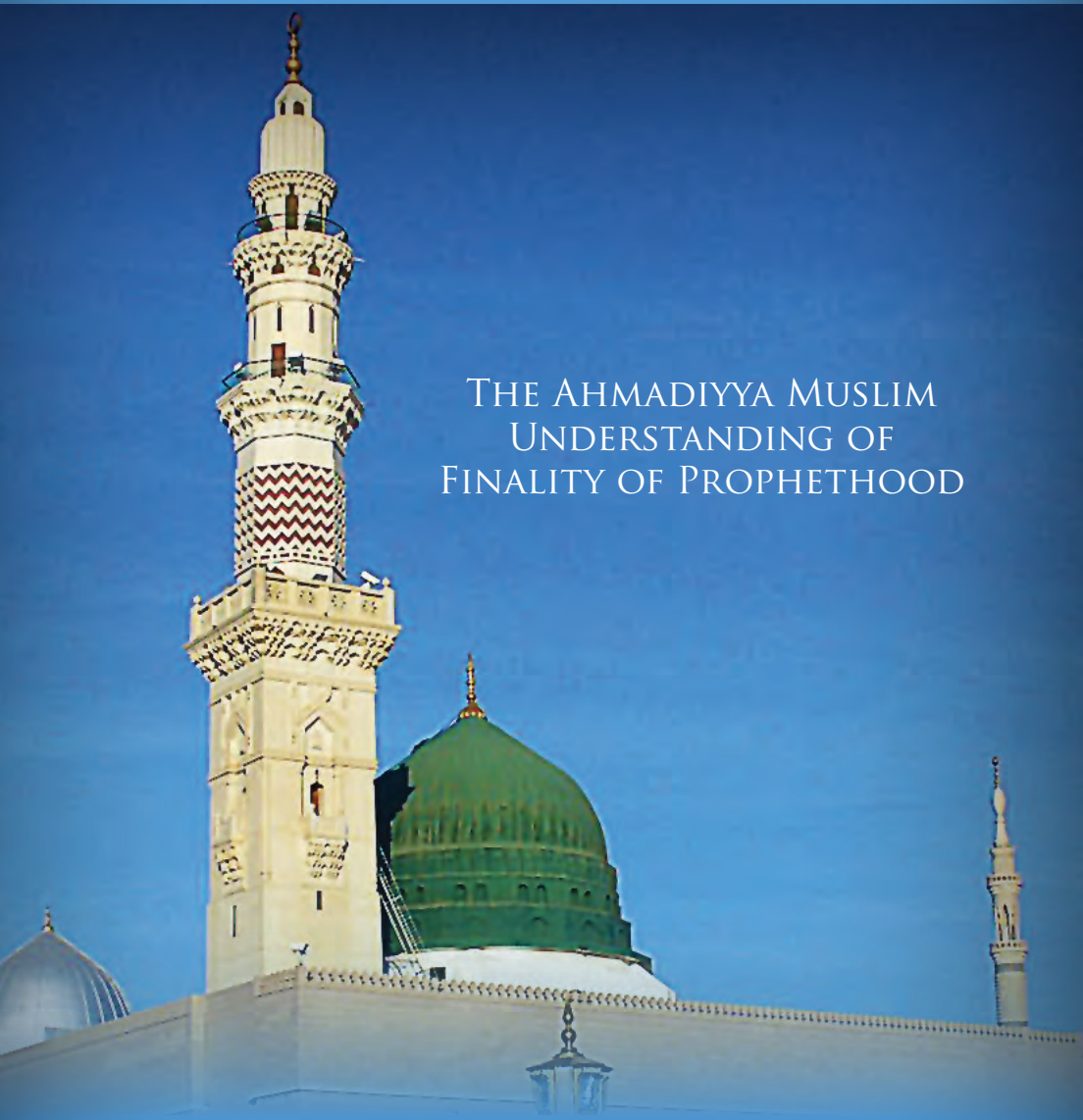
With Love to Muhammad[SA] the Khātam-un-Nabiyyīn



The Ahmadiyya Muslim Understanding of Finality of Prophethood

Farhan Iqbal | Imtiaz Ahmed Sra

With Love to Muhammad[sa] the *Khātam-un-Nabiyyīn*

Farhan Iqbal
&
Imtiaz Ahmed Sra

With Love to Muhammad[sa]
the *Khātam-un-Nabiyyīn*

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(Missionaries of the Ahmadiyya Muslim Jamā'at)

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This book is dedicated to the 86 Ahmadī Muslims who were martyred on May 28, 2010, in two mosques of Lahore, Pakistan, as well as all the other martyrs of Islām Ahmadiyya, starting from

Hazrat Maulvī 'Abdur Rahmān Shahīd[ra]

and

Hazrat Sāhibzāda Syed 'Abdul Latīf Shahīd[ra],

to the martyrs of today.

وَ قُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُّ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا

And proclaim: 'Truth has come and falsehood has vanished away. Verily, falsehood is bound to vanish.'

—Sūrah Banī Isrā'īl, 17:82

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We would also like to thank Maulānā Naveed Ahmad Mangla, Maulānā Matiullah Joyia, Maulānā Noman Rana and Maulānā Usman Shahid for their research contributions made in response to certain arguments. We also owe much thanks to Mr. Sheikh Abdul Wadood, Dr. Saleemur Rahman, and Maulānā Faheem Ahmad Khadim (Missionary, Ghana) for reviewing the entire book and making valuable suggestions. In addition, we express our thanks to Mrs. Khula Imtiaz and Mrs. Mariam Mubarik for reviewing the final manuscript, as well as Mr. Farhan Naseer, Mr. Saqib Mahmood, and Mr. Mirza Shaharyar Ahmad for their help in formatting the book. Finally, we thank Mr. Abdul Qudoos Chaudhry and Mr. Assad Saeed for their help as well.

May Allāh reward the efforts of all those who played a role in the preparation of this book, and May He make this book a source of guidance for many! Āmīn!

Publishers' Note

The name of Muhammad[sa], the Holy Prophet of Islām, has been followed by the symbol [sa], which is an abbreviation for the salutation (ﷺ) *Sallallāhu 'Alaihi Wasallam* (may peace and blessings of Allāh be upon him). The names of other prophets and messengers are followed by the symbol [as], an abbreviation for (علیہ السلام /علیہم السلام) *'Alaihissalām/'Alaihimussalām* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol [ra] is used with the name of the Companions of the Holy Prophet[sa] and those of the Promised Messiah[as]. It stands for (رضی اللہ عنہ /رضی اللہ عنہا /رضی اللہ عنہم) *Radī Allāhu'anhu/'anhā/'anhum* (May Allāh be pleased with him/with her/with them). [rh] stands for (رحمہ اللہ تعالیٰ) *Rahimahullāhu Ta'ālā* (May Allāh's blessing be on him).

In transliterating Arabic words we have adopted the following method (which is partially taken from the method used by the Royal Asiatic Society):

ا	at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like h in the English word 'honor'.
ث	th, pronounced like th in the English word 'thing'.
خ	kh, pronounced like the Scotch ch in 'loch'.

ذ dh, pronounced like the English th in 'that'.

ع ‘, a strong guttural, the pronunciation of which must be learnt by the ear.

غ gh, a sound approached very nearly in the r 'grasseye' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position while pronouncing it.

ق q, a deep guttural k sound.

ء ’, a sort of catch in the voice.

Short vowels are represented by:

a for ـَـ (like *u* in 'bud');
i for ـِـ (like *i* in 'bid');
u for ـُـ (like *oo* in 'wood');

Long vowels are represented by:

ā for آ (like *a* in 'father');
ī for ـِـي (like *ee* in 'deep');
ū for ـُـو (like *oo* in 'root');

Preface

Since the advent of the Promised Messiah[as], a struggle has been going on between truth and falsehood and light and darkness. However, as it is the way of Allāh, truth and light always prevail. The enemies of Islām Ahmadiyya surface with different kinds of attacks including physical assaults and emotional harassment, as well as forceful attacks by the pen. One such cowardly attempt has been made by Farhan Khan in his book entitled, "With Love to the Ahmadis of the World". As the title suggests, he very cleverly disguised himself to be a well-wisher of the members of the Ahmadiyya Muslim Jamā'at. However, after reading only a few pages of his book, one is forced to think:

ہوئے تم دوست جس کے دشمن اس کا آسماں کیوں ہو

That is, one who has a friend like you does not need any enemy!

The main objective of the establishment of the Ahmadiyya Muslim Jamā'at is, by the Grace of Allāh, the propagation of the true teachings of Islām. As a result, it has always been the practice of the Community to respond to provocative texts and books with dignity and honor.

It gives me great pleasure to state that our young missionaries, Maulāna Farhan Iqbal and Maulāna Imtiaz Ahmed Sra, have presented a very thorough and

comprehensive response to the allegations raised by Farhan Khan, and in doing so, they have sufficiently addressed the subject of the finality of the prophethood of the Holy Prophet[sa] for any researcher of this subject. All those who have doubts and questions about the Ahmadiyya Muslim Jamā'at's beliefs related to this subject are invited to read this book and have their questions answered. All the arguments are presented from authentic and authoritative sources of the Holy Qur'ān, sayings of the Holy Prophet[sa], writings of Hazrat [i.e., *His Holiness*] Mirzā Ghulām Ahmad[as], the Promised Messiah and Imām Mahdī, and saints of repute who followed the true teachings of Islām. As a matter of fact, a genuine need was felt to have such a book in the English language written in contemporary style addressing the same old baseless and worn out allegations and accusations against the beliefs of the Ahmadiyya Muslim Jamā'at.

May Allāh reward Maulāna Farhan Iqbal and Maulāna Imtiaz Ahmed Sra abundantly for such a praiseworthy effort and make this book a means for opening the hearts of the people to the acceptance of the true message of Islām Ahmadiyyat! Āmīn!

Sheikh Abdul Wadood
National Secretary Ishā'at, Canada
August 10, 2013

Foreword

Intellectual differences are found in every religion of the world. Some are based on truth, while others on falsehood, but they remain intellectual differences whether or not someone's belief is based on it. However, the subject of the finality of the prophethood of the Holy Prophet[sa] regarding which non-Ahmadī Muslims disagree with the Ahmadiyya Muslim Jamā'at has left the form of intellectual discussion and assumed the shape of mischief and falsehood. This is because a malicious allegation is made against the Ahmadiyya Muslim Jamā'at that it considers Hazrat Mirzā Ghulām Ahmad Qādiānī[as] a Prophet in the sense that goes against the message of the following statements:

لَا نَبِیَّ بَعْدِی [There is no Prophet after me]

اِنِّی آخِرُ الْاَنْبِیَاءِ [I am the last of the Prophets]

In other words, it is alleged that a new community and a new religion have been established by the abrogation of the prophethood of Hazrat Muhammad *Mustafā Khātamul Anbiyā*[sa]. In this way, regarding this issue, false and baseless allegations have been levelled against the Ahmadiyya Muslim Jamā'at and fictitious beliefs have been attributed to it. This is despite the fact that those who spread this mischief and attribute falsehood to the community hold the belief of the coming of a Prophet *after* the Holy Prophet[sa] themselves. Their elders have written exactly what the community believes! It is a proven fact – attested by the Islāmic books that have been published in the

last 14 centuries – that the Ahmadiyya Muslim Jamā'at holds the same belief about the finality of the prophethood of the Holy Prophet[sa] that the *'Ulemā*, *Ā'immah,* and *Awliyāullah* held, because it *is, was* and *will remain* the true belief!

It is true that the Holy Prophet[sa] has said, "لَا نَبِیَّ بَعْدِی" (there is no Prophet after me), and "اِنِّی آخِرُ الْاَنْبِیَاءِ" (I am the last of the Prophets), however, at the same time, he has informed us of the coming of a Prophet, who is also the Mahdī and the Messiah, in very clear words and with much clarification, and has ordered us to take his *bai'at*. The various *Ā'immah* of Islām have brought congruence to the understanding of both these kinds of statements of the Holy Prophet[sa] by making true and enlightening discussions on them. No true Muslim has had the courage to disagree with them! This is the reason why the *ummah* has always held the belief that a Prophet is to come *after* the Holy Prophet[sa]. His coming does not affect the truth of "لَا نَبِیَّ بَعْدِی", or "اِنِّی آخِرُ الْاَنْبِیَاءِ". You will be able to read the divine and enlightening reasoning of these elders in this book.

Not a single one of the claims and spiritual statuses declared by the founder of the Ahmadiyya Muslim Jamā'at, Hazrat Mirza Ghulām Ahmad[as], for himself, goes against the reasoning and explanations of the former *Ā'immah*. If his writings are placed next to the writings of the former elders, they would appear like a reflection of each other in terms of meaning and essence.

Despite these truths, the opponents of the Ahmadiyya Muslim Jamā'at constantly lie by attributing false beliefs to the community. A similar attempt was made by a boy named Farhan Khan (from USA), who attempted to step ahead of his predecessors in lying, deceit, etc. Under my guidance, Maulāna Farhan Iqbal and Maulāna Imtiaz Ahmed Sra have made a strong effort to do research, collect quotations, and write an

appropriate response to his allegations. Hence, with the help of Allāh, the Exalted, and His grace and blessings, this is now a useful book in the English language addressing the issues of the finality of the prophethood of the Holy Prophet[sa] and the coming of an *ummatī* (or subordinate) Prophet in Islām, with detailed material and true reasoning, *Al-hamdulillāh!*

It is our prayer that Allāh, the Exalted, may make this book beneficial for the people and a source of guidance for many, and may He grant a great reward to these two aforementioned warriors and others who assisted in any way. O Allāh! Please accept this book!

Wassalām,
The humble one,
Hadi Ali Chaudhary
Jamia Ahmadiyya Canada
27th May, 2011

بسم اللہ الرحمٰن الرحیم

نحمدہ و نصلی علیٰ رسولہ الکریم و علیٰ عبدہ المسیح الموعود

خدا کے فضل اور رحم کے ساتھ

ھو الناصر

Introduction

By the grace of Allāh the Almighty, this book has been written for the purpose of spreading the truth of Islām Ahmadiyya. It is a direct response to the arguments presented by Farhan Khan in his book entitled "With Love to the Ahmadīs of the World" (version of March 20, 2010). His work cleverly attempts to deceive his readers into believing that the Ahmadiyya Muslim arguments are weak and insufficient. This book will prove the exact opposite and place Khan on the receiving end of his own accusations. We will show the true face of the Ahmadiyya Muslim arguments and will dispel all false notions be they from Farhan Khan or anyone else, *Inshā' Allāh*!

Let not any enemy of Islām Ahmadiyya take cowardly cover behind Farhan Khan for this book is equally addressed to all such blasphemers who, having declared us as non-Muslims, have estranged themselves from the teachings of Islām and the Holy Prophet Muhammad[sa]. Wherever we have made a personal challenge to Farhan Khan, we challenge them all –

each and every one. We call Allāh to Witness between us two, and Judge our differences.

We believe the Holy Prophet Muhammad[sa] is the last law-bearing prophet as well as the greatest and the best prophet of Allāh. He predicted in very clear words the coming of a prophet in the Latter Days, who would serve his cause. That prophet has already come in the person of Hazrat [i.e., *His Holiness*] Mirzā Ghulām Ahmad[as] of Qādiān, India and he established the International Ahmadiyya Muslim Jamā'at. He did not abrogate a single law of the Holy Qur'ān nor did he add anything new to it, and he came exactly according to the criteria set forth in the Holy Qur'ān. He only carried out the work of the Holy Prophet Muhammad[sa] and spread his message, while demonstrating extraordinary love and service to him.

The death of Hazrat 'Īsā[as] [Arabic: Jesus[as]] is central to the beliefs of the Ahmadiyya Muslim Jamā'at but in the introduction to his book, Farhan Khan writes, "From the perspective of the Muslims, this seems like a relatively trivial issue."

We do not know when Farhan Khan self-crowned himself as the spokesman for all "Muslim" denominations nor how he accurately assessed their opinion, but his statement is a direct affront to the Holy Prophet Muhammad[sa]. Khan's statement was made in complete disregard to the Holy Prophet's numerous statements and the verdict of the Holy Qur'an, both of which clearly prove Hazrat 'Īsā's death and prophesy the coming of the Messiah[as] in the Latter Days. In other words, the Holy Prophet Muhammad[sa] himself emphasized the importance of this subject by discussing it repeatedly. Who, then, is Farhan Khan to say otherwise? The fact of the matter is that the above-quoted statement of Farhan Khan is either an excuse to avoid admitting the obvious death of

'Īsā bin Mariam[as], or an attempt to discredit clear-cut messages of the Holy Prophet Muhammad[sa]. There is no alternative to explain Farhan Khan's shallow statement, but either way it exposes his immature intellect and deprived scholarship. Over the last 120 years, Islām Ahmadiyya has successfully refuted the erroneous belief in the supernatural 2,000 plus year old life of 'Īsā bin Mariam[as]. Nevertheless, Farhan Khan joins the long list of our defeated opponents – his only strategy being an attempt to "trivialize" it. How disappointing!

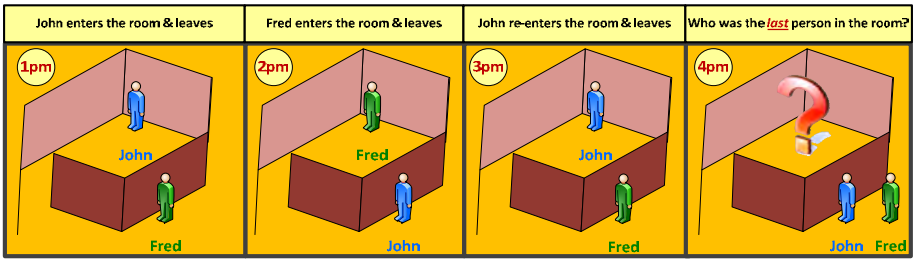
Farhan Khan goes on to state that the Ahmadī Muslims have "invented three alternate explanations for what Khātam Al-Nabiyyīn means: last law-bearing Prophet, chief (best) of the Prophets, or that future prophets will come bearing the seal of the Prophet Muhammad[sa]. This may pose as a source of confusion to the reader because their position may seem inconsistent."

This is a blatant misrepresentation of Islām Ahmadiyya. Nothing has been *invented* as these are not new explanations. Previous scholars of the Muslim *ummah* [Arabic: *community*] have made similar statements as will be shown in this book, *Inshā' Allāh*! If non-Ahmadī Muslims have failed to understand the very scholars they revere, it is no fault of ours. Those who cannot swim should stay away from the deep end of the pool, as those with shallow intellect should stay away from the deep verses of the Holy Qur'an, lest they drown in ignorance.

Secondly, our position is not "inconsistent" because these three explanations are not contradictory. All three meanings equally apply to the status and greatness of the Holy Prophet Muhammad[sa]. This illustrates the multi-dimensional beauty and depth of the Arabic language which allows the same phrase to have several cumulative meanings.

Farhan Khan also argues that his position that the Holy Prophet[sa] is the last chronological prophet is simple and straightforward while the Ahmadiyya Muslim position is complicated. This argument represents an *appeal-to-emotion* fallacy, which attempts to obscure the logical argument with a superficial appeal. This tactic is typically applied when there is an inexplicable contradiction. For example, while Farhan Khan believes the Holy Prophet Muhammad[sa] is the last prophet in the sense of time and place, he conveniently forgets that he himself believes in the coming of a prophet *after* the Holy Prophet Muhammad[sa]: ʻĪsā bin Mariam[as]. Strangely, Khan believes that ʻĪsā[as] is somehow precluded from being "the last" because he came earlier as well.

To illustrate the matter in another way: If John enters a room and leaves, then Fred enters the room and leaves, then John re-enters the room and leaves; who was the *last* person in the room?



Obviously, John was the last person in the room. However, Khan's reasoning would like us to believe that Fred is the last person in the room, while simultaneously believing that John is the last person in the room. The two conditions are mutually exclusive and present a contradiction.

Many non-Ahmadī Muslims have been plagued by this very contradiction over the last fourteen hundred years claiming that both, Muhammad[sa] and ʻĪsā[as], are the last prophet. Non-Ahmadī Muslims try to avert this contradiction by saying that ʻĪsā[as] will not be a *new* prophet when he re-appears in the Latter Days, for he was granted prophethood before the coming of the Holy Prophet[sa]. However, their point is irrelevant. The issue is not whether a prophet is *new* or *old*, but which prophet is *last* in time. Unfortunately, their inability to satisfactorily answer such simple questions results in the frustration with which they legally ban Ahmadī literature and persecute Ahmadī Muslims in pathetic witch hunt fashion. This currently takes place in Pakistan, Indonesia, Afghanistan and Saudi Arabia, to name a few. This oppression itself is the greatest admission of their defeat!

Inshā' Allāh, the reader will soon discover that the only remedy to this contradiction can be found in the enlightening Ahmadiyya Muslim beliefs. They harmonize both concepts, content the heart, and cut at the very root of falsehood. In fact, the light of the Promised Messiah, Hazrat Mirzā Ghulām Ahmad[as] of Qādiān, as manifested in his illuminating arguments, was destined to dispel the darkness of ignorance – and falsehood would have no choice but to disappear.

Meanings of *Khātam* in Dictionaries

In order to understand the meaning of *Khātam-un-Nabiyyīn* (lit. *Seal of the Prophets*), it is essential to understand the key operative words and the connotative meanings associated with them in the Arabic language.

Under the chapter entitled *Classical Lexicons and the Word* خاتم (*Khātam*), Farhan Khan criticizes the Ahmadiyya understanding of the word خاتم (*khātam*, lit. *seal*) and presents isolated quotations from various lexicons or dictionaries in support of his opinion that "...*all* of the lexicons understand خاتم to mean last or finish, and some even reference Sūrah Al-Ahzab verse 41 saying Muhammad عليه الصلاة و السلام is the last of the prophets"[1]. We call into question the intellectual integrity of the quotations presented by Farhan Khan based on the fact that he did not go into a sufficient discussion of the word *khātam* in the context of any of his quotations. Any honest individual can go through those entries and come to the conclusion that they were presented with much bias, predisposed to the belief that Hazrat

[1] Farhan Khan, *With Love to the Ahmadīs of the world* (U.S.A, 2010), Page 58

Muhammad[sa] is the last prophet in absolute terms. The fact of the matter is that Farhan Khan does this to give the impression that the only possible meaning of *khātam* is *the last*.

This chapter will challenge this impression that Farhan Khan tries to give by quoting three universally acknowledged dictionaries: *Mufridāt Imām Rāghib*, *Lisān-ul-'Arab*, and *Lane's Lexicon*. We present below a complete quotation from *Mufridāt* which thoroughly discusses the meanings of the word *khātam*.

Mufridāt Imām Rāghib

الختمُ والطبعُ يقال على وجهينِ: مصدر ختمْتُ وطبعْتُ، وهو تاثير كنقشِ الخَاتَمِ والطَابَعِ. والثاني: الاثر الحاصل عن النقش، ويُتَجَوَّزُ بذلک تارة في الاسْتِيثاق من الشئِ، والمنعِ منه اِعْتبارًا بما يحصلُ من المنْعِ بالختْم على الكتبِ والابوابِ

"The words *al-Khatm* and *at-Tab*' are used in two ways:

1. The infinitive meaning of 'I sealed' or 'I stamped,' and this refers to the impressing of something on something [تاثير] like the stamp [نقش] of a seal or a ring.
2. And, second: The obtained impression [الاثر] of the stamp. [In other words, the word *khatm* can also be used for the impression itself]

Sometimes, it figuratively means: stopping from something. And this meaning has been given based on the fact that when books or chapters are sealed

after writing, it means that their writing has ended and one has stopped writing. [In other words, the meaning of finishing something is *figurative*].

نحو: {ختم الله على قلوبهم} [البقرة/7]...إشارة إلى ما أجرَى اللهُ بهِ العَادة أن الانسان إذا تناهى في اعتقادٍ باطلٍ، أو ارتكابِ محظورٍ- ولا يكون منه تلفُّت بوجهٍ إلى الحق – يورثُه ذلک هيئةً تمرنه على استِحسَان المعاصِي، وكانما يُختَمُ بذلک على قلبه

For example, 'Allāh has set a seal on their hearts' [Al-Baqarah / 7]... this is an indication towards a law of Allāh that when man exceeds in false belief or in committing sin, and does not pay any attention to the truth, then his behaviour creates such a condition that he starts considering sin a good thing. It is as if a seal has been placed on his heart [such that truth does not affect him and his heart does not pay attention to the truth].

{وخاتم النبيين} [الاحزاب/40]، لأنه ختم النبوة، أي: تممها بمجيئه.

'and the *Seal of the Prophets*' [Al-Ahzāb/40], because he is the *Seal of prophethood*, that is: He perfected it by his coming."

Based on the above explanatory statements of Imām Rāghib, we can conclude that the words *khātam* or *khātim* have the following meanings:

Primary Meanings (*Haqīqī*):

1. Stamp or Ring
2. To create an effect or impression

Secondary or Applied Meanings (*Majāzī*):

1. The obtained or received impression
2. To close something
3. To bring something to an end
4. To perfect something.

It can now be concluded that there are several meanings of the words *khātam/khātim* and these respectively apply based on the context. The Ahmadiyya Muslim Jamā'at has never denied the fact that one of the secondary or applied meanings of *khātam* is *to close something* or *to bring something to an end*. Our argument is that these meanings do not apply to the context in which the phrase *Khātam-an-Nabiyyīn* has been used in the Holy Qur'an (33:41). Instead, *Khātam* translates to mean *Seal* in sense of praise. As this is a unique title conferred on the Holy Prophet[sa], its literal translation should rely on the most appropriate primary meanings, whereas secondary meanings should be utilized to understand the figurative connotations of the literal meaning.

Lisān-ul-'Arab

والخَتَمُ والخَاتِمُ والخَاتَمُ والخَاتَامُ والخِيْتَامُ منَ الحُلِي كَاَنَّه اوّل وهلَةٍ خُتمَ به فدخَلَ فى باب طَابعٍ ثمَّ كثُرَ اسْتِعْمَالُه لذٰلک

> "All these words – *khatamu, khātimu, khātamo, khātāmu, khītāmu*– are used to refer to jewellery. It is such [as if to indicate] that an impression [or stamp] was created with it the first time ever. Hence, it came into the grammatical form of *Tābi'*. In this meaning, it was used extensively."

This quotation from *Lisān-ul-'Arab* (under the word *Khatama*) further supports the meanings already provided by *Mufridāt* and tells us that the *essential* and *first* meaning of *khātam* or *khātim* is *the impression of a stamp*. That is the primary and fundamental meaning, whereas all other meanings are derived, used in a figurative sense when the context demands it.

The fact remains that the words *Khātam-an-Nabiyyīn* have been applied to the Holy Prophet[sa] in 33:41 as praise. The context shows that Allāh, the Exalted, is praising the Holy Prophet[sa] in that verse which prevents us from applying the meaning of 'last,' as being the 'last' of anything is not a praiseworthy trait. Hence, we apply the *first* or *fundamental* meaning of *Khātam*, that is, seal.

Lane's Lexicon and Dictionary of the Holy Qur'ān

Similarly, *Lane's Lexicon* reiterates the same meanings discussed above as shown on the next two pages. The only objection, in this context, is that the compiler, Edward William Lane (1801 to 1876 CE), was a British orientalist and lexicographer who, lacking both background and aspiration in theology and Qur'ānic exegesis, applied the wrong meaning of the word *khātam* to verse 41 of Sūrah Al-Ahzāb. This was an error of judgment on his part and it is not surprising, given his European and un-Islāmic background.

There is no wonder why, in all instances, Farhan Khan only quoted this dictionary writer's opinion regarding *Khātam-un-Nabiyyīn*, while ignoring the actual meanings of the word *khātam*. This exposes Khan's shameful intellectual dishonesty for the purpose of promoting his personal bias.

Farhan Khan repeatedly criticizes Mr. Malik Ghulām Farīd[ra][2] for stating that one of the meanings of *khātam* is *the best and most perfect*. It is surprising that someone could criticize this meaning of *khātam* since this *idiomatic* application of the word *khātam* in the sense of praise is so commonly expressed in Arabic that it appears unnecessary to give such examples in this book. Ahmadiyya Muslim literature provides numerous examples of this kind of usage of the word *khātam* in the sense of praise[3]. In any case, in order to prove that Mr. Malik Ghulām Farīd[ra] gave all the meanings that have already been discussed

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[2] Mr. Malik Ghulām Farīd was a companion of the Promised Messiah[as] and wrote the Dictionary of the Holy Qur'ān available at:
http://www.alislam.org/quran/dictionary/dictionary_quran.pdf

[3] If you would like to see such examples, please refer to *Mahzarnama – The Memorandum*, Pages 103-108, available at:
http://www.alIslām.org/library/books/mahzarnama/Mahzarnama.pdf

in this chapter, an image of the complete entry under the word خَتَمَ (*khatama*) in his *Dictionary of the Holy Qur'ān* has been attached, after an image of the complete entry from *Lane's Lexicon*.

8. احتتل *He* (a man, TA) *listened* to the secret of a party of men. (T, K,* TA.) El-Aṣshà says,

* وَلَا تَرَاهَا لِسِرِّ الْجَارِ تَخْتَتِلُ *

[*Nor wilt thou see her listen to the secret of the neighbour*]. (TA.)

خَتْلٌ *A place of retreat, or concealment.* (K.) And *Any similar place in which one listens* to hear secrets [&c.]. (TA.) The *form of a hare, or burrow of a rabbit.* (K.)

خَتُولٌ: see خَاتِلٌ and خَتَّالٌ.

خَتَّالٌ *i. q.* خَدَّاعٌ [i. e. One *who deceives, deludes, beguiles, circumvents, or outwits, much,* or *often; very deceitful* &c.; as also ✝ خَتُولٌ, like خَدُوعٌ]. (TA.)

خَاتِلٌ and [in an intensive sense] ✝ خَتُولٌ [like خَتَّالٌ, q. v.,] *Deceiving, deluding, beguiling, circumventing, or outwitting.* (K, TA.)

خَوْتَلَى *Elegant; polite; acute,* or *sharp,* or *quick, in intellect; clever, ingenious, skilful, knowing,* or *intelligent:* (K,* TA:) thought by ISd to be, perhaps, from الخَتْل signifying "the act of deceiving" &c. (TA.)

خَوْتَلَى *A stealthy walk or gait:* (O, K, TA:) or a *walking on one side.* (T, TA.) Hence the saying, هُوَ يَخْتِلُنِى بِعَيْنِهِ وَيَمْشِى لِى الخَوْتَلَى [*He makes a sign to me with his eye, and walks to me stealthily,* or *sideways*]. (TA.)

أَخْتَلُ [*More,* and *most, deceitful, deluding, guileful,* &c.]. You say أَخْتَلُ مِنْ ذِئْبٍ *More deceitful,* &c., *than the wolf.* (Mgh.)

ختم

1. خَتَمَهُ, (S, Mgh, Mṣb, K,) aor. ـُ, (Mṣb, K,) inf. n. خَتْمٌ (S, Mgh, Mṣb, K) and خِتَامٌ, (Lḥ, K, TA,) with kesr, (TA,) [in the CK, erroneously, خِتَامٌ] *i. q.* طَبَعَهُ [*He sealed, stamped, imprinted,* or *impressed, it*]: (Mṣb, K:) or *he put the* خَاتِم [or *signet*] *upon it:* (Mgh:) namely, a thing, (S, Mgh,) or a writing or book and the like: and عَلَيْهِ خَتَمَ signifies the same [or *he put a seal,* or *the impression of a signet, upon it*]. (Mṣb.) Accord. to Er-Rághib, خَتْمٌ and طَبْعٌ signify The *impressing* a thing *with the engraving of the signet and stamp:* and the former [as is indicated, but not plainly expressed, as distinguished from the latter,] is tropically used, sometimes, as meaning the *securing oneself* from a thing, and *protecting [oneself]* from it; in consideration of protection by means of sealing upon writings and doors: and sometimes as meaning the *producing an impression,* or *effect,* upon a thing from another thing; in consideration of the impress produced [by the signet]: and sometimes it is used as relating to ✝ the *reaching the end* [of a thing]: (TA:) or the primary signification of خَتْمٌ is the act of *covering over* [a thing]: (Az, TA:) accord. to Zj, the proper meaning of خَتْمٌ and طَبْعٌ is the *covering over* a thing, *and securing oneself from a thing's entering* it: some say that the former signifies the *concealing a notification* of a thing, *[as] by putting one's fingers over* it, *by way of guarding oneself thereby.* (TA.) — Hence, خَتْمُ الشَّهَادَةِ [*The sealing of the testimony*]; which is thus described by El-Ḥulwánee: the witness, when he wrote his name upon a صَكّ [q. v.], caused his written name to be beneath a piece of lead, [i. e. covered it with a piece of lead,] and put upon it the impress of his signet, in order that there might be no falsification of it or substitution for it. (Mgh.) — As to خَتْمُ الأَعْنَاقِ [*The sealing of the necks*], the case is related, in the "Risáleh Yoosufeeyeh," to have been this: 'Omar sent Ibn-Ḥoneyf to seal the عُلُوج [or unbelievers] of the Sawád; and he sealed five hundred thousand of them, in classes; that is, he marked them twelve dirhems, and twenty-four, and forty-eight; tying a thong upon the neck of each, and putting upon the knot a seal of lead. (Mgh.) — خَتْمٌ also signifies The *protecting* what is in a writing *by marking* [or *stamping*] *a piece of clay* [upon it, or *by means of a seal of any kind*]. (TA.) — And you say, of a man, خَتَمَ عَلَيْكَ بَابَهُ [*He sealed his door against thee*]; meaning ✝ *he turned away from thee, avoided thee,* or *shunned thee.* (TA.) — And خَتَمَ لَكَ بَابَهُ [*He sealed for thee his door*]; meaning ✝ *he preferred thee to others.* (TA.) — خَتَمَ عَلَى قَلْبِهِ [which may be rendered *He sealed his heart*] means ✝ *he made him to be such that he understood not, and such that nothing proceeded from him; or he made his heart, or mind, to be such that it understood not,* &c. (K, TA.) خَتَمَ اللّٰهُ عَلَى قُلُوبِهِمْ, in the Ḳur [ii. 6], is like the phrase in the same [xvi. 110 and xlvii. 18] طَبَعَ اللّٰهُ عَلَى قُلُوبِهِمْ: (TA:) it points to what God has made to be usually the case when a man has ended in believing what is false and in committing that which is forbidden, so that he turns not his face to the truth; this occasioning, as its result, his becoming inured to the approval of acts of disobedience, so that he is as though this habit were impressed upon his heart: the assertion of El-Jubbáee, that it means *God hath put a seal upon their hearts,* as a sign, to the angels, of their infidelity, is nought: (Er-Rághib, TA:) الخَتْمُ is explained by IAạr as meaning *the preventing* of the heart *from believing.* (L in art. خدع.) [See also طَبَعَ.] — خَتَمَ الشَّىْءَ, inf. n. خَتْمٌ, also signifies [as indicated above] ✝ *He reached the end of the thing.* (K.) And اِخْتَتَمْتُ ✝ الشَّىْءَ ✝ [*I ended,* or *finished, the thing,*] *contr. of* اِبْتَدَأْتُهُ. (S, TA.) You say, خَتَمَ القُرْآنَ ✝ *He reached the end of the Ḳur-án [in reciting it];* (S, Er-Rághib;) [*he recited the whole of the Ḳur-án;*] *he completed [the recital of] the Ḳur-án:* (Mgh:) [and] *he retained in his memory the last portion of the Ḳur-án;* meaning *he retained the whole of it in his memory.* (Mṣb.) It is said of Suleymán El-Aṣmash, كَانَ يَقْرَأُ خَتْمًا, meaning ✝ *He used to recite the whole of the Ḳur-án,* at one time, according to the reading of Ibn-Mes'ood; at another time, from the edition of 'Othmán. (Mgh.) — You say also, خَتَمَ اللّٰهُ لَهُ بِخَيْرٍ ✝ [*May God make his end to be good*]. (S.) — خَتَمَ البَذْرَ ✝ *He covered over the sown seed:* (Az, TA:) or خَتَمُوا عَلَى البَذْرِ ✝ *they turned up the earth over the sown seed, and then watered it:* (El-Táïfee, TA:) or خَتَمَ الزَّرْعَ, (JK, K, TA,) aor. ـُ, inf. n. خَتْمٌ, (TA,) ✝ *he watered the seed-produce,* or *sown field, the first time;* (JK, K, TA;) because, when it is watered, it is finished (خَتَمَ) with the رَىّ [app. رَىّ, which here seems to mean the "roller," as being likened to a mill-stone, though I find no authority for this meaning]; (TA;) as also خَتَمَ عَلَيْهِ: (K:) or خَتَمُوا عَلَى زُرُوعِهِمْ means ✝ *they watered their sown fields while these were as yet* كِرَاب [app. meaning *clear of vegetation*]. (JK, TA.) — خَتَمَ النَّحْلُ ✝ *The bees filled with honey the place in which they deposited it:* (JK, A, TA:) or خَتَمَ signifies bees' *collecting some thin wax, thinner than the wax of the comb, and smearing with it the orifices of their* خَلَايَا [or *hives*]. (M, K, TA.)

2. خَتَّمَهُ, inf. n. تَخْتِيمٌ, *He sealed it, stamped it,* &c., *much.* (TA.) — [In modern Arabic, *He put a* خَاتَم, or *signet-ring, upon his* (another's) *finger.*]

5. تختّم, or تختّم خَاتَمًا, (accord. to different copies of the S,) or تختّم بِخَاتَمٍ, (K, [agreeably with a trad. cited in the TA,]) *He put on* [i. e. *put on his own finger*] *a* خَاتَم [or *signet-ring*]. (S, K.) — And تختّم ✝ *He put on a turban:* (K, TA:) or تختّم بِعِمَامَتِهِ *he put on his turban in the manner of a* نِقَاب [q. v.]; syn. تَنَقَّبَ بِهَا. (Z, TA.) The subst. [signifying the act or mode, of doing so] is ✝ تَخْتِمَةٌ [q. v. infrà]. (K.) — تختّم بِأَمْرِهِ ✝ *He concealed his affair,* or *case.* (Z, K.) — تختّم عَنْهُ ✝ *He feigned himself heedless of him, and was silent [to him].* (K, TA.)

8: see 1, in the latter half of the paragraph.

خَتْمٌ inf. n. of 1 [q. v.]. (S, Mgh, Mṣb, K.) = Also The *impress produced by the engraving of a signet.* (Er-Rághib, TA.) — See also خَاتَم. — أَعْطَانِى خَتْمِى means ✝ *He gave me my sufficiency,* or *what sufficed me:* because what suffices a man is the last [or utmost] of his desire, or demand. (TA.) = Also ✝ *Honey.* (K, TA.) — And ✝ The *orifices of the* خَلَايَا [or *hives*] *of bees.* (K, TA.)

خَتَمٌ: see خَاتَم. — Also *A sealed piece of clay* [or *wax*]: like نَقْضٌ in the sense of مَنْقُوض, and قَبْضٌ in the sense of مَقْبُوض: so in the saying of El-Aṣshà,

* وَصَهْبَاءَ طَافَ يَهُودِيُّهَا * وَأَبْرَزَهَا وَعَلَيْهَا خَتَمْ *

[*And a jar of reddish-coloured* wine, *the Jew-vender whereof came, and brought it out, with a sealed piece of clay upon it*]. (S.) [See also خِتَامٌ.]

خَتْمَةٌ [an inf. n. of un. of 1, ✝ *A recitation of the whole of the Ḳur-án:* used in this sense in the present day: pl. خَتَمَاتٌ. — And also] vulgarly used as meaning ✝ *A copy of the Ḳur-án:* and so ✝ خِتْمَةٌ. (TA.)

خِتْمَةٌ: see what next precedes.

خَتَامٌ: see the last sentence of the next paragraph.

خِتَامٌ an inf. n. of 1 [q. v.]. (Lḥ, K.) — And a subst. signifying The *first watering of seed-produce*, or *of a sown field*: (JK, TA:) or the *turning up the earth over sown seed, and then watering it*. (Eṭ-Ṭáifee, TA.) = See also خَاتَمٌ. — Also The *clay*, (JK, Ṣ, K,) and the *wax*, (TA,) *with which one seals*, or *stamps*, (JK, Ṣ, K,) *upon a writing*, (JK,) or *upon a thing*: (K:) or *which is sealed*, or *stamped, upon a writing*. (Mṣb.) [See also خَتْمٌ. And see an ex. in a verse of Lebeed cited in art. دكن.] — ‡ [The *hymen*; as being the *seal of virginity*; as also خَاتَمٌ.] You say, زُفَّتْ إِلَيْكَ بِخِتَامِهَا ‡ [*She was conducted as a bride to thee with her seal of virginity*], and بِخَاتَمِهَا رَبِّهَا [*with the seal of her Lord*]. (TA.) And [hence, app.,] سِيقَتْ هَدِيَّتُهُمْ إِلَيْهِ بِخِتَامِهَا ‡ [if it mean, as I suppose it to do, *Their present was sent to him with what rendered it perfect or complete*, or *with what appertained to it*]. (TA.) — † The *furthest part* of a valley. (JK, TA.) † The *last* of a company of men; (Lḥ, TA;) as also خَاتِمٌ and خَاتَمٌ: (K:) whence خَاتِمُ النَّبِيِّينَ † [*The last of the prophets*], in the Ḳur [xxxiii. 40]; accord. to one reading, خَاتَمُ, with ḍamm to the تَ; (TA;) or خَاتِمُ الْأَنْبِيَاءِ, i. e. Moḥammad; (Ṣ;) also called الخَاتِمُ and الخَاتَمُ. (TA.) And † The *last portion* of anything that is drunk [&c.]. (TA.) خِتَامُهُ مِسْكٌ, in the Ḳur [lxxxiii. 26], means † *The last* that they will perceive *thereof* will be *the odour of musk*: (Ṣ, TA:) or, accord. to 'Alḳameh and Mujáhid, *its admixture* shall be *musk*: accord. to Ibn-Mes'ood, *its result* shall be the *taste of musk*: Fr says, خَاتَمٌ and خَاتِمٌ and خِتَامٌ are nearly the same in meaning; whence the reading of 'Alee, خَاتَمُهُ مِسْكٌ: and the explanation is this; that when any one shall drink thereof, he will find the last cup thereof to have the odour of musk: Er-Rágheb says that the meaning is, *the end*, and *the last draught*, i. e. *what shall remain, thereof* shall be *in perfume* [like] *musk*: and that the assertion that it means it shall be sealed with musk is nought. (TA.) [See also خَاتَمٌ and خَاتِمَةٌ.] = Also, (IAạr, K,) and خَاتَمٌ, (K,) or, accord. to IAạr, خَاتِمٌ, (TA,) sings. of خُتُمٌ, which signifies † The *places of separation* (فُصُوص) [q. v.]) *of the joints* (مَفَاصِل) *of horses*. (IAạr, K.)

خَاتَمٌ (JK, Ṣ, Mṣb, K) and خَاتِمٌ (TA) and خَاتَمٌ, (Ṣ, Mṣb, K,) which is more commonly known than خَاتِمٌ, (Mṣb, [but see what follows,]) and خَاتَامٌ and خِتَامٌ (JK, Ṣ, K, the last in the CK and TA خَيْتَامٌ) and خَاتَامٌ (K and TA but omitted in the CK) and خَتَمٌ (ISd, IHsh, K) and خَتْمٌ (Ez-Zeyn El-Irákee, TA) and خَتُومٌ (Ibn-Málik, TA) and خَيْتُومٌ (Ez-Zeyn El-Irákee, TA) and خَاتَامٌ (K) signify the same; (JK, Ṣ, Mṣb, K, TA;) [*A signet*; generally *a signet-ring*; i. e.] *a certain ornament* (حَلْي, M, K) *for the finger*, (K,) app., at the first, *used for sealing*, or *stamping, therewith*; so that the word is of the same class as طَابَعٌ: afterwards, in consequence of frequency of usage, applied to *one not used for that purpose*: (ISd, TA:) or *a ring having a* فَصّ *of a substance different therefrom [set in it*; i. e., *having a stone*, or *gem, set in it*]: if without a فَصّ, it is called فَتَخَةٌ: (Mṣb:) or خَاتِمٌ signifies the *agent* [i. e. the person *sealing*, or *stamping*]: (JK, Az, Mṣb:) خَاتَمٌ, the *thing that is put upon the piece of clay* [or *wax, for the purpose of sealing*, or *stamping*]: (Az, Mṣb, K:) the pl. [of خَاتَمٌ and خَاتِمٌ] is خَوَاتِمُ (K) and [properly of خَاتَامٌ] خَوَاتِيمُ (Ṣ, in which the former pl., though more common, is not mentioned, and K:) Sb says that those who use the latter pl. make it to be pl. of a sing. of the measure فَاعَالٌ, though it be not in their language; which shows that he knew not خَاتَمٌ: the pl. of خَتْمٌ is خُتُومٌ. (TA.) — خَاتَمٌ also signifies *A seal*, or *stamp*, and *a mark*: so in a trad., in which it is said, آمِينُ خَاتَمُ رَبِّ الْعَالَمِينَ عَلَى عِبَادِهِ الْمُؤْمِنِينَ, i. e. [آمين (or *Amen*) *is*] *the seal*, or *stamp*, and *the mark*, [*of the Lord of the beings of the whole world upon his servants the believers*,] which removes from them accidents, and causes of mischief; for the seal of the writing protects it, and precludes those who look from [seeing] what is within it. (TA.) — See also خِتَامٌ, in seven places. [It is nearly syn. with خِتَامٌ, as Fr says: and thus,] it signifies also, (JK, K,) and so does خَاتِمَةٌ, (Ṣ, K,) † The *end*, or *last part* or *portion*, (JK, Ṣ, K,) and *result*, or *issue*, (K,) of a thing (JK, Ṣ, K) of any kind: (JK, K:) † the latter [particularly] signifies † the *last part* or *portion* (JK, Mṣb) of a chapter of the Ḳur-án, (JK,) and of the Ḳur-án itself: (Mṣb:) [and † *a concluding chapter* or *section*: *an epilogue*: and *an appendix*:] and مُخْتَتَمٌ signifies [in like manner] the *contr. of* مُفْتَتَحٌ; as in the saying, الشَّهِيدُ مُفْتَتَحُ الْقُرْآنِ وَالِاسْتِعَاذَةُ مُخْتَتَمُهُ † [*The declaration of the praises of God is the opening portion of the Ḳur-án, and the prayer for the protection of God is its closing portion*]; (A, TA;) and it is a chaste word, of frequent occurrence, though the contr. has been asserted. (TA.) One says also, الْأَعْمَالُ بِخَوَاتِيمِهَا [*Actions* are characterized, or to be judged, as good or evil, *by their results*]. (TA.) — Also, i. e. خَاتَمٌ, of a mare, † The *lower ring* الحَلْقَةُ الدُّنْيَا [app. meaning the *extremity, in which is the orifice*, see حَلْقَةُ الزَّجِرِ and حَلْقَةُ الدُّبُرِ, in art. حلق,]) *of the* طُبْيَة [evidently here used as a dial. var. of طُبْيٌ, i. e. the *teat*, though I do not find it mentioned in its proper art. in any lexicon; unless مِنْ طُبْيَتِهَا be a mistranscription for مِنْ طُبْيِهَا: (K, TA:) so called by way of comparison [to a signet or seal]. (TA.) — And ‡ The *hollow* (نُقْرَة) *of the back of the neck*; (JK, K, TA;) which is the *cupping-place*. (TA.) — And † The *least* وَضَح [or *whiteness*] *of the legs* (JK, K, TA) *of horses*; (JK, TA;) i. e. *a slight whiteness in the parts next the hoof, less than what is termed* تَحْجِيل. (TA.)

خَاتَمٌ: see خِتَامٌ.

خَاتِمٌ: see خَاتَمٌ, in two places: — and see also خِتَامٌ, in five places.

خَيْتَمٌ: see خَاتَمٌ, first sentence.

خَاتِمَةٌ: see خَاتَمٌ, in two places, in the latter half of the paragraph.

خَاتَامٌ
خَتَمٌ
خِتَامٌ
خَتُومٌ
خَاتَامٌ
} see خَاتَمٌ, first sentence.

تَخْتِيمَةٌ: see 5. You say, مَا أَحْسَنَ تَخْتِيمَتَهُ [*How good*, or *beautiful, is his act*, or *mode, of putting on the turban!* or, *of putting it on in the manner of the* لِثَام!]. (Ez-Zejjájee, TA.)

مُخْتَمٌ *Sealed*, or *stamped*, &c., *much*. (Ṣ,* TA.) — Applied to a horse, (TA,) † *Having the whiteness of the legs which is termed* تَحْجِيل. (K, TA. [See the latter word, last sentence.])

مَخْتُومٌ *Sealed*, or *stamped*, &c. (Ṣ,* TA.) — Also The [*measure commonly called*] صَاعُ (A 'Obeyd, Mgh, K:) or the *sixth part of the* [*measure called*] قَفِيز. (Mgh in art. كر. [It is there added that the قفيز is the tenth part of the جَرِيب: but it seems that this is the قفيز which is a measure of land; not what is here meant in the explanation of مختوم, which is a measure of corn and the like.]) [Pl. مَخَاتِيمُ.]

مُخْتَمٌ: see خَاتَمٌ, in the latter half of the paragraph.

ختن

1. خَتَنَ, (Ṣ, Mgh, Mṣb, K,) aor. ـُ (Mṣb, K) and ـِ, (K, TA, but omitted in the CK,) inf. n. خَتْنٌ, (Ṣ, Mgh, Mṣb, K,) *He circumcised* (K, TA) a boy, (Ṣ, Mgh, Mṣb, K,) and a girl also: or, as some say, خَتَنَ relates to men [or boys], and خَفَضَ to women [or girls]. (TA.) خُتِنَ: see 8. — And خَتَنَ [which see below, app. as an inf. n. of which the verb is as above,] signifies The *making a feast*, or *banquet, to which people are invited, on account of a wedding*, and *of a circumcision* also. (KL.) — [And accord. to Golius, as on the authority of a gloss. in the KL, خَتَنَ also signifies *He diminished*; *i. rendered imperfect*: and *he acted unjustly*.] = خَتَلَهُ is also *syn. with* خَتَلَهُ [*He deceived, deluded, beguiled, circumvented*, or *outwitted, him, unawares*]: and خَاتَنَهُ is *syn. with* خَاتَلَهُ [which signifies in like manner the act of *deceiving, deluding*, &c.; or *practising mutual deceit*, &c.; or *striving, endeavouring*, or *desiring, to deceive*, &c.]. (TA.)

assuaged. كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا : Every time it (the fire of Hell) abates We shall increase for them the flame (17:98).

خَتَرَ [aor. يَخْتُرُ and يَخْتِرُ inf. noun خَتْرًا and خُتُوْرًا] خَتَرَهٗ : He acted or behaved towards him with perfidy, treachery or unfaithfulness or with deceit, guile or circumvention. خَتَرَ بِالْعَهْدِ : He was unfaithful etc., to the covenant. خَتَرَتْ نَفْسُهٗ : His stomach became heavy; or became agitated by a tendency to vomit; became in a disordered state. خَتَّارٌ : One who acts or behaves with perfidy or treachery or with the foulest perfidy; one who acts or behaves with deceit, guile or circumvention or in a corrupt manner and does so much or frequently or habitually. اِلَّا كُلُّ خَتَّارٍ كَفُوْرٍ : None but every perfidious and ungrateful person (31:33).

خَتَمَ [aor. يَخْتِمُ inf. noun خَتْمٌ and خِتَامٌ] خَتَمَ الشَّيْءَ اَوْخَتَمَ عَلَيْهِ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ الشَّيْءَ : He reached the end of the thing. خَتْمٌ and طَبْعٌ signify the impressing of a thing with the engraving of signet and stamp.The former sometimes means the securing oneself from a thing and protecting oneself from it; in consideration of protection by means of sealing upon writings; sometimes it means the producing of an impression or effect upon a thing from another thing; in consideration of the impress produced by the signet, sometimes it is used as relating to the reaching the end of a thing. Or the primary signification of خَتْمٌ is the act of covering over a thing.The word also signifies the protecting of what is in a writing by means of a seal. خَتَمَ عَلَيْكَ بَابَهٗ : He sealed his door against thee i.e. he turned away from thee or avoided thee. خَتَمَ لَكَ بَابَهٗ : He sealed for thee his door i.e. he preferred thee to others. خَتَمَ عَلٰى قَلْبِهٖ : He (God) sealed his heart i.e. he made his heart or mind to be such as it understood not. خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ : Allah has set a seal on their hearts and their ears (2:8). خَاتَمٌ (Khatam) and خَاتِمٌ (Khatim) and خَتْمٌ (Khatmun) are almost synonymous. خَاتَمٌ (Khatam) means a signet-ring; a seal or stamp and a mark; the end or lost part or portion and result and issue of a thing. اِنَّمَا الْاَعْمَالُ بِخَوَاتِيْمِهَا :

Actions are judged by their results. خَاتَمٌ also means the best and most perfect; embellishment or ornament; the hollow of the back of the neck; وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ : But he is the Messenger of Allah and the seal of the Prophets (33:41). خِتَامٌ (inf. noun and a subs.): The first watering of a sown-field; the clay with which one seals or stamps upon a thing; the hymen; as being the seal of virginity; زُفَّتْ اِلَيْكَ بِخِتَامِهَا : She was conducted as a bride to thee with her seal of virginity; the furthest part of a valley; the last of a company of men as also خَاتَمٌ and خَاتِمٌ ; the last portion of anything that is drunk; admixture; result; the end or last draught. خِتَامُهٗ مِسْكٌ : The sealing of it will be with musk; its result shall be the taste of musk; the last draught shall be in perfume like musk etc. (83:27). مَخْتُوْمٌ : Sealed or stamped. رَحِيْقٌ مَّخْتُوْمٌ : Sealed beverage (83:26).

خَدَّ [aor. يَخُدُّ inf. noun خَدٌّ] خَدَّ الْاَرْضَ : He furrowed or he made a furrow or trench in the ground. خَدَّ الدَّمْعُ فِيْ خَدِّهٖ : The tears made marks upon his cheeks. خَدَّ : He or it marked or made a mark or an impression upon a thing; he cut a thing. خَدٌّ : The cheek; the plank of the هَوْدَجٌ ; a side of a track of high ground; an assembly; a company of men; a rank or class or a race or generation of men. مَضٰى خَدٌّ مِّنَ النَّاسِ : A generation of men passed away; a road. اُخْدُوْدٌ syn. خَدٌّ meaning a hole, hollow, cavity, pit or the like dug or excavated; a deep trench in the ground. ضَرْبَةٌ اُخْدُوْدٌ : A blow or beating that furrows the skin. وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ : And turn not thy cheek away for the people (31:19). قُتِلَ اَصْحَابُ الْاُخْدُوْدِ : Cursed be the fellows of the Trench (85:5).

خَدَعَ [aor. يَخْدَعُ inf. noun خَدْعًا and خِدْعًا] خَدَعَهٗ : He hid or concealed it; he deceived, deluded, beguiled and outwitted him; he desired to harm in a way unknown to the latter; he pretended to him the contrary of what he concealed; or he made him to relinquish the object that he had in view by pretending to him some-thing the contrary of what he concealed. خَدَعَ فِيْ جُحْرِهٖ : It entered its hole in order that it might not be caught. خَدَعَ الْمَطَرُ :

Questions for Farhan Khan:

1. Why did he hide the complete dictionary entries about the word *khātam*?
2. Why did he criticize Mr. Malik Ghulām Farīd's[ra] *idiomatic* translation of "the best" for the word *khātam* when it is consistent with dozens of universally accepted examples found in Arabic literature[4]?

[4] Further discussion of this issue follows in the next chapter

Structure of the word *Khātam*

In the chapter entitled *Structure of the word Khātam*, Farhan Khan presents an absurd Arabic lesson that does little more than expose his poor knowledge of Arabic grammar. He foolishly questions the very possibility that *khātam* means *seal of authentication*.

Although Khan has proven his skills in selectively quoting from dictionaries—which are secondary source material for the works cited therein—we highly recommend he study the original works to teach himself an Arabic lesson long overdue. These works will help Khan understand the usage of a word intended by the author in a particular context.

It has already been shown in the previous chapter that the dictionaries categorically state that the primary meaning of the word *khātam* is *seal* or *the impression made by its use*. Khan's questioning of this possibility advertises his ignorance. Placing several partially excerpted dictionary quotations to fill up several pages does not reveal much understanding of what those dictionaries actually state. After all, what is a seal? A seal is something that authenticates or verifies something! Should

Khan find himself in disagreement, we present two examples below which show that the word *khātam* was used to mean *ring* and *the seal of authentication* by the Holy Prophet Muhammad[sa] himself at the time of the revelation of the Holy Qur'ān.

Khātam used to mean *ring*:

صحیح بخاری، بابُ خَوَاتِيمِ الذَّهَبِ

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَر حَدَّثَنَا شُعْبَة عَنْ قَتَادَةَ عَنْ النَّضْرِ بْنِ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهِيكٍ عَنْ أَبِي هرَيْرَةَ رَضِيَ اللهُ عَنْهعَنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّه نَهى عَنْ **خَاتَمِ الذَّهَبِ** وَقَالَ عَمْرو أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ سَمِعَ النَّضْرَ سَمِعَ بَشِيرًا مِثْلَهُ

"Hazrat Abū Hurairah[ra] narrated: The Holy Prophet[sa] forbade the wearing of a gold ring (*khātam)*."[5]

Khātam used to mean a *seal of authentication*:

صحیح بخاری، بابُ اتخاذِ الخَاتَم لِيُخْتَمَ بِه الشيءُ أو لِيُكْتَبَ بِه إلى أهلِ الكِتَابِ و غَيرِهِمْ

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ حَدَّثَنَا شُعْبَة عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْه قَالَ لَمَّا أَرَادَ النَّبِيُّ صَلّى اللهُ عَلَيهِ وَسَلَّمَ أَنْ يَكْتُبَ إِلَى الرُّوم قِيلَ لَهُ إِنَّهُمْ لَنْ يَقْرَءُوا كِتَابَکَ إِذَا لَمْ يَكُنْ مَخْتُومًا

[5] *Sahīh Bukhārī*, Chapter: Gold Rings

فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ وَ نَقْشُهُ مُحَمَّد رَسُولُ اللهِ فَكَاَنَّمَا أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ

"Hazrat Anas bin Malik[ra] narrated: When the Prophet[sa] intended to write to the Byzantines, it was said to him, 'Those people will not read your letter unless it is stamped.' So the Prophet[sa] took a silver ring (*khātam)* and got *Muhammad, the Messenger of Allāh* engraved on it... as if I am now looking at its glitter in his hand."[6]

These are only two examples, among many, that are sufficient to shatter Farhan Khan's opinion that *khātam* does not mean *seal of authentication* and can only mean *last*. When the meaning of "seal" is applied to the phrase *Khātam-un-Nabiyyīn*, it means *Seal of the prophets.* This implies that the Holy Prophet[sa] is the seal of authentication for all of the prophets[as], past and future. This is the simple, logical understanding of the position of the Ahmadiyya Muslim Jamā'at.

The other objection that Farhan Khan raises against this meaning is:

> "...if the letters خ ت م meant *seal of attestation* as they [Ahmadī Muslims] understand it, then to produce the meaning of *best*, or *most attested*, the word should have been as follows:
>
> اَخْتَمُ – best, highest of quality

[6] *Sahīh Bukhārī*, Chapter: Taking a ring for stamping certain things or (for stamping) letters written to the people of the Scripture (Jews and Christians) and other people

> If the root-letters meant *attestation* or *authentication*, to make it mean *most attested*, *most authenticated*, *of highest quality* or *best*, اَخْتَمُ [*akhtamu*] should have been used..."[7]

The above quotion exposes Farhan Khan's pitiable knowledge of Arabic grammar and its linguistic structure. We are replying to this argument *only* for the benefit of those unfamiliar with the basics of Arabic; otherwise, anyone with rudimentary knowledge would be aware that this is not how the meaning *Best of the prophets* is derived from the phrase *Khātam-un-Nabiyyīn***.**

We Ahmadī Muslims translate *Khātam-un-Nabiyyīn* as *Seal of the prophets* based on the primary and fundamental meaning of the word *khātam*, as stated in the dictionaries. We *also* understand the phrase to mean *Best of the Prophets*, based upon the derived connotation and idiomatic usage of the word *khātam*. When the word *khātam* comes as مضاف (*Mudāf* or *Possessed*) of a group of people (مضاف اليه– *Mudāf Ilaih*), then the *idiomatic meaning* of the phrase is *best of the group*. This idiomatic application of the word *khātam* is actually derived from, and a logical result of, the primary meaning "seal". The one who is the "Seal of the prophets" is, quite obviously, *also* the best among them.

The Arabic "lesson" that Farhan Khan has tried to give in his chapter, quite sadly, reveals how unqualified he is to give Arabic lessons! If the native Arabs customarily use the word *khātam* in a phrase to idiomatically convey the meaning of "the best," then who is Farhan Khan – or anyone else for that matter – to contradict them? Who is he to question the idiomatic usage

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[7] Khan, *With Love,* Page 63

of a word in the Arabic language by its native speakers and scholars? There are no idioms in the world which rely exclusively on literal meanings to be understood. They are figurative by definition.

The following are some examples of idioms in the English language that Farhan Khan may not be able to understand because he would try to translate them *literally* according to the dictionary:

1. A piece of cake
2. Lend me your ear
3. On the same page
4. Actions speak louder than words
5. A picture paints a thousand words

More specific to this topic, the following English idioms express the same connotations as we attribute to *khātam*, along with examples of their usage:

1. **Be-all, end-all** (The ultimate expert: He thinks he's the *be-all, end-all* of the Arabic language, but he doesn't even know the basics of Arabic grammar.)
2. **Cream of the Crop** (The best: The Navy SEALs are the military's *cream of the crop* and they are qualified by the highest training standards.)
3. **Call the Shots** (The decision maker: Although the president is officially in charge, the vice-president *calls the shots*.)
4. **Seal of Approval** (The authority: Nothing gets done around here without the director's *seal of approval*.)

5. **Carry Weight** (The credible and respected: He has been working here for 20 years and he *carries a lot of weight* with management.)

Imagine how foolish someone trying to translate the above literally would appear! It is the *context* and the *usage* of the above phrases that determines their meanings, not the literal dictionary meanings of the individual words. For example, the idiom *cream of the crop* came to be known as *the best*, most likely because cream rises to the top of the milk. The same connotation applies to *la crème de la crème* which means *the best of the best*. Hence, the phrase *Khātam-un-Nabiyyīn* idiomatically means the *Best of the prophets* and if individual words of this phrase are taken out and checked in the dictionary, we would not be able to get this idiomatic translation.

The Arabic language is a very powerful, *mubīn*[8], and beautiful language which allows multiple meanings to be applied to the same words. Judgement is required to sift through the different meanings of *khātam* (literal and figurative) in order to select the meaning(s) which demonstrate the exalted status and greatness of the Holy Prophet Muhammad[sa]. Any intelligent and rational person would accept the Ahmadiyya Muslim understanding that the Holy Prophet Muhammad[sa] is the seal of authentication *as well as* the best of the prophets. As a matter of fact, the meaning "Best of the prophets" *in every kind of quality and skill*, is the logical result and very essence of being titled the *Khātam* (*Seal*) *of the prophets.* The same is being stated in the following *hadīth* of the Holy Prophet Muhammad[sa]:

[8] Arabic: Eloquent and clear

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ قَالَ **فُضِّلْتُ عَلَى الْأَنْبِيَاءِ** بِسِتٍّ أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَجُعِلَتْ لِيَ الْأَرْضُ طَهُورًا وَمَسْجِدًا وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخُتِمَ بِيَ النَّبِيُّونَ

> Hazrat Abu Hurairah[ra] reported that the Messenger[sa] of Allāh said: I have been given **superiority over the other prophets** in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by awe [in the hearts of my enemies]; spoils have been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all mankind and [the truth of] the prophets is attested [*khutima*] by me.[9]

In this *hadīth*, the Holy Prophet Muhammad[sa] himself says that he has been given superiority over the other prophets by being the *khātam* of the prophets. If being the *Khātam-un-Nabiyyīn* does not mean that he is the best among the prophets then what superiority is he referring to in the above *hadīth*? Moreover, the Holy Prophet[sa] is the one who testified to the truth of the prophets as it is stated in the Qur'ān, "رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ"[10]. This

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[9] صحيح مسلم- كتاب المساجد ومواضع الصلاة [*Sahīh Muslim*, Kitābul Masājid wa Mawādhi'-is-Salāt]

[10] A Messenger, fulfilling that which is with you. — *Sūrah Āle Imrān*, 3:82

attestation to the truth of past prophets, together with a discussion of superiority mentioned in the above *hadīth*, can mean nothing other than his being the best or the most superior of all of the prophets.

