

In the Name of Allah, the Most Beneficent, the Most Merciful.

CONCEPT OF ISLAM AS THE FINAL
RELIGION AND HAZRAT MUHAMMAD ﷺ
AS THE FINAL PROPHET OF ALLAH

TABLE OF CONTENTS

<u>Chapters</u>	<u>Pg No</u>
1.0. Prophet Muhammad's ﷺ Last Sermon.....	1
2.0. Quran on Finality of The Holy Prophet (ﷺ).....	3
2.1. The First Verse.....	3
2.2. Verse No. 2 in Support of Khatam-e-Nabuwat.....	3
3.0. Hadith on Finality.....	4
3.1. Hadith No.1.....	4
3.2. Hadith No.2.....	4
3.3. Hadith No.3.....	5
3.4. Hadith No.4.....	5
3.5. Hadith No.5.....	6
3.6. Hadith No.6.....	6
3.7. Hadith No.7.....	6
3.8. Hadith No.8.....	7
3.9. Hadith No.9.....	7
3.10. Hadith No.10.....	8
3.11. Hadith No.11.....	8
4.0. Action of Companions of Rasullulah against the Imposters During the Ridda Wars.....	9

4.1.	The Imposter Musailima.....	9
4.2.	Consequences.....	10
5.0.	Other Impostors and the Attitude of the Elders of Islam Towards Them.....	12
5.1.	Aswad al-Ansi.....	12
5.2.	Tulaiha.....	12
5.3.	Imposters in later years.....	12
6.0.	Evidence of Unity of Ummah on the issue of Khatam-e-Nabuwat: Scholars on Khatam-e-Nabuwat.....	13
6.1.	Imam Abu Hanifa (80 A.H.-150 A.H.).....	13
6.2.	Allama Ibn Jarir Tabari (224 A.H.-310 A.H.).....	13
6.3.	Imam Ghazali (450 A.H.-505 A.H.).....	13
6.4.	Qazi 'Iyad (died 544 A.H.).....	13
6.5.	Allama Ibn Kathir (died A.H. 774).....	14
6.6.	Shah Waliullah (died A.H. 1186).....	14
6.7.	Fatawa-i-Alamgiri.....	14
6.8.	Contemporary Views.....	15
7.0.	Contemporary Imposters.....	16
7.1.	Bahauallah in Iran.....	16
7.2.	Mirza Ghulam Ahmad Qadiani.....	16
7.3.	The believers of the Qadiani religion believe in the following.....	17
8.0.	False Prophesies of Mirza.....	18
8.1.	Prophecy About the birth of a son to Pir Manzoor.....	18

8.2.	Prophecy regarding Mirza’s marriage to Muhammadi Begum.....	18
	8.2.1. Some Details with References.....	19
8.3.	Prophecy about Mirza Qadiani’s Death after his Challenge to Maulana Sana Ullah Amritsari.....	21
	8.3.1. Details with references.....	21
8.4.	Prophecy about Atham.....	22
8.5.	Prophecy about Mirza’s place of Death.....	22
9.0.	The Reality of Qadiani Slogan “Love for all and Hatred for None”.....	24
	9.1. Fatawa of the Second Mirzai Caliph Mirza Bashiruddin Mahmood Ahmad.....	24
	9.2. Non Ahmadis are outside the fold of Islam.....	24
	9.3. The Funeral Prayer of Quaid-e-Azam.....	24
	9.4. Muhammad Ali Lahori writes in the Review of Religions.....	25
	9.5. Loyalty to the British is Pillar of Faith for Mirza and his followers.....	25

1.0. PROPHET MUHAMMAD'S ﷺ LAST SERMON

The Last sermon is a quick summary of what Islam stands for and it was delivered to the largest gathering of Muslims that the Holy Prophet addressed at Hajj.

This defines the message of Islam as the forerunner of peace, Human rights and the rights of Women. It was a charter of equality for the humanity and proclaimed that no one is above the law.

Holy Prophet (ﷺ) declared that he was the Last Prophet and there will be no prophet after him.

[This sermon was delivered on the Ninth Day of Dhul-Hijjah 10 A.H. in the 'Uranah valley of Mount Arafat' in Mecca.]

