the essence of the Hadīth has been narrated by him.”

3) And the above statement can be substantiated by multiple examples. Following should suffice for now. Baihaqi says:

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْخَافِظُ ، وَأَبُو عَبْدِ اللَّهِ إِسْحَاقُ بْنُ مُحَمَّدٍ بْنِ يُوسُفَ بْنِ يَعْقُوبَ السُّوسِيَّ وَأَبُو بَكْرٍ أَحْمَدُ بْنُ الْحَسَنِ الْقَاضِي ، قَالُوا : ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ نا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ ، نا بِشْرُ بْنُ شُعَيْبِ بْنِ أَبِي حَمْرَةَ ، عَنْ أَبِيهِ ، عَنْ أَبِي الزَّنَادِ ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِنَّ لِلَّهِ تِسْعًا وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ ، إِنَّهُ وَثْرٌ يُحِبُّ الْوَثْرَ» رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ عَنْ أَبِي الْيَمَانِ عَنْ شُعَيْبِ بْنِ أَبِي حَمْرَةَ

“*Abu Abdullah al-Hafiz – Abu Abdullah Ishaq bin Muhammad bin Yusuf bin Ya’qub al-Susi and Abu Bakr Ahmad bin Hasan al-Qadhi – Abu al-Abbas Muhammad bin Ya’qub – Muhammad bin Khalid bin Khaliyy – Bishr bin Shu’aib bin Abi Hamza – his father (i.e. Shu’aib bin Abi Hamza) – Abi Zannad – A’raj – Abu Huraira – Messenger of Allāh (PBUH) said: “Verily for Allāh there are ninety nine names, one less than hundred – whoever remembers them will enter Jannah. And indeed Allāh is Witr (One) and loves Witr.” Bukhari narrated it in al-Sahih from Abi Yaman from Shu’aib bin Abi Hamza.*” (*Asma’ wal Sifaat 1/21 Hadīth 5*)

But if you search in Bukhari you find this narration as:

حَدَّثَنَا أَبُو الْيَمَانِ ، أَخْبَرَنَا شُعَيْبٌ ، حَدَّثَنَا أَبُو الزَّنَادِ ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا ، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ»

Abu Yaman – Shu’aib (bin Abi Hamza) – Abu Zannad – A’raj – Abu Huraira – Messenger of Allāh, may Allāh bless him said: “Verily for Allāh there are ninety nine names, one less than hundred – whoever remembers them will enter Jannah.” (Sahih Bukhari, Hadīth 2736)

Clearly it does not have the words, "And indeed Allâh is Witr and loves Witr," and no one can find these words in Bukhari with the chain through Abi Yaman from Shau'aib bin Abi Hamza as Baihaqi said.

This supports point 2 above that when Muhaddithin especially Baihaqi says "Bukhari narrated it" all they mean is about the essence of the narration and not a verbatim parallel.

And it is never a problem for Baihaqi since he has not quoted from *Sahih Bukhari* but given a complete chain down to him as stated in point 1.

Weakness of the narrator Abu Bakr bin Ishaq:

Second objection that Malik Abdul Rahman, the compiler of *Ahmadiyya Pocket Book* has raised is a glaring example of Ahmadiyya 'scholars' intellectual "honesty." He argues that Abu Bakr bin Ishaq is actually Abu Bakr Muhammad bin Ishaq bin Muhammad al-Naqid and then he quotes scholarly views about his being negligent in Hadîth narration.

Whatever the author has quoted from *L'isan al-Mizan* is true but the fact is he is not the narrator here. The narrator infact is Abu Bakr Ahmad bin Ishaq al-Nishapuri.

How do we know this? In *L'isan al-Mizan*² Hafiz Ibn Hajr has given the names of the common narrators from Abu Bakr Muhammad bin Ishaq bin Muhammad al-Naqid and Abu Abdullah al-Hafiz (i.e. Imam Hakim) i.e. the person narrating from him in the Hadîth under consideration, is not among them.

However, Imam Dhahbi gives the profile of Abu Bakr Ahmad bin Ishaq al-Nishapuri and counts Abu Abdullah al-Hakim among the people who narrate from him³. This proves Ahmad bin Ishaq and not Muhammad bin Ishaq is the narrator in the chain. And that is how Shaykh Abdullah bin Muhammad al-Hashidi has said in his research on the book *Asma' wal Sifaat*.⁴

Weakness of the narrator Ahmad bin Ibrahim:

Next Malik Abdul Rahman, the Ahmadi author, says that Ahmad bin Ibrahim is also *da'if* and he says, "See *L'isan al-Mizan*", Now in *L'isan*

² *L'isan al-Mizan* 5/69

³ See *Sayr A'lam al-Nubala* 15/483-484

⁴ See his footnotes to Hadîth 895 and Hadîth 4. *Kitabul Asma' wal Sifaat* pub. Makteba al-Sawadi, Jeddah 1993

al-Mizan **18 narrators** by the name of Ahmad bin Ibrahim are given. Neither has he clarified as to which one he thinks falls in the chain in question nor has he given any comment that can help us sort the fellow out.

However our contention is that it makes no difference for the actual narrator intended here is not mentioned in “*L’isan al-Mizan*”. The actual narrator here is Ahmad bin Ibrahim bin Milhan. And we know it because under his profile Hafiz al-Dhahbi writes “Companion of Yahya bin Bukayr”⁵ and in the Hadith in question he is narrating from Yahya bin Bukayr only.

And this fellow is indeed trustworthy. Imam Dhahbi writes that Imam Darqutni has graded him as “reliable.” Same is quoted by Khateeb al-Baghdadi⁶, and they have not mentioned any criticism on him.

Shaykh Abdullah bin Muhammad al-Hashidi in his research on *Kitabul Asma’ wal Sifaat* also says that the narrator is Ahmad bin Ibrahim bin Milhan.⁷

Weakness of other narrators:

The author then goes further to criticize the narrators, Yahya bin Abdullah (Ibn Bukayr) and Yunus bin Yazid. He is simply trying to be smart by quoting some critical views about them but for general readers it is enough that they are the narrators of Bukhari and Muslim which is good enough of evidence for their reliability. We can *insha’allah* answer all the lies but for the fear of making the discourse too lengthy we simply allude to their being the narrators of the *Sahihayn* (*Sahih Bukhari* and *Sahih Muslim*).

The two narrators we discussed above are not the narrators of Bukhari and Muslim and further **the Ahmadi author was simply lying** so the two-fold reason became a drive to discuss their cases in detail.

Are the words “from the Heavens” a later interpolation?

Next the Ahmadi “scholar” comes with an allegation that the hand-written edition of Baihaqi’s *Asma’ wal Sifaat* was first published in 1328 A.H. [sic] and that Muslim scholars added it as an adulteration and interpolation.

There are two problems with the claim:

It is false to say that the first edition was published in 1328 A.H. In fact we have extant to this day the hand-written edition published in 1313 A.H.

⁵ See *Sayr A’lam al-Nubala* 13/533-534

⁶ See *Tarikh al-Baghdad* 5/18 No. 1862

⁷ See his footnotes to Hadith 895 and Hadith 95.

See the front page



1313 A.H. is certainly not 1328 A.H. And on its page 301 one can find that the words are there.



Moreover, this is not a proof that first edition was published in so and so year and the words were there. To prove the idea of interpolation one has to show some manuscript or earlier edition in which the words are not there. Burden of proof is on the one who claims!

The case of Dhurr Manthur:

Next he argues that Imam Suyuti has quoted the narration and has not given the words in question, proving that they were interpolated.

Imam Suyuti writes in *Dhurr Manthur*:

أخرج أحمد والبخاري ومسلم والبيهقي في الأسماء والصفات قال : قال رسول الله صلى الله عليه وسلم : كيف أنتم إذا نزل فيكم ابن مريم ، وإمامكم منكم؟
 “Ahmad, Bukhari, Muslim and Baihaqi in *Asma wal Sifaat* says: “What

will be your condition when the son of Maryam (i.e. ‘Isa) will descend amongst you and your Imam will be from amongst you?’”

One can see that Imam Suyuti has given the names of 4 books in which the narration is found and in case when one odd book gives slightly different wording he cannot account for that. This is easily understandable if we consider the fact that in *Dhurr Manthur* Imam Suyuti has given loads of narrations and often he quotes them on the authority of multiple compilations. This is the reason he could not take into account slight variation of wording but only considered the essence of the narration.

This is further clear from the following example. Imam Suyuti in his same book, *Dhurr Manthur* writes:

وَأَخْرَجَ أَحْمَدُ وَالْبُخَارِيُّ وَسَلَمُ وَالنَّسَائِيُّ وَابْنُ مَرْدَوَيْهِ وَالْبَيْهَقِيُّ فِي الْأَسْمَاءِ
وَالصَّفَاتِ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرُوي عَنْ رَبِّهِ مِنْ
هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبْتُ لَهُ حَسَنَةً فَإِنْ عَمَلَهَا كَتَبْتُ لَهُ عَشْرًا إِلَى سَبْعِمِائَةٍ إِلَى
أَضْعَافٍ كَثِيرَةٍ وَمَنْ هُمْ بِسِينَةٍ فَلَمْ يَعْمَلْهَا كَتَبْتُ لَهُ حَسَنَةً فَإِنْ عَمَلَهَا كَتَبْتُ لَهُ وَاحِدَةً
أَوْ يَمْحُوهَا اللَّهُ وَلَا يَهْلِكُ عَلَى اللَّهِ إِلَّا هَالِكٌ

Clearly He attributed the narration to Bukhari along with Ahmad, Muslim, Nasa’i, Ibn Mardwiya and Baihaqi’s *Asma’ wal Sifaat* but the underlined words towards the end are not to be found in Bukhari. In fact even for the rest of the narration wording in *Sahih Bukhari* is different.

Now the question is why this “anomaly”?

Did someone remove the last words from Bukhari after Suyuti and changed the rest of wording too?

Or it is simply that Muhaddithin could not consider all the variation in the wording from one Hadith collection to another when they referred to multiple works at a time?

For any reasonable person the issue is quite clear. They did so considering the essence of the narration only which remains the same. So we find all the Ahmadiyya lies refuted *Alhamdulillah!*

Points to note:

With so much discussion on this narration, let’s not forget this is not the only narration with these words. We earlier⁸ saw more of them. After giving the narration and saying that Bukhari and Muslim have also narrated it, Baihaqi said that they also meant his descent from the Heavens after his ascension. This shows the belief of Imam Baihaqi who has been

⁸ See the chapter “A challenge Met”.

recognized as a *Mujaddid* by Ahmadis. Moreover even without the narration in question this *Mujaddid* of Ahmadis has established the meaning of Hadīth from *Sahih Bukhari*.

Let’s turn the tables now!

Murabbis tell common Ahmadis to take exception to the fact that Imam Suyuti did not put the words *من السماء* “... from the Heavens” even though it was in fact not possible to take account of all the variation in wording as explained previously. But how many times are they allowed to question as to why Mirza Ghulam Ahmad Qadiani ate away these words from a narration of *Kanzul Ummal* when he quoted it.

In the “A Challenge Met” chapter we quoted a narration (# 5) from *Kanzul Ummal* which goes as:

قال ابن عباس: قال رسول الله صلى الله عليه وسلم: “فَعِنْدَ ذَلِكَ يَنْزِلُ أُخِي عَيْسَى
ابن مريم من السماء على جبل أفيق إماما هاديا وحكما عدلا

“Ibn Abbas narrated: the Messenger of Allāh, on whom be the blessings of Allāh, said: ‘And near it (Bait al-Maqdis) will descend **from the Heavens** my brother ‘Isa ibn Maryam on Mt. Afiq as a guided leader and a just ruler.’” (*Kanzul Ummal* 14/619 Hadīth 39726)

But when Mirza Ghulam Ahmad quoted it in *Himamatul Bushra* (p. 148 included in *Rohani Khazain* vol. 7 p.314) he ate away the words *من السماء* “... from the Heavens.”

Now mark the difference, Imam Suyuti quotes a narration from 4 different books with slight variation of wording and Ahmadiyya make an issue of it while their “prophet” quotes from a certain book and eats away the words. Does that not prove “something”?

We will request Ahmadi readers to take these points to *Murabbis* and *Jamaat* leaders and question them:

1. Why did Mirza Ghulam Ahmad not quote the Hadīth honestly?
2. How to “explain” the gimmicks of the author of *Ahmadiyya Pocket Book* who plays with the common people using the proximity of names of different authors?
3. With all the Ahmadiyya arguments refuted what is now the significance of the narration?

And one question that our Ahmadi fellows need to ask themselves:

How it feels to be a part of a group whose leaders and “scholars” display such intellectual dishonesty?

CHAPTER 7

Allegations Against *Sahih Al-Bukhari*

In an attempt to defend the countless claims of Mirza Ghulam Ahmad Qadiani and the "Khalifahs" the Ahmadis will go as far as attacking Bukhari, which proves the fact of them being a cult and not part of Islam. They use similar arguments as the Christian missionaries use.

They use a few Ahadīth from Bukhari in relation to Prophet Suleiman (AS) to try to prove that Bukhari's collection is corrupted and the beliefs of the Jews sneaked in his *Sahih al Jaami*. Indeed this is a very dangerous claim, since anyone can use this argument in their favour for any Hadīth they want according to their desires, the Ahmadis have destroyed the fundamentals of Islam with their beliefs.

They point out that one Hadīth says he had 70 wives, another says 90, and yet another says 100, thus it cannot be attributed to the Prophet (PBUH) regardless of it being in Bukhari or not. But this is simply absurd and shows the complete ignorance of those who say such things in relation to the sciences of Hadīth.

The Truth:

This immature and dirty allegation can easily be disproved in two ways:

1. These sayings attributed to Suleiman (AS) are not only found in Bukhari but other books of Hadīth too (for example: *Sahih Muslim V. 4 H. 4286*), so can we make the same allegations to the other books of Hadīth? This argument is enough to disprove the allegation against Bukhari, but for Ahmadis this is too difficult to grasp.

2. When it comes to numbers, there are many Ahadīth that "contradict" each other in relation to numbers, **but in all those Ahadīth, the main message, the essence of the Hadīth and its values are all the same**, whether Suleiman (AS) had 60, 70, or 100 wives does not make the Hadīth invalid. When the Hadīth was being transmitted, it is likely that the narrators (i.e. the transmitters) did not deem the number of wives important but the message of the Hadīth as important, and that is that if one does not say "*insha'allah*" before proceeding to do something, their action is likely to fail, same with Suleiman (AS), he did not say "*insha'allah*" when he wanted lots of children, so Allah taught him (AS) a lesson that we can learn too.

Here is the proof that the numbers changed **but the message was the same**, we will analyze the chain of narrators (*isnaad*) and we will find that each of these Ahadīth have a different chain of narrators that go back to Abu Huraira (RA).

Isnaad of the Ahadīth about Suleiman (AS):

وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ

al-Laith bin Sa'd —» Ja'far bin Rabi'ya bin Shrhbyl —
» 'Abdur Rahman bin Harmaz al-A'araj —» **Abu Hurairah**
(*Sahih Bukhari vol. 4 B. 52 H.74*)

حَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ

Mahmud bin Ghaylan —» 'Abdur-Razzaq —» Ma'mar bin Rashid —» 'Abdullah bin Tawus —» Tawus bin Kaysan —
—» **Abu Hurairah**
(*Sahih Bukhari Vol. 7 B. 62 H. 169*)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ

al-Hakm bin Nafi', Abu al-Yaman —» Shu'aib bin Abi Hamza —» Abu al-Zanad —» 'Abdur Rahman bin Harmaz al-A'araj —» **Abu Hurairah**
(*Sahih Bukhari Vol. 8 B. 78 H. 634*)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ حُجْرٍ، عَنْ طَاوُسٍ، سَمِعَ أَبَا هُرَيْرَةَ

'Ali bin al-Madani —» Sufyan bin 'Uyaynah —» Hisham bin Hjyr —» Tawus bin Kaysan —» **Abu Hurairah**
(*Sahih Bukhari Vol. 8 B. 79 H.711*)

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ

Ma'la bin Asad al-'Ami —» Wahayb bin Khalid bin 'Ajlan al-Bahli —» Ayoub al-Sakhtiyani —» Muhammad bin Ja'far Ghandar —» **Abu Hurairah**
(*Sahih Bukhari Vol. 9 B. 93 H561*)

So what about the *isnaad* (chain of narrators)?

The reason behind us showing the *isnaad* of the various Ahādīth found in Bukhari is that we want to show that all the chains are different, but if all the chains were the same, then it would be a 'contradiction', but is evident that this was not the case, and different *Tabi'in* recorded the narration from Abu Huraira, and made a mistake in the numbers, but if you go back to the Ahādīth quoted, you will see that the rest of the wordings are really similar.

Conclusion:

Just because the Ahmadis see something in the religion as not being fit, that doesn't allow them to remove it and add their own interpretations and explanations. Indeed Mirza Ghulam Ahmad came to change much of Islam as was understood by the Sahabas, since he didn't like some Sahabas himself (he called Abu Huraira (RA) as "useless"). **This is exactly what happened to the Christians, they saw some stuff in their Bible as incorrect due to their ignorance and desires**, so they changed it and deleted it.

There is nothing wrong with Suleiman (AS) wanting to have lots of kids to build an army **to fight in the cause of Allah** (this is mentioned in the Ahādīth cited previously), he didn't want to do this for any other reason, only for Allah's sake!

The Ahmadis have absolutely no right to take out any Hadīth they want because it doesn't go along with their false belief, and it's very true that to except an idea from the Ahmadis, we will have to reject a dozen Ahādīth! And this is a perfect example.

Why are the Ahmadis even doing this? Are they afraid that the non-Muslims will find out certain things in Islam and laugh at us? Nay, Islam is the fastest growing religion by conversion rate*, so why are they converting if they know these things in our religion? In fact, the converts are the first to strongly defend these basic ideologies in our religion. This proves that even a brand new Muslim has more *Imaan* than a Qadiani!

This blasts the Qadiani argument, and just further proves them as being nothing but a cult. So leave the cult before it's too late.

*According to the Guinness Book of World Records, Islam is the fastest growing religion by conversion rate each year and: "In the period 1990–2000, approximately 12.5 million more people converted to Islam than to Christianity." [p.142, 2003 ed.]



Section 5

Dajjal:
Literal or Metaphorical?

CHAPTER 1

Dajjal According to Authentic Ahadīth

The problem with ‘Modernist Muslims’ and some deviant sects of Islam is that they are very doubtful of Dajjal as being an individual, and some extremely deviant sects like the Ahmadiyya deny the Dajjal as an individual completely, and they are wrong in doing so.

One needs to be in the middle way always, and not go to any extremes. What is safe to say is that there can be a system named after the actual Dajjal, called the “Dajjalic” system as proposed by some scholars like Hamza Yusuf . We can safely say that these events in these times are indirectly related to the actual Dajjal, and some of these *kuffar* are the early worshipers of Dajjal, just like how *Shaytaan* (Satan) are individuals but have followers who worship them and promote their ‘system’, but ultimately their beliefs go back to a physical being, just like with the Dajjal. Same can be applied to the Muslims, we are promoting and living Islam, a ‘system’, which ultimately goes back to the commands of Allah the Almighty, an ‘individual’ or a ‘singular’ being.