Questions for Farhan Khan:

1. What credentials does he have to question the centuries-old idiomatic usage of a word in the Arabic language?
2. Why does the Holy Prophet[sa] consider being *Khātam-un-Nabiyyīn* a superiority over the other prophets if the word *khātam* cannot possibly mean "the best" (according to Farhan Khan)?

Alternative Qirā'āt of the Qur'ān

Under the chapter entitled *Alternat[ive] Qirā'āt of the Qur'ān and Khātim*, Farhan Khan argues that since nine of the ten preserved *qirā'āt* [recitation styles] of the Qur'ān state *khātim* instead of *khātam*, the meaning of *khātim* should apply as the *last one*, meaning that the Holy Prophet Muhammad[sa] is being entitled *the Last Prophet*[11]. He also quotes Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad[ra] who has emphasized the fact that the Qur'ān states *khātam*, with the *fatah* [i.e., diacritical mark giving an "a" sound] on *tā'*, instead of *kasra* [diacritical mark giving an "i" sound], and that gives the meaning of *seal*.

First, it should be noted that the background to the *qirā'āt* that Farhan Khan provides is not entirely accurate. It is true that there were multiple dialects of Arabic at the time of the Holy Prophet Muhammad[sa]. As a result, the Holy Qur'ān was revealed with different *qirā'āt* to facilitate its learning and memorization for Arabs of different tribes with different dialects. However, by the time of Hazrat 'Uthmān bin 'Affān[ra] [d. 656 CE] the Third *Khalifah* [*Caliph* or *Successor*], various tribes

[11] Khan, *With Love*, 65

and nations mixed with the Arabs, and there was no more a need for the different dialects and recitation styles (*qirā'āt*) of the Qur'ān. Hence, Hazrat 'Uthmān[ra] ordered that only the Quraishī dialect (or the Hijāzī dialect) should be preserved and Farhan Khan agrees to this when he writes, "The Qur'ān was originally compiled in a single copy for mass distribution by Zayd bin Thābit[ra] under the direction of [Hazrat] 'Uthmān bin 'Affān[ra] in the year 24 A.H. All of the other alternat[ive] dialects were disregarded. The only dialect that [Hazrat] 'Uthmān ordered to be preserved was the dialect spoken by the Qurayshī Arabs"[12]. This is true and a reason for this which Farhan Khan does not apparently understand is that the people had started understanding the Hijāzī dialect. The need for them to use the other dialects was now non-existent. The differences in the *qirā'āt* existed due to a temporary need and when the times changed, Hazrat 'Uthmān[ra] abrogated the permission to use the different *qirā'āt* and established only one *qirā'ah*, that is, the *qirā'ah* of the Quraishī dialect.

Second, it must be noted that the *qirā'āt* other than the Hijāzī *qirā'ah* do not come directly from the Holy Prophet Muhammad[sa]. While the chain of narrators of the different *qirā'āt* do reach the companions of the Holy Prophet Muhammad[sa], there is no evidence of any of the *qirā'āt*, other than the Hijāzī *qirā'ah*, to have been narrated directly from the Holy Prophet Muhammad[sa].

Third, whether the word is *khātim* or *khātam*, it does not affect the Ahmadiyya Muslim understanding. The construction of the word *khātam* is called *Ism Ālah* in Arabic grammar and the construction of the word *khātim* is called *Ism Fā'il.* As a result, while *khātam* means *seal*, *khātim* means *the one who seals*. Both of

[12] Ibid.

these meanings are equally applicable to the Holy Prophet Muhammad[sa] and are only different ways of saying the same thing, that is, the Holy Prophet[sa] is the one who attests to the truth of past and future prophets. In other words, 33:41 would translate as follows (in the alternative *qirā'āt*):

مَا كَانَ مُحَمَّدٌ اَبَا اَحَدٍ مِّن رِّجَالِكُمْ وَ لٰكِن رَّسُولَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ

> Muhammad is not the father of any of your men, but [he is] the Messenger of Allāh and *the one who seals [or attests to the truth of] the prophets*.

This means that the Holy Prophet Muhammad[sa] is the one who placed the seal of authentication on the previous prophets and attested to their truth. He did this by fulfilling their prophecies and confirming the integrity of their claims to prophethood. The Holy Prophet[sa] is also the *khātim* for future prophets, that is, he attests to the truth of all future prophets by having established a law or *sharī'ah* that no future prophet can break. Any future prophet who fails to comply with the law of the Qur'ān would be guilty of breaking the Holy Prophet's seal of authority, thereby admitting to falsehood.

This understanding also upholds the superiority of the Hijāzī *qirā'ah* used by the Muslims worldwide. It is obvious that we cannot use the inferior *qirā'āt* of the Qur'ān to impose a biased translation on the Hijāzī *qirā'ah* which clearly states that the Holy Prophet Muhammad[sa] is the *Khātam* (*seal*), with the *fatah* on the letter *tā'*, of the prophets.

Nevertheless, this argument should not be taken to mean that the Ahmadiyya Muslim Jamā'at rejects the fact that *khātim* can mean *last*. As explained in the chapter entitled *Meanings of Khātam in Dictionaries*, there are several meanings of this word and "last" is definitely one of those meanings. However, when

the verse is studied in its proper context of praise in rebuttal to insults, and in view of other verses of the Holy Qur'ān which promise the coming of prophets, the meaning of *Last of the prophets* simply cannot be applied to the phrase *Khātam-an-Nabiyyīn*, and the only possibility is to take the literal meaning of *the one who attests to the truth of the prophets*.

Fourth, an objection to the non-Ahmadī understanding is that the word *khātim* is *Ism Fā'il* and if the meaning of *last* is to be taken, then the literal translation of *khātim* would be *the one who ends* or *the one who finishes*. This meaning cannot be applied to the phrase *Khātim-an-Nabiyyīn* because the Holy Prophet[sa] is definitely not someone who has the authority to "finish" the prophets. This authority rests entirely with Allāh as He is the One who can finish the prophets, not the Holy Prophet Muhammad[sa].

Fifth, it must be remembered that in *Ibn Al-Anbārī, Kitāb Al-Masāhif*, there is a narration that 'Abd-ur-Rahmān Aslamī[ra] states:

كنتُ أُقرءُ الحسنَ و الحسينَ فمَرَّبِیْ عَلیّ ابن ابی طالبٌ انا أُقرءُهما خاتِمَ النَّبیّین بکسر التاء فقال لی اقرءُهما و خاتَمَ النبیّین بفتح التاء و اللّٰه المُوفِّق۔

I was appointed to teach Hazrat Imām Hassan[ra] and Imām Hussain[ra] the Holy Qur'ān. Then, once, Hazrat 'Alī bin Abī Tālib[ra] passed by me [and] I was teaching them to read *Khātim-an-Nabiyyīn*, with the *kasra* on *tā'*. Then, he [Hazrat 'Alī[ra]] said to me: "Teach them to recite *wa Khātam-an-Nabiyyīn*, with the *fatah* on *tā'*. May Allāh enable you to!"

This statement is the *fatwā* [i.e., Islāmic legal opinion] of Hazrat 'Alīra on this discussion. What he meant to say is that the *qirā'ah* with the *fatah*, *Khātam-an-Nabiyyīn*, is superior to the *qirā'āt* with the *kasra*, *Khātim-an-Nabiyyīn*. Farhan Khan insists that the phrase *Khātam-an-Nabiyyīn* should be judged based on the inferior *qirā'āt* but the argument of the Ahmadiyya Muslim Jamā'at is that the superior *qirā'ah* should be used to judge the meaning of this phrase. If Hazrat 'Alīra agreed with Farhan Khan, he should have been happy that his sons were being taught the *qirā'ah* which conveys the correct meaning but the fact of the matter is that he discouraged that *qirā'ah* and ordered that *khātam* be recited with a *fatah*. Furthermore, it should be noted that in his chapter entitled *Examples of Khātam used in other contexts*, Farhan Khan says that we should stick to the definition of a word contemporary to the speaker, not contemporary to the interpreter[13]. However, when it comes to the *qirā'āt*, he rejects the one employed by Hazrat 'Alīra, who was one of the earliest companions of and contemporary to the Holy Prophet Muhammadsa, and wants to impose *his* preferred *qirā'āt* centuries later!

Finally, Farhan Khan uses this discussion to point out instances where Hazrat Maulwī Nūr-ud-Dīnra, the first successor [*Khalīfa*] of the Promised Messiahas, and Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmadra, the second successor of the Promised Messiahas, have apparently stated that *Khātam-an-Nabiyyīn* means *Last of the prophets.* These can obviously not help him the way he intends because the argument that these great scholars and *Khulafā'* of Islām Ahmadiyya have made is that the Hijāzī style of recitation is superior to the others. They have not disregarded, negated or rejected the other recitation styles. They

[13] Khan, *With Love*, Page 43

have merely made the same argument that has been made in this chapter that the superior *qirā'ah* states *khātam* and that word means *seal* and this meaning applies to the inferior *qirā'āt* as well. In other words, the *qirā'āt* containing the word *khātim* are subordinate to the *qirā'ah* containing the word *khātam*, which means *seal*. This is not something new that has been proposed by the authors. When discussing the narration of *Ibn Al-Anbārī*, Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad[ra] states the following:

> یہ حضرت علیؓ کا فتوٰی ہے کہ خاتم النبیین کی بکسر التاء والی قرأت بفتح التاء والی قرأت کے تابع ہے لیکن علماء کہتے ہیں کہ خاتم النبیین کی بفتح التاء والی قرأت بکسر التاء والی قرأت کے تابع ہے اگر خاتم کے وہ معنے ہوتے جو علماء لیتے ہیں تو حضرت علیؓ کو تو خوش ہونا چاہیئے تھا کہ عبد الرحمٰن اسلمی آپ کے بیٹوں کو بکسر التاء پڑھا رہے ہیں مگر آپ فرماتے ہیں میرے بیٹوں کو بکسر التاء نہ پڑھاؤ۔ اس سے ثابت ہوتا ہے کہ حضرت علیؓ کے نزدیک خاتم النبیین بفتح التاء کے الفاظ زیادہ محفوظ تھے۔ **یوں بکسر التاء بھی جائز ہے۔** لیکن چونکہ اس سے ڈر ہو سکتا تھا کہ کہیں حضرت حسنؓ اور حضرت حسینؓ یہ نہ سمجھ لیں کہ آپ کے بعد کوئی اور نبی نہیں آئیگا خواہ وہ آپکا شاگرد ہی کیوں نہ ہو اس لئے آپ نے استاد سے کہا کہ میرے بیٹوں کو بفتح التاء پڑھاؤ بکسر التاء نہ پڑھاؤ۔ اس سے یہ بھی معلوم ہوتا ہے کہ حضرت علیؓ کے نزدیک خاتم النبیین کے وہ معنے نہیں تھے جو بکسر التاء سے نکلتے ہیں یعنی نبیوں کو ختم کرنیوالا۔ ورنہ آپ بکسر التاء پڑھانے سے اُستاد کو منع نہ فرماتے۔

"This was the *fatwā* of Hazrat 'Alīra that the *qirā'āt* of *Khātim-an-Nabiyyīn* with the *kasra* under the *tā'* is subordinate to the *qirā'āt* with the *fatah* over the *tā'*. However, the scholars say that the *qirā'ah* of *Khātam-an-Nabiyyīn* with the *fatah* on *tā'* is subordinate to the *qirā'ah* with the *kasra* under the *tā'*. If *khātam* had meant that which the scholars say, then Hazrat 'Alīra should have been happy that 'Abd-ur-Rahmān Aslamī is teaching his sons to recite with the *kasra* under the *tā'*. Instead, he gives instructions that his children should not be taught to recite with the *kasra* under the *tā'*. This proves that according to Hazrat 'Alīra, the phrase *Khātam-an-Nabiyyīn* with the *fatah* on *tā'* was more secure. **In general, the *kasra* under the *tā'* is also permissible.** However, since there was a danger that Hazrat Hassanra or Hazrat Hussainra may take it to understand that there is no prophet after the Holy Prophet Muhammadsa even if he is a student of his, he told the teacher to teach his children to recite with the *fatah* on *tā'* and not with the *kasra* under the *tā'*. This also helps us understand that according to Hazrat 'Alīra, *Khātam-an-Nabiyyīn* does not mean that which can [possibly] be understood with the *kasra* under the *tā'*, that is, "the one who ends the prophets." Otherwise, he would not have stopped the teacher from teaching with the *kasra* under the *tā'*.[14]

[14] Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmadra, *Tafsīr Kabīr* (Qadian: Printwell Amritsar), Volume 10, Page 382

In conclusion, the Hijāzī *qirā'ah*, which is the most superior *qirā'ah*, as accepted by all the Muslims of the world, should be used to translate the words *Khātam-an-Nabiyyīn* and the subordinate *qirā'āt* should not be used to force an interpretation on this phrase.

Questions for Farhan Khan:

If any *qirā'ah* with the *kasra* under the *tā'* is superior to the *qirā'ah* with the *fatah* on *tā'*, then:

1. Why did Hazrat Uthmān[ra] order the burning of the other *qirā'āt*?
2. Why did Hazrat 'Ālī[ra] order the teacher to use the *qirā'ah* with the *fatah* on *tā'* instead of the *qirā'āt* with the *kasra* under the *tā'*?

Relationship of *Khātam-un-Nabiyyīn* to *Lā Nabiyya Ba'adī*

In his chapter entitled *Relationship of Khātam Al-Nabiyyīn to Lā Nabī Ba'adī*, Farhan Khan presents the following argument:

> The Prophet, being the best in speech, would not combine random, unrelated statements together. With this in mind, consider the following statement of Prophet Muhammad[sa]:
>
> و اخرج ابن مردويه عن ثوبان رضى الله عنه قال: قال رسول الله صلى الله عليه و سلم إنه سيكون فى أُمتى كذابون ثلاثون كلهم يزعم أنه نبى، و انا خاتم النبيين لا نبى بعدى۔
>
> Ibn Marduweyah reported, with his chain on the authority of Thawban رضى الله عنه that the Messenger of Allāh صلى الله عليه وسلم said: "Indeed, there will arise in my *ummah* thirty arch-liars, each of whom will claim to be a Prophet, and I am the seal of the Prophets, there will be no Prophet after me.
>
> If *seal of the prophets* really means *best of the Prophets,* and *no prophets after me* really means *no law-bearing prophets after me* or *no prophets in parallel to me*, the

> Ahmadi [Muslims] must explain why the Prophet would place two unrelated statements adjacent to another statement that speaks about false prophets who will come to his nation.... [15]

Farhan Khan then goes on to boast that his understanding is "consistent" and "coherent" but this is merely wishful thinking which has not come true and will never come true no matter how hard he tries!

First, it must be noted that Farhan Khan clearly misrepresents Islām Ahmadiyya when he writes that Ahmadī Muslims believe that "*seal of the prophets* really means *best of the prophets.*" As explained earlier, this is not the stance of the Ahmadiyya Muslim Jamā'at. "Seal of the prophets" means one who authenticates the truth of past and future prophets. In this sense, the words *Lā Nabīyya Ba'adī* mean that there can be no prophet after the Holy Prophet Muhammad[sa] in opposition to him. When the Holy Prophet[sa] says that he is the *Khātam-un-Nabiyyīn* and no prophet can come after him, he means that he is the *Seal of the prophets* and no prophet can come after him without the seal of authentication of *his* prophethood. In other words, no prophet who *breaks* the seal of *his* prophethood can come in the future. Only one who follows him in letter and spirit can come as a prophet. To further elaborate his statement, the Holy Prophet[sa] says that there will be 30 such liars who would break this seal and claim to be independent prophets.

Second, let us test Farhan Khan's understanding and literal interpretation of his above quoted *hadīth*. Throughout his book, he argues that *Khātam-un-Nabiyyīn* means "last prophet" but in the chapter under discussion, he presents the above *hadīth*

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[15] Khan, *With Love*, Page 70

which explicitly states only 30 liars would appear in the Muslim *ummah*. What are we to do once that number has been achieved? If Farhan Khan was right, the Holy Prophet Muhammad[sa] would never have placed a limit on the number of false claimants to prophethood that were to come after him. Instead of saying إنه سيكون فى أُمتى كذابون ثلاثون [Indeed, there will arise in my *ummah thirty* arch-liars], he would have said إنه سيكون فى أُمتى كذابون كثيرون [Indeed, there will arise in my *ummah many* liars]. In fact, this is a riddle that non-Ahmadīs cannot solve no matter how hard they try!!! While Farhan Khan insists that false prophets will keep on coming endlessly as the Holy Prophet[sa] is the very last prophet, after whom no prophet can come, the *hadīth* quoted by him states that there will only be 30 of them. After that, one must be careful in judging claimants to prophethood. From a literal perspective, this number has already been achieved. In the commentary of *Sahīh Muslim*, *Al-Ikmāl Al-Akmāl*, it is stated:

> هذا الحديث ظهر صدقه فانه لوعد من تنبأ من زمنه صلى الله عليه و سلم الى الاٰن لبلغ هذا العدد و يعرف ذلک من يطالع التاريخ
>
> This *hadīth* had demonstrated its truth, for, if all the false claimants to prophethood are counted from the time of the Holy Prophet[sa] until today, then, this number has surely been achieved and whoever studies history would know this.[16]

[16] *As-Sharah Al-Ikmāl Al-Akmāl*, Volume 7, Page 458

It must be noted that the writer of this book died in 828 Hijrī! Hence, those 30 who broke the seal and claimed independent prophethood came a long time ago!

Third, if Farhan Khan's faulty understanding is correct, then no prophets can ever come after the Holy Prophet Muhammad[sa]. Hence, whoever claims to be a prophet *has to be* a *dajjāl* [i.e., liar or deceiver]. If this is correct, then the statements of the Holy Prophet[sa] regarding the coming of a prophet in the future would be incorrect, and by stating this, Farhan Khan is essentially accusing the Holy Prophet[sa] of contradicting himself. In quoting the Holy Prophet[sa], he states that there can be no prophet after him *whatsoever*, yet the Holy Prophet[sa] himself has stated that a prophet *will* come and not only that, he repeatedly emphasized the importance of accepting the truth of that prophet! The following *ahādīth* by the Holy Prophet[sa] clearly indicate he prophesied the coming of a prophet in the Latter Days:

نبی اللہ عیسیٰ و اصحابہ

The prophet of Allāh, Jesus, and his companions[17]

لیس بینی و بینہ یعنی عیسیٰ علیہ السلام نبی و انہ نازل۔۔۔

There is no prophet between me and him i.e. 'Īsā[as] and he shall descend (in the future)[18]

Farhan Khan's understanding ignores these *ahādīth* which clearly speak of a prophet to come after the Holy Prophet Muhammad[sa]. He should clarify his position for us!

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[17] *Sahīh Muslim*, Kitāb-ul-Fitn, Chapter:ذکر الدجال و صفتہ و ما معہ

[18] *Sunan Abū Dawūd*, Kitāb Al-Malāhim, Bāb Khurūjud Dajjāl

On another note, since Farhan Khan is keen on finding weaknesses in the narrations of the *ahādīth* presented by Ahmadī Muslims, he should bear in mind that the above *hadīth* that he cites in his book *three times* and emphasizes in his *YouTube* videos has similarly been criticized as weak (*dha'īf*) by his own reputed scholars! It is quoted again as follows:

> و اخرج ابن مردويه عن ثوبان رضى الله عنه قال: قال رسول الله صلى الله عليه و سلم إنه سيكون فى أُمتى كذابون ثلاثون كلهم يزعم أنه نبى، و انا خاتم النبيين لا نبى بعدى۔
>
> Hazrat Thaubān [ra] narrates that the Holy Prophet[sa] said: "Indeed, there will arise in my *ummah* thirty arch-liars, each of whom will claim to be a prophet, and I am the *Khātam-un-Nabiyyīn* (*Seal of prophets*), there is no prophet after me (without my seal)".

All the varying narrations of the above *hadīth* are from weak narrators. For instance, in *Jāmi' Tirmidhī*, it is narrated by Abū Qalābah and Thaubān, both of whom are weak narrators. About Abū Qalābah, it is written, "ليس ابو قلابة من فقهاء التابعين و هو عند الناس معدود فى البله" (Abū Qalābah was not a wise person. Instead, among the people, he was famous for ignorance)[19]. It is also stated, "انه مدلس عمن لحقهم و عمن لم يلحقهم" (He used to narrate from those whom he met and from those whom he did not meet)[20]. About Thaubān, Azdī states, "يتكلمون فيه" (There is

[19] *Tehzīb At-Tehzīb*, Volume 5, Page 226
[20] *Mīzānul A'itadāl*, Volume 2, Page 39

disagreement in the authenticity of this narrator)[21]. In the same way, all the other narrations of this *hadīth* have weak narrators. *This is the status of the hadīth that Farhan Khan likes to present over and over again!*

Questions for Farhan Khan:

1. Why did the Holy Prophet [sa] specify that there will only be 30 liars after him when, according to Farhan Khan, there can be no prophet of any kind *whatsoever* after him?
2. Why does he believe in no prophets *whatsoever* after the Holy Prophet Muhammad [sa] in light of the above statements about the coming of a latter day prophet?

[21] *Mīzānul A'itedal*, Volume 1, Page 173

Examples of *Khātam* used in other Contexts

Under the chapter entitled *Examples of Khātam used in other contexts*, Farhan Khan makes a straw man fallacy[22] by stating that Ahmadī Muslims believe, "The title Khātam Al-Nabiyyīn can only mean *best of the prophets...*"[23]. This is completely false! As shown earlier, Ahmadī Muslims take the phrase *Khātam-an-Nabiyyīn* to mean "Seal of the prophets" and the meaning "Best of the prophets" is *also* applied *idiomatically* because it is the intended meaning behind the literal translation. Plenty of examples of similar usage of *khātam* are found in Arabic literature. For instance, Hazrat 'Alīra was called *Khātam-ul-Awliyā'* (*Seal of the Awliyā'*), Abū Tamām was called *Khātam-ush-Shu'arā* (*Seal of the Poets*), and so on. Obviously, the Arabs did not consider Hazrat 'Alīra the last *walī* [i.e., *saint*] nor did they consider Abū Tamām the last poet. Nevertheless, Farhan Khan lays down three objections against the Ahmadiyya Muslim understanding:

[22] A fallacy based on misrepresentation of an opponent's position

[23] Khan, *With Love*, Page 42

1. The method of analysis of the words of the Qur'ān by Ahmadī Muslims is erroneous.
2. One must analyze how the Holy Prophet[sa] defined the word *khātam*, instead of going to external sources.
3. One must look at how Hazrat Mirzā Ghulām Ahmad[as] used the word *khātam* in his writings.

These objections will now be discussed one by one.

Method of Analysis of Qur'ānic Words

While discussing the method of analysis of Qur'ānic words, Farhan Khan explains that the *mufassirūn* [i.e., writers of commentaries of the Qur'ān] would commonly refer to Arabic poetry and literature to understand the meaning of words. He then explains that this is only applicable to Arabic poetry and/or literature from the pre-Islāmic period or the period contemporary to the Qur'ān. To illustrate his point, he writes that the word "salāh" (صلاة) used to mean *blessing* or *connection* at the time of the Holy Prophet Muhammad[sa] but over time, it evolved to mean *ritual prayer.* In other words, in later periods, the Arabic language began to evolve and the usage of certain words, including *khātam*, began to change. Hence, the meanings of words from later periods cannot be applied to their usage in the Holy Qur'ān or *ahādīth*. In conclusion to his argument, Farhan Khan says, "...hypothetically, even if the meaning of Khātam did evolve to mean 'best,' *the modern evolution of Arabic does not retroactively change the meaning of the Qur'ān.*"[24]

Although we must give credit to Farhan Khan for his creative ignorance, we are forced to expose his deceit. Our rebuttal to his long ramblings about the alleged evolution of the

[24] Khan, *With Love*, Page 44

meaning of the word *khātam* from "final" to "best" is quite simple! The Holy Prophet Muhammad[sa] himself used the word *khātam* to mean "best." *There was no evolution!* Consider the following *ahādīth*:

انّی عند اللہ مکتوب خاتَم النّبیینَ و انَّ اٰدم لمنجدل فی طینته

Certainly, I have been with Allāh as *Khātam-an-Nabiyyīn* while Adam[as] was yet in the nascent stage[25]

In the above *hadīth*, the phrase *Khātam-an-Nabiyyīn* cannot possibly be translated as "Last of the prophets". How could he be the last prophet when those before him had not even appeared? This demonstrates that the Holy Prophet Muhammad[sa] himself used the phrase idiomatically to state that he is the *Best of the prophets*.

انا خاتم الانبیاء و انت یا علی خاتم الاوصیاء

I am the *Khātam-ul-Anbiyā'* and you, O 'Alī, are the *Khātam-ul-Awsiyā'* [i.e., *Seal of the advisors*][26]

انا خاتم الانبیاء و انت یا علی خاتم الاولیاء

I am the *Khātam-ul-Anbiyā'* and you, O 'Alī, are the *Khātam-ul-Awliyā'* [i.e., *Seal of the saints*)[27]

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[25] *Mishkāt-ul-Masābīh*, Kitāb-ul-Fitn, Bāb Fadhā'il Sayyid-ul-Mursalīn Salawāt Allāh wa salāmun 'alaih; *Masnad Ahmad bin Hanbal*, Hadīth Al-'Irbādh bin Sāriya; *Kanz-ul-'Ammāl*, Kitāb-ur-Rabi' من حرف الفاء۔ کتاب الفضائل من قسم الافعال باب الاول الفصل الثالث فی فصائل متفرقه تبنی عن التحدیث بالنعم

[26] 'Allama Abū Ja'far Rashid-ud-Dīn Muhammad bin 'Ali bin Shehr Āshaub (Al-Mutwaffā: 588 Hijrī), *Manāqib Āle Abī Tālib*, Juz. 3, Page 261, Matba' 'Ilmiya Qum, Iran

In the above two narrations, the principles of the Arabic language tell us that Hazrat 'Alī[ra] was the *Khātam-ul-Awliyā'* in the same way as the Holy Prophet[sa] was the *Khātam-un-Nabiyyīn*. If sainthood continues after Hazrat 'Alī[ra], prophethood continues after the Holy Prophet[sa].

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ قَالَ **فُضِّلْتُ عَلَى الْأَنْبِيَاءِ** بِسِتٍّ أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَجُعِلَتْ لِيَ الْأَرْضُ طَهُورًا وَمَسْجِدًا وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخُتِمَ بِيَ النَّبِيُّونَ

Hazrat Abu Hurairah[ra] reported that the Messenger[sa] of Allāh said: I have been given **superiority over the other prophets** in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by awe (in the hearts of enemies); spoils have been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all mankind and the truth of the prophets is attested (*Khutima*) by me.[28]

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[27] Maulvī Syed 'Ammār 'Alī, *Tafsīr 'Umdat-ul-Bayān*, Volume 2, Page 284, Published: 1302 Hijrī, Publisher: Yusufī Dehlī

[28] *Sahīh Muslim*, Kitāb Al-Masājid wa Mawādhi'i Al-Salāt

[صحيح مسلم۔ كتاب المساجد ومواضع الصلاة]

In the above *hadīth*, the Holy Prophet Muhammad[sa] declares that he is superior to the earlier prophets because he is their *Khātam*! No one can deny that the Holy Prophet[sa] considered his *Khatamiyyat* (being the seal) as his *Fadhīlat* [i.e., superiority]! This is factual proof that the Holy Prophet Muhammad[sa] also used the word *khātam* to idiomatically mean "best" and this precedent is the reason why this word was continuously used over the centuries to mean "best." There are countless examples of this usage in Arabic literature. *Hence, the Ahmadiyya Muslim understanding of the word khātam is contemporary to the Holy Prophet Muhammad [sa], not contemporary to Farhan Khan!*

Furthermore, Farhan Khan says that the *mufassirūn* followed the *Usūl-ut-Tafsīr* [Principles of commentary of the Holy Qur'ān] by commonly referring to pure Arabic poetry and literature to understand the meanings of Qur'ānic words. Let us see how the *mufassirūn* themselves understood the word *khātam*. Hazrat Imām Rāzī, one of the greatest *mufassirūn* in the history of Islām and a very well-acknowledged authority on *Tafsīr-ul-Qur'ān* [i.e., commentary of the Qur'ān], writes:

عند هذه الدرجة فازوا بالخلع الاربعة الوجود و الحياة والقدرة و العقل فالعقل خاتم الكل۔ و الخاتم يجب ان يكون افضل الا ترٰى ان رسولنا صلى الله عليه و سلم **لما كان خاتم النبيين كان افضل الانبياء عليهم** الصلوٰة و السلام و الانسان لما كان خاتم المخلوقات الجسمانية كان افضلها كذالک العقل لما كان خاتم الخلع الفائضة من حضرة ذى الجلال كان افضل الخلع واكملها

> At this stage, man is granted four garments, that is, existence, life, power, and '*Aql* [i.e., the ability to think]. And '*Aql* is the *Khātam-ul-Kul* [i.e., best among them all]. And it is necessary for *Khātam* to be the 'Best'. Don't you see that our Holy Prophet (peace and blessings of Allāh be upon him) was the *Khātam-un-Nabiyyīn* in the sense of being the *Afzal-ul-Anbiyā'* [*Best of the Prophets*] (upon whom be blessings and peace)? And man is the *Khātam-ul-Makhluqāt-ul-Jismāniyyah* [i.e., Seal of the created beings with bodies] in the sense of being the best among them. In the same sense, '*Aql* is the *Khātam* of the Garments granted [to man] by Allāh – the Possessor of Majesty – in the sense of being the best of the garments and the most excellent.[29]

This quotation is from a very well acknowledged *Tafsīr* of the Holy Qur'ān and nobody can claim that the writer did not follow the *Usūl-ut-Tafsīr* or that he tried to use an 'evolved" or "changed" meaning of the word *khātam*. In conclusion, *it is now proven that the Ahmadiyya Muslim interpretation of the word khātam is completely in coherence with the Usūl-ut-Tafsīr!*

One more thing that needs to be noted here is that Farhan Khan illustrates his faulty point with a ridiculous example! He quotes the following verse:

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ۚ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝

[29] Imām Razi, *Tafsīr Kabīr*, Volume 4, Pages 22, 31, and 34 [تفسیر کبیر، جلد ۴، صفحہ ۲۲، ۳۱، ۳۴]

> Allāh and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace.[30]

Then, he writes, "...the original meaning of salāh is *blessing* or *connection*. Over time, the word salāh evolved to mean *ritual prayer*. However, modern evolutions in the Arabic language do not retroactively change the meaning of the Qur'ān. This verse says that Allāh and the angels bless the Prophet[sa], and the Muslims are commanded to send their blessings upon the Prophet[sa] as well."[31]

This theory of the evolution of the word *salāh* is *entirely* an innovation of Farhan Khan! To his embarrassment, he has solidified his position as one of the fabricating liars in the history of Islām. In his desperation to discredit Ahmadiyya Muslim beliefs, he has crossed the line in *forging* examples to prove his ridiculous points! The following *ahādīth* prove that the Holy Prophet Muhammad[sa] himself used the word *salāh* in the meaning of "prayer":

> أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّة فَقَالَ الْقَوْمُ مَا لَه مَا لَه فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْه وَسَلَّمَ أرب مَا له فَقَالَ النَّبِيُّ صَلَّى الله عَلَيْه وَسَلَّمَ تَعْبُدُ الله لَا تُشْرِكُ بِه شَيْئًا وَتُقِيمُ الصَّلَاة وَتُؤْتِي الزَّكَاة وَتَصِلُ الرَّحِمَ ذَرْها قَالَ كَأَنَّه كَانَ عَلَ رَاحِلَتِه
>
> A man said, "O Messenger of Allāh! Inform me of a deed which will make me enter Paradise." The

[30] Sūrah Al-Ahzāb, 33:57

[31] Khan, *With Love*, Page 43

people said, "What is the matter with him? What is the matter with him?" The Messenger[sa] of Allāh said, "He has something to ask [what he needs greatly]." Then, the Prophet[sa] said [to him], "[In order to enter Paradise] you should worship Allāh, not associating anything with him, and **you should offer prayers perfectly**, and give obligatory charity [*Zakāt*], and keep good relations with your kith and kin." He then said, "Leave it!" (The sub-narrator said, "It seems that the Prophet was riding his she camel").[32]

بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ إِذْ سَمِعَ جَلَبَة رِجَالٍ فَلَمَّا صَلَّى قَالَ مَا شَأْنُكُمْ قَالُوا اسْتَعْجَلْنَا إِلَى**الصَّلَاة** قَالَ فَلَا تَفْعَلُوا إِذَا أَتَيْتُمْ **الصَّلَاة** فَعَلَيْكُمْ بِالسَّكِينَةِ فَمَا أَدْرَكْتُمْ **فَصَلُّوا** وَمَا فَاتَكُمْ فَأَتِمُّوا

It is narrated by 'Abdullāh bin Abī Qatāda: My father said, "While **we were praying** [*Nusallī]* with the Prophet[sa] he heard the noise of some people. After he had offered the prayer [*Sallā*] he said, "What is the matter with you?" They replied, "We were hurrying for **the prayer** [*As-salāh*]." He said, "Do not make haste for the prayer, and whenever you come for **the prayer** [*As-salāh]*, you should come with calmness, **and pray** [*Fasallū]* whatever you get [with the people] and complete the rest which you have missed."[33]

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[32] *Sahīh Bukhārī*, Good Manners and Form, Book 8, Volume 73, Hadīth 12
[صحیح بخاری۔ کتاب الادب۔ باب: فضل صلة الرحم]

[33] *Sahīh Bukhārī*, Call to Prayers (Adhān), Book 1, Volume 11, Hadīth 608

This is the kind of example that Farhan Khan gave in his book! He is so blinded by his bias against Islām Ahmadiyya that he does not even bother to read what he is writing! There was *never* any evolution with the word *salāh*! Since the Arabic language is *mubīn* and multiple meanings can be applied to the same word, the word *salāh* has multiple meanings as well. In the verse, the meaning of "blessing" is applied based on the context of the verse, and in the *hadīth*, the meaning of "ritual prayer" is applied based on its particular context. The same principle applies to the usage of the word *khātam*. If the context shows that it has been used to mean "last," then this meaning would apply and if the context shows that it has been used to mean "seal," then this meaning applies.

Khātam-ul-Muhājirīn

Another narration that Farhan Khan quotes in his chapter is as follows:

> اطمئن یا عم فانک خاتم المهاجرین فی الهجرة کما انا خاتم النبیین فی النبوة
>
> "Rest assured O Uncle! For you are the *Khātam-ul-Muhājirīn* (last of the migrants) in **the migration** as I am the *Khātam-un-Nabiyyīn* (last of the Prophets) in **the prophethood**."[34]

Quoting the above *hadīth*, Farhan Khan goes into a long discussion about the authenticity of the narrators of the *hadīth*.

[صحیح بخاری۔ کتاب الآذان۔ باب: قول الرجل فاتتنا الصلاة]

[34] *Kanz-ul-'Ammāl*, Volume 6, حرف العین فی ذکر العباس

Then, he writes that the words فی الهجرة [*in the migration*] "seem to indicate that 'Ibn Abbas was the last migration in the specific migration from Makkah to Medīnah."[35]

First of all, Farhan Khan makes another embarrassing mistake, this time with the background of the *hadīth*. This is not about Hazrat Ibn 'Abbās[ra]. Instead, it is about Hazrat 'Abbās[ra], who was indeed the uncle of the Holy Prophet Muhammad[sa]! What happened was that Hazrat 'Abbās[ra] was worried about the nature of his migration. He embarked upon his migration from Mecca to Medina at the time when the Holy Prophet Muhammad[sa] was returning to Mecca from Medina with thousands of Muslims. This was just before the Prophet's victory of Mecca. When Hazrat 'Abbās[ra] left Mecca for Medina, he met with the Holy Prophet Muhammad[sa] on the way and came back to Mecca with him. This caused him to get worried that his migration may not be considered an actual migration. Hence, the Holy Prophet[sa] comforted him with the words, "اطمئن یا عم" (Rest assured, O Uncle!). Then, he said, "For you are the *Khātam-ul-Muhājirīn* in **the migration** as I am *Khātam-un-Nabiyyīn* in **the prophethood.**"

Farhan Khan is correct in stating that this *hadīth* is not about migration *in general*, but the *specific* migration from Mecca to Medina. In that sense, the Holy Prophet Muhammad[sa] comforted Hazrat 'Abbās[ra] that his migration *from Mecca to Medina* would in fact be accepted but it would be the last of its nature. This also means that the Holy Prophet[sa] could not possibly be comparing the *specific* migration to prophethood in *general*. If that is so, then this comparison would be faulty and no Muslim would accuse the Holy Prophet[sa] of making faulty

[35] Khan, *With Love*, Page 45

comparisons! The fact of the matter is that the Holy Prophet[sa] compared the *specific* migration from Mecca to Medina to his *specific* prophethood which is *law-bearing* prophethood. If this had not been the case, the Holy Prophet Muhammad[sa] would have said, "You are the *Khātam-ul-Muhājirīn* as I am the *Khātam-un-Nabiyyīn*". Instead, he says, "You are the *Khātam-ul-Muhājirīn* **in the migration** as I am the *Khātam-un-Nabiyyīn* **in the prophethood**."As a result, the words "in the prophethood" clearly show that he was referring to his *specific* prophethood which has ended and no prophet with a law or a status comparable to the Holy Prophet[sa] can come until the Day of Judgment. Only subordinate prophets can come, that is, subordinate to the Holy Prophet Muhammad[sa] and subservient to his *sharī'ah* (i.e., law).

Usage of the word Khātam by Hazrat Mirzā Ghulām Ahmad[as]

Farhan Khan has presented three examples of the usage of the word *khātam* by Hazrat Mirzā Ghulām Ahmad[as] with the intended meaning of "last," according to him. In the chapter entitled *Meanings of Khātam in Dictionaries*, we have already explained that the word *khātam* does not have only one meaning that is *always* applied. It has several meanings, both literal and derived. The principle is that the context and usage of a word helps determine the correct meaning of a word in a phrase or sentence. As a result, when Hazrat Mirzā Ghulām Ahmad, the Promised Messiah and Imām Mahdī[as], uses the word *khātam* to mean "last" in a certain context, there can be no objection against it! This principle does not only apply to the Arabic language. It is universal and fundamental to all languages. Consider the following examples of a phrase in the English language with different meanings in different contexts:

1. **All right**: expression of reluctant agreement.
    a. Can you come to the house with me?
    b. Oh, **all right**. I don't want to, but I will.
2. **All right**: fair; not particularly good.
    a. How's your Arabic class?
    b. It's **all right**, I guess, but I'm struggling with Arabic grammar.
3. **All right**: unharmed; in satisfactory condition.
    a. You don't look normal. Are you **all right**?
    b. Yes, but I have a backache.[36]

These examples illustrate that the same phrase can have different meanings in different contexts. Similarly, when the Promised Messiah[as] says that he was the *Khātam-ul-Walad* (*last of the Children*) for his parents and no child was born after him, the context clearly states that he is using the word *Khātam* in one of its derived meanings, that is, "last". In the same way, when he says that Hazrat 'Īsā bin Mariam[as] was the *Khātam-ul-Anbiyā'* among the Israelite Prophets, he means that he was the last of the Israelite prophets and he is stating it as a historical fact. However, he used the word *Khātam* in a different sense in the following quotation:

اور میں حضرت عیسیٰ علیہ السلام کی شان کا منکر نہیں گو خدا نے مجھے خبر دی ہے
کہ مسیح محمدی مسیح موسوی سے افضل ہے لیکن تاہم میں مسیح ابن مریم کی بہت
عزت کرتا ہوں کیونکہ میں روحانیت کی رو سے اسلام میں خاتم الخلفاء ہوں جیسا
کہ مسیح ابن مریم اسرائیلی سلسلہ کے لئے خاتم الخلفاء تھا موسیٰ کے سلسلہ میں

[36] Idioms slightly modified from source: *www.schools.utah.gov*

ابن مریم مسیح موعود تھا اور محمدی سلسلہ میں مَیں مسیح موعود ہوں سو میں اس کی عزت کرتا ہوں جس کا ہم نام ہوں اور مفسد اور مفتری ہے وہ شخص جو مجھے کہتا ہے کہ میں مسیح ابن مریم کی عزت نہیں کرتا۔ [37]

And I am not one who rejects the greatness of Hazrat 'Īsā[as]. God has informed me that the *Masīh* of the Muhammadan dispensation is greater in status compared to the *Masīh* of the Mosaic dispensation. However, I have great respect for Masīh[as] Ibn Mariam because, in terms of spirituality, I am the *Khātam-ul-Khulafā'* in Islām just as Masīh Ibn Mariam was the *Khātam-ul-Khulafā'* for the Israelite dispensation. In the Mosaic dispensation, Ibn Mariam was the Promised Messiah and in the Muhammadan dispensation, I am the Promised Messiah. Hence, I respect him who has the same name as me and only a mischievous one and a liar would say to me that I do no respect Masīh[as] Ibn Mariam [38].

It is clear from the context of the above quotation that Hazrat Mirzā Ghulām Ahmad[as] is not using the word *khātam* to speak of the finality of the *Khilāfah* of Hazrat 'Īsā[as] in terms of time. He is actually speaking of Hazrat 'Īsā's[as] finality in terms of *status* because he compares him to himself and states that he is the *Khātam-ul-Khulafā'* in Islām in terms of *spirituality* just as Masīh Ibn Mariam[as] was the *Khātam-ul-Khulafā'* for the Israelites. If he had intended to speak of his or Hazrat 'Īsā's[as] finality in terms of time, he would have said:

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[37] روحانی خزائن۔ جلد۱۹۔ کشتی نوح۔ صفحہ ۱۸

[38] *Kishtī-e-Nūh*, Rūhānī Khazā'in, Volume 19, Page 18

میں **زمانی لحاظ سے** اسلام میں خاتم الخلفاء ہوں جیسا کہ مسیح ابن مریم اسرائیلی سلسلہ کے لئے خاتم الخلفاء تھا

In terms of time, I am the *Khātam-ul-Khulafā'* in Islām just as Masīh Ibn Mariam was the *Khātam-ul-Khulafā'* for the Israelite dispensation.

instead of

میں **روحانیت کی رو سے** اسلام میں خاتم الخلفاء ہوں جیسا کہ مسیح ابن مریم اسرائیلی سلسلہ کے لئے خاتم الخلفاء تھا

In terms of spirituality, I am the *Khātam-ul-Khulafā'* in Islām just as Masīh Ibn Mariam was the *Khātam-ul-Khulafā'* for the Israelite dispensation.

Hence, it is quite clear from the quotation itself that the Promised Messiah[as] is speaking of the *status* of Hazrat 'Īsā[as]. Further proof of the fact that he was not using the word *khātam* to mean "last" in this specific context is that he himself predicted that there would be *Khulafā'* after him. This is demonstrated when he writes, "یسافر المسیح الموعود او خلیفۃ من خلفائہ الی ارض دمشق" (The Promised Messiah[as] or a *Khalīfa* from his *Khulafā'* would travel towards the land of Damascus)[39]. In a similar quotation, the Promised Messiah[as] calls himself the *Khātam-ul-Awliyā'* and clarifies his use as well, "انہ خاتم الانبیاء و انا خاتم الاولیاء لا ولی بعدی الا الذی ھو منی و علیٰ عھدی" (Certainly, he [the Holy Prophet Muhammad[sa]] is the *Khātam-ul-Anbiyā'* and I am

[39] *Hamāmatul Bushrā*, Page 37

the *Khātam-ul-Awliyā'* [*Seal of the Saints*]. There is no *walī* after me except one who is from my followers and upon my covenant])[40]. These quotations show that Hazrat Mirzā Ghulām Ahmad[as] believed that there would be *Awliyā'* and *Khulafā'* after him and he could not have called himself the *Last of the Khulafā'* or the *Last of the Awliyā'*. Moreover, this holds true from a historical point of view. Hazrat 'Īsā[as] was indeed the last prophet for the Israelites or the *Khātam-ul-Anbiyā'* for them but the system of *Khilāfah* continued after him. In this sense, Hazrat 'Īsā[as] cannot possibly be called the *Last of the Khulafā'*. Instead, Hazrat Mirzā Ghulām Ahmad[as] calls him the *Best of the Khulafā'* for those who came after him. As a result, both Hazrat 'Īsā[as] and Hazrat Mirzā Ghulām Ahmad[as] share the title of *Khātam ul-Khulafā'* as they are the best of the *Khulafā'* among those *Khulafā'* coming after them.

Questions for Farhan Khan:

1. If the word *khātam* did not idiomatically mean "best" at the time of the Holy Prophet Muhammad[sa], why did he repeatedly use it in this sense in his statements?
2. What does he think about the fact that Hazrat Imām Razī translated *Khātam-an-Nabiyyīn* as "Best of the prophets" while knowing full well what the *Usūl-ut-Tafsīr* are?

[40] *Khutba Ilhāmiyya*, Page 35

Last Law-bearing Prophet[sa]

Misrepresentation of Islām Ahmadiyya

Under the chapter entitled *Last of the Law-Bearing Prophets*, Farhan Khan gives the names of the books from where he took the arguments in favour of Islām Ahmadiyya and draws the conclusion: "When [Ahmadī Muslims] argue that khātam Al-nabiyīn means last law-bearing Prophet, they implicitly accept that *khātam* can mean *last* and *Al-nabiyīn* means *the prophets*." [41]

It is important to mention here that Farhan Khan is following the footsteps of those who have been mentioned in the Holy Qur'ān as يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ ([those] who pervert words from their proper places)[42]. In his attempts to avoid a straw man fallacy, he does precisely that by falsely and dishonestly concocting a belief and attributing it to Ahmadiyya, the True

[41] Khan, *With Love,* Page 29

[42] Sūrah An-Nisā' 5:14

Islām. Before refuting his false accusations it is important to read from the original sources which Farhan Khan *was supposed to be* quoting from in the beginning of his chapter. One may ask: *Why did he not include the original quotations in his book?* After reading these quotations, the readers will not only have the answer to this question but also see his real face.

The first quotation is from the book *Revelation, Rationality, Knowledge and Truth*:

> The Rationale of Finality
>
> The finality of any Prophet can be observed with reference to his message as well as with reference to his status. It is possible for a Prophet to be final in his message and his status, yet it is also possible for another lesser Prophet to come after him without violating his finality. It is this aspect of prophethood that we are going to thoroughly examine now.
>
> The belief in the finality of the Qur'ānic law and in the finality of the Prophet[sa] to whom this law was revealed, is unanimously held by all Muslims. The Qur'ān—a complete code of life—claims for itself a promise of eternal Divine protection from interpolation by human hands. If this claim is right, as the Muslims believe and demonstrate it to be, the bearer of such a book must be accepted as the last law-bearing Prophet. This is clearly understandable and is so endorsed by the entire world of Islām without exception. But from the non-Muslim vantage point, it is difficult to comprehend how any Book could fulfil the needs of all ages and defy the requirements for change during the times to come.

Add to this the Qur'ānic claim of universality and the problem will increase manifold. How can it be logically explained that any Divine Book could satisfactorily address the ethnic and parochial problems of all mankind alike? There are Europeans, Americans, Africans, Arabs, Russians, Israelis, and numerous people of Asian origin with different ethnic backgrounds and inherited cultures. Their political and social traditions also differ so widely that it is difficult to visualize how a single universal code of religious law could satisfy them with equal justice.

In answer to both these questions, the Qur'ān claims that all its teachings are founded on the human psyche which is common to mankind and unchangeable in relation to time. Any teaching which perfectly corresponds to the human psyche becomes unchangeable. It is this principle that the Qur'ān alludes to when it says:

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ؕ فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا ؕ لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝

So set thy face to *the service* of religion as one devoted *to God. And follow* the nature made by Allāh—the nature in which He has created mankind. There is no altering

> the creation of God. That is the right religion. But most men know not.[43]

Indeed the nature created by God cannot be altered. Even the atheist must concede that human nature has remained universally unaltered since time immemorial. But a Book of Law corresponding to this unalterable nature can itself be changed all the same by the interference of humans. The Qur'ān takes care of this danger by declaring it is a well-protected book.

> اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ۝

> Verily, it is We Who have sent down this Exhortation, and most surely We are its Guardian.[44]

History has proved this claim to be right. Hence the Prophet[sa] who was bestowed this Book has to be accepted as the last law-bearer. Nothing in this claim is irrational, but when it is suggested that even non-law-bearing prophets cannot come, the jurisdiction of finality is overextended without any rational justification. No sooner have they made this claim of absolute finality than they venture to demolish it themselves. The cracks begin to appear the moment they hasten to exempt Jesus[as] from this all-pervasive law of finality.

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[43] Sūrah Ar-Rūm 30:31

[44] Sūrah Al-Hijr 15:10

When confronted with this dilemma, they dismiss it with a mere wave of their hand as though it were no dilemma at all.

The reappearance of Jesus[as] as a Prophet after Prophet Muhammad[sa], they argue, does not contradict his absolute finality on the following counts:

- Jesus would be brought back from a stock of prophets who had already been commissioned before the advent of Prophet Muhammad[sa]. Thus his finality will not be violated. It can only be violated if a Prophet is raised after his advent even if that Prophet brings no new law and is selected by God from within his own *ummah* (people).
- Jesus' prophethood would be the one granted to him during his advent prior to Islām.
- Moreover because during his second advent he would be subordinated to the Holy Prophet[sa], he would no longer be held as independent.

Hence by being an older Prophet and by becoming subordinated, he would not violate the seal of prophethood. As such, their concept of finality only means that new prophets cannot be commissioned while old prophets can be brought back; but this is sheer absurdity. What manner of an All-Wise God would He be who would pass the verdict of absolute finality in favour of anyone despite His knowledge that a Prophet would certainly be needed after him? The question of old or new is irrelevant. Central to the issue is the question of need.

> The need for another Prophet after the advent of the last is an intrinsically contradictory belief. Faced with this dilemma the 'Ulemā' always twist the issue by arguing that the need for the advent of a Prophet may occur after the final Prophet had come and gone. Yet, the absoluteness of his finality would remain intact as long as the new need is fulfilled by an old Prophet. But anyone should be able to see through this transparent effort at cheating. The difference of old or new is just a childish attempt to confuse the issue. If Jesus[as] of Nazareth reappears and submits to the supremacy of Prophet Muhammad[sa], he would still be a Prophet after him. To fulfil the new need by borrowing an old Prophet from a bygone people is far worse than fulfilling the same need by raising a new Prophet from within the people of Islām. If the former does not violate the Doctrine of Finality the latter most certainly cannot.[45]

Based on this quotation, it is already clear that Farhan Khan made inappropriate and dishonest conclusions about the Ahmadiyya Muslim position. His second quotation is from the article entitled *The concept of Revelation in Islām* and this is also quoted below:

> Do We Need a Further Law After the Holy Qur'ān
>
> The tenth question relating to the subject of revelation is: Is it necessary to have a new law revealed even after the Holy Qur'ān?

[45] Hazrat Mirzā Tahir Ahmad[rh], *Revelation Rationality Knowledge and Truth* (Islamabad: Islam International Publications Ltd., 1998), Pages 670-673

It must be remembered that the Holy Qur'ān, as we believe, is a book of complete and perfect laws which need not be abrogated. The question, therefore of a new law does not arise at all. No new law needs promulgation, nor is there a need for a new Prophet with a new law. This is a fact which is wholly based on the Holy Qur'ān - the word of God, and is also supported by the general consensus of the Muslim divines. Muslim scholars of the past have explained that the correct meaning of the expression Khātaman-Nabiyyen and Laa Nabi B'adi simply mean that no Prophet would ever come after the Holy Prophet (sa), who would revoke and abrogate the law of the Qur'ān - Islām.

So now, only non law-bearing revelation can come. The Qur'ān is the perfect and complete law of Islām and there would be no new law in the future. The Holy Qur'ān has repeatedly stated that saints and sages of Islām will definitely be honoured with non law-bearing revelation. God the Gracious has given the firm promise that the true followers of the Holy Qur'ān and the Holy Prophet (sa) shall be raised to the rank of those whom God loves: 'And whoso obeys Allāh and this messenger shall be among those on whom Allāh has bestowed His blessings - the Prophets, the Truthful, the Martyrs and the Righteous. And an excellent company are they.' (Chapter 4, Verse 70). And again, Allāh says in the Holy Qur'ān: 'Behold! the friends of Allāh shall certainly have no fear, nor shall they grieve. Those who believed and were ever righteous, for them are glad tidings in the present life and also in the

> hereafter, there is no changing the words of Allāh - that indeed is the supreme achievement.' (Chapter 10, Verse 65). Again, the Holy Qur'ān says: 'As for those who say, "Our Lord is Allāh", and then remain steadfast, the angels descend on them, reassuring them: "Fear not, nor grieve and rejoice in the glad tidings of the gardens which were promised. We are your friends in this life and the hereafter. Therein will you have all that you will ask for".' (Chapter 41, Verses 31-32).
>
> These verses make it quite clear that the door of the non law-bearing revelation shall remain open for all true Muslims; and Muslim sages and Muslim saints shall continue to be exalted with this great blessing of God. Traditions of the Holy Prophet (sa) also tell us the same about revelation. (See *Mishkat Al-Masabeeh*).
>
> According to the Holy Qur'ān, therefore, this holy tree is flourishing in the most splendid manner and is giving its sweet fruit to the true believers, and this great blessing of Allāh shall continue so long as this world is in existence.[46]

In both the references, the given meaning of *Khātam-un-Nabiyyīn* is an established precedent by renowned Muslim saints and scholars and it does not exclusively represent the Ahmadiyya Muslim interpretation. The Ahmadiyya Muslim stance and exposition on the phrase *Khātam-an-Nabiyyīn* has already been discussed at length in the previous chapters. In reality, the false

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[46] Maulānā Abul-Ata, "The Concept of Revelation in Islām," The Review of Religions, 1994, http://www.alIslām.org/library/links/00000173.html (Retrieved January 1, 2014)

accusations of Farhan Khan fall on the saints of the Muslim *ummah*, not the Ahmadī Muslims. This also exposes his dishonesty and his shallow attempt to lead people astray with his false accusations against Ahmadiyya, the True Islām.

To prove this beyond a shadow of doubt, a few examples from the writings of great saints of the Muslim *ummah* are being presented here. Hazrat Muhy-ud-Dīn Ibn 'Arabīrh, a great saint, expresses his belief in the following quotation:

> The prophethood which came to an end with the advent of the Holy Prophet (peace and blessings of Allāh be on him) was *Tashrī'ī Nubuwwat* [i.e., a prophet with a new book and new law]. There is no room for such prophethood after the Holy Qur'ān. This is the correct meaning of the *hadith*, which contains the Holy Prophet's saying that there is to be no prophet after him. The *hadith* only conveys that after the Holy Prophet, there can be no prophet who will replace his *sharī'ah* with another one. Henceforth, whenever any prophet comes, he will be subordinate to him and his *sharī'ah*.[47]

Similarly, Sheikh Balī Āfandī wrote in *Fusūs-ul-Hakam*, "*Khātam-ur-Rusul* is one after whom no law-bearing prophet can come".[48] The famous saint, Hazrat Syed 'Abd-ul-Karīm Gilānī wrote:

> With the advent of the Holy Prophet (peace and blessings of Allāh be on him), prophethood bearing a new law came to an end. The Holy Prophet (peace and blessings of Allāh be on him) was called *Khātam-*

[47] *Futūhāt Makkiyyah*, Volume 2, Chapter 73, Page 3
[48] *Fusūs Al-Hakam*,Page 56

> *un-Nabiyyīn* because, with his advent, the law was completed and perfected.[49]

Hazrat Sheikh 'Abd-ul-Qādir Al-Kurdistāni wrote, "The title *Khātam-un-Nabiyyīn* conferred on the Holy Prophet (peace and blessings of Allāh be on him) means that after him a law-bearing prophet will not come."[50] Maulwī Abū Al-Hasnāt 'Abd-ul-Haye of Farangimahal, Lucknow, a Brelwī scholar gives his exposition on the same topic that:

> *'Ulemā Ahle Sunnat* also subscribe to the view that following the advent of the Holy Prophet (peace and blessings of Allāh be on him) no law-bearing prophet can come. The prophethood of the Holy Prophet (peace and blessings of Allāh be on him) is wide in scope. Any prophet who would now come would be from the *ummah* and follow his *sharī'ah*.[51]

It is now evident that our interpretation of *Khātam-un-Nabiyyīn* was taught much earlier by these great saints[52] and this fact is well known in the Muslim *ummah* that the Holy Prophet Muhammad[sa] is the last law-bearing prophet.

The Ahmadiyya Muslim Jamā'at has only reiterated what these saints and scholars said. A criticism of this belief by Farhan Khan is indirectly a criticism of these well-known and well-recognized saints. In other words, he failed miserably to

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[49] *Al-lnsānul Kāmil*, Volume 1, Chapter 36, Page 69 [edition I, 1316 A.H.]

[50] *Taqrīd Almaram*, Volume 2, Page 233

[51] Maulvi Abdul Haye, *Majmū'ah Fatā'wā*, Volume 1, Page 17

[52] These are only a few examples of the opinions of the scholars and saints of Islām. Several other examples are given in the chapter entitled *Opinion of the Sahāba[ra], Ā'immah, and Mujaddidīn[rh]*

discredit the beliefs of the Ahmadī Muslims and his criticism on this subject is a self-destructive waste as he has no solid ground to stand on. Farhan Khan would do well to learn the adage: *People who live in glass houses shouldn't throw stones*.

Ahmadiyya, the true Islām, only adopted what the saints of the Muslim *ummah* said as it makes perfect sense. However, it does make one wonder how a person like Farhan Khan, who thinks that he is doing a great favour to Ahmadīs, the true Muslims, by writing a book, has no knowledge of his own beliefs. His degree of intellect is akin to a person who boastfully cuts the very branch upon which he is sitting.

We kindly encourage him to get his facts straight and remind him that it is never too late to learn from one's own mistakes! It is high time that he learn about his own faith before even thinking about telling others about Ahmadiyya, the Real Islām.

Farhan Khan's Arguments

In order to refute the Ahmadiyya Muslim belief in the finality of law-bearing prophethood, Farhan Khan raises three points:

1. The Qur'ān does not explicitly state that it is the last book.
2. The argument for non-law-bearing prophethood based on Sūrah An-Nisā'4:70 is unacceptable.
3. The word 'law-bearing' has been incorrectly inserted to the phrase *Khātam-an-Nabiyyīn.*

About the first point, it must be noted that Farhan Khan himself forgot about this point altogether when, in the same

chapter, he presented the following verse of the Holy Qur'ān which categorically states that it is the last book:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ

> This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islām as religion.[53]

According to the above verse, since the religion of Islām has been perfected by God, it is the *last religion* and the Qur'ān is the *last book* or *last law* for the guidance of mankind. No new religion and no new law can come after it. The same argumentation applies to anything inseparably associated with the Qur'ān, that is, the prophet who not only brought that law, but perfectly exemplified its teachings, becomes the *last law-bearing prophet*.

Farhan Khan's second point in relation to Sūrah An-Nisā', 4:70, is discussed thoroughly in the chapter entitled, *Continuation of prophethood according to the Holy Qur'ān*. His third point is an absurd and senseless argument explained by him as follows:

> The Ahmadi approach is to begin with the belief that Muhammad is only the last law-bearing Prophet and then re-interpret the text to their pre-conceived theology. Had Allāh meant *last law-bearing Prophet* instead of *last Prophet,* the Qur'ān would have clearly said *khātam Al-Nabiyīn Al-tashri'ī,* meaning *last law-*

[53] Sūrah Al-Mā'idah 5:4

> *bearing Prophet,* rather than leaving humanity a Qur'ānic puzzle to solve or suffer the consequences... the Qur'ān is a book of guidance, not misguidance, and its language is clear and simple not baffling and complex.[54]

Farhan Khan's proud display of ignorance perplexes us – should we laugh or cry? His use of phrases such as "Ahmadī approach" and "pre-conceived theology" are tightening the noose of ignorance he has placed around his neck, as if he has eagerly set the stage for his own hanging. He has forced us to expose his ignorance by further illustrating examples where Muslim scholars held the "Ahmadi approach" long before the Ahmadiyya Jamā'at even came into existence! For instance, the founder of *Madrassat-ul-'Ulūm*, Deoband (a Sunni sect), Hazrat Maulwī Muhammad Qāsim Nānautwī writes:

> The general public may conceive that *Khātam-un-Nabiyyīn* means that the Holy Prophet (peace and blessings of Allāh be on him) was the last of the prophets but people of knowledge and understanding know very well that being the first or last does not necessarily connote excellence. The words
>
> وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ[55]
>
> are designed to convey the Holy Prophet's (peace and blessings of Allāh be on him) exalted and unequalled status and this alone is the correct

[54] Khan, *With Love*, Pages 29-30

[55] ...but he is the Messenger of Allāh and the Seal of the Prophets. –Sūrah Al-Ahzāb, 33:41

> interpretation. *Khātamiyyat* is not in any way rejected or denied if a prophet appears after the Holy Prophet (peace and blessings of Allāh be on him). However, if *Khātamiyyat* is only taken to mean the last prophet, this would be a disparaging interpretation. Such an interpretation would not be acceptable to followers of Islām.[56]

Similarly, a Brelvī scholar, Maulwī Abu Al-Hasnat 'Abd-ul-Haye of Farangimahal, Lucknow, writes:

> *'Ulemā Ahle Sunnah* [i.e., *Scholars of the People of the Sunnah*] also subscribe to the view that following the advent of the Holy Prophet (peace and blessings of Allāh be on him) no law-bearing prophet can come. The prophethood of the Holy Prophet (peace and blessings of Allāh be on him) is wide in scope. Any prophet who would now come would be from the *ummah* and follow his *sharī'ah*.[57]

The Ahmadiyya Muslim Jamā'at has adopted the truth told by the Holy Prophet Muhammad[sa]. This true belief was held by truthful people and scholars long before our community was founded. If Farhan Khan insists on an explanation on the reason why Allāh, the Exalted, chose the words He did in the Holy Qur'ān, then we refer him to the aforementioned Deoband and Brelvī explanations!

Moreover, let us suppose for a moment that Allāh, the Exalted, had indeed said, *Khātam-an-Nabiyyīnat-Tashrī'ī* or *The Seal of the Law Bearing prophets.* If that had been the case, then

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[56] *Tahzīr An-Nās*, Page 3

[57] Maulvi Abd-ul-Haye, *Majmū'ah Fatā'wā*, Volume 1, Page 17

Christians and Jews could have argued that this title implied that the Holy Prophetsa was only the best among the law-bearing prophets like Mosesas. Jews could have argued that Ezraas was superior to the Holy Prophetsa and Christians could have argued that Jesusas was superior to the Holy Prophetsa, for both of these prophets were non-law bearing and were revered as "sons of Allāh" by their respective communities (Qur'an 9:3). It could then be argued that the door to non-law-bearing *independent* prophethood could still be open in addition to non-law bearing prophets within Islām!

There are three kinds of prophethood:

1. **Law-bearing prophethood** – like the prophethood given to Hazrat Musāas and the Holy Prophet Muhammadsa, bearing laws
2. **Non-law-bearing independent prophethood** – prophethood gained directly from Allāh, the Exalted, and not by following the Holy Prophetsa
3. **Non-law-bearing dependant prophethood** – prophethood gained through the beneficence and perfect obedience of the Holy Prophetsa, also known as *zillī* prophethood.

As a result, if Allāh, the Exalted, had said *Khātam-an-Nabiyyīnat-Tashrī'ī*, the doors to the second and third types of prophethood would have remained open and Allāh, the Exalted, would have had to use other words or verses to declare that the doors to those kinds of prophethood are also closed.

In contrast, the Ahmadiyya Muslim understanding is simple. The Holy Prophetsa is the *Khātam-un-Nabiyyīn* – the *Seal of the prophets* – and no new or old prophet can come who breaks his seal. Only one authenticated by the seal of the Muhammadan prophethood can now come. Therefore, *we*

Ahmadī Muslims do not dare to suggest weaknesses in Allāh's book – the Holy Qur'ān – and see its perfection in its present form! Unfortunately, Farhan Khan has the "courage" to do otherwise, but that, once again, is on account of his own ignorance. There exists a fine line between courage and stupidity, and one's knowledge or ignorance determines which side one stands upon.