After praising and thanking Allah the Prophet (ﷺ) said: "O People, lend me an attentive ear, for I know not whether after this year I shall ever be amongst you again. Therefore, listen to what I am saying very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that he will indeed reckon your deeds. Allah has forbidden you to take usury (interest), therefore all interest obligations shall henceforth be waived. Your capital is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and that all the interest due to Abbas ibn 'Abd'al Muttalib *[the Prophet's uncle]* be waived.

Every right arising out of homicide in pre-Islamic days is henceforth waived and the first such right that I waive is that arising from the murder of Rabiah ibn al Harithibn.

O People, the unbelievers indulge in tampering with the calendar in order to make permissible that which Allah forbade, and to forbid that which Allah has made permissible. With Allah the months are twelve in number. Four of them are holy, three

of these are successive and one occurs singly between the months of Jumada and Shaban.

Beware of Satan, for the safety of your religion. He has lost all hope of that he will be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to be unchaste. O People, listen to me in earnest, worship Allah, say your five daily prayers, fast during the month of Ramadhan, and give your wealth in Zakat. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also, a white has no superiority over a black nor a black has any superiority over a white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not therefore do injustice to yourselves. Remember, one day you will meet Allah and answer your deeds. So, beware: do not stray from the path of righteousness after I am gone.

O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my Sunnah and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed Your message to Your people."

2.0. QURAN ON FINALITY OF THE HOLY PROPHET (ﷺ)

2.1. The First Verse

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing. (33:40).

2.2. Verse No. 2 in Support of Khatam-e-Nabuwat

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion.” (5:3).

Context. This Qur’anic verse was revealed on the Farewell Pilgrimage on the day of ‘Arafa, and it was a Friday. The Prophet did not live for more than eighty-one days after its revelation. (*Ibn Kathir, Durr-i-Manthur*).

3.0. Ahadith on Finality: There are a great number of Ahadith on the Finality of the Holy Prophet (ﷺ). In order to provide a brief understanding of this extremely important concept only a few are noted below. These Ahadith adequately prove the concept in various manners and ways to make it understandable to all the Muslims. Even to his beloved cousin and later son in Law, Hazrat Ali, the holy prophet likened his relation as Hazrat Haroon's (Aaron's) with Hazrat Musa (Moses) but specifically denied that there would be no prophets after him. The Holy Prophet (ﷺ) warned the Ummah that there would be many imposters who would raise claim to be the prophets of Allah and all of them would be liars. For the institution of Prophethood he gave this example that with his prophethood the last brick in a complete building has been laid and there would be no prophets after him. The reader would find that there is no ambiguity in the concept of Finality of The Holy Prophet (ﷺ).

3.1 Hadith No.1: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."

Reference: Sahih al Bukhari 3535

In-book Reference: Book 61, Hadith 44

USC-MSA web (Eng) Ref: Vol. 4, Book 56, Hadith 735

3.2. Hadith No.2: Jubair b. Mut'im reported on the authority of his father that he heard Allah's Messenger (ﷺ) as saying: I am Muhammad and I am Ahmad, and I am al-Mahi (the obliterator) by whom unbelief would be obliterated, and I am Hashir (the gatherer) at whose feet mankind will

be gathered, and I am 'Aqib (the last to come) after whom there will be no Prophet.

Reference: Sahih Muslim 2354

In-book Reference: Book 43, Hadith 163

USC-MSA web (Eng) Ref: Book 30, Hadith 5810

- 3.3. Hadith No.3:** Narrated Jubair bin Mut`im: Allah's Messenger (ﷺ) said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected there after; and I am also Al-`Aqib (i.e. There will be no prophet after me).

Reference: Sahih al Bukhari 3532

In-book Reference: Book 61, Hadith 41

USC-MSA web (Eng) Ref: Vol. 4, Book 56, Hadith 732

- 3.4 Hadith No.4:** Narrated Sa`d: Allah's Messenger (ﷺ) set out for Tabuk. appointing `Ali as his deputy (in Medina). `Ali said, "Do you want to leave me with the children and women?" The Prophet (ﷺ) said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me."

Reference: Sahih al Bukhari 4416

In-book Reference: Book 64, Hadith 438

USC-MSA web (Eng) Ref: Vol. 5, Book 59, Hadith 700

- 3.5** **Hadith No.5:** Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "The Hour shall not be established until nearly thirty imposters, Dajjal appear, each of them claiming that he is the Messenger of Allah."