Important points:

1. The *dajjals* mentioned in the Ahadīth that have to do with false prophets (the 30 dajjal Hadīth- refer to the section “Clear Signs” under “Clear Ahadīth”) are classified as *minor dajjals*, and the final *dajjal* is classified as the *major dajjal* – and this is what we will be discussing.

2. When one sifts all the weak Ahadīth from the authentic and strong Ahadīth that have to do with Dajjal, then it is perfectly clear that the Dajjal is physical, but when the weak and fabricated Ahadīth are added, it makes the topic seem metaphorical, and this is what the Ahmadi *Murabbis* do, they confuse the common Ahmadis by showing them weak and fabricated traditions in relation to Dajjal.

What is Dajjal Claiming?

Dajjal would claim that he is Allāh, and this is well known, and this is why Muhammad (PBUH) kept informing us that Allāh is not one eyed:

قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَأَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ " إِنِّي لَأُنذِرُكُمْ مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَهُ قَوْمُهُ لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ وَلَكِنْ أَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ تَعَلَّمُوا أَنَّهُ أَعْوَزُ وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ " . قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتِ الْأَنْصَارِيِّ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ حَدَرَ النَّاسِ الدَّجَالَ " إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَفْرُؤُهُ مَنْ كَرِهَ عَمَلَهُ أَوْ يَفْرُؤُهُ كُلُّ مُؤْمِنٍ " . وَقَالَ " تَعَلَّمُوا أَنَّهُ لَنْ يَرَى أَحَدًا مِنْكُمْ رَبَّهُ عَزَّ وَجَلَّ "

“Abdullah b. Umar said that Allāh's Messenger (PBUH) stood up

amongst the people and lauded Allâh as He deserves, then he made a mention of the Dajjal and said: I warn you of him and there is no Prophet who has not warned his people against the Dajjal. Even Noah warned (against him) but I am going to tell you a thing which no Prophet told his people. **You must know that he (the Dajjal) is one-eyed and Allâh, the Exalted and Glorious, is not one-eyed.** Ibn Shihab said: Umar b. Thabit al-Ansari informed me that some of the Companions of Allâh's Messenger (PBUH) informed him that the day when Allâh's Messenger (PBUH) warned people against the Dajjal, he also said: There would be written between his two eyes (the word) *Kafir* (infidel) and everyone who would resent his deeds would be able to read or every Muslim would be about to read, and he also said: ***Bear this thing in mind that none amongst you would be able to see Allâh, the Exalted and Glorious, until he dies.*** (Sahih Muslim B. 55 H.7538)

We can clearly see that Dajjal would claim to be Allâh the Almighty, and the fact that all the Prophets have warned their nation against the Dajjal proves that it had to be a physical being that would be able to come out at any time, contrary to the Qadiani belief that the modern world system or missionaries or the Soviet Union are Dajjal, because these things weren't there in those Prophets times!

Just One Hadîth is Needed!

There is a lengthy Hadîth in *Sahih Muslim* and other books of Hadîth that disproves the idea that the Dajjal is metaphorical, and infact, it is impossible to twist the story around since this story was narrated to Muhammad (PBUH) from a Sahabi whose name was Tameem al-Dari:

فَانْتَقَلْتُ إِلَيْهِ فَلَمَّا انْقَضَتْ عِدَّتِي سَمِعْتُ نِدَاءَ الْمُنَادِي مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنَادِي الصَّلَاةَ جَامِعَةً . فَخَرَجْتُ إِلَى الْمَسْجِدِ فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنْتُ فِي صَفِّ النِّسَاءِ الَّتِي تَلِي ظُهُورَ الْقَوْمِ فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ جَلَسَ عَلَى الْمُنْبَرِ وَهُوَ يَضْحَكُ فَقَالَ " لِيَلْزِمَ كُلُّ إِنْسَانٍ مَصَلَاةً " . ثُمَّ قَالَ " أَنْتَدِرُونَ لِمَ جَمَعْتُكُمْ " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " إِنِّي وَاللَّهِ مَا جَمَعْتُكُمْ لِرَغَبَةٍ وَلَا لِرَهْبَةٍ وَلَكِنْ جَمَعْتُكُمْ لِأَنَّ تَمِيمًا الدَّارِيَّ كَانَ رَجُلًا نَصْرَانِيًّا فَجَاءَ فَبَايَعَ وَأَسْلَمَ وَحَدَّثَنِي حَدِيثًا وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْ مَسِيحِ الدَّجَالِ حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ مَعَ ثَلَاثِينَ رَجُلًا مِنْ لَحْمٍ وَجَدَامَ فَلَعَبَ بِهِمُ الْمَوْجُ شَهْرًا فِي الْبَحْرِ ثُمَّ أَرْفَعُوا إِلَى جَزِيرَةٍ فِي الْبَحْرِ حَتَّى مَغْرَبَ الشَّمْسُ فَجَلَسُوا فِي أَقْرَبِ السَّفِينَةِ فَدَخَلُوا الْجَزِيرَةَ فَلَقِبَتْهُمْ دَابَّةٌ أَهْلَبَ كَثِيرُ الشَّعْرِ لَا يَدْرُونَ مَا قُبْلُهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعْرِ فَقَالُوا وَيْلَكَ مَا أَنْتَ فَقَالَتْ أَنَا الْجِسَّاسَةُ . قَالُوا وَمَا الْجِسَّاسَةُ قَالَتْ أَيُّهَا الْقَوْمُ أَنْظِفُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ فَإِنَّهُ إِلَى خَبْرِكُمْ بِالْأَشْوَابِ . قَالَ لِمَا سَمَّيْتُمْ لَنَا رَجُلًا فَرَفَقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً . قَالَ - فَأَنْظَفْنَا سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ قَادًا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلْقًا وَأَشَدَّهُ وَثَاقًا مَجْمُوعَةً يَدَاهُ إِلَى عُنُقِهِ مَا بَيْنَ رُكْبَتَيْهِ إِلَى كَعْبَيْهِ

بِالْحَدِيدِ فُلْنَا وَيَلِكُ مَا أَنْتَ قَالَ فَدَقَرْتُمْ عَلَيَّ خَبْرِي فَأَخْبِرُونِي مَا أَنْتُمْ قَالُوا نَحْنُ
 أَنْاسٌ مِنَ الْعَرَبِ رَكِبْنَا فِي سَفِينَةٍ بَحْرِيَّةٍ فَصَادَفْنَا الْبَحْرَ حِينَ اغْتَلَمَ فَلَعِبَ بِنَا
 الْمَوْجُ شَهْرًا ثُمَّ أَرْقَانَا إِلَى جَزِيرَتِكَ هَذِهِ فَجَلَسْنَا فِي أَقْرَبِهَا فَدَخَلْنَا الْجَزِيرَةَ فَلَقِينَا
 دَابَّةً أَهْلَبَ كَثِيرَ الشَّعْرِ لَا يُدْرَى مَا قُبْلُهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعْرِ فَقُلْنَا وَيَلِكُ مَا
 أَنْتَ فَقَالَتْ أَنَا الْجَسَّاسَةُ . فُلْنَا وَمَا الْجَسَّاسَةُ قَالَتْ ااغْمُوا إِلَى هَذَا الرَّجُلِ فِي
 الدَّيْرِ فَإِنَّهُ إِلَى خَبْرِكُمْ بِالْأَشْوَقِ فَأَقْبَلْنَا إِلَيْكَ سِرَاعًا وَفَزَعْنَا مِنْهَا وَلَمْ نَأْمَنْ أَنْ
 تَكُونَ شَيْطَانَهُ فَقَالَ أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ فُلْنَا عَنْ أَىِّ شَأْنِهَا تَسْتَخْبِرُ قَالَ
 أَسْأَلُكُمْ عَنْ نَخْلِهَا هَلْ يُنْمَرُ فُلْنَا لَهُ نَعَمْ . قَالَ أَمَا إِنَّهُ يُوشِكُ أَنْ لَا تُنْمَرَ قَالَ
 أَخْبِرُونِي عَنْ بَحِيرَةِ الطَّرِيَّةِ . فُلْنَا عَنْ أَىِّ شَأْنِهَا تَسْتَخْبِرُ قَالَ هَلْ فِيهَا مَاءٌ قَالُوا
 هِيَ كَثِيرَةُ الْمَاءِ . قَالَ أَمَا إِنْ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ . قَالَ أَخْبِرُونِي عَنْ عَيْنِ
 زُغَرٍ . قَالُوا عَنْ أَىِّ شَأْنِهَا تَسْتَخْبِرُ قَالَ هَلْ فِي الْعَيْنِ مَاءٌ وَهَلْ يَزْرَعُ أَهْلُهَا
 بِمَاءِ الْعَيْنِ فُلْنَا لَهُ نَعَمْ هِيَ كَثِيرَةُ الْمَاءِ وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا . قَالَ
 أَخْبِرُونِي عَنْ نَبِيِّ الْأَمِّيِّينَ مَا فَعَلَ قَالُوا قَدْ خَرَجَ مِنْ مَكَّةَ وَنَزَلَ بِثَرْبٍ . قَالَ
 أَقَاتَلَهُ الْعَرَبُ فُلْنَا نَعَمْ . قَالَ كَيْفَ صَنَعَ بِهِمْ فَأَخْبَرْنَاهُ أَنَّهُ قَدْ ظَهَرَ عَلَيَّ مِنْ يَلِيهِ
 مِنَ الْعَرَبِ وَأَطَاعُوهُ قَالَ لَهُمْ قَدْ كَانَ ذَلِكَ فُلْنَا نَعَمْ . قَالَ أَمَا إِنْ ذَلِكَ خَيْرٌ لَهُمْ أَنْ
 يُطِيعُوهُ وَإِنِّي مُخْبِرُكُمْ عَنِّي إِبْنِي أَنَا الْمَسِيحُ وَإِنِّي أَوْشِكُ أَنْ يُؤَدِّنَ لِي فِي
 الْخُرُوجِ فَأَخْرَجَ فَاسِيرٍ فِي الْأَرْضِ فَلَا أَدْعُ قَرِيْبَهُ إِلَّا هَبِطْتُهَا فِي أَرْبَعِينَ لَيْلَةً
 غَيْرَ مَكَّةَ وَطَيْبَةَ فَهَمَّا مُحْرَمَتَانِ عَلَيَّ كَلْتَاهُمَا كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ وَاحِدَةً أَوْ
 وَاحِدًا مِنْهُمَا اسْتَقْبَلَنِي مَلَكٌ بِيَدِهِ السِّيفِ صَلَّنَا بِصُدْنِي عَنْهَا وَإِنَّ عَلَيَّ كُلَّ نَفْسٍ
 مِنْهَا مَلَائِكَةٌ يَحْرُسُونَهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَطَعَنَ
 بِمُخْصَرْتِهِ فِي الْمُنْبَرِ " هَذِهِ طَيْبَةٌ هَذِهِ طَيْبَةٌ هَذِهِ طَيْبَةٌ " . يَعْنِي الْمَدِينَةَ " أَلَا هَلْ
 كُنْتُ حَدَّثْتُكُمْ ذَلِكَ " . فَقَالَ النَّاسُ نَعَمْ " فَإِنَّهُ أَعْجَبَنِي حَدِيثُ تَمِيمٍ أَنَّهُ وَافَقَ الَّذِي
 كُنْتُ أَحَدْتُكُمْ عَنْهُ وَعَنِ الْمَدِينَةِ وَمَكَّةَ أَلَا إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ لَا بَلْ
 مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ " .
 وَأَوْمَأَ بِيَدِهِ إِلَى الْمَشْرِقِ . قَالَتْ فَحَفِظْتُ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“(Fatimah bint Qays said): I heard the voice of the caller, the caller of the Messenger of Allâh saying: Al-salatu jaami’ah so I went out to the mosque and I prayed with the Messenger of Allâh. I was in the women’s row that was closest to the people. When the Messenger of Allâh had finished his prayer, he sat on the minbar and he was smiling. He said: “Let each person stay in the place where he just prayed.” Then he said: “Do you know why I called you together?” They said: Allâh and His Messenger know best. He said: “By Allâh, I did not call you together for an exhortation or for a warning. I have called you together because Tameem al-Dari was a Christian and he came and swore allegiance and became Muslim, and told me something which agrees with what I was telling you about the Dajjal. He told me that he sailed in a ship with thirty men of Lakhm and Judhaam and they were tossed by the waves of the sea for a month. Then they came to an island at sunset. They sat in a small rowing-boat and landed on that island. They

were met by a beast with a great deal of hair and they could not distinguish his face from his back because he was so hairy. They said: 'Woe to you, what are you?' It said: 'I am al-Jassaasah.' They said: 'What is al-Jassaasah?' It said: 'Oh people, go to this man in the monastery for he is keen to know about you.' Tameem al dari said: When it named a man for us we were afraid of it lest it be a devil. Then we set off, rushing, until we came to that monastery, where we found the hugest man we had ever seen, bound strongly in chains with his hands tied to his neck and his legs bound from the knees to the ankles with iron shackles. We said: 'Woe to you, who are you?' He said: 'You will soon find out about me, tell me who you are.' They said: 'We are people from Arabia who embarked on a ship, but the sea became wild and the waves tossed us about for one month, then they brought us to this island of yours. We took to the rowing boats and landed on this island. We were met by a beast with a great deal of hair and we could not tell his front from his back because he was so hairy. We said: 'Woe to you, what are you? It said: I am al-Jassaasah. We said: What is al-Jassaasah? It said: Go to this man in the monastery for he is keen to know about you.' So we came rushing to you and we fled from it because we could not be sure that it was not a devil.' He (that chained person) said: 'Tell me about the date-palm trees of Baysaan¹.' We said: 'What do you want to know about them?' He said: 'I am asking you whether these trees bear fruit.' We said: 'Yes.' He said: 'Soon they will not bear fruit.' He said: 'Tell me about the lake of Tabariyyah².' We said: 'What do you want to know about it?' He said: 'Is there water in it?' They said: 'There is a great deal of water in it.' He said: 'Soon it will dry up.' Then he said: 'Tell me about the spring of Zughar³.' They said: 'What do you want to know about it?' He said: 'Is there water in the spring and do the people grow crops with the water of the spring?' We said to him: 'Yes, there is plenty of water in it and the people grow crops with its water.' He said: 'Tell me about the Prophet of the unlettered; what has he done?' We said: 'He has left Makkah and has settled in Yathrib.' He said: 'Do the Arabs fight against him?' We said: 'Yes.' He said: 'How did he deal with them?' We told him that he had prevailed over the Arabs in his vicinity and they had shown obedience to him. He said to us: 'Has it really happened?' We said: 'Yes.' He said: 'If it is so that is better for them that they show obedience to him. Now I will tell you about myself. I am the Dajjal and soon I will be given permission to emerge. So I will come out and travel in the land, and will not spare any town but I will stay for forty nights, except Makkah and Taybah (Madina). They are both forbidden for me, every

¹ One of the cities in Palestine.

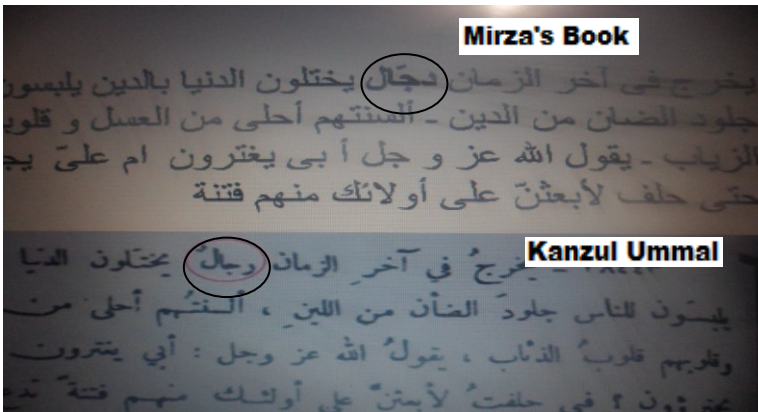
² In English Tiberias, it is a fresh water lake in Palestine.

³ A town in the South of Syria.

time I try to enter one of them, I will be met by an angel with a sword in his hand, who will bar my way, and on every route there will be angels guarding it.' She (Fatimah) said: Then the Messenger of Allâh struck the *minbar* with his staff and said: "This is Taybah, this is Taybah, this is Taybah," meaning Medina. "Did I not tell you this before?" The people said: Yes. The prophet said: "I liked the story of Tameem because it agrees with what I used to tell you about him and about Makkah and Medina. But he is in the Syrian Sea (Mediterranean) or the Yemeni Sea (Arabian Sea). No, rather he is in the east, he is in the east, he is in the east," and he pointed towards the east with his hand. She said: I memorized this from the Messenger of Allâh." (*Sahih Muslim V. 7 H. 7386; Tirmidhi V.4 B.7 H.2253; Abi Dawud H.4326*)

Mirza Ghulam Ahmad's Changing of Hadith

The idea of Dajjal being metaphorical was thought of by Mirza Ghulam Ahmad Qadiani, in order to prove his prophethood, and what he did should amaze you. He actually changed one letter from a Hadith- from the letter "raa" to "daal". He found a Hadith from *Kanzul Ummal*⁴ that speaks about a group of people (*rajaal*) and changed that to *dajjal*, in his book *Tohfa Ghowladiyya*⁵. The whole idea was to confuse his followers that even Hadith talks about Dajjal being a group of people.⁶ Indeed he thought he would get away with that, but he failed to realize that Allâh the Almighty would one day expose his falsehood.



The above image is not actually a copy of Mirza's book, but it is similar to what he wrote.

⁴ *Kanzul Ummal* Vol. 7 p. 174

⁵ *Tohfa Ghowladiyya* pages 149-150

⁶ **Note To Ahmadis:** Please check the references given before the *Murabbis* change it, if you read this chapter after the year 2013 then buy the older edition of Mirza's book *Tohfa Ghowladiyya* if a newer edition is released.

Paradise and Hell?

The Ahmadi leaders bring forth Ahadīth to show their followers that all this is metaphorical, and one such Hadīth is the one in which it says that the Dajjal would have Paradise and Hell in his hands, but what is meant here is the "image" or "resemblance"⁷, and when we see other Ahadīth from *Sahih Bukhari*, the wordings are *naar* (fire) and *ma'* (water).

عَنْ حُدَيْفَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الدَّجَالِ " إِنَّ مَعَهُ مَاءً وَنَارًا، فَنَارُهُ مَاءٌ بَارِدٌ، وَمَاؤُهُ نَارٌ ". قَالَ أَبُو مَسْعُودٍ أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

"Narrated Hudhaifa: The Prophet (PBUH) said about the ad-Dajjal that he would have water and fire with him, the fire would (actually) be cold water and the water would be fire." (*Sahih Bukhari B. 93 H.7127*)

Another Hadīth:

To further prove the fact that the water and fire of Dajjal would be real and physical, let's bring another authentic Hadīth:

حُدَيْفَةُ وَأَبُو مَسْعُودٍ فَقَالَ حُدَيْفَةُ " لَأَنَا بِمَا مَعَ الدَّجَالِ أَعْلَمُ مِنْهُ إِنَّ مَعَهُ نَهْرًا مِنْ مَاءٍ وَنَهْرًا مِنْ نَارٍ فَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ نَارٌ مَاءٌ وَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ مَاءٌ نَارٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَارَادَ الْمَاءَ فَلْيَسْرِبْ مِنَ الَّذِي يَرَاهُ أَنَّهُ نَارٌ فَإِنَّهُ سَيَجِدُهُ مَاءً ".