A Controversial Statement of Farhan Khan

In order to strengthen one of his arguments against Islām Ahmadiyya, Farhan Khan writes something very controversial, that is, "...only prophets receive the revelation from Allāh..."[58]. Statements like these underscore the magnitude of Khan's ignorance and illustrate the distance he is willing to go in order to discredit Ahmadiyya Muslim beliefs in his desperate attempt to bring Ahmadīs, the real Muslims, to his personal version and interpretation of Islām. This statement has been made in utter ignorance of many statements of the Holy Qur'ān! For the benefit of the reader, we are presenting a few verses that categorically state that people other than prophets can receive revelation:

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا
تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ۝
نَحْنُ اَوْلِيٰٓؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ وَلَكُمْ فِيْهَا مَا تَشْتَهِيْٓ
اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا تَدَّعُوْنَ ۝
نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ ۝

[58] Khan, *With Love*, Page 29

> *As for* those who say, 'Our Lord is Allāh,' and then remain steadfast, the angels descend on them, *saying*: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised. We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for — An entertainment from the Most Forgiving, the Merciful.'[59]

It is clear from the above verse that even a person like Farhan Khan can easily understand its purpose, provided he reads the Holy Qur'ān with a clear mind. To put it in simple words, Allāh says that angels descend upon those who believe in Him and remain steadfast, and convey glad tidings of an everlasting *jannah.*

In another verse, Allāh, the Exalted, says that He revealed to the disciples of Hazrat 'Īsāas:

وَ اِذْ اَوْحَيْتُ اِلَى الْحَوَارِيّٖنَ اَنْ اٰمِنُوْا بِيْ وَبِرَسُوْلِيْ ۚ قَالُوْٓا اٰمَنَّا وَاشْهَدْ بِاَنَّنَا مُسْلِمُوْنَ ۝

> And when I inspired the disciples *of Jesus* to believe in Me and in My Messenger, they said, 'We believe and bear Thou witness that we have submitted.'[60]

Allāh also revealed to the mother of Hazrat Mūsāas:

اِذْ اَوْحَيْنَآ اِلٰٓى اُمِّكَ مَا يُوْحٰٓى ۝

[59] Sūrah Hā Mīm Sajdah 41:31-33

[60] Sūrah Al-Mā'idah 5:112

اَنِ اقْذِفِيْهِ فِي التَّابُوْتِ فَاقْذِفِيْهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّيْ وَعَدُوٌّ لَّهٗ ؕ وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّيْ ۚ وَلِتُصْنَعَ عَلٰى عَيْنِيْ ۝

When We revealed to thy mother what was an *important* revelation, *saying*, 'Put him in the ark, and throw it into the river, then the river will cast it on to the bank, *and one who is* an enemy to Me and also an enemy to him will take him up.' And I wrapped thee with love from Me; and *this I did* that thou mightest be reared before My eye.[61]

Moreover, Allāh, the Exalted, also reveals to the honey bee:

وَاَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِيْ مِنَ الْجِبَالِ بُيُوْتًا وَّمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُوْنَ ۝

And thy Lord has inspired the bee, *saying*, 'Make thou houses in the hills and in the trees and in the trellises which they build.[62]

Furthermore, Allāh, the Exalted, says that He revealed to heaven in Sūrah Hā Mīm Sajdah 41:13, and to the earth in Sūrah Az-Zilzāl 99:6. It is now proven beyond a shadow of doubt that Allāh, the Exalted, not only reveals to His prophets but His chosen servants as well, be they men or women and He not only revealed in the past but He reveals today and shall continue to reveal in the future (Sūrah Hā Mīm Sajdah 41:31-32). The Ahmadiyya Muslim Jamā'at strictly adheres to what the Holy Qur'ān is saying and we do not invent our own religion based

[61] Sūrah Tāhā, 20:39-40

[62] Sūrah An-Nahl, 16:69

upon our personal whims. The Ahmadiyya Muslim Jamā'at came to eradicate the misconceptions and false innovations which crept into the beliefs of Muslims over time. We believe in a Living God, Who continues to guide us through revelation.

Hazrat Mirzā Ghulām Ahmad, the Promised Messiah as, has profoundly said:

> Our God is that God Who is alive even now as He was alive before. He speaks even now as He used to speak before. And even now He hears as He heard before. It is a false notion that in these times He only hears but does not speak. On the contrary, He hears and also speaks. All His Attributes are eternal and everlasting. None of His Attributes is in abeyance, nor will it ever be.[63]

This is the real Islām, not what Farhan Khan is presenting. We must remind him that keeping a beard and reciting Arabic does not make one a scholar. One must read the Holy Qur'ān with knowledge and purify one's self in order to gain accurate knowledge of the Holy Qur'ān. It is now evident that he has very little knowledge of the Holy Qur'ān and Islām in general. Otherwise, he would not have made such an obvious mistake.

Combined with Sūrah Al-Mā'idah

Under the section entitled *Combined with Sūrah Al-Mā'idah*, Farhan Khan presents an argument based on the "unique insight of individual Ahmadīs" and says that it is not

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[63] *The Will*, Hazrat Mirzā Ghulām Ahmad as, (Islāmabad, Islām International Publications Ltd., 2005), Pages 12-13

the official argument of Ahmadī Muslims[64]. His reasoning is that he wants to avoid the straw man fallacy but this is a very strange excuse! By choosing to present that argument, his motive is quite the opposite of what he is saying. The Ahmadiyya Muslim argument is presented by him in a form that can easily be refuted. Although the Ahmadiyya Muslim Jamā'at is not obliged to answer such ridiculous allegations that attempt to discredit its beliefs, we will respond regardless for the benefit of the reader.

After making a lengthy discussion, Farhan Khan summarizes the Ahmadī belief as follows:

[No more laws from 5:3] + [No more prophets from 33:41] = [No more law-bearing Prophets]

This is a dishonest and pathetic attempt to discredit Ahmadiyya Muslim beliefs. At no time in its entire history has the Ahmadiyya Muslim Jamā'at accepted that 33:41 states that there are "No more prophets." If Farhan Khan was being *intellectually honest*, he should have chosen to point out which Ahmadī literature or which Ahmadī scholar has stated that there are "no more prophets" according to 33:41. Nevertheless, for the sake of argument, his rebuttal is quoted below:

> ...Suppose a grocery store owner was checking his inventory and realized he had overstocked on apples and sweets. Immediately, he put two requests to his local supplier: not to deliver any more apples or any more sweets.
>
> Next, consider these two statements from the perspective of the supplier. He has been told (1) not

[64] Khan, *With Love*, 30

to deliver any apples and (2) not to deliver any more sweets. Both of these statements are of an absolute scope and do not allow for any exceptions. Suppose the supplier were to logically combine the two statements together. According to the faulty Ahmadī logic, he would yield the following result:
[No more apples] + [No more sweets] = [No more sweet apples]

Based on the above conclusion, the supplier could send the grocery store owner non-sweet apples without violating his instructions.

This analysis is clearly flawed. When two rules are combined, the resulting rule should satisfy the two producing rules individually. However, according to the erroneous rule produced above, the supplier could deliver non-sweet apples. Non-sweet apples are a subset of apples. Statement 1 said no apples, be they sweet or non-sweet. The combination of the two rules is not correct.

The accurate combination of the two rules is below:

[No more apples] + [No more sweets] = X

[No more apples] + [No more sweets] = [No more apples] + [No more sweets]

[No more apples] + [No more sweets] = [No more] * ([apples] + [sweets])

[No more apples] + [No more sweets] = [No more apples and no more sweets]

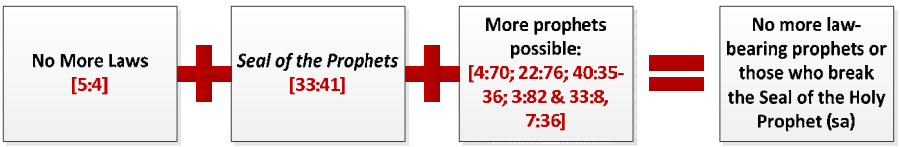
(The final statement can be rewritten as [no more apples or sweets])

Then, Farhan Khan goes on to *demonstrate* the same *faulty logic* in what he alleges is the Ahmadiyya Muslim belief:

> [No more laws] + [No more Prophets] = X
> [No more laws] + [No more Prophets] = [No more laws] + [No more Prophets]
> [No more laws] + [No more Prophets] = [No more] * ([laws] + [Prophets])
> [No more laws] + [No more Prophets] = [No more laws and no more Prophets]
> (The final statement can be rewritten as [no more laws or Prophets])

Once again, Farhan Khan proves how well he wastes time on a false premise. Had he taken the time to understand what he was criticizing before he criticized it, he could have saved himself a lot of time and embarrassment.

First, as stated earlier, we need to emphasize that the Ahmadiyya Muslim Jamā'at does not believe that 33:41 states that there can be "no more prophets." If an Ahmadī Muslim made this argument, it is his or her personal opinion and the Ahmadiyya Muslim Jamā'at does not bear responsibility for the personal opinions of those who have a weak understanding of its beliefs. The correct logic of the Ahmadiyya Muslim beliefs is presented in the same style as above for the purpose of clarity:



This is a simple way to describe the Ahmadiyya Muslim belief and this understanding cannot be refuted. It is no wonder why Farhan Khan chose not to refute the above belief and sought help from the *unique insight of individual Ahmadīs*!

When the Ahmadī Muslims say that the Holy Prophetsa is the *Seal*, they mean that he is the authority that validates the truth of the prophets. The Qur'ān has clearly stated that despite the fact that there are no more laws, there can still be more prophets. The only way to harmonize these statements is to believe that no more law-bearing prophets can come from outside the *ummah* as that will break the *Seal of prophethood*. Only those authenticated by the *Seal of the prophethood* of Hazrat Muhammadsa can come. This is elaborated by The Promised Messiahas in the following quotation:

> Thus if someone were to ask how it is possible for another prophet to come after the Holy Prophetsa who is *Khātam-un-Nabiyyīn,* the simple answer is that no prophet—new or old—can come in the manner in which you people seek the descent of Jesusas in the latter days, while you also believe that he will be a prophet and that he will continue to receive prophetic revelation for forty years, and will thus surpass the period of the Holy Prophet'ssa prophethood. Such a belief is undoubtedly sinful. The verse:
>
> وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ[65]
>
> and the *hadīth*:
>
> لا نبی بعدی[66]

[65] But *he is* the Messenger of Allāh and the Seal of the Prophets.—Al-Ahzāb, 33:41 [Publishers]

categorically testify that this belief is totally false. I myself am strongly averse to such beliefs and I resolutely believe in the verse:

وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ[67]

This verse contains a prophecy of which our opponents do not have the least idea. In this prophecy God Almighty says that, after the Holy Prophet[sa], the door of prophecies has been closed until the Day of Judgement, and that it is no longer possible for a Hindu, a Jew, a Christian or a nominal Muslim to assume the title of *prophet*; and that all the doors leading to prophethood have been closed except the door of *sīrat-e-siddīqī*[68], i.e., losing oneself in the Holy Prophet[sa]. Thus he who comes to God through this door is clad, by way of *zill*[69], in the same mantle of prophethood which is the mantle of the prophethood of Muhammad[sa]. As such, his being a prophet is not a matter for jealousy, for he does not derive this status from himself but from the fountain of the Holy Prophet[sa]; and, that too, not for his own glory but for

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[66] There is no Prophet after me. (*Bukhārī*, Kitābul Fazā'il, Bābu Fazā'ili 'Alī bin Abī Tālib[ra]; *Muslim*, Kitābul Fadā'il, Bābu Min Fadā'ili 'Alī bin Abī Tālib[ra]) [Publishers]

[67] But *he is* the Messenger of Allāh and the Seal of the Prophets.—Al-Ahzāb, 33:41 [Publishers]

[68] Complete devotion to the Holy Prophet[sa], such as was shown by Hazrat Abū Bakr Siddīq[ra]. [Publishers]

[69] *Zill* or *Zilliyyat* signifies such complete devotion to the Holy Prophet[sa], and such self-effacement that a person begins to reflect the image of his Master[sa]. [Publishers]

the glory and majesty of the Holy Prophetsa. For this reason, in heaven he is named Muhammadsa and Ahmadsa. Thus the prophethood of Muhammadsa, in the final analysis, returns to Muhammadsa, albeit by way of *burūz*[70], and to no one else. So, the verse:

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ[71]

means that:

لَيْسَ مُحَمَّد اَبَا اَحَدٍ مِّنْ رِّجَالِ الدُّنْيَا وَ لٰكِنْ هُوَ اَب لِرِجَالِ الْاٰخِرَةِ لِاَنَّه‘ خَاتَمُ النَّبِيّٖنَ وَلَا سَبِيْلَ اِلٰى فُيُوضِ اللّٰهِ مِنْ غَيْرِ تَوَسُّطِهٖ[72]

In short, my prophethood and Messengership is only by virtue of my being Muhammadsa and Ahmadsa, and not in my own right; and I have been given this name because of my complete devotion to the Holy Prophetsa. This does not in any way change the true

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[70] *Burūz*: Spiritual manifestation; or the person who is the spiritual manifestation of a Prophetas or Saint. [Publishers]

[71] Muhammadsa is not the father of any of your men, but *he is* the Messenger of Allāh and the Seal of the Prophetsas.—Al-Ahzāb, 33:41 [Publishers]

[72] Muhammad is not the father of any man of this world but he is the father of men of the hereafter because he is the *Seal of the Prophets*as and there is no way of receiving Divine grace except through his intermediary. [Publishers]

> connotation of *Khātam-un-Nabiyyīn*, but the descent of Jesus[as] from heaven would certainly change it.[73]

Based on personal communication with Farhan Khan, we know that he has read the book quoted above several times. Although impossible, it would have been more appropriate for him to at least try to refute the argument and logic given in the above quotation instead of picking arguments derived from *the insight of individual Ahmadīs* and refuting those. His example is like a pigeon who closes his eyes in hopes that the cat disappears, when in reality the cat is right in front of him and is about to make a meal out of him! Closing his eyes to the flawless logic of the Ahmadiyya Muslim beliefs does not mean that it will go away!!

Distinction between Law-Bearing and Non-Law-Bearing Prophets

Under the section entitled *No Firm Basis for the Distinction Between Law-Bearing vs. Non-Law-Bearing Prophet*, Farhan Khan tries to refute the Ahmadiyya Muslim belief in a distinction between law-bearing and non-law-bearing prophets by presenting the following argument:

> The crux of the refutation of this argument lays in an important distinction between the methods Allāh employs to communicate with his prophets. What is known from the Qur'ān is that Allāh sent *inspiration* (wahi) to all of the Prophets, but did not necessarily *speak* (kalama) to them all.

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[73] *A Misconception Removed,* Hazrat Mirzā Ghulām Ahmad [as], (Islāmabad, Islām International Publications Ltd., 2007), Pages 3-5

For example, in Sūrah Nisā', verses 163 and 164, Allāh says:

*163. 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.*

*164. 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 163, the Qur'ān says Allāh *sent revelation* (اوحَيْنَا) to the prophets. Then, in verse 164, the Qur'ān specifies that *Allāh spoke to Mūsā* (كَلَّمَ اللهُ مُوسىٰ). Notice the distinction between revelation and speech. This is because Mūsāas was one of the few prophets who spoke to Allāh directly, without the intermediary of an angel...

This is Farhan Khan's perspective on this subject and it has been presented in a very awkward manner and creates more confusion than clarity. As a result, the proper logic of the Ahmadiyya Muslim belief will now be explained.

First, it must be noted that Allāh, the Exalted, 'speaks' with all His prophets. There's no basis for a distinction between 'speech' (كلام) and revelation (وحی) in the sense that Farhan Khan has presented above. Consider the Arabic wording of the following verse:

وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآىِٕ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلاً فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ؕ اِنَّهٗ عَلِيٌّ حَكِيْمٌ ۝

> And it is not for a man **that Allāh should speak to him** except by revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise.[74]

It is crystal clear from the above verse that Allāh, the Exalted, 'speaks' (يُّكَلِّمَهُ) with His prophets in three ways:

1. By direct revelation (وَحْيًا)
2. From behind a veil (مِنْ وَّرَآىِٕ حِجَابٍ)
3. By sending a messenger (يُرْسِلَ رَسُوْلاً)

As a result, Farhan Khan's distinction between speech for some prophets and revelation for others is rendered invalid by this verse. Revelation is simply one of the three forms of communication or *speech* between Allāh and man. Then, in his rebuttal, he attributes a false belief to the Ahmadiyya Muslim Jamā'at by writing, "[Ahmadī Muslims believe that] direct speech is not a valid medium of communication between Allāh and his prophets..." This is absolutely untrue and like many others, just another false allegation against the Ahmadiyya Muslim Jamā'at! Direct speech is indicated by the word وَحْيًا (Direct Revelation) in 42:52!

The fact of the matter is that no matter how hard Farhan Khan tries, there is no denying that some prophets were given laws while others were not. The following verse makes it very clear that Prophet Moses[as] brought a law, that is, the Torah, and

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[74] Sūrah As-Shūrā, 42:52

the prophets that came after him used the same law to judge among the Jews:

> اِنَّآ اَنْزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّنُوْرٌ ۚ **يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ اَسْلَمُوْا لِلَّذِيْنَ هَادُوْا** وَ الرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ بِمَا اسْتُحْفِظُوْا مِنْ كِتٰبِ اللّٰهِ وَكَانُوْا عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ؕ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ ۝
>
> 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*; for they were required to preserve the Book of Allāh, 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 Allāh has sent down, these it is who are the disbelievers.[75]

This verse very clearly declares that the Torah was a book of Law for the Jews and it was used by the later prophets to judge among the Jews. This argument is further enforced by the fact that the Jews used the law of the Torah throughout their history to judge among themselves. Farhan Khan tries to break this argument by stating the following:

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

[75] Sūrah Al-Mā'idah 5:45

According to the Ahmadis, ‘Esā bin Marīam علیہ السلام is a non-law-bearing Prophet. It is true that he came to confirm the Torah, but it is vital to consider Sūrah Āle 'Imrān, verse 50, where ‘Esā bin Marīam علیہ السلام says:

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرٰىةِ وَلِاُحِلَّ لَكُمْ بَعْضَ الَّذِىْ حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ۝

‘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.’

...although Esā bin Marīam علیہ السلام fulfills the Torah, per the mandate of Allāh, he also modified and altered the existing laws. Some of the scholars of Islām 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.[76]

It is sometimes amusing to see the great lengths that Farhan Khan is willing to go in order to discredit the beliefs of the Ahmadiyya Muslim Jamā‘at. This argument of Farhan Khan is refuted in the following section.

[76] Khan, *With Love*, Page 35

Was Hazrat 'Īsā as a Law-Bearing Prophet?

Before refuting the argument of Farhan Khan, it must be stated that it was quite surprising to read such a ridiculous argument presented by him. If not for the sake of the reader's benefit, we would have ignored this pathetic argument altogether. Here is how this absurd argument is refuted in the five-volume commentary of the Holy Qur'ān published by the Ahmadiyya Muslim Jamā'at, under the verse under discussion [Sūrah Āle 'Imrān, 3:51]:

> Jesus came in fulfillment of the prophecies of the previous prophets contained in the Torah. But he brought no new Law, being a follower of Moses in this respect. He himself was conscious of this limitation of his authority. Says he: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). The expression, *to allow you some of that which was forbidden to you,* does not, therefore, refer to any change or modification in the Mosaic Law. The reference is only to those things which the Jews had themselves rendered unlawful for themselves. Elsewhere the Qur'ān says, *so because of the transgression of the Jews, We forbade them pure things which had been allowed to them* (4:161). Again, *Truly I am come to you with wisdom and to make clear to you some of that about which you differ* (43:64). These verses show that there were differences among the various sects of the Jews regarding the lawfulness or

> otherwise of certain things and that by their iniquities and transgressions they had deprived themselves of certain divine blessings. Jesus thus came as a judge to decide in what matters the Jews had deviated from the right path and to tell them that the blessings of which they had been deprived would be restored to them, if they followed him.
>
> Among Islāmic sources the following well-known Commentaries support our interpretation of the verse: "Jesus did not abrogate any portion of the Torah; he simply made lawful to the Jews those things about which they used to disagree among themselves through error" (Kathīr, under present verse). Again, "The words, *that which was forbidden to you,* refer to those things which the learned men after Moses had declared to be unlawful, giving the innovation the force of Law; Jesus restored the true commandments of the Torah, as they had been revealed by God" (Muhīt). Yet again, "Jesus followed the Law of Moses. He used to observe the Sabbath, and turn his face to the Temple and he used to say to the Jews, I do not teach you even a single word which is not in accord with the Law of Moses; I only remove from you the burden laid on you as a result of the innovations you made after Moses" (Fath).[77]

In other words, it is ridiculous to assume that Jesus[as] had the authority to *modify* the law and this also shatters the argument of Farhan Khan who should pay more attention to the study of

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[77] *The Holy Quran with English Translation and Commentary* (Islāmabad, Islām International Publications Ltd., 1988), Volume 1, Page 404

the Qur'ān. Therefore, the Holy Qur'ān not only supports the belief in two kinds of prophethood, that is, law-bearing and non-law-bearing, but also promises the coming of prophets from the *ummah* of the Holy Prophet[sa].

The same situation applies to the Messiah promised to the Muslims in the latter days. He would be a judge and decide for the Muslims whose differences would fragment them into various sects (*Tirmidhī* states 73 sects) just as the Jews were fragmented into 72 sects at the time of their Messiah. In all of his judgements, the Promised Messiah[as] would not deviate from the *sharī'ah* of Islām and would remain completely subservient to it as Jesus[as] was to the Torah. On that note, Farhan Khan should explain his belief that when the Messiah will descend, he will "end war"[78] ("يضع الحرب") and, in another narration, it says that he shall "end *Jizya*"[79] ("يضع الجزية"). Does this mean that the Promised Messiah for the Muslims will abrogate the law of the Holy Qur'ān and remove all the verses about Jihad? Does this mean that he will change some of the *ahādīth* that speak about *jizyah*? Would he be given the right to modify the *sharī'ah*? If the answer is *no*, then, how can Khan accuse Hazrat 'Īsā bin Mariam[as] of "modifying" the law when he was only removing some of the innovations of the Jews? Similarly, before criticizing the perfectly sound and logical beliefs of the Ahmadiyya Muslim Jamā'at, Farhan Khan needs to think about the fact that Allāh, the Exalted, states the following about Hazrat 'Īsā bin Mariam[as]:

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[78] *Sahīh Bukhāri*, the Book of Prophets, Chapter: "The Descent of 'Īsā bin Mariam[as]" [صحيح بخارى، كتاب الانبياء، باب: نزول عيسٰى بن مريم].

[79] *Sunan Ibn Mājah*, the book of Al-Fitn, Chapter: "The Fitnah of Ad-Dajjāl and the coming of 'Īsā bin Mariam[as] and the coming of Ya'jūj and Ma'jūj [سنن ابن ماجه، كتاب الفتن، باب: فتنة الدجال و خروج عيسٰى بن مريمؑ و خروج ياجوج و ماجوج].

وَرَسُوْلاً اِلٰى بَنِيْٓ اِسْرَآءِيْلَ...[80]

This means that Hazrat ʻĪsā bin Mariam[as] is a "Prophet for the Banī Isrāʼīl" and was meant to establish the law of the Torah among the Jews. Now, when he returns and attempts to join the *ummah* of the Holy Prophet Muhammad[sa], would he be given the authority to modify the law of the Holy Qurʼān to make it aligned with the law of the Torah? Or would he be allowed to abrogate the verse above as it restricts his message to the Banī Isrāʼīl only? Farhan Khan should probably think about these numerous paradoxes that exist in his own concept of the return of Hazrat ʻĪsā bin Mariam[as], whom he considers to be a "law-bearing Prophet," before criticizing Islām Ahmadiyya.

Questions for Farhan Khan:

1. Why does he always present the Ahmadiyya Muslim side of the arguments in his own words instead of quoting from the official literature of the Jamāʻat?
2. If Hazrat ʻĪsā[as] was a law-bearing prophet, why does Allāh say that he judged for the Jews according to the law of the Torah in 5:45?
3. When Hazrat ʻĪsā[as] returns, according to Farhan Khan, what happens to 3:50?

[80] Sūrah Āle ʻImrān, 3:50

Statements of Prophet Muhammad[sa]

In the chapter entitled *Statements of the Prophet Muhammad*[sa], Farhan Khan lists a number of *ahādīth* to support his pre-conceived belief that there can be no prophets whatsoever after the Holy Prophet Muhammad[sa]. While reading through the list of *ahādīth*, his desperation becomes quite apparent! It seems that he loses control of himself because of his inability to resolve a most clear paradox in his beliefs, that is, if there can be *no prophets whatsoever* after the Holy Prophet Muhammad[sa], where is the room for the coming of ʻĪsā bin Mariam[as] as a prophet of Allāh? Throughout his book, Farhan Khan is unable to resolve this paradox!

Each of the *ahādīth* presented by Farhan Khan is listed below along with the Ahmadiyya Muslim understanding, which is a cohesive and sound approach to understanding all the *ahādīth* of the Holy Prophet Muhammad[sa].

Hadīth Number 1 – The Thirty Liars

قال رسول الله صلى الله عليه و سلم انه سيكون فى امتى كذابون ثلاثون كلهم يزعم أنه نبى، وانا خاتم النبيين لا نبى بعدى

Ibn Mardawī narrated that Thawbān, may Allāh be pleased with him, said, "The Messenger of Allāh, may Allāh bless him and give him peace, said that there will be in my nation thirty arch-liars, each of them claims that he is a prophet, and **I am the Seal of the Prophets; there is no prophet after me."**[81]

Although the above *hadīth* has been discussed thoroughly earlier, let us bring perspective to it by looking at what Hazrat Mirzā Tāhir Ahmad[rh], the 4th successor of the Promised Messiah[as], has said about it:

> Our opponents assert that there can be no more prophets. But, instead of relying on the Holy Qur'an to substantiate their claim, their assertion is based on interpretation of certain *ahādīth* by them and which according to them conclusively prove that there can be no prophet of any kind after the Holy Prophet[sa]. The door to prophethood is now closed in the *ummah*. Whosoever makes a claim of prophethood would be an imposter or a *dajjāl*.
>
> One such *hadīth* they put forth prominently and with their interpretation is as follows: "Thaubān[ra] reports that the Messenger of Allāh[sa] said: 'Thirty people will make false claims to prophethood in my *ummah* even though I am *Khātam-un-Nabiyyīn* and

[81] Abū Dā'ūd, *Kitāb-ul-Fitn wal-Malāhim*

there is no prophet after me."(Abū Da'ūd: *Kitāb-ul-Fitn*).

This *hadīth* according to them categorically debars the coming of a prophet of any kind after the Holy Prophetsa. For the sake of argument, if we accept their interpretation as correct and that the door to all kinds of prophethood is now closed, then I declare on behalf of *Jamā'at-e-Ahmadiyya* Muslim that we are bound by it. No mother has given birth to a son who can change this meaning. On the other hand, if the Holy Prophetsa has opened a door for the continuation of prophethood in the *ummah*, no one has the authority to close that door. This is the source of our disagreement.

Having reviewed the above *hadīth*, I would draw your attention to the *hadīth* related to Messiah of the latter days. This is contained in the book *Sahīh Muslim*, *Kitāb-ul-Fitn* in the chapter about the *dajjāl*. This is a long *hadīth* and only relevant portions are mentioned here.

Narrating the accounts relating to the descent of the Messiah son of Mary, the Holy Prophetsa says: "...The Prophet of Allāh, Jesus, peace and blessings of Allāh be on him, will be besieged along with his companions, Allāh be pleased with them." Then he says: "Then, the Prophet of Allāh, Jesus, peace and blessings of Allāh be on him, will turn to God with full attention along with his companions, Allāh be pleased with them…"

This *hadīth* is noted in *Sahīh Muslim*, one of the six most authentic compilations of *ahādīth*. It is to be noted that the Holy Prophetsa calls the Messiah who

is to come as the Prophet of God four times. In addition, the Holy Prophet[sa] calls the companions of the Messiah '*Sahāba'* followed by the appellation *radhi Allāho 'unhum* (Allāh be pleased with them).

Our opponents may say Jesus (peace be on him) was an old prophet. That is why he has been mentioned as prophet of Allāh. How would they explain the use of the word '*Sahāba'* for the companions of the Messiah? According to them, '*Sahāba'* is a term used exclusively for the companions of the Holy Prophet[sa]. It is very obvious that the Holy Prophet[sa] was referring to an event that was to take place in the future.

Irrespective of the fact whether we have thirty or thirty thousand *dajjāls* or impostors, the fact remains that the Holy Prophet[sa] has called the Messiah of the latter days a prophet of God! No one can change that!

An incident is recorded about the Czar of Russia. He asked his doorman not to let anyone in as he was busy in some important work and did not wish to be disturbed. Shortly after, a son of the Czar sought entry into the Czar's room but was stopped by the doorman. The prince challenged his authority to do so. The doorman indicated it was the order of the Czar of Russia and he would not allow him to go in. The prince beat him and attempted to go in but the doorman again intervened. The doorman was beaten again but he would still not allow the prince to go in. The Czar himself was watching all of this. He came out and asked what happened and the prince told him what happened and how the doorman stopped him from entering at the order of the Czar. At this,

the Czar told the prince that he disobeyed his order and ordered the doorman to whip his son. The prince pleaded, saying, "Your majesty, the law of the land does not permit an ordinary man to whip an officer." Hearing this, the Czar elevated the doorman to the post of a captain and ordered him to whip his son. The prince pleaded again, saying "Your majesty, the law of the land does not permit a junior officer to whip a senior officer." At this, the Czar made the doorman a general and ordered the punishment to be carried out. The son further pleaded, saying "Your majesty, the law of the land forbids a person, who is not a prince, from beating a prince." Thereupon, the Czar made the doorman a prince and ordered that the punishment be carried out. Thus, an ordinary soldier became a prince in a few moments and there was no one who could stop that.

Would not our opponents concede as much authority to the Holy Prophetsa as was wielded by the Czar of Russia? The fact of the matter is that the Holy Prophetsa possessed immeasurable honour and status both in heaven and on earth. *He calls the Messiah of the latter days the Prophet of God four times consecutively in one hadīth. Now, who is there to deprive him of this status? Who can close this door that has been opened by him?*[82]

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[82] *The True Meaning of Khatme Nubuwwat*, Pages 20 – 22 [This book is an English translation of the original Urdu book, *'Irfāne Khatme Nubuwwat*. All quotations from this book may have been edited by the authors in light of the original Urdu text. The original book is available at:
http://www.alIslām.org/urdu/zb/view.php?k=12
and the English translation is available at:
http://www.alIslām.org/holyProphet/Khatam_english.pdf]

Hadīth Number 2 – Statement made to Hazrat 'Alī[ra]

أن رسول الله صلى الله عليه و سلم خرج الى تبوک و استخلف عليا فقال اتخلفنى فى الصيبان و النساء قال ألا ترضىٰ ان تكون منى بمنزلة هارون من موسىٰ الا أنه ليس نبى بعدى

The Messenger of Allāh[sa] went out for Tabūk, appointing Hazrat 'Alī[ra] as his deputy (in Medina). Hazrat 'Alī[ra] said, "Do you want to leave me with the children and women?" The Prophet[sa] said, "Will you not be pleased that you will be to me like Aaron was to Moses? But there will be no prophet after me".[83]

About the above *hadīth*, Hazrat Mirzā Tāhir Ahmad[rh] states:

> There is another *hadīth* that our opponents frequently quote to support their position. The *hadīth* reads: "Saīd Bin Al-Musayyab reports on the authority of Āmir Bin Sa'ad Bin Abī Waqqās who reports on the authority of his father (Allāh be pleased with them): The Holy Prophet[sa] said to Hazrat 'Alī[ra]: 'You are to me what Aaron was to Moses, except there is no prophet after me'." Another version of the *hadīth* of Sahīh Bukhārī reads: "...except that you are not a prophet." Still another version quoted by *Masnad Ahmad Bin Hanbal* reads: "...But do not become a Prophet". (1. Sahīh Bukhārī: Kitāb Al-Fadhā'il – Chapter Fadhā'il 'Alī Bin Abī Tālib; 2. *Sahīh Muslim*: Kitāb Al-Fadhā'il; 3. *Masnad Ahmad*, 331/l).

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[83] *Sahih Bukhārī*, Volume 5, Book 59, Number 700

As the story goes, the Holy Prophetsa was leaving for an expedition and appointed Hazrat 'Alīra to act as Amīr in Medina during his absence. Hazrat 'Alīra was a great warrior and had accompanied the Holy Prophetsa in all prior expeditions. For him to be left behind was very painful. He felt he would be deprived of the privilege of Jihād and that people may think the Holy Prophetsa was displeased with him. So Hazrat 'Alīra submitted to the Holy Prophetsa, "O Prophet of Allāh! Am I going to be left behind as Amīr over women and children?" It was a subtle way of evoking the Holy Prophet'ssa love for him. Thereupon, the Holy Prophetsa answered: "O 'Alī! Why do you express this grief? This event has given you the same position in relation to me, as Aaron held in relation to Moses in his absence. You are to me what Aaron was to Moses. The difference is that you are not a prophet." This *hadīth* has been reported in different ways in Sahīh Bukhārī. The meaning is essentially the same.

Now, the present day '*Ulemā'* would insist that in this *hadīth* the word *'ba'adī'* does not mean anything but the fact that there is no prophet after the Holy Prophetsa. It has no relevance to the temporary absence of the Holy Prophetsa from Medina.

Hazrat Shāh Waliullāh Mohaddes Dehlavī, universally acknowledged as the *mujaddid* (reformer) of the 12th century and very well known to Muslims of the sub-continent and who is held in high esteem by these people, writes in *Qurrat-ul-Ainīn Fī Tafsīl Ash-Shaikhain*, Page 602:

> It must be clearly understood that the object of this *hadīth* is to highlight the appointment of Hazrat ‘Alī[ra] to act in the place of or as an in charge of the region while the Holy Prophet[sa] was to be absent from Medina during his expedition to Tabūk. It was also done to highlight Hazrat ‘Alī’s[ra] resemblance to Hazrat Hārūn[as] when Hazrat Mūsā[as] had journeyed to the Mount. It is to be noted that the word بعدی [*ba‘adī*] here means غیری [*ghairī*: besides me]. It does not mean *after me in time*. As we say that in:
>
> فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ؕ
>
> (Who, then, will guide him **<u>other than</u>** Allāh?[84]). بعد اللہ [*ba‘d-Allāh*] means *other than Allāh*.

He further states:

> Here the word بعدی [*ba‘adī*] is not in the context of بعدیت زمانی [*after his time*] because Hazrat Hārūn[as] did not outlive Hazrat Mūsā[as]. Hence, the implied conclusion was not for a period after the Holy Prophet[sa] for Hazrat ‘Alī[ra]. As a result, there was no reason to make the exception of a period after the Holy Prophet[sa] for Hazrat ‘Alī[ra].

What a powerful argument! Using the Holy Qur’ān, Hazrat Shāh Waliullāh has put forth irrefutable

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[84] Sūrah Al-Jāthiyah, 45:24

> evidence of the use of *ba'adī* in the meaning of *beside me*. Such arguments can only be put forth by righteous people who are enlightened with divine wisdom. They carry out a deep scrutiny and thorough investigation of the *ahādīth* with singular love and devotion. These devout lovers of the Holy Prophetsa made genuine efforts to find out the real motives and meanings of his sayings. It was, in fact, the result of this devoted pursuit that Hazrat Shāh Waliullāh succeeded in adducing the arguments he put forth above.[85]

In other words, in this particular *hadīth*, the word *ba'd* has been used to point out a temporary absence. This is similar to the statement, "I am leaving for a few days. Please take care of my things after I'm gone." Here, the word *after* does not mean *after death*. Instead, it means *until I return* or *during my absence*. In the same sense, the Holy Prophetsa said that he is leaving for Tabūk and until he returns, there will be no prophet in Medina.

Hadīth Number 3 – There will be Khulafā' right after me

عن النبی صلی اللہ علیہ و سلم قال کانت بنو اسرائیل تسوسھم الانبیاء کلما ھلک نبی خلفہ نبی **و انہ لا نبی بعدی** و سیکون خلفاء

Hazrat Abū Hurairahra narrates that the Prophetsa said, "The Israelites 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 soon be *Khulafā'* who will

[85] *The True Meaning of Khatme Nubuwwat*, Pages 24 – 25

increase in number". The people asked, "O Allāh's Apostle[sa]! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfill their rights (i.e., the rights of the *Khulafā'*), for Allāh will ask them about (any shortcoming) in ruling those Allāh has put under their guardianship."[86]

About this *hadīth*, it must be noted that it uses the words سيكون خلفاء (there will soon be *Khulafā'*). This phrase clearly shows that this *hadīth* is about the period of time immediately after the Holy Prophet Muhammad[sa]. According to the rules of Arabic grammar, when the letter "س" is added to the word "يكون" it means "it will soon be" and this means that this *hadīth* is about the period of time right after the Holy Prophet Muhammad[sa]. What he intended to say is that there will be *Khulafā' right after me* but there will be no prophet *right after me*. This understanding is further supported by the following *hadīth*, which contains a prophecy that has been fulfilled and all Muslims can bear testimony to it:

> تكون النبوة فيكم ما شاء الله ـــ ثم تكون خلافة علىٰ منهاج النبوة ما شاء الله ـــ ثم تكون ملكا عاضا فتكون ما شاء الله ـــ ثم تكون خلافة علىٰ منهاج النبوة[87]
>
> There shall remain in you prophethood as long as Allāh wills.... Then there will be *Khilāfah* upon the footsteps of prophethood as long as Allāh wills... Then there will be kingdom and it shall remain as

[86] *Sahīh Bukhārī*, Volume 4, Book 56, Number 661

[87] مشكوٰة۔ كتاب الرقاق۔ باب الانذار و التحذير

> long as Allāh wills... Then there will be *Khilāfah* upon the footsteps of prophethood.[88]

This *hadīth* clearly shows that *Khilāfah* was to continue for only a limited period of time *immediately after* the Holy Prophet Muhammadsa and it was eventually going to be replaced by kingdom. This is exactly how it happened.

Hence, when the Holy Prophetsa said that there will be no prophets after him, it was in the sense that there will be no prophets *immediately after* him. Furthermore, the above *hadīth* also proves the continuity of prophethood. The Holy Prophetsa declares that eventually a time will come when *Khilāfah* will be re-established but it will be upon the footsteps of *prophethood.* In other words, *Khilāfah* cannot be re-established without prophethood preceding it. As a result, this prophecy was fulfilled when Hazrat Mirzā Ghulām Ahmadas was appointed by Allāh as the Promised Messiahas and a prophet, and after him, a system of *Khilāfah* was established.

Hadīth Number 4 – Twenty Seven Arch-Liars

أخرج أحمد عن حذيفة رضى الله عنه عن النبى صلى الله عليه و سلم قال فى امتى كذابون و دجالون سبعة و عشرون ، منهم أربع نسوة وانى خاتم النبيين لا نبى بعدى

Ahmad narrated that Hudhaifah, may Allāh be pleased with him, said that the Prophetsa said, "In my nation, [there are] twenty-seven arch-liars and deceivers, among them are four

[88] *Mishkāt*, Kitāb-ur-Riqāq, Bāb-ul-Inzār wat-Tehzīr

women, and **I am the *Seal of the Prophets*; there is no prophet after me".**[89]

The response for the above *hadīth* is the same as the response given for a similar narration in the chapter entitled *Relationship of Khātam-un-Nabiyyīn to Lā Nabiyya Ba'adī*. However, just to shed new light on this issue, the following quotation of Hazrat Mirzā Tāhir Ahmad[rh] is being presented here:

> There is a *hadīth* that sheds more light on the word *ba'ad*. Hazrat Muhy-ud-Dīn Ibn 'Arabī[rh], the world-renowned Muslim scholar and commentator (died 638 A.H.), in his book *Fūtūhāt Makkiyyah*, has elaborated on the following *hadīth*. The *hadīth* reads:
>
> عن جابر بن سمرة عن النبی صلی اللہ علیه و سلم قال اذا هلک قیصر فلا قیصر بعده و اذا هلک کسریٰ فلا کسریٰ بعده (بخاری کتاب الایمان و النذور۔ باب کیف کانت یمین النبی صلی اللہ علیه وسلم)
>
> Hazrat Jābir Bin Sumrah[ra] reports: "The Holy Prophet[sa] said, 'When this Caesar will die, there will be no Caesar after him and when this Khosroe will die, there will be no Khosroe after him'. [Sahīh Bukhārī, Book of Faith]. In this *hadīth*, the Holy Prophet[sa] in his unique wisdom has clearly explained the meaning of the words "فلا بعده" (And there is none

[89] As quoted in Farhan Khan's book.

after him) by saying "فلا قیصر بعده" (There would be no Caesar after him) and "فلا کسریٰ بعده" (There would be no Khosroe after him). He makes it clear that 'لا' used in this context does not signify the exclusion of an entire genus. Rather, it is used to emphasize that there would be no one who would attain their majesty and their magnificence.

Accordingly, we had Caesar succeeding a Caesar and a Khosroe succeeding a Khosroe for a thousand years after the Holy Prophetsa but they never attained the glory and grandeur of the Caesar and Khosroe of the time of the Holy Prophetsa. Hazrat Ibn 'Arabīrh elaborates this *hadīth* when he says:

فما ارتفعت النبوة بالکلیته و لهذا قلنا انما ارتفعت نبوة التشریع فهذا معنی لا نبی بعده (-----) فعلمنا ان قوله لا نبی بعده ای لا متشرع خاصة لانه لا یکون بعده نبی فهذا مثل قوله اذا هلک کسریٰ فلا کسریٰ بعده و اذا هلک قیصر فلا قیصر بعده۔ (فتوحات مکیه۔ جلد ۲۔ باب ۷۳۔ سوال ۲۵۔ صفحه ۸۵ مصری)

Prophethood has not been totally abolished. That is why we had said that only prophethood bringing a new law (or *sharī'ah*) has come to an end. This is the meaning of the words "لا نبی بعده" (there is no prophet after him). Hence, we have learned that the saying of the Holy Prophetsa that there is no prophet after him actually

> means that there is no law-bearing prophet (after him), because there is no prophet after him. Hence, this is similar to his statement: "When the Caesar shall die, there is no Caesar after him, and when the Khosroe shall die, there shall be no Khosroe after him. (*Fūtūhāt Makkiyyah*, Volume 2, Chapter 73, Question 25, Page 85)[90]

Hadīth Number 5 – Al-'Āqib: After Whom there is no Prophet

حدثنا سفيان بن عيينة عن الزهرى سمع محمد بن جبير بن مطعم عن ابيه ان النبى صلى الله عليه و سلم قال انا محمد و انا احمد و انا الماحى الذى يمحى بى الكفر و انا الحاشر الذى يحشر الناس على عقبى و انا العاقب و العاقب الذى ليس بعده نبى

Sufyān bin 'Uyainah reported on the authority of Zuhrī, who heard it from Muhammad bin Jubair ibn Mut'im, who reported on the authority of his father that he heard Allāh's Messenger[sa] saying, "I am Muhammad and I am Ahmad, and I am *Al-Māhī* (The Obliterator) by whom unbelief would be obliterated, and I am *Al-Hāshir* (The Gatherer) at whose feet mankind will be gathered, and **I am *Al-'Āqib* (*The Last to Come*) after whom there will be no prophet."**[91]

This narration is simply unacceptable! It has been narrated by Sufyān bin 'Uyainah who narrated it from Zuhrī. About Sufyān bin 'Uyainah, it is written:

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[90] *The True Meaning of Khatme Nubuwwat*, Page 32

[91] Sahīh Muslim, Chapter 30, Chapter 31, Book 30, Number 5810

كان يدلس قال احمد يخطئ فی نحو من عشرين حديث عن الزهری عن يحیٰ بن سعيد القطان قال اشهد ان السفيان بن عيينة اختلط سنة سبع و تسعين و مائة فمن سمع منه فيها فسماعه لا شئ۔[92]

He used to make false reports. Ahmad said, "He has made mistakes in about 20 narrations from Zuhrī." Yahyā bin Sa'īd said, "I bear witness that Sufyān bin 'Uyainah became mentally challenged in 197 Hijri. So, whoever took a narration from him after that, it is useless."[93]

About Zuhrī, it is written, "كان يدلس فی النادر" (He used to make false reports sometimes)[94]. Hence, in the same manner, it appears that the narrators gave their personal opinion of the word *Al-'Āqib* when they said, "after whom there will be no prophet."

Secondly, it is important to note that the Holy Prophet Muhammad[sa] was an Arab and his companions were also Arab. What was the need for him to translate the word *Al-'Āqib*? The very fact that the word was explained in so many words shows that it was done by a narrator perhaps in discussion with a non-Arab. This is exactly what Hazrat Mullā 'Alī Qārī[rh] has indicated but Farhan Khan didn't bother to present the complete quotation in his own book! What marvellous dishonesty!!! Here is the actual statement:

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[92] میزان الاعتدال۔ جلد ۱۔ صفحة ۳۹۷

[93] *Mīzānul A'etadāl*, Volume 1, Page 398

[94] *Mīzānul A'etadāl*, Volume 2, Page 146

الظاهر ان هٰذا تفسير للصحابى او من بعده فى شرح مسلم قال ابن الاعرابى **العاقب الذى يخلف فى الخير من كان قبله**[95]

> It is clear that this [i.e., the wording *after whom there will be no prophet*] is the commentary made by the companion or someone after him. Ibn Arabī[rh] said, "***Al-'Āqib* is one who is the successor in goodness of one before him.**"[96]

Despite this, Farhan Khan wants us to accept *his* biased translation. He insists that Hazrat Mullā 'Alī Qārī[rh] or Hazrat Ibn 'Arabi[rh] are both wrong and their understanding of the word "Al-'Āqib" is incorrect. The question is: Do we accept Farhan Khan's biased translation or Hazrat Mullā 'Alī Qārī's honest and insightful understanding? The choice is up to the reader!

Hadīth Number 6 – Al-'Āqib: After Whom there is No One

ان رسول الله صلى الله عليه و سلم قال ان لى أسماء أنا محمد و أنا احمد و أنا الماحى الذى يمحو الله بى الكفر و أنا الحاشر الذى يحشر الناس على قدمى و **أنا العاقب الذى ليس بعده أحد** و قد سماه الله رء و فا رحيما

Allāh's Messenger[sa] said: I have many names: I am Muhammad, I am Ahmad, I am *Al-Māhī* through whom Allāh obliterates unbelief, and I am *Al-Hāshir* (The Gatherer) at whose feet people will be gathered, and **I am *Al-'Āqib*, after whom there would**

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[95] مرقاة شرح مشكوٰة۔ جلد ۵۔ صفحه ۳۷۶

[96] *Mirqāt Sharah Mishkāt*, Volume 5, Page 376

be none, and Allāh has named him as compassionate and merciful.[97]

The presentation of this *hadīth* by Farhan Khan confuses us greatly! What does he want us to believe? Which one of the following meanings of *Al-'Āqib* does he want us to take?

1. There is no prophet after the Holy Prophet Muhammad[sa] [ليس بعده نبی]
2. There is no one after the Holy Prophet Muhammad[sa] [ليس بعده احد]

If it is number 1, that meaning has already been rejected by Hazrat Mullā 'Alī Qārī[rh]. If it is number 2, then there are three possibilities of what *no one after him* can mean:

1. There is no prophet after the Holy Prophet Muhammad[sa];
2. No human being was born after him; or
3. No one of his status can be born after him

About number 1, the burden of proof is on Farhan Khan. There is no mention of prophethood in the *hadīth*. He has to tell us how he arrived at that meaning. Presenting the opinion of the writer of the commentary of *Sahīh Muslim* is not enough. He has to demonstrate from the words of the *hadīth* that this is what the Holy Prophet Muhammad[sa] intended to say.

Number 2 is unacceptable because human beings have been born for hundreds of years after the Holy Prophet

[97] *Sahīh Muslim*, Chapter 30, Chapter 31, Book 30, Number 5811

Muhammad[sa] and he cannot be called the "last man" in terms of time.

The only option left is number 3. That is the most logical understanding of this *hadīth* and each and every Ahmadī is willing to accept that the Holy Prophet Muhammad[sa] is the last man to be born of his status. No one can achieve his status after him.

Hadīth Numbers 7 & 8 – Al-Muqaffā

كان رسول الله صلى الله عليه و سلم يسمى لنا نفسه أسماء فقال أنا محمد و أحمد و **المقفى** و الحاشر و نبى التوبة و نبى الرحمة

Allāh's Messenger[sa] mentioned many names of his and said: I am Muhammad, Ahmad, ***Al-Muqaffā***, *Al-Hāshir*, the *Prophet of Repentance*, and the *Prophet of Mercy*.[98]

سمعت رسول الله صلى الله عليه و سلم يقول أنا محمد و أحمد و **المقفى** و الحاشر و **الخاتم** و **العاقب**

Farhan Khan's Translation: I heard the Messenger of Allāh, may Allāh bless him and give him peace, say, "I am Muhammad (The praised one), Ahmad (The praiseworthy), **Al-Muqaffā (the last in succession)**, Al-Hāshir (the gatherer), **Al-Khātim (The Last), and Al-'Āqib (The last).**

Neither of the above *ahādīth* states that the Holy Prophet Muhammad[sa] was the last prophet. The translation of the word *Muqaffā* as "the last in succession" by Farhan Khan is just what it is - only a translation! It is based upon the opinion of Farhan

[98] *Sahīh Muslim*, Chapter 30, Chapter 31, Book 30, Number 5813

Khan and it is wrong. Allāma Ibn Al-Anbārī said, " معناه المتبع للنبيين" (Its meaning is, "one who is followed by the prophets")[99]. This meaning itself requires that prophets come after the Holy Prophet Muhammadsa as his *followers!* Presenting these *ahādīth* in support of the cessation of prophethood is absolute ignorance of the Arabic language. Consider the following verse of the Holy Qur'ān:

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ

And verily, We gave Moses the Book and **caused** after him Messengers **to follow in his footsteps**...[100]

Here, the word *Qaffainā* [*We caused (messengers after him) to follow in his footsteps*] has been applied to Hazrat Mūsāas and it has the same root as the word *muqaffā* [*the one who is followed (by the prophets)*]. Hence, the Ahmadiyya Muslim understanding of the word *muqaffā* is based on the Holy Qur'ān while Farhan Khan's understanding of this word is based on his bias.

Secondly, Farhan Khan's translation itself shows his dishonesty and bias. He translates *Al-Muqaffā* as "last," *Al-Khātim* as "last" and *Al-'Āqib* as "last." In other words, he is trying to say that the Holy Prophet Muhammadsa wanted to continuously repeat the word "last" and had no other meanings in mind. This is an insult against the *fasīh* [*eloquent*] speech of the Holy Prophet Muhammadsa. He would never make such childish repetitions to say something so simple.

Farhan Khan's desperation grows as he compromises his own integrity to grab anything within reach to invalidate the

[99] *Al-Ikmāl Al-Akmāl*, Sharah Muslim, Volume 2, Page 143
[100] Sūrah Al-Baqarah, 2:88

Ahmadiyya Muslim beliefs – even at the expense of the Holy Prophet's honour!

Questions for Farhan Khan:

1. Why does he keep ignoring the fact that the Holy Prophet Muhammad[sa] prophesied the coming of a latter-day prophet?
2. If the word *ba'ad* cannot possibly mean anything other than "after," what is the meaning of the following?

فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ

3. If the word *ba'ad* cannot possibly mean *in parallel to* or *in opposition to*, then what did the Holy Prophet[sa] intend to say when he said the following?

اذا هلک قیصر فلا قیصر بعده و اذا هلک کسریٰ فلا کسریٰ بعده

Hadīth of Hazrat ‘Alīra and *Lā Nabiyya Ba‘adī*

In his chapter entitled *Hadīth of [Hazrat] ‘Alīra and Lā Nabī Ba‘adī*, Farhan Khan discusses the following *hadīth*:

أن رسول الله صلى الله عليه و سلم خرج الى تبوک و استخلف عليا فقال اتخلفنى فى الصيبان و النساء قال ألا ترضىٰ ان تكون منى بمنزلة هارون من موسىٰ الا أنه ليس نبى بعدى

The Messenger of Allāhsa went out for Tabūk, appointing ‘Alī as his deputy [in Medina]. ‘Alī said, “Do you want to leave me with the children and women?” The Prophet said, “Will you not be pleased that you will be to me like Aaron was to Moses? But there will be no prophet after me.”[101]

A detailed discussion of the Ahmadiyya Muslim understanding of this *hadīth* has already been given in the previous chapter but more discussion is being made here in order to refute Farhan

[101] *Sahīh Bukhārī*, Volume 5, Book 59, Number 700

Khan's points. He misrepresents Ahmadiyya Muslim beliefs by describing them in the following words:

> In this usage, the word *ba'ad* does not mean *after*. According to Lane's Lexicon, page 225, the word *ba'ad* also means *behind*. Based on the usage of the Prophet, one can see that the actual meaning of this statement is *no Prophet behind me* in the sense that the Prophet Muhammad was departing to Tabūk and was not leaving behind a Prophet, as Mūsā did when he left Harūn behind.[102]

This is another one of those *dishonesties* of Farhan Khan! Ahmadī Muslims did not just open the dictionary and chose to take a secondary meaning of *ba'ad* in order to conform the meaning of the *hadīth* to their understanding. This is a blatant lie against Ahmadiyya Muslim beliefs!

First, as shown in the previous chapter, this understanding is in absolute accordance with the understanding of Hazrat Shāh Waliullāh Mohaddes Dehlavī[rh], universally acknowledged as the Mujaddid of the 12th century, who writes in *Qurat-ul-Ainīn Fī Tafsīl Al-Shaikhain*, Page 602:

> It must be clearly understood that the object of this *hadīth* is to highlight the appointment of Hazrat 'Alī[ra] to act in the place of or as an in charge of the region while the Holy Prophet[sa] was to be absent from Medina during his expedition to Tabūk. It was also done to highlight Hazrat 'Alī's[ra] resemblance to Hazrat Hārūn[as] when Hazrat Mūsā[as] had journeyed to

[102] Khan, *With Love*, Page 17

> the Mount. It is to be noted that the word بعدی [*ba‘adī*] here means غیری [*ghairī*: besides me]. It does not mean *after me in time*. As we say that in:
>
> فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ؕ
>
> (Who, then, will guide him **other than** Allāh?[103]). بعد اللہ [*ba‘d-Allāh*] means *other than Allāh*.

He further states in the same book:

> Here the word بعدی [*ba‘adī*] is not in the context of بعدیت زمانی [*after his time*] because Hazrat Hārūnas did not outlive Hazrat Mūsāas. Hence, the implied conclusion was not for a period after the Holy Prophetsa for Hazrat ‘Alīra. As a result, there was no reason to make the exception of a period after the Holy Prophetsa for Hazrat ‘Alīra.

Farhan Khan is more than welcome to disagree with the reformer of the 12th century. It is up to him. The argument given by Hazrat Shāh Waliullāh Mohaddes Dehlavī is irrefutable. The word *ba‘ad* can only mean *beside* in this context because Hazrat Hārunas died during the lifetime of Hazrat Mūsāas and was a prophet *beside* him, as his helper. The Holy Prophet Muhammadsa only stated that there is no prophet *beside* him, as *his* helper. The Ahmadiyya Muslim understanding is always

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[103] Sūrah Al-Jāthiyah, 45:24

based entirely on the context of the statement and the situation at hand.

Second, in his desperation, Farhan Khan not only disagrees with a great *mujaddid* but tries to distort facts. He writes, "'Alī[ra] was exactly like Hārūn[as] in that they were both guardians over their people in the absence of the 'master' Prophet, except, unlike Hārūn[as] **who later became a Prophet**, there were no prophets after Muhammad[sa], so 'Alī[ra] was not destined to become a Prophet."[104]

While we cannot know for sure if Farhan Khan did this on purpose but it can definitely cause some readers to think that Hazrat Hārūn[as] was made a prophet after the incident of Hazrat Mūsā's[as] absence from his people for 40 nights. The fact of the matter is that Hazrat Hārūn[as] was a companion prophet to his brother from the very start of his mission before they even confronted Pharaoh. In the very first meeting between Allāh, the Exalted, and Hazrat Mūsā[as], he had asked Him for a helper as shown by the following verses:

وَاجْعَل لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ ۝ هٰرُوْنَ اَخِيْ ۝ اشْدُدْ بِهٖٓ اَزْرِيْ ۝
وَاَشْرِكْهُ فِيْٓ اَمْرِيْ ۝

> And grant me a helper from my family —Aaron, my brother; Increase my strength with him and make him share my task.[105]

The words *share my task*, clearly indicate that Hazrat Mūsā[as] wanted him to become a prophet like him. As a result, this

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[104] Khan, *With Love*, Page 19

[105] Sūrah Tāhā, 20:30-33

prayer was accepted and they were both sent as *prophets* to take their message to Pharaoh as shown by the following verse:

فَأْتِيٰهُ فَقُوْلَآ اِنَّا رَسُوْلَا رَبِّكَ فَاَرْسِلْ مَعَنَا بَنِيْٓ اِسْرَآءِيْلَ ۙ وَلَا تُعَذِّبْهُمْ ۭ قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ ۭ وَالسَّلٰمُ عَلٰي مَنِ اتَّبَعَ الْهُدٰى

"So go ye both to him and say, 'We are the Messengers of thy Lord; so let the children of Israel go with us; and afflict them not. We have indeed brought thee a Sign from thy Lord; and peace shall be on him who follows the guidance."[106]

This shows that Hazrat Hārūnas was made a prophet long before the time when the Jews migrated with Hazrat Mūsāas and Allāh, the Exalted, instructed him to separate himself from his people for a period of 40 nights, during which he appointed Hazrat Hārūnas as leader of the Jews. In summary, here is how the various events took place during the life of Hazrat Mūsāas in sequential order:

1. Hazrat Mūsāas perceives a fire on the Mount
2. Upon his arrival there, he is told of his mission to warn Pharaoh
3. He asks that his brother, Hazrat Hārūnas, be appointed as his helper
4. Allāh, the Exalted, makes Hazrat Hārūnas a prophet to help Hazrat Mūsāas
5. Eventually, the Jews embark upon the Exodus from Egypt under the leadership of Hazrat Mūsāas and Hazrat Hārūnas

[106] Sūrah Tāhā, 20:48

6. Pharaoh is killed during the pursuit
7. Later on, during the journey, Hazrat Mūsā[as] is absent from his people for 40 nights and he appoints Hazrat Hārūn[as] as a leader for the Israelites during his absence

This is the sequence of events according to the Holy Qur'ān. Allāh, the Exalted, did not appoint Hazrat Hārūn[as] as a prophet *after* that absence. Trying to obscure historical facts in order to promote one's interpretation of the finality of prophethood is ridiculously shameful!

The context should be quite clear now that when Hazrat Muhammad[sa] was about to leave Medīnah and left Hazrat 'Alī[ra] in charge during his absence, he meant to say to him, "You are to me as Hārūn[as] was to Mūsā[as], except there is no prophet other than me."

Third, let us reconsider what Farhan Khan wrote: "[Hazrat] 'Alī[ra] was exactly like [Hazrat] Hārūn[as] in that they were both guardians over their people in the absence of the "master" Prophet, except, unlike [Hazrat] Hārūn[as] who **later became a Prophet,** there were no prophets after Muhammad[sa], so [Hazrat] 'Alī was not destined to become a Prophet."[107] Not only does this statement attempt to distort facts, it ignores the very basis of the Ahmadiyya Muslim interpretation, that is, Hazrat Hārūn[as] died *during* the life of Hazrat Mūsā[as]! If he had lived on after the death of Hazrat Mūsā[as], he could have been deemed a prophet *after* Hazrat Mūsā[as]. Instead, Hazrat Mūsā[as] was a prophet before *and* after Hazrat Hārūn[as]. This is precisely the reason given by Hazrat Shāh Waliullāh Mohaddas Dehlavī. Let us read his quotation again:

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[107] Khan, *With Love*, Page 19

> Here the word بعدی [*baʻadī*] is not in the context of بعدیت زمانی [*after his time*] because Hazrat Hārūnas did not outlive Hazrat Mūsāas. Hence, the implied conclusion was not for a period after the Holy Prophetsa for Hazrat ʻAlīra. As a result, there was no reason to make the exception of a period after the Holy Prophetsa for Hazrat ʻAlīra.

Farhan Khan did not write his chapter in criticism of Islām Ahmadiyya alone. He wrote it also in criticism of Hazrat Shāh Waliullāh Mohaddas Dehlavī, who was one of the greatest scholars of *hadīth* in the history of Islām.

The problem is that Farhan Khan continues to insist upon his meanings in order to believe in the coming back of Hazrat ʻĪsāas as a Prophet after the Holy Prophet Muhammadsa. He should learn that Hazrat ʻĪsāas has died according to the Holy Qurʼān and this has been proven in the chapter entitled *The Death of Hazrat ʻĪsāas*.

Question for Farhan Khan:

1. Does he think that the conclusions drawn by Hazrat Shāh Waliullāh Mohaddas Dehlavīrh are wrong or just *lengthy reinterpretation*[108]? If the answer is ʻnoʼ, why does he not accept it?

[108] Khan, *With Love*, Page 19

Nothing has remained of Prophethood except *Mubashirāt*

In a *YouTube* video, Farhan Khan presents another *hadīth* to claim that prophethood has ended:

> ان ابا هريرة قال سمعت رسولَ الله صلى الله عليه وسلم يقولُ لم يبق من النبوة إلا المبشراتُ قالوا وما المبشراتُ؟ قال الرؤيَا الصَّالِحَة[109]
>
> Hazrat Abū Hurairah[ra] narrated: I heard Allāh's Apostle[sa] saying, "Nothing is left of prophethood except *mubashirāt*." They asked, "What are *mubashirāt*?" He replied, "The true good dreams".[110]

In order to understand this *hadīth* properly, it is important to look at similar narrations that come in the books of *ahādīth*. For instance, *Fath-ul-Bārī* records the following in the commentary to the above *hadīth*:

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[109] صحیح بخاری، کتاب التعبیر، باب: المبشرات

[110] *Sahīh Bukhārī*, Kitāb-ut-Ta'bīr, Bāb: Al-Mubashirāt

أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْه وَسَلَّمَ كَشَفَ السِّتَارَة وَرَأسه مَعْصُوب فِي مَرَضه الَّذِي مَاتَ فِيه وَالنَّاس صُفُوف خَلْف أبي بَكْر فَقَالَ: يَا أيها النَّاس إنه لَمْ يَبْق مِن مُبَشِّرَاتِ النُّبُوَّة إِلَّا الرُّؤْيَا الصَّالِحة يَرَاها الْمُسْلِم اوْ تُرٰى له

This *hadīth* states that one day, when the Holy Prophet[sa] was ill – and this was a short while before his demise and he had tied his head (due to the severity of the illness) – he lifted the curtain of his door and saw that people were arranged in rows in order to pray behind Hazrat Abū Bakr[ra]. Addressing them, he said, 'O people, listen! Indeed nothing has remained of the glad tidings of prophethood except the good dream which a Muslim sees or it is shown to him'.[111] Another two narrations state the following:

عَنْ عَطَآءِ بْنِ يَسَارٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْه وَسَلَّمَ قَالَ لَنْ يَّبْقٰى بَعْدِیْ مِنَ النُّبُوَّةِ اِلّا الْمُبَشِّرَاتُ فَقَالُوْا وَ مَا الْمُبَشِّرَاتُ يَا رَسُوْلَ اللهِ قَالَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الرَّجُلُ الصَّالِحُ اَوْ تُرٰى لَهٗ جُزْء مِّنْ سِتَّةٍ وَّ اَرْبَعِيْنَ جُزْءًا مِّنَ النُّبُوَّة

Atā' bin Yasār narrates that the Holy Prophet[sa] said, "Nothing remains of prophethood after me except *mubashirāt*." The companions said, "What are *Mubashirāt*, O Prophet of Allāh?" He said, "The true dream which a *sālih* [i.e., *righteous*] man sees or it is

[111] *Fathul Bārī*, Volume 16, Page 464

shown to him. It is a part of the 46 parts of *prophethood*".[112]

حدَّ ثنا اَنَسُ بْنُ مَالِكٍ قَال قَال رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْه وَسَلمَ اِنَّ الرِّسَالَة وَالنُّبُوَّةَ قَدِ انْقَطَعَتْ فَلاَ رَسُوْلَ بَعْدِىْ وَ لا نَبِىَّ قَالَ فَشَقَّ ذٰلِکَ عَلَى النَّاس فَقَالَ لٰكِنِ الْمبشِّرَاتُ فَقالوْا يَا رسُوْلَ اللهِ وَمَا المبَشِّرَاتُ قال رُؤيَا الْمُسْلِمِ وَهِىَ جُزْء مِنْ اَجْزَاءِ النُّبُوَّة

It has been narrated to us by Anas bin Malik[ra] that he said that the Holy Prophet[sa] said, "Surely, *Ar-risālah* [i.e., *messengership*] and *An-nubuwwah* [i.e., *prophethood*] have ended; hence, there is no messenger after me, nor a prophet. The narrator said that this [statement] saddened the people. Hence, the Holy Prophet[sa] said, "Except *mubashirāt*". The *sahaba*[ra] asked, "O Messenger of Allāh! What are *mubashirāt*?" He said, "The dream of a Muslim and it is a part of the parts of prophethood".[113]

After studying all these *ahādīth*, the context becomes much clearer. These are the great statements of the Holy Prophet Muhammad[sa] which demonstrate the spiritual strength and influence of the Holy Prophet[sa]. This is from that جوامع الكلم [i.e., *the ability to make statements full of meaning*] which was granted to

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[112] *Muwattā' Imām Mālik,* Kitāb-ul-Jāmi', Bāb: Mā Jā' fir-Ru'yā
[مؤطا امام مالک، کتاب الجامع، باب: ما جاء فی الرؤیا]

[113] *Jāmi' Tirmidhī,* Abwāb-ur-Ru'yā, Bāb: Dhahabat-in-Nubuwwah
[جامع ترمذی، ابواب الرؤیا، باب: ذھبت النبوۃ وبقیت المبشرات]

him from God Al-Mighty as a special blessing. Farhan Khan's understanding is now refuted with the following points.