Reference: Jami-at-Tirmidhi 2218

In-book Reference: Book 33, Hadith 61

USC-MSA web (Eng) Ref: Vol. 4, Book 7, Hadith 2218

- 3.6.** **Hadith No. 6:** Abu Huraira reported Allah's Messenger (ﷺ) as saying: The Last Hour would not come until there would arise about thirty impostors, liars, and each one of them would claim that he is a messenger of Allah.

Reference: Sahih Muslim 1571

In-book Reference: Book 54, Hadith 108

USC-MSA web (Eng) Ref: Book 41, Hadith 6988

- 3.7.** **Hadith No.7:** Abu Hurairh reported Allah's Messenger (ﷺ) as saying: The similitude of mine and that of the Apostles before me is that of a person who built a house quite imposing and beautiful, but for one brick

in one of its corners. People would go round it, appreciating the building, but saying: Why has the brick not been fixed here? He said: I am that brick and I am the last of the Apostles.

Reference: Sahih Muslim 2286 c

In-book Reference: Book 43, Hadith 24

USC-MSA web (Eng) Ref: Book 30, Hadith 5675

- 3.8. Hadith No. 8:** Abu Huraira reported that the Messenger of Allah (ﷺ) 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 terror (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 line of prophets is closed with me.

Reference: Sahih Muslim 523 a

In-book Reference: Book 5, Hadith 7

USC-MSA web (Eng) Ref: Book 4, Hadith 1062

- 3.9. Hadith No.9:** “(It is related) on the authority of ‘Ali who reports that I once suffered from pain, so I went to the Prophet. He asked me to stand where he was himself standing. He then rose up to say the prayers (salat). He threw a corner of his upper-garment on me and exclaimed: “O Ibn Abi Talib, you are now cured. Whatever you would ask Allah for me, I too shall ask Allah for you; and whatever I shall ask Allah, Allah will grant me that, except that I have been told that no Prophet shall come after me. (‘Ali further says;) I rose up and felt that I had not suffered from pain.” (Narrated by Ibn Jarir and Ibn Shahin in the

Sunnah, *al-Tabarani in his alMu'jam al-awsat*, and *Abu Nu 'aim in his Fada'il al-Sahaba*, as is quoted in the *Kanz*.)

- 3.10. Hadith No. 10:** “(It is related) on the authority of Abu Dharr who reports the Messenger of Allah to have said to him: O Abu Dharr, the first of the Prophets was Adam and the last (of them) is Muhammad.” (Narrated by Ibn Hibban in his *Sahih*, Abu Nu'aim in his *Hilyat al-awliya'*, by Ibn 'Asakir and by al-Hakim al-Tirmidhi, as quoted in the *Kanz*, Vol. 6, p.130. Ibn Hibban has mentioned this hadith again in his *Ta'rikh* under the year ten (10), p.69 [in manuscript]. Ibn Hajar has also referred to it in his *Fath al-Bari*.)
- 3.11. Hadith No. 11:** “(It is related) on the authority of Malik, and he on the authority of his father, and he again from his grandfather, who reports the Messenger of Allah to have said to 'Ali: “Don't you like to be as Aaron was to Moses? Except that there shall be no Prophet after me.” (Narrated by al-Hakim in the *Mustadrak*, and *al-Tabarani* in his [*Mu'jam*] *al-kabir*, as is given in the *Kanz*, Vol. 6, p.154]

4.0. ACTION OF COMPANIONS OF RASULLULAH AGAINST THE IMPOSTERS DURING THE RIDDA WARS

4.1. The Imposter Musailima: Musailima the imposter claimed Prophethood for himself in the very days of the Prophet (ﷺ) and soon won a large following. Immediately after the departure of the Prophet (ﷺ) the first Jihad that was led by the Hazrat Abu Bakr Siddique during his Caliphate was against Musailima and his party. The multitude of the Companions, both the Muhajirun (Emigrants) and the Ansar - declared Musailima and his followers kafirs (infidels) only on account of his claim to Prophethood and his follower's acceptance of his claim.