"Hudhaifa and Ibn Mas'ud met together. Hudhaifa said: 'I know more than you as to what there would be along with the Dajjal. There would be along with him two canals (one flowing with water) and the other one (having) fire (within it), and what you would see as fire would be water and what you would see as water would be fire. So he who amongst you is able to see that and is desirous of water **should drink out of that which he sees as fire.**'" (*Sahih Muslim B.55 H.7557*)

عَنْ حُدَيْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " لَأَنَا أَعْلَمُ بِمَا مَعَ الدَّجَالِ مِنْهُ مَعَهُ نَهْرَانِ يَجْرِيَانِ أَحَدُهُمَا رَأَى الْعَيْنُ مَاءً وَالْآخَرُ رَأَى الْعَيْنُ نَارًا تَأْجَجُ فَإِذَا أَدْرَكَ أَحَدٌ فَلْيَأْتِ النَّهْرَ الَّذِي يَرَاهُ نَارًا وَلْيَغْمِضْ ثُمَّ لِيُطِطِئِ رَأْسَهُ فَيَسْرِبْ مِنْهُ فَإِنَّهُ مَاءٌ بَارِدٌ... "

"Hudhaifa (RA) related: The Messenger of Allāh (PBUH) said: 'I am the most knowledgeable about what the Dajjal will have with him. He will have two rivers, one will appear to be white water, and another will appear to be a raging fire. If anyone is put to the test, **let him go to the one which he thinks is fire, then let him close his eyes, tilt his head and drink from it, for it is cool water.**'" (*Sahih Muslim V.7 H.7367*)

⁷ See *Sahih Bukhari V. 4 B. 55 H. 554*

Now which hard-headed *Murabbi* will tell us that these two Ahadīth are metaphorical? Isn't the statement "...let him close his eyes, tilt his head, and drink..." clear enough?

Ibn Qatan:

In another Hadīth we learn that the Prophet (PBUH) saw in a dream the actual Dajjal and said he looked like Ibn Qatan (a *mushrik*).

...كَأَشْبِهِ مَنْ رَأَيْتُ مِنَ النَّاسِ بِإِثْنِ قَطْنٍ وَاضِعًا يَدَيْهِ عَلَى مَكْتَبَيْ رَجُلَيْنِ يَطُوفُ
بِالْبَيْتِ فَقُلْتُ مَنْ هَذَا قَالُوا هَذَا الْمَسِيحُ الدَّجَالُ

"...amongst the persons I have ever seen, *Ibn Qatan* has the greatest resemblance with him. He was making a circuit around the Ka'ba by placing both his hands on the shoulders of two persons. I said: Who is he? They said; he is al-Masih al-Dajjal." (*Sahih Muslim B.2 H.444*)

This Hadīth clearly tells us that the Dajjal is a physical being that has descriptions and actually looks like Ibn Qatan. According to other narrations, Ibn Qatan was a mushrik from *Bani Mustaliq* from *Khuza'a* and died in pre-Islamic Arabia. (See *Sahih Bukhari Vol. 9 B. 87 H. 153*)

Seven Gates in Madina:

There is a Hadīth which states that Madina would have seven gates at the time of the Dajjal. The Hadīth does not say that *Masjid al-Nabawi* will have seven gates- as some Ahmadis claim, it says the city will have seven gates:

عَنْ أَبِي بَكْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَدْخُلُ
الْمَدِينَةَ رُغْبُ الْمَسِيحِ الدَّجَالِ، لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ، عَلَى كُلِّ بَابٍ مَلَكَانٌ

"Narrated Abu Bakra (RA): The Prophet (PBUH) said, 'The terror caused by Al-Masih ad-Dajjal will not enter Medina and **at that time Medina will have seven gates** and there will be two angels at each gate guarding them.'" (*Sahih Bukhari Vol.3 B.30 H.103*)

This prophecy has not come yet, Medina currently does not have seven gates, but soon it will (*insha'allah*).

Ibn Sayyad:

The story of Ibn Sayyad⁸ is interesting, and proves the fact that the Sahabas (RA) as well as the Messenger of Allāh (PBUH) knew the Dajjal as being a human of some sort, contrary to the Qadiani view-Ibn Sayyad was a young boy who had interactions with the Jinn so people were questioning him since they thought he might be Dajjal, his story is

⁸ The story of Ibn Sayyad can be found in *Sahih Muslim* Book 41 Numbers 6990-7004, and in many other books of Hadith.

mentioned in numerous authentic traditions, we will quote one here:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ صَحِبْتُ ابْنَ صَائِدٍ إِلَى مَكَّةَ فَقَالَ لِي أَمَا قَدْ لَقَيْتُ مِنَ النَّاسِ يَزْعُمُونَ أَنِّي الدَّجَالُ أَلَسْتَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّهُ لَا يُولَدُ لَهُ " . قَالَ قُلْتُ بَلَى . قَالَ فَقَدْ وُلِدَ لِي . أَوْلَيْسَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا يَدْخُلُ الْمَدِينَةَ وَلَا مَكَّةَ " . قُلْتُ بَلَى . قَالَ فَقَدْ وُلِدْتُ بِالْمَدِينَةِ وَهَذَا أَنَا أُرِيدُ مَكَّةَ - قَالَ - ثُمَّ قَالَ لِي فِي آخِرِ قَوْلِهِ أَمَا وَاللَّهِ إِنِّي لِأَعْلَمُ مَوْلِدَهُ وَمَكَانَهُ وَأَيْنَ هُوَ . قَالَ فَلَبَّسَنِي .

“Abu Sa’id (RA) reported: ‘I accompanied Ibn Sayyad to Mecca and he said to me: ‘What I have gathered from people is that they think that I am Dajjal. Have you not heard Allâh’s Messenger (PBUH) as saying: He (Dajjal) will have no children,’ I said: Yes, of course. Thereupon he said: ‘But I have children. Have you not heard Allâh’s Messenger (PBUH) as saying: ‘He (Dajjal) would not enter Mecca and Medina?’” I said: Yes, of course. Thereupon he said: ‘I have been once in Medina and now I intend to go to Mecca.’ And he said to me at the end of his talk: ‘By Allâh: I know his place of birth his abode where he is just now.’ He (Abu Sa’id) said: This caused confusion in my mind.” (*Sahih Muslim B.41 H.6994*)

Now notice how the Prophet (PBUH) told the Sahabas⁹ and those around that Dajjal will not have children, how can this be metaphorical? How can the story of Ibn Sayyad¹⁰ be a metaphor? Certainly impossible.

One day like a Year?

There is an authentic Hadîth that says:

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَالَ فَقَالَ " إِنْ يَخْرُجُ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ يَخْرُجُ وَلَسْتُ فِيكُمْ فَأَمْرٌ حَاجِبٌ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ فَإِنَّهَا جَوَارِكُمْ مِنْ فِتْنَتِهِ " . قُلْنَا وَمَا لَيْتُهُ فِي الْأَرْضِ قَالَ " أَرْبَعُونَ يَوْمًا يَوْمًا كِسْنَةٍ وَيَوْمٌ كَشَهْرٍ وَيَوْمٌ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ " . قُلْنَا يَا رَسُولَ اللَّهِ هَذَا الْيَوْمُ الَّذِي كَسْنَتَهُ أَتُكْفِينَا فِيهِ صَلَاةَ يَوْمٍ وَلَيْلَةٍ قَالَ " لَا أَقْدِرُ لَهُ قَدْرَهُ ثُمَّ يَنْزِلُ عَيْسَى ابْنُ مَرْيَمَ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ فَيَذَرِكُهُ عِنْدَ بَابٍ لُدٍّ فَيَقْتُلُهُ " .

“Al-Nawwas b. Sim’an al-Kilabi said: ‘The Apostle of Allâh (PBUH)

⁹ Notice how Abu Sa’id al-Khudri (RA) is confirming what Ibn Sayyad was saying in relation to the signs of the Dajjal.

¹⁰ Note: The Sahabas were not sure if Ibn Sayyad became Muslim, but Ibn Sayyad himself says he is Muslim, see *Sahih Muslim B.41 H.6995*.

mentioned the Dajjal (Anti-christ) saying: ‘If he comes forth while I am among you I shall be the one who will take care of him, but if he comes forth when I am not among you, a man must dispute on his own behalf, and Allâh will take my place in looking after every Muslim. Those of you who live up to his time should recite over him the opening verses of *Surah al -Kahf*, for they are your protection from his trial.’ We asked: How long will he remain on the earth? He replied: ‘Forty days, one like a year, one like a month, one like a week, and rest of his days like yours.’ We asked: ‘Apostle of Allâh, will one day’s prayer suffice us in this day which will be like a year?’ He replied: ‘No, you must make an estimate of its extent. Then Jesus son of Marry will descend at the white minaret to the east of Damascus. He will then catch him up at the gate of Ludd and kill him.’” (*Abu Dawud B.38 H.4307*)

Points to be noted from the above Hadīth:

1) Notice how the Prophet said that if Dajjal comes now “I shall be the one who will take care of him on your behalf”- **clearly Dajjal was not a system but rather literal since he could come out any time.**

2) *Sūrah Kahf* if recited will be a protection, just like how *Ayat ul Kursi* neutralizes the power of the Shaytaan/Jinn¹¹, **and if you notice those verses of the *Sūrah* talk about seeking shelter in the mountains**, and this was said by our Prophet (PBUH), that we people would seek refuge in mountain tops in times of the Dajjal:

أَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيُفِرَّنَّ النَّاسُ مِنَ الدَّجَالِ فِي الْجِبَالِ
(Narrated Umm Sharik (RA)): I heard Allah's Messenger (PBUH) say:
“**The people would run away from the Dajjal seeking shelter in the mountains.**” (*Sahih Muslim Book 41 Hadith 7035*)

3) The Ahmadis say that this Hadīth is metaphorical since the Prophet (PBUH) said “...Forty days, one like a year, one like a month...”, that statement alone might seem like a metaphor, but what the Ahmadis fail to do is complete the rest of the Hadīth: “...We asked: ‘Apostle of Allâh, will one day’s prayer suffice us in this day which will be like a year?...’”- Why would the Sahabas ask such a question if the initial statement was metaphorical? And why didn’t the Prophet (PBUH) correct them but instead answered “No, you must make an estimate of its extent.”- Clearly they all knew it to be literal.

¹¹ See the incident of Abu Huraira (RA) with the Shaytann/Jinn: *Sahih Bukhari V.3 B.38 H.505* or *Sahih al-Bukhari H. 2311*.

Please Note: The authors have written a separate book analyzing the issue of Dajjal in greater detail solely based on authentic traditions, it can be purchased from IIPH (international Islamic Publishing House), during the later part of 2014, and it disproves the idea that Dajjal is only metaphorical, with convincing evidences.

CHAPTER 2

Mirza Ghulam Ahmad's Confused View on Dajjal

Mirza Ghulam Ahmad proposes that Ad-Dajjal is not a human being in so far as referring to one person; he believes that the description given by the Holy Prophet Muhammad (PBUH) is metaphorical in nature and not literal. However, a careful analysis shows that Mirza Ghulam Ahmad is indecisive on this issue regardless of his interpretation of the Ahadīth and his argument makes no sense as will be proven.

“...in Arabic Dajjal also connotes a group. If Dajjal is taken to mean someone other than the misguided preachers of Christianity, this would entail a contradiction... the two are one and the same...Dajjal is not the name of one man.” (The Essence of Islam¹ Volume 3 – Page 280)

It is quite clear that Mirza Ghulam Ahmad believes that other than the clergyman of Christianity, no one else can be termed Dajjal and it is undoubtedly in reference to a group, not one person. However, he then begins adding more groups to this, in his next page:

“Dajjal in fact is none other than the people known as Christian missionaries and European philosophers.” (The Essence of Islam Volume 3 – Page 281)

“The group that acts under the command of Satan is called Dajjal.” (The Essence of Islam Volume 3 – Page 281)

“Perhaps developed nations are Dajjal and their donkey is this railway train which you see going from thousands of kilometres in the countries of East and West”. (Roohani Khazain, Izala Auham – Volume 3 – Page 174)

However, he settles on the Christian preachers as the Dajjal and opposing this opinion, according to Mirza Ghulam Ahmad, is to deny the Holy Qur’an.

“There is no Dajjal-e-Akbar (Great Dajjal) than Christian Priests and he who waits for another one after the appearance of this turmoil is denying the Qur’an.” (Roohani Khazain, Anjaam Aatham – Volume 11 – Page 47)

But in the end, as was his habit, he contradicts himself and goes against the Holy Qur’an according to his own qualifications as he states:

¹ We are quoting from Mirza’s own books.

Note: If any Ahmadi thinks we are quoting out of context then go and see for yourself, the references are given, read the page before and after.

"This is our faith that actually Dajjal is the 'Ism-e-Azam' of Satan, which is opposed to the 'Ism-e-Azam' of God which is 'Allâh al-Hayee al-Qayoom'. This research proves that in reality neither Jews can be called Dajjal, or Christian Priests or any other nation."(Roohani Khazain, Toufah-Golravea – Volume 17 – Page 269)

'Izm' means great and 'Azzam' means name. However, more importantly note the fact that he initially claims that the Christian priests are Dajjal and to deny this is to deny the Holy Qur'an and then note how he claims that his later research proves that in reality neither Jews can be called Dajjal, or Christian priests or any other nation.

The problem Mirza Ghulam Ahmad had was that it was prophecised that the Messiah would destroy the Anti-Christ (Dajjal), therefore Mirza Ghulam Ahmad had to, one way or another, attempt to fulfill this prophecy. Below he affirms that this is indeed his task:

"The Holy Qur'an unambiguously designates the Christian clergy as the greatest Dajjal... the Hadīth also specifies that the true sign of the Promised Messiah would be that he would break the cross and slay the great Dajjal... the main objective of the Promised Messiah is the breaking of the cross and slaying of the great Dajjal." (The Essence Of Islam Volume 3 – Page 282)

The prophecy of slaying Dajjal meant he had to move away from the conventional view that Dajjal will be a man who will deceive people to believe that he is the Messiah as no one would fit the description, thus he interpreted that Dajjal was in reference to the Christian clergy. The reason why his story about Dajjal connoting a group, specifically the Christian priests does not add up is quite simply because they have existed for so long. They did not suddenly appear at the time of Mirza Ghulam Ahmad. The point is that during the time of the Holy Prophet Muhammad (PBUH) such clergyman existed, yet at no point did the Holy Prophet Muhammad (PBUH) declare them to be Dajjal. Is Mirza Ghulam Ahmad alleging he knows better?

"God, the Sublime, has taught us through Sūrah Fatiha that Dajjal against whom we have been warned is the group of erring Christian Missionaries who have abandoned the way of Jesus". (Commentary on Sūrah Fatiha – Page 347)

If we understand him correctly, he is alleging that the opening chapter of the Holy Qur'an, Sūrah Fatiha, has forewarned us that the Dajjal is none other than the Christian missionaries. One question, did he know and understand the Holy Qur'an better than the Holy Prophet Muhammad (PBUH)? Of course not, then why did the Holy Prophet

Muhammad (PBUH) not inform us that this was the case if it was contained within the first chapter of the Holy Qur'an? Mirza Ghulam Ahmad has a blasphemous answer for this:

“It should not be surprising if the complete truth regarding Ibn Maryam (Jesus) and Dajjal was not revealed to the Holy Prophet Muhammad (PBUH) because of lack of any exact prototype. Neither did the true meanings of the 70 Ba'a (1 Ba'a = 4 arm length = about 280 yards) and nor did Allâh's revelation guide him (PBUH) towards the deep mystery of Gog and Magog and nor the exact composition of Da'abatul Ardh (Beast of the Earth) was revealed.” (Roohani Khazain, Izala Auham – Volume 3 – Page 473)

Right, so the Holy Prophet Muhammad (PBUH) did not understand what Mirza Ghulam Ahmad understood? Allâh (SWT) did not guide the Holy Prophet Muhammad (PBUH) in understanding the mysteries of the events preceding *Qiyamah* but Mirza Ghulam Ahmad was given that knowledge?

“Dajjalīyat (Qualities of Dajjal) was actually a Jewish inheritance and from them it reached the Christians. That group is called Dajjal who are liars and make the earth filthy and mix the truth with falsehood. So this quality was at its peak among the Jews during the time of Jesus, then Christians inherited it from them. So the Messiah has descended with a heavenly weapon to abolish this Dajjal quality. This weapon is not made by earthly craftsmen; rather it is heavenly weapon as is proven by Sahih Ahadith.” (Roohani Khazain, Izala Auham – Volume 3 – Page 174)

This again does not add up as the Holy Prophet Muhammad (PBUH) at no point said such a thing and he lived among the Christians and the Jews. As a matter of fact the first Muslims to migrate from Arabia were sent to Negus Al-Najashi, the Christian King of Abyssinia (modern day Ethiopia). Would the Ahmadis contend that the Holy Prophet Muhammad (PBUH) was sending them to Dajjal? Observe the following Hadith:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ إِذَا خَرَجَ لَأَنْ يَنْفَعُ نَفْسًا إِيْمَانَهَا لَمْ تَكُنْ أَمِنَتْ مِنْ قَبْلِ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَالذَّجَالَ وَدَابَّةَ الْأَرْضِ

“ It is narrated on the authority of Abu Huraira that the Messenger of Allâh (PBUH) observed: When three things appear faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun in its place of setting, the Dajjal, and the beast of the earth. (*Sahih Muslim B.1 H.296*)

Therefore, according to Mirza Ghulam Ahmad, ever since the appearance of the Christian priests it is no good for a believer to believe if he did not believe before. The other two signs (sun rising from its place of setting and the beast of the earth) have already occurred according to Ahmadiyya interpretation. The sun rising from the west supposedly means nations from the west will partake in Islam, this of course has already happened as one only needs to look at Spain which was a Muslim nation for 800 years, producing saints such as Ibn Arabi. The beast of the earth according to Ahmadiyya interpretation is in reference to the bubonic plague which of course occurred at the time of Mirza Ghulam Ahmad. Thus the three parts in the Hadīth have been fulfilled and accordingly if you did not believe before, it is no good to believe now. This of course is nonsense and again destroys the argument brought forth by Mirza Ghulam Ahmad. The Ahadīth explicitly indicate he is one individual and anyone who reads the Hadīth below will realize this in the midst of confusion:

عَنْ عِبَادَةَ بْنِ الصَّامِتِ، أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِي
 قَدْ حَدَّثْتُكُمْ عَنِ الدَّجَالِ حَتَّى حَسِبْتُمْ أَنْ لَا تَعْلَمُوا إِنَّ مَسِيحَ الدَّجَالِ رَجُلٌ قَصِيرٌ
 أَفْحَجُ جَعْدٌ أَعْوَرٌ مَطْمُوسُ الْعَيْنِ لَيْسَ بِنَائِيَّةٍ وَلَا جِرَاءٍ فَإِنَّ الْبَيْسَ عَلَيْكُمْ
 فَاعْلَمُوا أَنَّ رَبِّي

“Narrated Ubadah bin Samit (RA): The Prophet (PBUH) said: I have told you so much about the Dajjal that I am afraid you may not understand. The Antichrist is short ², hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed.” (*Abu Dawud B.37 H. 4306*)

Could the Holy Prophet Muhammad (PBUH) make it any clearer? Did Christian priests, philosophers or other nations not exist in his blessed time? Of course they did, but at no point did he declare any one of them to be the Dajjal or have qualities of the Dajjal of the latter days.