Everyday Language

First, one must pay a little attention to the actual words of the Holy Prophet[sa]. He says, "Nothing remains of prophethood except *mubashirāt*". How beautifully has the Holy Prophet[sa] made the prophecy of the continuation of prophethood in this *ummah*. Look at the sentence structure! We casually make similar statements every day.

If there is a baseball game that is about to end, we say, "The game is over except one inning." A baseball game is made up of several innings, but the game is not over if there is still one inning left open for play.

For any tournament that is about to end, we say, "Now there are only 1 or 2 matches remaining" or "Nothing remains of the tournament except 1 or 2 matches". An open match is still an inseparable part of the tournament and we cannot say that the tournament is finished so long as that match is still open.

If one wants to say, "The food is finished, except some bread," it is translated in Arabic as follows:

لم يبق من الطعامِ الا الخبز!

It would be wrong to say that the bread is not food for we know that the bread is a part of the meal. So long as that bread still exists, we cannot say that the food is finished.

These are all the examples where the components are inseparable parts of the whole, and the difference is only in terms of magnitude and/or frequency. In the same way, the Holy Prophet[sa] said: "Nothing remains of prophethood except

al-mubashirāt". It does not mean that prophethood has completely terminated, but simply that a ceiling has been placed upon its magnitude – and that ceiling we Ahmadī Muslims recognize as the *Seal* of the Holy Prophet[sa]. So long as *mubashirāt* is still open, we cannot say that prophethood has ended.

Expounding on the same subject and discussing the stages of a *majzūb*, 'Allāma Hakīm Tirmidhī writes, "Some of them attain a third of prophethood, and some attain half (of it) and some attain more than half. And some attain a very large portion of prophethood and they are called *Khātam-ul-Awliyā'*."[114]

The Essence or Foundation of Prophethood

Another factor that should be considered is the essence of prophethood. Prophethood, in and of itself, is the abundance and excellence of *mubashirāt*. The fact of the matter is that *mubashirāt* and *munzirāt* [*glad tidings* and *warnings* – and these go hand in hand] represent the very essence of prophethood, as Allāh, the Exalted, explains:

وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ فَمَنْ اٰمَنَ وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

> And We send not the Messengers but as bearers of glad tidings and as warners. So those who believe and reform *themselves*, on them *shall come* no fear nor shall they grieve.[115]

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[114] *Tadhkaratul Awliyā (Urdu)*, Page 253, Published by: Sheikh Ghulām 'Alī and sons, Tājirān Kutab Kashmirī Bazār, Lahore

[115] Sūrah Al-An'ām, 6:49

This is the essence and core of prophethood. It is the base or the very foundation of prophethood. The truth is that glad tidings and warnings are not an ordinary phenomenon. When these glad tidings and warnings are granted to someone in abundance and excellence in quantity and quality, that person is called a prophet. Certainly, in low quantities, these can be found in most believers. Just as the owner of a few dollars cannot be called rich, the one who receives these glad tidings and warnings in a small quantity cannot be called a prophet. Only that person can be called a prophet whom Allāh, the Exalted, blesses with unmatched abundance and unparalleled excellence just as He says in the Holy Qur'ān:

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا ۝ اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ فَاِنَّهٗ يَسْلُكُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًا ۝

> *He is the* Knower of the unseen; and He reveals not His secrets to any one, except to him whom He chooses, namely a Messenger *of His*. And then He causes an escort *of guarding angels* to go before him and behind him.[116]

Hence, in reality, the difference lies in the scale of abundance. Prophets are defined as those blessed with an abundance of glad tidings and warnings.

All other things such as the bringing of a law or *sharī'ah* are additional features, which are not necessarily present in every prophet. They are found in some prophets, yet not in others. Therefore, the Promised Messiah[as] says:

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[116] Sūrah Al-Jinn, 72:27-28

یہ تمام بد قسمتی دھوکہ سے پیدا ہوئی ہے کہ نبی کے حقیقی معنوں میں غور نہیں کی گئی۔ نبی کے معنی صرف یہ ہیں کہ خدا سے بذریعہ وحی خبر پانے والا ہو اور شرفِ مکالمہ اور مخاطبہ الٰہیہ سے مشرف ہو۔ شریعت کا لانا اس کے لئے ضروری نہیں اور نہ یہ ضروری ہے کہ کسی صاحبِ شریعت رسول کا متّبع نہ ہو۔[117]

This whole misfortune has borne out of a lack of contemplation over the true meanings of the word *Nabī* [prophet]. The word *Nabī* only refers to one who receives revelations from God and is granted the honour of converse and communication with Him. It is not necessary for him to bring a law, nor is it necessary for him to not be a follower of a law bearing messenger.[118]

In another place, he says:

جیسا کہ مجدّد صاحب سرہندی نے اپنے مکتوبات میں لکھا ہے کہ اگر اُمت کے بعض افراد مکالمہ مخاطبہ الٰہیہ سے مخصوص رہیں گے لیکن جس شخص کو بکثرت اِس مکالمہ مخاطبہ سے مشرف کیا جائے اور بکثرت اُمورِ غیبیہ اُس پر ظاہر کئے جائیں وہ نبی کہلاتا ہے۔[119]

As the *Mujaddid* [*Alaf Thānī*rh] hailing from Sirhind has written in his writings that some people in the *ummah* will remain blessed with the honour of divine

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117 ضمیمہ براہین احمدیہ حصہ پنجم۔ روحانی خزائن۔ جلد ۲۱ صفحہ ۳۰۶

118 Appendix of *Brāhīn Ahmadiyya* Part V, Rūhānī Khazā'in, Volume 21, Page 306

119 حقیقۃ الوحی۔ روحانی خزائن۔ جلد ۲۲۔ صفحہ ۴۰۶

> converse, but he who is a recipient of divine revelation in abundance and hidden matters are revealed to him plentifully, is called a prophet.[120]

The fact of the matter is that this was also the faith of other *Awliyā' Allāh* [*Friends of Allāh*]. Other saints have supported this concept and one of them is 'Abd-ul-Wahāb Shi'rānī who says, "Let it be known that the order of prophethood has not totally ceased; it is indeed only the law-bearing prophethood which has discontinued. The statement of the Holy Prophet[sa]:

لا نبی بعدی و لا رسول بعدی

means that after him there shall be no law-bearing prophet".[121]

Al-Muslim, Al-Mu'min and As-Sālih

One question that one might still have could be: Did the Holy Prophet[sa] not specify the meaning of *mubashirāt* in response to the question of the *sahāba*[ra]? It is true that, in response to their question, "What are *mubashirāt*?", the Holy Prophet[sa] replied, "True dreams" or "The dream of a Muslim" or "The dream of a *mu'min*" or more clearly "The true dream which a *sālih* [righteous] man sees or it is shown to him". The fact of the matter is that the Holy Prophet[sa] actually gave the *ummah* glad tidings in this *hadīth* that there shall be those in his *ummah* – *al-muslim*, *al-mu'min*, and *as-sālih* – who shall be the recipients of *mubashirāt* [glad tidings]. The usage of the words *al-Muslim*, *al-mu'min*, and *as-sālih* is not pointless and it is meant to point out that the *generally pious followers* of his *ummah* will

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[120] *Haqīqatul Wahī*, Rūhānī Khazā'in, Volume 22, Page 406

[121] *Al-Yawāqīt wal Jawāhir*, Part 2, Page 39

not be deprived of *his* beneficence. In other words, it is through the spiritual grace and beneficence of the Holy Prophet[sa] that a *muslim*, a *mu'min* or a *sālih* sees true dreams.

To understand this better, we must turn to the Holy Qur'an. In the terminology of the Holy Qur'ān, a *sālih* is that person who is rewarded and in the group of those people who are rewarded, a *sālih* is at the first stage. When we look at the *ummah* of the Holy Prophet[sa], the large majority is made up of the *sālihīn* [the righteous]. When the Holy Prophet[sa] uses the words, *dream of a muslim* or *a dream of a mu'min* or *a dream that a righteous person is shown*, it means that true dreams will continue to be experienced by the large majority of the Muslims. However, those who are at higher levels or stages, namely, the *shuhadā'* [*witnesses*], the *siddīqīn* [*truthful*], and the *nabiyyīn* [*prophets*], among the disciples of the Holy Prophet[sa], were not under discussion in this particular *hadīth*.

In this sense, the Holy Prophet[sa] did not deprive the *generally pious followers* of his *ummah* from that part of prophethood which is the 46th – the *ru'yā sāliha* [true dream]. On the other hand, the greater stages achievable through the spiritual beneficence of the Holy Prophet[sa] are also clearly evident from the *extraordinary aspects* of *al-mubashirāt* and *ar-ru'yā sāliha*. This is better understood when one studies the following verse of Sūrah An-Nisā':

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝

And whoso obeys Allāh and this Messenger *of His* shall be among those on whom Allāh has bestowed His blessings, namely, the Prophets, the Truthful, the

> Witnesses, and the Righteous. And excellent companions are these.[122]

This verse clearly states that only those who are obedient to Allāh and His Messenger can become prophets. Hence, they are the ones who are *ummatī* prophets or subordinate prophets, that is, subordinate to the Holy Prophet[sa]. According to the verse, there are four ranks of a believer:

1. The *Sālihūn*/Righteous
2. The *Shuhadā'*/Witnesses
3. The *Siddīqūn*/Truthful
4. The *Nabiyyūn*/Prophets

As a result, one can conclude that if *ru'yā sāliha* is meant for *al-muslim, al-mu'min,* and *as-sālih*, then, for the higher ranks, there are *kushūf* [visions] and revelations. This is evident from the experiences of thousands of saints and righteous believers of high status. Their experiences were not limited to *ru'yā sāliha*. They received powerful revelations from God!

Imām Abul Hasan agrees with us on this concept in his commentary of *Sunan Ibn Mājah* [one of the 6 most reliable *ahādīth* collections] in these words:

المراد انها لم تبق على العموم و الا فالالهام و الكشف للاولياء فموجود۔[123]

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[122] Sūrah An-Nisā', 4:70

[123] Imām Abū Al-Hassan, *Sharah Sunan Ibn Mājah*, Voluem 2, Page 448 [شرح سنن ابن ماجه مصنفه امام ابو الحسن۔ جلد ۲۔ صفحه ۴۴۸]

He says that the *hadīth* uses the words *true dreams* in reference to ordinary people. Otherwise, revelations and visions of saints is an existing reality.

About the revelations and visions of saints, Hazrat Shaikh ʻAbd-ul-Qādir Jailāni[rh] states:

اُوتِیَ الْاَنْبِیَاءُ اِسْمَ النُّبُوَّۃِ و اُوْتِیْنَا اللّقَبَ اَیْ حُجِرَ عَلَیْنَا اِسْمُ النُّبُوَّۃِ مَعَ اَنَّ الْحَقَّ سَوِیّ یُخْبِرُنَا فِیْ سَرَائِرِ نَا مَعَانِیَ کَلَامِہٖ و کَلَامِ رَسُوْلِہٖ وصَاحِبُ ھٰذا المَقَامِ مِنْ اَنْبِیَآءِ الْاَوْلِیَآ

> *Anbiyā'* have been given the name of *nubuwwah* and we [those of his *ummah*] get the title [of *nubuwwah*]. This means that the name of *nubuwwah* has been stopped from us despite the fact that we have full right [to it]. We are informed [by Allāh, the Exalted] in solitude about the meanings of His Word and the words of the Holy Prophet[sa]. And the person of this status is from the *Anbiyā'-ul-Awliyā' – The prophet among the saints.*

As a result, the name of *nubuwwah* was saved for the one who was to descend as the Holy Prophet[sa] said:

لیس بینی و بینہ یعنی عیسیٰ علیہ السلام نبی و انہ نازل---

"There is no prophet between me and him, i.e., ʻĪsā[as], and he shall descend (in the future)…"[124]

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[124] *Abū Da'ūd*, Kitāb-ul-Malāhim, Bāb Khurūj-ud-Dajjāl

What is a Ru'ya (Dream/Vision)?

Another thing that should be understood is: What is a رؤیا [*ru'yā*]? Is it not possible to receive orders and commandments from God through a *ru'yā*? Regarding a vision of the Holy Prophet[sa], Allāh, the Exalted, says:

وَمَا جَعَلْنَا الرُّءْيَا الَّتِيْٓ اَرَيْنٰكَ اِلَّا فِتْنَةً لِّلنَّاسِ

> … And We made not the vision which We showed thee but as a trial for men…[125]

It is obvious that since this verse is in Sūrah Al-Isrā', the word *ru'yā* here refers to the *Isrā'* of the Holy Prophet[sa]. Even Hazrat Ibn Abbās[ra] confirms this when he says:

هي رؤيَا عَيْنٍ أرِيَهَا رسولُ الله صلى الله عليه وسلم لَيْلَةَ أسْرِيَ بِه

> It was an actual eye-witness which was shown to Allāh's Apostle[sa] during the night he was taken on a journey.[126]

Everybody knows that in this *ru'yā*, Allāh, the Exalted, clearly showed signs to the Holy Prophet[sa]. The angel Gabriel[as] was with him but only up to a point beyond which the Holy Prophet[sa] advanced on his own. This is the greatness of this *ru'yā*!!

It is in this vision or *ru'yā* of the Holy Prophet[sa] that even commandments concerning the *sharī'ah* were revealed to him.

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[125] Sūrah Al-Isrā', 17:61

[126] *Sahīh Bukhārī*, Kitābut Tafsīr, باب:وَ مَا جَعَلْنَا الرُّءْيَا الَّتِيَ اَرَيْنٰکَ اِلَّا فِتْنَةً لِّلنَّاسِ

As a result, how is it possible for us to take the word *ru'yā* so lightly? In view of the experiences of the Holy Prophet[sa] in this *ru'yā* or *isrā'*, it can be said that a *ru'yā* can contain the high and lofty features of prophethood. It is a part of the essence of prophethood. It has so many heights that one cannot imagine. Consider this *hadīth* narrated by Hazrat Ayesha[ra]:

أولُ مَا بُدِئَ بِهِ رَسُوْلُ اللهصلى الله عليه وسلم مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ في النَّوْم

"The commencement of the Divine *Wahī* [*Revelation*] to Allāh's Apostle[sa] was in the form of *ar-ru'yā as-sālihah*…[127]

Another narration is:

أولُ مَا بُدِئَ بِهَ رَسُولُ الله صلى الله عليه وسلم مِنَ الوَحْيِ الرَّؤْيَا الصَّادِقَةُ في النَّوْم

The commencement of the Divine *Wahī* [*Revelation*] to Allāh's Apostle[sa] was in the form of *ar-ru'yā as-sādiqa*…[128]

In other words, *ar-ru'yā as-sāliha* was *a part of* the *wahī* or revelation of the Holy Prophet[sa]. How can we ever take it so lightly?

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[127] *Sahīh Bukhārī,* Kitāb Bada'ul Wahī, باب: اقرأ قال ما أنا بقارئ قال فأخذني فغطني حتى بلغ مني

[128] *Sahīh Bukhārī,* Kitab-ut-Ta'bir, باب: أول ما بدئ به رسول الله صلى الله عليه وسلم من الوحي

Are only Dreams left for the ummah?

Analyzing this issue further, one should ponder over these questions: Do only plain dreams remain for the *ummah*? Has God stopped speaking to this *ummah* completely? Can it be possible to assume that this is all that is left for the Best *ummah* which has been praised in these words of the Holy Qur'ān, كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ (You are the best people raised for the good of mankind)[129]? If we take the *ahādīth* in question to be referring to only ordinary dreams, then such a statement cannot be attributed to the Holy Prophet[sa]. There are countless examples of saints and pious individuals in this *ummah* right from the *sahāba*[ra] until this time who have experienced *kalām* or converse with God. Is this the kind of comfort that the Holy Prophet[sa] gave the *ummah* that we should keep on sleeping and trying to see true dreams?

The Fear of the Companions[ra]

Another point worth noting is the reaction of the companions[ra]. One narration states that the Holy Prophet[sa] made the statement in question during his final illness and when he said, "Surely, *ar-risālah* [*messengership*] and *an-nubuwwah* [*prophethood*] have ended; hence, there is no messenger after me, nor a prophet," the reaction of the companions[ra] is expressed in these words:

فَشَقَّ ذٰلِکَ عَلَی النَّاس

[129] Sūrah Āle Imrān, 3:111

This means that they reacted with sadness and shock and perhaps wondered why all kinds of prophethood, including the prophethood of the Holy Prophet[sa], have ended. While the companions[ra] were in a state of shock, they were mollified to some extent when he completed his statement by adding the clarifying clause, "لٰكِنِ الْمبشّرَاتُ", meaning that *mubashirāt* or *glad tidings* remain. This indicated that prophethood had not ended absolutely or in totality. Its essence remains in the *ummah*.

In other words, this statement was made in a specific context and time. He made this statement about his type of prophethood keeping in view his death, which was near. Correspondingly, leading scholars of Islām have made this interpretation as well. Allāma Ibn Hajar, one of the greatest scholars of *hadīth*, writes:

> اللَّام فِي النُّبُوَّة لِلْعَهْدِ وَالْمُرَاد نُبُوَّته وَالْمَعْنَى لَمْ يَبْقَ بَعْد النُّبُوَّة الْمُخْتَصَّة بِي إِلَّا الْمُبَشِّرَات
>
> The implication of the [definite article] "ال" in the word النبوة [*an-nubuwwah*] refers specifically to the prophethood of the Holy Prophet[sa] [not to prophethood in general] and the meaning is: "nothing remains from prophethood specific to myself except *mubashirāt*".[130]

Therefore, it refers to *his* prophethood specifically, after which only *mubashirāt* (*glad tidings*) have remained. Intellectually, this was necessary for the time of the Holy Prophet[sa] when the scope of revelation could not be expanded to a great extent because

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[130] *Fath-ul-Bārī*, Volume 16, Page 464, under the Hadīth in *Sahīh Bukhārī*, Kitab-ut-Ta'bīr, Bāb: Al-Mubashirāt

there was a danger of confusion being made between the revelation of the Holy Qur'an and others. Based on this situation, the Holy Prophet[sa] only made this singular interpretation of the word *mubashirāt* by saying that it refers to "true dreams." Allāma Ibn Hajar illustrates this further when he writes:

وَكَانَ السِّرُّ فِي نَدُورِ الْا لهام فِي زَمَنه وَكَثْرَته مِنْ بَعْده ---
لِمَنْ اِخْتَصَّهُ اللهُ بِهِ لِلْأَمْنِ مِن اللبْس فِي ذَلِكَ

He states that the frequency of revelation (for others) was minimal close to the time of the Holy Prophet[sa] as compared to the later period due to this secret of the Decree of Allāh that the revelation of the Qur'ān may not be mixed with any other type of revelation.[131]

The Clue in the Word Al-Mubashirāt

The final point to be noted is that the word *al-mubashirāt* indicates a very important message of the Holy Qur'ān. When we search the Holy Qur'an for the mention of any *bashārat* or glad tiding, we are obliged to say that there *is* a *bashārat* given to the people by Hazrat 'Īsā[as] with the very words:

وَمُبَشِّرًا بِرَسُوْلٍ يَّأْتِيْ مِنْۢ بَعْدِى اسْمُهٗٓ اَحْمَدُ

…giving glad tidings of a Messenger who will come after me. His name will be Ahmad…[132]'

[131] Ibid.

[132] Sūrah As-Saff, 61:7

He directed us towards that Prophet whose name is 'Ahmad' and there are two aspects of this prophecy. One was fulfilled in the person of the Holy Prophet Muhammad[sa] and the other was to be fulfilled in his second advent in his *ummah*. That prophecy was fulfilled when the Promised Messiah and Imām Mahdi – Hazrat Mirzā Ghulām Ahmad[as] – came. We cannot belittle the words "الا المبشرات" that is, prophethood has ended "except the glad tidings" for these include the prophetic tidings of the coming of the Promised Messiah[as].

Questions for Farhan Khan:

1. Does he believe that only ordinary dreams are left for this *ummah*? If yes, does he reject the revelations and visions of all the saints, *ā'immah*, and *mujaddidīn* of this *ummah*?
2. Does he believe that when the Promised Messiah[as] comes, his only means of communication with Allāh will be through dreams?

"I am the Last Brick and I am the Last of the Prophets"

Ahmadī Muslim Argument

In his chapter entitled *I am the Last Brick and I am the Last of the Prophets*, Farhan Khan discusses the following *ahādīth* of the Holy Prophet Muhammad[sa]:

حدثنا محمد بن سنان حدثنا سليم بن حيان حدثنا سعيد بن ميناء عن جابر بن عبد الله رضى الله عنهما قال قال النبى صلى الله عليه و سلم مثلى و مثل الانبياء كرجل بنى دارا فاكملها و أحسنها الا موضع لبنة فجعل الناس يدخلونها يتعجبون و يقولون لو لا موضع اللبنة

Narrated Jābir bin 'Abdullāh: The Prophet[sa] said, "My similitude in comparison with the other prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the

people enter the house, they admire its beauty and say: 'But for the place of this brick (how splendid the house will be)!'"[133]

حدثنا عمرو بن محمد الناقد حدثنا سفيان بن عيينة عن ابى الزناد عن الاعرج عن ابى هريرة عن النبى صلى الله عليه و سلم قال مثلى و مثل الانبياء كمثل رجل بنى بنيانا فاحسنه و أجمله فجعل الناس يقولون ما رأينا بنيانا أحسن من هٰذا الا هٰذه اللبنة فكنت انا تلك اللبنة

Abū Hurairah[ra] reported Allāh's Messenger[sa] as saying: "The similitude of mine and that of the apostles (before me) is that of a person who constructed a building and he built it fine and well and the people went round it saying, 'Never have we seen a building more imposing than this, but for one brick,' and I am that brick (with which you give the finishing touch to the building)."[134]

حدّثنا قتيبة بن سعيد حدّثنا إسماعيل بن جعفر عن عبد الله بن دينارٍ عن أبِي صالحٍ عن أبي هُريرة رضي الله عنه أنَّ رسول الله صَلى الله عَليه وسلم قال إن مَثَلِي ومثل الانبِيَاءِ من قبلي كمثل رجل بَنَى بَيتًا فَاَحْسَنَه وأجْملَه إلا مَوضعَ لَبنَةٍ منْ زاوية فَجعل النَّاسُ يَطُوفُونَ

[133] *Sahīh Bukhārī*, Volume 4, Book 56, Hadīth Number 734

[134] *Sahīh Muslim*, Book 30, Hadīth Number 5673

بِه ويعجَبُون لَه ويقولونَ هلّا وُضِعته هذِه اللبِنَة قَال فانَا اللّبِنَة وَأنا خَاتم النبِيّينَ

Narrated Abū Hurairah[ra]: Allāh's Apostle[sa] said, "Surely, 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 *Khātam-un-Nabiyyīn*."[135]

These *ahādīth* speak of a parable given by the Holy Prophet[sa] and parables are not meant to be understood literally. A literal understanding of these *ahādīth* would make absolutely no sense. The status of the Holy Prophet[sa] is too high for him to be simply considered "a brick" in one of the corners! Ahmadī Muslims *strongly* reject any such understanding as it violates the sanctity of the station of the Holy Prophet Muhammad[sa]. If this had been a literal comparison, it would have placed the Holy Prophet[sa] in the best place of the palace, not somewhere in one of its corners. One of the narrations even explains that the brick is actually the *khātam* (seal) which verifies and completes the palace. The *khātam* or seal of authentication was not present before the advent of the Holy Prophet[sa] but when he came, the palace was completed. In other words, when the *Khātam-un-Nabiyyīn* – the Holy Prophet Muhammad[sa] – came, the palace representing the prophets was completed because he verified the truth of all the prophets.

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[135] *Sahīh Bukhārī*, Volume 4, Book 56, Hadīth Number 735

Second, notice the language of the Holy Prophet Muhammad[sa]. He begins his statement with the following words:

إن مَثَلِي ومثل الانبِيَاءِ من قبلي

Surely, my similitude in comparison with the other prophets before me...

This is a clear indication that this example is about the previous prophets and it has nothing to do with future prophets. The main issue is about the prophethood of the Promised Messiah[as] who was to come *after* the Holy Prophet Muhammad[sa]. Hence, this analogy has nothing to do with this issue. It is only about the previous prophets.

Third, the Ahmadiyya Muslim understanding of this *hadīth* is discussed in *The True Meaning of Khatme Nubuwwat* in the following words:

> Our opponents put forth another *hadīth*, which, according to them, conclusively debars the advent of any *ummatī* prophet. The *hadīth* runs as follows:
>
> > Hazrat Abū Hurairah[ra] reports: "The Messenger of Allāh[sa] said: 'The previous prophets and myself are like a palace exquisitely built except for a missing brick in its wall. People wonder why such a blemish was not attended to. I am that brick that completed and perfected the edifice of the palace. That is why I am called the *Khātam* of the messengers'." In another version of the *hadīth*, the Holy Prophet[sa] said: 'I am that

> brick and I am *Khātam-un-Nabiyyīn*'. (Sahīh Bukhārī: Kitab al-Manāqib).

Based on this *hadīth*, our opponents state that it has been unambiguously stated that there will be no more prophets of any kind. When the last 'brick' has been laid, it is all over. Yet, they have no problem with the second coming of Jesus[as]. This would mean that a brick from a lower level of the palace was taken out and sent up to the heavens to be brought back in the Latter Days!

Let us see how some eminent scholars understand this *hadīth*. Allāma Ibn Hajar al-'Asqalānī [d. 852AH/1448CE] writes in his famous commentary of *Sahīh al-Bukhārī*, *Fath-ul-Bārī,* Volume 6, Page 361, "The completion of the palace means that the Muhammadan *sharī'ah* is more complete than previous complete *sharī'ahs*." They have very conveniently failed to mention this commentator and his interpretation of the *hadīth*. He is not included in their list of commentators. A commentator who is included in their list is Allāma Ibn Khaldūn and, about this *hadīth*, he is noted to have said, "People interpret *Khātam-un-Nabiyyīn* to mean the brick that completed the palace. However, it means that the prophet with whose advent prophethood was perfected has come." (*Muqaddima IbnKhaldūn*, Page 271). Here again, the term *Khātam-un-Nabiyyīn* has been taken to mean the prophet in whom

> prophethood found its consummation. No mention of termination of prophethood has been made.[136]

This quotation shows the Ahmadiyya Muslim stance on this *hadīth* and explains the beauty of the Ahmadiyya Muslim understanding. Let us now consider how Farhan Khan has criticized this understanding.

Refuting Farhan Khan's Arguments

First, Farhan Khan says, "… it is important for one to re-read the text of the Hadīth from an unbiased perspective and note that the Prophet Muhammad[sa] is comparing himself to all of the Prophets, not his law to other laws."[137] This argument is already refuted in the beginning of this chapter. Farhan Khan is merely suggesting that we re-read the parable of the Holy Prophet[sa] in literal terms and no Ahmadī Muslim is willing to do that because it lowers the dignity of the Holy Prophet Muhammad[sa]. Since it includes an analogy, we will only take a meaning that upholds this dignity and that meaning has been presented above in the quotation from *The True Meaning of Khatme Nubuwwat.* Moreover, this is the Ahmadiyya Muslim approach to studying *all* the *ahādīth* of the Holy Prophet Muhammad[sa], especially the analogies. We always make sure that we are careful in the study of the sayings of our beloved Prophet[sa] because many a nation has been the recipient of the wrath of Allāh because they took God's word or their prophet's words in literal terms. For instance, the Jews of the time of Hazrat 'Īsā[as] rejected him because they were waiting for the literal return of Elijah[as] from the heavens, just as it was stated in

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[136] *The True Meaning of Khatme Nubuwwat*, Page 23

[137] Khan, *With Love*, Page 13

their books. They misunderstood the sayings of their prophets because they took them too literally.

Second, if Farhan Khan's understanding is accepted, the matter will remain unsolved. This is because the analogy only speaks of *one* missing brick when, according to Farhan Khan, there are supposed to be *two* missing bricks in the palace. Farhan Khan believes in the physical ascent of Hazrat 'Īsā[as] to heaven and if the *hadīth* is taken literally, the brick representing Hazrat 'Īsā[as] should also be missing. A question that arises from this acceptance of Farhan Khan's meaning is: When Hazrat 'Īsā[as] comes back, where will *that* brick go? As it can now be seen clearly, this is a flawed understanding and Ahmadī Muslims are not willing to accept it.

Third, Farhan Khan brings a quotation of Hazrat Imām Ibn Hajar al-'Asqalānī[rh] and writes, "[Hazrat] Mirzā Tāhir Ahmad[rh] quoted Ibn Hajar Al-Asqalani out of context in regards to the rest of his statement."[138] Farhan Khan then goes on to emphasize that the *hadīth* is about the prophets and the discussion about their laws is a separate one. However, the fact of the matter is that the conclusion drawn by Imām Ibn Hajar[rh] at the end of his paragraph is identical to the conclusion drawn by the Ahmadī Muslims. There is no denying that! Ahmadī Muslims *firmly* believe that this analogy is about the prophets but not in the literal sense. The purpose of the analogy is to speak about the laws brought by those prophets. This is the same as the conclusion drawn by Imām Ibn Hajar[rh] and it has even been recorded by Farhan Khan on Page 13 of his book:

[138] Ibid.

فالمراد هنا النَّظر الى الاَكمل بالنِّسبةِ الى الشَّرِيْعَةِ الْمُحَمَّدِيَّةِ مَعَ مَضىٰ من الشَّرائع الكَامَلةِ۔

> Hence, the *purpose here* is to refer to the completion with a comparison of the Muhammadan *sharī'ah* with what has passed from the complete *sharī'ahs* (of past Prophets).

No matter how much Farhan Khan tries to throw dust in the eyes of the reader, the conclusion drawn by Imām Ibn Hajar[rh] is *exactly* the same as the conclusion drawn by Ahmadī Muslims. In fact, he even disagrees with the above statement of Imām Ibn Hajar[rh] when he writes, "However, the Hadīth itself speaks about Prophets, not laws."[139]

Fourth, Farhan Khan writes, "the Ahmadī [Muslims] quote Ibn Khaldūn in his great work *Al-Muqaddimah.* Yet they selectively leave out the part of the excerpt that goes against their beliefs."[140] This is *not true!* The way that Ibn Khaldūn understood the *hadīth* is *exactly* the same as the way Ahmadī Muslims understand it. Here is a look at the original Arabic quotation of Ibn Khaldūn:

يفسرون خاتم النبيين باللبنه حتى اكملت البنيان و معناه النبى الذى حصلت له النبوة الكاملة[141]

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[139] Ibid., Page 14

[140] Ibid.

[141] See Original pdf at:
http://www.al-mostafa.info/data/arabic/depot/gap.php?file=001092-www.al-mostafa.com.pdf
[مقدمه ابن خلدون، عبد الرحمٰن بن محمد بن خلدون الحضرمى۔ صفحه ٢٦١], Page 261

> They interpret "the Seal of the prophets" as the brick needed for the completion of the building, while it (actually) means the prophet who has achieved *An-Nubuwwah Al-Kāmilah* (Complete prophethood)[142]

Just like he did in the case of Imām Ibn Hajar al-'Asqalānī[rh], Farhan Khan has only tried to throw dust in the eyes of the readers in order to overshadow and hide the main purpose of the statement of Ibn Khaldūn given above. However, the truth of Ibn Khaldūn's interpretation of the *hadīth* under discussion glares at him regardless. Ibn Khaldūn even goes a step further and explains how he understands the word "*khātam*" in terms of status:

> و يمثلون الولاية فى تفاوت مراتبها بالنبوة و يجعلون صاحب الكمال فيها خاتم الاولياء أى حائز الرتبة التى هى خاتمة الولاية كما كان خاتم الانبياء حائزاً للمرتبة التى هى خاتمة النبوة۔ فكنى الشارع عن تلك المرتبة الخاتمة بلبنة البيت فى الحديث المذكور۔[143]
>
> The perfect saint is considered to be the "seal" of the saints, that is, the saint who is in the possession of the rank that is the **final stage of sainthood**, exactly as "the seal (*Khātam*) of the prophets" was the Prophet who was in possession of the rank that is the **final stage of prophethood**. In the tradition quoted, the

[142] Translated by the authors

[143] Ibid.

> Lawgiver (Muhammad) used the phrase, "the brick (that completes) the house", for that **final stage**.[144]

This quotation expresses the same understanding that the Ahmadiyya Muslim Jamā'at believes. Ahmadī Muslims believe that *Khātam-un-Nabiyyīn* distinguishes the Holy Prophet[sa] with the highest status of perfection, or the *final stage*. Ibn Khaldūn even goes on to say that the Messiah of the latter days will be the *Khātam* of the saints in the sense that he will be the best of the saints. Farhan Khan should re-read Ibn Khaldūn's quotation without his pre-disposed belief of the "end of prophethood" to understand what Ibn Khaldūn is really saying.

Fifth, Farhan Khan says, "...suppose the Ahmadī [Muslims] consider Ibn Khaldūn an authoritative figure and use his statements as proof of the interpretation of the hadīth. They conveniently fail to quote him when he says that from now until the end of time, there will be no more prophets."[145] When an Ahmadī Muslim reads this, he is shocked at the *extraordinary* bias with which it has been written. Ahmadī Muslims do not quote Ibn Khaldūn's quotation to show that he believed in the continuation of prophethood. They merely quote his position on the *hadīth* under discussion. They show that they are not alone in such an understanding of that *hadīth* and these interpretations belonged to previous scholars. Moreover, Ibn Khaldūn is quoted by Hazrat Mirzā Tāhir Ahmad[rh] in his book, *Irfāne Khatme Nubuwwat*, and it was written in response to a booklet

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[144] *The Muqaddimah,* translated by Franz Rosenthal, Chapter III, Part 51 – The Fatimid. The opinions of the people about him. The truth about the matter. Sufi opinions about the Mahdī (see:http://asadullahali.files.wordpress.com/2012/10/ibn_khaldun-al_muqaddimah.pdf, pdf page 412, retrieved January 15, 2014)

[145] Khan, *With Love*, Page 15

published by the government of Pakistan. Hazrat Mirzā Tāhir Ahmad[rh] explains the reason behind quoting Ibn Khaldūn in the following words:

> ...Ibn Hajar al-'Asqalānī is not included in that list [of 4 scholars contained in the booklet] which consists of those whom they consider to be the greatest, well-accepted elders, thinkers and philosophers of Islām. However, among those four, Allāma Ibn Khaldūn is included. Let's see what he has said regarding this...[146]

This is the reason why Ibn Khaldūn has been quoted by Hazrat Mirzā Tāhir Ahmad [rh]. It is only about his opinion about that particular *hadīth*, and not about his opinion about the end of prophethood. However, since Farhan Khan has brought up the issue, let us quote directly from his book where he states that Ibn Khaldūn wrote the following in *Al-Muqadimmah*: "… there will be no other prophet and no other religious law (in the short time) between (Muhammad) and the Hour."[147]

This is exactly what Ahmadī Muslims believe. Between the Holy Prophet[sa] and the Hour there would be no prophet and no new religious law, but in the Last Hour a prophet would rise and he would be the Messiah[as]. This is confirmed in several *ahādīth*. For example, in *Abu Daud* we read: "Abu Hurairah[ra] narrated: 'The Prophet[sa] said, "There is no prophet between me and him, that is, Jesus[as]. He will descend…'".[148]

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[146] *Irfāne Khatme Nubuwwat*, Page 353 [Translated from Urdu by the authors]
[147] Khan, *With Love*, Page 15
[148] Kitāb-ul-Malāhim, Bāb Khurūj-ud-Dajjāl or Book of Battles, *hadīth* no. 4310

It is also mentioned in several reliable *ahādīth* that the descent of Jesus[as] is one of the events that will occur in the Last Hour. For example, in *Sahīh Muslim*, *Kitāb-ul-Fitan wa Ashrat As-Sa'ah* or the *Book of Conflicts and Signs of the Last Hour*, *hadīth* no. 6931, it is mentioned that the Holy Prophet[sa] stated ten signs of the Last Hour and one of those is the descent of Jesus[as].

All Sunni Muslims believe this and if Farhan Khan denies it, then he does not know his own beliefs. Nevertheless, living up to his academic dishonesty, Farhan Khan modifies Ibn Khaldūn's above statement to literally mean: "…he [i.e., Ibn Khaldūn] says that from now until the end of time there will be no more prophets." Khan apparently confuses Ibn Khaldūn's words and does not realize that Ibn Khaldūn simply stated what all Sunni Muslims believe: there is no prophet between the Holy Prophet[sa] and the Last Hour in which the Promised Messiah[as] would appear.

It is a shame that Farhan Khan then tries to discredit Ibn Khaldūn by writing that "he was not a muhaddith, nor was this his specialty. Expertise in social sciences does not automatically translate into expertise in hadīth interpretation."

The fact of the matter is that Ibn Khaldūn was a great scholar and is still highly regarded all over the world. He knew the Arabic meaning of *khātam* and the context within which it is used to praise people. Farhan Khan does not. It is a serious pity that a person like Farhan Khan would dare flatter himself into thinking that we would ever take his opinion over the likes of a great scholar like Ibn Khaldūn, regardless of his expertise or not. Farhan Khan's *wakeup call* is long overdue.

Sixth, no matter how Farhan Khan understands Imām Ibn Hajar al-'Asqalānī[rh] or Ibn Khaldūn, the fact of the matter is that both of them believed in the coming of a latter day prophet, that is, the Promised Messiah[as].

Seventh, Hazrat Muhy-ud-Dīn Ibn 'Arabīrh also supports the Ahmadiyya Muslim understanding and this is proven in the following quotation:

رسول اللہ ﷺ نے نبوت کو خِشت کی دیوار سے تشبیہہ دیا۔ اور دیوار کی سوائے ایک خِشت کی جگہ کے پوری ہو چکی تھی۔ اور خود رسول اللہ ﷺ وہ خِشت آخر تھے۔ مگر رسول اللہ ﷺ نے اس کو ایک خِشت ہی دیکھا۔ جیسا کہ آنحضرت ﷺ نے زبانِ مبارک سے فرمایا اور خاتم الاولیاء (یعنی امام مہدیؑ) کو یہ دیکھنا ضرور ہے کہ وہ بھی نبوت کو دیوار کے مشابہ پاتے ہیں۔ جیسا کہ آنحضرت ﷺ نے اس کی تمثیل دی ہے اور خاتم الاولیاء نبوت کی دیوار میں دو اینٹ کی جگہ خالی پاتے ہیں۔ ایک اینٹ سونے کی اور دوسری اینٹ چاندی کی۔ پس دو اینٹ کے بغیر دیوار کو ناقص پاتے ہیں۔ ان دونوں سے یعنی سونے اور چاندی کی دو اینٹوں سے اس کو کامل پاتے ہیں۔ پس ضرور ہے کہ وہ اپنے نفس کو دونوں اینٹوں کی جگہ پر منطبع ہوتے ہوئے دیکھیں۔

اب خاتم الاولیاء ہی وہ دونوں اینٹ ہوئے اور انہی سے یہ دیوار پوری ہوتی ہے۔ خاتم الاولیاء کے اس دو اینٹ دیکھنے کا یہ سبب ہے کہ وہ ظاہر میں خاتم الرسول ﷺ کی شریعت کے تابع تھے۔ اور اسی متابعت سے وہ نقرئی خِشت کے مرتبہ پر تھے۔ اور یہ اُن کا ظاہری مرتبہ تھا۔ اور وہ اُن کے مطابعتِ احکام کی صورت تھی۔ اور باطن میں خاتم الاولیاء ان چیزوں کو اللہ سے لیتے ہیں جس میں دوسروں کے امام اور متبوع ہیں۔ کیونکہ وہ امور کو اس کے اصلی حالات پر دیکھتے

ہیں۔ اور خاتم الاولیاء کو اس طرح دیکھنا ضرور ہے۔ اسی سے باطن میں وہ طلائی خِشت کے قائم مقام تھے۔ کیونکہ وہ اسی معدن سے لیتے ہیں جس سے جبریل لے کر رسول اللہ ﷺ کے پاس وحی پہنچاتے تھے۔[149]

The Holy Prophet[sa] compared prophethood to a brick wall. And the wall was complete, except the place of one brick, and the Holy Prophet[sa], himself, was that last brick. However, the Holy Prophet[sa] only saw it as one brick, just as he said it. And the *Khātam-ul-Awliyā'* (that is, the Imām Mahdī) should see that he also finds prophethood similar to a wall, just as the Holy Prophet[sa] has given the analogy. And the *Khātam-ul-Awliyā'* finds empty a place for two bricks in the wall of prophethood. One is a gold brick and the other is a silver brick. Hence, without the two bricks, he finds the wall incomplete. With the insertion of these, that is, the gold and silver bricks, he finds it completed. Hence, it is necessary that he sees himself as hidden in the place of both bricks.

Now, the *Khātam-ul-Awliyā'* is the two bricks and the wall is completed with him. The reason behind seeing the *Khātam-ul-Awliyā'* in the place of two bricks is that he is subordinate to the *sharī'ah* of the *Khātam-ur-Rusul outwardly*. And with this subordination, he is at the status of being the silver brick. And this is his *outward* status and the state of him being subordinate to the law. And with regard to the *inner self*, the *Khātam-ul-Awliyā'* takes those things, in which he is the Imām and leader for others, from

149 ترجمہ فصوص الحکم مترجم مولوی عبد الغفور ابن مولوی اولاد علی بہادری، صفحہ ۱۷-۱۶

> Allāh. This is because he sees matters in their original state. And it is necessary to see the *Khātam-ul-Awliyā'* in this way. With this, in regard to the *inner self*, he is the successor of the gold brick because he benefits (spiritually) from the same source from which Gabriel[as] brought revelation to the Holy Prophet[sa].[150]

We can see from this quotation how beautifully has Hazrat Ibn 'Arabī[rh] expounded on the analogy of the *hadīth* and discussed the position of the Promised Messiah and Imām Mahdī[as] in relation to the analogy.

Eighth, the explanation of Ibn 'Arabī[rh] has striking similarities with the statements of Ibn Khaldūn quoted by Farhan Khan on Page 14 of his book:

> In his Kitāb 'Anqa' Mughrib, Ibn Al-Arabi Al-Hatimi called (the Mahdī) the "Seal of the Saints". He is known under the name of the "silver brick", with reference to a tradition reported by Al-Bukhārī in the chapter on the Seal of the prophets... In the case of Prophecy (or prophethood), the brick is gold. In the case of sainthood, the brick is silver.... "Gold brick" is used as a name for the Prophet, and "silver brick" as a name for the expected Fatimid saint (or the Promised Messiah of the latter days)...

This explanation is similar to Ibn Al-'Arabī's explanation as it discusses the position of the Promised Messiah[as] in relation to the analogy discussed by the Holy Prophet Muhammad[sa] in the *hadīth* under discussion. These scholars have given the Promised Messiah[as] the position of the 'silver brick' and the

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[150] *Fusūs Al-Hikam,* Pages 16-17

Holy Prophet Muhammad[sa] the position of the 'gold brick' to differentiate between their statuses. In the same way, the Ahmadiyya Muslim Jamā'at believes that the position of the Holy Prophet Muhammad[sa] is that of a 'gold brick,' not a brick in one of the corners of a palace in literal terms, and this means that he is the greatest of the prophets. Compared to him, the Promised Messiah[as] holds the position of a 'silver brick' which means that he is subordinate to the Holy Prophet Muhammad[sa] and gains his position only through utmost obedience to him and through his spiritual grace.

Ninth, Farhan Khan says:

> The Ahmadī [Muslim]s argue that the house is a metaphor representing the complete law of Islām, and each brick is a law that the prophets brought forth... the Ahmadī analogy would not make sense, because some prophets did not build onto the existing laws, which is analogous to adding another brick. Some completely removed the previous law altogether and established an entirely new one. For example, while there are striking similarities, the Islāmic sharī'ah is not based upon the 613 Jewish mitzvahs. The only way those kinds of prophets would fit into the Ahmadī [Muslim] analogy would be if they completely destroyed the structure and started anew.[151]

This is an amusing argument presented by Farhan Khan. It displays how he not only tries to take an *analogy* literally himself but tries to apply the Ahmadiyya Muslim understanding of the

[151] Khan, *With Love,* Page 15

hadīth literally as well. The fact of the matter is that this *hadīth* is simply an analogy and whether the brick represents a 'Prophet' or the 'law of a Prophet,' it cannot be taken literally. Nevertheless, this explanation of the Ahmadiyya Muslim understanding, presented by Farhan Khan, is faulty in itself. Ahmadī Muslims see this *hadīth* as an explanation of the following verse of the Holy Qur'ān:

فِيْهَا كُتُبٌ قَيِّمَةٌ ۚ

Therein are lasting commandments.[152]

This means that the Qur'ān contains a combination of teachings and commandments of previous laws. The laws and teachings of the previous prophets contributed to the structure of the Muhammadan Law. While some laws were definitely abrogated by others, there is no denying the fact that each prophet brought the same basic teachings, such as the belief in One God, His angels, His prophets, and so on, and these teachings became increasingly complex with the advancement of the human mind over the ages until the revelation of the Holy Qur'ān – the most complete, universal law. In other words, the laws of any given prophet were not abrogated in their entirety. Only those laws which dealt with the specific needs of specific nations were abrogated, while the main teachings continued to be taught as they were.

In conclusion, the Ahmadiyya Muslim understanding is supported by the previous sages of Islām, while the explanation of Farhan Khan is wrong and unacceptable to any Muslim as it is against the very status of the Holy Prophet Muhammad[sa]. The analogy given by the Holy Prophet[sa] should be studied with

[152] Sūrah Al-Bayyinah, 98:4

care and understanding, without jumping to faulty conclusions based on a literal misunderstanding.

Questions for Farhan Khan:

1. Does he believe that the Holy Prophet [sa] is only a brick in one of the corners of a palace?
2. Since he believes that Hazrat ʻĪsā[as] is alive in the heavens, where is the brick representing him?

Statements of Hazrat Muhy-ud-dīn Ibn ʻArabīrh

In his chapter about the writings of Hazrat Muhy-ud-Dīn Ibn ʻArabīrh, Farhan Khan writes, "[Ibn ʻArabī rh] did not write his book with conventional definitions to Islāmic vocabulary used by most non-Arabs. Often, he would employ terms according to his custom understanding or its linguistic definition, demanding an active, contemplative reader."[153] Then, without quoting from the actual writings of Hazrat Ibn ʻArabīrh or Hazrat ʻAbd-ul-Wahhābrh, Farhan Khan says that Imam ʻAbd-ul-Wahhābrh believed that Hazrat Ibn ʻArabīrh spoke of two kinds of *wahī* (revelation):

1. *Wahī Tashrīʻī* – Revelation to the Prophets
2. *Wahī Ilhām* – Revelation to non-Prophets

About these two groups, Farhan Khan declares, "Both groups received wahī from Allāh, and thus Ibn ʻArabī termed both groups as nabīs according to the linguistic meaning of nabī,

[153] Khan, *With Love*, Page 37

meaning one who brings news of the unseen [from Allāh]."[154] According to Farhan Khan, Hazrat Ibn 'Arabī[rh] wrote of two kinds of *nubuwwah*:

1. *Nubuwwah at-Tashrī'ī* (Law bearing prophethood)
2. *Nubuwwah al-'Āmah* (prophethood for the common man)

Before proceeding further, let us analyze the contradiction Farhan Khan has created for himself. If he considers Hazrat Ibn 'Arabī[rh] as an authority on this issue, then in accordance with his practice, he should have disagreed with him. He should have perhaps written a book against Hazrat Ibn 'Arabī[rh] and criticized him for applying the term *Nabī* to people *after* the Holy Prophet Muhammad[sa]. He should have written that since the Holy Prophet Muhammad[sa] has written, "*Lā Nabīyya Ba'adī*" (There is no prophet after me), it was not only inappropriate, but *kufr* (disbelief) for Hazrat Ibn 'Arabi[rh] to apply this term to *anyone* in *any sense* of the term *whatsoever*! Regardless of the meanings and applications of the term *Nabī* used by Hazrat Ibn 'Arabī[rh], the absoluteness of Farhan Khan's stance on the finality of prophethood is *severely* damaged when he accepts that the term *Nabī* can be applied to others *after* the Holy Prophet Muhammad[sa] in *another form*. In his chapter, he has made an announcement to the world that he is willing to accept that *one form* of *nubuwwah* (*prophethood*) has continued after the Holy Prophet Muhammad[sa] and in *one sense*, the Holy Prophet Muhammad[sa] is not the last prophet or *Nabī*! This is further illustrated, as follows:

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[154] Khan, *With Love,* Page 38

Ahmadiyya Muslim Stance:	**Farhan Khan’s understanding of Ibn ‘Arabīrh**:
One form of nubuwwah continues after the Holy Prophet Muhammadsa but it is lesser than his prophethood in status and contains no laws.	*One form of nubuwwah continues after the Holy Prophet Muhammadsa but it is lesser than his prophethood in status and contains no laws.*

Despite the exactness of the premises of both arguments, Farhan Khan insists that the Ahmadiyya Muslim understanding is incorrect. How strange!

Secondly, it must be remembered that the term *wahī ilhām* that Farhan Khan uses several times is new to Islām. It has not been used by the Holy Qur’ān, the Holy Prophet Muhammadsa or his Companionsra. It seems to be a latter-day innovation to differentiate between *wahī* and *ilhām* when in fact they both refer to the same thing. Farhan Khan says that it has been used by Hazrat Imam ‘Abd-ul-Wahhābrh but he fails to produce quotations as proper evidence to his claims. The dictionary, *Al-Munjid*, makes the following entry on the word *wahī:*

(وحیٰ یحی وحیاً) الیٰ فُلاَنٍ: اشارَ الیہ: اس کی طرف اشارہ کیا۔
اَرْسَلَ اِلَیہِ رسُولاً: اس کی طرف پیغامبر (ایلچی) بھیجا۔ وَحَی اِلیْہِ اَوْ
وَحٰی اِلَیْہ کلاَمًا: کَلَّمہ‘ بِمَا یُخْفِیہِ عَنْ غَیْرِہ کہ اس سے
پوشیدہ پوشیدہ کلام کیا، یا اس سے ایسی بات کی جو دوسرے سے مخفی رکھی جائے۔

وَحَی اللّٰہُ فِیۡ قَلۡبِہٖ کَذَا: اَلۡھَمَہٗ اِیَّاہ: اللہ نے اس سے الہام کیا۔ اس کے دل میں کچھ ڈالا۔

(وحیٰ یحی وحیاً) الیٰ فُلَانٍ: اشارَ الیہ: He pointed towards it.
اَرۡسَلَ اِلَیۡہِ رسُولاً: He sent a messenger towards him
وَحَی اِلَیۡہِ اَوۡ وَحٰی اِلَیۡہ کلَامًا: کَلَّمہٗ بِمَا یُخۡفِیۡہِ عَنۡ غَیۡرِہٖ: He spoke to him secretly, or he said something to him which was kept hidden from another.
وَحَی اللّٰہُ فِیۡ قَلۡبِہٖ کَذَا: اَلۡھَمَہٗ اِیَّاہ: Allāh revealed to him. He placed something in his heart.

This dictionary entry clearly shows that *wahī* and *ilhām* are interchangeable words and should not be taken to mean separate things. Furthermore, it is interesting to see what the commentators have written about the following verse:

وَمَا کَانَ لِبَشَرٍ اَنۡ یُّکَلِّمَہُ اللّٰہُ اِلَّا وَحۡیًا اَوۡ مِنۡ وَّرَآیِٔ حِجَابٍ اَوۡ یُرۡسِلَ رَسُوۡلاً فَیُوۡحِیَ بِاِذۡنِہٖ مَا یَشَآءُ ؕ اِنَّہٗ عَلِیٌّ حَکِیۡمٌ ۝

And it is not for a man that Allāh should speak to him except by revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise.[155]

In *Tafsīr Jalālayn*, it is written regarding the word وحیًا (by revelation), "فی المنَامِ اوۡ بِالۡاِلۡھَامِ", which means that *wahī* refers to such communication of Allāh which is received through dreams or by way of *ilhām*. In *Tafsīr Jāmi'-ul-Bayān*, 'Allāma Mu'īn bin

[155] Sūrah As-Shūrā, 42:52

Safī writes regarding the same word, “و هوَ الاِلهَامُ او المَنَامُ”, which means that *wahī* refers to either *ilhām* or communication through dreams. Hazrat Imām Rāzirh writes regarding the same word, “وهو الاِلهَامُ و القَذفُ فِی القَلبِ او المَنَامِ” [156], which means that *wahī* is *ilhām* or inspiration to the heart or (seeing dreams during) sleep. In other words, *wahī* and *ilhām* are interchangeable words with the same meaning. If *ilhām* was a different type of communication of Allāh, the Exalted, He would have mentioned it in the above verse.

Thirdly, it is important to note that Farhan Khan has assumed that there are only two kinds of *nubuwwah* – *nubuwwah at-Tashrī‘ī* and *nubuwwah al-‘Āmah*. The main issue of dispute is regarding the *nubuwwah* of the Promised Messiah of the Latter Days. What kind of *nubuwwah* would *he* have? If Farhan Khan says that it would be *nubuwwah At-Tashrī‘ī* (*Law bearing prophethood*), then this is wrong. Hazrat Muhy-ud-Dīn Ibn ‘Arabīrh has himself written that the prophethood of the Promised Messiah would not be law-bearing. It would be subordinate to the law of the Holy Prophet Muhammadsa. This is proven with the presentation of a complete quotation of Hazrat Ibn ‘Arabīrh later in this chapter. On the other hand, if Farhan Khan says that the *nubuwwah* of the Promised Messiah would be *nubuwwah al-‘Āmah* (*prophethood for the common man*), he would still be wrong. Hazrat Muhy-ud-Dīn Ibn ‘Arabīrh has not termed the prophethood of the Promised Messiah as “common” prophethood. He has spoken of its grand status and of it being a “special” kind of prophethood. Seeing this prophethood as no greater than the “prophethood” of the mother of Hazrat Mūsāas or the “prophethood” of the

[156] *At-Tafsīr Al-Kabīr*, Part 7, Page 406

hawāriyyūn (disciples of Jesus[as]) is not only unacceptable to Ibn 'Arabī[rh] but would also be unacceptable to every Muslim. Hence, the prophethood of the Promised Messiah can be termed *nubuwwah al-Khāssah* (special prophethood).

Definition of Nubuwwah

Analyzing this issue further, Farhan Khan states, "...those who receive other forms of *wahī ilhām* can be termed as Nabīs, but are not prophets according to the common understanding of the term."[157] This raises a question: What is the common understanding of the term *Nabī*? The answer is that Muslims at the time of the Promised Messiah[as] commonly defined a *Nabī* as one who:

1. Brings a complete new *sharī'ah*, or abrogates a previous *sharī'ah*
2. Is not the follower of a previous *Nabī*, but acquires an independent status on his own merit.

In order to prevent this "common understanding" of the word *Nabī* to be applied to him, the Promised Messiah[as] writes:

> Since according to the definition, *Nabī* and *Rasūl* in Islām means one who brings a complete new *sharī'ah*, or abrogates some of the ordinances in the previous *sharī'ah,* and since the *Anbiyā''* are not known as the followers of a previous *Nabī* and instead attain relationship with God without the intermediation of any other *Nabī*, therefore, let everyone be aware lest

[157] Khan, *With Love*, Page 38

> the same meaning is applied here also. I have no book other than the Holy Qur’ān and have no *Rasūl* other than the Holy Prophetsa. And I believe that our Holy Prophetsa is *Khātam-ul-Anbiyā’* [Seal of the Prophets] and the Holy Qur’ān is *Khātam-ul-Kutub* [final religious book].[158]

Clarifying this position further, he writes:

> In His revelations, Almighty Allāh has used the term *nubuwwah* and *risālah* with reference to me hundreds of times. But it refers to the converse with God, which is frequent and contains knowledge of the unseen, nothing more. Everyone has a right to adopt an idiom, and this is the definition adopted by God that He has given the title of *nubuwwah* to the frequent converse with Him.[159]

Again, he writes:

> By *nubuwwah* I only mean frequency of converse with God, which is granted as a consequence of following the Holy Prophetsa. You also believe in converse with God; so the disagreement is on the terminology only. What you call converse with God, I call its frequency as *nubuwwah* in accordance with the commandment of God.[160]

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[158] Letter of the Promised Messiah as, dated August 17, 1899, in *Al-Hakm*, Volume 3, Page 29

[159] *Chashmae Ma‘arifat*, Rūhānī Khazā’in, Volume 23, Page 341

[160] *Haqīqatul Wahī*, Rūhānī Khazā’in, Volume 22, Page 503

Defining his personal view of a *Nabī*, he writes, "In my view, a *Nabī* is one upon whom the words of God descend in a manner that is unambiguous, definite, in abundance, and it contains knowledge of the unseen. That is why God has granted me the title of *Nabī*".[161] These quotations simplify the matter tremendously. The Promised Messiah[as] has clearly rejected the common understanding of the term *Nabī* to be applied to him.

Nabuwwah of Awliyā' Allāh and the Promised Messiah[as]

In order to try to prove that Hazrat Ibn 'Arabī[rh] has rejected the continuation of prophethood after the Holy Prophet Muhammad[sa], Farhan Khan presents two quotations from his book, *Fūtūhātul Makkiyyah*. The main points of the quotations are as follows:

1. Allāh, the Exalted, crushed the backs of the *Awliyā'* by cutting off *nubuwwah* and *risālah* after the passing of Hazrat Muhammad[sa].
2. Only a part of *nubuwwah* remains with the *Awliyā'*, that is, true visions
3. Only a share of the name *risālah* can now be applied to the followers of the Holy Prophet Muhammad[sa]
4. Only those who transmit the revelation of the Holy Prophet Muhammad[sa] in its original wording can share the name of *risālah*
5. In this sense, the *sahaba*[ra] became the messengers of the messenger of Allāh and the *tabi'īn* became the messengers of the *sahaba*[ra], and so on

[161] *Tajalliyāte Ilāhiyah*, Rūhānī Khazā'in, Volume 20, Page 412

In essence, the quotations presented by Farhan Khan only state that the *Awliyā’ Allāh* cannot attain the status of *nubuwwah* and by presenting them, he has committed the fallacy of *false attribution.* He has gone to a portion of the writings of Hazrat Ibn ‘Arabīrh that has little to do with the main issue of dispute and the only reason that compelled him to do so is his strong bias against Islām Ahmadiyya. The issue at hand is not whether the *Awliyā’ Allāh* are prophets or not. The issue is whether the Promised Messiahas of Islām, whose appearance was predicted by the Holy Prophet Muhammadsa, would be a prophet or not. If Farhan Khan had presented a quotation of Hazrat Ibn ‘Arabirh where he had written that the coming Messiah would not be a prophet of Allāh because *nubuwwah* has ended with the Holy Prophet Muhammadsa, it would have been relevant to this discussion. Below is an extract from *Futūhātul Makkiyyah* which discusses the *nubuwwah* of the Promised Messiahas and is *relevant* to the discussion in hand:

اعلم أيدنا الله وإياك بروح منه أن هذا الباب يتضمن أصناف الرجال اللذين يحصرهم العدد والذين لا توقيت لهم ويتضمن المسائل التي لايعلمها إلا الاكابر من عباد الله الذين هم في زمانهم بمنزلة الانبياء في زمان النبوة و هى النبوة العامة فان النبوة التي انقطعت بوجود رسول الله صلى الله عليهو سلم أنما هى نبوة التشريع لا مقامها فلا شرع يكون ناسخا لشرعه صلى الله عليه وسلم و لا يزيد في حكمه شرعا آخر و هذا معنى قوله صلى الله عليه وسلم أن الرسالة و النبوة قد

انقطعت فلا رسول بعدي ولا نبي أي لا نبي بعدي يكون على شرع يخالف شرعي بل إذا كان يكون تحت حكم شريعتي ولا رسول أي لا رسول بعدي إلى أحد من خلق الله بشرع يدعوهم إليه فهذا هو الذي انقطع و سد بابه لا مقام النبوة **فانه لا خلاف أن عيسى عليه السلام نبي ورسول** و إنه لا خلاف إنه ينزل في آخر الزمان حكماً مقسطاً عدلاً بشرعنا لا بشرع آخر و لا بشرعه الذي تعبد الله به بني إسرائيل من حيث ما نزل هو به بل ماظهر من ذلک هو ما قرره شرع محمد صلى الله عليه وسلم و **نبوة عيسى عليه السلام ثابتة له محققة**...[162]

Know that Allāh helped (me) and (it is) with His Spirit that this chapter contains (a discussion of) the qualities of those men who are countless and have appeared in all ages, and it contains (a discussion of) those issues which are known by none except the elders among the servants of Allāh who, in their eras, had the status of prophets, in the era of the prophethood (of the Holy Prophet[sa]) and that is *an-Nubuwwah al-'Āmah* [general prophethood]. Hence, the prophethood which terminated with the person of the Prophet of Allāh, peace be on him and His blessings, was no other than the law-bearing prophethood, not prophethood itself. Hence, there will be no (new) law which abrogates the law of the Holy Prophet[sa] and there can be no additional law in

[162] فتوحات المكية۔ المجلد الثانی۔ الباب الثالث و السبعون۔ صفحة ۸۹۹

his law. And this is the meaning of his statement, "Verily, apostleship and prophethood have ceased. Hence, there will be no messenger after me and no prophet". That means, "There can be no prophet after me upon a law in opposition to my law. Instead, whenever there will be (a prophet), he shall be subject to my law. And, "there can be no *Rasūl* (after me)" means "no *Rasūl* can come after me for anyone in the creation of Allāh with a (new) law towards which he calls others". Hence, this is what has been terminated and its door has been shut; not the *maqām an-Nubuwwah* (the status of *nubuwwah*). **Therefore, this is not against the fact that ʻĪsāas shall be a *Nabī* and *Rasūl*. And surely, it is not against the fact that he shall descend in the latter days** as a just and fair judge, (who shall judge) with our law; not any other (new) law, nor with a law according to which the Israelites worship Allāh from where it descended. Instead, what is manifested from it is (only) what has been decided (or established) by the law of Hazrat Muhammad (peace and blessings of Allāh be upon him). **And the prophethood of Hazrat ʻĪsāas is firmly established and proven**…[163]

The following points can be clearly understood from the above quotation:

1. Hazrat ʻĪsāas, who shall descend in the latter days in this *ummah*, shall be a *Nabī* and *Rasūl*

[163] *Futūhātul Makkiyyah*, Volume 2, Chapter 73, Page 899

2. The prophethood of Hazrat ʻĪsā[as], who shall descend in the latter days in this *ummah*, is firmly established and proven
3. He shall come after the Holy Prophet[sa]
4. The door of prophethood itself is not closed. Instead, the door of law bearing prophethood is closed
5. No such prophet can come who abrogates the law of the Holy Prophet[sa]
6. The narration, "Verily, apostleship and prophethood have ceased. Hence, there will be no messenger after me and no prophet", means that no such prophet can come who opposes the law of the Holy Prophet[sa] or abrogates it

All these points are in complete harmony with the understanding of the Ahmadiyya Muslim Jamāʻat. It is clear now that the Promised Messiah[as] of Islām shall be a prophet and no one can dispute this fact.