They were therefore to be dealt with as were the kafirs. This was indeed an occasion on which the whole Ummah agreed unanimously. This is also interesting to note that like the Mirza, Musailima did not deny (and had not denied) the truth of the Prophethood of our Prophet (ﷺ), and he also had not flouted the authority of the Quran, On the other hand, precisely like the Mirza, he claimed that he believed in the Prophethood of our Prophet (ﷺ) but further he had himself made a claim on Prophethood. Even he kept the words of Adhan the same as Muslims and bore witness to the Prophethood of Muhammad (ﷺ) (*Al-Tabari, Tarikh, Vol. 3, p.244*).

It is important to note that Musailima observed the ritual prayers and fasted during the month of Ramadan as usual. Despite this and his claims of belief in the Prophethood (of the Messenger of Allah) and in the Qur'an he was unanimously declared a kafir only on his obvious denial of the doctrine of Khatam-e-Nabuwat and on his making a claim of Prophethood for himself. Hazrat Abu Bakr sent a large army comprising of the Muhajirun and the Ansar and the Tabi'un under the banner of Khalid ibn al-Walid to fight the impostor Musailima in the region of al-Yamama.

Muslim Army proceeded towards al-Yamama where a great battle was fought and about twelve hundred (1200) of the Companions and the Tabi'un were slain as martyrs in this action. Al-Tabari states in his book that Musailima had come out to face the Muslim army with forty thousand (40,000) armed soldiers. Of

these, about 28,000 men lost their lives. Musailima himself was killed. The rest of them laid down their arms and surrendered.

We gather from these facts the Companions of the Holy Prophet (ﷺ) fought the imposters Musailima despite of the weak situation of Madinah at that time. They took a unanimous stance about the kufr or infidelity of Musailima and his followers on one principle only that was their disbelief in the concept of Khatam-e-Nabuwat (finality of the prophethood). They wrote a story of extreme valour with their blood in safeguarding this concept thereby sacrificing more lives in one battle than all the battles during the time of the Holy prophet (ﷺ). For eternity they finalized the concept that they did not take the adhan, prayers and recitation of the Quran and even the acceptance of the Prophethood of the Messenger into consideration when Musailima and his followers denied the principle of the finality of prophethood.

4.2. Consequences

4.2.1. In this case we find that the Companions did not ask Musailima for proofs and evidentiary miracles in support of his claim to Prophethood. All the Companions were convinced that he was an impostor and a great liar.

4.2.2. The ijma' of the Companions in respect of Musailima and his followers did not allow anyone to listen to the false interpretations and corruption or perversion of the text. But simply the claim to Prophethood is considered a sheer act of kufr.

4.2.3. It is also known from this that if a man may adhere to the devotional duties and responsibilities of Islam with all sincerity and act accordingly, but deny the finality of the Prophethood of Hazrat Muhammad (ﷺ) is guilty of Kufr as if he has denied all the laws of Shariah, just as in the case of Musailima and his followers they were considered kafirs, although they had belief in the Messenger and had been observant of salat and siyam (fasting).

4.2.4. It has further been proven that large following of a false creed is not a proof of its truth and genuineness. Otherwise the high number of the followers of Musailima could have been a clear proof of the truth of Musailima's claim.

4.2.5. The action of the Companions further proved that if any of the groups of this Ummah should follow someone who claims Prophethood for himself is automatically thrown out of the circle of Islam; and such people cannot be held even equal to the non-believers like the Jews, the Christians and the polytheists. Such people were fought by the companions even when Islam was surrounded from all sides by the internal and external enemies, and when the Muslims were generally weak and militarily ill-equipped.

5.0. OTHER IMPOSTORS AND THE ATTITUDE OF THE ELDERS OF ISLAM TOWARDS THEM

According to the prophecy of the Prophet (ﷺ) several other persons claimed Prophethood after the Last Messenger of Allah (ﷺ). But the companions, Tabi'un and their successors always dealt with them in every age, every land, and every city in which the imposters appeared and treated them as Kafirs (infidels).

5.1. Aswad al-Ansi: When Aswad al-'Ansi proclaimed to be a Prophet, in the days of the Messenger of Allah he was put to death on the order of the Prophet (ﷺ). In the days of the Caliphs whenever anyone rose with such a claim to Prophethood he was executed forthwith.

5.2. Tulaiha: Imam al-Baihaqi says in his *Kitab al-mahasin wa 'l-masawi* that in the period of the Caliph Abu Bakr a certain man called Tulaiha proclaimed himself to be a Prophet. The Caliph sent Khalid ibn al-Walid to put him to death. But Tulaiha made good his escape and ran away to Syria and could not be caught. It is related that after the death of the Caliph Abu Bakar, Tulaiha again embraced Islam (*Kitab almahasin wa 'l-masawi, Vol. 1, p.64*).