Undoubtedly, Mirza Ghulam Ahmad himself was confused on this matter. The theories he brings forward do not reconcile with, and are not supported by, the Ahadīth. To demonstrate his confusion and contradiction further, he declared the following:

“Another proof (of being Promised Messiah) is that the band of Dajjal has appeared and it is emerging with great force and its donkey, which

² The Ahmadi leaders try to point out that there is a contradiction in the Ahadīth since one Hadīth says Dajjal is fat, and this one says short, but seriously, it’s not possible to be short and fat and large all at once? Of course it is, there are actual humans of this description, they are short in relation to their wideness, it’s simple.

is actually created by him, as is desired by Sahih Hadīth is roaming in the East and West, and the creation of that donkey by Dajjal which is according to the Hadīth , is also proven by this evidence that if such a donkey had been born as usual from the belly of female donkey then such type of other donkeys should have still been here since young ones necessarily resembles their parents in their size and journey and power. Thus Sahih Hadīth are pointing towards this that the donkey will be created by Dajjal himself, thus if it is not Railway Train then what else is it?" (Roohani Khazain, Izala Auham – Volume 3 – Page 469/70)

In spite of considering the railway train as the creation of Dajjal and regarding it as his donkey, Mirza Ghulam Ahmad never hesitated in riding it whenever he was traveling long distances. He was obviously questioned about this and in turn he states the following to justify the use of the railway train:

"If the donkey of Maseeh Dajjal is this railway train... and he who claims to be the Promised Messiah also rides it, then how can it be Dajjal's donkey? Answer is that because of its ownership, possession and total custody and creation of Band of Dajjal, it is called donkey of Dajjal.... then if God wants believers to benefit from the possessions and products of Dajjal then what is the harm?..... Apart from that Promised Messiah is the killer of Dajjal spiritually, then according to the Hadīth 'mun qatala qateelun' whatever belongs to Dajjal, it belongs to Messiah." (Roohani Khazain, Izala Auham – Volume 3 – Page 555)

Conclusion:

The ideas put forward by Mirza Ghulam Ahmad are flawed from every plausible angle. He declares Christian priests to be Dajjal, something the Holy Prophet Muhammad (PBUH) did not say, and claims if this is not accepted then one is going against the Holy Qur'an.

He then, later in his life, claims that Dajjal cannot be the Christian priests yet not realising that he is going against the Holy Qur'an according to his own standards by making such a proclamation. If Christian priests were the Dajjal then why was the Messiah not dispensed as soon as they appeared?

Mirza Ghulam Ahmad also declares that the railway trains are a product of Dajjal but since he uses it himself, it is fine to do so. **Quite clearly Mirza Ghulam Ahmad was one of the false prophets that the Holy Prophet Muhammad (PBUH) forewarned us about.** The false Messiah, Ad-Dajjal is not in reference to Christian nations or priests or philosophers. The Ahadīth that upon the appearance of

Dajjal, if you did not believe before it is no good to believe then is enough to destroy his theory. The only way the Ahmadiyya community and Mirza Ghulam Ahmad could resolve this problem is by alleging that Mirza Ghulam Ahmad had more knowledge about this issue than the Holy Prophet Muhammad (PBUH). Mirza Ghulam Ahmad of course has no problem implying this, do you, the Ahmadi community concur with his blasphemous assessment?



Section 6

Islam Beliefs in both
Metaphorical and Literal
Ideas

CHAPTER 1

Law of Nature

Al-Ghazali's Explanation

Mirza Qadiani rejected the so-called Law of Nature & Rationality mantra, please read his writings:

(*Surma Chasham Aaria* pp.14-17 in Rohani Khazain vol.2 pp-62-65)

Ahmadis believe that most of Islam is metaphorical, and that taking certain matters as literal is wrong. But in reality, if one studies deeper and analyzes history alongside Hadīth, then they will realize what they thought would be metaphorical is actually literal. And they also argue that the laws of nature cannot be overcome.

Allāh (SWT) and the Law of Nature:

Imam Ghazali's Explanation:

In Chapter XVII, titled *Refutation of their Belief in the Impossibility of a Departure from the Natural Course of Events*, al-Ghazali argues against the perceived relationship between Causes and Effects. He presents the example of fire and cotton. If you put fire next to cotton, the cotton burns. Al-Ghazali argues that most of our observations can assert that there is a correlation between the fire and the burning of cotton, but not a causal relationship (if that's confusing, look up the "Correlation does not imply Causality fallacy"). Instead, Al-Ghazali argues, the cause of the cotton burning is Allāh. He is the agent of burning and he chooses to burn when fire is present. It is not *because* of the fire that things burn, it is Allāh choosing to burn *when* the fire is present.

This understanding makes the following three possibilities conceivable realities:

1. Burning when fire is present (as expected)
2. Not burning, despite fire's presence (unexpected)
3. Burning, despite fire's absence (unexpected)

In other words, it is possible that what we deem as impossible can occur if and when Allāh wills. Allāh, who created our reality and is therefore not subject to its limitations, can cause reality to depart from the natural course of events. (When you truly understand this, *literally* everything becomes a proof of Allāh.) With this framework, we wholeheartedly assert that Ibrahim (AS) was thrown into the Fire but the fire was made cool for him, that Musa (AS) parted the sea and passed through it, that 'Isa bin Maryam (AS) was ascended towards the heavens and will return, and that Muhammad (PBUH) fed hundreds of Sahaba from a single cup of milk.

Now let's compare what al-Ghazali wrote to what most Qadianis believe. They do not envisage reality with this framework. They opine that the laws of physics are absolute and that Allāh is bound to operate within them. Therefore, they argue, all of the miracles spoken of in the Qur'an have rational explanations that conform to the laws of modern science. Their explanations of miracles tend to be extremely

improbable, far-fetched or outright absurd. And when they cannot find a natural explanation, they argue that the miracles were merely metaphors and should not be taken literally. After all, no rational, intellectual person would take them literally, right?

Here's the kicker: Al-Ghazali continues to write that a previous group of the Muslims attempted to rationalize the miracle of Ibrahim (AS) thrown into the fire, but when they were not able to do so, they denied its occurrence through metaphorical reinterpretation. As Ibn Taymiyya, whom the Ahmadis cannoned the *Mujaddid* of the 7th century, said, *Tahreef* (distortion) of the clear meanings of the Qur'an is a form of rejection. This is precisely what Ahmadi theology teaches. A distortion of the Qur'an and Sunnah through radical reinterpretations and a complete departure from the understanding of the Muslims since the time of Prophet Muhammad (PBUH).

Animals Talking?

There are numerous incidents of animals talking in the time of Bani Israel, and at the time of the Muhammad (PBUH):

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ " بَيْنَا رَجُلٌ يَسُوقُ بَقْرَةً إِذْ رَكِبَهَا فَضَرَبَهَا فَقَالَتْ إِنَّا لَمْ نَخْلُقْ لِهَذَا، إِنَّمَا خُلِقْنَا لِلْحَرْثِ ". فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ بَقْرَةٌ تَكَلِّمُ. فَقَالَ " فَإِنِّي أُوْمِنُ بِهِذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ - وَمَا هُمَا تَمَّ - وَبَيْنَمَا رَجُلٌ فِي غَنَمِهِ إِذْ عَدَا الذَّنْبُ فَذَهَبَ مِنْهَا بِشَاةٍ، فَطَلَبَ حَتَّى كَانَهُ اسْتَنْقَذَهَا مِنْهُ، فَقَالَ لَهُ الذَّنْبُ هَذَا اسْتَنْقَذْتَهَا مِنِّي فَمَنْ لَهَا يَوْمَ السَّبْعِ، يَوْمَ لَا رَاعِيَ لَهَا غَيْرِي ". فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ ذَنْبٌ يَتَكَلَّمُ. قَالَ " فَإِنِّي أُوْمِنُ بِهِذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ ".

“Narrated Abu Huraira: ‘Once Allâh's Apostle: offered the morning prayer and then faced the people and said, "While a man was riding a cow, he suddenly rode over it and beat it. The cow said, "We have not been created for this, but we have been created for sloughing." On that the people said astonishingly, "Glorified be Allâh! A cow speaks!" The Prophet said, "I believe this, and Abu Bakr and Umar too, believe it, (although neither of them was present there). While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he saved it from the wolf, where upon the wolf said, 'You have saved it from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me?' "The people said surprisingly, "Glorified be Allâh! A wolf speaks!" The Prophet said, "But I believe this, and Abu Bakr and Umar too (although neither of them was present there¹).” (Sahih Bukhari Vol. 4 H. 3471)

¹ See Sahih Bukhari Vol. 3 H. 2324 and Vol. 5 H. 3663

One can learn from this Hadīth that it takes strong *imaan* to believe in these, just like how Abu Bakr (RA) and Umar (RA) believed it even though they weren't present, that's how strong their *imaan* was, as long as the Prophet (PBUH) said it, they believed it, unlike the Qadiani.

An Objection Killed:

In case the Qadiani leaders say that these stories have another meaning since the Prophet (PBUH) was relating an incident from Bani Israel, we shall quote another authentic Hadīth from *Musnad Ahmad* that took place during the life of the Prophet (PBUH):

عن أبي سعيد الخدري رضي الله عنه قال: عدا الذئب على شاة فأخذها فطلبه الراعي فانتنز عنها منه، فأقعى الذئب على ذنبه فقال: ألا تتقي الله؟ تنزع مني رزقاً ساقه الله إلي؟ فقال: يا عجبى ذئب يقعى على ذنبه يكلمني كلام الإنس. فقال الذئب: ألا أؤبرك بأعجب من ذلك؟ محمد صلى الله عليه وسلم بيثرب يخبر الناس بأنباء ما قد سبق قال: فأقبل الراعي يسوق غنمه حتى دخل المدينة فزواها إلى زاوية من زواياها، ثم أتى رسول الله صلى الله عليه وسلم فأخبره فأمر رسول الله صلى الله عليه وسلم فنودي: الصلاة جامعة ثم خرج فقال للراعي أخبرهم فأخبرهم فقال رسول الله صلى الله عليه وسلم: صدق، والذي نفس محمد بيده لا تقوم الساعة حتى يكلم السباع الإنس، ويكلم الرجل عذبة سوطه، وشراك نعله، ويخبره فخذ بهما أحدث أهله بعده - رواه الأمام أحمد في المسند، و الحاكم في المستدرک، وابن سعد في الطبقات

“Narrated Abu Sa'id Al-Khudri: ‘(While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Fear Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being!" The wolf said: "Shall I tell you something more amazing than this? There is Muhammad, the Messenger of Allāh (PBUH) in Yathrib (Al-Medina) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Medina) driving his sheep till he entered Al-Medina, cornered his sheep in a place, and came to Allāh's Messenger (PBUH) and informed him of the whole story. Allāh's Messenger ordered for the proclamation of a congregational prayer then he (PBUH), came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allāh's Messenger said: "He (the shepherd) has spoken the truth, By Him (Allāh) in Whose Hand my soul is, the Day of Resurrection will not be established till beasts of prey speak to the human beings, and the stick lash and the shoelaces of a person speak to him and his thigh informs him about his family as to what happened to them after him.”’ (Musnad Ahmad, Vol. 3, in the Musnad of Abu Sa'id Al-Khudri)

This Hadīth makes it clear that some animals did speak at the time of our Prophet (PBUH) since that event did happen, but the rest of the Hadīth says "...stick lash and the shoelaces of a person speak to him and his thigh informs him about his family..." therefore we have to except the previous parts of the Hadīth as literal because they happened, but the later parts are most likely metaphorical, since such things didn't actually happen during the time of the Sahabas (and Allāh knows best).

History Proves Literality of Hadīth:

There is another Hadīth² that talks about events to happen in the future:

أَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ تُضِيءُ أَعْنَاقَ الْإِبِلِ بِبُصْرَى

"Abu Huraira reported that Allāh's Messenger (PBUH) said: 'The Last Hour would not come until fire emits from the land of Hijaz which would illuminate the necks of the camels of Busra.'³"
(*Sahih Bukhari Vol. 9 Book 88 H. 234*)

A person with weak or no *imaan* would immediately see this Hadīth as being metaphorical, like the Qadianis, but the truth is that this actually did happen literally, it happened in the year 654 AH, Ibn Kathir says⁵:

"In the year (654 AH) appeared the fire from the land of al-Hijaz which illuminated the necks of the camels in Busra, as was spoken of in the Hadīth whose authenticity is agreed upon. The leading scholar Al-Haafiz Shihaab as-Deen Abu Shaamah al-Maqdisi spoke about it at length in his book 'adh-Dayl wa Sharhuhu'. He quoted from many letters that were sent to Damascus from al-Hijaaz describing this fire which was seen by many eye-witnesses..."

Al-Nawawi (RA) also lived at the time this happened; he spoke of this in his commentary to Muslim (*Sharh an Nawawi 'ala Muslim 18/28*).

Please Note:

We (*ahlu sunnah*) do not take every Hadīth literally, but according to the sciences of understanding Hadīth (*Usool ul Hadīth*)⁵, a Hadīth is taken literally unless proven otherwise, and the Qadianis have no proof for anything they are saying, their only proof is that "Mirza Ghulam Ahmad said it so it's true". Simply absurd.

² Also found in *Sahih Muslim Book. 41 H. 6935*

³ Busra: A famous city in Syria

⁴ Ibn Kathir: *al Bidaayah wan Nihaayah 13/187-192*

⁵ *Usool Al Hadīth* Page 101, from Islamic Online University

CHAPTER 2

Undeniable Miracles of Muhammad^{PBUH}

When it comes to the topic of miracles, Muslims shouldn't boast too much about them (and we don't actually), they are something in the power of Allâh, and they can be categorized into two: minor miracles (*Kiramat*) and major miracles (*Mu'jizah*), the major miracles do not happen anymore since they are only done by Prophets of Allâh, but minor miracles are possible by Allâh's will.

We will quote undeniable and irrefutable evidence from Hadîth that prove that the law of nature cannot over power the will of Allâh. These are mentioned in many books of Hadîth, but we will find the most authentic ones to remove any doubts. It is impossible to derive a third meaning, since these narrations are directly from the Sahaba (RA).

Splitting of the Moon:¹

"The Hour has drawn near, and the moon has been cleft asunder" (Qur'an 54:1)²

عَنْ عَبْدِ اللَّهِ، قَالَ انشَقَّ الْقَمَرُ وَنَحْنُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَارَ فِرْقَتَيْنِ، فَقَالَ لَنَا " اشْهَدُوا، اشْهَدُوا "

“Narrated Abdullah: ‘The moon was cleft asunder while we were in the company of the Prophet, and it became two parts. The Prophet said, Witness, witness (this miracle).’” (*Sahih Bukhari V.6 B. 60 N. 388*)

عَنْ ابْنِ مَسْعُودٍ، قَالَ انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِرْقَتَيْنِ، فِرْقَةٌ فَوْقَ الْجَبَلِ وَفِرْقَةٌ دُونَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اشْهَدُوا "

“Narrated Ibn Mas’ud (RA): ‘During the lifetime of Allâh's Apostle the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allâh's Apostle said, ‘Witness this.’” (*Sahih Bukhari V.6 B.60 H.387*)

Which Hadîth denying Qadiani can tell us that the Sahabas were speaking in metaphors? Absolutely impossible.

¹ This event was narrated several times, including but not limited to *Sahih Bukhari V.6 B.60 H.389* and *Sahih Bukhari V.6 B.60 H.399*

² The verse does not mean that the next day or next year the last Hour will come, it says the hour has drawn near, meaning the splitting of the moon is a major sign of the Hour, and the relationship between the timing of the two events is that they are really close; close/near can mean 2000 years, or 3000 years (only Allâh knows) etc... Because in the sight of Allâh those amount of years are nothing, since if you imagine it as a time frame, a few thousand years is nothing compared to the millions of years of the planet's existence.

Water Multiplication:³

There are so many narrations about the Prophet (PBUH) relating about the flowing of water from his blessed hands, we will quote some:

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَاطَتْ صَلَاةُ الْعَصْرِ، فَالْتَمَسَ النَّاسُ الْوُضُوءَ فَلَمْ يَجِدُوهُ، فَاتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوَضُوءٍ، فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ الْإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّأُوا مِنْهُ. قَالَ فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ حَتَّى تَوَضَّأُوا مِنْ عِنْدِ آخِرِهِمْ

“Narrated Anas bin Malik (RA): ‘When the *Asr* prayer was due the people searched for water to perform ablution but they could not find it. Later on (a pot full of) water for ablution was brought to Allāh’s Apostle. He put his hand in that pot and ordered the people to perform ablution from it. ***I saw the water springing out from underneath his fingers*** till all of them performed the ablution.’” (*Sahih Bukhari V. 1 B. 4 H. 170*)

عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا نَعُدُّ الْآيَاتِ بَرَكَهً وَأَنْتُمْ تُعَدُّونَهَا تَخْوِيفًا، كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَقَلَّ الْمَاءُ فَقَالَ " اظْلُبُوا فَضْلَةً مِنْ مَاءٍ ". فَجَاءُوا بِإِنَاءٍ فِيهِ مَاءٌ قَلِيلٌ، فَادْخَلَ يَدَهُ فِي الْإِنَاءِ، ثُمَّ قَالَ " حَيَّ عَلَى الطُّهُورِ الْمُبَارَكِ، وَالْبَرَكَهَ مِنَ اللَّهِ " فَلَقَدْ رَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ

“Narrated Abdullah (Ibn Mas’ud) (RA): ‘We used to consider miracles (or signs) as Allāh’s Blessings, but you people consider them to be a warning. Once we were with Allāh’s Apostle on a journey, and we ran short of water. He said: ‘Bring the water remaining with you.’ The people brought a utensil containing a little water. He placed his hand in it and said, ‘Come to the blessed water, and the Blessing is from Allāh.’ ***I saw the water flowing from among the fingers of Allāh’s Apostle***, and no doubt, we heard the meal glorifying Allāh, when it was being eaten (by him).’” (*Sahih Bukhari V. 1 B. 4 H. 199*)

Which Hadīth denying Qadiani can tell us that the Sahabas were speaking in metaphors? Absolutely impossible.