Taking the discussion further, Farhan Khan might want to argue that Hazrat Ibn ʻArabī[rh] believed that the Promised Messiah[as] would be a prophet because he was referring to ʻĪsā[as] who came before the Holy Prophet[sa]. But, this argument would be of no avail to him! Take a look at the following statement of Hazrat Ibn ʻArabī[rh] which clearly explains what he believed about the ascent and descent of Hazrat ʻĪsā[as]:

رفع عیسیٰ علیه السلام، اتصال روحه عند المفارقة عن العالم السفلی بالعالم العلوی --- و لما کان مرجعه الی مقره الاصلی، و لم یصل الی

الکمال الحقیقی، **وجب نزوله فی آخر الزمان بتعلقة ببدن آخر**[164]

> The *rafa‘a* (ascent) of ‘Īsāas refers to the separation of his soul from the lower world and its connection with the superior world.... And since it is important for his soul to return to its real place of rest, and it has not reached its actual perfection, **its descent in the last days shall *definitely* be in a different body**.[165]

In this quotation, Hazrat Ibn ‘Arabīrh says that the descent of ‘Īsāas would be in a different body and he would not descend with his old body. Hence, he would have to be born as a prophet and this destroys Farhan Khan’s argument that no prophet can be *born* after the Holy Prophetsa. This also shows that Hazrat Ibn ‘Arabīrh believed in the death of Hazrat ‘Īsāas and that the Promised Messiahas would be someone else with qualities similar to those of Hazrat ‘Īsāas.

Moreover, as pointed out earlier, Farhan Khan attributes certain sayings to Hazrat Imām ‘Abd-ul-Wahhāb Shi‘rānīrh in his chapter without giving any reference. Perhaps he was afraid that the actual quotation might further add to his list of intellectual dishonesties, or better yet, his reference may actually agree with the Ahmadiyya Muslim point-of-view.

On that note, it is worth mentioning what Hazrat Imām ‘Abd-ul-Wahhābrh wrote in relation to the topic at hand: “The statement of the Holy Prophetsa ‘there is no prophet after me

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[164] تفسیر القرآن الکریم۔ للشیخ الاکبر العارف باللہ العلامة محی الدین بن عربی۔ المجلد الاول۔ دار الاندلس۔ للطباعة والنشر والسبوزنیع۔ بیروت، صفحة ۲۹۶

[165] *Tafsīrul Qur’ān Al-Karīm*, Volume 2, Page 296

and no messenger' means, 'there can be no one with a (new) law after me.'"[166]

Therefore, it can be concluded that both Hazrat Ibn 'Arabī[rh] and Hazrat Imām Shi'rānī[rh] did not believe in the absolute end of prophets based on the statement "there is no prophet after me" and it can also be concluded, without doubt, that the Messiah for the Latter Days would be a prophet of Allāh!

The Status of the Promised Messiah[as]

At the end of his chapter, Farhan Khan criticizes the writings of the Promised Messiah[as] by saying, "If by zill and buruz, [Hazrat Mirzā Ghulām] Ahmad [[as]] was referring to the type of nabī detailed by Ibn 'Arabī[rh], then the only difference between Ibn 'Arabī[[rh]] and what Ahmad[[as]] wrote is semantic.... If this is the case, then this is not a special status nor one special glory or honor beyond the other awliya.'"[167]

This is yet another ridiculous argument! As we asked earlier, Farhan Khan should first explain this: What will be the status of the *nubuwwah* of the Promised Messiah[as] of the Latter Days? Will he be a prophet with a special status and special glory beyond the other *Awliyā'* or not? If he says "no," then this is against the following statements of the Holy Prophet Muhammad[sa]:

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[166] *Al-Yawāqīt wal Jawāhir*, Volume 2, Page 42

[167] Khan, *With Love*, Page 40

عن انس رضی اللہ عنہ قال: قال رسول اللہ صلی اللہ علیہ وسلم من ادْرکَ منکم عیسی ابن مریم فلیقرَأہ منی السلام[168]

Hazrat Anas[ra] narrates that the Holy Prophet Muhammad[sa] said, “Whoever meets ‘Īsā[as], he should convey to him my *salām*”.[169]

فاذا رأیتموہ فبایِعُوہُ ولو حبْوًا علی الثلج فانہٗ خلیفۃ اللہ المہدیُّ[170]

[The Holy Prophet[sa] said:] “When you see him, offer allegiance to him even if (you have to go) on your knees over snow-covered mountains because he is the *Khalīfa of Allāh*, the *Mahdī*”[171]

عن عبد الرحمٰن بن جبیر بن نفیرٍ عن ابیہ رضی اللہ عنہ قال: قال رسول اللہ صلی اللہ علیہ وسلم لیُدرَکُنَّ الدجال قومًا مثلکم او خیرًا مّنکم ثلاث مراتٍ و لن یخْزِیَ اللہ امۃ انا اوّلھا و عیسی ابن مریم اٰخرھا[172]

Hazrat ‘Abd-ur-Rahmān Ibn Jubair Ibn Nufair[ra] relates from his father that the Holy Prophet Muhammad[sa] said, “Certainly, *Ad-Dajjāl* shall meet a

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168 مستدرک حاکم کتاب الفتن باب ذکر نفخ الصور

169 *Mustadrak Hākim*, Book: The Trials, Chapter: In discussion of the blowing of the trumpet

170 ابن ماجہ کتاب الفتن باب خروج المہدی

171 *Ibn Mājah*, The Book of Trials, Chapter: The coming of the Mahdī

172 مستدرک حاکم کتاب المغازی باب ذکر فضیلۃ جعفرؓ

> nation like you or better than you," three times, "And Allāh, the Exalted, shall never disgrace a nation, at the beginning of which is me, and at the end of which is 'Īsā bin Mariam[as]."[173]

All these narrations clearly demonstrate that the Promised Messiah and Imām Mahdī[as] has a great status in the eyes of the Holy Prophet Muhammad[sa]. Regarding this, Hazrat Imām Qāshānī[rh] beautifully states the following:

> المهدى الذى يجىء فى اٰخر الزمان فانه يكون فى الاحكام الشريعة تابعًا لمحمد صلى الله عليه وسلم و فى المعارف و العلوم والحقيقة تكون جميع الانبياء والاولياء تابعين له' كلهم ولا يناقض ما ذكرناه لان باطنه' باطن محمد عليه السلام[174]
>
> The Mahdī, who is to make his advent in the Latter Days, would certainly be subservient to the commandments of the *sharī'ah* of the Holy Prophet[sa]. However, in the matters of knowledge of the secrets and intricacies of religious sciences and insight into the attributes of the Divine Being, all the prophets and *Awliyā'* would indeed be under him. And this does not contradict what we have said for the

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[173] *Mustadrak Hākim*, Book: The wars, Chapter: In discussion of the qualities of Ja'far[ra]

[174] شرح فصوص الحكم۔ صفحه ۳۵

> intrinsic qualities of the Mahdī would be essentially those of the Holy Prophetsa himself.[175]

This is the greatness of the Promised Messiah and Imām Mahdīas! However, it seems that Farhan Khan insists upon belittling the status of the Messiah.

Other than the above, Farhan Khan criticizes the Promised Messiahas again by saying, "[Hazrat Mirzā Ghulām Ahmadas] understands *khātam al-nabīyīn* to mean finality of prophethood, but in the same sentence, he says all future prophets will be zillī or burūzī prophets. The finality of prophets is an unconditional statement leaving no room for exceptions. Zillī or burūzī prophets are a subset of prophets that *khātam al-nabīyīn* has terminated. This is a contradiction."[176]

This is in fact not a contradiction in the writings of the Promised Messiahas. Instead, it most certainly is a contradiction in Farhan Khan's arguments! When Ibn 'Arabī'rh says that one *form* of prophethood continues after the Holy Prophetsa, he does not have any problem with that but when the Promised Messiahas says that one *form* of prophethood continues after the Holy Prophetsa, then it becomes a contradiction! How ridiculous and unacceptable! Why did he not apply the same rule to Hazrat Ibn 'Arabīrh and write a book against him? Why did he not try to refute Hazrat Ibn 'Arabīrh that the phrase *Khātam-an-Nabiyyīn* does not allow *any* kind of prophethood to continue, *whatsoever*? In addition, in accordance with his usual practice, the actual quotation of the Promised Messiahas was not presented. Khan was deceptive enough to know that his criticism would have been invalidated had he presented the

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[175] *Sharah Fusūs Al-Hikam*, Page 35

[176] Khan, *With Love,* Page 40

actual quotation. Here is the actual extract which offers a wonderful explanation of the concept of *burūz* and is a complete response to any criticism of this concept and it affords no contradictions whatsoever:

> If this concept of *burūz* was not true, then why were the companions of the Promised One designated as companions[ra] of the Holy Prophet[sa] in the following verse:
>
> وَّاٰخَرِيْنَ مِنْهُمْ[177]
>
> One has to deny this verse before he denies the concept of *burūz*. People, who think in physical terms, sometimes link the Promised One with the progeny of Hasan[ra], sometimes to Husain[ra], and sometimes to 'Abbās[ra]. But what the Holy Prophet[sa] really meant was that the Promised One would be his heir, just like a son, i.e., he would inherit his name, his character, his knowledge, his spirituality, and would reflect his very image. He will acquire nothing on his own but will acquire everything from the Holy Prophet[sa], and will so lose himself in him[sa] as to reflect his[sa] very image. Just as he would acquire—by way of *zill*—his name, character and knowledge, so

[177] [God has raised a Messenger, i.e., the Holy Prophet[sa], among the unlettered people...] And *among* others from among them who have not yet joined them.—Al-Jumu'ah, 62:4. When Abu Hurairah[ra] questioned the Holy Prophet[sa] how he could be raised amongst the *aakhareena*, or *those who have not yet joined them*, he put his hand on Salman Farsi[ra] and replied, "If Faith ascended to the Pleides, even then a man from these people [i.e., the Persians] would bring it back." – *Sahīh Bukhārī*, *Kitābut Tafsīr* or *Book of Commentary* [Publishers]

would he also acquire his title of *Prophet*, for the image formed by the *burūz* is never complete unless it reflects the excellences and perfections of the original in every aspect. Since prophethood is the hallmark of a prophet, it is essential that it too should be reflected in the image formed by the *burūz*. All prophetsas have continued to believe that a *burūz* is a complete reflection of his original, so much so that even their names become identical. Thus, just as it is evident in this context that naming someone Muhammadsa and Ahmadsa, by way of *burūz*, does not make two Muhammads or two Ahmads, likewise, addressing someone as *prophet* or *messenger*—by way of *burūz*—does not break the Seal of *Khātamun Nabiyyīn*, for the person of the *burūz* has no independent existence. The prophethood of Muhammadsa, therefore, remains confined to Muhammadsa alone. All prophetsas are agreed that *burūz* involves no duality, as his status conforms to this Persian verse:

من توشدم تومن شدی من تن شدم توجاں شدی

تاکس نگوید بعد زیں من دیگرم تو دیگری[178]

On the other hand, if Jesusas comes back to the world, he cannot do so without breaking the Seal of *Khātamun Nabiyyīn*.

[178] I have become you and you have become me, I have become the body and you have become the soul; So none should henceforth say, You are one and I another. [Publishers]

In short, the term *Khātamun Nabiyyīn* is the Divine Seal which has been set upon the prophethood of Muhammad[sa]. It is now impossible for this seal ever to be broken. What is possible, however, is that the Holy Prophet[sa] may appear in the world in the form of a *burūz*, not once, but even a thousand times, and may, by way of *burūz*, proclaim his prophethood with all its splendour and perfection. The advent of such a *burūz* was ordained by God Almighty, as He says:

وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ[179]

Prophets are never jealous of their *burūz* for he reflects their own image and character, but they are jealous of others. Just consider how Prophet Moses[as] wept and cried on the night of *Mi'rāj* and expressed his envy that the Holy Prophet[sa] had left him far behind. Just imagine how hurt the Holy Prophet[sa] would be if God were to say that there would be no prophet after him, and yet He were to send Jesus[as] in contravention of His own word! Thus, prophethood by way of *burūz* neither detracts from *Khatm-e-Nubuwwat*, nor breaks the Seal; but the advent of any independent prophet would hit at the very core of Islām. And it would be extremely derogatory to the Holy Prophet[sa] to imagine that the monumental task of vanquishing the *Dajjāl* should be performed by

[179] And among others from among them who have not yet joined them.—Al-Jumu'ah, 62:4 [Publishers]

> Jesus[as] and not by him. It would also amount—God forbid—to falsifying the verse:
>
> وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ[180]
>
> This verse contains an implied prophecy that prophethood has now been sealed till the Day of Judgement, and no one—with the exception of the *burūz*, who is [metaphorically] the Holy Prophet[sa] himself—has the power to receive such manifest divine knowledge as is received by prophets[as]. Since I am the *Burūz* of Muhammad[sa] that has been ordained since eternity, I have, therefore, been granted prophethood in the form of *burūz*, and the entire world is powerless to stand against it, for a Seal has been set upon prophethood. A *burūz* of Muhammad[sa] was destined to come in the latter days with all the perfections of Muhammad[sa], and so he has come. Now this is the only window through which one can get water from the fountainhead of prophethood.[181]

This quotation is so *clear* and so *vivid* in its explanation of the concept of *burūz* that only the bias of Farhan Khan's mind can refuse to understand it. Hence, the onus of proving that a contradiction somehow exists in the above quotation is upon Farhan Khan.

In another book, the Promised Messiah[as] provides further explanation:

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[180] But *he is* the Messenger of Allāh and the Seal of the Prophets.—Al- Ahzāb, 33:41 [Publishers]

[181] *A Misconception Removed*, Pages 15-19

I have already proved the death of the Messiah[as] and his spiritual exaltation….Now, after the death of the Messiah[as], the next question is, what are the authorities contained in the Qur'ān and *ahādīth* and other sources from which it is established that the Promised Messiah will appear from among the *ummah*? I will set out these authorities below, please read them with care. Hopefully, God the Compassionate will guide you.

One of the arguments which prove that the Messiah who was promised to appear in this *ummah* would be from among the Muslims is this *hadīth* set out both in *Bukhārī* and *Muslim:* اِمَامُكُمْ مِنْكُمْ and اَمَّكُمْ مِنْكُمْ. It means that he will be your Imām from among you. Since this *hadīth* relates to Jesus[as] and it is he who has been described in this *hadīth* as *Hakam* and *'Adal* [Arbiter and Judge], it follows, therefore, that the word *Imām* also refers to him. It is true that the words 'from among you' were addressed to the companions of the Holy Prophet[sa], but we know that none of them claimed to be the Promised Messiah. This, therefore, shows that the words 'from among you' are meant for someone who, in the Knowledge of God Almighty, would be a substitute for the companions and is the one referred to in the verse:

وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ[182]

[182] And among others from among them who have not yet joined them.—Al-Jumu'ah, 62:4 [Publisher]

This verse shows that he will be instructed through the spiritual power of the Holy Prophetsa, and will, in this sense, be one of the companions. This verse is further explained by the *hadīth*:

لو كان الايمان معلقا بالثريا لناله رجل من فارس[183]

Here the quality which was particularized in the Promised Messiah and Mahdī has been attributed to this man from Persia. This quality is to replenish the earth with justice after it has been filled with wrongdoing and has become empty of faith and the belief in the Unity of God. Thus, this man is the Promised Messiah and Mahdī; and I am he.

Just as the prophesied eclipse of the sun and the moon in the month of Ramadān has not occurred during the time of any other person claiming to be Mahdi, likewise, during the thirteen hundred years that have elapsed since the time of the Holy Prophetsa, no one has claimed, on the basis of divine revelation, to be 'the Man of Persia' about whom the *hadīth* says that he will bring faith down from heaven.[184]

To clarify this issue further, the Promised Messiahas explains the grammatical structure of the related verses to prove the soundness of his commentary in the following quotation:

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[183] Had faith ascended to the Pleiades, it would be brought down by aman from among the Persians. [Publisher]

[184] *Tohfah Golarviah*, Rūhānī Khazā'in, Volume 17, Pages 114-115, *trans. in* The Essence of Islām, Volume 4, Pages 179-180

هُوَ الَّذِیْ بَعَثَ فِی الْاُمِّیّٖنَ رَسُوْلاً مِّنْهُمْ یَتْلُوْا عَلَیْهِمْ اٰیٰتِهٖ وَیُزَكِّیْهِمْ وَیُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِیْ ضَلٰلٍ مُّبِیْنٍ ۙ وَّاٰخَرِیْنَ مِنْهُمْ لَمَّا یَلْحَقُوْا بِهِمْ ؕ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ ۝

Meaning: That Gracious God is that God who sent a messenger among the unlettered people from among them, who recites unto them His verses, and purifies them, and teaches them the Book and Wisdom, although they had been, before, in manifest misguidance. And in the same way, that Messenger, who is training them, shall train another group who shall become a part of them and shall develop the same excellences but they have not yet joined them. And God is Mighty and Wise. Here, it should be remembered that the word اٰخَرِیْنَ in the verse وَّاٰخَرِیْنَ مِنْهُمْ لَمَّا یَلْحَقُوْا بِهِمْ is *maf'ūl* [object]. It is as if the entire verse, with its preceding words, is this:

هو الذی بعث فی الامیین رسولا منهم یتلوا علیهم ایته و یزکیهم و یعلمهم الکتاب و الحکمة و یعلم الآخرین منهم لما یلحقوا بهم

Meaning, other than the *sahāba*[ra] [companions], there are others who are Our sincere and perfect men, a large group of whom shall be born in the Latter Days. The way the Holy Prophet[sa] trained the *sahāba*[ra], he shall also train this group, indirectly. This means that those people shall come in a period in which direct provision or receipt of help shall be no more. The religion of Islām shall become filled with many

> mistakes and innovations. The inner light of the hearts of the *fuqārā’* [those devoted solely to God] shall be no more. Then, Allāh, the Exalted, shall enable a fortunate soul to attain spiritual perfection only through training received from the spirituality of the Holy Prophetsa, without the intervention of worldly religious groups and communities. He will then turn him into a group and that group shall attain extreme similarities with the group of the *sahāba* because it will entirely be the cultivation of the Holy Prophetsa. The [spiritual] beneficence of the Holy Prophetsa will benefit them constantly. They shall meet the *sahāba* in the sense that they shall become similar to them by virtue of their excellences...[185]

The preceding quotations demonstrate the rock solid fortitude of the Promised Messiah’s arguments, while illustrating the incomparable spiritual beauties he derives from the Holy Qur’ān. His reflections have mined the most priceless jewels which, for centuries, were deeply buried within the verses of the Holy Book. The reader is welcome to compare the above commentary with any scholar’s previously documented commentary to see the unparalleled excellence of the Promised Messiah’sas interpretations.

Finally, Farhan Khan argues that the Promised Messiahas cannot be considered Persian because nationality is “based on where someone lived, not where their ancestry hailed.”[186] In his desperation to discredit the Promised Messiahas, Khan fabricates

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[185] *Ā’īna Kamālāt Islām*, Rūhānī Khazā’in, Volume 5, Pages 208-210

[186] Khan, *With Love,* Page 41

this fiction and presents it as if it is a well established principle of truth. In attempts to legitimize his fraud, Khan cites two examples: (1) Suhayb ar-Roomi who Khan states was an Arab sold into the Byzantine lands, but was called *The Roman* even upon his return to Arab lands; and (2) Ahmad ibn Ibrahim who Khan states was called *al-Dimashqi* (*the Syrian*) but later called *al-Dumyati* (a city in Egypt) when he relocated to Egypt. From this faulty logic, Khan claims the Promised Messiah should be called *the Indian* or *al-Hindi* because he lived in India.

Farhan Khan needs to realize that just because someone was called *The Roman* because he resided in the Byzantine Empire or someone was called *Al-Dumyati* because he spent some time in Egypt, does not change the concept of ancestry. Since when did one's residence alter one's ethnicity?! Did Farhan Khan stop to think what the Byzantines called Suhayb? A Roman or an Arab? They certainly did not consider him a Roman, and his residence in the Byzantine Empire as a slave did not make them think he was any less an Arab.

If Farhan Khan's fabricated principle were held true, Hazrat Salman Farsi[ra] should have been called Salman *Arabī*[ra] because he lived in Medina. Nevertheless, Khan's argument is irrelevant because the words in the *hadīth* are رجل من فارس – a Man *from* Persia or of Persian descent. The word "من" [*min:* from] is an indication that he shall have Persian ancestry, but will not necessarily be living *in* Persia.

Questions for Farhan Khan:

1. Why does he have a problem with the premise of the Ahmadiyya Muslim argument for the continuation of subordinate prophethood when Hazrat Ibn 'Arabī [rh] has

used the same premise for the continuation of *nubuwwah al-Āmah*?

2. What happens to the absoluteness of his belief in the end of prophethood when he approves of Hadhrat Ibn ‘Arabī’s rh writings?

The Death of Hazrat ʻĪsā bin Mariam[as]

In his chapter entitled *The Return of ʻEsā bin Marīam*[as], Farhan Khan makes an attempt at being cunning by arguing that the finality of the Holy Prophet Muhammad[sa] is linked to the concept of the return of Hazrat ʻĪsā[as]. According to him, Ahmadī Muslims say, "If Prophet Muhammad[sa] is the last Prophet, then it is impossible for ʻEsā bin Mariam [as] to return to this dunya because that would make ʻEsā[as] the last Prophet since he came after Muhammad [sa]".[187] While this argument definitely represents a portion of the Ahmadiyya Muslim arguments, it is not the complete picture. In fact, Farhan Khan deliberately picks out this part so that he does not have to deal with the actual argument. The actual argument is that it is impossible to accept the belief in the return of Hazrat ʻĪsā[as] himself because he is already dead, according to the Qur'ān and *ahādīth*!

It is true that the Holy Prophet Muhammad[sa] was sent, by God, as a prophet *after* Hazrat ʻĪsā[as] and it is also true that the

[187] Khan, *With Love,* Page 25

name of the Promised Messiah[as] for the Latter Days is *'Īsā* in the *ahādīth*. Based on this, there can be only two propositions:

1. The same Hazrat 'Īsā[as], who came for the Israelites, about 600 years before the Holy Prophet Muhammad[sa], comes back in the Latter Days as the Promised Messiah[as]
2. Another person is raised by Allāh, the Exalted, bearing the name of "'Īsā" in the spiritual sense because of his similarities with him

The first proposition is rejected because the Holy Qur'ān and the authentic *ahādīth* declare that Hazrat 'Īsā[as] is dead. Thus, the only possibility left is that another person bearing the name of *'Īsā* in the spiritual sense is raised by Allāh, the Exalted, in the Latter Days as the Promised Messiah and Imām Mahdī. This has already happened with the advent of Hazrat Mirzā Ghulām Ahmad Qādiānī[as], the Promised Messiah and Imām Mahdī of the Latter Days.

Hazrat Mirzā Ghulām Ahmad Qādiānī[as] has made very powerful and irrefutable arguments for the death of Hazrat 'Īsā[as] or Jesus Christ[as]. Below are some extracts that provide a glimpse of these arguments:

> We have so many certain and conclusive proofs of the death of Jesus, son of Mary, that they cannot all be set out in this brief publication. Read the Holy Qur'ān carefully and you will find the death of Jesus mentioned so clearly and definitely that it is not possible to interpret it otherwise. For instance, the Holy Qur'ān reports the acknowledgement of Jesus:

فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ[188]

Can we interpret the word *tawaffī* in this verse as meaning sleep? Would it be right to understand this verse as meaning: Since Thou didst cause me to sleep Thou hast been the One to watch over them? Of course not. The only appropriate interpretation of *tawaffī* in this context is the straightforward one of death; and the context does not permit us to interpret that death will occur after Jesus' bodily ascent to heaven. This is because the question put to Jesus refers to the going astray of his people, which had happened after his supposed bodily ascent to heaven and had been completed before the advent of the Holy Prophet (peace and blessings of Allāh be upon him).

The *hadīth* also confirms the death of Jesusas. On page 162 of the Commentary *Maʻālim* it is mentioned on the authority of ʻAlī bin Talhah that Ibn-e-ʻAbbāsra interpreted the verse:

يٰعِيْسٰى اِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَيَّ[189]

to mean اِنِّيْ مُمِيْتُكَ i.e., 'I will cause you to die.' This is supported by other verses like:

قُلْ يَتَوَفّٰكُمْ مَّلَكُ الْمَوْتِ[190]

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188 'Since Thou didst cause me to die, Thou hast been the Watcher over them.'—Al-Mā'idah, 5:118 [Publisher]

189 'O Jesus, I will cause thee to die *a natural death* and will exalt thee to Myself.'—Āl-e-Imrān, 3:56 [Publisher]

الَّذِيْنَ تَتَوَفّٰهُمُ الْمَلٰٓئِكَةُ طَيِّبِيْنَ[191]
الَّذِيْنَ تَتَوَفّٰهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ[192]

> Thus Ibn-e-'Abbās, may Allāh be pleased with him, believed that Jesus[as] had died. Our readers must be aware that Ibn-e-'Abbās was among the foremost of those who comprehended the Holy Qur'ān perfectly. The Holy Prophet (peace and blessings of Allāh be upon him) had prayed for him that he might be bestowed true knowledge of the Holy Qur'ān.[193]

At another place, he writes:

> It is for this purpose that Imām Bukhārī (may Allāh have mercy on him), has quoted the verse:
>
> فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ[194]
>
> in *Kitāb-ut-Tafsīr*. In so doing, he intended to convey that the correct interpretation of the word *tawaffaitanī* is the one which the Holy Prophet (peace and blessings of Allāh be upon him) attributed to it, that

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[190] Say, 'The angel of death…will cause you to die.'—As-Sajdah, 32:12 [Publisher]

[191] 'Those whom the angels cause to die while they are pure.'—An-Nahl, 16:33 [Publisher]

[192] 'Those whom the angels cause to die while they are wronging their souls.'—An-Nahl, 16:29 [Publisher]

[193] *Izāla-e-Auhām*, Rūhānī Khazā'in, Volume 3, Pages 224-225, *trans. in* The Essence of Islām, Volume 3, Pages 193-194

[194] 'Since Thou didst cause me to die, Thou hast been the Watcher over them.'—Al-Mā'idah, 5:118 [Publisher]

is to say, "Thou didst cause me to die." In the following *hadīth*:

عَنِ ابْنِ عَبَّاسٍ اَنَّهٗ يُجَآءَ بِرِجَالٍ مِن اُمَّتِیْ فَيُؤْخَذُبِهِمْ ذَاتَ الشِّمَالِ فَاَقُوْلُ يَا رَبِّ اُصَيْحَابِیْ فَيُقَالُ اِنَّکَ لَا تَدْرِیْ مَا اَحْدَثُوْا بَعْدَکَ فَاَقُوْلُ کَمَا قَالَ الْعَبْدُ الصَّالِحُ وَ کُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ فَلَمَّا تَوَفَّيْتَنِیْ کُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ

The Holy Prophetsa says: "On the Day of Judgement some of my people will be driven to hell, and I will supplicate, 'Lord! These are my companions.' Then it will be said to me, 'You know not what they did after you.' Upon this I will say what the righteous servant of God, i.e., Jesus son of Mary, had said when he was asked: 'Did you teach your people that they should worship you and your mother as gods?' I will say what Jesus had then said: 'I was a witness over them while I was amongst them; but since Thou didst cause me to die, Thou hast been the One to watch over them.'" (*Bukhārī*)

The Holy Prophet (peace and blessings of Allāh be upon him) meant that he would make the same affirmation as Jesus would make when he would be asked whether he had taught his people to take him and his mother as gods. In this manner the Holy Prophet (peace and blessings of Allāh be upon him)

> interpreted the expression *tawaffaitanī* as meaning death.[195]

Again, he writes:

> In the idiom of the Holy Qur'ān, the word *tawaffī* has always been used in the connotation of death and taking possession of the soul. A minute study of Arabic prose and poetry—both ancient and modern—shows that wherever the expression *tawaffī* is used for a human-being and the action is attributed to Allāh the Glorious, *tawaffī* invariably means death and taking possession of the soul. In this context, there is not a single instance, where this expression means anything other than taking possession of the soul. Those who are wont to refer to lexicons like *Qāmūs, Sihāh, Sarāh,* etc., have not found a single instance where, in the context that we have mentioned, any other connotation has been attributed to the expression *tawaffī*. There is not the slightest indication of the possibility of any other connotation. Then I studied the books of *hadīth* to discover whether the Holy Prophet (peace and blessings of Allāh be upon him) or his companions had on any occasion applied the expression *tawaffī* to a human being in any other connotation than that of death and taking possession of the soul. I had to labor hard in this search. What I discovered on checking every page of the compilations of *Sahīh Bukhārī, Sahīh Muslim, Tirmidhī, Ibn-e-Mājah, Abū*

[195] *Izāla-e-Auhām*, Rūhānī Khazā'in, Volume 3, Pages 585-586, *trans. in* The Essence of Islām, Volume 3, Page 194-195

Dāwūd, Nasa'ī, Dārimī, Mu'attā and *Sharh-us-Sunnah* etc., was that the expression *tawaffī* has been used three hundred and forty six times, and in no single instance has it been used, either by the Holy Prophet (peace and blessings of Allāh be upon him) or by his companions, to mean anything other than *death*, or *taking possession of the soul*. I have gone through these books with great care line by line, and I can say that on each and every occasion the expression *tawaffī* has been used only in the connotation of death or taking possession of the soul. A careful perusal of these books also establishes that, from the moment of the Call and all through his life, the Holy Prophet (peace and blessings of Allāh be upon him) never used the expression *tawaffī* in any connotation other than death and taking possession of the soul....

Imam Muhammad Ismāʻīl Bukhārī has made a fine point in his compilation which indicates that the Holy Prophet (peace and blessings of Allāh be upon him) used the expression *tawaffī* at least seven thousand times between his Call and his death, and every time he used it in the connotation of death and taking possession of the soul. Seekers after truth should be grateful to Imām Bukhārī for this information.[196]

Again, he writes:

The Holy Qur'ān clearly states that there never was a prophet who did not pass away:

[196] *Izāla-e-Auhām*, Rūhānī Khazā'in, Volume 3, Pages 583-585, *trans. in* The Essence of Islām, Volume 3, Pages 196-198

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۭ اَفَاْىِٕنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ۭ[197]

وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ۭ[198]

وَمَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ الطَّعَامَ وَمَا كَانُوْا خٰلِدِيْنَ[199]

To conceive of Jesus as alive in the face of these verses, and to believe, contrary to the purport of the verse:

وَمَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ الطَّعَامَ[200]

that Jesus is alive in heaven like the angels, without the need of food, would be to turn away from the Holy Word of God.[201]

I again affirm that if Jesus is alive in heaven in his physical body, then the Divine Reasoning set out in one of the above verses—that if the Holy Prophet (peace and blessings of Allāh be upon him) were to

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[197] 'Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels?'—Āl-e-Imrān, 3:145 [Publisher]

[198] 'We granted not everlasting life to any human being before thee.'—Al-Anbiyā', 21:35 [Publisher]

[199] 'And We did not give them bodies that ate no food, nor were they to live forever.'—Al-Anbiyā', 21:9 [Publisher]

[200] Ibid.

[201] What is more is that the Qur'ān clearly states, "كَانَا يَأْكُلٰنِ الطَّعَامَ" (Jesus and his mother used to eat) in Sūrah Al-Mā'idah, 5:76, and this clearly means that Jesus[as] does not eat anymore and, therefore, he is dead!

> die it would not be inconsistent with his prophethood as all prophets before him have been subject to death—would be accounted as defective and meaningless. Surely God Almighty is far above saying that which is not true and is against the facts.[202]

Another verse that *clearly* and *absolutely* declares the death of Hazrat ʻĪsāas, without any doubt *whatsoever* is discussed by the Promised Messiahas in the following quotation:

> The Holy Qur'ān says:
>
> وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ ۟ اَمْوَاتٌ غَيْرُ اَحْيَآءٍ ۚ وَمَا يَشْعُرُوْنَ اَيَّانَ يُبْعَثُوْنَ[203]
>
> (Sūrah An-Nahl, Part 14)
>
> This means that: 'Those who are worshipped and called upon beside Allāh cannot create anything but are themselves created. They are dead, not living. They do not know when they will be resurrected.'
>
> Just see how clearly these verses affirm the death of all those human beings who were worshipped as gods by the Jews and Christians and some of the Arab tribes and to whom they supplicated. If you are still not convinced of the death of Jesus son of Mary,

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[202] *Izāla-e-Auhām*, Rūhānī Khazā'in, Volume 3, Pages 277-278, *trans. in* The Essence of Islām, Volume 3, Pages 198-199

[203] Sūrah An-Nahl, 16:21-22

> why don't you simply admit that you are not prepared to believe in the Holy Qur'an?[204]

It is clear from this verse presented by the Promised Messiah[as] in the above quotation that *all* those who are worshipped by others are dead, not living. This includes Hazrat 'Īsā[as] and no one can argue that he is not worshipped by his followers.

Challenge of the Promised Messiah[as]!

Regarding the usage of the word *tawaffī* to connote "death," the Promised Messiah[as] has given the following challenge:

> Let it be understood by all Muslims that it has been established beyond any doubt, according to the Holy Qur'an and *hadīth*, that Jesus son of Mary (peace be upon him) died on earth after fulfilling the span of his life in accordance with the verse:
>
> فِيْهَا تَحْيَوْنَ وَفِيْهَا تَمُوْتُوْنَ[205]
>
> It is further clear on the authority of sixteen verses of the Holy Qur'ān, and a number of *ahādīth* contained in *Bukhārī*, *Muslim* and other authentic compilations, that those who die are never sent back to dwell in this world, nor is anyone subjected to death twice, nor does the Holy Qur'ān lay down any

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[204] *Izāla-e-Auhām*, Rūhānī Khazā'in, Volume 3, Page 431, *trans. in* The Essence of Islām, Volume 3, Pages 199-200

[205] 'Therein shall you live, and therein shall you die.'—Al-A'rāf, 7:26 [Publisher]

law of inheritance for anyone who might return to earth after death. Yet some of the divines insist that Jesus son of Mary has not died but was raised bodily to heaven, and is alive in his physical body. They dare to suggest that the expression *tawaffī*, which has been applied to Jesus[as] in the Holy Qur'ān, does not connote death, rather it means taking full possession of both body and soul. But this interpretation is utterly false. In the idiom of the Holy Qur'ān, this expression is consistently employed to connote taking possession of the soul and the death of the body. The same idiom is employed in all the *ahādīth* and sayings of the Holy Prophet (peace and blessings of Allāh be upon him).

Ever since the Arabian Peninsula has been populated and the Arabic language has come into use, there is not a single ancient or modern instance of the expression *tawaffī* being employed taking possession of the body. Whenever this expression has been employed for the description of the action of God Almighty in relation to a human being, it has always connoted death and taking possession of the soul. No lexicon and no Arabic saying contradict this. There is not the slightest room for any different interpretation. If anyone should cite a single instance from the Holy Qur'ān or from the *ahādīth* or from ancient or modern poetry, or ode, or prose of the Arabs, wherein the expression *tawaffī* has been employed when indicating the action of God Almighty concerning a human being, as connoting anything beyond death and taking possession of the soul, that is to say, as connoting the taking possession

> of the body also, I call God to witness that I shall hand over to such a person one thousand rupees in cash and also acknowledge that he possesses expert knowledge of *hadīth* and the Holy Qur'ān.[206]

In another place, he writes:

> If anyone can cite a single instance from the Holy Qur'ān or *hadīth*, or from ancient or modern Arabic poetry and prose, that the word *tawaffī*, when applied to a human being, God being the subject, has been used in any connotation other than death and taking possession of the soul, for instance, in the connotation of the taking the body, I bind myself on oath that I shall pay that person one thousand rupees in cash by selling some of my property and shall always hold him in high esteem as a great scholar of the Holy Qur'ān and *hadīth*.[207]

This challenge is now being extended to Farhan Khan! To earn his reward, he can go ahead and cite *a single instance* from the Holy Qur'ān or from the *ahādīth* or from ancient or modern poetry, or ode, or prose of the Arabs in which the expression *tawaffī* has been employed when indicating the action of God Almighty concerning a human being, as connoting anything beyond death or taking possession of the soul, that is to say, as connoting the taking possession of the body in addition to the soul. If he can do that, the Ahmadiyya Muslim theology falls

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[206] *Izāla-e-Auhām*, Rūhānī Khazā'in, Volume 3, Pages 602-603, *trans. in* The Essence of Islām, Volume 3, Pages 375-377

[207] *Izāla-e-Auhām*, Rūhānī Khazā'in, Volume 3, Page 603, *trans. in* The Essence of Islām, Volume 3, Page 198

apart and he wins. If he cannot, and most certainly he will not (*Inshā' Allāh*), he should give up his claims and accept the truth of Islām Ahmadiyya.

Why is it not possible for Hazrat ʻĪsāas to return?

Farhan Khan says, "Muhammadsa was the last person given this position of prophethood. After him, no one else is given the position of prophethood, not even ʻEsā bin Mariamas, because he never lost his status as a Prophet."[208] This is true but irrelevant. The Ahmadiyya Muslim argument is that the very coming of ʻĪsā as *as a prophet* breaks Khan's absoluteness of the concept of the "end of prophethood." What is more important is that it breaks the *Seal* of prophethood! The Promised Messiahas explained this when he wrote as follows:

> The true connotation of *Khātamun Nabiyyīn* requires that if anyone calls himself a prophet while there remains the slightest veil of estrangement,[209] such a person will be guilty of breaking the Seal of *Khātamun Nabiyyīn*. But he who is so lost in the *Khātamun Nabiyyīn*sa that he receives hissa name and reflects hissa countenance, will, on account of this complete unity and harmony, be called a prophet without contravening the *Seal*; for he is Muhammadsa, though by way of *zill*. Thus, despite the claim of prophethood by the person who is named Muhammad and Ahmad by way of *zill*, our lord and master Muhammadsa would still be the *Khātamun Nabiyyīn*, inasmuch as this second *Muhammad* is a

[208] Khan, *With Love,* Page 25

[209] Estrangement between him and the Holy Prophetsa. [Publishers]

> reflection of the same Muhammad[sa] and bears his name. But Jesus[as] cannot come without breaking the *Seal* inasmuch as his is a separate and distinct prophethood.[210]

One can see the great care and veneration the Promised Messiah[as] had for the *Seal of prophethood* borne by the Holy Prophet Muhammad[sa]. By bringing back Hazrat ʻĪsā [as], Farhan Khan is committing a serious offense against this *Seal* and he is disrespecting it even though he casually points the finger at others.

Second, the Holy Prophet Muhammad[sa] did not say that no one can be *given* prophethood after him. He simply said, "*Lā nabiyya baʻadī*" (There is no prophet after me), and to manipulate this to mean that prophethood cannot be *given* to anyone after the Holy Prophet[sa] is a far-fetched interpretation. The word *given* has been inserted by Farhan Khan himself and he cannot prove its existence in any *hadīth*.

Third, in support of his argument, Farhan Khan gives an example by writing, "... a mother has three children: Ahmad, Yahya, and Fatimah, aged ten, seven, and four, respectively. If she was asked who her last child is, she would reply Fatimah, because Fatimah was the last to be born in the family."[211]

This is an invalid comparison. Physical birth is something that, by definition, can only occur once in a unique sequential order which cannot change, but the issue we are discussing is the appearance of a prophet for the guidance of humankind. This, according to Farhan Khan's sect of Muslims, can occur more than once, particularly in the case of Jesus[as].

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[210] *A Misconception Removed*, Page 7

[211] Khan, *With Love,* Page 25

How can Khan compare the finality of an event that can only occur once in a sequence, to an event that can occur multiple times in a sequence? One is fixed and cannot change, whereas the other is variable. Thus, this example is simply not applicable to the discussion at hand.

Khan's invalid example is somewhat interesting in that it relates to children and the *Khātam-un-Nabiyyīn* verse [33:41] was revealed in a similar scenario to rebut the insults of the Holy Prophet's enemies. When the Holy Prophet's adopted son, Zaid[ra] bin Hārith, had divorced his wife Zainab[ra], the Holy Prophet[sa] was commanded by God to marry her. The enemies of the Prophet[sa] insulted him saying that he married the wife of his son. To address this slander, the verse [i.e., 33:41] starts off by reminding his critics that "Muhammad is not the father of any of your men," because Zaid[ra] was an *adopted* son. This then opened the way for another insult, that he[sa] was *abtar* or *issueless* with no male heir to carry on his name or his movement. In rebuttal to this insult God continued in the verse with the ultimate praise, saying, "but he is the Messenger of Allāh and he is *Khātam-an-Nabiyyīn*."

Being praised as the *Seal of prophets* is perfectly relevant in this context. As the *Seal*, he becomes the Spiritual Father of all of the prophets, who are themselves the spiritual fathers of their respective nations. In essence, the Holy Prophet[sa] is being praised by God as the Spiritual Father of all spiritual fathers. Further, he has given spiritual life[212] to millions upon millions who carry on his legacy through his *sharīʻah* and *sunnah*. Truly, the Holy Prophet[sa] has been immortalized by all of his spiritual

[212] Note in the Qur'an: "O ye who believe! Respond to Allah and the Messenger when he calls you that he may give you [spiritual] life…" [Sūrah Al-Anfāl, 8:25]

children following his faith, whereas Jesus' true teachings are no longer practiced nor preached. His teachings are lost and his religion is dead. This is why the Promised Messiah[as] repeatedly taunted the invading Christian missionaries that Jesus[as] lays dead while Muhammad[sa] lives on.

To paraphrase this particular interpretation of the verse, God is saying that Muhammad[sa] is not guilty of marrying the former wife of his son, for he is not his biological son. In fact, the Holy Prophet[sa] is not the father of any of your sons from a physical perspective, but should you insult him as *abtar*, know full well that in My Eyes, not only is he the Spiritual Father giving life to your dead nation through Islām, but he is the Spiritual Father of all spiritual fathers, none of whom have any honour save those bearing his *Seal*. In your world of *jahiliyyah* (*ignorance*) he may be nothing, but in the My World and the Kingdom of Heaven, he is the King of Kings – the Best of My creation.

It is truly sad that in the presence of such a deeply beautiful verse that shouts profound praise upon the Holy Prophet[sa], people like Farhan Khan would be so shallow to state it could mean nothing more than the Holy Prophet[sa] being the last prophet in the sense of time. To add insult to self-inflicted injury, they say the Holy Prophet[sa] lies buried beneath the earth, while Jesus[as] lives high in the heavens. Their superficial scholarship and mockery of Islām testifies to the need for the Promised Messiah[as].

Emphasizing our fundamental point, no prophet can come after the Holy Prophet Muhammad[sa] without his seal of approval. Hazrat 'Īsā[as] was never a follower of the Holy Prophet Muhammad[sa] and is an independent prophet. He does not have the *authority* to come in the Latter Days because he was never a follower of the Holy Prophet Muhammad[sa]. In contrast, Hazrat

Mirzā Ghulām Ahmadas attained his status of prophethood by being a follower of the Holy Prophet Muhammadsa and came with *his* seal of approval. In simple terms, the Holy Prophetsa is a teacher of Hazrat Mirzā Ghulām Ahmadas but not a teacher of Hazrat ‘Īsāas. In fact, the Holy Qur’an restricts the prophethood of Hazrat ‘Īsāas to the Israelites in the following words:

وَرَسُوْلاً اِلٰى بَنِیْٓ اِسْرَآءِیْلَ ۙ

And (he was) a Messenger to the children of Israel...[213]

What will become of this statement of the Holy Qur’ān if Hazrat ‘Īsāas returns as a prophet for the whole of mankind?

Fourth, discussing this issue further, Farhan Khan presents the following *hadīth* to support his viewpoint:

> **و اخرج ابن ابی شیبة عن الشعبی رضی الله عنه قال: قال رجل عند المغیرة بن ابی شعبة صلی الله علی محمد خاتم الانبیاء لا نبی بعده فقال المغیرة: حسبک اذا قلت خاتم الانبیاء، فانا کنا نحدث ان عیسیٰ علیه السلام خارج، فان هو خرج فقد کان قبله و بعده**
>
> Ibn Abī Shaybah reported that As-Shabīra said,“A man in the company of Al-Mughīrah bin Abī Shu‘bahra said, ‘May Allāh bless Muhammad, the *Seal of the Prophets*, there is no prophet after him.’ Al-Mughīrah said, ‘It was enough for you when you said, ‘*The Seal of the Prophets,*’ for we used to discuss

[213] Sūrah Āle Imrān, 3:50

> that ʻĪsā[as] shall appear. So, when he appears, he shall be before him [the Prophet Muhammad[sa]] and after him."[214]

It is hard to understand how the above *hadīth* supports Farhan Khan's understanding. In fact, this *hadīth* supports the Ahmadiyya Muslim understanding. Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad[ra] explains this further when he writes:

> The following matters are apparent from this *hadīth*:
>
> 1. According to Al-Mughīrah bin Shuʻbah, the phrase *Khātam-un-Nabiyyīn* does not mean that no prophets can come after him [the Holy Prophet Muhammad[sa]]
> 2. According to him, the words لَا نَبِیَّ بَعْدَہٗ (there is no prophet after him) are not as authentic as the phrase *Khātam-un-Nabiyyīn*
> 3. According to Al-Mughīrah bin Shuʻbah, there was the possibility of the coming of a prophet after the Holy Prophet[sa]
> 4. He did not believe that Hazrat ʻĪsā[as] is alive in heaven. That is why he did not say that Hazrat ʻĪsā[as] shall descend from heaven. Instead, he says:
>
> كُنَّا نُحَدِّثُ اَنَّ عِیسٰی عَلَیْہِ السَّلَام خَارِج
>
> (We used to say that he shall appear on land). It appears that he believed that Hazrat ʻĪsā[as] has

[214] For full reference, see chapter entitled *Opinion of the Sahāba[ra], Ā'immah, and Mujaddidīn[rh]*

> died but he shall be sent back after resurrection. This is why he did not say "نَازِل مِنَ السَّمَآء" ([ʻĪsāas shall] descend from heaven). Instead, he used the word خارج (he shall appear).[215]

Based on this logical understanding of the *hadīth*, it is impossible to assume that it speaks of the life of Hazrat ʻĪsāas. The Holy Qurʼān declares him dead and so does the above *hadīth!*

Finally, Farhan Khan says, "The only way that Muhammadsa could no longer be the last Prophet is if one of two things were to occur: The first occurrence would be if a new Prophet came after Muhammadsa and claimed finality. Ahmadī [Muslim]s will claim this has happened with the coming of Mirzā Ghulām Ahmad... The second situation would be if ʻEsā bin Mariamas lost his status of prophethood after his ascension and thus, when he returns, he has to be reassigned this blessed status..."[216] This is another one of Farhan Khan's gross misrepresentations of Ahmadiyya Muslim beliefs. The Ahmadī Muslims **do not say** that Hazrat Mirzā Ghulām Ahmad as is the last prophet!

The authors challenge Farhan Khan to present a single quotation of the Promised Messiahas where he has claimed to be the last prophet and has claimed finality of prophethood for himself!

The fact of the matter is that the Promised Messiahas upheld the finality of the prophethood of the Holy Prophetsa and this is

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[215] *Tafsīr Kabīr*, Volume 10, Page 381

[216] Khan, *With Love,* Page 26

evident from the various quotations from his writings presented in this book. The "second situation" of Farhan Khan would only apply if the nature of the prophethood of Hazrat 'Īsā[as] was to be converted from *prophethood for his people, the Israelites* to *prophethood for the whole of humankind*. The Holy Qur'ān restricts the prophethood of Hazrat 'Īsā[as] to his nation only, that is, the *Banī Isrā'īl* as it says:

وَرَسُوْلاً اِلٰى بَنِيْٓ اِسْرَآءِيْلَ ۙ

And (he was) a Messenger to the children of Israel...[217]

The only way Farhan Khan's argument can be applied is if the above verse is removed from the Holy Qur'ān or is considered abrogated. However, the Ahmadiyya Muslim Jamā'at defiantly holds the belief that not a *single* verse, not even a *syllable*, of the Qur'ān has been or can be removed or abrogated.

Question for Farhan Khan:

1. Why does he continue to run away from a discussion on the death of Hazrat 'Īsā[as]?

[217] Sūrah Āle Imrān, 3:50

Opinion of the Sahāba[ra], Ā'immah, and Mujaddidīn[rh]

Before getting into a discussion of Farhan Khan's chapter on the opinion of the *mujaddidīn*[rh] regarding the finality of prophethood, it is important to note here that Ahmadī Muslims definitely hold the belief in the finality of prophethood. No new or old prophet can come after the Holy Prophet Muhammad[sa]. His prophethood shall continue till the Day of Judgment and will not experience any change or innovation by an old or new prophet. Only such a one can come who is a *perfect* and *complete* follower of the Holy Prophet Muhammad[sa] and has attained prophethood through the spiritual prowess and beneficence of the prophethood of the Holy Prophet Muhammad[sa]. In other words, his prophethood would not be a *new* prophethood, neither would it be an *old* prophethood. It would be part of the prophethood of the Holy Prophet[sa]. This is the essence of the claim to prophethood made by Hazrat Mirzā Ghulām Ahmad Qādiānī[as].

It is interesting to note that before presenting quotations of the *mujaddidīn*, Farhan Khan creates an escape route for himself by writing, "Hypothetically, even if some Islāmic

personalities of the past agreed with the Ahmadī position, their views do not define Islām, and Muslims are not obligated to follow them."[218] This is a very cunning way of covering up the weakness of his claims. What Farhan Khan is afraid of is the fact that he *will* be proved wrong and the *mujaddidīn* are shown to disagree with him and agree with the Ahmadiyya Muslim position. This will be demonstrated in this chapter, *Inshā' Allāh*!

The fact of the matter is that the references quoted by the Ahmadiyya Muslim Jamā'at are from scholars and *mujaddidīn* who are accepted by all Muslims, not just the Ahmadī Muslims. It has been the practice of common people ever since the earlier centuries of Islām that whenever a claim was made in such a way that was beyond their comprehension or was *apparently* against their popularly held beliefs, they would oppose it, sometimes violently. Almost all of the holy saints of Islām experienced this. For example, despite his very high rank amongst the *mujaddidīn*, Hazrat Mujaddid Alaf Thānī[rh] was declared to be a disbeliever because of his broad knowledge and understanding of the attributes of Allāh. Unfortunately, the same has happened today with the opposition of Hazrat Mirzā Ghulām Ahmad[as] of Qādiān who claimed to be the Messiah and Mahdī of this age. Although his claims are exactly in accordance with those foretold for the Messiah by the Holy Prophet[sa] and by the saints and *mujaddidīn* of the past, people still oppose him, due to ignorance, just as all prophets were opposed.

Similarly, Hazrat Muhy-ud-Dīn Ibn 'Arabī[rh], who is known to be one of the greatest saints of Islām, was the first amongst the sufīs to explain the concept of *wahdat-ul-wujūd* (the concept of believing Allāh to be One, but being everything). He claimed that Allāh has ordered him to do so and if he had not

[218] Khan, *With Love,* Page 75

rendered this service, he would have burned himself into ashes. However, the so called scholars, who were not very familiar with the attributes of Allāh, opposed him and declared *fatāwā* (pl. of fatwā) of *kufr* (disbelief) against him. This opposition was so severe that when Hazrat Sheikh Shahāb-ud-Dīn 'Umar Suhrawardīrh was asked about Imām Ibn 'Arabīrh, he said " هذا رجل زنديق" (he is a man of no faith). Later on, when Hazrat Imām Ibn 'Arabirh passed away, he said to the people with great sorrow that a *qutab*[219] has passed away. Upon this, the people were very surprised and asked Sheikh Shahāb-ud-Dīnrh what made him call Ibn 'Arabī rh a man of no faith earlier and change his mind later. He replied that he said that in order to stop people from meeting him because he was a man of a very high status and one who presented such facts which were beyond their calibre. He also said that he was afraid that due to their limited understanding of the attributes of Allāh, their faith could be endangered by him. Some of his followers whom he prevented from meeting Hazrat Imām Ibn 'Arabīrh included the likes of Hazrat Sheikh Baha-ud-Dīn Zakaria Multānī and Hazrat Sheikh Sa'dī Sherāzī! If these great scholars were prevented from listening to his explanation of *wahdat-ul-wujūd*, one wonders: What was the level of the understanding of common people?

The *mujaddidīnrh* that are presented by Farhan Khan are those whom we, Ahmadī Muslims, accept wholeheartedly. Their views do not differ from the views of the Ahmadiyya Muslim Jamā'at. None of them denied the advent of the Promised Messiah and Imām Mahdī as a prophet after the Holy Prophetsa. This is the one concept that all the *mujaddidīnrh* and

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219 Literally means, "star", and refers to a spiritual master or sheikh who provides focus for spirituality

ā'immah agreed upon. We simply disagree with the translation and commentary that Farhan Khan derives from their sayings.[220] He has tried to show that they did not believe in the coming of *any* kind of prophet whatsoever and this is against the sayings of the Holy Prophet[sa] as well as the will and practical testimony of Allāh the Almighty.

We reinforce our position with the opinion of the *sahāba*[ra]. In our research, we have discovered that there were at least six *sahāba*[ra] who interpreted the phrase *Khātam-un-Nabiyyīn* in exactly the same way as the Ahmadiyya Muslim Jamā'at. No one can deny this interpretation because it was promoted by those *sahāba*[ra] who were held in high esteem among the companions[ra] of the Holy Prophet Muhammad[sa]. The next four pages are an extract of *Ad-Durr-ul-Manthūr*, which is basically a book containing prophetic narrations in commentary of verses of the Holy Qur'ān. It was compiled by Hazrat Imām Jalāl-ud-Dīn Suyūtī[rh], *mujaddid* of the 9th century after *Hegira*.

[220] This has *specifically* been proven in the cases of Hazrat Imām Jalāl-ud-Dīn Suyūtī[rh], Hazrat Shaikh Ahmad Sirhindī[rh] and Hazrat Shāh Wali-ullāh Muhaddas Dehlawī[rh] later in this chapter.

الدُّرُّ المَنْثُور
فِي
التَّفْسِيرِ بِالمَأْثُور

لجلال الدين السيوطي

(٨٤٩هـ - ٩١١هـ)

تحقيق

الدكتور/ عبد الله بن عبد المحسن التركي

بالتعاون مع

مركز هجر للبحوث والدراسات العربية والإسلامية

الدكتور/ عبد السند حسن يمامة

الجزء الثاني عشر

حقوق الطبع محفوظة

الطبعة الأولى

القاهرة ١٤٢٤هـ - ٢٠٠٣م

مركز هجر للبحوث والدراسات العربية والإسلامية

الدكتور/ عبد السند حسن يمامة

مكتب : ٤ش ترعة الزمر - المهندسين

ت : ٣٢٥٢٥٧٩ - ٣٢٥١٠٢٧

فاكس : ٣٢٥١٧٥٦

فيها موضِعَ لَبِنةٍ لم يَضَعْها ، فجعَل الناسُ يَطُوفُون بالبُنْيَانِ ويَعْجَبُون[١] منه ، ويقولون : لو تَمَّ موضِعُ هذه اللَّبِنَةِ ، فأنا فى النبيِّين موضِعُ تلكَ اللبنةِ»[٢] .

وأخرَج ابنُ مَرْدُويَه عن ثوبانَ قال : قال رسولُ اللهِ ﷺ : «إنه سيكونُ فى أُمَّتى كذَّابُون ثلاثون ، كلُّهم يَزْعُمُ أنه نبىٌّ ، وأنا خاتمُ النبيِّين لا نبىَّ بعدِى»[٣] .

وأخرَج أحمدُ عن حذيفةَ ، عن النبىِّ ﷺ قال: «فى أُمَّتى كذَّابون ودَجَّالُون سبعةٌ وعشرون ، منهم أربعُ نسوةٍ ، وإنى[٤] خاتَمُ النبيِّين لا نبىَّ بعدى»[٥] .

وأخرَج ابنُ أبى شيبةَ عن عائشةَ قالت : قولوا : خاتمَ النبيِّين . ولا تقولوا : لا نبىَّ بعدَه[٦] .

وأخرَج ابنُ أبى شيبةَ عن الشعبىِّ قال : قال رجلٌ عندَ المُغِيرَةِ بنِ شُعْبَةَ : صلَّى اللهُ على محمدٍ خاتَمِ الأنبياءِ لا نبىَّ بعدَه . فقال المغيرةُ : حَسْبُك إذا قلتَ : خاتَمِ الأنبياءِ . فإنا كنا نُحَدَّثُ أن عيسى خارِجٌ ، فإن هو خرَجَ فقد كان قبلَه وبعدَه[٧] .

وأخرَج ابنُ الأنبارىِّ فى «المصاحفِ» عن أبى عبدِ الرحمنِ السُّلَمىِّ قال : كنت أُقْرِئُ الحسنَ والحسينَ ، فمرَّ بى علىُّ بنُ أبى طالبٍ وأنا

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(١) فى الأصل ، ح ١: « يتعجبون » .

(٢) أحمد ٣٥/ ١٦٧، ١٦٨ (٢١٢٤٣) ، والترمذى (٣٦١٣) . صحيح (صحيح سنن الترمذى – ٢٨٥٨) .

(٣) الحديث عند أبى داود (٤٢٥٢) . صحيح (صحيح سنن أبى داود – ٣٥٧٧) .

(٤) فى الأصل ، ح ١: « أنا » .

(٥) أحمد ٣٨/ ٣٨٠ (٢٣٣٥٨) . وقال محققوه : إسناده صحيح .

(٦) ابن أبى شيبة ٩/ ١٠٩، ١١٠.

(٧) ابن أبى شيبة ٩/ ١١٠.

أُقرِئُهما : (١ (وخاتمَ النبيين) ١) . فقال لى : أقْرِئْهما : ﴿وَخَاتَمَ ٱلنَّبِيِّـۧنَ﴾ . بفتحِ التاءِ .

قولُه تعالى : ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ ٱللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾﴾ .

أخرَج ابنُ جريرٍ ، وابنُ المنذرِ ، وابنُ أبى حاتمٍ ، عن ابنِ عباسٍ فى قولِه : ﴿ٱذْكُرُواْ ٱللَّهَ ذِكْرًا كَثِيرًا﴾ . يقولُ : لا يَفْرِضُ على عبادِه فريضةً إلا جعَلَ لها حدًّا معلومًا ، ثم عَذَرَ أهلَها فى حالِ عُذْرٍ ، غيرَ الذكرِ فإن اللهَ لم يجعَلْ له حدًّا يُنْتَهَى إليه ، ولم يَعْذِرْ أحدًا فى تركِه إلا مغلوبًا على عَقْلِه فقال : اذكُرُوا اللهَ قيامًا وقعودًا وعلى جنوبِكم ، باللَّيلِ والنهارِ ، فى البَرِّ والبحرِ ، فى السَّفَرِ والحَضَرِ ، فى الغِنَى والفقرِ ، والصِّحَّةِ والسَّقَمِ ، والسِّرِّ والعلانيةِ ، وعلى كلِّ حالٍ ، وقال : ﴿وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ ، فإذا فعَلْتُم ذلك صلَّى عليكم هو وملائكتُه ، قال اللهُ تعالى : ﴿هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ﴾ (٢) .

وأخرَج ابنُ أبى حاتمٍ عن مقاتلٍ فى قولِه : ﴿ٱذْكُرُواْ ٱللَّهَ ذِكْرًا كَثِيرًا﴾ . ٢٠٥/٥
قال : باللِّسانِ ؛ بالتسبيحِ ، والتكبيرِ ، والتهليلِ ، والتحميدِ ، واذكُرُوه على كلِّ حالٍ ، ﴿وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ . يقولُ : صلُّوا للهِ ﴿بُكْرَةً﴾ : بالغداةِ ، ﴿وَأَصِيلًا﴾ : بالعَشِيِّ .

وأخرَج أحمدُ ، والترمذىُّ ، والبيهقىُّ ، عن أبى سعيدٍ الخدرىِّ ، أن

(١ - ١) سقط من : ص ، ف ١ ، م . وهى قراءة نافع وابن كثير وأبى عمرو وابن عامر وحمزة والكسائى وأبى جعفر ويعقوب وخلف . وقرأ بفتح التاء عاصم . النشر ٢/ ٢٦١ .

(٢) ابن جرير ١٩/ ١٢٤ .

The *ahādīth* compiled by Hazrat Imām Jalāl-ud-Dīn Suyūtīrh show that the following six *sahaba*ra interpreted the phrase *Khātam-an-Nabiyyīn* exactly in accordance with the interpretation of the Ahmadiyya Muslim Jamā'at.

1. **Hazrat Ayesha**ra

   Say that he was Khātam-un-Nabiyyīn, but do not say that there will be no prophet after him.

2. **Hazrat Mughīrah**ra

   A man in the company of Al-Mughīrah bin Abī Shu'bah said, "May Allāh bless Muhammad, the Seal of the Prophets, there is no prophet after him." Al-Mughīrah said, "It was enough for you when you said, 'The Seal of the Prophets,' for we used to discuss that 'Īsāas shall appear. So, when he appears, he shall be before him [the Prophet Muhammad sa] and after him".

3. **Hazrat 'Alī**ra
4. **Hazrat Abū 'Abd-ur-Rahmān Al-Sulamiyya**ra, the teacher of Hazrat Imām Hassanra and Imām Hussainra
5. **Hazrat Imām Hassan**ra
6. **Hazrat Imām Hussain**ra

   Hazrat Abū 'Abd-ur-Rahmān Al-Sulamiyyara said, "I was appointed to teach Hassanra and Hussainra [the Holy Qur'ān]. Then, once, Hazrat 'Alī bin Abī Tālibra passed by me and I was teaching them to read, 'wa Khātim-an-Nabiyyīn.' Then, he [Hazrat 'Alīra] said to me, 'Teach them to recite, 'wa Khātam-an-Nabiyyīn' with the fatah on tā.'"

It is interesting to note how Hazrat Imām Jalāl-ud-Dīn Suyūtī[rh] brings these narrations at the end of all the narrations. Apparently, he wanted to indicate his own belief as well. He wanted to show the world that he did not interpret *Khātam-un-Nabiyyīn* to mean "the end of prophets of all kinds whatsoever." He himself brought these *ahādīth* in commentary of the phrase *Khātam-an-Nabiyyīn* to show his agreement with them and this *also* shows his agreement with them and this *also* shows his agreement with the understanding of the Ahmadiyya Muslim Jamā'at.

7. **Hazrat Imām Jalāl-ud-Dīn Suyūtī[rh]** also says the following:

من قال بسلب نبوته كفر حقا

The one who says that Hazrat 'Īsā[as] will not be a prophet after his advent, he is most certainly a disbeliever![221]

Moreover, he says:

فهو عليه السلام وان كان خليفة فى الامة المحمدية فهو رسول و نبى كريم علىٰ حاله

Despite the fact that he [the Promised Messiah] will be a Khalīfa of the ummah of Muhammad[sa], he shall remain a Nabī and a respected prophet.[222]

[221] *Hijajul Karāmah*, Page 431
[222] *Hijajul Karāmah*, Page 426

Moving further into this discussion, let us now see what some of the *ā'immah* have said in commentary of the statement of Hazrat Ayesha[ra] above.

8. **Hazrat Shaikh Al-Imām Hazrat Ibn Qutaiba[rh]** writes in *Tāwīl Mukhtalif Al-Ahādīth*, Page 236:

   This statement of hers does not contradict the statement of the Holy Prophet (peace and blessings of Allāh be on him), "Lā nabiyya ba'adī" [There is no prophet after me] because he meant, "There would be no prophet after me, who abrogates what I came with [or who opposes my law]."

9. **Hazrat Imam Muhammad Tāhir[rh]** writes in *Takmilah Majma'ul-Bihār*, Page 85:

   This [statement of Hazrat Ayesha[ra]] had reference to the advent of 'Īsā[as]. It is also not in contradiction with the hadīth, "There is no prophet after me," for he intended [to say], "There would be no prophet [after him] who abrogates his law."

To bring authenticity to our quotations and to prove we have not taken them out of context, we have chosen to present the actual scans of the quotations of the following *mujaddidīn*:

i. Hazrat Shaikh Ahmad Sirhindī Mujaddid Alaf Thānī[rh], *mujaddid* of the 11th century
ii. Hazrat Shāh Waliullāh Muhaddas Dehlawi[rh], *mujaddid* of the 12thcentury.

The following three pages are scans from the original Persian book of Hazrat Shaikh Ahmad Sirhindī [rh], *Maktūbāt Imām*

Rabbānī, followed by the Urdu translation of *maktūb* number 310 of the same book on 4 pages.