5.3. Imposters in later years: Once during the Caliphate of Harun al-Rashid a person claimed to be a Prophet and proclaimed that he was Noah, and further asserted that Noah was to have a life 1000 years long, and that there were still fifty years to complete the age of one thousand years, and he had now been sent to complete those fifty years. He gave a proof from the Holy Qur'an: "And (he remained among them) one thousand years save fifty years." (29:13).

The Caliph Harun beheaded him on the decree from the scholars of Islam of the time, for he was considered as a liar and apostate, and he was later crucified as an exemplary punishment. (*Kitab al-mahasin wa 'l-masawi of al-Baihaqi, Vol. 1, p.64*).

6.0. EVIDENCE OF UNITY OF UMMAH ON THE ISSUE OF KHATAM-E-NABUWAT: SCHOLARS ON KHATAM-E-NABUWAT

- 6.1. Imam Abu Hanifa (80 A.H.-150 A.H.):** A man in the time of Imam Abu Hanifa (80 A.H.-150 A.H) laid claim to Prophethood and said “Let me show you the proofs of my prophethood”. The great Imam thereupon warned the people: “Anyone who asks of this man the credentials of prophethood, shall become an apostate, for the Prophet of God (ﷺ) has explicitly declared: “No prophet will come after me”. (*Manaqib al-Imam-i-Azam Abi Hanifa, Ibn Ahmad al-Makki, Vol. I, p. 161, published in Hyderabad, India, 1321 A.H*)
- 6.2. Allama Ibn Jarir Tabari (224 A.H.-310 A.H.):** In his renowned commentary of the holy Qur'an gives the following interpretation of the verse, 'walakin Rasul Allahi wa Khatam-ul Nabiyyin': "He has closed and sealed the prophethood and the door (of prophethood) shall not open for anyone till the end of the world." (Vide Commentary of *Ibn-i-Jarir, Vol. 22, p.12*)
- 6.3. Imam Ghazali (450 A.H.-505 A.H):** Imam Ghazali says “If someone says that it is possible for a person to attain the office of Prophethood after our Apostle Muhammad (ﷺ), we shall not hesitate to pronounce him as an infidel”. (*Al-Iqtisad Fil Aiteqad, p.114, Egypt*).
- 6.4. Qazi 'Iyad (died 544 A.H.):** In his greatly regarded book “Shifa” he writes: “Muhammad (ﷺ) has conveyed the message of God to us that he is the final Prophet and no Prophet will come after Him. He had also conveyed to us the Divine message that he has finally sealed the office of Prophethood and that he has been sent as a Prophet and a Messenger to the whole of mankind. It is the consensus of the entire Ummah that these words of the Holy Prophet are clear enough and eloquently speak of the fact that they can admit of no other interpretation or amendment in their meaning.” (*Shifa, Vol. 2, pp. 270- 271*)

6.5. **Allama Ibn Kathir (died A.H. 774)**: He writes in his well-known commentary, “Anyone who lays a claim to prophethood after Muhammad (ﷺ) is a liar, a disruptionist, an imposter, depraved and a seducer despite his wonderful jugglery and magical feats. Anyone who would make this claim in future till the end of the world belongs to this class.” (*Vol. 3, pp. 493-494*)

6.6. **Shah Waliullah (died A.H. 1186)**: In *Musawwa*, an Arabic commentary on *Muwatta*, Shah Waliullah Muhaddith Dehlavi writes:

"It may be explained that a person who is opposed to the true Faith and does not believe in Islam, nor does he acknowledge the religion of Islam, either outwardly or inwardly, is called a Kafir. If he believes in the Faith only verbally but offers such interpretations of some fundamentals of the Faith as contradict the views of the Sahabah, the *Tabi'een* and the consensus of the Ummah, then such a person is called a *Zindeeq*".

Citing examples of interpretations that involve *Zandaqah* (action of a *zindeeq*), Shah Waliullah further writes:

"... or some person says that although the noble Prophet ﷺ is undoubtedly the last of the Prophets, yet this only means that after him none will be given the name of a Prophet, but the concept of prophethood--viz., the sending down by Allah of some person who must be obeyed as a matter of obligation and who has been protected from persevering in sins and faults -- continues in the Ummah even after the noble Prophet ﷺ then such a person is a *Zindeeq*."