³ Also found in *Sahih Muslim Book. 30 H. 5656 and Tirmidhi Vol.1 B. 46 H.3633*

Crying Date-Palm Tree:⁴

أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ كَانَ جُدْعُ يَوْمِ الْبَيْتِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا وَضِعَ لَهُ الْمُنْبَرُ سَمِعْنَا لِلْجُدْعِ مِثْلَ أَصْوَاتِ الْعِشَارِ حَتَّى نَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَ يَدَهُ عَلَيْهِ. قَالَ سُلَيْمَانُ عَنْ يَحْيَى أَخْبَرَنِي حَفْصُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ أَنَّهُ سَمِعَ جَابِرًا

“Narrated Jabir bin Abdullah (RA): ‘The Prophet used to stand by a stem of a date-palm tree (while delivering a sermon). When the pulpit was placed for him *we heard that stem crying like a pregnant she-camel* till the Prophet got down from the pulpit and placed his hand over it.’” (Sahih Bukhari V.2 B.4 H.41)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ، أَلَا أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ فَإِنِ لِي غُلَامًا نَجَارًا. قَالَ " إِنْ شِئْتِ ". قَالَ فَعَمِلْتُ لَهُ الْمُنْبَرِ، فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ قَعَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمُنْبَرِ الَّذِي صُنِعَ، فَصَاحَتِ النَّخْلَةُ الَّتِي كَانَ يَخْطُبُ عِنْدَهَا حَتَّى كَادَتْ أَنْ تَنْشَقَّ، فَتَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَخَذَهَا فَضَمَّهَا إِلَيْهِ، فَجَعَلَتْ تَبْكُ أَبْيَنَ الصَّبِيِّ الَّذِي يُسَكِّتُ حَتَّى اسْتَقَرَّتْ. قَالَ " بَكَتْ عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذَّكْرِ

“Narrated Jabir bin Abdullah (RA): ‘An Ansari woman said to Allāh's Apostle: ‘O Allāh's Apostle! Shall I make something for you to sit on, as I have a slave who is a carpenter?’ He replied, ‘If you wish.’ So she got a pulpit made for him. When it was Friday the Prophet sat on that pulpit. *The date-palm stem near which the Prophet used to deliver his sermons cried so much so that it was about to burst. The Prophet came down from the pulpit to the stem and embraced it and it started groaning like a child being persuaded to stop crying* and then it stopped crying. The Prophet said: ‘It has cried because of (missing) what it use to hear of the religious knowledge.’” (Sahih Bukhari V.3 B.34 H.308)

Which Hadīth denying Qadiani can tell us that the Sahabas were speaking in metaphors? Absolutely impossible.

Important (for Qadianis, not Lahores):

Mirza Ghulam Ahmad denied miracles because he knew he was a false Prophet and therefore could not perform any miracles like all the other true Prophets of Allāh performed, simple.

⁴ Also found in Sahih Bukhari V. 4 B. 56 H. 783 and Sahih Bukhari V.4 B. 56 H.784



Section 7

Other Interesting Topics

CHAPTER 1

Are Ahmadis Unique? Ahmadis vs. Baha'is

MUST READ- Are Ahmadis unique?-Ahmadis vs. Baha'is

Many people, especially in the Arab world, confuse the Ahmadis/Qadianis with the Baha'is (Baha'ism, a cult founded by Mirza Husayn Ali aka. Bahauallah), the reason is because they are so similar, and infact, they have more similarities than differences. But in the end **they are both a cult** and have nothing to do with Islam and the pure teachings of Muhammad (PBUH). Our Ahmadi friends should be amazed to the fact that their "prophet" was not the only one to take advantage of the Qur'an and Hadith to prove his falsehood. **Please read all these similarities.** And we request both groups to come back to Islam. (Note: Mirza Husayn was born before Mirza Qadiani). Also, the Baha'is have different positions for their Mahdi, Promised one etc. unlike Mirza Qadiani who claimed to be everything.

Mirza Husayn Ali B.1817 D. 1893 lived for 74 years. Died on a Tuesday
Mirza Ghulam Ahmad B.1840 D.1908 lived for 68 years. Died on a Tuesday
 Mirza himse lf says in "kitab-ul- Bariya" that he was born in 1839-1840
 (in the English translation " A brief sketch of my life" page 10).

Here are 60 main similarities between Ahmadis and Baha'is, **you will be surprised**

- 1- Their Mahdi was born in the 19th Century, and died on a Tuesday.
- 2- Their Mahdi claimed that he is from Persian origins.
- 3- Their Mahdi claimed that he is also a descendant of Fatimah (RA) and *Ahlulbait*.
- 4- Their Mahdi wrote many Arabic books, one of these books was Tafsir of *Surah Fatiha*.
- 5- Their Mahdi plagiarized parts of some verses and Maqamat in his Arabic writings.
- 6- A double eclipse happened in Ramadhan during the lifetime of their Mahdi.
- 7- Their Mahdi was brought to a local court for trial.
- 8- Their Mahdi used Hisab Al-Jummal (numerical values of the words / Arabic alphanumeric coding) to prove that he is the true Mahdi.
- 9- Their Promised One was a Mirza who claimed that the signs mentioned by all Ahadiths and holy books about the Promised Messiah have been fulfilled by him.
- 10- Their Promised One, the Mirza, was born in the 13th Hijri century and died in the 14th Hijri century during the last week of May.
- 11- Their Promised One, the Mirza, sent a letter to Queen Victoria asking her to accept him and to follow his teachings.
- 12- Their Promised One claimed that he did not study Arabic language, however he could write dozens of Arabic and Persian books. His followers consider this as a great sign that proves his truthfulness.
- 13- They consider the prophecies of their Promised One as another sign that proves his truthfulness.

- 14- Their Promised One said that Jihad is not allowed anymore.
- 15- Their Promised One praised Muhammad (PBUH) many times in his writings.
- 16- Their Promised One was considered – by his own followers only – to be the greatest writer ever (“Sultan Al-Qalam” or “Faris Al-Maani”)
- 17- Their Promised One used Hisab Al-Jummal (numerical values of the words) to prove that Islam had died for 1000 years until the 19th century.
- 18- Their Promised One claimed that he himself is the manifestation/appearance of God. However the official position of his followers today is that manifestation of God does not mean that he himself is a God.
- 19- Their Promised One challenged all scholars to write a book that is equivalent to his book.
- 20- Their Promised One claimed that he is an Avatar, i.e. the “reincarnation of Krishna”.
- 21- Their Promised One claimed that he was sent by Allah (SWT) to the people of the world.
- 22- Their Mujaddid claimed that upon the death of a human being, his soul will immediately be given a special body that has had special nature.
- 23- Their Promised One claimed that sometimes the divine revelations do not follow human idiom and sometime does not even follow the rules of grammar.
- 24- Their Promised One claimed that he had been given the qualities of many prophets: e.g. Muhammad (PBUH), Isa (AS), Musa (AS), etc.
- 25- Their Promised One claimed that *Yawm Al-Qiyamah* (day of judgment) will come after around 1000 years.
- 26- Their Mujaddid believed that the Heaven and the Hell are spiritual places and not physical places.
- 27- Their Promised One claimed that he had been receiving secret revelations for 10 years confirming that he is the promised one, however he waited 10 years before revealing this secret.
- 28- Their Promised One had invented new names of God.
- 29- They consider Quran as a Holy Book, however they also consider the Arabic Wahi of their Promised One as holy, divine and sacred.
- 30- Their holy Arabic revelation said that their Promised One does not speak out of his own desire, it is all Wahi vouchsafed to him
- 31- Their holy Arabic revelation instructed them not to worship any god but Allah.
- 32- Many of their Promised One’s Arabic revelations are just meaningless distortion of some Qur’anic verses.
- 33- Their promised Reformer was also a Mirza like his father, the Promised One
- 34- Their promised Reformer died in the month of November at an age of around 77 years.

- 35- Their promised Reformer introduced some interpretations that are different from the original teachings of the Promised One.
- 36- One of their Mirzas introduced a new special solar calendar. The months of the new calendar have had new Arabic names.
- 37- Their message to the world is that ‘Glory not in love for your country, but in love for all mankind’.
- 38- It is obligatory for them to pay to their leadership a specific amount of money that had been decided by their Promised One.
- 39- They believe that the antichrist is not a specific evil individual or entity.
- 40- Their leader claimed that the most important role for his followers is to show the true good image of Islam and the true Islamic teachings to the western people and the whole world.
- 41- Their Mujaddid believed that the promised one should not descend from heaven but he would appear in the body of another person.
- 42- They interpret many of the words “Jinn” mentioned in Quran to mean “human beings who are fiery natured”.
- 43- Their Mujaddid did not believe that the moon was split up literally into two parts during the lifetime of Muhammad (PBUH).
- 44- They teach that everyone must be loyal to the government that rules his country, whatever that government is.
- 45- They believe that divine revelations have not been stopped and will always continue to descend.
- 46- Their main center in the Middle East is located near to the city of Haifa, Palestine.
- 47- The followers of their Promised One in Palestine receive very special treatment from the Israeli government. However, they face a sort of persecution in some Muslim countries.
- 48- They are not allowed by the Saudi government to enter Mecca or Madinah.
- 49- They believe that Muhammad (PBUH) is “*Khatam-un-Nabiyyin*”, however they claim that it does not mean “the last prophet”.
- 50- Their women are not allowed to marry Muslims who do not believe in their Promised One.
- 51- They use the Qur’anic verses 69:45-46 (“And if he had fabricated against Us some of the sayings We would certainly have seized him by the right hand”) to prove that their Promised One was truthful as he was not killed.
- 52- They claim that some kings/presidents had accepted the teachings of their Promised One.
- 53- They consider most of the miracles – which were shown by the prophets in Quran and the holy books – as sort of metaphor.
- 54- They believe that the body of Isa (AS) was put on the cross.
- 55- They believe that Isa (AS) had died.
- 56- They believe that *Mi’raj* did not happen to the body of Muhammad (PBUH) but to his soul only.

57- They believe that *Surah At-Takweer* mentions the signs of their Promised One, and not the signs of *Yawm Al-Qiyamah*.

58- They translated some of the books of their Mahdi to some languages; however they still did not translate many of his Arabic books to any other language. Apparently they could not understand many of his odd, irrelevant and meaningless Arabic sentences

59- They claim that they have millions of followers in more than 200 countries. However, our own estimation about their total number worldwide is less than 2 million.

60- Their promised Reformer caused the movement to split into two sects. ***Each sect says that the other sect is not on the right path.***

However we would summarize the main differences between Ahmadis and Baha'is as follows:

1- The Mujaddid according to Ahmadis was Mirza Ghulam Ahmad Qadiani. The Mujaddid according to Baha'is was Shaykh Ahmad bin Zayn-ud-Deen al-Ahsaa'i.

2- The Mahdi according to Ahmadis was Mirza Ghulam Ahmad Qadiani. The Mahdi according to Baha'is was Ali Mohammad Shirazi.

3- The Promised One according to Ahmadis was Mirza Ghulam Ahmad Qadiani. The Promised One according to Baha'is was Mirza Hussain Ali Nuri.

4- The Promised Reformer according to Ahmadis was Mirza Basheer-ud-Din Mahmood. The Promised Reformer according to Baha'is was Mirza Abbas Effendi "Abdul-Baha".

5- The Ahmadi solar calendar was invented by Mirza Basheer-ud-Din Mahmood. The Baha'i solar calendar was invented by Ali Mohammad Shirazi.

Can you find any other difference? Really there is no other difference.

We urge the followers of both cults to come back to original and pure Islam, and follow the way of Muhammad (PBUH), the last and final Messenger/Prophet.



Mirza Qadiani
(left), Mirza
Husayn (right)



[Two imposters]

CHAPTER 2

Qadianis vs. Lahores

Qadianis vs. Lahores

In this chapter we will bring the strong arguments of the Lahore Ahmadis in order to show the general Ahmadi masses the sayings of Mirza Ghulam Ahmad from his own writings about all these issues of prophethood. From our side (sunni) we believe that Mirza was just contradicting himself and tried to pull a fast one many times and thought he would get a way with it.

Who are the Lahore Ahmadis?

This is a group of Ahmadis founded by the senior "Sahabis" (companions) of the Mirza Ghulam Ahmad, who know Mirza more than anyone else. Please visit their site at "Ahmadiyya.org" and see what they have to say, they basically expose the Qadiani Ahmadis! They believe that Mirza Qadiani claimed to be a *Mujaddid* and not a prophet or messenger. [See Appendix: *Mirza From His Own Writings*]

Lahore Argument: Mirza didn't claim prophethood; Mirza Ghulam Ahmad says the following:

1. "By way of a fabrication, they slander me by saying that I have made a claim to prophethood. ... But it should be remembered that all this is a fabrication. Our belief is that our leader and master Hazrat Muhammad, may peace and the blessings of Allah be upon him, is the *Khatam-ul-anbiya*, and we believe in angels, miracles and all the beliefs of the *Ahlu Sunna*." (*Kitab-ul-Bariyya*, p. 182, footnote; in *Ruhani Khaza'in*, vol. 13, p. 215–216.)
2. "In accordance with the belief of the *Ahlu Sunna wal-Jama'at*, I accept all those matters that are proved from the Quran and Hadith, and after our leader and master Hazrat Muhammad, may peace and the blessings of Allah be upon him, the *Khatm-ul-mursalín*, I consider anyone who claims prophethood and messengership to be a liar and *kafir*." (*Majmu'a Ishtiharat*, 1986 edition, v. 1, p. 230-231)
3. "The Holy Prophet had repeatedly said that no prophet would come after him, and the Hadith '*There is no prophet after me*' was so well-known that no one had any doubt about its authenticity. And the Holy Quran, every word of which is binding, in its verse 'he is the Messenger of Allah and the *Khatam-un-nabiyin*', confirmed that prophethood has in fact ended with our Holy Prophet. Then how could it be possible that any prophet should come after the Holy Prophet Muhammad, according to the real meaning of prophethood? This would have destroyed the entire fabric of Islam." (*Kitab-ul-Bariyya*, p. 184, footnote. *Ruhani Khaza'in*, vol. 13, pp. 217-218)

CHAPTER 3

The Death of Mirza Ghulam Ahmad
The Death of a Liar

All Ahmadis should know how their pseudo-prophet died, if you don't then do deep research of it from various angels. The *Murabbis* say that his death was natural and a mystery, and try their best to cover the truth, but that is impossible since the source of this information is from the relatives of Mirza, his son and father in-law (both were his followers), and at that time it was well known to everyone. Here we will briefly summarize his death:

His Greatest Opponent:

Mirza's opponent was Molvi Sanaullah Amratsari, and they had many letters going back and forth. Mirza had enough and made a long *dua* in a form of a letter sent to Sanaullah, basically challenging him to a *Mubahilah*¹, **Please read his letter:**

"Dear Mr. Sanaullah. Salaam on those who follow the right path. My rejection and disapproval has been going on for a long time in your magazine. You have always remembered me in your paper as *Mardood, Liar, Dajjal*, corrupt and have advertised me all over the world that I am a Fabricator and Dajjal, and Liar and that my claim of Maseeh Mowood is absolutely a Fabrication.If I am such a Liar and Fabricator, as you remember me in your paper, **then I will die in your lifetime**, because I know that a Liar and Corrupt does not have a long life and at last he dies as a failure within the lifetime of his fierce opponents with great humiliation and discontentment....If I am not a Liar and Fabricator and is honored by the addresses of God and I am Maseeh Mowood, then I hope by the Grace of God that according to the Tradition of God you will not be safe from the punishment of a Liar. Thus that punishment which is not by human hands but only at the hands of God, such as **Plague and Cholera** etc. If deadly diseases are not afflicted upon you than I am not from God. This is not a prophecy because of inspiration or revelation, rather just as a prayer I have sought justice from God and I pray to God.... {O my Master! Baseer and Qadeer who is Aleem and Khabeer, who knows my inside heart! If this claim of Maseeh Mowood is just a fabrication of my egotistical self, in Your Eyes I am Corrupt and Liar and day and night Fabrication is my business, then O my Beloved Master! I pray with great humility in your Presence that kill me in the life of Molvi Sanaullah and with my death make him and his *Jamaat* happy. *Ameen*.

¹ A religious 'prayer-dual' between two sides, cursing each other

Please Note: The Qadiani leaders say that Sanaullah did not except the challenge, but even if he did or didn't that doesn't matter because in the end Mirza made a *dua*! Please see next page.

But O my Perfect and True God! If Molvi Sanaullah is not right in these allegations which he accuses me of, **then kill him in my lifetime**, but not by human hands, rather **by Plague or Cholera or deadly diseases**, ... but I see that his tongue has crossed all boundaries, he considers me worse than those thieves and dacoits....he considers me worse than the whole world and has spread about me in far away places that this man actually is corrupt and trader and Liar and fabricator and an extremely bad person....Thus now I am now taking refuge in you and request you that make true judgment between me and Sanaullah. Whoever is in your eyes truly a Liar and corrupt, **Kill him in the lifetime of the truthful person, or afflict him with some serious illness which is like death**. O My Beloved Master! Do Just that. Ameen.

In the end I request Molvi Saheb to publish this article in his newspaper and whatever he likes to write underneath it. Now the Judgment is in the hands of God.

Signed: Mirza Ghulam Ahmad, Maseeh Mowood.

Dated 5th April 1907.”

(Majmooa-e-Ishteharaat, Collection of Advertisement of Mirza Ghulam, vol.3 p.578-579. Published by Jamaat Ahmadiyya Headquarter London)

This distressed prayer was accepted by Allâh. Next year Mirza Ghulam died of Cholera on 26th May 1908, while **Molvi Sanaullah lived for another 40 years. This is well known, no Qadiani can deny this fact.**

Mirza on His Death Bed:

Mr. Nasir Nawab (father in-law) was at Mirza’s bedside, he wrote in his biography (*Hayat-e-Nasir*) the following:

“When I reached Hazrat Saheb and saw his condition, then he addressed me and said, “Mr. Saheb, **I have developed epidemic Cholera**”, I think after that he (Mirza) did not say anything clear till he died the next day at 10 am.” (*Hayat-e-Nasir, p.14*)²

The *Murabbis* try to cover the fact that Mirza died of Cholera, but Mirza studied *Tibb* (medicine) and when he said Cholera, he knew what he was saying.

² See the next pages for an original scanned copy

What other condition can produce such severe dehydration especially when all the doctors were present beside him? Amazing that the *Murabbis* are saying that it was a minor condition which resulted in such severe dehydration enough to kill him. Do not forget that Mirza Ghulam Ahmad always had diarrhea due to his diabetes, so an ordinary illness would not cause such dehydration that can lead to death.