مکتوبات امام ربانی

حضرت مجدد الف ثانی

الشیخ احمد سرهندی قدس سره

در مطبع ایجوکیشنل مالکان سعید ایچ ایم کمپنی مطبوع گردید

ادب منزل پاکستان چوک کراچی

قد اعتنى بطبعه طبعة جديدة بالأوفست

حسين حلمي بن سعيد استانبولي

يطلب من مكتبة الحقيقة بشارع دار الشفقة بفاتح ٥٧ استانبول ـ تركيا

١٣٩٧ هجرى ١٩٧٧ ميلادى

من اراد ان يطبع هذه الرسالة وحدها او يترجمها الى لغة اخرى فله من الله الاجر الجزيل و منا الشكر الجميل و كذلك جميع كتبنا كل مسلم مأذون بطبعها بشرط جودة الورق و التصحيح

عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ۔ محاسبان ۔ استغفار و شکر کفایت مینمایند و باین کلمات قدسیہ ہم کارِ استغفار حاصل میشود و ہم شکر بجاے آید و ہم ایماے باظہارِ نقص استغفار و شکر میسر میگردد رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَصَحْبِهٖ الطَّاهِرِيْنَ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَيْهِمْ اَجْمَعِيْنَ ۝

مکتوب (۳۱۲) دوہم

بمولانا محمد ہاشم صدور یافت در بیانِ جامعیتِ انسان بالبعضے از اسرارِ غامضہ کہ تعلق باین مقام دارد و مناسبتِ ذلک بعد الحمد والصلوٰۃ مینماید کہ ہر چہ در انسان از کمالات است ہمہ مستفاد از مرتبۂ وجوب است تعالت و تقدست اگر علم است مستفاد از علمِ آن مرتبہ است و اگر قدرت است نیز ماخوذ از قدرتِ آن مرتبہ ۔ علی ھذا القیاس اما کمالِ ہر مرتبہ باندازۂ آن مرتبہ است علمِ انسان در جنبِ علمِ واجب تعالیٰ و تقدس حکمِ مُردہ دارد کہ لاشے محض است نسبت بزندہ کہ بحیاتِ ابدی زندگی یافتہ باشد و ہمچنین قدرتِ انسان در جنبِ قدرتِ واجب تعالیٰ و تقدس حکمِ عنکبوت دارد کہ نساجی بیتِ خود نماید نسبت بہ شخصے کہ بیک دمیدنِ او آسمانہا و زمینہا و جبال و بحار پارہ پارہ گردند و ہبا منثورا شوند کمالات دیگر را ہم بریں قیاس باید کرد و این تفاوت از تنگی عبارت گفتہ میشود والا ع چہ نسبت خاک را با عالمِ پاک ۔ پس کمالاتِ انسان در صورتِ کمالاتِ مرتبۂ وجوب تعالت و تقدست گشت و این کمالات بیش از مشارکتِ اسمی از کمالاتِ آن مرتبہ چیزے دیگر حاصل نہ کردہ است ازینجا است اِنَّ اللّٰهَ خَلَقَ اٰدَمَ عَلٰى صُوْرَتِهٖ ۔ و معنیِ مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ ازین بیان لائح میگردد چہ ہر چہ در نفس است اگرچہ صورت است ہمانست کہ حقیقتِ آن در مرتبۂ وجوب تعالت و تقدست حاصلست ازینجا سرِ خلافتِ انسان را دریاب چہ صورتِ شے خلیفۂ شے است و درین مقام زنادقہ و مجسمہ گمان بردہ اند کہ خدا عزوجل سلطانہ بصورتِ انسان است و از ینجا روی

یعنی گردد کہ چیست حق تعالیٰ خاطر بعضے از ایشان گرفتہ کہ صورت جان امر است و بعضے بصورت پیر سفید ریش تعالی اللہ عما یصفون ۱۲

قوی و جوارح انسانی را در آنحضرت جل سلطانہ اثبات نمودہ اند ضلوا و اضلوا و ندانستہ اند کہ اطلاق
صورت و مثل آن در آنحضرت از قبیل تشبیہ و تمثیل است نہ بر سبیل تحقیق و تثبیت چہ حقیقت آن
صورت ترکیب مطلب و تبعض و تجزی میخواہد کہ منافی وجوب ست و مانع قدم متشابہات قرآنی نیز
را ظاہر مصروف اند و بر تاویل محمول قال اللہ تعالیٰ وما یعلم تاویلہ الا اللہ یعنی تاویل آن متشابہ
را ہیچکس نمیداند مگر خدائے عز و جل پس معلوم شد کہ متشابہ نزد خدائے جل و علا نیز محمول بر تاویل است
و از ظاہر مصروف و علماء راسخین را نیز از علم این تاویل نصیبے عطا میفرماید چنانچہ بر علم غیب کہ مخصوص
باوست سبحانہ خلص رسل را باطلاع می بخشد آن تاویل را خیال نکنی کہ در رنگ تاویل پیدا است
بقدرت و تاویل وجہ است بذات حاشا و کلا آن تاویل از اسرار است کہ باخص خواص علم
آن عطا میفرماید و باید دانست کہ صاحب فتوحات مکیہ و تابعان او میگویند کہ صفات واجبی تعالیٰ
و تقدس چنانچہ عین ذات واجب اند تعالیٰ همچنین این صفات نیز عین یکدیگر اند مثلاً علم چنانچہ عین
ذات است عین قدرت ست نیز و عین ارادت است و عین سمع و عین بصر علی ہذا القیاس سائر
الصفات این سخن نزد فقیر از صواب دور است زیرا کہ این سخن مبنی بر نفی وجود صفات زائدہ
است کہ خلاف مذہب اہل سنت و جماعت است چہ صفات ثمانیہ یا شبیہ بروفق آراء این بزرگوار
در خارج موجود اند تا آنکہ توہم عینیت ذات و صفات واجبی تعالیٰ و تقدس ایشان را از میانہ برداشتہ
شدہ است کہ تغایر و تباین آن موطن را در رنگ تغایر و تباین این موطن خیال کردہ اند و چون
مغایرت در رنگ تباین و تغایر این موطن کہ ذات و صفات با شد نیافتند و تمایز ان را با تمایز این مشابہ
دیدند لاجرم حکم بنفی تغایر و تمایز نمودند و بعینیت یکدیگر قائل گشتند ندانستند کہ تمایز و تباین آن موطن
در رنگ ذات و صفات واجبی تعالیٰ بچون و بچگونہ است و آن تمایز را با این تمایز نسبتے نیست الا
در صورت و اسم پس تباین و تمایز دران موطن متحقق باشد و ما در رنگ آن عاجز باشیم نہ آنکہ ہرچہ
در رنگ نتوانیم کرد نفی آن بکنیم و مخالف اہل حق باشیم واللہ سبحانہ الملہم للصواب

صحف مطہرۃ فیہا کتب قیمۃ

للہ الحمد ہر آں چیز کہ خاطر می خواست
آخر آمد ز پس پردۂ تقدیر پدید

یعنی

(اردو ترجمہ)

مکتوبات امام ربانی

حضرت مجدد الف ثانی الشیخ احمد سرہندی قدس سرہ

دفتر اول ـــــ حصہ پنجم

(تصحیح و حواشی و ترجمہ)

مولانا محمد سعید احمد صاحب نقشبندی

خطیب و امام مسجد حضرت داتا گنج بخش رحمۃ اللہ علیہ لاہور

(ناشر)

مدینہ پبلشنگ کمپنی ○ بندر روڈ ○ کراچی

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ. وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ۔

پاک ہے تیرا رب عزت والا ان باتوں سے جو وہ کرتے ہیں اور تمام مرسلین پر سلامتی کا نزول ہوتا رہے۔ اور تمام تعریفیں اللہ رب العالمین کیلئے ہیں

محاسبہ کرنے والے حضرات استغفار و شکر پر کفایت کرتے ہیں۔ اور ان کلمات تقدیس سے استغفار کا کام بھی حاصل ہو جاتا ہے۔ اور شکر کی بجا آوری بھی ہو جاتی ہے۔ اور استغفار و شکر کے ناقص ہونے کے اظہار کا اشارہ بھی میسر آجاتا ہے۔

ربنا تقبل منا انك انت السميع العليم وصلى الله تعالىٰ على سيدنا محمد وعلى آله وصحبه الطاهرين وسلم وبارك عليه وعليهم اجمعين

مکتوب نمبر ۳۱۰

مولانا محمد ہاشم کی طرف صادر فرمایا:

انسان کی جامعیت اور اس مقام سے متعلق بعض پوشیدہ اسرار اور اس کے مناسب امور کے بیان میں۔

حمد و صلوٰۃ کے بعد واضح ہو کہ انسان میں جو بھی کمالات ہیں سب کے سب مرتبہ وجوب تعالے و تقدس سے مستفاد ہیں۔ اگر علم ہے تو وہ بھی اس مرتبہ کے علم سے مستفاد ہے۔ اگر قدرت ہے تو وہ بھی اس مرتبہ کی قدرت سے ماخوذ ہے۔ علیٰ ہذا القیاس۔ لیکن ہر مرتبے کا کمال اس مرتبہ کے اندازہ کے مطابق ہے۔ انسان کا علم واجب تعالیٰ و تقدس کے سامنے مردے کا حکم رکھتا ہے جو زندہ کی نسبت جو حیات ابدی پا چکا ہو، لاشے محض ہے۔ اسی طرح انسان کی قدرت واجب تعالیٰ و تقدس کی قدرت کے سامنے عنکبوت کا حکم رکھتی ہے۔ جو اپنے جال سے مکان بناتے اس شخص کے مقابلے میں جس کی ایک پھونک سے سب آسمان زمینیں، پہاڑ اور سمندر پارہ پارہ۔ اور ریزہ ریزہ ہو جائیں۔ دوسرے کمالات کو بھی اسی پر قیاس کرنا چاہیے۔ یہ مذکورہ فرق تنگی عبارت کے باعث بیان کیا جاتا ہے۔ ورنہ ع

چہ نسبت خاک را با عالم پاک

تو انسان کے کمالات مرتبہ وجوب تعالیٰ و تقدس کے کمالات کی صورت کی مانند ہیں۔ اور ان کمالات نے اس مرتبہ کے کمالات سے مشارکت سے زیادہ کچھ حاصل نہیں کیا۔ یہی وجہ ہے کہ فرمایا گیا:

إِنَّ اللّٰهَ خَلَقَ آدَمَ عَلٰى صُوْرَتِهٖ

بے شک اللہ تعالیٰ نے آدم کو اپنی صورت پر پیدا کیا۔

حاشیہ بر صفحہ ۲۱۲

اور من عرف نفسہ فقد عرف ربہ کا معنی بھی اس بیان سے واضح ہو جاتا ہے۔ کیونکہ جو کچھ نفس انسانی میں ہے اگرچہ صورت ہے لیکن وہی ہے جس کی حقیقت مرتبہ وجوب تعالیٰ وتقدس میں حاصل ہے۔ یہاں سے انسان کی خلافت کا راز معلوم کر لو۔ کیونکہ شے کی صورت شے کا خلیفہ ہوتی ہے۔

اس مقام میں بے دین لوگوں اور خدا کو جسم ماننے والے گروہ نے گمان کیا ہے کہ خدائے عزوجل سلطانہٗ صورت انسان پر ہے۔ اور اپنی بے عقلی سے خدائے تعالیٰ کے لیے بھی ان لوگوں نے انسانی قوتیں اور اعضاء ثابت کیے ہیں۔ خود بھی گمراہ ہوئے اور دوسروں کو بھی گمراہ کیا۔ ان گمراہوں نے یہ نہ جانا کہ صورت و مثل کا اطلاق تشبیہ اور تمثیل کے قبیلہ سے ہے۔ بر سبیل تحقیق و تثبیت نہیں کیونکہ اس صورت کی حقیقت ترکیب چاہتی ہے۔ اور تبعض و تجزی کی خواہاں ہے۔ جو منافی وجوب اور مانع قدم ہے۔ متشابہات قرآنی بھی ظاہری معنوں پر نہیں بلکہ تاویل پر محمول ہیں۔ اللہ تعالیٰ فرماتا ہے:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ۔ اور نہیں جانتا ان کی تاویل کو مگر اللہ۔

یعنی ان متشابہات کی تاویل اللہ عزوجل کے سوا کوئی نہیں جانتا۔ تو معلوم ہوا کہ متشابہات خدائے جل وعلا کے نزدیک بھی تاویل پر محمول ہیں۔ ظاہری معنی پر محمول نہیں۔

اور علمائے راسخین کو بھی اس تاویل کے علم سے حصہ عطا فرماتے ہیں۔ جس طرح علم غیب پر جو اس ذات سبحانہٗ کے ساتھ خاص ہے، خاص رسولوں کو مطلع فرماتا ہے۔ اس تاویل کے متعلق یہ خیال نہ کرنا کہ وہ

(بقیہ حاشیہ صفحہ ۲۱۱) ۱؎ اس حدیث کے معنی کی وضاحت کے لیے جلد اول کے مکتوب ۹۵ کے حاشیہ کا مطالعہ کریں۔

(حاشیہ صفحہ ھذا) ۱؎ سورۃ آل عمران، پارہ تلک الرسل۔

۲؎ چنانچہ حق میں فرمایا گیا:

عالم الغیب فلا یظهر علی غیبه احدا۔ الا من ارتضی من رسول

یعنی اللہ تعالیٰ جاننے والا ہے غیب کا، تو نہیں واقف کرتا اپنے خاص غیب پر کسی کو مگر جسے پسند کرتا ہے رسولوں میں سے۔

سورۃ آل عمران، پارہ لم تنالوا البر میں فرمایا:

وما کان اللہ لیطلعکم علی الغیب ولکن اللہ یجتبی من رسله من یشاء۔

اللہ کی یہ شان نہیں کہ تم کو غیب پر مطلع کرے مگر وہ چن لیتا ہے اپنے رسولوں میں سے جسے چاہتا ہے۔

سورۃ النساء، پارہ والمحصنات میں فرمایا:

وعلمك ما لم تكن تعلم۔

اور سکھایا اللہ نے تجھے اسے نبی جو کچھ تو نہ جانتا تھا۔

یَد کی قدرت کے ساتھ تاویل کی طرح ہے۔ یا وجہ کی ذات کے ساتھ، تاویل کے مانند ہے۔ اس طرح نہیں ہے۔ بلکہ وہ تاویل اسرار میں سے ہے جس کا علم اخص خواص کو عطا فرماتے ہیں۔

جاننا چاہیے کہ صاحب فتوحات مکیہ اور اس کے پیروکار کہتے ہیں کہ جس طرح واجب تعالیٰ کی صفات اس کی ذات کا عین ہیں۔ اسی طرح آپس میں بھی ایک دوسرے کا عین ہیں۔ مثلاً علم جس طرح اس کی ذات کا عین ہے، اس کی قدرت کا بھی عین ہے۔ اور ارادے اور سمع اور بصر کا بھی یہی حال ہے۔ اسی طرح باقی صفات۔ یہ بات فقیر کے نزدیک صواب اور درستی سے دور ہے۔ اس لیے کہ یہ قول صفات زائدہ کی نفی پر مبنی ہے۔ اور صفات زائدہ کی نفی مذہب اہل سنت وجماعت کے خلاف ہے۔ کیونکہ صفات ثمانیہ (۸) یا سبعہ (۷)، ان بزرگوں کی آراء کے مطابق خارج میں موجود ہیں۔ شاید انہیں واجب تعالیٰ کی ذات وصفات کی عینیت کا وہم اس سے پیدا ہوا ہے کہ انہوں نے ذات وصفات واجب تعالیٰ کے مقام کی تغائر وتباین کو ممکنات کے تغائر وتباین کی طرح خیال کیا ہے۔ اور جب انہوں نے اُسے ممکنات کی ذات وصفات کے تغائر وتباین کی طرح نہ پایا اور اس کے (ذات وصفات واجب) تماثل کو اس تماثل کے مشابہ نہ دیکھا تو خواہ مخواہ انہوں نے تغائر وتماثل کی نفی کر دی۔ اور ایک دوسرے کی عینیت کے قائل ہو گئے۔ انہوں نے یہ نہ جانا کہ اُس محل کا تغایر وتباین واجب تعالیٰ کی ذات وصفات کی طرح بے مثل وبے کیف ہے۔ اور اس تماثل کو اس تماثل کے ساتھ کچھ نسبت نہیں۔ مگر صرف صورت اور نام میں۔ پس اس مقام میں تباین وتماثل موجود ہے۔ لیکن ہم اس کے سمجھنے سے قاصر ہیں۔ نہ یہ کہ جس چیز کا ہم ادراک نہ کر سکیں اس کی نفی کر دیں۔ اور اہل حق کے مخالف ہو جائیں۔ واللہ اعلم بالصواب

(بقیہ حاشیہ صفحہ ۲۱۲) مختصر یہ کہ یہ مسئلہ متعدد آیات قرآنی اور بے شمار احادیث صحیحہ سے پایہ ثبوت کو پہنچ چکا ہے کہ انبیاء کرام علیہم الصلوٰۃ والسلام خاص کر نبی اکرم صلی اللہ علیہ وعلیٰ آلہ وسلم یہ علم الٰہی علم غیب جانتے تھے۔ انبیاء کے علم غیب عطائی کا انکار آیات قرآنی اور احادیث صحیحہ کا انکار ہے۔ اور جن آیات یا احادیث میں غیر خدا کے لیے علم غیب کی نفی کی گئی ہے۔ وہ علم غیب ذاتی اور استقلالی کی نفی ہے۔ عطائی کی نفی نہیں۔ حضرت امام ربانی قدس سرہٗ بھی یہی عقیدہ رکھتے ہیں۔ جیسا کہ آپ نے اس مکتوب میں اور بعض دوسرے مکاتیب میں اس کی تصریح کی ہے۔ اگر اس مسئلہ کی مزید تحقیق وتفصیل مطلوب ہو تو اعلیٰ حضرت فاضل بریلوی قدس سرہٗ کی کتاب الدولۃ المکیہ، خالص الاعتقاد، رسالہ انباء المصطفیٰ اور صدر الافاضل مولانا نعیم الدین مراد آبادی رحمۃ اللہ علیہ کی کتاب الکلمۃ العلیا اور رسالہ نجم الرحمٰن وغیرہ کا مطالعہ فرمائیں۔ اللہ تعالیٰ انبیاء کرام علیہم الصلوٰۃ والسلام کے کمالات کی تصدیق اور ان کی عظمت وبزرگی کی سعادت سے سب کو سرفراز فرمائے۔ اور ضد وعناد اور بد عقیدگی سے بچائے۔ مترجم غفرلہٗ۔

10. In the relevant portion of the quotation on the above scanned pages, **Hazrat Shaikh Ahmad Sirhindī[rh]** states:

The mutashābihāt [verses susceptible of different interpretations] of the Qur'ān have to be understood through interpretation, instead of literal meaning. Allāh, the Exalted, says in the Qur'ān:

وَمَا يَعْلَمُ تَأْوِيْلَهٗٓ اِلَّا اللّٰهُ [223]

Hence, we learn that the mutashābihāt are susceptible to interpretation in the sight of Allāh, the Exalted,. Their literal meaning is not intended. Allāh, the Exalted, allows those firmly grounded in knowledge to partake of this knowledge of right interpretation. Hence, ***at a higher level, the knowledge of the unseen specific to Allāh, the Exalted, is only granted to the prophets.*** *This (knowledge of) interpretation should not be understood the same as when the word "yadd" [hand] refers to "power" and the word "wajh" [face] refers to "being." By any means, this is not so! Instead, the knowledge of this interpretation is only given to the most special servants (of Allāh).*

In other words, he is saying that Allāh, the Exalted, teaches the secrets of the Qur'ān through revelations made to the divine scholars of the *ummah*. However, those who are granted knowledge of the unseen specifically and at a higher stage are called prophets. Moreover, in *maktūb* Number 301, he has written:

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[223] And none knows its right interpretation except Allāh.—Sūrah Āle Imrān, 3:8

The rising of prophets after the Khātam-ur-Rusul – Hazrat Muhammad, the Chosen One, peace and blessings be upon him – from among his own followers and as a heritage, does not in any way run counter to his status as the Khātam-ur-Rusul. Therefore, O reader, do not be among those who doubt.

While Hazrat Ahmad Sirhindīrh encourages us to refrain from doubt, it is unfortunate that people like Farhan Khan continue to do so and even encourage others to doubt.

The next four pages are scans from *At-Tafhīmāt Ilāhiyyah*, a book of Hazrat Shāh Waliullāh Muhaddas Dehlawirh.

قال تعالى

وَعَلَّمْنَاهُ مِنْ لَّدُنَّا عِلْمًا

الجزء الثانی من کتاب

التفهيمات الإلهية

تصنيف

حجة الاسلام الشيخ قطب الدين احمد المدعو بالشاه ولی الله المحدث الدهلوی

(المتوفی ۱۱۷۶ھ)

صاحب "ازالة الخفاء" و"الخير الكثير" وغيرهما

سلسلة مطبوعات المجلس العلمی دابهيل (سورت) رقم ۱۸

حقوق الطبع محفوظة

طبع فی

مطبعة برقی پريس بجنور (يوپی)

۱۳۵۵ھ

۱۹۳۶م

عن لغته وضاقت الصدور عن وصفه فالحمد لله رب العالمین وهذا آخر ما اردنا بیانه فی الطریقة التی منحت لی مجملة علی حسب الاشارة والرمز

تقسیم

لما تصادق اسمی اسماء الملائکة المقربین انعکس فیه کل کمال کان من لدن آدم الی آخر رجل یوجد عند القیامة فتحققت بها جملة واحدة فاما الکمال المتاصل فصبحت له واما الکمال المستتبع فبقی مضمنا وکل نبی فقام ما تضمنها ما یعطیه حقیقته وحیثیاته ما یعطیه مقامه واقترابه ولکل نبی مقام مخصوص من هؤلاء الدورات السبع الیه یعزی حکمه وهو الامام فیه وان کان فی طباع کما لهم علی الاجمال عبور الدورات کلها وهذا کما ان السلطان یتمکن فی بلدة ثم یبعث جنوده فی الآفاق فیسخرها فالبلاد کلها مستویة فی الملک والسلطنة والبلدة التی یقام فیها مخصوصة به خصوصا ما

فاما آدم علیه السلام فلم یزل یعالج مشقة فی کمال نسمته حتی استبان الصبح ووضح الحق ولذلک انما کانت مجاهداته مع الشیطان ومقاماته وصوره فی کمال النسمة تولیدا وتکمیلا ومن علومه علم وضع الالفاظ بحذاء المعانی واما ادریس علیه السلام فلم یزل یعالج مشقة فی فناء نسمة وکان یصوم ولا یفطر ویقوم ولا ینام حتی بدأ الصبح ثم رفع علی السماء ومن علومه علم الهیولی والصورة وعلم النجوم وتقلده الفلاسفة فی مقامه وفی علومه فجعلوا یخرفون حتی خرجوا من عنده

واما نوح علیه السلام فکان صاحب قرب النوافل وتجلی الله سبحانه فی عینه بهیئة نفسه الناطقة حذ الجزو فاکتسب نفسه قوة ملکوتیة فلذلک هدر بملاء قومه همة شدیدة موثرة وکان اول مرسل فی الارض الی بشریة وخاصم قومه وذلک لان هذا القرب اول اقتراب یبتلون فیها بلون الله ومن علومه علم التدبیر والتسخیر وجاء هود وصالح

علیہا السلام علی اثرہ یصنعون صنعہ وأما ابراہیم علیہ السلام فکان صاحب قرب الوجود لکن لما کان ذا قرب شدید اشتبہ علیہ قرب الوجود بقرب الفرائض ومن علوم علم الحکمۃ الا تری أنہ استدل فی اثبات واجب الوجود وکان لوط واسمٰعیل واسحٰق ویعقوب علیہم السلام یجزون حزمہ ویربون بانفسہم للقرب فقلت حکمتہم فلما وجد یوسف علیہ السلام ترک نفسہ وما یؤدی الیہ فخلصت لہ الحکمۃ،

واما شعیب علیہ السلام فکأنہ کان من ارھاص موسی علیہ السلام وکان ذا قرب فرائضی واما موسی علیہ السلام فکان راسخ القدم فی قرب الفرائض فصدرت منہ آثار قاھرۃ للنظام فارتفع لہ الجبل وانفجر لہ الماء من الحجر وانفلق لہ البحر فکان متبحرا فانشعبت منہ شعبۃ الملک وشعبۃ الوعظ وغیرھما من الشعب فجاء الانبیاء من بعدہ یضمحلون فی شعبۃ من شعبانہ ویکملونہ بعد اخذھم قرب الفرائض فکان یوشع علیہ السلام صاحب الملک وکان شعیب علیہ السلام آذانا جمیع امتہ فوقف اللہ عز وجل علی کلمۃ فتکلم بھا لما بلغت شرورھم حدھا فخرجت الکلمۃ ممن فیہ اضطرار اثم وجد زکریا علیہ السلام فکان ارھاصا بعیسی علیہ السلام فاکتسب قرب الملکوت ثم کان عیسی علیہ السلام ملکوتیا صرفا،

واعلم ان للملائکۃ وان کانوا اقویاء فی الاحیاء والتربیۃ فتأثیرھم یشبہ حلول الماء فی منبت الشجرۃ لا یصل الی کل فروع ولا ورق الا بحلی توزیع طبیعۃ الشجر وعیسی علیہ السلام لما کان فی العالم لا فوقہ کان تاثیرہ جزئیا خرق العوائد فاحیی الموتی وابرأ الاکمہ والابرص،

واما رسول اللہ محمد ﷺ فنشأ فی دورۃ الکمال اول نشأۃ فاجتمعت لہ الاقترانات جملۃ واحدۃ وھو صاحب الکتاب الموقوت واکثر من سواہ صاحب الحکمۃ الموقوتۃ وشرح صدرہ ومعراجہ کلاھما من ھذہ الدورۃ الجامعۃ وختم بہ النبیون ای کلا یوجد بعدہ من

یأمرہ اللہ سبحانہ بالتشریع علی الناس،

وابوبکر رضی اللہ عنہ ھو مقتدی رسول اللہ ﷺ فی دورۃ الکمال فاجمل کمالہ و توجہ بہ الی اللہ سبحانہ وعمر رضی اللہ عنہ ورثہ من النبی ﷺ قرب الفرائض وعثمان رضی اللہ عنہ قسطا من قرب الوجود ثم نزل فی دورۃ الایمان وشرح الصدر وعلی رضی اللہ عنہ الحکمۃ کاملۃ ثم ذھب الی القرب الملکوتی ثم نزل فی شرح رسول اللہ ﷺ للشرع فاستوطنھا ولھذا سمی نفسہ بالوصی وھذہ ھی الوصایۃ،

تفہیم

صاحب ظہور ارشاد و تلقین او سرعت است گویا جریان است وصاحب بطن در صحبت او غایت بطوء سیر است وصاحب فردیت جامع اصول کمالات است زیرا کہ اولیا چون می میرند کرمہا و اشرافہا و کرامتہا ہمہ منعدم میشوند و باقی نمی ماند الا تجلی سابع بر نفس ایشان و این اصل است و دیگر فروع و فروع آن نبوۃ مفرد را آن تجلی بدست می آید بدون انوار او و فروع او کہ بجز دیر ماندگی و ابتہاج در آن مقام بدست نمی آید و کذلک حکمۃ و مفہمیۃ اصول آن را جمع میکند و دران جہان معلوم خواہد شد کہ کار با اصول بودہ است نہ فروع۔

تفہیم

اما قولک معنی البصیر ھو المتجلی فی صورۃ البصر فقریب من مقامک الذی انت فیہ لان تقررک الذی بہ کنت فی نشأۃ النفوس اضمحل فی تقرر الحق ومن اضمحل فی تقرر الحق یری کل تقرر فی نشأتہ مضمحلا فیہ فبذلک رایت البصر لہ اضمحلال فی الحق وھما اختزن فیہ فحیل ان تکون فی مقامک ھذا ان البصیر معناہ ذات ظہرت فی خصوصیۃ بصیرتہ فازدوج مقامک بعلمک فانتج ھذا العلم وکذا کل رجل من ذوی المقام والحال یزدوج مقامہ بعلمہ فیحصل لہ علوم و

11. As the quotations show, **Hazrat Shah Waliullāh, Muhaddas of Delhi[rh]**, Reformer of the 12th century of Islām, writes in *At-Tafhīmāt Ilāhiyyah:*

The sealing of prophethood with him [the Holy Prophet [sa]] means that there can be no (prophet) after him who is commissioned with a new law by Allāh, the Glorious.

It is clear that Hazrat Shāh Waliullāh Muhaddas Dehlawī[rh] has interpreted the phrase *Khātam-an-Nabiyyīn* in exactly the same way as the Ahmadiyya Muslim Jamā'at, that is, the Holy Prophet[sa] is the last law-bearing prophet.

12. **Hazrat Imām Ja'far as-Sādiq[rh]**, one of the greatest scholars of the 1st century of Islām and the sixth Imām of the Shiites, is quoted in the book *As-Sāfī Sharah Usūl Al-Kāfī*, Part 3, Page 119, as follows:

Hazrat Abū Ja'far, while discussing the Qur'ānic verse:

فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا[224]

said that God vouchsafed to the children of Abraham, messengers, prophets and Imāms. But what is ironic is that people believe in what God blessed the children of Abraham with and yet they deny this blessing for the progeny of Muhammad.

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[224] Surely, We gave the Book and Wisdom to the children of Abraham *also* and We *also* gave them a great kingdom. –Sūrah An-Nisā', 4:55

Here Imam Ja'far as-Sādiq[rh] is quoted as referring to three blessings that the children of Abraham received: *messengers*, *prophets* and *imams*. He is then quoted as saying that Muslims deny these blessings to the children of Muhammad, yet of the three no Muslim denies *imams*, which means that the other two are the blessings he was referring to, namely *messengers* and *prophets*. Here he agrees with the Ahmadiyya Muslim viewpoint that the blessings of prophethood would not be denied to those in this *ummah*.

13. The quotations of **Hazrat Imām 'Abd-ul-Wahhāb Shi'rānī[rh]** and **Hazrat Muhy-ud-Dīn Ibn Arabī[rh]** have already been discussed in the chapter entitled *Statements of Hazrat Muhy-ud-Dīn Ibn 'Arabī[rh]* and those also support the Ahmadiyya Muslim interpretation.

14. **Hazrat Maulānā Abul Hasanāt Abul Haye,** a distinguished scholar of the Sunnīs, states in *Dāfi' Al-Wasāwis*, Page 16:

    After the demise of the Holy Prophet, peace and blessings of Allāh be upon him, or even during his own lifetime, it is not an impossibility for someone to be exalted to the position of a simple prophet. However, a prophet with a new law is, indeed, forbidden.

15. In *Maqāmāt Mazharī*, Page 88, a famous Sufī, **Hazrat Mirzā Mazhar Jān Jānā[rh]** has stated:

No perfection, except the perfection of prophethood bearing Law has ended. With respect to the other beneficences of God Almighty, He is neither miserly nor niggardly.

16. **Hazrat Sayyed 'Abd-ul-Karīm Jilānī**, a renowned sufi of the 8th century Hijra, expressed his opinion in *Al-Insān-ul-Kāmil fi Ma'rifah Al-Awākhir wal-Awā'il*, Page 115, in the following words:

    The coming of the law-bearing prophets, after the Holy Prophet, peace and blessings on him, has ceased as he has been exalted to be the Khātam-un-Nabiyyīn because he brought with him such a perfect law as no other prophet had brought before him.

17. **Maulānā 'Abd-ul-Hayee Faranghī Mahlī**, an eminent scholar of the Sunnīs, has also discussed the significance of the expression, *Khātam-un-Nabiyyīn*, and on behalf of Sunnī scholars, he has declared in *Majmū'ah Fatāwā*, Volume 1, Page 144:

    The divines of the Sunnī sects believe in and expound the fact that in the course of the ministry of the Holy Prophet, peace and blessings of Allāh be upon him, there cannot appear a law bearing prophet and his prophethood extends to the end of days. A prophet who appears during his ministry shall necessarily be the follower of the Law of Muhammad.

The next two pages are scans from the original *Mathnawī* of Hazrat Maulānā Rūm[rh], a great saint of Islām.

مثنوی مولوی معنوی ہست قرآن در زبانِ پہلوی

مفتاح العلوم

تیرہویں جلد

شرح مثنوی مولانا رومؒ

دفتر پنجم حصہ پہلا

از

عالیجناب حضرت مولانا مولوی محمد نذیر صاحب عرشی نقشبندی مجددی

شیخ غلام علی اینڈ سنز
تاجرانِ کتب لاہور

قریشی بک ایجنسی
تاجرانِ کتب لاہور

ترجمہ اس (عقل کل والے) نے شکار بن کر شکاری کی خوبی دیکھی۔ اور اس (عقل جزوی والے) نے شکار بن کر شکار ہونے کا غم اٹھایا۔

مطلب۔ مرد خدا یا عقل کل نے حق تعالیٰ کا شکار بن کر اور اس کے دام عشق میں مقید ہو کر صیاد کا حسن دیکھا اور خود اس کا صید بن گیا۔ یعنے وہ خلق باخلاق اللہ اور خلیفۃ اللہ بن گیا۔ پس اس کا حکم تمام کائنات میں نافذ ہو گیا۔ تمام مخلوقات اس کے دنیا دار یا عقل جزوی والا مخلوق خدا کو اپنی کمند تسخیر اور دام تزویر میں مقید کرنے کی دھن سے خود اس شغل بے ثمر کا شکار ہو گیا۔ چنانچہ پیچھے کہا تھا بس وہ خود ہی صید ہے کرتی مدام۔ کہ شدی محبوس و محرومی ز کام

آں زخدمت ناز مخدومی بیافت وین ز مخدومی زراہ عز بتافت

ترجمہ اس (مرد خدا) نے خدمت کے ذریعہ مخدومی کی شان حاصل کی۔ اور یہ (دنیا دار) مخدومی (کے غرور) کے باعث عزت کی راہ سے پھر گیا۔

آں ز فرعونی اسیر آب شد وز اسیری سبطی از ارباب شد

لغات۔ سبطی۔ اسرائیلی۔ بنی اسرائیل کا آدمی۔ ارباب۔ شرفاء۔ مخادیم۔

ترجمہ وہ فرعونیت کی وجہ سے پانی میں غرق ہو گیا۔ اور اسرائیلی قیدی ہو جانے کے باعث مخدوموں میں سے ہو گیا

لعب معکوس ست در فرزین بخت حیلہ کم کن کار اقبال ست و بخت

لغات۔ فرزین بند۔ فرزین شطرنج کا رخ زیادہ طاقتور مہرہ ہوتا ہے۔ فرزین بند سے بازی شطرنج کی وہ چال مراد ہے جس میں فرزین پیادہ کی حفاظت سے جو اس کے پیچھے ہوتا ہے حریف کے مہرہ کو آگے آنے نہ دے۔ کیونکہ اگر حریف کا مہرہ پیادہ کو مار دے گا۔ تو فرزین اس کا انتقام لے گا۔ گہری چال۔ ریشہ دوانی۔ یا سخت رکاوٹ۔

ترجمہ (یہ) الٹی کھیل ہے۔ اور سخت گہری چال ہے۔ اس کے مقابلہ میں کوئی حیلہ نہ کر۔ کیونکہ یہ اقبال و نصیب کا معاملہ ہے (کوشش اختیار سے باہر ہے)

بر خیال حیلہ کم تن تار را کہ غنی رہ کم دہد مکار را۔

ترجمہ حیلہ کے خیال سے (مکر و فریب کی تانی نہ تنو) کیونکہ خداوند غنی مکار کو بار یاب نہیں کرتا۔

مکر کن در راہ نیکو خدمتی تا نبوت یابی اندر امتی

ترجمہ حسن خدمت کی راہ میں تدبیر کر۔ تاکہ تم امتی ہو کر نبوت کے کمالات پاؤ۔

مطلب۔ حرکے حاصل کی یائے مصدری ہے۔ ترجمہ میں یہ لفظ ضرورۃ بیائے نسبت استعمال ہوا ہے۔ نبوت یابی سے کمالات نبوت کا حصول مراد ہے اور ان کا حصول امتی کے لئے بعد از وفات آنحضرت ﷺ کی ہو لازم نہیں آتا کیونکہ نبی کے لئے کمالات نبوت اصالۃ ثابت ہوتے ہیں امتی کے لئے تفاضل العلم من ا کر فیت لی کتب السلوک القشیری۔

18. As demonstrated, **Hazrat Maulānā Rūm[rh]** clearly writes in *Miftāh Al-'Ūlūm Sharah Mathnawī*:

    Strive hard in the path of service so that you may achieve prophethood while remaining an ummatī [a follower of the Holy Prophet [sa]].

19. The founder of Madrassat-ul-'Ūlūm Deoband, **Hazrat Maulwī Muhammad Qāsim Nanautwī** says in *Tahzīr-un-Nas*, Page 3:

    The general public may conceive that "Khātam-un-Nabiyyīn" means that the Holy Prophet (peace and blessings of Allāh be on him) was the last of the prophets but people of knowledge and understanding know very well that being the first or last does not necessarily connote excellence. The words

    وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ[225]

    are designed to convey the Holy Prophet's (peace and blessings of Allāh be on him) exalted and unequalled status and this alone is the correct interpretation. Khātamiyyat is not in any way rejected or denied if a prophet appears after the Holy Prophet (peace and blessings of Allāh be on him). However, if Khātamiyyat is only taken to mean the last prophet, this would be a disparaging interpretation. Such an interpretation would not be acceptable to followers of Islām.

[225] ...but he is the Messenger of Allāh and the Seal of the Prophets. –Sūrah Al-Ahzāb, 33:41

20. **Hazrat Nawāb Siddīque Hassan Khān** writes in *Iqtarāb-us-Sā'ah*, Page 162:

> *The hadīth "Lā Wahya Ba'da Mautī" [There is no revelation after me] has no foundation. Instead, the words "Lā Nabī Ba'adī" [There is no prophet after me] are correct, which, according to the scholars, mean: "There shall be no prophet after me, with a [new] law that abrogates mine."*

In view of the significant number of quotations presented here, it is obvious that opposition to the Ahmadiyya position will inevitably entail disowning so many of these illustrious saints of Islām. Not to believe in a concept or opinion of a saint or a *mujaddid* is acceptable but to totally deny his righteousness and his well-proven claims of having a special relationship with Allāh the Almighty is an act which draws the displeasure of God. If someone wishes to deny these statements made by the *sahāba*, *ā'immah*, and the *mujaddidīn*, and chooses to accept Farhan Khan's version of Islām, then it is his or her personal choice for which they will have to answer to God.

It should be remembered here that regardless of all the criticisms made by non-Ahmadīs against the Ahmadiyya Muslim Community, they themselves hold the belief that the Latter Day Messiah would be a prophet of Allāh! Shaikh Ibn Hajar[rh] comments on this when he says:

> Hazrat 'Īsā[as] is an honored prophet. After he comes down he would still be a prophet and messenger. An affirmation by a person of no account that he will be only a member of the Muslim community is not correct, inasmuch as he being one of the Muslims and

> his giving effect to the Islāmic law is not inconsistent with his being a prophet and a messenger.[226]

Therefore, all the Muslims are waiting for a prophet to come in the Latter Days as their Messiah. The only difference is summed up in this question: Who is that person? The non-Ahmadīs say that it is Hazrat 'Īsā[as] while the Ahmadī Muslims say that he has died, according to the Qur'ān, and the prophecy about his coming has been fulfilled in the person of Hazrat Mirzā Ghulām Ahmad Qadiānī[as].

As it was mentioned in the beginning of this chapter, it must be remembered that the quotations that Farhan Khan has presented mostly reiterate the sayings of the Holy Prophet Muhammad[sa] without going into any details. The fact is that all those *mujaddidīn* believed in the coming of a latter day prophet even if some of them considered him to be 'Īsā[as] of the Israelites. Their opinion on who that latter day prophet was going to be is merely an opinion of theirs regarding a prophecy of the Holy Prophet Muhammad[sa] that was never fulfilled in their lifetime. Instead, this prophecy was fulfilled in the year 1891 when Hazrat Mirzā Ghulām Ahmad Qādiānī[as] claimed to be the Promised Messiah and Imām Mahdī, whose advent was prophesied by the Holy Prophet Muhammad[sa].

To illustrate this, we use the example of Hazrat Imām Ibn Taymiyya[rh], *mujaddid* of the 7th century of Islām. In the same book from which Farhan Khan quoted, that is, *Book of Emaan: According to the classical works of Shaikhul Islām Ibn Taymiyya*, translated by Dr. Muhammad Naim Yasin, Hazrat Imām Ibn Taymiyya discusses the descent of Jesus[as] as follows on Page 122:

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[226] *Al-Fatāwā Al-Hadīthiyyah,* Page 129

> Some Mu'tazillah, and those who agree with them, have denied the veracity of those events by claiming that they are negated by the fact that Muhammad is the Last Prophet, something which the entire *ummah* of Muslims agree upon and to which there is ample evidence in the Qur'ān and Sunnah, as in Allāh's saying that he is the Khātam Al-Nabiyyīn, and the Hadīth in which the Messenger of Allāh[sa] said, "There will be no Prophet after me". But this is a corrupt deduction. **The descent of Jesus does not mean that he will bring with him a new Message and Law that will annul our sharī'ah**, which all Muslims agree is the final Law valid until the Day of Judgment. Nothing to this effect is found in the *Ahadeeth* or anywhere else. Indeed, the *Ahadeeth* tell us that Jesus will come on earth to rule justly by the sharī'ah of Islām, reviving its aspects which have been neglected by the people.[227]

In the above quotation, Hazrat Ibn Taymiyya interprets the words, "There will be no prophet after me," exactly how the Ahmadī Muslims do. He says that this statement only means that the latter day Messiah will be a subordinate prophet without a new message or a new law that abrogates the law of the Holy Prophet Muhammad[sa]. Regarding the correct personality – whether he is 'Īsā[as] of the 'Īsrāelites or another person bearing spiritual resemblance with 'Īsā[as] – Hazrat Imām Ibn Taymiyya could not have decided that because he did not see the way the prophecy was fulfilled. In fact, this is something that none of the *mujaddidīn* could have decided because this

[227] He quotes from *Sarh Al-Nawawī 'alā Sahīh Muslim*, Volume 18, Pages 75-76

prophecy did not come to pass in their lifetimes. Due to this reason, they also cannot be held responsible for holding this opinion. Instead, we are the ones who are responsible in the Eyes of Allāh, the Exalted, because in our time, a person has claimed to be that Messiah and he has shown very clear and powerful signs of his truth and that person is Hazrat Mirzā Ghulām Ahmad Qādiānīas!

Finally, Farhan Khan criticizes Hazrat Mirzā Ghulām Ahmad Qādiānīas for allegedly changing his opinion in regards to the finality of prophethood. This is not the case! The Promised Messiahas states:

> Wherever I have denied being a prophet or messenger, it has only been in the sense that I have not brought an independent law nor am I an independent prophet. I am a messenger and prophet only in the sense that I have received spiritual grace from the Messengersa whom I follow, and, having received his name for myself, and through him, I have received knowledge of the unseen from God. But I have not come with a new law. I have never denied being called a *Nabī* [prophet] in this sense.[228]

Further clarification of what he meant to say in *all* his books is given in the following quotation:

> ...the charge preferred against me that it is as if I claim a kind of *nubuwwat* which causes me to become separate from Islām, and which means that I consider myself a kind of *Nabī* who is not bound by the Holy Qur'ān, and that I have instituted a new *kalimah* and

[228] A Misconception Removed, Page 10

> have appointed a new *qiblah*, and that I claim to have abrogated the *sharī'ah* of Islām, and that I do not follow and obey the Holy Prophet, may peace be on him, is entirely false. I consider a claim of such *nubuwwat* as amounting to be *kufr* and **I have set forth throughout, in all my books, that I do not claim any such *nubuwwat***, and that it is a calumny to attribute such a claim to me. The basis on which I call myself a *Nabī* is that I am honoured with the converse of God Almighty, that He speaks to me frequently, and responds to me, and discloses many hidden things to me, and informs me about future events, in a manner that He adopts only towards one who enjoys special nearness to Him, and that on account of the multiplicity of these matters he has designated me a *Nabī*.[229]

As a result, it is now clear that wherever Hazrat Mirzā Ghulām Ahmad Qādiānī[as] said that there are no more prophets after the Holy Prophet[sa], he was referring to law-bearing prophethood or independent prophethood. Wherever he accepted prophethood, it was subordinate, non-law-bearing prophethood, earned through the beneficence of and the *Seal* of authentication of the prophethood of the Holy Prophet[sa]. In fact, this same principle applies to the quotations of the *mujaddidīn* presented by Farhan Khan. Wherever they said that there are no more prophets after the Holy Prophet[sa], they were not discussing the latter day Messiah and where they discussed the latter day Messiah, they called him a prophet and one of them went so far as to say that

[229] Letter written by the Promised Messiah[as] published in *Akhbār-e-'Ām*, May 26, 1908

whoever denies his prophethood is *surely* a *kāfir* (i.e., disbeliever).

Question for Farhan Khan:

1. Have any of the *mujaddidīn* rejected the prophethood of the Latter Day Messiah?

Continuation of Prophethood according to the Holy Qur'ān

Sūrah An-Nisā', 4:70

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ؕ

And whoso obeys Allāh and this Messenger *of His* shall be among those on whom Allāh has bestowed His blessings, namely, the Prophets, the Truthful, the Witnesses, and the Righteous. And excellent companions are these.[230]

Intellectual Dishonesties of Farhan Khan

Before getting into a detailed discussion of the chapter entitled *Sūrah An-Nisā', Verse 70*, we would like to point out some of the intellectual dishonesties of Farhan Khan. First, in the beginning of the chapter, he gives reference to the official

[230] Sūrah An-Nisā', 4:70

Ahmadiyya Muslim translation of the Holy Qur'ān but just next to it, he quotes from an unofficial translation of the Holy Qur'ān, that is, the Muhammad 'Alī translation. Second, he attributes certain beliefs to the Ahmadiyya Muslim Jamā'at under the heading "Ahmadī Argument" but fails to present an authentic quotation from Ahmadiyya Muslim literature.

One may say that perhaps Farhan Khan is doing this unknowingly but this possibility is eliminated when one reads the footnote on Page 3 of his book, "For the sake of intellectual honesty, none of these quotations have been edited in any way from their exact English translations except that the spellings of certain words were changed..." Thus, it can be concluded that "intellectual honesty" is not a term alien to him and he appears to understand that changing a quotation or altering someone's belief is dishonesty. Despite that, he repeatedly attributes beliefs to the Ahmadiyya Muslim Jamā'at in his book without quoting from authentic sources. For example, he writes that Ahmadī Muslims believe "...there is no finality of prophethood."[231] In the beginning of the previous chapter, it has already been proven that Ahmadī Muslims strongly believe in the finality of prophethood and believe that the coming of Hazrat 'Īsā[as] himself would break the *Seal of prophethood*.

At another place, Farhan Khan writes, "Likewise, while the original meaning of الشهدآء [*ash-shuhadā'*] is witnesses, when used in the Qur'ān and Hadīth literature, it always means martyrs..."[232], and, "Never once does Malik Ghulām Farīd translate الشهدآء [*ash-shuhadā'*] to mean witnesses."[233] *Both these statements are blatant lies!* It is ridiculous how Farhan Khan could

[231] Khan, *With Love*, Page 2
[232] Khan, *With Love*, Page 6
[233] Ibid.

make such bold statements about the Qur'ān and *hadīth* without doing any research. A few verses are being presented here to prove the foolishness of Farhan Khan's statements and to show the readers that he is not an authority on the Qur'an or *Ahādīth*:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰٓى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ؕ وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌۢ بِالْعَدْلِ ۪ وَلَا يَاْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ اللّٰهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِيْ عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ؕ فَاِنْ كَانَ الَّذِيْ عَلَيْهِ الْحَقُّ سَفِيْهًا اَوْ ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهٗ بِالْعَدْلِ ؕ **وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ** ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ وَّامْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ **مِنَ الشُّهَدَآءِ** اَنْ تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰى ؕ وَ لَا يَاْبَ **الشُّهَدَآءُ** اِذَا مَا دُعُوْا ؕ وَلَا تَسْـَٔمُوْٓا اَنْ تَكْتُبُوْهُ صَغِيْرًا اَوْ كَبِيْرًا اِلٰٓى اَجَلِهٖ ؕ ذٰلِكُمْ اَقْسَطُ عِنْدَ اللّٰهِ وَاَقْوَمُ **لِلشَّهَادَةِ** وَاَدْنٰٓى اَلَّا تَرْتَابُوْٓا ۚ اِلَّآ اَنْ تَكُوْنَ تِجَارَةً حَاضِرَةً تُدِيْرُوْنَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَلَّا تَكْتُبُوْهَا ؕ **وَاَشْهِدُوْٓا** اِذَا تَبَايَعْتُمْ ۪ وَلَا يُضَآرَّ كَاتِبٌ وَّلَا **شَهِيْدٌ** ؕ وَاِنْ تَفْعَلُوْا فَاِنَّهٗ فُسُوْقٌۢ بِكُمْ ؕ وَ اتَّقُوا اللّٰهَ ؕ وَيُعَلِّمُكُمُ اللّٰهُ ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ

O ye who believe! When you borrow one from another for a fixed period, then write it down. And let a scribe write it in your presence faithfully; and no scribe should refuse to write, because Allāh has taught him, so let him write and let him who incurs the liability dictate; and he should fear Allāh, his Lord, and not diminish anything therefrom. But if the

> person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can watch his interest dictate with justice. **And call two witnesses from among your men**; and if two men be not available, then a man and two women, of such as you like **as witnesses**, so that if either of two women should err in memory, then one may remind the other. And **the witnesses** should not refuse when they are called. And do not feel weary of writing it down, whether it be small or large, along with its appointed time of payment. This is more equitable in the sight of Allāh and makes **testimony** surer and is more likely to keep you away from doubts; therefore omit not to write except that it be ready merchandise which you give or take from hand to hand, in which case it shall be no sin for you that you write it not. And **have witnesses** when you sell one to another; and let no harm be done to the scribe or **the witness**. And if you do that, then certainly it shall be disobedience on your part. And fear Allāh. And Allāh grants you knowledge and Allāh knows all things well.[234]

A single verse of the Holy Qur'ān uses the word *shahīd/shuhadā'* several times and *every time*, Mr. Ghulām Farīd has translated it as "witness." Further proof that the word *shahīd* does in fact mean "witness" in the Holy Qur'ān is found in the following verse:

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[234] Sūrah Al-Baqarah, 2:283

لَّوْلَا جَآءُوْ عَلَيْهِ بِاَرْبَعَةِ شُهَدَآءَ فَاِذْ لَمْ يَاْتُوْا بِالشُّهَدَآءِ فَاُولٰٓئِكَ عِنْدَ اللّٰهِ هُمُ الْكٰذِبُوْنَ ۝

> Why did not those, who gave currency to this charge, bring **four witnesses** to prove it? Since they have not brought the required **witnesses**, they are indeed liars in the sight of Allāh![235]

This is the level of credibility of Farhan Khan who dared to say that when the word *ash-shuhadā'* is used "in the Qur'ān and Hadīth literature, it always means martyrs"! There are many other verses to prove that his ridiculous claim is wrong but only two verses should suffice.

In his *Mufridāt,* Imām Rāghib has also made it very clear that the word *shahīd* in Sūrah An-Nisā', verse 70, means "witness":

بقوله:{ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ } وأما الشهيد فقد يقال للشاهد والمشاهد للشئ[236]

> With his statement: "And the truthful, and the witnesses, and the righteous" – and *shahīd:* it is used in the meaning of "witness" and "the witnessing of something"

It gives us no pleasure in saying this but keeping a beard and speaking with an Arabic accent makes no one an authority on Qur'ān and *ahādīth*. Statements made by Farhan Khan are so strange that we have no choice but to say that he is ignorant of the Arabic language. His translation of *shahīd* as "martyr" is not

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[235] Sūrah An-Nūr, 24:14

[236] *Mufridāt Imām Rāghib*, under the word شهد [*shahada*]

supported by the Holy Qur'ān. Instead, Allāh, the Exalted, has used the word *qatala* (قتل) for the martyrs. For example, He says:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ؕ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ۙ

Think not of those, who have been slain in the cause of Allāh, as dead. Nay, they are living, in the presence of their Lord, *and* are granted gifts *from* Him.[237]

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوٰتٌ ؕ بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ۙ

And say not of those who are killed in the cause of Allāh that they are dead; nay, they are living; only you perceive not.[238]

In the entire Qur'ān, the word *shahīd* is not used by Allāh, the Exalted, to refer to martyrs. He has always used the word *qatala*. If someone were to ask why the word *shahīd* is translated as *martyr* in translations of the Qur'ān, the answer is that an *implied* meaning of this word is *martyr* but it is not the intended meaning based on the language of the Holy Qur'ān.

It is indeed hard for us to understand why the title of Farhan Khan's book boasts, "With Love to the Ahmadis of the World," yet it is filled with extraordinary bias and prejudiced analyses of Ahmadiyya Muslim beliefs. It is full of statements which have nothing to do with Islām, the Holy Qur'ān, and the

[237] Sūrah Āle'Imrān, 3:170

[238] Sūrah Al-Baqarah, 2:155

Holy Prophet Muhammad (peace and blessings of Allāh be upon him). Our response to Farhan Khan is "Thanks, but no thanks" for this so-called love of yours which can only take one away from Allāh, the Holy Qur'ān, and the Holy Prophet Muhammad (peace and blessings of Allāh be upon him).

Ahmadī Muslim Argument

In order to properly understand the actual Ahmadī Muslim argument regarding Sūrah An-Nisā', verse 70, one must first understand the following prayer of the Holy Qur'ān:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ

> Guide us in the right path —The path of those on whom Thou hast bestowed Thy blessings.[239]

A question from this prayer arises: Who are these recipients of the blessings of Allāh? Hazrat Mirzā Ghulām Ahmad Qādiānī[as], the Promised Messiah and Imām Mahdī answers this question beautifully when he writes:

> It should never be forgotten that some parts of the Holy Qur'ān explain its other parts. A subject finds a summary mention in one place and is explained at length in another—the latter thus constituting an exposition of the former. Thus: Guide us along the straight path, the path of those on whom Thou hast bestowed favors; is a supplication in the abstract. In another place (4:70) the favored ones have been

[239] Sūrah Al-Fātihah, 1:6-7

> described as the prophets, the righteous, the witnesses and the virtuous.[240]

The Promised Messiah[as] further elaborates as follows:

> We supplicate in our prayers: Guide us along the straight path, the path of those upon whom Thou hast bestowed Thy favors. This means for the purpose of advancement in faith and for the benefit of mankind we seek four types of signs in the shape of four excellences – the excellence of the prophets, the excellence of the righteous, the excellence of the witnesses, and the excellence of the virtuous. The special excellence of a prophet is to receive from God knowledge of things hidden which should be a sign. The excellence of the righteous is that one should so completely possess the treasure of truth, the verities comprised in the Book of Allāh, that because of their outstanding character they should be a sign, confirming the integrity of the righteous person. The excellence of the witness is that he should possess such firmness of faith and such strength of character and such steadfastness in times of trial and troubles and hardships that they should be a sign for him. The excellence of the man of virtue is that he should so completely discard every type of mischief and become such an embodiment of goodness that his virtue should become a sign, because of its extraordinary character.

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[240] *Commentary of The Holy Qur'ān- Sūrah Al-Fātihah*, Pages 238-239

> These are then the four kinds of excellence that we beg of Allāh, the Exalted, five times in our daily prayers. In other words, we seek from God, the Supreme, heavenly signs and whoso does not aspire to them lacks faith. The very purpose of our prayer is this aspiration which we seek from God, the Great, five times in our daily prayers, in four shapes as four signs, seeking thus the magnification of God, the Most High, in the earth, so that our lives may not defile the earth as lives of denial and doubt and indifference. A person glorifies God, the Sublime, only when he begs of Him these four signs.[241]

About the word *shahīd*, he writes the following and this is the official stance of the Ahmadiyya Muslim Jamā'at on the word *shahīd*:

> Common people have understood the word *shahīd* to only mean "one who is killed by an arrow or a gun, or dies from an accident." However, next to Allāh, the Exalted, this is not the only status of *shahādat*.... In my opinion, the actual meaning of a *shahīd* is something other than destruction of the body and it is a state of being in relation to the heart.[242]

Explaining this further, he writes:

> The status of *shahādat* refers to a status at which man, with the strength of his faith, has gained such a conviction in God and the Day of Judgment, that it is

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[241] *Commentary of The Holy Qur'ān- Sūrah Al-Fātihah*, Pages 241-242

[242] Al-Hakam, Page 18, Volume 9: May 24, 1905

> as if he is seeing Allāh, the Exalted, with his eyes. Then, with the blessing of this faith, the bitterness and difficulty in doing good deeds is removed. Also, the decree of Allāh, the Exalted, descends upon the heart like honey due to harmony. It fills up the chest with sweetness and every trial seems to be a reward. Hence, a *shahīd* is one who experiences the *mushāhidah* of God [that is, sees the light of God] with the strength of his faith and gets pleasure from the bitterness of the decree [of God] as if it was sweet honey. In this sense, he is called *shahīd* and this status is a sign for the perfect believer.[243]

This is the official understanding of the Ahmadiyya Muslim Jamā'at of the word *shahīd* and what has been translated by Mr. Ghulām Farīd at certain places in the Qur'an is an *implied* meaning of *shahīd*.

Furthermore, even if the meaning of the word *shahīd* is taken to mean *martyr*, it does not mean that verse 70 of Sūrah An-Nisā' only applies for the hereafter, because Allāh knows whether or not a person will be a martyr even before the birth of a person. Hence, in the knowledge of Allāh, the Exalted, a person is a martyr long before he or she actually gets the status.

In summary, the Ahmadiyya Muslim Jamā'at's understanding of verse 70 of Sūrah An-Nisā' is that Allāh, the Exalted, will continue to send the prophets, the truthful, the witnesses, and the righteous, from among those who truly obey the commandments of Allāh, the Exalted, and follow the Holy Prophet Muhammad[sa] in letter and spirit. The prayer for the achievement of these stages has been taught in Sūrah Al-Fātihah

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[243] Teryāq-ul-Qulūb, Page 124

and a glad tiding has been given in Sūrah An-Nisā' that Allāh will continue to bless these people with such spiritual ranks in this life.

The Grammatical Structure of 4:70

Taking this discussion further, two things must be borne in mind when studying 4:70. First, Allāh, the Exalted, has used the words "من يطع"and this means "one who obeys or *will* obey" because the word "يطع" is in the فعل مضارع (*f'ail mudhāri'*) formation and such a formation is used for present *as well as* future tenses. As a result, the whole phrase would mean, "And *whoso obeys or will obey* Allāh and this Messenger of His...". This means that in future, prophets who are subordinate to the Holy Prophet Muhammad[sa] can continue to come.

Second, the word مع [*ma'a*] here gives the meaning of من [*min:* from among] because Allāh, the Exalted, has Himself clarified its meaning by using the word من [*min*] in the same verse. Allāh stated, "من النبيين" (*from among the prophets*) not "مع النبيين" (*with the prophets*). Therefore, the meaning of the whole verse is: "And whoso obeys Allāh and this Messenger of His *shall be among those* on whom Allāh has bestowed His blessings, namely, the prophets, the truthful, the witnesses, and the righteous."

Contextual Use of Ma'a

The word *ma'a* can mean "among" or "with" and its meanings vary according to the context it is used in. For example, in the following verse, it means "among":

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ وَاَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ **فَاُولٰٓئِكَ مَعَ الْمُؤْمِنِيْنَ** وَسَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا ۝

Except those who repent and amend and hold fast to Allāh and are sincere in their obedience to Allāh. **These are *among* the believers.** And Allāh will soon bestow a great reward upon the believers.[244]

In the above verse, *ma'a* can only mean "among," not "with." Similarly, it is stated in the Holy Qur'ān:

رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِىْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا **وَتَوَفَّنَا مَعَ الْاَبْرَارِ** ۚ ۝

"Our Lord, we have heard a Crier calling *us* unto faith, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and **grant us death *among* the righteous**."[245]

The other meaning of *ma'a* is "with". For instance, Allāh, the Exalted, says:

... وَاتَّقُوْا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ۝

And fear Allāh and know that Allāh is with those who fear Him.[246]

Here, it can only mean that Allāh is *with* those people who fear Him in the sense that His help, assistance, and succour is *with*

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[244] Sūrah An-Nisā', 4:147
[245] Sūrah Āle 'Imrān, 3:194
[246] Sūrah Al-Baqarah, 2:195

those who fear Him. A reason why the word *ma'a* cannot possibly mean "among" in the above verse is the fact that *ma'a* is being used in respect of two different species: Allāh and His creation. It is obvious that the creation cannot be *among* Allāh and can only be *with* Allāh. As a result, the meaning "with" is applied to the word *ma'a* in this specific context. Similarly, all other verses where Allāh is being spoken of in respect of His creation, the meaning "among" cannot be applied.

The other thing that should be remembered is that some verses of the Holy Qur'ān explain other verses. If there is any ambiguity left regarding the meaning of a certain verse, things can become clear by pondering over other related verses of the Holy Qur'ān. Allāh, the Exalted, Himself explains the matter under discussion in many verses of the Holy Qur'ān. Consider the way the following two verses explain each other:

وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖٓ اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ ۖ وَالشُّهَدَآءُ عِنْدَ رَبِّهِمْ ۭ لَهُمْ اَجْرُهُمْ وَنُوْرُهُمْ

And those who believe in Allāh and His messengers *and* they are the truthful and the witnesses in the Sight of their Lord, they will have their reward and their light.[247]

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝

And whoso obeys Allāh and this Messenger of His shall be among those on whom Allāh has bestowed His blessings, namely, the prophets, the truthful, the

[247] Sūrah Al-Hadīd, 57:20

> witnesses, and the righteous. And excellent companions are these.[248]

The first verse speaks about people *before* the advent of the Holy Prophet Muhamma[as], who believed in Allāh and His messengers and it is stated that they gained the status of *the truthful* and *the witnesses*. Comparatively, the second verse speaks about people *after* the advent of the Holy Prophet Muhammad[sa] and it is stated that those who obey Allāh and His Messenger, that is, the Holy Prophet Muhammad[sa], can achieve the status of *the prophets, the truthful, the witnesses, and the righteous*. The word هم [*hum*] can only be translated as "among" in the first verse just as the word مع [*ma'a*] can only be translated as "among" in the second verse. In both cases, the translation of "with" is not applicable.

A point to be noted here is that people before the advent of the Holy Prophet Muhammad[sa] were given these ranks *directly* by believing in Allāh and His messengers but after the advent of the Holy Prophet Muhammad[sa], they are awarded these ranks *only* through obedience to Allāh and His messenger, the Holy Prophet Muhammad[sa].

Problems with Farhan Khan's Arguments

There are numerous problems with Farhan Khan's arguments against the Ahmadiyya Muslim understanding of Sūrah An-Nisā', 4:70. The first problem is that he has accused Ahmadī Muslims of making an attempt to take one specific contextual meaning of *ma'a* and applying it to other instances[249]

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[248] Sūrah An-Nisā', 4: 70

[249] Khan, *With Love*, Page 6

but in reality it is quite the opposite. No one knows the Holy Qur'ān better than Allāh Who revealed it. He, Himself, has made it clear that *ma'a* means *min* (among) by using *min* in the same verse! As a result, Ahmadī Muslims do not conform the word *ma'a* to mean *min*. It is Allāh Who has done so!

Nevertheless, let us assume for a minute that Farhan Khan is right. What would be the meaning then? The answer is that the verse would then mean that those people who obey Allāh and His Messenger[sa] cannot become prophets and can only be *with* the prophets; they cannot *be* the truthful but *be with* the truthful; they cannot *be* the witnesses but only *be with* the witnesses; and they cannot *be* righteous but only *be with* the righteous. In other words, in the *ummah* of the Holy Prophet Muhammad[sa], no one can become a righteous person, a witness, a truthful person, or a prophet. The application of these meanings to the Holy Qur'ān is unacceptable and ridiculous and Farhan Khan does not address this argument in his entire chapter!

If Farhan Khan insists that this is about the union of the believers with the prophets, the truthful, the martyrs, and the righteous in the next life, the meaning would still be unacceptable! It would mean that within this life, there will be no righteous man in the nation of the Holy Prophet Muhammad[sa] and they can only be *with* the righteous in the next life, God forbid!

The fact of the matter is that being righteous is the lowest of the four spiritual stages and if a person cannot be righteous in this life, how can he/she even enter into heaven? If one cannot achieve this lowest spiritual status in this life, then what is the benefit of being obedient to Allāh and His Messenger[sa]? What was the reason to reveal the verse? Such a meaning is unacceptable and should be discarded with those books which

present it! As opposed to that, the Ahmadī Muslims believe that a person can become righteous *in this world* by obeying Allāh and His Messenger[sa]. Once he has become righteous, he can then progress to the higher spiritual stages mentioned in the verse.