(*Musawwa*, Vol. 2, p.130)

6.7. **Fatawa-i-Alamgiri 12th Century AH**: This book on jurisprudence was compiled by the eminent scholars of the Indian sub-continent in the 12th century Hijri, it is recorded: “A man who does not regard Muhammad (ﷺ) as the final Prophet of God, he is not a Muslim, and if such a man a man claims to be a messenger or prophet of God, he shall be proclaimed an apostate.” (*Vol. 2, p. 263*).

These are the expositions of the leading thinkers, jurists, scholars of Hadith and commentators of every realm of Islam, from the Indian sub-continent to

Morocco and Spain (*Andulus*) and from Turkey to Yemen. These scholars include eminent authorities of the Islam falling between the first and thirteenth century.

6.8. Contemporary Views: Muslim Ummah is united in its stance against anyone who claims to be a prophet after Holy Prophet (ﷺ) from the time of the First Caliph of Islam, Hazrat Abu Bakar Siddique.

List of Contemporary Ulema who reiterated the unified stance of all the Ummah on Finality of the Holy Prophet is inexhaustible but in order to give a glimpse few names are given:

- Allama Tahir ul Qadri
- Maulana Moududi,
- Dr Israr Ahmed
- Allama Ibtisam Ilahi Zaheer
- Eminent Shia Ulema including Imam Khameney
- Mufti Muhammad Shafi
- Justice Mufti Taqi Usmani
- Justice Munir Mughal

7.0. CONTEMPORARY IMPOSTERS

7.1. **Bahauallah in Iran:** This religion grew from the mid-19th-century Bábí religion, whose founder (the Báb) taught that God would soon send a prophet in the same way of previous prophets. In 1863, after being banished from his native Iran, Bahá'u'lláh (1817–1892) announced that he was this prophet. He was further exiled, spending over a decade in the prison city of Acre in Ottoman Palestine.

While the religion was initially propagated as a sect of Islam, most religious specialists now see it as an independent religion. Muslim institutions and scholars, both Sunni and Shia, consider Bahá'ís to be non-Muslims or apostates from Islam. Bahá'ís describe their faith as an independent religion now with its own scriptures, teachings, laws, and history.

7.2. **Mirza Ghulam Ahmad Qadiani:** Mirza Ghulam Ahmad Qadiani laid the foundation of his religion in the 19th century. Ghulam Ahmad was born in Qadian in province of Punjab in India in 1839. Mirza Ghulam Ahmad began his movement as a propagator of Islam. A group of people gathered round him. He then began to claim that he was a *Mujaddid* and inspired by Allah. In 1891 he took another step and said that he was the awaited Mahdi and the promised Masih. In 1901 he claimed prophethood and thought that his prophethood was greater and higher than the prophethood of Hazrat Muhammad ﷺ. He gradually progressed in his claims until he died of Cholera in 1908 in Lahore and was buried in Qadian. In 1914 a split took place in the Qadiani group with the accession of Mirza Bashiruddin Mahmood Ahmad, the 2nd successor; over definitions of doctrines forming the mainstream of Qadiani group. They are respectively known as Qadiani and Lahori sects. Both Qadiani groups fraudulently claim to be one of the Muslim sects but infect they are unrighteous cult, kafir and non-muslim.

Rabitah Al-Alam Al-Islami (Makkah) and Pakistan's constitutional amendment of 1974 declared the Qadianism (Qadianis and Lahoris) as non-Muslims.

All schools of thoughts with all shades of Sunni, Shia and Ahl e Hadith etc are united in this stance and all major centres of learning including the Grand Muftis of Haram at Makkah and Madinah, Al Azhar university and World Muslim League representing 144 Muslim organisations have given clear decisions against the Qadianis and declared them non-Muslims.