Another thing worth noting was that his last words were “**I have Epidemic Cholera**” according to his father in-law, and not the *Kalimah* or other good words, and clearly he was not given the choice of death, as was given to the true Prophets of Allâh. You can imagine the realization that must have dawn on Mirza Ghulam Ahmad at that final moment that finally he has been struck by the most dreadful sign of Allâh’s Anger - Cholera - and worst part of this realization was that Allâh sealed his tongue and lips with intense dehydration so that he had no chance of repenting from his fabrications/lies and no chance of uttering the *Kalimah*. Here is the proof:

“Huzoor (Mirza) could not talk two hours before death. Dr. Mirza Yaqoob Baig and Dr. Syed Mohammed Hussein Shah were the treating physicians. Huzoor asked for paper and wrote on it: “I have too much dryness. I can't talk.” And some other words he scribbled which could not be read.”(*Statement of 'Sahabi' of Mirza Ghulam Ahmad, Mohammed Sadiq Qadiani, Akhbar al-Fazl Qadian, vol.25 No.274, dated 24th November 1937*)

Conclusion:

The death of Mirza Ghulam Ahmad should be enough to open your eyes. And know that Mirza was just like Musailima al-Kadhab, a person at the time of the Messenger of Allâh (PBUH) who claimed to be a prophet, and he was receiving revelations from his Jinn, just like Mirza and Baihulllah, and all three of these individuals recied revelations (from their Jinn) that made them utter unknown words in various languages. **And please be aware that there are lame attempts by *Murabbis* to justify all this, do not be fooled by their dirty explanations, the signs are clear, Allâh the Almighty cursed Mirza through Mirza’s own prayers.**

<<And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me", while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands...>> [Qur'an 6:93]

(Here is the actual writings of Mirza’s father in-law, Mr.Nawab):

بچشم خود دیکھے۔ بلکہ خود میری ذات اور میرے گھر والوں اور بھول برہان کا سفر ہوا۔ زلزلہ کے وقت
 تہمت اندیشہ ہوا کہ خدا جانے کچھ اسمعیل کا کیا حال ہوا۔ ممکن ہے۔ زلزلہ میں کہیں کسی مکان کے تلے
 دب کر مر گیا ہو۔ حضرت صاحب نے فرمایا کہ مر نہیں۔ مجھے اہام ہوا ہے کہ لو کہ کچھ اسمعیل وہ ڈاکٹر ہو گا۔
 کچھ اسمعیل کو دو دفعہ طاعون ہوا۔ آپ کی دعا سے اجھا ہوا۔ اور اپنے بیٹے ہی فرمادے تھے کہ یہ میرا بیٹا
 ایک دفعہ زمین چار گھنٹے میں بخار بھی چاکر ہوا اور گھٹیاں بھی دیکھیں
 بیٹے ایک دفعہ سخت گردہ کا درد ہوا۔ میں نے جب آپ کو بلا یا تو وہ
دعائیں میں علالت اور
حضرت کی دعا صحت
 فرما ہوا۔ اور یہ عاجز اچھا ہو گیا۔ ایک دفعہ ہم سب حضرت مرزا صاحب کے گھر آئے۔ وہاں میں
 صحت بیمار ہو گیا۔ ڈاکٹر بیوقوف گیا صاحب اور کچھ اسمعیل میرا بیٹا صحت پریشان ہو گئے حضرت
 صاحب نے بولی حکیم بولوی ذوالقین صاحب کو تار دیا۔ کہ فوراً چلے آؤ۔ وہ فوراً آئے چلے گئے۔ اللہ نے
 نے مجھے شفا فرمادی۔ اور حضرت صاحب میرے تندرست ہونے سے بہت خوش ہوئے۔ ابتدا
 میں جب کہیں حضرت صاحب باہر تشریف لے جاتے تھے تو مجھے
حضرت اقدس کی خدمت
 گھر کی حفاظت اور تدابیر کی خدمت کے لئے چھوڑا جاتے
 تھے۔ اور آنرز مان میں جب نہیں سفر کرتے تھے اور گھر کے لوگ ہمراہ ہوتے تھے۔ تو زندہ بھی ہر کام
 ہوتا تھا۔ چنانچہ جب آپ لاہور میں تشریف لے گئے۔ میں سفر میں آپ کو سفر آخرت پیش کیا۔ تب بھی
 بندہ آپ کے ہمراہ تھا۔ اور اس شام کی سیر میں بھی شریک تھا جس کے دوسرے روز آپ غسل اربعہ
 انتقال فرمایا۔ انا للہ وانا الیہ راجعون
 اب بڑی اور سخت تبدیلی میرے حال میں پیدا ہوئی۔ اور اسی سخت مصیبت کا دل ہوئی۔
 کہ جس کی لاف بہت مشکل ہے۔ اللہ تعالیٰ کے سما میری طبیعت کو کوئی نہیں جان سکتا۔ حضرت صاحب میں
 ملا کہ سنا رہے۔ اس رات کو میں اپنے مقام پر جا کر سو گیا تھا۔ جب آپ کو بہت طبیعت ہوئی تو
 مجھے جگا گیا تھا۔ جب میں حضرت صاحب کے پاس پہنچا۔ اور آپ کا حال دیکھا۔ تو آپ نے مجھے مخاطب
 کر کے فرمایا۔ میر صاحب مجھے ذیابی ہیضہ ہو گیا ہے۔ میں نے کہا کہ میں آپ کے بعد آپ سے کوئی ایسی صاف بات میرے
 خیال پر نہیں آتی۔ یہاں تک کہ دوسرے روز صبح کے بعد آپ کا انتقال ہو گیا۔ ایک گھنٹے تو میرا چہرے

انتقال کر
 اور شور و
 لئے حرکت
 رہے تھے
 ہمارے
 دماغ پر
 نہ تھا
 وہ کام
 اور میرا
 ماہر وار
 حضرت
 حالت کو
 نامہ وار
 سے فرما
 صاحب
 کا سنا یا
 کیا
 کے حالت
 میں
 علی علی
 میں نے
 لے اس
 دور

CHAPTER 4

Attacking the Fundamentals of Islam to Defend Mirza Qadiani

Ahmadiyya Pocketbook Exposed 2

In one of his works, Mirza Ghulam Ahmad Qadiani attributes a Hadīth to Imam al-Bukhari's collection which does not exist in it¹. In their bid to defend Mirza Ghulam Ahmad, his followers take a lot of pain. Malik Abdul Rahman, author of the much celebrated *Ahmadiyya Pocketbook*, not only clutches at straws but goes even further to put doubt to the very fundamentals of Islam to justify the gimmicks of the false claimant of prophethood. In the *Ahmadiyya Pocketbook*, pages 517-518, he comes up with various arguments to dilute the issue and presents the worst possible alternatives.

He alludes to two Ahadīth of the Holy Prophet (PBUH):

Narrations about the Holy Prophet (PBUH) erring about the number of raka'ahs:

Firstly, there is a narration in which the Holy Prophet (PBUH) mistakenly said the final *salaam* of the prayer (*salaah*) at the end of two *raka'ahs* instead of four *raka'ahs*.

This much is true. Malik Abdul Rahman attempts to use this to show that prophets can make mistakes; therefore, it is acceptable that Mirza also made a mistake. But this story cannot be used to the end Malik Abdul Rahman attempts to use it. The reason is simple because the Prophet (PBUH) did not err while preaching or putting forward an argument to those who failed to believe in the things sanctioned by the Almighty. Our scholars have discussed the issue of lapse of the Prophet (PBUH) in detail. The crux is quoted by Imam Badruddin al-Ayni (d. 855 A.H.):

قَالَ الْقَاضِي عِيَّاضُ: وَاخْتَلَفُوا فِي جَوَازِ السَّهْوِ عَلَيْهِ فِي الْأُمُورِ الَّتِي لَا تَتَعَلَّقُ بِالْبَلَاغِ وَبَيَّانِ أَحْكَامِ الشَّرْعِ مِنْ أَعْمَالِهِ وَعَادَاتِهِ وَأَذْكَارِ قَلْبِهِ، فَجَوَّزَهُ الْجُمْهُورُ. وَأَمَّا السَّهْوُ فِي الْأَقْوَالِ الْبَلَاغِيَةِ فَأَجْمَعُوا عَلَى مَنَعِهِ كَمَا أَجْمَعُوا عَلَى امْتِنَاعِ تَعَمُّدِهِ

“Qadi Iyad said: And scholars have differed about the possibility of a lapse for him (the Prophet) in matters that do not concern the propagation of the faith (directly). And (with regards to) explaining the Islamic rulings through his actions and habits and (in) thoughts of his heart, the majority recognizes the possibility. And as to a lapse in words during preaching they agree on its impossibility just as they agree on the impossibility of its deliberation.” (*Umdatul Qari* 4/133-9)

A prophet cannot have a lapse while he is preaching the faith and is indulged in a dialogue with the people. No such example can be cited nor is such a thing possible for if this is recognized the whole rubric of the faith is bulldozed. What else remains if a Prophet can even err while attempting to bring the people to truth?

¹ See *Rohani Khazain* vol.6 p.336-7 or *Shahadatul Quran* page 41

Let us not forget Mirza Ghulam Ahmad was responding to points of the people with whom he differed and in his imagination sought to bring them to truth. He was clearly propagating his beliefs and he surely 'had a lapse' - something which is not possible when it comes to the Prophets of Allâh.

Did Holy Prophet add some words to Qur'an inadvertently?

His second point is the most filthy one. He quotes a Hadîth from *Jami al-Tirmidhi* and tries to argue that Holy Prophet erred even about the Qur'an and allegedly recited something as if from the Qur'an while it is not from Qur'an. Let's send this blatant lie to the cemetery.

Below is the Hadîth from *Jami' al-Tirmidhi*:

عَنْ أَبِي بِنِ كَعْبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ»، فَقَرَأَ عَلَيْهِ {لَمْ يَكُنِ الدِّينَ كَفَرُوا} وَقَرَأَ فِيهَا: «إِنَّ ذَاتَ مَنْ الدِّينِ عِنْدَ اللَّهِ الْحَنِيفِيَّةَ الْمُسْلِمَةَ لَا الْيَهُودِيَّةَ وَلَا النَّصْرَانِيَّةَ وَلَا الْمَجُوسِيَّةَ، خَيْرًا فَلَنْ يُكْفَرَهُ» وَقَرَأَ عَلَيْهِ: لَوْ أَنَّ لِابْنِ آدَمَ وَإِدْبًا مِنْ مَالٍ لَابْتَغَى إِلَيْهِ يَعْمَلُ ثَانِيًا، وَلَوْ كَانَ لَهُ ثَانِيًا، لَابْتَغَى إِلَيْهِ ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التَّرَابُ، وَيَثُوبُ اللَّهُ عَلَى مَنْ تَابَ

Ubayy ibn Ka'b (RA) reported that Allâh's Messenger (PBUH) said to him, "Allâh has commanded me that I should recite the Qur'an to you." Then he recited to him, "Those who reject (Truth)..." (*Sûrah* 98) He also recited: "Surely, the essence of religion with Allâh is upright Islam not Judaism and not Christianity and not Magianism. Whoever performs a good deed, it will not be neglected." He then said, "If the son of Adam has a valley full of wealth, he would crave for a second, and if he had a second, he would crave for a third. Nothing will fill the belly of the son of Adam but dust. And Allâh relents to one who repents." (*Jami' Tirmidhi, Hadîth 3898*)

He believes the following statement was recited by the Holy Prophet (PBUH) as a part of *Sûrah* Bayyinah.

إِنَّ ذَاتَ الدِّينِ عِنْدَ اللَّهِ الْحَنِيفِيَّةَ الْمُسْلِمَةَ لَا الْيَهُودِيَّةَ وَلَا النَّصْرَانِيَّةَ وَلَا الْمَجُوسِيَّةَ، مَنْ يَعْمَلُ خَيْرًا فَلَنْ يُكْفَرَهُ

"Surely, the essence of religion with Allâh is upright Islam not Judaism and not Christianity and not Magianism..."

The Truth:

The truth, however, is simply that it was never a part of *Sûrah al-Bayyinah*. And the Holy Prophet (PBUH) only mentioned these as explanation to words within the *Sûrah* (chapter)!

This is clear for two reasons:

1) In Mustadrak al-Hakim, the wording of the same narration testifies to this. There it reads:

عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ» فَقَرَأَ: «لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ لَوْ أَنَّ ابْنَ آدَمَ سَأَلَ وَادِيًا مِنْ مَالٍ، فَأَعْطَيْتُهُ، وَمِنْ نَعْتِهَا الْكِتَابِ وَالْمُشْرِكِينَ سَأَلَ ثَانِيًا، وَإِنْ أَعْطَيْتُهُ ثَانِيًا، سَأَلَ ثَالِثًا، وَلَا يَمَلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ، وَإِنَّ الدِّينَ عِنْدَ اللَّهِ الْحَنِيفِيَّةُ غَيْرَ الْيَهُودِيَّةِ، وَلَا النَّصْرَانِيَّةِ، وَمَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ»

Ubayy ibn Ka'b (RA) reported that Allāh's Messenger (PBUH) said to him, "Allāh has commanded me that I should recite the Qur'an to you." Then he recited, "Those who reject (Truth) among the People of the Book and among the Polytheists ... " (*Sūrah* 98) and in its description (he said), "If the son of Adam would ask for a valley of riches and is given, he would ask for the second, and if he is given the second, he would ask for the third and nothing fills the belly of son of Adam but dust. And Allāh relents to one who repents." And religion with Allāh is uprightness (*hanfiyya*), not Judaism, and not Christianity and whoever performs a good deed, it will not be neglected." (*Mustadrak al-Hakim, Hadīth* 2889. *Classified as Sahih by al-Hakim and al-Dhahbi*)

This clearly states the statement under consideration was never read as a part of Qur'an even by mistake but only a prophetic description and commentary of a certain point in the *Sūrah*.

2) Had the statement in question actually been part of the Qur'anic text, there would not have been any difference on its wording, as is the case with established text of the Qur'an. In the following lines we show variance in the words of the statement allegedly read as a part of the Qur'an.

In al-Tirmidhi's narration, it reads:

إِنَّ دَاتَ الدِّينِ عِنْدَ اللَّهِ الْحَنِيفِيَّةُ الْمُسْلِمَةُ لَا الْيَهُودِيَّةُ وَلَا النَّصْرَانِيَّةُ وَلَا الْمَجُوسِيَّةُ
“Surely, the essence of religion (*dhaat al-deen*) with Allāh is upright Islam (*al-hanfiyya al-muslimah*) not Judaism and not Christianity and not Magianism.”

In a narration of *Musnad Ahmad* it is:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْحَنِيفِيَّةُ، غَيْرُ الْمُشْرِكَةِ، وَلَا الْيَهُودِيَّةِ، وَلَا النَّصْرَانِيَّةِ
“Verily the religion (*inna al-deen*) with Allāh is the upright faith (*hanfiyyah*), not paganism and neither Judaism nor Christianity.” (*Musnad Ahmad, Hadīth* 21203. *Classified as Sahih by*

Shu’aib Arnaut)

At another place in *Musnad Ahmad* it goes as:

وَإِنَّ ذَلِكَ الدِّينَ الْقَيِّمَ عِنْدَ اللَّهِ الْحَنِيفِيَّةُ، غَيْرَ الْمُشْرِكَةِ، وَلَا الْيَهُودِيَّةَ، وَلَا النَّصْرَانِيَّةَ

“And verily this true religion (*zalik al-deen al-qayyim*) with Allâh is the Upright Faith (*hanfiyyah*), neither paganism (*ghayr al-mushrikah*), not Judaism nor Christianity.” (*Musnad Ahmad, Hadîth 21202. Classified as Hasan by Shu’aib Arnaut*)

In yet another collection the wording varies further:

إِنَّ ذَاتَ الدِّينِ عِنْدَ اللَّهِ الْحَنِيفِيَّةُ السَّمْحَةُ لَا الْمُشْرِكَةَ وَلَا الْيَهُودِيَّةَ وَلَا النَّصْرَانِيَّةَ
 “Verily the essence of religion with Allâh is pliable Uprightness (*al-hanfiyyah al-samhah*), not paganism (*la al-mushrikah*), neither Judaism nor Christianity.” (*al-Ahadîth al-Mukhtarah, Hadîth 1162. Classified as Sahih by the author*)

In narration of Mustadrak, it is even different, with no mention of paganism:

وَإِنَّ الدِّينَ عِنْدَ اللَّهِ الْحَنِيفِيَّةُ غَيْرَ الْيَهُودِيَّةِ، وَلَا النَّصْرَانِيَّةِ
 “Verily the religion with Allâh is uprightness (*al-hanfiyyah*) not Judaism or Christianity.” (*Mustadrak, Hadîth 2889*)

This variation shows it was not the Quranic text. The simple fact that verses found in established text of the Qur’an i.e. verses of *Sûrah al-Bayyinah* are always reported without variation in all these reports but there is variance in these words shows the statement was never recited as a part of the Qur’an, not even by mistake.

In some narrations it is “*inna al-deen*”, in some it is “*inna dhaat al-deen*”, in some it is “*inna dhalik al-deen al-qayyim*.” In some narrations it is “*al-hanfiyya al-muslimah*”, in some it simply “*al-hanfiyya*”, in yet another variation it is “*al-hanfiyya al-samha*.” In one narration it says *لَا الْمَجُوسِيَّةَ* i.e. “not magianism” in others it is *لَا الْمُشْرِكَةَ* i.e. “not paganism” and in one narration there is no mention of either of these. Also note the phrase *ذَاتَ الدِّينِ* “essence of religion” and the words *الْيَهُودِيَّةَ* “Judaism”, *النَّصْرَانِيَّةَ* “Christianity” and *الْمَجُوسِيَّةَ* i.e. “Magianism” have not been used in the Qur’an showing the style is non-Qur’anic.

What point is explained by the statement:

These words actually explain verse 5 of the *Sûrah*:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

“And they have been commanded no more than this: To worship Allâh, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight (*deen al-qayyimah*).” (Qur’an 98:6)

The statement is actually the explanation of ‘*deen al-qayyimah*’ i.e. Right/Straight Religion.

Answering some possible queries:

1) If one says, that narrations clearly say i.e. “he recited in it” so how can it be an interpretation and commentary? The answer is in putting together all the various forms of the narration. Mustadrak’s version clearly says وَمِنْ نَعْتِهَا i.e. “and in its description.”

The words وَقَرَأَ فِيهَا i.e. “he recited in it” are the words of a later narrator as is evident from the fact that in the same narrations it also reads, وَقَرَأَ عَلَيْهِ i.e. “and he recited to him” i.e. Prophet recited to Ubayy. This shows these were not the words of Ubayy but a later narrator for Ubayy would not refer to himself in third person. In fact one narration² explicitly says these interjecting words are those of the narrator Shu’bah. Words of a later narrator which are not even consistently used cannot stand the above mentioned facts. And the Tawatur of the Qur’an is ultimate evidence against this.

2) One may say how this statement can be taken to explain verse 5 when it is mentioned just after initial few words of the *Sūrah*. The answer is, initial few words are generally mentioned to point towards a *Sūrah* instead of naming it. This is also evident from the fact that different narrations give different extent of wording to show the *Sūrah* it refers to.

In al-Tirmidhi’s narration its simply, **“Those who reject (Truth) ...”**

In *Musnad Ahmad* (No. 21202) it says, **“Those who reject (Truth) among the People of the Book ...”**

In *Mustadrak al-Hakim* it is, **“Those who reject (Truth) among the People of the Book and among the Polytheists ...”**

These are not even full quotes of verse 1.

In *Musnad Ahmad* (No. 21203), first 2 verses are given in full.

And in *al-Ahadīth al-Mukhatara* it just says, **“They are not ...”**

This is just to show it was only a reference to the *Sūrah* in general.

² *Musnad Ahmad Hadith 21203*

3) As regards the fact that in some narrations on the issue the report ends with the words, "And then he read the rest of the *Sūrah*" it may be about the verse 6 and 7 i.e. the explanation came after verse 5 and after the explanation the other verses were read.

What if the Prophet had had a lapse about the Qur'an?

If the Holy Prophet (PBUH) had ever erred about the Holy Qur'an it would have put to question the veracity of the entire Qur'an and as Qur'an is the foundation of the Islamic faith, the whole corpus of the Islamic belief system would have been strained by doubts. And here we see a well known Ahmadi author attacking the very foundations of Islam to defend a false claimant of Prophethood.

There is absolutely no authentic report saying that Messenger of Allāh (PBUH) ever termed anything not Qur'anic a part of the Qur'an even mistakenly, for that would have been fatal. But the *Murabbis* fail to understand the simple thing and little wonder they don't for they did away with Islam the day they consciously believed in a Prophet after the Last of the Prophets of Allāh.