As a result, we have no option but to conclude that just as people have been confounding truth with falsehood since time immemorial, the case of Farhan Khan's book is no different. Allāh, the Exalted, forbids this in the Holy Qur'ān in these words:

وَلَا تَلْبِسُوْا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوْا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ

And confound not truth with falsehood nor hide the truth, knowingly.[250]

Farhan Khan has done exactly what has been forbidden in the above verse. This is not simply a false allegation on Farhan Khan's book. The fact of the matter is that his book is filled with dishonesties and fallacies and these have been mentioned throughout this book.

A second problem in his arguments for the topic under discussion is that he has presented a *hadīth*[251] related to Thawban[ra] andlaid the entire foundation of his argument on it but he cunningly chose not to give its reference. One wonders why? It may come as a surprise to the readers but that *hadīth* does not appear in any of the six authentic compilations of *ahādīth*. This appears to be the reason why he does not provide the reference. The compilers of the six authentic books of *ahādīth* did not find it authentic enough to include it in their

[250] Sūrah Al-Baqarah, 2:43

[251] Khan, *With Love,* Page 2

compilations. The reader is expected to take Farhan Khan's word for it when, in reality, it seems to be an exercise meant to confound the truth with falsehood and this is against the very teachings of the Holy Qur'ān. It also appears to be a deceptive tactic to misguide those individuals who have a very basic knowledge of their beliefs or those who may not find the time to do proper research to check the validity of Farhan Khan's faulty claims.

The third problem with his arguments is that he considers that *hadīth* to be informing us of the reason behind the revelation of Sūrah An-Nisā', verse 70. This is absolutely faulty reasoning. Not only is that *hadīth* too weak to be considered a *reason* for the revelation of 4:70, it is the practice of Allāh, the Exalted, to elucidate the reason for the revelation of particular verses Himself wherever He deems it necessary. If Allāh, the Exalted, does not provide the reason, it is not appropriate for us to go looking for those reasons in weak *ahādīth*. We should not try to confine the meanings of clear verses into specific contexts when Allāh, the Exalted, has not intended it Himself. Instead, we should accept the messages of the verses as they are presented. To illustrate this, here are a few examples from the Holy Qur'ān:

إِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ إِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ۭ وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا ۭ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝

If you help him not, then *know that* Allāh helped him *even* when the disbelievers drove him forth while he was one of the two when they were both in the cave,

> when he said to his companion, "Grieve not, for Allāh is with us." Then Allāh sent down His peace on him, and strengthened him with hosts which you did not see, and humbled the word of those who disbelieved, and it is the word of Allāh alone which is supreme. And Allāh is Mighty, Wise.[252]

It was necessary here for Allāh, the Exalted, to speak about a companion of the Holy Prophet[sa] and the background to the statement made by the Holy Prophet[sa] and that is why Allāh, the Exalted, chose to discuss it in the verse. Similarly, Allāh, the Exalted, mentions the "blind man" in the following verses because it was important to do so:

عَبَسَ وَتَوَلّٰٓى ۝ اَنْ جَآءَهُ الْاَعْمٰى ۝

> He frowned and turned aside, because there came to him the blind man.[253]

What follows is another example of Allāh, the Exalted, choosing to discuss three companions of the Holy Prophet[sa] in the context of a revelation:

وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ۝

> And *He has turned with mercy* to the three whose *case* was deferred, until the earth became too strait for them with *all* its vastness, and their souls were *also*

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[252] Sūrah At-Taubah, 9:40

[253] Sūrah 'Abasa, 80:2-3

> straitened for them, and they became convinced that there was no refuge from Allāh, save unto Himself. Then He turned to them with mercy that they might turn *to Him*. Surely, it is Allāh Who is Oft-Returning with compassion and is Merciful.[254]

There are many such examples in the Holy Qur'ān where Allāh, the Exalted, Himself discusses the background or purpose of the revelation of certain verses. Comparatively, in 4:70, He chooses not to do that and it is clear that the meaning of that verse is not meant to be confined by a weak *hadīth*! It is meant to be taken as it is. It should also be noted here that the Holy Qur'ān is the Last Book sent by Allāh, the Exalted, for the guidance of mankind and its commandments are applicable till the Last Day. Even those verses that are revealed after particular events in the life of the Holy Prophet Muhammad[sa] are applicable to all the people from the time of the Holy Prophet Muhammad[sa] till the Last Day. Hence, confining all or most of the verses of the Holy Qur'ān to specific events – where Allāh has not done so himself – is not appropriate.

The fourth problem with Farhan Khan's arguments is that he brings *Tafsīr Ibn 'Abbās*[ra] in support of his points but in reality, this considerably weakens them. According to researchers, this *tafsīr* is filled with such narrators who are not truthful. For instance, it is stated:

وَ مِنْ جُمْلَةِ التَّفَاسِيْرِ الَّتِیْ لَا يُؤَثَّقُ بِهَآ تَفْسِيْرُ ابْنِ عَبَّاسٍ ؓ فَاِنَّهٗ مَرْوِی مِنْ طَرِيْقِ الْكَذَّبِيْنَ[255]

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[254] Sūrah At-Taubah, 9:118

[255] Allāma Shaukāfī, *Fawā'id Al-Majmū'ah fil-Ahādīth Al-Maudhū'ah*, Page 104

> *Tafsīr Ibn 'Abbās*[ra] is one of the unreliable commentaries because it is narrated by great liars.

Imām Jalāl-ud-Dīn Suyūtī[rh] says:

> هٰذِهِ التَّفَاسِيْرُ الطِّوَالُ الَّتِى اَسْنَدُوْهَا اِلَى ابْنِ عَبَّاسٍ غَيْرُ مَرْضِيَّةٍ وَرُوَاتُهَا مَجَاهِيْل[256]
>
> These lengthy commentaries which are attributed to Ibn 'Abbas[ra] by the commentators are unwanted and their narrators are unreliable.

As a result, it is not only proven that Farhan Khan relied upon a very weak *hadīth* in support of his points, but he also brought a completely unauthentic commentary in support of them! Farhan Khan should bear in mind that:

> يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ۝
>
> They desire to extinguish the light of Allāh with *the breath of* their mouths, but Allāh will perfect His light, even if the disbelievers hate *it*.[257]

No matter how much people try to extinguish the light which has been kindled by Allāh, they will never succeed! It has been declared by Allāh:

> كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِىْ ؕ اِنَّ اللّٰهَ قَوِىٌّ عَزِيْزٌ ۝

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[256] Tafsir Itqaan, Volume 2, page 188

[257] Sūrah As-Saff, 61:9

> Allāh has decreed: 'Most surely I will prevail, I and My messengers.' Verily, Allāh is Powerful, Mighty.[258]

All that is decreed for the opposition of Hazrat Mirzā Ghulām Ahmad[as], a messenger of Allāh, is despair, misery, and humiliating defeat.

The fifth problem with Farhan Khan's arguments is that he quotes the following *hadīth* in support of his points:

> I heard Allāh's Apostle[sa] saying, "No prophet gets sick but he is given the choice to select either this world or the Hereafter."Ayesha[ra] added, "During his fatal illness, his voice became very husky and I heard him saying, 'In the company of those whom is the Grace of Allāh, of the prophets, the *siddīqīn*, the martyrs, and the pious' (4.69). And from this, I came to know that he had been given the option."

From the above *hadīth*, Farhan Khan concludes that 4:70 is absolutely about the next life and it cannot possibly be about this life. However, the reality is that this *hadīth*, itself, categorically rejects his desired meaning. One should ask this simple question: When the Holy Prophet[sa] recited this verse, was he a prophet at that time or not? If Farhan Khan's meaning is applied, it would mean that the Holy Prophet[sa] was not a prophet in this life but was only hoping to be *with* the prophets in the next life (نعوذ باللہ من ذالک). No Muslim in the world, who truly loves the Holy Prophet[sa], will accept his meaning. Farhan Khan should have put some thought into this. His meanings are

[258] Sūrah Al-Mujādilah, 58:22

unacceptable as they are against the very nobility and respect of the greatest prophet – *the Khātam-ul-Nabiyyīn*[sa].

Commentary by Imām Rāghib

At the end of this chapter, we would like to point out that Imām Rāghib has supported the meaning of 4:70 as understood by the Ahmadiyya Muslim Jamā'at. It is stated in *Tafsīr Bahr-ul-Muhīt*:

و قوله مع الذين انعم الله عليهم تفسير لقوله صراط الذين انعمت عليهم۔۔۔ والظاهر ان قوله من النبيين تفسير للذين انعم الله عليهم فكانه قيل من يطع الله و الرسول منكم الحقه الله بالذين تقدمهم ممن انعم الله عليهم۔ قال الراغب ممن انعم عليهم من الفرق الاربع فى المنزلة و الثواب النبى بالنبى الصديق بالصديق و الشهيد بالشهيد و الصالح بالصالح و اجاز الراغب ان يتعلق من النبيين بقوله و من يطع الله و الرسول اے من النبيين و من بعدهم

And the statement of Allāh, the Exalted,, "مع الذين انعم الله عليهم", (among those on whom Allāh has bestowed His blessings) comes in commentary of His statement, "صراط الذين انعمت عليهم" (The path of those upon whom Thou hast bestowed Thy blessings)... And it is clear that His statement, "من النبيين", comes in commentary of "الذين انعم الله عليهم" (those on whom

> Allāh has bestowed His blessings). In other words, it has been stated that whoever obeys Allāh and the Messenger[sa] from among you, Allāh, the Exalted, will include him in those people who were blessed by Allāh in earlier times. Imām Rāghib has written, "There are four groups of those who are blessed in respect of status and piety – the prophet with the prophet, and the *siddīq* with the *siddīq*, and the *shahīd* with the *shahīd*, and the *sālih* with the *sālih*. And Imām Rāghib has considered it possible that the prophets (of this *ummah*) are also included with the prophets, just as Allāh, the Exalted, has said, "ومن يطع الله و الرسول" (And whoso obeys Allāh and the Messenger[sa]) in the meaning of "من النبيين" (from the prophets) and from after them.[259]

It is clear from this statement that Imām Rāghib has said something completely in accord with the Ahmadiyya Muslim understanding. This quotation has been presented to make it clear that this commentary is not something 'new' that the Ahmadiyya Muslim Jamā'at presents. It has been done by previous scholars of Islām as well.

Questions for Farhan Khan:

1. Why does he think Allāh, the Exalted, stated, "من النبيين" (from among the prophets), and not, "مع النبيين" (with the prophets), in 4:70?

[259] *Behr-ul-Muhīt*, Volume 3, Page 287

2. Why does he think that Allāh, the Exalted, chose not to give the reason for the revelation of 4:70 which Farhan Khan provides when Allāh, the Exalted, has clearly done that for several other verses of the Qur'ān?
3. Why does he refuse to take 4:70 as it is, without confining its meanings based on a weak *hadīth*?
4. Does he believe that obedience to Allāh, the Exalted, and His Messenger cannot lead to one becoming truthful (*siddīq*) or witness (*shahīd*) or righteous (*sālih*) in this world?

Sūrah Al-'Arāf, 7:36

يٰبَنِيْٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

O children of Adam! If messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them *shall come* no fear nor shall they grieve.

Refuting Farhan Khan's Argument

In his chapter on Sūrah Al-'Arāf, verse 36, Farhan Khan makes another failed attempt to refute the Ahmadiyya Muslim understanding of a verse which clearly supports the continuation of prophethood. His only response is, "It is referring to previous nations. This is clear upon further analysis of both the context of the verse and the language Allāh uses to address humanity... one must look at the verses before and the verses after this one to understand its context..."[260]

In other words, according to Farhan Khan, wherever "يٰبَنِيْٓ اٰدَمَ" (O Children of Adam) has been mentioned before and after verse 36 in Sūrah Al-A'rāf, it is only applicable to previous nations, not the Muslims. Let us take a look at verse 27 of Sūrah Al-A'rāf to see whether Farhan Khan's claim makes any sense. Allāh, the Exalted, says:

[260] Khan, *With Love,* Page 54

يٰبَنِيْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ وَرِيْشًا ؕ وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ ؕ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ۝

O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness — that is the best. That is one of the Signs of Allāh, that they may remember.[261]

According to Farhan Khan, Allāh, the Exalted, has sent down the raiment for previous nations, not for Muslims, and He has exhorted the previous nations to choose the raiment of righteousness, but not the Muslims. Then, in verse 28, Allāh says:

يٰبَنِيْٓ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ كَمَآ اَخْرَجَ اَبَوَيْكُمْ مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْاٰتِهِمَا ؕ اِنَّهٗ يَرٰىكُمْ هُوَ وَقَبِيْلُهٗ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ؕ اِنَّا جَعَلْنَا الشَّيٰطِيْنَ اَوْلِيَآءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ۝

O children of Adam! Let not Satan seduce you, even as he turned your parents out of the garden, stripping them of their raiment that he might show them their shame. Truly he sees you, he and his tribe, from where you see them not. Surely, We have made satans friends for those who believe not.[262]

Farhan Khan's understanding of the above verse would be that Satan can only seduce the previous nations, not the Muslims, and satans were made friends of the disbelievers of the previous

[261] Sūrah Al-A'rāf, 7:27

[262] Sūrah Al-A'rāf, 7:28

nations, but they were not made friends of those who rejected the Holy Prophet Muhammad[sa]. Such meanings and distortions of clear-cut messages of the Holy Qur'ān may only be acceptable to Farhan Khan but they are *not acceptable* to Ahmadī Muslims!

In addition, Allāh, the Exalted, uses the فعل مضارع (*f'ail mudhāri'*) formation in the above verse while addressing the children of Adam which means that this still applies to everyone today and will be applicable to everyone until the Last Day. After that, in verse 32, Allāh, the Exalted, says:

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝

> O children of Adam! Look to your adornment at every time and place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds.[263]

If Farhan Khan's understanding is applied, this commandment would only be meant for previous nations and Muslims do not have to follow this. How absurd! These are verses revealed by God and it is His responsibility to specify who is exempt from them. It is the height of *shirk* (or *association of partners with God*) to manipulate the words of God to suit one's own predisposed beliefs. Farhan Khan – or anyone else for that matter – does not have the authority to arbitrarily decide to whom God's verses apply as if God overlooked that key fact (God forbid).

If Farhan Khan's understanding is given any credibility, there are *many* commandments of Allāh, the Exalted, in the

[263] Sūrah Al-A'rāf, 7:32

Holy Qur'ān which the Muslims would not need to follow. Consider the following commandment:

اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْٓ اٰدَمَ اَنْ لَّا تَعْبُدُوا الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝ وَّاَنِ اعْبُدُوْنِيْ ۭ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۝

> Did I not enjoin on you, O ye sons of Adam, that you worship not Satan — for he is to you an open enemy – And that you worship Me? This is the right path.[264]

All these verses need to be taken as they are and the ridiculous distortions of Farhan Khan should be discarded. These verses contain many commandments which the Muslims adhere to and follow, *even today*. The reality is that the whole of mankind is the progeny of Adam[as] and this includes the Muslims.

Ahmadī Muslim Argument

In verse 36 of Sūrah Al-A'rāf, the words "اِمَّا يَاْتِيَنَّكُمْ" (*If there come to you*) are used by Allāh, the Exalted, and "يَاْتِيَنَّكُمْ" is فعل مضارع مؤكّد بنونِ ثقيله (*f'ail mudhāri' mu'akkad binūn thaqīlah*) – a grammatical structure used for present *and* future tenses with *extra emphasis* placed to point out the importance of the commandment. In other words, it means that prophets *will surely come*. Therefore, Allāh, the Exalted, gives the glad tidings in this verse that prophets will continue to come from among you and you should accept them. In our age, Hazrat Mirzā Ghulām Ahmad[as] has come as a prophet, reciting many signs of Allāh unto us, and it is required from us to accept him.

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[264] Sūrah Yā Sīn, 36:61-62

A similar glad tiding is given in another verse of the Holy Qur'ān in a chapter where Allāh, the Exalted, has proclaimed many prophecies about the Latter Days. Allāh says:

وَاِذَا الرُّسُلُ اُقِّتَتْ ۟

And when the messengers are made to appear at the appointed time.[265]

Ahmadī Muslims do not accept Farhan Khan's meanings because he says no prophet can come whereas Allāh says prophets *can* come with the condition of complete obedience to Allāh and His Prophet Muhammad[sa] as foretold in the Holy Qur'ān (4:70).

Finally, it must be noted that Hazrat Imām Jalāl-ud-Dīn Suyūtī[rh] has written the following about these verses in Sūrah Al-A'rāf:

فَاِنَّه خِطَاب لاَهْلِ ذٰلِکَ الزَّمَانِ ولکُلِّ من بَعْدَهُمْ[266]

It is addressed to the people of that age and all the ages to come.

Therefore, Farhan Khan's understanding is rejected based on its absurdity, disconnect with the language of the Qur'ān, Arabic grammar, context of the verse, and the explicit statement of Hazrat Imām Jalāl-ud-Dīn Suyūtī[rh].

Question for Farhan Khan:

1. Does he not believe that Muslims are the progeny of Adam[as]?

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[265] Sūrah Al-Mursalāt, 77:12

[266] *Tafsīr Itqān*, Volume 2, Page 36

Sūrah Al-Mu'min, 40:35-36

وَلَقَدْ جَآءَكُمْ يُوْسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا زِلْتُمْ فِيْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ حَتّٰٓى اِذَا هَلَكَ قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ مِنْۢ بَعْدِهٖ رَسُوْلًا ؕ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابُ ۖ ۝

اَلَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ؕ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ وَعِنْدَ الَّذِيْنَ اٰمَنُوْا ؕ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ۝

And Joseph did come to you before with clear proofs, but you ceased not to be in doubt concerning that with which he came to you till, when he died, you said: 'Allāh will never raise up a messenger after him.' Thus does Allāh adjudge as lost those who transgress, *and* are doubters, those who dispute concerning the Signs of Allāh without any authority having come to them. Grievously hateful is this in the sight of Allāh and in the sight of those who believe. Thus does Allāh seal up the heart of every arrogant, haughty person.

Ahmadī Muslim Argument

In his chapter on Sūrah Al-Mu'min, verse 35, before a discussion of the Ahmadiyya Muslim argument, Farhan Khan writes, "This argument was presented in *The True Meaning of Khatme Nubbuwat*, an Urdu speech by [Hazrat] Mirzā Tāhir

Ahmad[rh]."[267] After this, he describes it in his own words and fails to provide a proper quotation containing the argument. As a result, his rebuttal of the Ahmadiyya Muslim argument can be refuted here sufficiently by presenting the original quotation from the book:

> Hence, the concept (of the end of prophethood after the passing away of a prophet) – which, according to the Qur'ān, dates back to the time of Hazrat Yusuf[as] – is not new. It is not an innovation in the Muslim *ummah*. People may say this [principle] may apply till the time of the Holy Prophet[sa]. After him, it is as if a new law was passed. The Holy Qur'ān, however, leaves no room for [such] doubt or misgivings. Hence, there is no question of one trying to defeat the Qur'ān with tricks of his mind. As a result, the same subject is discussed in another verse and it is a verse of Sūrah Al-Jinn, in which Allāh, the Exalted, says:
>
> وَّ اَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا[268]
>
> When the Jinn had made the pledge of allegiance to the Holy Prophet[sa] and were going back [home], they were saying to each other, "How foolish were our ancestors? They used to forge such big statements against Allāh, the Exalted, without any knowledge". What were these statements? One such statement is as follows:

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[267] Khan, *With Love*, Page 56

[268] 'And it is true that the foolish amongst us used to utter extravagant lies concerning Allāh. – Sūrah Al-Jinn, 72:5

وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا[269]

> That Allāh will never send anyone as a prophet. In reality, earlier peoples used to indulge in such foolish talk just as you indulge in today. You also say that God shall not send anyone now [as a prophet]. If, according to the *'ulemā* of today, this decree had changed in the time of the Holy Prophet[sa] and the practise of sending no more prophets has been initiated [by Allāh, the Exalted], then what was the reason for God to say this in the Qur'ān? Instead, the reality is that Allāh, the Exalted, is saying this to the Holy Prophet[sa] as a foolishness of the earlier peoples.[270]

This is the Ahmadiyya Muslim argument and this is what Farhan Khan *should* have refuted if he had been honest! It is surprising, even shocking, to see that he totally ignores the main argument and goes into a completely different discussion. Allāh, the Exalted, says in verses 35 and 36 of Sūrah Al-Mu'min that those people who think that prophethood has come to an end are "transgressors and doubters" and such a one is an "arrogant and haughty

Question for Farhan Khan:

1. Why did he hide the original argument presented by Hazrat Mirzā Tāhir Ahmad[rh] and committed the straw man fallacy of refuting something that was a distorted

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[269] And indeed they thought, even as you think, that Allāh would never raise any Messenger. –Sūrah Al-Jinn, 72:8

[270] *Irfāne Khatme Nubuwwat*, Page 347 [Translated from Urdu by the authors]

version of our position, and completely bypassing our main argument?

Other Verses on the Continuation of Prophethood

There are other verses of the Holy Qur'ān which prove the fact that prophethood continues, that is, prophets may come from among the followers of the Holy Prophet Muhammad[sa]. For instance, Allāh, the Exalted, states:

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ اِصْرِىْ ؕ قَالُوْٓا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ۝

> And remember the time when Allāh took a covenant from the people through the prophets, saying: "Whatever I give you of the Book and Wisdom and then there comes to you a messenger, fulfilling that which is with you, you shall believe in him and help him." And He said: "Do you agree, and do you accept the responsibility which I lay upon you in this matter?" They said, "We agree;" He said, "Then bear witness, and I am with you among the witnesses."[271]

This verse is known as the verse of "میثاق النبیین" (*The Covenant of the Prophets*) and Hazrat Mirzā Tāhir Ahmad[rh], the 4th successor of the Promised Messiah[as], explains it as follows:

> The verse speaks of a covenant Allāh had taken from the People of the Book through their prophets. The covenant bound them to believe in all the messengers

[271] Sūrah Āle 'Imrān, 3:82

> coming to fulfill all that had been given to them of His Word and Wisdom and to help them in their mission. The verse also lays down that the people had solemnly agreed to abide by the covenant. Then He said to the people to bear witness to this covenant and that He too would bear witness along with them.[272]

Similarly, Allāh, the Exalted, says in Sūrah Al-Ahzāb:

> وَاِذْ اَخَذْنَا مِنَ النَّبِيّٖنَ مِيْثَاقَهُمْ **وَمِنْكَ** وَمِنْ نُّوْحٍ وَّاِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسَى ابْنِ مَرْيَمَ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ۙ
> لِّيَسْـَٔلَ الصّٰدِقِيْنَ عَنْ صِدْقِهِمْ ۚ وَاَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا اَلِيْمًا ۝
>
> And *remember* when We took from the prophets their covenant, **and from thee**, and from Noah, and Abraham, and Moses, and Jesus, son of Mary, and We *indeed* took from them a solemn covenant;
> That He may question the truthful about their truthfulness. And for the disbelievers He has prepared a painful punishment.[273]

Hazrat Mirzā Tāhir Ahmad[rh] explains the above verse as follows:

> Here is another verse dealing with the covenant Allāh had taken from the prophets and, through them, from their peoples. The gist of the covenant was that if a future prophet came supporting what is contained in the Book and the Wisdom bestowed on

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[272] *The True Meaning of Khatme Nubuwwat*, Pages 58-59

[273] Sūrah Al-Ahzāb, 33:8-9

them then the people should not oppose him but support him and assist him and believe in him. The prophets are being placed under obligation to enjoin their people not to reject a claimant to prophethood in the future who meets these criteria. What a remarkable covenant! Having said this, the Holy Prophet (peace and blessings of Allāh be on him) is addressed directly in this verse: "And remember when we took from the prophets their covenant, and from thee…"[274]

That is to say the Holy Prophet[sa] was pointedly charged with the responsibility to place his *ummah* under obligation to believe in the prophet appearing after him with the condition that this prophet would support the Book and Wisdom previously bestowed on the people and would devote himself to the service of the Faith. This covenant was taken from the Holy Prophet[sa] **even when** the teaching and prophethood had achieved perfection.

Commenting on this verse, Allāma Fakhr-ud-Dīn Rāzī says in *At-Tafsīr-ul-Kabīr*, Volume 8, Page 114 (published in Tehran): "The only meaning of this verse is to clearly state that Allāh had made it incumbent on all prophets (and their followers) to believe in every prophet who comes 'fulfilling that which is with them'."

Allāma Rāzī has made a very subtle point. It means that as long as a Divine Dispensation remains operative and it is not abrogated by God, a false prophet would not come and work towards the

[274] Ibid.

> fulfillment and completion of the Divine Dispensation. A false prophet would come to work against the truth. [However] A claimant to prophethood who works in the service of the Faith must be fully supported by the people. The covenant is addressed to the prophets since they are the leaders of the people. The prophets themselves would never oppose the truth.[275]

As a result, it is clear that this covenant of prophethood was taken from the Holy Prophet[sa] just as it was taken from all the other prophets and all those who believe in the Holy Prophet[sa] are obliged to accept the prophethood of one who comes in support of the religion of Islām.

Another verse of the Holy Qur'ān which proves that prophethood continues is as follows:

اللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلاً وَّمِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ۚ

> Allāh chooses His messengers from among angels, and from among men. Surely, Allāh is All- Hearing, All-Seeing.[276]

God, the Almighty has used the word "يَصْطَفِيْ", which is **فعل مضارع** (*f'ail mudhāri'*) and, as explained earlier, this is used for present *as well as* future tenses. In other words, the verse means that Allāh, the Exalted, chooses and will continue to choose prophets from among the angels and the people. Hazrat Mirzā Tāhir Ahmad[rh] comments on this verse in the following words:

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[275] *The True Meaning of Khatme Nubuwwat*, Page 59

[276] Sūrah Al-Hajj, 22:76

According to our opponents, this verse was revealed after it had been pronounced that the Holy Prophet[sa] was '*Khātam-an-Nabiyyīn*' and no prophets were to come. However, the verse says "Allāh chooses *His* Messengers from among angels and from among men" instead of saying "Allāh used to choose *His* messengers..." This clearly means that prophethood has not been terminated. A proof to support our argument is seen in the Holy Qur'an where Allāh says with regards to Jesus and his mother " كَانَا يَأْكُلٰنِ الطَّعَامَ" (*they both used to eat food*).[277] It is a fundamental rule of grammar that *present continuous* cannot be used for an action that has come to an end. The Qur'an proves this here. So, in case Allāh Ta'ālā had totally stopped sending messengers from among men, He would have said so in the words, " كان الله يصطفى من الملئكة رسلا و من الناس" (*Allāh used to choose His messengers from among angels, and from among men*).

A prominent Shia commentator, Tibrisy, comments on this verse in his book, *Majma'ul-Bayān* (Part 7, Page 96): "Allāh chooses His messengers from angels, that is, Gabriel and Michael, and from among men, that is, the prophets". Here a mere messenger is not implied; instead, it refers to a Nabī.[278]

[277] Sūrah Al-Mā'idah, 5:76

[278] *The True Meaning of Khatme Nubuwwat*, Page 57

Therefore, this verse only strengthens the Ahmadiyya Muslim understanding that Allāh, the Exalted, can continue to choose prophets after the Holy Prophet Muhammad[sa].

Question for Farhan Khan:

1. Why does he keep denying these numerous verses about the continuation of prophethood after the Holy Prophet Muhammad[sa]?

Continuation of Prophethood according to *Ahādīth*

"I am the Ākhir-ul-Anbiyā' and my Mosque is the Ākhir-ul-Masājid"

حَدَّثَنِي إِسْحقُ بْنُ مَنْصُورٍ حَدَّثَنَا عِيسَى بْنُ الْمُنْذِرِ الْحِمْصِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ حَدَّثَنَا الزُّبَيْدِيُّ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمنِ وَأَبِي عَبْدِ اللهِ الْاَغَرِّ مَوْلَى الْجُهَنِيِّينَ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ أَنَّهُمَا سَمِعَا أَبَاهُرَيْرَةَ يَقُولُ صَلَاة فِي مَسْجِدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنْ الْمَسَاجِدِ إلا الْمَسْجِدَ الْحَرَامَ فَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ آخِرُ الْاَنْبِيَاءِ وَإِنَّ مَسْجِدَهُ آخِرُ الْمَسَاجِدِ ـ قَالَ أَبُو سَلَمَةَ وَأَبُو عَبْدِ اللهِ لَمْ نَشُكَّ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ عَنْ حَدِيثِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَمَنَعَنَا ذلِكَ أَنْ نَسْتَثْبِتَ أَبَا هُرَيْرَةَ عَنْ ذلِكَ الْحَدِيثِ حَتَّى إِذَا تُوُفِّيَ أَبُوهُرَيْرَةَ تَذَاكَرْنَا ذلِكَ وَتَلَاوَمْنَا أَنْ لَا نَكُونَ كَلَّمْنَا أَبَا هُرَيْرَةَ فِي

ذَلِكَ حَتَّى يُسْنِدَهُ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنْ كَانَ سَمِعَهُ مِنْهُ فَبَيْنَا نَحْنُ عَلَى ذلِكَ جَالَسَنَا عَبْدُ اللهِ بْنُ إِبْرَاهِيمَ بْنِ قَارِظٍ فَذَكَرْنَا ذلِكَ الْحَدِيثَ وَالَّذِي فَرَّطْنَا فِيهِ مِنْ نَصِّ أَبِي هُرَيْرَةَ عَنْهُ فَقَالَ لَنَا عَبْدُ اللهِ بْنُ إِبْرَاهِيمَ أَشْهَدُ أَنِّي سَمِعْتُ أَبَاهُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي آخِرُ الْأَنْبِيَاءِ وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ

Hazrat Abū Hurairah[ra] reported: "Prayer in the mosque of Allāh's Messenger[sa] is more excellent than a thousand prayers in other mosques except the *Masjid Al-Harām*, for Allāh's Messenger[sa] is the *Ākhir-ul-Anbiyā'*, and his mosque is the *Ākhir-ul-Masājid*". Abū Salama and Abū 'Abdullāh (two of the narrators in this chain of narrations) said: "We had no doubt that what Abū Hurairah[ra] had said was from Allāh's Messenger[sa], and so we did not like to get an attestation from Abū Hurairah[ra] about this *hadīth* until Abū Hurairah[ra] died. We discussed it (the issue of getting attestation from Abū Hurairah[ra]) amongst ourselves and blamed one another as to why we did not talk about it to Abū Hurairah[ra] so that he could attribute its transmission to Allāh's Messenger[sa] in case he had heard it from him. While we were discussing it as we sat with 'Abdullāh b. Ibrāhīm b. Qāriz, we made a mention of this *hadīth*, and our omission (in getting its attestation) about its direct transmission by Abū Hurairah from him (the Holy Prophet[sa]); thereupon, 'Abdullāh b. Ibrāhīm said to us: 'I bear witness to the fact that I heard Abū Hurairah[ra] say that Allāh's Messenger[sa] said: 'I am the *Ākhir-ul-Anbiyā'* and my mosque is the *Ākhir-ul-Masājid'*.'"[279]

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[279] *Sahīh Muslim*, Book 7, Chapter 90, Hadīth 3211

Ahmadī Muslim Argument

In order to see the Ahmadiyya Muslim point-of-view, let us first see how Hazrat Mirzā Bashīr-ud-Dīn Mehmūd Ahmad[ra], the second successor of the Ahmadiyya Muslim Jamā'at, has presented the argument, something which Farhan Khan obviously fails to do:

> It is also asserted that some sayings of the Holy Prophet[sa] are contrary to a belief in the continuity of prophethood. For instance, he said, "I am the last of the prophets," and again: "There is no prophet after me." From these sayings, it follows that there can be no prophet of any kind after the Holy Prophet[sa]! It is a pity that those who cite these sayings of the Holy Prophet[sa] forget that the words *I am the last of the prophets* are followed by the important words *and my mosque is the last of the mosques*. The whole saying is: "I am the last of the prophets and my mosque is the last of the mosques." If, therefore, the Holy Prophet[sa] is literally the last of the prophets, then the mosque which he built in Medina is literally the last of the mosques. It would be wrong to build any mosque after the Holy Prophet's mosque at Medina. But nobody sees any contradiction between the meaning put today on the first part of the saying and the meaning put on the second part of the same saying. The first part is taken to mean the termination of every kind of prophethood with the advent of the Holy Prophet[sa]. But the second part is not likewise taken to mean the end of mosque-building. Those very people who believe in the termination of

prophethood see no harm in building more mosques. In fact, their zeal for building mosques is excessive. There are towns which contain more mosques than are really required; many, therefore, remain without worshippers. In many towns mosques are to be found at short distances from each other, so that their superfluity is evident. If the expression *the last of the prophets* entails the abolition of prophethood, the expression *last of the mosques* must entail the abolition of mosque-building after the prophet's mosque.

To be sure, solutions of this difficulty are attempted. It is said that mosques built by Muslims after the Holy Prophet's[sa] time are mosques devoted to the form of worship instituted by the Holy Prophet[sa]. They are built for the same purpose as the Holy Prophet[sa] built the first mosque. Mosques built by Muslims, therefore, are the Prophet's own mosques. They cannot be separated from the model which they imitate. Such mosques cannot and do not contradict the fact that the Prophet's mosque is the last. The solution is a valid one. But it is equally valid to say that the expression *the last prophet* does not prohibit the coming of prophets who imitate the life and example of the Holy Prophet[sa], teach nothing new, and only follow him and his teaching; who are charged with the duty of spreading the Holy Prophet's teaching; who attribute their spiritual acquisitions including prophethood to the spiritual example and influence of their preceptor and master, the Holy Prophet[sa]. The coming of such prophets does not offend against the Holy Prophet's prerogative as *the Last Prophet*, in the same way and

> for the same reason that the building of mosques today does not offend against the status of the Prophet's mosque as *the Last Mosque*.[280]

This is the irrefutable logic of the Ahmadiyya Muslim argument which Farhan Khan has tried to distort.

Refuting Farhan Khan's Argument

In order to refute Farhan Khan's argument, let us first understand the word "آخر" (*ākhir*). This word can be used in respect of time, area, and status, i.e. it can mean *last in terms of time*, or *last in terms of area*, or *last in terms of status.* As a result, there can only be three possibilities for the translation of the Holy Prophet's words in the *hadīth* under discussion, that is, he is the last of the prophets in respect of time, or area, or status.

The Ahmadiyya Muslim Jamā'at categorically rejects the notion that the Holy Prophet[sa] could be the last prophet in respect of time because this would naturally cause us to reject the coming of the Latter Day prophet foretold by the Holy Prophet[sa] himself. The Holy Prophet[sa] could also not have been the last prophet in respect of area because it would not make sense. Hence, he can only be last in respect of status.

This belief is reinforced when one sees the rest of the *hadīth* without any predisposition to the belief in the "end" of prophethood. The complete statement of the Holy Prophet[sa] is: "I am the *ākhir* of the prophets, and my mosque is the *ākhir* of the mosques." The only logical conclusion is that the Holy Prophet[sa] is using the word *ākhir* here in respect of status. In other words, his statement is, "I am the last of the prophets (in

[280] *Invitation to Ahmadiyyat*, Part I, Pages 45-46

status) and my mosque is the last of the mosques (in status)." This understanding is supported by previous scholars as it has already been shown in the chapter *Opinions of the Sahāba, Ā'immah, and Mujaddidīn*. Other than those, Hazrat Abū 'Abdullāh Muhammad bin 'Alī Husain Al-Hakīm At-Tirmidhī writes:

> يظن ان خاتم النبين تاويله انه آخرهم مبعثا فاى منقبة فى هٰذا؟ واى علم فى هٰذا؟ هٰذا تاويل البله الجهلته
>
> The notion that the term *Khātam-an-Nabiyyīn* signifies that the Holy Prophet[sa] was the Ā*khir of the Prophets* in terms of time – What glory is there in this [being the last]? And what wisdom underlies this [interpretation]? This interpretation is that of the foolish and the illiterate![281]

As a result, Ahmadī Muslims do not make such an interpretation which is devoid of purpose or meaning, and which does not glorify the status of the Holy Prophet Muhammad[sa].

Second, Farhan Khan claims:

> In the above Hadīth, the Prophet[sa] is saying that after this masjid, referring to Masjid an-Nabawi, no masjid exists that holds special blessings from Allāh. Indeed, all masjids are blessed places in general, but no masjid, be it an ornate sanctuary for the worship of Allāh or a small tabernacle of mud and stone, carries any special significance over another except these

[281] *Khātm Al-Awliyā'*, Page 341

> three holy sites. **Masjid an-Nabawi is the last of these types of masjids**"[282]

The premise of the argument made by Farhan Khan is *exactly* the same as the premise used by Ahmadī Muslims to say that the Holy Prophet Muhammad[sa] is the last of the prophets among the law-bearing prophets. There will be no new or old prophet after him in opposition to his law or having a status equal to or greater than him. Again, he writes, "المساجد (the masjids, plural) refers to the specific set of masjids, namely Masjid al-Aqsa, Masjid al-Harām, and Masjid al-Nabawī."[283] It is absurd how he uses this premise while criticizing the same premise used by Ahmadī Muslims! His arguments are self-destructive and actually promote the Ahmadiyya Muslim point-of-view.

Third, Farhan Khan says:

> Before the advent of Islām, the pre-Islāmic Arabs would construct shrines and temples to honor the memory of a deceased person of high social or moral standing. The mushrikeen (polytheists) claimed that special barakah (blessings) exist at these locations, and those who frequent them would be blessed. This practice of creating "holy blessed sites" was terminated with Islām. The Prophet specified that only three special holy sites exist: first, Masjid al-Haram (in Makkah), second, Masjid al-Aqsa (in

[282] Khan, *With Love*, Page 22
[283] Ibid., Page 23

> Jerusalem) and last, Masjid al-Nabawi (in Madinah).[284]

He then goes on to support his point with the following *hadīth*:

> Qaza'a Maulā (freed slave of) Ziyād said: "I heard Abū Sa'īd Al-Khudrī[ra] narrating four things from the Prophet[sa] and I appreciated them very much. He said, conveying the words of the Prophet[sa],
> (1) 'A woman should not go on a two-day journey except with her husband or a Dhī Mahram.
> (2) No fasting is permissible on two days: 'Īdul Fitr and 'Īdul Adhā.
> (3) No prayer after two prayers, i.e. after the Fajr prayer till the sun rises and after the 'Asr prayer till the sun sets.
> (4) Do not prepare yourself for a journey except to three Mosques: Al-Masjid-Al-Haram, the Mosque of Aqsa (Jerusalem), and my Mosque'."[285]

Then, he says, "...the three masjids are specified as the only masjids worth traveling for and Masjid an-Nabawi is the آخر (last) to be built." This is a serious disaster in scholarship and is some of Khan's most incoherent reasoning concocted in his book! He has tried to put together two completely *unrelated* statements of the Holy Prophet Muhammad[sa] to reach a faulty conclusion! In an attempt to prove that the Holy Prophet[sa] spoke of *Masjid-an-Nabwī* as the last mosque, he has presented a *hadīth* where the Holy Prophet[sa] only happened to mention *Masjid-an-Nabwī* at the end of his sentence. There are other similar *ahādīth*

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[284] Ibid.

[285] *Sahīh Bukhārī*, Volume 2, Book 21, Hadīth Number 288

where the Holy Prophet Muhammad[sa] did not speak of *Masjid-an-Nabwī* as the last in a sequence. Consider the following *ahādīth*:

وَحَدَّثَنَا هارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ حَدَّثَنَا ابْنُ وَهْبٍ حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ أَنَّ عِمْرَانَ بْنَ أَبِي أَنَسٍ حَدَّثَهُ أَنَّ سَلْمَانَ الْأَغَرَّ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَاهُرَيْرَةَ يُخْبِرُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا يُسَافَرُ إِلَى ثَلَاثَةِ مَسَاجِدَ مَسْجِدِ الْكَعْبَةِ وَمَسْجِدِي وَمَسْجِدِ إِيلِيَاءَ

Hazrat Abū Hurairah[ra] reported Allāh's Messenger[sa] as saying: "One should undertake journey to three mosques: the Mosque of the *Ka'abah*, my Mosque, and the Mosque of *Eliā* (*Bait-ul-Muqaddas*)".[286]

حَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ مَسْجِدِي هذَا وَمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الْأَقْصَى

Hazrat Abū Hurairah[ra] reported it directly from Allāh's Apostle[sa] that he said: "Do not undertake journey but to three mosques: this Mosque of mine, the Mosque of *Al-Harām* and the Mosque of *Aqsā* (*Bait-ul-Muqaddas*)".[287]

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[286] *Sahīh Muslim*, Book 7, Hadīth Number 3220

[287] *Sahīh Muslim*, Book 7, Hadīth Number 3218

It is simply ridiculous to see Farhan Khan's extraordinary bias against the Ahmadiyya Muslim Jamā'at. The above *ahādīth* are recorded right next to the *hadīth* under discussion, but Farhan Khan deliberately chose to not mention them. Instead, he went out of his way to select a narration where the sequence of *his liking* was found and he used that to prove his points. However, the truth is that the Holy Prophet Muhammad[sa] did not speak of *Masjid-an-Nabwī* as the last of the mosques in *any* of these narrations. He merely pointed out the importance of these three mosques, that is, *Masjid-an-Nabwī*, *Masjid Al-Harām*, and *Bait-ul-Muqaddas*, and he has spoken of them in different sequences. There are times when he mentioned *Masjid-an-Nabwī* first, and there are times when he mentioned it second, and there are times when he mentioned it last. What does this tell us? *This tells us that he had no intention to speak of Masjid-an-Nabwī as the last mosque!*

Fourth, Farhan Khan's argument is inconsistent with the context of the *hadīth* under discussion. The Holy Prophet Muhammad[sa] himself clarified that he is only speaking of mosques in respect of their greatness or status as indicated by the words:

صَلَاة فِي مَسْجِدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنْ الْمَسَاجِدِ إلا الْمَسْجِدَ الْحَرَامَ

> Prayer in the mosque of Allāh's Messenger[sa] is **more excellent** than a thousand prayers in other mosques, except the *Masjid Al-Harām*

Hence, he was speaking in terms of status and this clearly demonstrates that, later in the same narration, he used the word

ākhir in respect of status, not in respect of time or place. Farhan Khan's objection to this understanding is, "...if آخر means *best*, as the Ahmadī Muslims say, and the Prophet[sa] referred to his masjid as آخر المساجد, which would translate to mean *best of the masjids*, this would mean that prayer in the *best of the masjids* is rewarded **less** than prayer in Masjid al-Harām. This is a logical inconsistency."[288]

This is just another lame attempt to hopelessly try to invalidate the Ahmadiyya Muslim understanding. Khan overlooks the fact that there is an exception here. Nevertheless, a general rule is a rule, regardless of the exceptions. We do not make up exceptions like Farhan Khan does, and in this case the Holy Prophet[sa] himself makes the exception in the following words, making the meaning clear:

إلا الْمَسْجِدَ الْحَرَامَ

…except the *Masjid Al-Harām*

The only exception from the *masājid* is the *Masjid Al-Harām*! Just as the statement, "Prayer in the mosque of Allāh's Messenger[sa] is more excellent than a thousand prayers in other mosques," is not invalidated by the words, "except the *Masjid Al-Harām*," in the same way the statement, "my mosque is the best of the mosques," is not invalidated by the exception of *Masjid Al-Harām*. Consider the following similar *hadīth*:

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ قَالَ أَخْبَرَنِي نَافِع عَنْ

[288] Khan, *With Love*, Page 24

ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاة فِي مَسْجِدِي هذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ

> Ibn 'Umar[ra] reported Allāh's Apostle[sa] as saying: "Prayer in this mosque of mine is better than a thousand prayers (observed in other mosques) besides it, except that of *Masjid Al-Harām*.[289]

It is very clear that whenever the Holy Prophet Muhammad[sa] spoke of his mosque as the best of the mosques, he only made one exception, that is, *Masjid Al-Harām*. This exception does not invalidate the statement, "My mosque is the best of the mosques."

Fifth, Farhan Khan supports his arguments with the following *hadīth*:

أنا خاتم الانبياء ومسجدي خاتم مساجد الانبياء وأحق المساجد أن يزار ويشد إليه الرواحل مسجد الحرام ومسجدي وصلاة في مسجدي أفضل من ألف صلاة فيما سواه إلا المسجد الحرام[290]
(الديلمي وابن النجار- عن عائشة)

> I am the best of the prophets, and my Mosque is the best of the mosques of the prophets, and the most worth of the mosques to be visited and for luggage to be tied up are the *Masjid Al-Harām* and my Mosque

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[289] *Sahīh Muslim*, Book 7, Hadīth Number 3213

[290] كنز العمال - فضل الحرمين والمسجد الاقصى من الاكمال - حديث: ٣٤٩٩٩

> and prayer in my Mosque is better than a thousand prayers (observed in other mosques) besides it, except the *Masjid Al-Harām*.[291]

This *hadīth* also invalidates Farhan Khan's perspective in every way. It is clear that the Holy Prophet[sa] is speaking of the status of his Mosque as indicated by the context in which the statement is being made. The Holy Prophet[sa] says that his Mosque is the *Khātam-ul-Masājid-ul-Anbiyā'* and as a *tashrīh* (or *explanation*), he says that prayers performed at *his* Mosque are a thousand times better than those performed at other mosques. The context itself shows that the idiomatic meaning of *khātam*, that is *best*, is being applied here. In other words, the Ahmadiyya Muslim understanding is that the Mosque of the Holy Prophet[sa] is the best in respect of the mosques before *and* after him.

On the flip side, if Farhan Khan's meanings are taken, it would mean that after the Holy Prophet Muhammad[sa], there are no more mosques of the prophets. This would mean that when Hazrat 'Īsā[as] comes in the Latter Days as a prophet for the Muslims, he would not be able to build *any* mosques! The moment he tries to build a mosque, people like Farhan Khan would cite the above *hadīth* saying that there are no more mosques of the prophets! No intelligent Muslim would ever accept such comedy!

Sixth, another objection to Farhan Khan's understanding is the fact that the narrator of the *hadīth* is Hazrat Ayesha[ra], and she herself did not consider *Khātam-ul-Anbiyā'* to mean the *Last of the prophets* as shown by her statement:

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[291] *Kanzul 'Ummāl,* Chapter: The Virtue of the two Sanctuaries and Masjid Al-Aqsā from completion, Hadīth Number 34999

قولوا اِنَّه خَاتَمُ الآنبیآءِ ولا تقولوا لا نَبِیَّ بَعْدَه

Say, "He is the *Khātam-ul-Anbiyā'*," but do not say, "There is no prophet after him."

She has categorically rejected Farhan Khan's desired and concocted meanings. A more detailed discussion of this *hadīth* follows in the next section.

In conclusion, it can be understood that the Holy Prophet[sa] spoke of the greatness of three mosques in the following order:

1. *Masjid Al-Harām* – the best and greatest mosque
2. *Masjid An-Nabwī* – the best of the mosques, except for *Masjid Al-Harām*
3. *Bait-ul-Muqaddas* – another mosque which the Muslims should visit.

This is how anyone, without preconceived notions and bias, would understand the statements of the Holy Prophet Muhammad[sa]. As a result, the Ahmadiyya Muslim understanding is logical, simple, and straightforward, while Farhan Khan's understanding requires lengthy, unnecessary interpretations and faulty conclusions.

Questions for Farhan Khan:

1. Why would the Holy Prophet[sa] call his Mosque the last mosque in the same sentence where he is speaking of the greatness of his Mosque?
2. Why doesn't he accept the logical conclusions drawn by the Ahmadī Muslims instead of going into extra-long

interpretations and re-interpretations to try to prove his biased opinion?

3. Does he believe that when Hazrat ʻĪsāas comes as a prophet, he cannot build any mosques?

Do not say: "There is no Prophet after him"

قولوا اِنَّه خَاتَمُ الاَنبیآءِ ولا تقولوا لا نَبِیَّ بَعْدَه

Say, "He is the *Khātam-ul-Anbiyā'*," but do not say, "There is no prophet after him."

This statement has already been presented in the chapter entitled *Opinion of the Sahāba[ra], Ā'immah, and Mujaddidīn[rh]*, along with the interpretations of the above *hadīth* by various scholars of Islām, all of which support the Ahmadiyya Muslim understanding. Farhan Khan tries to refute the Ahmadiyya Muslim view with a *hadīth* narrated by Hazrat Mughīrah[ra] which we thoroughly discussed in the chapter *The Death of Hazrat 'Īsā bin Mariam[as]*. No matter how hard Farhan Khan tries, the truth is that these statements do not support him *at all* and are completely consistent with the Ahmadiyya Muslim understanding.

Farhan Khan's only excuse is to bring the subject of the return of the Israelite prophet – Hazrat 'Īsā[as] – to prove his points. About that, it must first be noted that both Hazrat Ayesha[ra] and Hazrat Mughīrah[ra] believed in the death of Hazrat 'Īsā[as]. Hazrat Ayesha[ra] is reported to have said:

اِنَّ عیسیٰ ابن مریم عَاشَ عِشْرِیْنَ وَمِائَةَ سَنَةٍ

Surely, 'Īsā Ibn Mariam[as] lived for 120 years.[292]

Similarly, Hazrat Mughīrah[ra] is reported to have said:

[292] *Hijajul Kirāmah*, Page 428, and *Mawāhib Ad-Dunya*, Volume 1, Page 42

فانا كنا نحدث ان عيسىٰ عليه السلام خارج

For we used to discuss that ʻĪsāas shall appear

Hazrat Mughīrahra specifically chose the word "خارج" (*will appear*) instead of "نازل من السماء" (*will descend from heaven*) and this clearly shows that he did not believe that the Israelite Īsāas ascended bodily into the heavens, and therefore, must inevitably have died. Now it is left up to Farhan Khan to wait for a deceased Israelite prophet or accept the prophet who was sent by Allāh, the Exalted, from among the followers of the Holy Prophet Muhammadsa. One thing is certain – and Farhan Khan will also agree to this – that once a person dies, he never returns to this world. So, good luck!

Second, Farhan Khan accuses the Ahmadī Muslims when he says, "…what they (Ahmadī Muslims) conveniently fail to report is the Hadīth immediately below the Hadīth of A'ishara in *Al-Dūr Al-Manthūr*, which explains the narration of Aishara."[293] Not only is this untrue as shown in the chapter entitled *The Death of Hazrat ʻĪsāas*, it is completely illogical. Essentially, Farhan Khan is saying that a statement of Hazrat Ayeshara is explained by a statement of Hazrat Mughīrahra when, in fact, both their statements are completely independent of each other.

Third, the absoluteness of Farhan Khan's beliefs is utterly shattered when he says, "…Al-Mughīrah preferred *seal of the Prophets*, because *no prophets after him* may create the impression that 'Esā bin Marīam will not return."[294] In his entire book, Farhan Khan has been emphasizing that there can be no more prophets *whatsoever* after the Holy Prophet Muhammadsa but

[293] Khan, *With Love,* Page 9

[294] Ibid., Page 10

here he admits that "no prophets after him" may create wrong impressions.

Fourth, another argument that we would like to address here has been given by Farhan Khan at certain occasions. He says that the Holy Prophet[sa] was the last prophet in the sense that he was the 124,000th prophet to come in the chain of prophets. Since Hazrat 'Īsā[as] came before the Holy Prophet Muhammad[sa], it makes him the 123,999th prophet. Now, if he comes back after the Holy Prophet[sa], he will still be the 123,999th prophet which will not conflict the position of the Holy Prophet[sa] as the last of the prophets. The response to this argument is something that could even be explained by a kindergarten student who can only count up to 10. One can even ask a 4 year old boy or girl to read the following in order to show him or her how Farhan Khan counts:

1
2
3
4
5
6
7
8
10
9

After reading the above, he or she may not express his feelings in words but will surely think of Farhan Khan as a person who should be demoted to pre-school to learn how to count. Just as the digit 9 *has* to appear before 10 and after 8, the number 123,999 *has* to appear before 124,000. It *cannot* appear after it. Hence, this is only superficial gibberish that Farhan Khan has come up with in order to prove his points. Also, it is important

to understand that whatever is before 10, *even* if it comes after 10, it is *after* it, regardless. No word other than *after* applies. Whatever number is assigned to Hazrat ʻĪsāas, he comes *after* the Holy Prophet Muhammadsa as a prophet. Since he is dead and cannot return, another prophet must come in his stead *after* the Holy Prophet Muhammadsa.

Question for Farhan Khan:

1. Why is he subjecting a simple statement of Hazrat Ayeshara to his own distorted interpretations, when it can be understood simply as it stands?

"Had he Lived, he would have been a Prophet"

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ حَدَّثَنَا دَاوُدُ بْنُ شَبِيبٍ الْبَاهِلِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَالَ إِنَّ لَه مُرْضِعًا فِي الْجَنَّةِ وَلَوْ عَاشَ لَكَانَ صِدِّيقًا نَبِيًّا[295]

Hazrat Ibn 'Abbās[ra] narrated: "When Ibrāhīm, the son of the Prophet[sa] of Allāh died, the Holy Prophet[sa] performed his funeral prayer and said, 'There is a maid for him in Paradise, and if he had lived, he would surely have become a prophet...'."[296]

This *hadīth* about the Holy Prophet's[sa] son, Ibrāhīm, is clear, absolute proof of the continuity of prophethood. However, Farhan Khan chooses to make certain criticisms, the first of which is as follows:

> The entire statement is closed in an if-statement. An if-statement does not necessarily mean that something is possible… For example, in Sūrah Banī Isrā'īl, verse 43, Allāh says:
>
> قُل لَّوْ كَانَ مَعَهٗۤ اٰلِهَةٌ كَمَا يَقُوْلُوْنَ اِذًا لَّابْتَغَوْا اِلٰى ذِىْ الْعَرْشِ سَبِيْلاً

[295] ابن ماجه ـ كتاب: الجنائز ـ باب: ما جاء في الصلاة على ابن رسول الله صلى الله عليه وسلم

[296] Ibn Mājah, Book: What is mentioned about the Funeral Prayer, Chapter: What is mentioned about the prayer for the son of the Prophet[sa] of Allāh

> Say, had there been other gods with Him, as they say, then they (idolaters) would have surely sought out a way to the Owner of the Throne.
>
> Based on this verse, the Ahmadī [Muslims] would have to accept that it is possible for there to be other deities worthy of worship besides Allāh because the same if-statement is used.[297]

Again, as usual, Farhan Khan used his bias to make another straw man fallacy by attributing ridiculous beliefs to the Ahmadī Muslims while failing to address the *actual* argument.

If-then statements imply that if a certain condition were to exist, then a result would occur. Even if the *if condition* did not occur, it does not negate the truth of the *then result*. Ahmadī Muslims do not believe in hypothetical statements; however, if the statements come from God or the Prophet[sa], they are stated with a purpose to guide us towards truth. The fact of the matter is that the Ahmadiyya Muslim understanding is based on an "if-then statement," which is perfectly logical. The Holy Prophet[sa] did not say, "If… he would have been a prophet." Instead, he said, "If he had lived, [then] he would surely have been a prophet." In other words, in the mind of the Holy Prophet Muhammad[sa], prophethood continues.

Second, Farhan Khan presents a verse of the Holy Qur'ān, as shown above, to refute the Ahmadiyya Muslim understanding, and to dupe a person who lacks knowledge of the Holy Qur'ān or the Arabic language. However, to an honest person with knowledge of the Holy Qur'ān and the Arabic language, it clearly demonstrates the devious way with which

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[297] Khan, *With Love*, Page 27

Farhan Khan has made his argument. The verse that he has presented is a perfect example of قیاس مع الفارق, that is, to use an example in an argument which has nothing to do with the subject of discussion. If Farhan Khan has an objection to such "if-then statements," then it is very likely he would not believe in the following verse of the Qur'ān:

وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ اللّٰهِ خَيْرٌ

> And if they had believed and acted righteously, better surely would have been the reward from Allāh.[298]

As a result, the Ahmadiyya Muslim understanding can be illustrated as follows:

Statement	*Conclusion*
If he had lived, [then] he would have been a prophet	Prophethood continues

Statement	*Conclusion*
If they believe and act righteously, [then] they will be rewarded from Allāh.	Allāh rewards the believers

Farhan Khan's understanding can be summarized as follows:

[298] Sūrah Al-Baqarah, 2:104

Statement	*Conclusion*
If he had lived, [then] he would have been a prophet	Prophethood does not continue

Statement	*Conclusion*
If they believe and act righteously, [then] they will be rewarded from Allāh.	Allāh does not reward the believers

No sane person would accept Farhan Khan's conclusions!

Third, Farhan Khan writes, "It was the decree of Allāh that his son would pass away, thus proving that no more prophets could come."[299] The response to this is given by Hazrat Mirzā Tāhir Ahmad[rh] in the following quotation:

> The narration states, "Had he lived, he would have been a true prophet...". Our opponent '*ulemā*' make this criticism that the Holy Prophet[sa] has only said that if he remained alive, he would have been a prophet, but God caused him to die so that he does not remain alive to become a prophet. This is His wisdom. However, the truth of the matter is that this is entirely false! There is no wisdom in this! This is a gross attack on the eloquence of the Holy Prophet[sa].
>
> The background of this *hadīth* is that Hazrat Ibrāhīm died in the beginning of 9th *Hijrah* and the verse of *Khātam-an-Nabiyyīn* was revealed in 5th *Hijrah*. In

[299] Khan, *With Love,* Page 28

other words, the death of Hazrat Ibrāhīm occurred 4 years after the revelation of the verse of *Khātam-an-Nabiyyīn*. Now, an ordinary, dull person can understand that if the Holy Prophet Muhammad[sa] understood the verse of *Khātam-an-Nabiyyīn* to mean that *every* kind of prophethood has ended *forever*, he could never have made this statement, "If he had lived, he would have become a prophet." He could have said, "He did not remain alive so that he does not become a prophet," but he did not say this. Instead, he said, "If he had lived, he would have become a prophet," even though he should have said, "If Ibrāhīm lived for a thousand years, he would not have been a prophet." This is because a prophet, who has been told that no prophet shall come after him till the Day of Judgement, can only say at the most, at the time of the death of his son in front of him, that, "He was a good and pious boy, but since my God has told me that no prophet shall come in this *ummah*, as long as this child had remained alive, he would not have become a prophet." This would have been his statement, but he did not say this.

Other than that, there is another narration, and it is very interesting. In it, the issue of *ba'ad* has been ended completely. Hazrat 'Alī bin Abī Tālib[ra] narrates:

قال لما توفی ابراهیم ارسل النبی صلی الله علیه و سلم امه ماریه فجائته و غسلته و کفنته و خرج به و خرج الناس معه فدفنه و ادخل النبی صلی

الله علیه و سلم یده فی قبره فقال اما و الله انه لنبی ابن نبی

Hazrat ‘Alīra narrates that when the son of the Holy Prophetsa, Ibrāhīm, died, he sent a message to his mother, Maria, to prepare for the funeral. Hence, she bathed Ibrāhīm and wrapped him in the shroud. Thereafter, the Holy Prophetsa brought the body out with his companions, buried him in the cemetery, and placed his hand on the grave and said, “By God, he is a prophet, the son of a prophet.”[300]

Since Hazrat ‘Alīra was a member of the household, his narration is clearer and has details of the actual event.

This event took place about 4 years after the revelation of the verse of *Khātam-an-Nabiyyīn*… What do the scholars conclude from this? Hazrat Mullā ‘Alī Qārīrh said:

و مع هذا لو عاش ابراهیم و صار نبیا و کذا لو صار عمرؓ نبیا لکانا من اتباعه علیه السلام کعیسیٰ و الخضر و الیاس علیهم السلام فلا یناقض قوله تعالی خاتم النبیین اذا المعنیٰ انه لا یاتی نبی بعده ینسخ ملته و لم یکن من امته

[300] *Tārīkh Al-Kabīr Li Ibn ‘Asāker*, Page 295, and, *Al-Fatāwā Al-Hadīthiyya Li Ibn Al-Hijr Al-Haishmī*, Page 176

> If Ibrāhīm had lived and become a prophet [and] if 'Umar had also become a prophet, then both would have been from the followers of the Holy Prophet[sa], just like 'Īsā, Khidr, and Ilyās (peace be on them). Hence, this is not against the saying of Allāh, the Exalted, "*Khātam-an-Nabiyyīn*," because it means that there will be no such prophet after him who ends his religion and is not from his *ummah*[301].[302]

It should now be clear that Farhan Khan's excuse is meaningless and only born out of his bias. He should bear in mind that selective obedience to some *ahādīth* while disregard for others leads to disobedience of the Holy Prophet Muhammad[sa]!

Questions for Farhan Khan:

1. Does he disregard the conclusions drawn from all the *if-then statements* of the Holy Qur'ān?
2. Why does he highlight certain *ahādīth* as a basis of his faith while totally ignoring *ahādīth* like the ones about Ibrāhīm, the son of the Holy Prophet Muhammad[sa]?
3. If the Holy Prophet[sa] really believed in the end of prophethood of *every* kind, why did he not clearly say, "Ibrāhīm died so that he does not become a prophet," instead of saying something that indicates the continuity of prophethood?
4. Why does he not accept this *hadīth* as-is instead of going into lengthy interpretations?

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[301] *Maudhu'āt Kabīr Arabī*, Pages 58-59

[302] *Irfān Khatme Nubuwwat*, Page 358-360 [Translated by the authors]

Other Ahādīth on the Continuation of Prophethood

There are other *ahādīth* which prove the fact that prophethood continues after the Holy Prophet Muhammad[sa]. For instance, about Hazrat Abū Bakr[ra], the Holy Prophet Muhammad[sa] said:

اَبُوْبَكْرٍ اَفْضَلُ هٰذِهِ الْاُمَّةِ اِلَّا اَنْ يَكُوْنَ نَبِيٌّ

> Abū Bakr[ra] is best in this *ummah*, except that there comes a prophet [who will be better than him].[303]

اَبُوْبَكْرٍ خَيْرُ النَّاسِ اِلَّا اَنْ يَكُوْنَ نَبِيٌّ

> Abū Bakr[ra] is best of people, except that there comes a prophet [who will be better than him].[304]

If, according to the Holy Prophet Muhammad[sa], there was never going to be a prophet after him, he would not have made an exception in the words, "اِلَّا اَنْ يَكُوْنَ نَبِيٌّ" (*except that there comes a prophet*). The Holy Prophet[sa] is simply saying that if a prophet comes from the *ummah*, his status would be greater than that of Hazrat Abū Bakr[ra]. With that exception in mind, Abū Bakr[ra] is the best of the people or the best person in the *ummah*.

Another *hadīth* which speaks about the continuity of prophethood is as follows:

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[303] *Kunūz-ul-Haqā'iq Fī Hadīth Khair Al-Khalā'iq*, Page 4

[304] *Tibrānī wa Ibn 'Adī Fīl-Kāhil*, quoted from: *Jāmi' Al-Saghīr As-Suyūtī*, Page 5

تكون النبوة فيكم ما شاء الله ـــ ثم تكون خلافة علىٰ منهاج النبوة ما شاء الله ـــ ثم تكون ملكا عاضا فتكون ما شاء الله ـــ ثم تكون خلافة علىٰ منهاج النبوة[305]

There shall remain in you prophethood as long as Allāh wills.... Then there will be *Khilāfah* upon the footsteps of prophethood as long as Allāh wills... Then there will be kingdom and it shall remain as long as Allāh wills... Then there will be *Khilāfah* upon the footsteps of prophethood.[306]

The last portion of this *hadīth* specifically mentions that *Khilāfah* shall be established upon the footsteps of prophethood. In other words, just as *Khilāfah* was established upon the footsteps of the prophethood of the Holy Prophet Muhammad[sa], the *Khilāfah* of the Latter Days was also meant to be established on the footsteps of prophethood. As a result, the *Khilāfah* of the Ahmadiyya Muslim Jamā'at has already been established on the footsteps of the prophethood of Hazrat Mirzā Ghulām Ahmad[as].

Question for Farhan Khan:

1. Why does he hide or make ridiculous interpretations and re-interpretations of all these *ahādīth* about the continuity of prophethood?

[305] مشکوٰۃ۔ کتاب الرقاق۔ باب الانذار و التحذیر

[306] *Mishkāt*, Kitābur Riqāq, Bāb Al-Anzār wat-Tehzīr

Closing Comments

Hazrat Mirzā Ghulām Ahmad Qādiānī[as] came as a prophet of Allāh, the Exalted, and as the Promised Messiah and Imām Mahdī, whose advent had long been awaited by the Muslims. His claims are exactly in accordance with the criteria set by the Holy Qur'ān and he fulfilled all the signs of his arrival recorded in authentic *ahādīth*. Acceptance of the Messiah of the Latter Days has been emphasized in countless traditions of the Holy Prophet Muhammad[sa] and disbelieving in him amounts to disregard for those traditions. For instance, the Holy Prophet[sa] is reported to have said:

فاذا رأيتموه فبايِعُوهُ ولو حبْوًا على الثلج فانهٗ خليفة الله المهديُّ[307]

"When you see him, offer allegiance to him even if (you have to go) on your knees over snow-covered

[307] ابن ماجه كتاب الفتن باب خروج المهدى

> mountains because he is the *Khalīfa of Allāh*, the *Mahdī*"[308]

We call upon all the Muslims of the world to accept this Messiah who has been sent by God and to embrace Ahmadiyya as the True Islām and become united as one under the banner of a single leader – a single *Khalīfa*. It is an Islām not based on sects, division, disunity, hatred, violence and disharmony, but an Islām based on *Love for All, Hatred for None*.

But what about the return of 'Īsā bin Mariam[as]?

For many Muslims, the main obstacle to the acceptance of Hazrat Mirzā Ghulām Ahmad[as] as the Promised Messiah is the belief and expectation that Hazrat 'Īsā[as] shall bodily descend from heaven. We would like to humbly convey to them this message that Hazrat 'Īsā[as] is dead according to several verses of the Holy Qur'ān, *ahādīth*, and historical proofs. We encourage them to research this issue and a great place to start is the book "Jesus in India"[309] written by Hazrat Mirzā Ghulām Ahmad[as].

How do I know if Hazrat Mirzā Ghulām Ahmad [as] is true?

After learning that Hazrat 'Īsā[as] is dead and cannot come back to this world, the most logical question that arises is regarding the truth of Hazrat Mirzā Ghulām Ahmad[as]. We encourage the reader to research this issue and we humbly suggest that he or she can begin by reading the book "Invitation

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[308] *Ibn Mājah*, The Book of Trials, Chapter: The coming of the Mahdī

[309] This book is available at: http://www.alislam.org/library/books/jesus-in-india/index.html

to Ahmadiyyat"[310] written by Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad[ra], the Second Successor of the Promised Messiah[as]. This book shall, *Inshā' Allāh,* help him or her understand the claims of Hazrat Mirzā Ghulām Ahmad[as] and learn about the proofs of his truth.

The Anti-Ahmadiyya Campaigns

It has long been the custom of man to oppose a prophet and his community. This custom has continued to this day with the presence of the anti-Ahmadiyya hate campaigns against the Ahmadiyya Muslim Jamā'at. In recent years, as an outlet for their envy, they have hopelessly and desperately used the internet as another tool to spread hate-filled propaganda against the Promised Messiah[as], his successors, and the system of *Khilāfah*. However, the authors can declare from personal experience that most of that information is completely false, and whatever is true is presented in cunningly distorted ways for the sole purpose of deception. We encourage the readers to visit www.alislam.org to see the true face of the Ahmadiyya Muslim Jamā'at and learn its history, beliefs, and achievements.

A common stereotype used by the opponents of the community is to dismiss it as a small group from the Indo-Pak subcontinent, similar to the way Farhan Khan portrays the community in the words, "Most Ahmadi [Muslims] stem from the Indian sub-continent..."[311] This is a common stereotype held against the community but the truth is that this community is established in 204 countries and present on all continents of the

[310] This book is available at:
http://www.alislam.org/books/invitation/index.html
[311] Khan, *With Love,* Page 83

world, with membership spanning across various ethnicities, races, and cultures.

The Revival of Islām

The main goal of the Ahmadiyya Muslim Jamā'at is to revive Islām and regain its glory and greatness of its early days. Over the course of its history, the community has built over 15,000 mosques, over 500 schools, and over 30 hospitals. It has translated the Holy Qur'ān into over 70 languages, and it runs a 24-hour satellite channel, MTA – Muslim Television Ahmadiyya, for the propagation of the true teachings of Islām and the message of peace and tolerance. It has also greatly contributed to humanitarian aid by working with an independent charitable organization, Humanity First.

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We pray that Allāh, the Exalted, may make this book a source of guidance for the Muslims and enable them to see the truth of the Ahmadiyya Muslim Jamā'at and lead to their acceptance of the Promised Messiah and Imām Mahdī[as]! *Āmīn*! *Thumma Āmīn*!

We also pray that Allāh, the Exalted, may make it a resource that Ahmadī Muslims are able to use for the exposition as well as the defence of the Ahmadiyya Muslim position. *Āmīn*!

Appendix I: Sayings of the Promised Messiah[as] on the Finality of Prophethood

Below are a series of quotations of Hazrat Mirzā Ghulām Ahmad Qādiānī[as], the Promised Messiah and Imām Mahdī, on the issue of the finality of prophethood. They expound his stance on this issue and serve to dispel misconceptions and misunderstandings about his writings that are spread by the anti-Ahmadiyya.

My critic has further objected that God Almighty has said:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا[312]

Therefore no reformer or prophet is now needed. In so thinking the critic has raised an objection against the Holy Qur'ān itself, inasmuch as the Holy Qur'ān has promised the appointment of successors from among the Muslims and has said that through them faith would be strengthened, doubts would be set at rest and security would be restored after a state of fear. Thus, if

[312] 'This day have I perfected your religion for you and completed My favour upon you.'—Sūrah Al-Mā'idah, 5:4

nothing is permissible after the perfection of the Faith [i.e., Islām], then, according to the critic, the Khilāfah that continued for thirty years after the Holy Prophet[sa] would also be rendered unnecessary, as the Faith had been perfected and nothing more was needed.

The citation of the verse اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ [313] by the critic is out of place. We do not allege that a reformer or a *muhaddath* detracts anything from the Faith or adds anything to it. What we say is that when, after the lapse of time, the holy teaching of the Faith is covered with the dust of wrong thinking and the pure countenance of truth becomes hidden, then reformers, *muhaddathīn* and spiritual successors appear to reveal the true and beautiful countenance of the Faith.

We do not know whence our poor critic has learnt that reformers and spiritual successors arrive for the purpose of adding to or abrogating the Faith. Their purpose is not to abrogate but to display the light and brilliance of the Faith. The conception of the critic that there is no such need reveals that he does not have much regard for the Faith. He has never reflected on what Islām is, what its progress signifies, how its real progress can be achieved, and who can be considered a true Muslim. That is why he considers it enough that the Holy Qur'ān being available, and there being a plethora of divines, the hearts of most people are automatically drawn to Islām and no reformer is needed. He does not appreciate the fact that reformers and spiritual successors are needed among the Muslims, in the same way as prophets are needed among other people. It cannot be denied that Moses (peace be upon him) was a prophet and a messenger and that the Torah was a complete code for the children of Israel; and just as the Holy Qur'ān

[313] Ibid.

contains the verse اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ [314] so does the Torah contain verses to the effect that the children of Israel have been given a perfect and glorious Book. The Holy Qur'ān also describes the Torah as such. Yet hundreds of prophets appeared among the children of Israel after the Torah, who brought no new book and whose function was to pull people who had departed from the teachings of the Torah back to it and to purify the hearts of those who had been afflicted with doubts, atheism and lack of faith. God the Exalted has affirmed in the Holy Qur'ān:

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ[315]

That is: 'We bestowed the Torah upon Moses[as] and thereafter sent many messengers in its support and to testify to its truth.'

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرَا ؕ[316]

That is: 'Then, We sent Our messengers one after the other.'

All these verses show that it is the way of Allāh that after sending down His Book He sends prophets in support of it. In support of the Torah sometimes as many as four hundred prophets were sent at one and the same time; as testified by the Bible.

The reason for sending so many prophets is that God Almighty has warned emphatically that abiding hell is the punishment for denial of His Book; as is said:

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ[317]

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[314] Ibid.

[315] Sūrah Al-Baqarah, 2:88

[316] Sūrah Al-Mu'minūn, 23:45

This means that: 'Those who are disbelievers and reject Our signs are condemned to the fire and shall abide therein forever.'

Thus, as the punishment of rejection of a Divine Book is so severe and the phenomenon of prophethood and divine revelation is so difficult of comprehension, indeed God Almighty Himself is so transcendent that unless the human eye is illumined by divine light it is not possible to achieve true and holy comprehension of Him, let alone the comprehension of prophets and divine books, therefore, the *Rahmāniyyah* of God demanded that His blind and unseeing creatures should be helped very greatly, and it should not be considered enough that a messenger and a Book having been sent, thereafter, despite the passage of a long period of time, the disbelievers may be committed to the everlasting torment of hell on account of the denial of such doctrines as later generations can comprehend as merely pure and excellent statements.

It should be clear to a thoughtful person that God, Who is *Rahmān* [*Gracious*] and *Rahīm* [*Merciful*], cannot, without convincing explanation, prescribe so great a punishment as condemnation to everlasting hell for people of different countries who have heard of the Qur'ān and of the Holy Prophet[sa] after centuries and who, not being proficient in Arabic, cannot perceive the excellence of the Holy Qur'ān. Nor can human conscience reconcile itself to the fact that a person may be condemned without being convinced that the Holy Qur'ān is the Word of God. That is why God Almighty has promised that He will continue to appoint vicegerents so that they, being invested reflectively with the lights of prophethood, should demonstrate the excellences of the Holy Qur'ān and its holy

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[317] Sūrah Al-Baqarah, 2:40

blessings to the people and thus make them responsible for believing in it and acting upon it.

It should also be remembered that such exposition has to adopt different forms in every age, and that a reformer is equipped with the faculties, capacities and qualities which are suited to the reform of the mischief which is current in his time. Thus, God Almighty will ever continue to do so, as long as He wills, so that reform and virtue may continue to flourish. These statements are not without proof and are testified by an unbroken series of precedents.

Apart from the prophets, messengers and *muhaddathīn* who appeared at different times in different countries, if one takes into account only those who appeared in Israel, it would be discovered that in the fourteen centuries between Moses[as] and Jesus[as], thousands of prophets and *muhaddathīn* appeared and occupied themselves diligently in the service of the Torah. The Holy Qur'ān and the Bible both testify to this. Those prophets brought no new book and taught no new faith. They only served the Torah. They appeared whenever atheism, disbelief, misconduct, and hard-heartedness became prevalent in Israel.

It is a point to ponder that the Law of Moses[as] was limited in its scope and was not meant for the whole of mankind, nor was it to last forever, yet God Almighty took care to send thousands of prophets for the revival of that law and those prophets exhibited such signs as enabled the children of Israel to behold God afresh. Then how can it be that Muslims, who have been designated the best of people, and are attached to the Best of the prophets (peace and blessings of Allāh be upon him) be accounted so unfortunate that God Almighty looked at them with mercy only for thirty years and after exhibiting heavenly lights to them during that time, turned His face away from

them. Centuries passed after the departure of the Holy Prophet[sa], and thousands of disorders arose, and great earthquakes were felt, and diverse forms of corruption spread, and a whole world mounted attacks against Islām, and all its blessings and miracles were denied, and that which was acceptable was declared unacceptable, and yet God Almighty never again looked upon the Muslims nor had mercy on them, nor did He consider that the Muslims were also weak human beings and, like the children of Israel, their plants also were in need of heavenly water. Could the Beneficent God, Who had sent the Holy Prophet (peace and blessings of Allāh be upon him) to remove all corruption forever, turn away from the Muslims like this? Can we conceive that God Almighty was so Merciful towards previous people and, having revealed the Torah, sent thousands of prophets and *muhaddathīn* in support of the Torah and for the repeated revival of the hearts of the children of Israel, but that the Muslims were subject to His Wrath and, therefore, after the revelation of the Holy Qur'ān, He forgot them and left them forever to the reasoning and deduction of clerics? God clearly stated concerning Moses[as]:

وَكَلَّمَ اللّٰهُ مُوْسٰى تَكْلِيْمًا ۚ[318]

رُّسُلاً مُّبَشِّرِيْنَ وَمُنْذِرِيْنَ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۚ[319]

That is to say: 'Allāh spoke to Moses[as]' and 'sent messengers bearing glad tidings as well as warnings to help him and to testify to his truth, so that people may not have any excuse after

[318] Sūrah An-Nisā', 4:165

[319] Sūrah An-Nisā', 4:166

that, and, after witnessing a host of prophets, should believe in the Torah with all their heart.'

Then He says:

وَرُسُلاً قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلاً لَّمْ نَقْصُصْهُمْ عَلَيْكَ[320]

That is: 'We sent many messengers before thee, some of whom We have mentioned to thee and some We have not so mentioned.'

But God made no such arrangement for the Muslims and withheld from them the Mercy and Grace He had bestowed upon the people of Moses[as]! It is obvious that, with the passage of time, previous miracles and wonders became mere tales. Succeeding generations, finding themselves bereft of all such wonders, begin to entertain doubts about miracles and extraordinary happenings. Having the example of thousands of prophets of Israel before them, the Muslims would be disheartened and, considering themselves unfortunate, would either envy the children of Israel or would consider the history of Israel also a chain of imaginary tales. It is idle to assert that, as there have been thousands of prophets and many miracles have been shown in the past, the Muslims were in no need of extraordinary events and wonders and blessings and that is why God Almighty held everything of that kind back from the Muslims. This is the kind of thing that is asserted by those who have no regard for the Faith. Man is very weak and always needs strengthening of faith. In this respect no help can be derived from self-conceived arguments. It is necessary to realize afresh that God exists. False belief, which is not effective in

[320] Sūrah An-Nisā', 4:165

restraining a person from misconduct, may however, continue to exist as a matter of speculation and form.

Need for Reformers after the Perfection of Faith

It should be remembered that the perfection of faith does not dispense with the need of safeguarding it. For instance, if a person builds a house, sets all its rooms in order and fills all the needs relating to its structure, and, after a long time, dust settles on it because of rains and dust storms, and its beauty is covered up; if, at such a time, a person who inherits this house wishes to undertake its cleaning and whitewashing, would this not be the height of folly to stop him from doing so for the reason that the house had been completed long ago? These people do not reflect that the completion of a structure is one thing and its seasonal cleaning is quite another. It should be remembered that reformers do not add anything to or subtract anything from the faith. They restore to the hearts that which had been lost. To assert that it is not necessary to believe in reformers is disobedience of a Divine Command. He has directed:

وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ[321]

'Whoever rejects the *Khulafā'*, after they have been sent, is indeed from amongst the sinners.'

To summarise, it was necessary that after the death of the Holy Prophet (peace and blessings of Allāh be upon him) reformers should have appeared among the Muslims at times of disorder and trials, who should have been entrusted with one of the functions of the prophets, namely that they should call men to

[321] Sūrah An-Nūr, 24:56

the true faith and remove all innovations and exhibit the truth of the Faith from every point-of-view with the help of heavenly light and invite people to truth, love and piety by the force of their example. The reasons for this are:

Firstly, reason affirms that matters relating to God and the hereafter are very fine and imperceptible. One has to believe in the unseen and the supernatural. No one has ever seen God Almighty or observed heaven and hell, or met the angels. What is more, Divine Commandments are opposed to the desires of the ego and restrain from that in which the ego delights. Therefore it is necessary that either the prophets of God, who bring the law and the Book and possess spiritual power, should live long and continue to bless their followers in each century with their company, and should train them under their own graceful supervision and convey to them the blessing, light and spiritual comprehension which they had done in the early part of their ministry. Or, if that should not be possible, then their spiritual heirs, who are equipped with their high qualities and can set forth the verities and insights comprised in the Divine Book under the guidance of revelation, and can illustrate in practice that which is related to the past and can lead a seeker after truth to certainty, must continue to appear in times of trouble and trials so that man who is afflicted with doubt and forgetfulness should not be deprived of the true grace of the prophets.

It is obvious that when the time of a prophet comes to an end, and those who have witnessed his blessings pass away, their experiences become tales in the eyes of the people of the next generation. The moral qualities of the prophet, his worship, his steadfastness, his devotion, Divine support, extraordinary events, and miracles which testified to his prophethood and the truth of his claim become fictional in the estimation of

subsequent generations. Therefore, the freshness of the Faith and the eagerness of obedience that are the characteristics of those who are favored with the company of the prophet are not found in those who come after them. It is clear that the kind of sincerity and devotion with which the companions of the Holy Prophet (peace and blessings of Allāh be upon him) sacrificed their wealth, lives, and honor in the cause of Islām were not to be found even among the second century Muslims, let alone Muslims of subsequent centuries. Why was this so? It was because the companions, may Allāh be pleased with them, had beheld the countenance of the true one, whose love for Allāh was so spontaneously testified even by the disbelieving Quraish. These people, observing his daily supplications, his loving prostrations, his condition of complete obedience, the bright signs of perfect love and devotion on his countenance, and the rain of Divine light on his face, were compelled to affirm:

عَشِقَ مُحَمَّد عَلٰی رَبِّه

'Muhammad has fallen in love with his Lord.'

The companions not only observed the devotion, love and sincerity which surged up in the heart of our lord and master Muhammad (peace and blessings of Allāh be upon him) like a raging ocean, they also observed God Almighty's love for him, in the guise of extraordinary support and help. Then they realized that God exists and their hearts testified that He stood by the Holy Prophet (peace and blessings of Allāh be upon him). They had witnessed so many Divine wonders and so many heavenly signs that they were left in no doubt about the existence of a Supreme Being Who is God, Who controls everything and for Whom nothing is impossible. That is why

they exhibited such devotion and made such sacrifices as are not possible for anyone until all his doubts have been resolved. They realized that to win His pleasure it was necessary to accept Islām and to obey the Holy Prophet[sa] with complete sincerity. After this absolute certainty, the kind of obedience they exhibited and the feats they performed and the manner in which they laid down their lives at the feet of their Holy Preceptor, were matters which were not possible for anyone who had not witnessed what the companions had witnessed.

Such high qualities cannot be developed and salvation cannot be truly achieved without such means. It is, therefore, necessary that the Beneficent God Who has invited everyone to salvation should make a similar arrangement in every century so that His creatures should not fail in any age to attain the stage of absolute certainty.

Need of the Company of the Righteous

The affirmation that the Holy Qur'ān and the *ahādīth* alone suffice us and that we do not need the company of the righteous is opposed to the teachings of the Holy Qur'ān, as Allāh the Exalted has said:

وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ[322]

The truthful are those who have recognized the truth through their spiritual insight and are devoted to it. This high grade of spiritual insight cannot be achieved unless heavenly guidance conveys a seeker to the stage of certainty by experience. In this sense the truly righteous are the prophets, the messengers, the *muhaddathīn* and the perfect *auliyā'* who are guided by heavenly light and who behold God Almighty with the sight of certainty

[322] 'And be with the truthful.'—Sūrah At-Taubah, 9:119

in this very world. The verse that we have just quoted indicates that the world is never left without the truthful, as the commandment كُوْنُوْا مَعَ الصّٰدِقِيْنَ [323] necessitates the presence of the truthful at all times.

Besides, observation confirms that the learning and knowledge of those who do not seek the company of the righteous does not help to rid them of their physical passions, and that they do not achieve even that minimum status in Islām which generates the certainty of belief that God does indeed exist. They do not believe in the existence of God with the same certainty as they feel with regard to their wealth, which is locked in their boxes, or about the houses which they own. They dread swallowing arsenic, as they are certain that it is a fatal poison, but they do not dread the poison of sin, though they read in the Holy Qur'ān:

اِنَّهٗ مَنْ يَّاْتِ رَبَّهٗ مُجْرِمًا فَاِنَّ لَهٗ جَهَنَّمَ ۚ لَا يَمُوْتُ فِيْهَا وَ لَا يَحْيٰى [324]

The truth is that he who does not recognize God Almighty cannot recognize the Holy Qur'ān. It is true that the Holy Qur'ān has been revealed for guidance, but the guidance of the Qur'ān is bound up with the personality of the one to whom it was revealed or of one who is appointed his substitute by God. Had the Qur'ān alone been enough, God Almighty had the power to have the Qur'ān inscribed on the leaves of trees or could have made it descend from heaven in the form of a book, but this was not what He did. He did not send the Qur'ān into

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[323] Ibid.

[324] 'Verily, he who comes to his Lord a sinner—for him is hell; he shall neither die therein nor live.'—Sūrah Tāhā, 20:75

the world till the teacher of the Qur'ān had been sent. You will find that at several places the Holy Qur'ān affirms:

يُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ [325]

That is: 'The Holy Prophet (peace and blessings of Allāh be upon him) teaches the Qur'ān and its wisdom to the people.' At one place it is said:

لَّا يَمَسُّهٗٓ اِلَّا الْمُطَهَّرُوْنَ [326]

This means that: 'The verities and the insights of the Qur'ān are revealed only to the purified.'

Need for Teachers and Fresh Exposition of the Holy Qur'ān

This shows clearly that for the true understanding of the Holy Qur'ān a teacher is needed who is purified by God Almighty Himself. Had a teacher of the Qur'ān not been needed, there would have been no such need from the beginning of time. It is idle to assert that in the beginning a teacher was needed for the exposition of the difficult parts of the Qur'ān, and that exposition having been made, a teacher is no longer needed. Fresh exposition is needed from time to time. The Muslims are confronted with new difficulties in every age. It is true that the Qur'ān comprises all knowledge but not all its knowledge is disclosed at one time. It is revealed as difficulties and problems are encountered. Spiritual teachers, who are the heirs of the prophets and are reflectively invested with their qualities, are sent to resolve the difficulties that arise in every age. The reformer whose functions closely resemble the

[325] Sūrah Al-Jumu'ah, 62:3
[326] Sūrah Al-Wāqi'ah, 56:80

functions of a messenger bears the name of that messenger in the estimation of Allāh.

Teachers are also needed, because some portions of the teaching of the Holy Qur'ān are matters of *hāl* as opposed to *qāl*.[327] The Holy Prophet (peace and blessings of Allāh be upon him), who was the first teacher of the Holy Qur'ān and the true heir of its teaching, demonstrated its teachings to his companions by his own practice and example. For instance, the Divine affirmation that He knows the unseen, accepts prayer, has power to do all that He wills, leads His seekers to the true light, sends His revelation to His sincere servants, and causes His spirit to descend upon whomsoever He wills out of His creatures, are all matters that can be understood only through the example of the teacher himself.

It is obvious that the superficial clerics, who are themselves blind, cannot illustrate these teachings. On the contrary, they teach that all these matters have been left behind and can no longer be experienced. Thus they create doubts in the minds of their disciples concerning the greatness of Islām. They teach that Islām is no longer a living faith and there is no way now to discover its true meaning. It is obvious, however, that if God Almighty designs that His creatures should always drink from the spring of the Holy Qur'ān, He would have made provisions for it as He has always done. Had the teachings of the Holy Qur'ān been limited, as the teaching of an experienced and right thinking philosopher is limited, and did it not comprise the heavenly teaching which can only be demonstrated by practice, then, God forbid, the revelation of the Qur'ān was needless. But I know that if one were to reflect upon

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[327] *Hāl* here means the practical demonstration of faith, as opposed to *qāl*, which connotes only verbal acceptance.

the distinction between the teaching of the prophets and the teaching of the philosophers, assuming both to be true, the only distinction that would be discovered is that a great portion of the teaching of the prophets is metaphysical and can only be understood and appreciated through practical demonstration, and can be illustrated only by those who have the personal experience of it....

If Allāh the Glorious has so willed that this portion of the teaching of His Book should not be confined to the early ages, then He must have arranged for the teachers of that portion to be available at all times, since the portion of the teaching which relates to personal experience cannot be comprehended except through teachers who have experienced it. Therefore, if after the Holy Prophet (peace and blessings of Allāh be upon him), teachers who were guided by the reflection of the light of prophethood had not been available, it would mean that God Almighty, having removed from the world at an early stage those who understood the Holy Qur'ān truly and correctly, deliberately let the Qur'ān become useless. But this would be contrary to His promise:

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ [328]

That is: 'It is We Who have sent down the Qur'ān and We shall continue to safeguard it.'

Fulfilling the Need of Safeguarding the Holy Qur'ān

I am unable to understand that if those with complete understanding of the Qur'ān and belief in its certainty through personal experience have all passed away, then how has the

[328] Sūrah Al-Hijr, 15:10

Qur'ān been safeguarded? Does safeguarding it mean that the Qur'ān, beautifully inscribed, would be preserved forever locked in safes like treasures that lie buried under the earth and are of no use to anyone? Can anyone imagine that this is the true meaning of this verse? If so, there is nothing extraordinary about it. Rather, such a claim is laughable and amounts to inviting ridicule from the enemies of Islām. Of what use is the safeguarding which does not serve the true purpose? It is quite possible that a copy of the Torah or the Gospel may be found which has been similarly safeguarded. There are thousands of books, which have continued to exist entirely unaltered and which are for certain the writings of a particular person. There is no particular merit in such preservation, and such safeguarding of the Qur'ān would be of no benefit to the Muslims. It is true that the safeguarding of the text of the Holy Qur'ān is greater than that of all other books and is in itself extraordinary, but we cannot imagine that God Almighty, Who always has a spiritual purpose, meant only the safeguarding of the text of the Holy Qur'ān. The very word *dhikr* [*remembrance*] clearly indicates that the Holy Qur'ān will be preserved forever as a remembrance, and its true *dhākirīn*[329] will always be present. This is confirmed by another verse, which says:

بَلْ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ [330]

'The Holy Qur'ān is composed of clear signs in the bosoms of those who have been bestowed knowledge.'

[329] Those who learn the Qur'ān, act according to it, and recite it to others.

[330] Sūrah Al-'Ankabūt, 29:50

This verse clearly means that the believers have been bestowed knowledge of the Holy Qur'ān and they act upon it. As the Qur'ān is preserved in the bosoms of the believers, the verse:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُوْنَ [331]

means that it would not cease to dwell therein….

Secondly, reason demands that for the teaching and understanding of Divine books, it is necessary that, like the advent of the prophets, recipients of revelation and persons equipped with spiritual knowledge should also continue to appear from time to time. Similarly, when we study the Qur'ān and deliberate upon it we discover that the availability of spiritual teachers is part of the Divine design. For instance God has said:

وَاَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِيْ الْاَرْضِ [332]

(Part Number 13)

'That which benefits people endures in the earth.'

The prophets who strengthen people's faith through miracles, prophecies, verities, insights and the example of their own righteousness, and benefit the seekers after truth, are obviously the greatest benefactors of mankind. And it is also obvious that they do not remain upon the earth for a long time and pass away after a short existence. Yet the purport of this verse cannot be contradictory to this reality. Therefore, with reference to the prophets, this verse means that they continue their beneficence

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[331] 'Verily, We Ourself have sent down this Exhortation, and surely We will be its Guardian.'—Sūrah Al-Hijr, 15:10

[332] Sūrah Ar-Ra'd, 13:18

by way of reflection. God Almighty at the times of need raises a servant of His who becomes their example reflectively and thus continues their spiritual life. It is for this purpose that God has taught the prayer:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ [333]

'O Allāh, guide us along the straight path, the path of those servants upon whom Thou has bestowed Thy favors….'

Not only has He taught this prayer, but has also promised in another verse:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا [334]

'Those who strive in Our path—which is the right path—We will surely guide them along Our ways.'

It is clear that the ways of God Almighty are those that have been disclosed to the prophets.

[*Shahādat-ul-Qur'ān*, Rūhānī Khazā'in, Volume 6, Pages 339-352]

Divine Promise of *Khilāfah*

There are other verses which also indicate that it is God's design that spiritual teachers, who are the heirs of the prophets, should always continue to be available. For instance:

[333] Sūrah Al-Fātihah, 1:6-7

[334] Sūrah Al-'Ankabūt, 29:70

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ [335]

وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا تُصِيْبُهُمْ بِمَا صَنَعُوْا قَارِعَةٌ اَوْ تَحُلُّ قَرِيْبًا مِّنْ دَارِهِمْ حَتّٰى يَاْتِيَ وَعْدُ اللّٰهِ اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ [336]

وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلاً [337]

Meaning: 'O True believers among the followers of Muhammad (peace and blessings of Allāh be upon him), Allāh has promised those among you who believe and act righteously, that He will surely make them successors in the earth, as He made successors among those who were before them.'

'Those who disbelieve will continue to be afflicted with a calamity, physical or spiritual, or would descend close to their dwellings till the Divine promise is fulfilled. Surely Allāh doeth not contrary to His promise.'

'And We send not a punishment till after We have raised a messenger.'

If a person reflects upon these verses he will realize that God Almighty has clearly promised the Muslims a permanent *Khilāfah*. If this *Khilāfah* were not permanent there would have been no sense in describing it as resembling the *Khilāfah* of the Mosaic dispensation….

A *Khalīfa* is a reflection of a prophet. As man is mortal, God Almighty designed that prophets, who are more exalted and honored than all other beings, should be reflectively

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[335] Sūrah An-Nur, 24:56

[336] Sūrah Ar-Ra'd, 13:32

[337] Sūrah Banī Isrā'īl, 17:16

preserved forever. For this purpose, God instituted *Khilāfah* so that the world should at no time be deprived of the blessings of prophethood. He who limits it to thirty years, foolishly overlooks the true purpose of *Khilāfah*, and does not realize that God did not design that the blessings of *Khilāfah* be limited to thirty years after the death of the Holy Prophet (peace and blessings of Allāh be upon him) and that, thereafter, the world may go to ruin….

There are many other verses in the Holy Qur'ān, which give tidings of a permanent *Khilāfah* among the Muslims, and there are also several *ahādīth* to the same effect. But what I have said already should suffice for those who accept established verities as great wealth.

There is no worse concept concerning Islām than to say that it is a dead religion whose blessings were confined only to its beginning. Can the Book that opens the door of perpetual good fortune inculcate so discouraging a doctrine that there is no blessing or *Khilāfah* in the future and that everything has been confined to the past? True, there will be no independent prophets among the Muslims. But if there were also to be no *Khulafā'* to demonstrate the proofs of spiritual life from time to time, that would spell the end of spirituality in Islām….It causes one's heart to tremble to imagine that Islām has now died and that no such people would arise in it, whose spiritual manifestations would be a substitute for miracles and whose inspiration a substitute for revelation, let alone that a Muslim should believe in any such possibility as a doctrine. May God Almighty guide those who are involved in such misguided thinking.

[*Shahādat-ul-Qur'ān*, Rūhānī Khazā'in, Volume 6, Pages 352-356]

The Divine revelation:

خدا کی فیلنگ اور خدا کی مہر نے کتنا بڑا کام کیا۔[338]

means that God felt that, because of its widespread corruption, mankind was in need of a grand reformer, so the Seal of God blessed a follower of the Holy Prophet (peace and blessings of Allāh be upon him) with the rank of being a follower on the one hand, and a prophet on the other. Allāh the Exalted, bestowed upon the Holy Prophet (peace and blessings of Allāh be upon him) the Seal for the purpose of conveying spiritual excellence, which had not been bestowed on any other prophet and that is why he was named *the Seal of prophets.* This means that obedience to the Holy Prophet[sa] bestows the excellences of prophethood and his spiritual attention fashions prophets. No other prophet has been granted such spiritual power. This is the meaning of the *hadīth*:

عُلَمَاءُ اُمَّتِی کَاَنْبِیَاءِ بَنِی اِسْرَائِیْلَ

'The divines from among my people will be like the prophets of Israel.'

There were many prophets from among the children of Israel, but their prophethood was not because of their obedience to Moses[as]; rather it was a direct bounty from God. That is why they were not designated prophets in one aspect and the followers of a prophet in another, but were called independent prophets and the dignity of prophethood was bestowed directly upon them. Leaving them aside, if we look at the rest of the children of Israel, we observe that they had very little guidance

[338] 'What a grand task has been accomplished by the 'feeling' of God and His Seal.' Note: This Urdu revelation contains the actual English word 'feeling'.

and righteousness. Few *auliyā'ullāh* [*friends of Allāh*] appeared among the followers of Moses[as] and Jesus[as]. Most of them were disobedient, vicious and worshippers of the world. That is why the Torah and the Gospel make no mention of the evidence of their spiritual influence. The Torah frequently designates the companions of Moses[as] as disobedient, hard-hearted, sinful and rebellious. The Holy Qur'ān mentions that their disobedience had reached such a degree that on the occasion of a battle, their response to Moses[as] was:

فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَآ اِنَّا هٰهُنَا قٰعِدُوْنَ [339]

That is: 'Go thou and thy Lord and fight the enemy; here we shall sit.'

Such was the measure of their disobedience. In contrast, the hearts of the companions of the Holy Prophet (peace and blessings of Allāh be upon him) were so inspired by love of God, and they were so affected by the spiritual attention of the Holy Prophet (peace and blessings of Allāh be upon him), that they sacrificed themselves in the cause of God like sheep and goats. Can anyone show us followers of any previous prophet, who demonstrated such sincerity and devotion? We have mentioned the companions of Moses[as]. Now let us turn to the Jesus' disciples. One of them, Judas Iscariot, betrayed him in return for thirty pieces of silver. Peter, to whom had been committed the keys of heaven, cursed Jesus to his face and the remaining disciples deserted Jesus at the time of his trial. Not one of them remained steadfast. They all turned out to be cowards. In contrast, the companions of the Holy Prophet (peace and blessings of Allāh be upon him) demonstrated such

[339] Sūrah Al-Mā'idah, 5:25

steadfastness and were so reconciled to death that any mention of their devotion brings tears to one's eyes.

What was it that inspired them with such devotion? Whose hand was it that brought about such a change in them? In their pre-Islāmic ignorance, there was no sin and no wrong that they did not commit. On becoming the followers of the Holy Prophet[sa], they were so drawn to God, as if God dwelt within them. I tell you truly that it was the spiritual attention of the Holy Prophet[sa] that pulled them out of a low life into a holy one. Those who later entered Islām in hosts did not do so under the threat of a sword. They did so in consequence of the sincere supplications and humble and passionate prayers which the Holy Prophet (peace and blessings of Allāh be upon him) offered in Mecca for thirteen years, so that even the soil of Mecca confessed that it was under the blessed feet of him whose heart proclaimed the Unity of God so passionately that heaven was filled with his cries. God is Self-Sufficient. He does not care whether anyone is rightly guided or goes astray. The light of guidance which was so extraordinarily manifested in Arabia, and then spread to the rest of the world, was a consequence of the heartfelt desire of the Holy Prophet (peace and blessings of Allāh be upon him.) Followers of every religion had digressed and strayed away from the spring of *Tauhīd* [*belief in the Unity of God*] but it continued to flow in Islām. All these blessings were granted in answer to the supplications of the Holy Prophet (peace and blessings of Allāh be upon him) as God Almighty has said:

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ [340]

[340] Sūrah As-Shu'arā', 26:4

Meaning that: 'Will you grieve yourself to death because they did not believe?'

The reason why the followers of previous prophets did not achieve such a high grade in righteousness was that those prophets did not have the same degree of concern and anguish for their followers as did the Holy Prophet[sa]. It is a pity that ignorant Muslims of this age do not appreciate the Holy Prophet[sa] as he deserves, and therefore they stumble at every step. They interpret the *Seal of prophethood* in a manner that is derogatory of the Holy Prophet (peace and blessings of Allāh be upon him) and does not hold him up to praise as if he had no power to bestow spiritual grace upon his followers or to help perfect them spiritually, and had been appointed merely to teach them the law. God Almighty has taught Muslims the prayer:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ[341]

If the Muslims are not the heirs of the previous prophets and have no share in the favors that were bestowed upon them, why were they taught this prayer? It is a pity that Muslims, on account of their bigotry and ignorance, do not reflect duly on this verse. They are too eager to see Jesus descend from heaven, while the Holy Qur'an testifies that he is dead and was buried in Srinagar, Kashmir, as God Almighty has said:

وَّاٰوَيْنٰهُمَآ اِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّمَعِيْنٍ[342]

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[341] 'Guide us along the straight path, the path of those upon whom Thou has bestowed Thy favours.'—Sūrah Al-Fātihah, 1:6-7

[342] Sūrah Al-Mu'minūn, 23:51

That is: 'We delivered Jesus and his mother from the hands of the Jews and conveyed them to a region of high mountains which was a place of security and was watered with clear springs.'

This was Kashmir. And this is why Mary's tomb is not to be found in Palestine, and the Christians claim that she too disappeared like Jesus. How unjust it is of the ignorant Muslims to believe that the followers of the Holy Prophet (peace and blessings of Allāh be upon him) are deprived of converse with God while at the same time they repeat the sayings of the Holy Prophet (peace and blessings of Allāh be upon him) that among his people there will be those who will resemble the prophets of Israel, and there will also be one who will be a prophet in one aspect and the follower of the Holy Prophet[sa] in another. He would be the one who will be called the Promised Messiah.

[*Haqīqat-ul-Wahī*, Rūhānī Khazā'in, Volume 22, Pages 99-104, footnote]

I tell you truly that Islām is so patently true that if all the disbelievers of the world were to stand in prayer on one side, and I were to stand alone on the other, in supplication before God for a particular purpose, God will support me, not because I am better than all others, but because I believe sincerely in His Messenger and know that all prophethood ended with him and that all law is comprised in his law. Yet one type of prophethood has not ended, that is to say, the prophethood which is granted in consequence of complete obedience to the Holy Prophet (peace and blessings of Allāh be upon him) and which is illumined by his lamp. This prophethood has not ended inasmuch as it is a reflection of his prophethood and is

given through him and is his manifestation and receives grace from him. God is the enemy of whoever regards the Holy Qur'ān as abrogated and follows a law opposed to the law of Muhammad and seeks to put his own law in practice and does not follow the Holy Prophet[sa] and seeks to set up himself in his place. But God loves him who makes the Holy Qur'ān his code and regards the Holy Prophet (peace and blessings of Allāh be upon him) as *the Seal of the prophets* and knows that he is dependent upon his grace. Such a man becomes the beloved of God Almighty. God's love pulls him towards Him and honors him with His converse and displays signs in his support. When such a person's obedience to the Holy Prophet[sa] arrives at its climax, God bestows a prophethood upon him which is a reflection of the prophethood of Muhammad (peace and blessings of Allāh be upon him), so that Islām may continue to remain fresh and alive through such people and should remain supreme over its opponents.

A foolish one, who is in truth an enemy of the faith, does not desire that converse with God should continue as a characteristic of Islām. He rather wishes that Islām too should become a dead religion like all the others; but that is not what God desires. In the revelation vouchsafed to me, God Almighty has employed the expression *prophet* and *messenger* concerning me hundreds of times, but these expressions mean only frequent converse with God which comprises the unseen. Everyone is entitled to use an expression in a particular sense. God too designates frequent experience of converse with Him as prophethood, meaning that such converse comprises a great deal of that which is unseen. Accursed is he who claims to be a prophet, but whose prophethood is divorced from the grace of the Holy Prophet (peace and blessings of Allāh be upon him). The prophethood that has been bestowed on me belongs to the

Holy Prophet (peace and blessings of Allāh be upon him) and is not a new prophethood. Its only purpose is to make manifest to the world the truth of Islām and to display the righteousness of the Holy Prophet (peace and blessings of Allāh be upon him).

[*Chashma-e-Ma'rifat*, Rūhānī Khazā'in, Volume 23, Pages 339-341]

Remember, I am not a messenger or prophet by virtue of a new law, a new claim or a new name; but I am a messenger and prophet by virtue of perfect reflection. I am the mirror in which the form and the prophethood of Muhammad are perfectly reflected. Had I been a claimant of distinct prophethood, God Almighty would not have named me *Muhammad* and *Ahmad* and *Mustafā* and *Mujtabā*. Nor would I have been bestowed the title of *Khātam-ul-Auliyā'* [*Seal of the Elect of God*], resembling the title of *the Seal of the prophets.* In such a case, I would have been given a separate name. But God Almighty admitted me completely into the being of Muhammad, so much so that He did not desire that I should have a separate name or a separate tomb, for a reflection cannot be separated from its original. Why did this come about? It came about because God had appointed the Holy Prophet (peace and blessings of Allāh be upon him) as *Seal of Prophets*, and, in order to maintain the parallel between the Mosaic dispensation and the Muhammadī dispensation, it was necessary that the Muhammadī Messiah should be bestowed the dignity of prophethood like the Mosaic Messiah, so that the Muhammadī prophethood should not be considered deficient in any respect when compared to the Mosaic prophethood. Therefore, God Almighty created me as a perfect reflection, and invested me with the reflection of Muhammadī prophethood, so that in one aspect I should bear the title of

Nabī'ullāh [*Prophet of God*], and in another aspect *the Seal of prophethood* should be safeguarded.

[*Nuzūl-ul-Masīh*, Rūhānī Khazā'in, Volume 18, Pages 381-382, footnote]

The charge advanced against me and my Jamā'at, that we do not believe in the Holy Prophet (peace and blessings of Allāh be upon him) as *the Seal of Prophets*, is altogether false. The strength, certainty, comprehension and insight with which we acknowledge and believe in the Holy Prophet (peace and blessings of Allāh be upon him) as *the Seal of the Prophets*, cannot even be dreamed of by the other Muslims; they do not have the capacity to comprehend the reality and the mystery comprised in *the Seal of prophethood*. They have merely heard an expression from their ancestors but they are unaware of its import and do not know what it signifies and what is meant by believing in it. But we believe with full comprehension—and God Almighty knows this well—that the Holy Prophet (peace and blessings of Allāh be upon him) is *the Seal of the prophets.* God Almighty has disclosed the reality of *the Seal of prophethood* in such a manner that we derive special delight from its contemplation which cannot be conceived of by anyone except those who have drunk deep at this fountain.

We can illustrate *the Seal of prophethood* by the example of the moon, which begins as a crescent and arrives at its perfection on the fourteenth night when it is called the full moon. In the same manner the excellences of prophethood reached their climax in the Holy Prophet (peace and blessings of Allāh be upon him.) Those who believe that prophethood has been closed compulsorily, and that the Holy Prophet (peace and

blessings of Allāh be upon him) should not be regarded as being superior even to the Prophet Jonas have not understood the reality of *the Seal of prophethood* and do not have true knowledge of his superiority and excellences. Despite their own ignorance and lack of understanding, they charge us with denying *the Seal of prophethood*. What shall I say concerning such invalids and how shall I express my pity for them!

[*Malfūzāt*, Volume 1, Pages 342-343]

Appendix II: The Future of Islām Ahmadiyya

Below are a series of quotations of Hazrat Mirzā Ghulām Ahmad Qādiānī[as], the Promised Messiah and Imām Mahdī, on the future of the Ahmadiyya Muslim Jamā'at. The Anti Ahmadiyya would like to see this Community perish while God has other plans as shown by these quotations.

Appeal to Give up Vilification and Abuse

Purely by way of advice, and for the sake of Allāh, I tell the opposing clerics and their soul mates, that abuse and vilification is not the way of decency. If this be your disposition, then so be it. But if you consider me false in my claim, you also have the option to come together in your mosques and pray to God for my ruin, or you can do the same individually. If I am false in my claim, your prayers are bound to be heard. Indeed, you have been praying against me already. But remember, even if you continue to pray thus until your tongues are bruised, and you go on bewailing in your prostrations until your noses are rubbed out, and your tears wipe out your eyelashes, and the

weeping reduces your vision, and your brains are so affected that you begin to suffer from epilepsy or melancholia, still your prayers will not be heard; for I have come from God, and anyone who curses me will himself be afflicted with such a curse, though he may not be aware of it. He who enters into a prayer duel with me and supplicates that the one among us who is false may die in the lifetime of the other, will come to the same end which overtook Ghulām Dastgīr of Qasūr….

No one can die on earth unless his death is decreed in heaven. My soul is inspired with the same truth with which the soul of Abraham[as] was inspired. I have a relationship with God like that of Abraham[as]. My secret is known to God Alone. My opponents ruin themselves in vain. I am not the plant that can be uprooted by their hands. If their predecessors and their successors, and their living and their dead, were all to come together and pray for my ruin, my God would convert their prayers into curses and would fling them back upon them. Do you not see that hundreds of wise people from among you continue to join my Jamā'at? There is uproar in heaven and God's angels are pulling pure hearts in our direction. Can man obstruct this Movement that is proceeding in heaven? Try to obstruct it if you think you have the strength. Use all the cunning and deceit that the opponents of the prophets employed against them in the past, and leave nothing untried. Use your utmost strength. Call down ruin till you arrive at the door of death. Then see what harm you can bring upon us. Heavenly signs are descending like rain, but the unfortunate ones continue to raise objections from afar. What remedy can we provide to the hearts which have been sealed up. Lord, have mercy on this *ummah, Amīn*.

Announced by: Mirzā Ghulām Ahmad
From Qādiān, 29 December, 1900

[*Arba'īn* No.4, Rūhānī Khazā'in, Volume 17, Pages 471-473]

O Ye Maulavīs and custodians of shrines who oppose me, the contentions between us have exceeded all limits. My Community is much smaller in number than yours, and at the moment does not exceed four or five thousand. Nevertheless, be sure that this tree has been planted by the Hand of God Who will not let it be destroyed. He will not be pleased till He carries it to perfection. He will water it and enclose it within a compound and will foster it in a wonderful manner. Have you spared any effort in trying to destroy it? Had it been a human project, it would have been destroyed long ago...

Be sure, therefore, it is not me you are fighting, but you are fighting God. Can you not distinguish between fragrance and foul smell? Can you not observe the majesty of truth? It would have been much better for you if you had shed tears before God Almighty and had sought guidance from Him concerning me with a trembling heart, and had then followed a certainty and not pursued doubts and delusions.

[*Anjām-e-Ātham*, Rūhānī Khazā'in, Volume 11, Pages 64-67]

God Almighty has not yet exhausted His support and His signs, and I declare on oath in His name that He will not desist till my truth is manifested throughout the world. O Ye people, who hear my voice, fear God and do not transgress. Had all this been a human project, God would have destroyed me, and not a trace would be left. But you have seen how the

help of God Almighty has supported me all along, and numberless signs have been manifested in my support. How many of my enemies have perished as a consequence of holding *mubāhalah* with me. O servants of God, do reflect, does God Almighty accord such treatment to liars?

[*Haqīqat-ul-Wahī*, Rūhānī Khazā'in, Volume 22, Page 554]

They must remember that all the abuse that issues from their mouths, and the insults that dwell upon their lips, and the filthy papers which they publish in opposition to the truth, all this furnishes the material for their spiritual chastisement which they have prepared with their own hands. No life is more cursed than the one spent in lying. Do they imagine that by their designs, their baseless lies, their allegations, their ridicule and their mockery, they can frustrate the Will of God? Or can they, by deceiving the world, put on hold what God has willed in heaven? If ever in the past the opponents of truth succeeded through these means, then they too shall succeed, but when it is an established fact that those who oppose God, and oppose the purpose which He has willed in heaven, are always humiliated and defeated, then there must come a day when these people too shall meet with defeat and humiliation. The word of God has never remained, nor will it ever remain, unfulfilled. He says:

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِیْ ؕ اِنَّ اللّٰهَ قَوِیٌّ عَزِیْزٌ [343]

It means that God has ordained from the beginning and has declared it to be His law and His practice, that He and His

[343] Sūrah Al-Mujādalah, 58:22

messengers shall always prevail. Since I am His messenger, who has been sent by Him, though without any new *sharī'ah* or any new claim or any new name, rather I have come in the name of the Noble Prophet[sa]—*the Seal of Prophets*—and through him, and as his manifestation, I therefore proclaim that, just as this verse has been proven true from the time of Adam to the time of the Holy Prophet[sa], so will it prove to be true in my case. Do these people not notice that at the time when these *maulavīs* and their camp followers had launched a campaign of rejection and vilification against me, there was not a single person in my *bai'at*, and all I had were a few friends who could be counted on fingertips. But now, by the Grace of God, the number of those who are in my *bai'at* has reached nearly seventy thousand. This has not come about due to any effort on my part, it is in fact the wind blowing from heaven that has made them rush towards me. Let these people think for themselves, how they strived to destroy this Jamā'at and how they used all kinds of deceit and went to the extent of giving information to the authorities and appearing before courts as witnesses in falsely instituted murder cases, and thus incited the Muslims against me. And how they wrote thousands of posters and pamphlets, and issued edicts of disbelief and proclaimed verdicts of death against me, and how they met in committees to devise schemes against me. But did all these efforts end up in anything other than failure? Had this mission been man-made, it would certainly have been annihilated through their strenuous efforts. Can anyone cite a single precedent in which so much effort was deployed against an impostor, but, instead of being destroyed, he grew a thousand-fold? Is this not a great sign that, despite all efforts to destroy this seed and to leave no trace of it on the face of the earth, it germinated and burgeoned and grew into a tree

and its branches spread far and wide and it has now grown so big that thousands of birds are resting upon it?!

[*Nuzūl-ul-Masīh*, Rūhānī Khazā'in, Volume 18, Pages 379-384]

The following prophecy is mentioned in *Brāhīn-e-Ahmadiyya*:

يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكٰفِرُوْنَ

This means that the opponents will desire to extinguish the Light of Allāh with the breath of their mouths, but Allāh will perfect His Light even though the disbelievers hate it. This prophecy dates back to the time when I had no opponents, in fact, no one even knew my name. Then, in accordance with the prophecy, I became known in the world with honor and respect and thousands accepted me. This was followed by fierce opposition. People of Mecca were told misleading things about me and an edict of disbelief regarding me was acquired from Mecca. A universal cry of heresy was raised against me, edicts were issued urging my assassination, the authorities were provoked against me, and the common people were alienated from me and my Jamā'at. In short, every effort was made to destroy me. But, in keeping with the Divine prophecy, all the *maulavīs* and their ilk completely failed in their efforts. How blind are my opponents, for they do not see the grandeur of these prophecies: they do not realize how far back these prophecies were made, and with what majesty they have been fulfilled! Can this be the work of anyone but God Himself? If it can, then please come forward with a precedent. Do they not realize that had this been the work of man and against the Will of God, they would not have been frustrated in their efforts?

Who was it that frustrated them? It was the same God Who is with me.

[*Haqīqat-ul-Wahī*, Rūhānī Khazā'in, Volume 22, Pages 241-242]

If these ignorant *maulavīs* choose to deliberately close their eyes, it is up to them. They can do no harm to the truth. But the time comes when many Pharaoh-natured people will ponder over these prophecies and be saved from drowning. God says: 'I shall mount attack after attack, until I have established your truth in the depths of their hearts.'

So, O *maulavīs*! If you possess the strength to battle with God, then carry on. Was the humble Son of Mary, before me, spared any torment at the hands of the Jews? They even thought that they had crucified him, but God saved him from death upon the cross. So, while there was a time when he was considered no more than a fraud and a liar, another era dawned when his greatness was accepted in the hearts of people. Now there are four hundred million people who worship him as God. Although, they committed an act of disbelief by making God of a humble man, it serves as a befitting reply to the Jews that the same Jesus, Son of Mary, whom they regarded as a liar and wished to trample under their feet, has now reached such glory that four hundred million people prostrate themselves before him, and kings bow their heads in respect at the very mention of his name. Although I have prayed that I should not become an instrument for the promotion of idolatry, as happened with Jesus, Son of Mary—and I am sure God will not let this happen—God has informed me again and again that He will grant me great glory and will instil my love in people's hearts. He shall spread my Movement all over the world and

shall make my sect triumphant over all other sects. The members of my sect shall so excel in knowledge and insight that they will confound everyone with the light of their truth, and by dint of their arguments and signs. Every nation will drink of this fountain, and this Movement will spread and blossom until it rapidly encompasses the entire world. Many tribulations and obstacles shall come, but God will remove them all and will fulfil His promise. God addressed me and said: 'I shall grant thee blessing upon blessing until kings shall seek blessings from thy garments!'[344]

So O ye who listen! Remember these things and keep these prophecies safe in your boxes, for they are the words of God that will one day come to pass. I do not observe any goodness in my own self, and I have not done the things which I should have done. I consider myself no more than an unworthy laborer. God's grace was all that helped me through. Therefore, boundless gratitude is due to the All-Powerful and Merciful God Who accepted this handful of dust despite all its ineptitude.

[*Tajalliyāt-e-Ilāhiyyah*, Rūhānī Khazā'in, Volume 20, Pages 21-23]

So dear friends! Since it is the *Sunnatullāh*[345], from time immemorial, that God Almighty shows two manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His *Sunnah*[346] of

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[344] In a vision, I was shown those kings, and they were on horseback. I was told that these are the kings who shall bear the yoke of thy obedience and God shall bless them.

[345] Practice, Way, Law, of God.

[346] Practice, Way, Law

old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second manifestation also, and its coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second manifestation cannot come unless I depart. But when I depart, God will send that second manifestation for you which shall always stay with you just as promised by God in *Brāhīn-e-Ahmadiyya*[347]. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this Jamā'at who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second manifestation of His Power, you all together keep yourselves busy praying. And let a Jamā'at of righteous people, one and all, in every country keep themselves busy in prayers so that the second manifestation may descend from the Heaven and show you that your God is such a Mighty God. Consider your death to be close at hand for you never know when that hour will strike...

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[347] The first book of the Promised Messiah[as], published in four parts in 1880, 1882 and 1884.

Don't think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree.

[*Al-Wasiyyat*, Rūhānī Khazā'in, Volume 20, Pages 305-306, 309]

O ye people, hearken to my call! Remember that this is a prophecy from Him Who created the earth and the heaven. We will cause this, His Own Movement, to spread in all countries and shall cause them to triumph over all others through reasoning and argument. The days are approaching, nay they are near at hand, when only this religion shall be spoken of with honor and respect. God shall grant this religion and this Movement His choicest blessings and unprecedented success and frustrate the designs of all those who seek to destroy them and shall perpetuate their ascendancy till the time the world comes to its end. They jeer at me now but their jeering shall cause no harm, for there has not been a prophet who has not been jeered at. It was, therefore, incumbent that the Promised Messiah be also jeered at, as God Almighty says:

يٰحَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ

Alas for My servants! There comes not a messenger to them but they mock at him[348].

It is, therefore, a sign from God; because every prophet has been mocked at. Who would laugh at a person who comes down from heaven with a host of angels? Even from this, one could

[348] Sūrah Yā Sīn, 36:31

understand that the story of the Messiah coming down from heaven is no more than a myth.

Remember, that no one will descend from heaven. All our opponents who are alive today will die and no one will see Jesus son of Mary descending from heaven. Then their next generation will pass away and no one of them will see this spectacle. Then the generation next after that will pass away without seeing the son of Mary descending from heaven. Then God will make them anxious that though the time of the supremacy of the cross had passed away and the world had undergone great changes, yet the son of Mary had not descended from heaven. Then the wise people will suddenly discard this belief. The third century after today will not yet have come to a close when those who hold this belief, whether Muslims or Christians, will lose all hope and will give up this belief in disgust. There will then be only one religion that will prevail in the world and only one leader. I have come only to sow the seed, which has been sown by my hand. Now it will sprout and grow and flourish and no one can arrest its growth.

[*Tadhkaratush Shahādatain*, Rūhānī Khazā'in, Volume 20, Pages 64-65]

True, there are men steeped in darkness or in thoughts of their own. They will not accept. But the time is near when God will make plain to them their error. God has said:

'A warner came into the world but the world accepted him not. God, however, will accept him and manifest his truth by mighty signs.'

These words proceed not from the mouth of man. They are God's words, words of the Mighty Lord Himself. The mighty attacks mentioned in this prophecy are near. But these attacks are not by physical weapons, not swords or guns. These are spiritual weapons, which will come as help from God...All those who resemble the Anti-Christ, those who love this world over-much and who have only one eye, having lost the eye for spiritual truth, all of them will end by the sword of solid unanswerable arguments. Truth will prevail. A new bright day will dawn again for Islām. Same as it did before. The sun of Islām will rise in full bloom, same as it did before.

[*Fathe Islām*, Rūhānī Khazā'in, Volume 3, Pages 9-10]

A few days ago God Almighty vouchsafed to me the following revelation:

قل ان کنتم تحبون اللہ فاتبعونی یحببکم اللہ۔ انی متوفیک و رافعک الیّ و جاعل الذین اتّبعوک فوق الّذین کفروا الیٰ یوم القیامۃ۔ و قالوا انّٰی لک ھذا۔ قل ھو اللہ عجیب۔ یجتبی من یشاء من عبادہ۔ و تلک الایام نداولھا بین الناس۔

Say: 'If you love Allāh, then follow me, Allāh will then love you. I shall cause you to die and shall raise you towards Me and shall place those who follow you above those who reject you till the Day of Judgment.' People will say: 'Whence have you obtained this?' Say: 'Allāh is Wonderful. He chooses whom He wills from among His servants. We revolve these days among people.'

The verse, 'I shall place those who follow you above those who reject you till the Day of Judgment' has been revealed to me repeatedly—so many times that God Alone knows the count—and with such emphasis that it has penetrated my heart like a steel nail. This indicates that God Almighty will greatly bless all those friends who follow my way and will grant them victory over those who follow other ways and this superiority shall be maintained till the Day of Judgment. No one will come after my humble self who will be opposed to my way. God Almighty will destroy any one who opposes my way and his way will not endure. This is a promise by God, the contrary of which will never happen.

[*Tadhkirah*, Page 62]

Appendix III: Ahmadiyya Muslim Beliefs

What follows is a list of beliefs central to the Ahmadiyya Muslim Jamā'at. Unlike the *'Aqīdah at-Tahawī* (quoted in Farhan Khan's book), it is a simple list without long elaborations and complicated statements. It is based entirely on the Holy Qur'ān and *ahādīth*. It has been extracted from the booklet, *Our Teaching*, Pages 33-36.

1. We believe that God exists and to assert His existence is to assert a most important truth.
2. We believe that God is ONE without an equal in heaven or in earth. Everything else is His creation, dependent upon Him and His subsistence. He is without son or daughter or father or mother or wife and brother. He is one and unique.
3. We believe that God is Holy; free from all imperfections and possessed of all perfections. There is no imperfection which may be found in Him. His power and knowledge are unlimited. He encompasses everything and there is nothing which encompasses Him. He is the First, the Last, the Manifest, the Hidden, the Creator, the Master.

He is the Loving, the Enduring. His actions are willed, not constrained or determined. He rules today as He ever ruled before. His attributes are eternal.

4. We believe that angels are a part of God's creation. As the Qur'ān has it, angels do what they are bidden to do. They have been created in His wisdom to carry out certain duties. Their existence is real and references to them in the Holy Book are not metaphorical. They depend on God as do all men and all other creatures.
5. We believe that God speaks to His chosen servants and reveals to them His purpose. Revelation comes in words. Man lives by revelation and through it comes to have contact with God. The words in which revelation comes are unique in their power and wisdom. Their wisdom may not be revealed at once. A mine may be exhausted but not the wisdom of revelation. Revelation brings us Divine ordinances, laws, and exhortations. It also brings us knowledge of the unseen and of important spiritual truths. It conveys to us the approval of God as well as His disapproval and displeasure, His love as well as His warnings. God communicates with man through revelation. The communications vary with circumstances and with the recipients. Of all Divine communications the most perfect, the most complete, the most comprehensive is the Holy Qur'ān. The Holy Qur'ān is to last forever. It cannot be superseded by any future revelation.
6. We also believe that when darkness prevails in the world and man sinks deep in sin and evil, it becomes difficult for him to rise again without the help of God. Then out of His Mercy and Beneficence God chooses one of His Own loving, loyal servants, charges him with the duty to lead

and guide other men. As the Qur'ān says, "…There is no people to whom a warner has not been sent." (35:25). God has sent messengers to every people. Through them God has revealed His Will and His Purpose. Those who turn away from them ruin themselves; those who turn to them earn the love and pleasure of God.

7. We also believe that divine messengers belong to different spiritual ranks and contribute in different degrees to the fulfilment of the ultimate Divine Design. The greatest of all messengers is the Holy Prophet Muhammad (on whom be the peace and the blessings of God!). He is the chief of all men, messenger to them all. The revelation he received was addressed to all mankind. The whole of this earth was a mosque for him. Time came when his message spread to lands and climes beyond Arabia. People forsook gods of their own conception and began to believe in the One and Only God that the Holy Prophet Muhammad[sa] taught them to believe. The coming of the Holy Prophet[sa] marked an unparalleled spiritual revolution. Justice began to reign instead of injustice, kindness instead of cruelty. If Moses and Jesus had existed in the time of the Holy Prophet Muhammad[sa] they would have had to believe in him and to follow him.
8. We also believe that God hears our prayers and helps us out of difficulties. He is a living God, His living character being evident in all things at all times. God continues His benevolent interest in His servants and His creatures. When they need His help He turns to them with His help. If they forget Him, He reminds them of Himself and of His concern for them. "I am near indeed; I answer the prayer of every supplicant when he supplicates to

Me. Let them, therefore, hearken unto Me and believe in Me, so that they may go aright."(2:187)

9. We also believe that from time to time God determines and designs the course of events in special ways. Events of this world are not determined entirely by unchanging laws called the Laws of Nature. For, besides these ordinary laws there are special laws through which God manifests Himself. It is these special laws which bring to us evidence of the Will, the Power and Love of God. Too many there are who deny this. They would believe in nothing besides the laws of nature. Yet laws of nature are not all the laws we have. Laws of nature are themselves governed by the wider Laws of God. Through these laws, God helps His chosen servants. Through them He destroys His enemies. Moses[as] could not have triumphed over a cruel and mighty enemy, but for the special laws of God. The Holy Prophet Muhammad[sa] could not have triumphed over Arabs determined to put an end to him and his mission except for the laws of God, which worked on his side. In everything that he encountered God helped the Holy Prophet[sa]. At least with 10,000 followers he re-entered the valley of Mecca out of which 10 years before he had to flee for his life. Laws of nature cannot account for these events.
10. We also believe that death is not the end of everything. Man survives death. He has to account for what he does in this life, in the life hereafter. The Power of God guarantees human survival.
11. We believe, that unless forgiven out of His Infinite Mercy, nonbelievers go to Hell. The object is not to give pain to the inmates but only to reform them. In Hell nonbelievers and enemies of God spend their days in

wail and woe and continue so until the Mercy of God encompasses the evil-doers and their evil. Truly did the Holy Prophet say, "A time will come when Hell will be emptied of all sinners." (*Tafsīr-ul-Ma'ālam-ut-Tanzīl*)

12. Similarly we believe that those who believe in God, and the prophets, the angels and the Books, who accept the guidance which comes from God, and walk in humility and abjure excesses of all kinds, will all go to a place called Heaven. Peace and pleasure will reign here and God will be present to all. Low desires will disappear. Men will have attained everlasting life and become an image of their Creator.

It is important to note here that Farhan Khan presents the *'Aqīdah at-Tahawī* in his book to discredit the Ahmadiyya Muslim belief in the continuation of prophethood. However, there is no denying that this *'Aqīdah* also supports the belief in a latter day prophet, that is, the coming of Hazrat 'Īsā[as] based on the statements of the Holy Prophet Muhammad[sa]:

> 100. We believe in the signs of the Hour such as the appearance of the Antichrist (Dajjal) and the descent of 'Isa ibn Maryam, peace be upon him, from heaven, and we believe in the rising of the sun from where it sets and in the emergence of the Beast from the earth.[349]

Since this was a prophecy for the writers of the *'Aqīdah*, they just wrote it as-is and did not comment on how this prophecy was to be fulfilled. It is in this age that this prophecy has been fulfilled in the person of Hazrat Mirzā Ghulām Ahmad[as], the

[349] Khan, *With Love*, Page 96

Promised Messiah and Imām Mahdī, and it is up to us to choose to accept him due to the numerous signs God has shown to prove his truthfulness.

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With Love to Muhammad[SA] the Khātam-un-Nabiyyīn

About the Book

With love to Muhammad[sa] the Khātamun Nabiyyīn is a book of arguments proving the harmonious nature of the Ahmadiyya Muslim Community's belief in the finality of prophethood. A malicious allegation is made against the Community that it considers Hazrat Mirzā Ghulām Ahmad Qādiānī[as] a Prophet in a sense that goes against the statements of Prophet Muhammad[sa]. The opponents of the Community sometimes attribute fictitious beliefs to it in order to prove their points to the lay man, and a similar attempt has been made recently by Farhan Khan (from USA). This book responds to these allegations and addresses questions related to the finality of the prophethood of the Holy Prophet[sa] and the coming of an ummatī (or subordinate) Prophet in Islam.

"A brilliant, very useful and well researched English addition of books on the subject penned by our two young missionaries. Mashā'Allāh! Written with clarity and passion. Dripping in the love of the lofty status of the Holy Prophet[sa]. A must for all seekers of truth on the subject."

Maulānā Mubarak Ahmad Nazir
Missionary In charge and National Vice President,
Ahmadiyya Muslim Jamā'at, Canada

"This book clarifies all the ambiguities and misunderstandings on the topic of Khatme Nubuwwat/Khātamun Nabiyyīn. It contains good research, and has been put together well. It's a piece of literature that was much needed. God bless the writers."

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