Summary:

The fact of Malik Abdul Rahman, the infamous Ahmadi author trying to justify the lies of Mirza Ghulam Ahmad even at the cost of sowing seeds of doubt about the Holy Prophet (PBUH) and the stability of the Qur'anic text, is a clear evidence that Ahmadiyya religious elite has done away with the very fundamentals of Islam and how *Murabbis* don't mind raising questions about the basics of Islam to justify the 'lapses' or lies of Mirza Ghulam Ahmad. **Is this a service to Islam?**

We will urge common Ahmadis to take exception to such behavior and revert back to the Ummah of Muhammad, the Final Seal of Prophethood –may the peace and blessings of Allāh be upon him.

CHAPTER 5

'Khātam' According to Lexicons/Dictionaries

Ahmadiyya Dictionary
Exposed

Malik Ghulam Farid, an Ahmadi *Murabbi*, compiled his own dictionary of the words of the Qur'an titled, "Dictionary of the Holy Qur'an". Under the Publisher's Note, it claims to be entirely based off of *Lisan al-Arab*, *Taaj al-Aroos*, *al-Mufridaat fi Ghareeb al-Qur'an*, *Arabic-English Lexicon* by E.W. Lane and *Aqrab al-Mawarid*. On pages 222-223, regarding the word خاتم, Farid wrote:

خاتم also means the best and most perfect; embellishment or ornament; *the hollow of the back of the neck*: وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ *But he is the Messenger of Allāh and the seal of the Prophets* (33:41)

We openly challenge the validity of this entry by Farid.

خاتم has many meanings, but 'best', 'most perfect', 'embellishment' or 'ornament' are not amongst them, nor can they be directly implied by any classical lexicon Farid referenced. All of the referenced lexicons say خاتم means 'last' in some form or another, and some specifically give the example of *Sūrah Ahzab* verse 41 (40 for Sunni) as listed above to mean *Last of the Prophets*. Below are the original Arabic texts and English translations of these dictionaries/lexicons. Notice that none of them, without exception, say خاتم means 'best', 'most perfect', 'embellishment' or 'ornament'.

LISAAN AL-ARAB

(خَتَمٌ)
 وَخَتَمَ الشَّيْءَ خَتْمًا بَلَغَ آخِرَهُ
 وَالْقُرْآنَ وَالْكِتَابَ قَرَأَهُ كُلَّهُ وَأَتَمَّهُ
 وَالصِّدْقَ وَغَيْرَهُ وَضَعَ عَلَيْهِ نَقْشَ خَاتَمِهِ حَتَّى لَا يَجْرِي عَلَيْهِ التَّرْوِيرُ وَالتَّبْدِيلُ
 وَخَتَمَ الْعَمَلَ فَرَّغَ مِنْهُ
 وَالْإِنِّاءَ سَدَّهُ بِالطِّينِ وَنَحْوَهُ
 وَمِنْهُ فِي سُورَةِ الْمُطَفِّفِينَ يُسْفَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ
 فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ
 الْخَاتِمُ وَالْخَاتِمُ الْخَاتَمُ وَأَخْرَجَ الْقَوْمَ جِ خَوَاتِمَ
 الْخَاتِمَةَ مَوْتًا خَاتِمًا. وَمِنْ كُلِّ شَيْءٍ أَقْصَاهُ وَتَمَامُهُ وَعَاقِبَتُهُ وَأَخْرَجَتْهُ كَخَاتِمَةِ
 الْكِتَابِ وَغَيْرِهِ وَهِيَ نَقِيسُ الْفَاتِحَةِ

(Khātama)

Khātama [v.] Khatman [n.] something: reached its ending

the Qur'an and a book: read all of it and completed it.

a document, or others: put on it a pattern of his seal so it would not be forged or edited

Khātama a job: finished it

a container: sealed it with mud, or so forth.

Also in *Sūrat AlMuṭaffifin* Qur'an [83:25]

Khātīm, Khātām, Khātām, and the last of a group, pl. Khawātīm

Khātimah, fem. of Khātim

Of anything: it's farthest limit, its completion, its end, and outcome

Such as a Khātimah of a book or so forth

and it is the opposite of Fātiḥah (opening/opener)

TAAJ AL-AROOOS

الخاتم
من كل شيء عاقبته وأخرته كخاتمته
و الخاتم : آخر القوم كالخاتم
ومنه قوله تعالى وخاتم النبيين أي آخرهم
وقد قرئ بضم التاء وقول العجاج
مبارك للأنبياء خاتم

The Khātam

of any thing is its conclusion and its end as Khātimatihi [its closing]

and the Khātam is the last of a group

and of it is the saying of [Allāh] ta'ālā "wa-khātama n-nabiyyīn" [and the Seal of Prophets], meaning their last

It was also recited as khatum with a damma on the ta'; and [the poet]

al-'Ajjaj said

A blessing to the prophets, this Khātam is!

AL-MUFRIDAAT FI GHAREEB AL-QUR'AN

وخاتم النبيين: الأحزاب/40، لأنه ختم النبوة، أي: تممها بمجيئه
"and the Seal of the Prophets" [Quran Ahzab:40], because he is the seal
of prophet hood, that is: he completed it with his coming.

ARABIC-ENGLISH LEXICON BY E. W. LANE

† The *last* of a company of men; (Lb, TA;) as also خَتْمٌ and خَتْمٌ: (K:) whence خَتْمُ النَّبِيِّينَ † [The last of the prophets], in the Kur [xxxiii. 40]; accord. to one reading, خَاتَمٌ, with damm to the t; (TA;) or خَاتِمًا لِلنَّبِيِّينَ i.e. Mohammad; (S;) also called خَاتِمُ الخَاتِمِ and الخَاتِمِ.

AQRAB AL-MAWARID

خَتَمٌ: صاحبه تَخْتِمًا: البيه الخاتم في اصبعه: الاساس
خِتَامُ كل شربٍ: آخره: التاج
خِتَامُ الوادي: اقصاهُ و خِتَامُ القوم آخرهم: التاج
رُقَّتْ اليه بِخَاتَمِ رَبِّهَا و خَتَمَهَا و خِتَامَهَا ايوهي في بكارتها: الاساس و التاج بلا
تفسير
الخَتْمُ: بالفتح: لغة في الخاتم ج خُتُوم: التاج
اعطاني خَتْمِي: اي حسي لان حسب الرجل آخر طلبه: التاج
"Khattama": to wear the ring on one's finger (or place it on someone
else's finger)

“Khitaam” of a drink is its last drop

“Khitaam” of a valley is its endpoint (end of the valley) “Khitaam” of a people (qawm) is their last member

“she was delivered in a wedding procession with her “khaatim” or “khitaam” – (meaning with her virginity intact)

“al-Khatm” is another word (with same meaning) for Khaatim, and the plural of that is khutoom

“he gave me my Khatm”: means my fill/sufficiency, in other words, the last of his desire.”

The following dictionaries were not referenced by Farid. But, we will provide them only to show that indeed, all classical lexicons completely reject the Ahmadiyya invention of the meaning of ‘best’, ‘most perfect’, ‘embellishment’ or ‘ornament’.

AL-MUHIT

خَتَمَ
 العمل: فرغ منه
 القرآن أو الكتاب: قرأه كله
 الله له بالخير: أتم عليه نعمته، وجعل له عاقبة حسنة
 من كل شيء: آخره
 ولكن رسول الله وخاتم النبيين
 إن محمداً علم فواتح الخير وخواتمه
 الأمور بخواتمها

Khātama

Work: Finished it

The Qur’ān or a book: Read it all

Allāh has concluded for him with what is good: completed his blessings on him, and gave him a fare outcome of anything: it’s end

Qur’ān [33:40]

Muhammad knew the openings of goodness and its closings

Issues are (judged) by their ends [an Arabic version of “All’s well, that ends well”]

MUHĪT AL-MUHĪT

خَتَمَهُ
 ومحمد صلى الله عليه وسلم خاتم الأنبياء , عليه وعليهم الصلاة والسلام
 التهذيب : والخاتم والخاتم من أسماء النبي
 وفي التنزيل العزيز
 مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ
 أي آخرهم
 قال : وقد قرئ وخاتم

وقول العَجَّاجِ
مُبَارَكٍ لِلْأَنْبِيَاءِ خَاتِمِ
إنما حملة على القراءة المشهورة فكسر
ومن أسمائه العاقب أيضاً ومعناه آخر الأنبياء

Khātamahu

and Muhammad is the seal of prophets upon him and them be peace and blessing.

Out of respect: AlKhātim and AlKhātam are among the names of the prophet PBUH

and in the Glorious Revelation: Qur'ān [33:40]

meaning their last

he says: and it was also read “wa-Khātam”;

and the saying of Al-Ājjāj:

“A blessing to the prophets, this Khātam is!”

for he based it on the famous pronunciation [Qirā'ah], so he (ended it with or used) a Kasrah

and among his names is AlĀāqib also, and its meaning is the last of the prophets.

AL-GHANI

خَاتِمٌ، خَاتِمٌ
وَلَكِنْ رَسُولُ اللَّهِ وَخَاتِمُ النَّبِيِّينَ
قُرْآنَ) آخِرُ الْأَنْبِيَاءِ
خَتَمَ
خَتَمَ عَمَلُهُ : أَنْهَاهُ
خَتَمَ الْكِتَابَ : أَكْمَلَ قِرَاءَتَهُ، أَنْتَمَهُ
خَتَمَ الصَّبِيَّ الْقُرْآنَ الْكَرِيمَ : أَكْمَلَ حِفْظَهُ وَقِرَاءَتَهُ
خَتَمَ لَهُ اللَّهُ بِالْخَيْرِ : جَعَلَ نِهَائِيَّتَهُ سَعِيدَةً

(Khātim, Khātam)

Qur'ān [33:40]

(Qur'ān): the last of the prophets

(Khātama)

Khātama his work: Ended it

Khātama the book: completed reading it, completed it

The lad Khātama the Noble Qur'ān: Completed memorizing and reading it.

Allāh Khātama for him with goodness: made his ending happy.

ALWASĪT

الخَاتِمُ الْخَاتِمُ... و- من كل شيء: آخره
وفي التنزيل العزيز: مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتِمَ
النَّبِيِّينَ
الخَاتِمُ: من كل شيء: عاقبته وآخره

(Khätam): Khätäm... and – of anything: it's end.

And in the Glorious Revelation: Qur'an [33:40]

(Khätimah): of anything: its end, and last

ALQÄMÛS ALMUHÏT

خَتَمُهُ

كَالْخَاتِمِ وَالْخَاتَامِ وَالْخَيْتَامِ وَالْخَيْتَامِ وَالْخَيْتَامِ وَالْخَيْتَامِ: مُحَرَّكَةً (وَالْخَاتِيَامِ) ج [ج] خَوَاتِمُ

وَأَخَوَاتِيمُ

وَقَدْ تَخَتَمَ بِهِ وَمَنْ كُلِّ شَيْءٍ عَاقِبَتُهُ وَأَخْرَجَتْهُ (كَخَاتِمَتِهِ) وَأَخْرَجُ الْقَوْمَ

Khätamahu

(as Khätim, Khätäm, Khaytäm, Khïtam, Khätami) voweled (Khätyäm)

[pl.] Khawätim, Khawätim

Has (Takhattama) with it -

And of anything, its outcome and its ending as. (Khätimatihi), and the last of a group

Conclusion

As you can see, not a single one of the lexicons Malik Ghulam Farid referenced provide the alternative definition the Ahmadis insist on. This begs the question, where did he get this definition from? **Did he just make it up?**

The initial thought is that he fabricated this entry so that in the future, when ordinary Ahmadis reference his work to double-check *Sūrah Ahzab*, they conclude that this verse has nothing to do with no more prophets.

In reality, all of the classical interpretations of the Qur'an have concluded that *Khatam un-Nabiyyin* means Last of the Prophets, there are no prophets after Muhammad (PBUH).

This leads us to an important question, how can any Ahmadi now trust the definitions of all the other words that are contained in Malik Ghulam Farid's "Dictionary of the Holy Qur'an"?

Overall Conclusion

*And say, "Truth has come, and falsehood has perished.
Indeed is falsehood, [by nature], ever bound to perish."
Qur'an 17:81*

We believe there is more than enough evidence in this book to prove the following:

1. Mirza Qadiani is an imposter and one of the 30 *dajjals*
2. Muhammed (PBUH) is the last and final Messenger/Prophet
3. 'Isa Ibn Maryam is still alive and will soon descend
4. Dajjal is physical and not a metaphor
5. The unbroken unanimous belief of the scholars is correct and reaches back to the time of the Sahabas (RA)
6. Mirza Ghulam Ahmad is Mirza ibn Chiragh Bibi¹ and not 'Isa ibn Maryam
7. Mirza Ghulam Ahmad and the *Murabbis* are masters of deception/deceit

For Sincere Ahmadis:

Most of you were born in a faith that told you to defend this man (Mirza) no matter what, so you did so, indeed for you it's really about family pressure, so we would encourage our sincere truth seeking Ahmadi brothers and sisters to please consider the contents contained in this book, be more critical and don't except anything that the *Murabbis* say or claim right off the bat, but double check its authenticity and its context. Open up Bukhari and read it, you will be amazed to find that what Muhammad (PBUH) is teaching is totally different as to what Mirza is saying. Pray to Allâh to Guide you to the true path, because this is about your *Akhirah* (Afterlife). Please realize that Ahmadiyya is a cult², nothing more nothing less. You choose, it is either Hell-fire forever or Paradise forever, May Allâh Guide You.

For Arrogant Ahmadis:

Fear Allâh, the signs are clear but you keep on insisting on falsehood, even though you know clearly that Mirza Ghulam Ahmad's beliefs clearly contradict thousands of Ahadīth, and to except one saying of his means you have to reject a dozen Ahadīth on that issue and classify it as "third-meaning" or "metaphorical". You are basically beating around the bush going around in circles. Open your eyes, more and more Ahmadis are coming back to Islam through an epiphany³. Mirza Masroor's nephew (Shams ud Deen), Mirza Qadianis own great grandson (Mirza Ahmad Bilal), and many other leaders and former *Murabbis* discovered the real truth and accepted Islam, and it is time for you to do the same (*insha 'allah*).

¹ Mirza Ghulam Ahmad's mother's name was Chiragh Bibi.

² Cult: A system of religious veneration and devotion directed toward a particular figure (in this case Mirza Qadiani) or object.

³ Epiphany: A sudden realization.

APPENDIX 1

Mirza's Writings and Different Sects in Ahmadiyya

Regarding Jesus ('Isa)

Whenever the issue of Jesus ('Isa) and Mirza Qadiani are brought up, and how Mirza wrote bad things about Prophet 'Isa (AS), the Qadiani leaders, as well as Mirza himself tried to justify it by saying that Mirza was only quoting the Jews. This is a great lie, as we shall see. The answer is rather simple: If Mirza Qadiani was quoting the Jews, why did then Mirza use Qur'an as evidence that Yahya (John the Baptist) is better than 'Isa by quoting 3:39 of Qur'an? And the fact that it is not possible for the Jews to say such things as Mirza said, read and you will understand and make your choice, take a look at all the bad things Mirza said about Prophet Jesus ('Isa) peace be upon him, was he really quoting the Jews?

-----Proof 1-----

انسان جب حیاء اور انصاف کو چھوڑ دے تو جو چاہے کہے اور جو چاہے کرے۔ لیکن مسیح کی راستبازی اپنے زمانہ میں دوسرے راستبازوں سے بڑھکر ثابت نہیں ہوتی۔ بلکہ بھیجی نبی کو اسپر ایک فضیلت ہے کیونکہ وہ شراب نہیں پیتا تھا اور کبھی نہیں سنا گیا کہ کسی فاحشہ عورت نے آکر اپنی کمائی کے مال سے اُسکے سر پر عطر ملا تھا۔ یا ہاتھوں اور اپنے سر کے بالوں سے اُسکے بدن کو چھوا تھا۔ یا کوئی بے تعلق جوان عورت اُسکی خدمت کرتی تھی۔ اسی وجہ سے خدانے قرآن میں بھیجی کا نام حصہ ور رکھا مگر مسیح کا یہ نام نہ رکھا کیونکہ ایسے قصے اس نام کے رکھنے سے مانع تھے۔ اور پھر یہ کہ حضرت عیسیٰ علیہ السلام نے بھیجی کے ہاتھ پر جس کو عیسائی یوستنا کہتے ہیں جو پیچھے ایلہا بنا یا گیا اپنے گناہوں سے توبہ کی تھی

"If you become shameless you can say anything but the fact of the matter is that Masih (Jesus) was not more pious than the righteous people of that period. Rather Prophet Yahya is superior to Masih because he did not drink alcohol and it was never heard that an unchaste woman came and anointed him with perfume of her unchaste earning or touched his body with her hands and hair. Or some non-*mahram* young women came to his service.

That is the reason God called Yahya in Quran as Husoor (chaste) but He did not use such a name for Masih as such stories were prohibitive to name him so. Further, 'Isa repented for his sins at the hands of Yahya who is called John by Christians and was made Eliah later on." (*Dafi-ul-Bala 4, Ruhaini Khazain p. 220*)

-----Proof 2-----

یورپ کے لوگوں کو جس قدر شراب نے نقصان پہنچایا ہے۔ اس کا سبب تو یہ تھا کہ عیسیٰ علیہ السلام شراب پیا کرتے تھے۔
شاید کسی بیماری کی وجہ سے یا پرانی عادت کی وجہ سے

"The reason for all the damage that alcohol consumption has had on the Europeans was that 'Isa *alaihis-salam* used to drink alcohol, perhaps because of some disease or an old habit." (*Kashti-e-Nooh 66, Ruhaini Khazain p. 71*)

-----Proof 3-----

حضرت مسیح کا کوئی شجہ خلق کا دکھلاؤ وہ تو اس سے بالکل فارغ ہیں۔ بلا ثبوت
 تو جوگی بھی مدعی ہو سکتے ہیں کہ ہم نے نفس کو مارا ہوا ہے۔ سترنی بی از بے چادری۔ مسیح
 نے تو امام حسین علیہ السلام جتنا حوصلہ بھی نہ دکھلایا

“Show us any faction of morals of Hazrat Masih - he is totally deprived of morals. Even a yogi can claim to tame the desires but without proofs. Masih (pbuh) did not show even the courage equivalent to Imam Hussain alaihissalam.” (*Mulfoozat Vol 4 p.107*)

Maybe this is why Mirza said bad things about Jesus (peace be upon him)?

ابن مریم کے ذکر کو چھوڑو اُس سے بہتر غلام احمد ہے

“Stop speaking about the Son of Mary (Jesus), (for) superior to him is Ghulam Ahmad.” (*Dafi' ul-Bala p.24, Ruhaini Khazain p. 240*)

In regards to *khatam un nabiyeen* (Seal of Prophethood)

-----Proof 1-----

ہر ایک وانا سمجھ سکتا ہے کہ اگر خدا تعالیٰ صادق الوعد ہے اور جو آیت خاتم النبیین میں وعدہ دیا گیا ہے اور جو حدیثوں میں تصریح بیان کیا گیا ہو کہ اب جب رسول بعد وفات رسول اللہ صلی اللہ علیہ وسلم ہمیشہ کے لئے وحی نبوت کے لانے سے منع کیا گیا ہے یہ تمام باتیں صحیح اور صحیح ہیں تو پھر کوئی شخص بحیثیت رسالت ہمارے نبی صلی اللہ علیہ وسلم کے بعد ہرگز نہیں آسکتا

"Every sensible person can understand if Allah is true in His promise and the promise that is given in verse *khatam-un-nabiyyin* and explicitly explained in ahadith that now after death of Holy Prophet (pbuh) Gabriel has been forbidden forever to bring the *wahi* (revelation) of *nubuwwat* (prophethood). If all these statements are correct and true then no person can ever come as a prophet after our Prophet (pbuh)." (*Izala-e-Auham* pg 577, 1891)

-----Proof 2-----

آیت یہ ہے مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ یعنی محمد صلی اللہ علیہ وسلم تم میں سے کسی مرد کا باپ نہیں ہے مگر وہ رسول اللہ ہے اور ختم کرنے والا ہے نبیوں کا۔ یہ آیت بھی صاف دلالت کرتی ہے کہ بعد ہمارے نبی صلی اللہ علیہ وسلم کے کوئی رسول دنیا میں نہیں آئے گا

The verse is that (he quotes 33:40) that is Muhammad (pbuh) is not the father of any of your men but he is messenger of Allah and last of the prophets. This verse is also making it clear that no prophet will come after our prophet (pbuh). (*Izala-e-Auham* pg 614, 1891)

-----Proof 3-----

میں نہ نبوت کا مدعی ہوں اور نہ معجزات اور ملائک اور لیلۃ القدر وغیرہ سے منکر۔ بلکہ میں ان تمام امور کا قائل ہوں جو اسلامی عقائد میں داخل ہیں۔ اور علیہ السلام کی بعثت جماعت کا عقیدہ ہے ان سب باتوں کو مانتا ہوں۔ جو قرآن اور حدیث کی رو سے مسلم ائمہ سے مسلم ائمہ سے ہیں۔ اور سیدنا و مولانا حضرت محمد مصطفیٰ صلی اللہ علیہ وسلم ختم المرسلین کے بعد کسی دوسرے مدعی نبوت اور رسالت کو کلام اور کافر جاننا ہوں۔ میرا یقین ہے کہ وحی رسالت حضرت آدم صلی اللہ سے شروع ہوئی اور جناب رسول اللہ محمد مصطفیٰ صلی اللہ علیہ وسلم پر ختم ہو گئی۔

"I am not a claimant of prophethood nor I deny miracles, angels, lailat-ul-qadr etc. I believe in all the items of faith as prescribed by the Sunni School of Islam and I accept everything that is according to the Quran and Hadith. I fully subscribe to the doctrine that Muhammad is the last of all Prophets, and that any claimant to Prophethood after him is an impostor and a Kafir. It is my belief that the revelations of Prophethood started with Adam and closed with the prophet Muhammad (pbuh)." (Majmuha-Estaharet p. 230-231; Tabligh-i-Risalat, Vol 2, Page 20 October, 2, 1891.)

-----Proof 4-----

اللہ دوسرے الزامات جو میرے پر لگائے جاتے ہیں کہ یہ شخص لیلۃ القدر کا منکر ہے اور معجزات کا انکار کی اور معراج کا منکر اور نیز نبوت کا مدعی اور ختم نبوت سے انکار ہے یہ سارے الزامات باطل اور دروغ محض ہیں۔ ان تمام امور میں میرا وہی مذہب ہے۔ جو دیگر اہل سنت و جماعت کا مذہب ہے۔ اور میری کتاب توضیح مرام اور الزامہ اوہام سے جو اعتراض نکالے گئے ہیں۔ یہ نیکو چیزوں کی سراسر غلطی ہے۔ اب میں مفصلہ ذیل امور کا مسلمانوں کے سامنے صاف صاف اقرار اس خزانہ خدا مسجد میں کرتا ہوں کہ میں جناب خاتم الانبیاء صلی اللہ علیہ وسلم کی ختم نبوت کا قائل ہوں اور جو شخص ختم نبوت کا منکر ہو اس کو یہ دین اور دائرہ اسلام سے خارج سمجھتا ہوں۔ ایسا ہی میں ملائکہ اور معجزات اور لیلۃ القدر وغیرہ کا قائل ہوں

"The other allegations that are put on me are that this person rejects *lailat-ul-qadr*, miracles and *mi'raj*. Further they say that I claim to be a prophet and deny the finality of prophethood. All these allegations are false and blatant lies. In all these issues my religion is exactly same as per those of other sunnis. And the objections digged out from my books *Tauzeeh-e-Maram* and *Izala-e-Auham* are actually an error of the critics. Today, I testify in front of Muslims in this mosque, the house of God pertaining to all these issues that I believe in finality of prophethood of the khatam-ul-anbiya pbuh and that I consider that man who rejects the doctrine of Last Prophethood is a disbeliever and outside the pale of Islam. Similarly, I believe in angels, miracles and *lailat-ul-qadr* etc." (*Majmuha-Estaharet*, P. 255; *Tabligh-i-Risalat*, Vol 2, Page 44 October, 2, 1891.)

-----Proof 5-----

Some Qadianis say that Mirza Ghulam Ahmad changed his views of prophethood later on in his life and corrected his beliefs (how absurd indeed- and how can a Prophet of Allah make such constant and major mistakes?), but the year of his death he said the following, so did he change his mind for the third time?

یہ سچی صحیح پر الزام لگایا جاتا ہے کہ میں نبوت کا دعویٰ کرتا ہوں اور کہ میں نے نیا دین بنا لیا ہے یا میں کسی الگ قبلہ کی فکر میں ہوں، نماز میں نے الگ بنائی ہے یا قرآن کو منسوخ کر کے اور قرآن بنا لیا ہے۔ سو اس تہمت کے جواب میں میں بجز اس کے کہ لعنة الله على الكاذبين کہوں اور کیا کہوں۔

"This is also an allegation on me that I claim prophethood or that I have made a new religion or separate *qibla* or prayer or Quran. So against such a false allegation what should I say other than may God's curse be on the liars." (*Mulfoozat* Vol 10 p.420, year written: 1908)

Different Sects in
Ahmadiyya & a comparison
of revelations of false
prophets in Arabic
compared to Qur'an.

Different Sects in Ahmadiyya

Many people, as well as Qadianis (many of them) believe that they are the only sect in Ahmadiyya. Others dismiss the other sects due to unsatisfactory numbers of followers. Actually, there is a double standard here, because the Qadiani leaders mention how religion has nothing to do with numbers, and they point out that Christianity is the largest religion, but that does not mean it is the true religion. But, the same applies within Ahmadiyya, just because the Qadianis are the most and famous, that does not mean they are the correct sect!

1) **Group:** Jamaat Ahmadiyyat (Haqiqi)

Leader: Nasir Ahmad Sultani, claims to be khalifatullah and divine reformer.

Other: This group is growing and boasts of having many Qadiani converts and from all other sects of Ahmadiyya.

Website: alahmadiyya.org

Picture of Leader:



2) **Group:** Ahmadiyya Community (Qadiani)

Leader: Mirza Masroor Ahmad, who says he is Khalifatullah

Other: Currently said to be the largest Ahmadiyya sect but with fraudulent population numbers and highly contradictory and suspicious figures.

Website: alislam.org

Picture of Leader:



3) **Group:** Jamaat Ahmadiyyat Islah Pasand

Leader: Abdul Ghaffar Janbah, who says he is Ghulam-e-Massihuzaman (Musleh Maud) and Khalifatullah

Other: Had their 4th jalsa salana in 2013

Website: alghulam.com

Picture of Leader:



4) **Group:** Jamaat Ul Sahih Al Islam

Leader: Munir Ahmad Azim, who claims to be Khalifatullah

Other: They claim that the sect of Mirza Masroor Ahmed is persecuting him and his followers.

Website: jamaat-ul-sahih-al-Islam.com

Picture of Leader:



5) **Group:** Jamaat Ahmadiyya Al-Mouslemeen

Leader: Zafrullah Domun, who says he is Khalifatullah

Other: He claims that they are the true sect and that the others have gone astray.

Website: jaam-international.org

Picture of Leader:

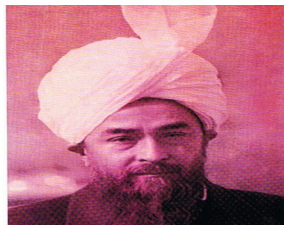


6) **Group:** Green Ahmadiyyat

Leader: Mirza Rafi Ahmad, who says he is Khalifatullah

Website: greenahmadiyyat.org

Picture of Leader:



7) **Group:** Anwar-ul Islam Nigeria

Other: They were formerly part of the sect of Mirza Masroor Ahmed Sahib, but broke apart to establish their own autonomy in Nigeria. The details are unclear, but the dispute arose because of a legal battle between Masroor Sahib's sect and the Nigerian community, which eventually led to a division.

Website: anwarulislam.com

8) **Group:** Ahmadiyya Anjuman Isha'at-e-Islam (Lahore)

Leader: Muhammad Ali

Other: This group has many followers and formed near the same time as Qadiani Ahmadiyya (after the death of Mirza Ghulam Ahmad).

Website: aaail.org

Picture of Leader:



Mirza Qadiani, Mirza Hussein, and Musaymalah vs. Qur'an

Here are samples of Arabic wahi (revelation) from the false prophets:

Mirza Qadiani: [*Haqeeqatul wahi, p. 73 Ruhaini Khazain Vol 22*]

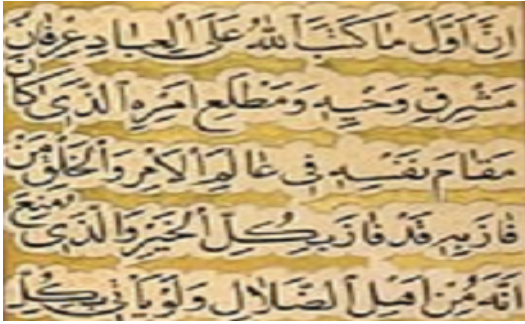
يَا أَحْمَدُ بَارِكْ اللَّهُ فِيكَ ۖ مَا رَمَيْتَ إِذْ رَمَيْتَ
وَلَكِنَّ اللَّهَ رَمَىٰ- الرَّحْمَنُ عَلَّمَ الْقُرْآنَ ۗ لَتُنذِرَ
قَوْمًا مَّا أُنذِرَ ۗ أَنَاءَهُمْ وَلِتَسْتَبِينَ سَبِيلُ
الْمُجْرِمِينَ- قَدْ إِنِّي أَمَرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ۗ

"O Ahmad, may Allah bless you. And you throw when you threw but it was Allah who threw[1]. Al-Rahman, He taught the Qur'an[2], that you may warn a people whose forefathers were not warned[3] and to make evident the way of the criminals[4]. Say, I have been ordered and I am first of those who have faith.[5]" MIRZA PLAGERIZES VERSES FROM QUR'AN !

[1] Qur'an 8:17 [2] Qur'an 55:1-2 [3] Qur'an 36:6 [4] Qur'an 6:55
[5] Qur'an 6:14/6:43/7:143

Mirza Hussein (Baihullah):

[*Kitaab al aqdas*, part of 1st paragraph.]



"The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray..."

Musaymala al-Kadhab:

وقال: والفيل, وما أدراك ما الفيل, له
جسم كبير, وذيل وبيل, وخرطوم طويل

"The elephant. What will make you know what is the elephant? It has a big body. And a unfavourable tail. And a long trunk." *

He was trying to copy *al-fil* (ch.105) and *al-Qari'ah* (ch.101) of Qur'an!

*Source: *I'jaz al-Qur'an wa Balaghah al-Nabi*, Beirut: Dar al-Kitab al-Arabi, 2005, p.122

APPENDIX 2**Alternative for those who Believe Jesus has died**

If you believe Isa has died, we want to show you something, that even if he did die, he can still come back, as the Prophet clearly said it in Mutawatir Ahadith, over 70, and used words like, The Messiah son of Mary, Isa Ibn Maryam etc... and not Mirza Ibn Chiragh Bibi. Although it is a general rule in Qur'an that there is one death for a person in this life, that doesn't mean there are no exceptions, just like many other things in Qur'an, and the exceptions do not negate the whole, there are rules, but so many times there are exceptions. Here are situations in Qur'an, where people have died, and resurrected, some after few minutes, others hours, and others 100 years. If you say these mean deep sleep, then look at the story of the Cave, the Arabic of these verse and that story, are different (uses different wording to imply sleep etc.). So either way if Isa (AS) died or not, he will still come back, the same Isa, as Allah can bring him back in either case. So it is pointless in arguing about Isa's death, as Allah does what He wishes, no one can stop Him. Allah is not bound by laws He created Isa's coming back is told in Qur'an, Bible, and Sahih Hadith.

Take a look at these examples from Qur'an, and refer to the Arabic text also:

1. " And [recall] when you slew a man and disputed over it, but Allah was to bringout that which you were concealing. So, We said, " Strike the slain man with part of it (a cow piece)." Thus does Allah bring the dead to life, and He shows you His signs that you might reason." (Qur' an 2:72-73)
2. "And [recall] when you said, "O Moses, we will never believe you until we see Allah outright" ; so the thunderbolt took you while you were looking on. Then We revived you after your death that perhaps you would be grateful." (Qur' an 2: 55-56)
3. "Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die" ; then He restored them to life. And Allah is full of bounty to the people, but most of the people do not show gratitude."(Qur' an 2:243)
4. "Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him..." (Qur' an 2: 259)

APPENDIX 3 **Population Dishonesty in Ahmadiyya**

If you ask the common Qadiani what is the population of their group, you might actually get different answers, some will say tens of millions and others hundreds of millions. These are huge differences, and for a group who assigns numbers to their members (yes each Qadiani has their own number or ID, truly a practise of a cult), they should have an almost similar number.

One might say this is due to the ignorance of those Ahmadis for not being aware, that's fine, but the more embarrassing and surprising thing here is that there are huge differences on the higher level, mainly on the Ahmadiyya official website (alislam.org). Here we will provide statistics and information from different sources including the Ahmadiyya sources and other non-Muslim sources:

1) Official Ahmadiyya website:

i) July 7, 2005: [The article says 200 million]

<http://www.alislam.org/London-Bombings-Resources/Press-Release-London-Bombings.pdf>

ii) June 14, 2008: [The article says 70 million in more than 180 countries]

<http://www.alislam.org/khilafat/fifth/preaching%20peace.pdf>

iii) August 17, 2009: [The article says 80 million in 192 countries]

<http://www.alislam.org/egazette/press-release/muslim-leader-urges-peaceful-propagation-of-islam/>

Maybe there was 200 million in 2005, but 130 million left the cult in 3 years after being deceived into it, this is a good explanation and the only one that Ahmadis can provide so as to not be accused of dishonesty. The major reason why there are many Ahmadi converts especially in African countries is because of the fact that the Ahmadi missionaries, just like the Christian missionaries, go to these poor countries with bread in one hand and their false doctrine on another. Most of these targets are illiterate and uneducated, so they convert out of necessity. Also, when the tribe leader converts, an entire clan converts as well, not knowing what they are getting into.

2) From other Non-Muslim Sources: A non-Muslim source, but reliable, for 1995:

[2.14 million] <http://www.wolframalpha.com/input/?i=ahmadiyya>

APPENDIX 4

Ahmadiyya faulty tafsir

A common argument used is in relation to Qur'an 5:75, the Ahmadi say that "they both used to eat food" means that 'Isa (AS) is not currently in the heavens alive. If you read the context of the verse, especially the verse right after this one it destroys the Qadiani attempts:

Say, "Do you worship besides Allah that which holds for you no [power of] harm or benefit while it is Allah who is the Hearing, the Knowing?" (5:76)

Therefore, as the context shows (just read the few verses before and after!) this verse is simply disproving the Christian's idea of Jesus and his mother being gods, since God does not eat and is not in need of food and other human things.

Mirza's beliefs contradict current Ahmadiyya:

- 1)When MGA himself rejected the so called Law of Nature & Rationality mantra why Ahmadi stick to it? (Surma Chasham Aaria pp.14-17 in Rohani Khazain vol.2 pp-62-65)
- 2)If cloak (a piece of cloth) can come down from Heavens why can't Jesus (AS)? (Sat Bachan p.37 in Rohani Khazain vol.10 p.157)
- 3) IF Musa (AS) can be alive in the Heavens why can't Jesus (AS) be? (Hamamatul Bushra p.55 in Rohani Khazain vol.7 pp.221-222 AND Nur-ul-Haq pp.68-69 in Rohani Khazain vol.8 pp.68-69)
- 4)MGA himself said that once swearing (qasam) is involved then it has to be absolutely literal and not metaphorical (in hadith), then what about the following Hadith? (In Arabic Hamamatul Bushra p.26 in Rohani Khazain vol.7 p.192 In Urdu: Rohani Khazain vol.7 p.82)

Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "By Him in Whose hand is my soul, The Son of Mary will soon descend among you as a just judge. He will break the cross, kill swine and abolish the jizyah, and wealth will flow to such abundance that no one will take it." (Jami' Tirmidhi Book 36, Hadith 2233. And others. Sahih)

Does this not simply mean Jesus (PBUH), the Son of Mary will descend in person and not in the metaphorical sense (some person who allegedly has qualities like him)?

The following verse Ahmadis (mainly the Qadianis) take it to be spiritual:

“...and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic." (Qur'an 5:110)

The Qadianis say that this is all metaphorical/spiritual miracles that 'Isa (AS) performed. This is outrageously incorrect when one reads the text as is without preconceived notions! NOTICE Allah says “with my permission”, and NOTICE how He says that the Children of Israel said “This is not but obvious magic” (in haadha sihrum mubeen), therefore, it must have been real, because why would the Jews say that this was “magic” what their prophet was performing (think about it deeply). This shows that when 'Isa (AS) brought the dead to life in front of the disbelievers' eyes, they thought it to be magic, rather it was a miracle with Allah's permission!

Mirza's Dream interpreted by Ibn Sireen:

ورأيتني في المنام عين الله و تيقنت أنني هو

Mirza Qadiani said: “I dreamt that I myself am God and I believed in this that I am (God).” [*Roohani Khazain V.5, p.564*]

سے چھپ چکا ہے اس کو بعینہ ذیل میں درج کرتا ہوں۔ وہ یہ ہے ترجمہ:- میں نے اپنے ایک کشف میں دیکھا کہ میں خود خدا ہوں اور یقین کیا کہ وہی ہوں اور میرا اپنا کوئی Mirza said: I saw in one of my "Kashf (inspiration) that I am myself God and I believe that I am Him (i.e. God)". [*Roohani Khazain, V. 13, p. 103*]

لا يراه الا رجل من الصالحين الا برؤفان رآه مصورا وادى خياله او مثله فان ذلك الرجل وادى يكون رجلا كذابا عظيم الفرية على الله سبحانه وتعالى مرتكبا للبدع

The greatest Dream interpreter of this Ummah, Muhammad Ibn Sireen: “If someone sees picture, or sees God as "His own mist" then the seer of such a dream is "Great liar, one who attributes falsehood to Allah and is an innovator.” (*Tabeer ar-Rouya p. 8, Arabic ed. 1874*)

APPENDIX 5

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