7.3. The believers of the Qadiani religion believe in the following

- 7.3.1. Prophethood did not end with Hazrat Muhammad ﷺ and Mirza Ghulam Ahmad Qadiani is the Nabi after him.
- 7.3.2. Mirza claimed that Muhammad (ﷺ) was first born in Makkah and now he has taken second birth of Muhammad (ﷺ) and later added that he is more blessed than Prophet Muhammad (ﷺ) استغفر الله
- 7.3.3. Keeping above concept in mind all Qadianis believe that in Kalma the word MUHAMMAD ﷺ has been used for Mirza Qadiani.
- 7.3.4. Mirza announced that Quran was lifted to Skies in 1857 and was again revealed on him. So, he says that verse در فتناک ذکرک is for him. Similarly, all Qadianis believe that during Azan, when moazzan says Muhammad ﷺ that means Mirza Qadiani.
- 7.3.5. Jibreel AS came to Mirza and revelation came to him.
- 7.3.6. The friends of Ghulam Ahmad Qadiyani were like the Sahabah.
- 7.3.7. The city of Qadiyan is like Makkah Mukarramah and Madinah Munawwarah and its land is Haram and Hajj has to be performed there.
- 7.3.8. Jihad against the kuffar is null and void
- 7.3.9. All the Muslims are kuffar, except those who believe in Qadianism.

As soon as Mirza Qadiani claimed to be a Prophet, he faced challenge and rebuttal from Muslims and Scholars from all schools of thought.

Mirza Qadiani openly claimed loyalty to the British crown and in his own writings assured the British Government of his unwavering loyalty thus providing evidence that who were his real masters and what was his real agenda.

8.0. FALSE PROPHECIES OF MIRZA

There are many Prophecies that Mirza made in his life and reiterated quite a few of them in his books and advertisements time and again. They have been proven to be false later and it is part of history now. How come a person who tells a lie could be a prophet of Allah. Although one instance of Falsehood is enough to prove anyone not to be a prophet of Allah but in the following passages five such instances are given which are declared in Mirza's own books and they prove beyond doubt that in all these matters he was telling a lie and making false claims of getting revelation from Allah.

8.1. **Prophecy About the birth of a son to Pir Manzoor:** Peer Manzoor was an important disciple of Mirza and Mirza came to know that his wife was pregnant. So, Mirza came up with a prophecy that Peer Manzoor's wife would give birth to a boy but ultimately, she gave birth to a girl. Seeing that his prophecy has proven to be false Mirza explained that what he said did not mean that the boy would be borne just in this pregnancy rather a boy could be borne any time later in any next pregnancy. But this also didn't happen as Peer Manzoor's wife died without giving birth to any other child. In this manner Mirza's prophecy was proven totally false and his falsehood became evident to the World.

Reference. "Firstly this was revealed to me that a great earthquake that will be like the apocalypse is about to happen and for that I had been given a sign that the wife of Peer Manzoor Ludhianvi, whose name is Muhammadi Begum will give birth to a boy and that boy would be an indication for this earthquake".

(Haqiqat-ul-wahi Pg 100, Ruhani Khazain Pg 103, Vol. 22)

8.2. **Prophecy regarding Mirza's marriage to Muhammadi Begum:** This is the sorry tale of Mirza Qadiani trying to marry a young girl, Muhammadi Begum, which he couldn't till his death. But in the euphoria and desire to do so he kept on publishing his prophecies regarding this marriage:

- that it was ordained by God and would take place in his life.
- He further claimed that if the girl was not married to him then her husband would die within two and a half years

- The Girl's father would die in three years.

None of that happened. The girl was married to a Muslim who lived a long life and did not die in two and a half years as claimed by Mirza, rather Mirza died in 1908 with the unfulfilled desire of marrying Muhammadi Begum. Mirza claimed in his prophecies that the fulfilment of this prophecy would be a proof of his truth. As it proved totally false, so historical facts bear witness to his lies.

8.2.1. Details with References: In 1888, when Mirza Ghulam Ahmad Qadiani was fifty years old, he asked one of his relatives, Mirza Ahmad Beg for the hand of his young daughter Muhammadi Begum. Mirza Qadiani made it clear that he had been commissioned by God for that task and God had promised him, in unequivocal terms, and that this marriage would, therefore, certainly take place.

In a leaflet which was distributed on July 10, 1888 the Mirza wrote: -

“The Omnipotent and Omniscient God has asked me that I should seek the hand of the elder daughter of this man (Ahmad Beg); should tell him that good conduct and courtesy to be shown to him would depend on this (i.e his acceptance of the marriage proposal); her marriage with me would be a source of blessing and a sign of mercy for her father; and that he would have his share in all those blessings and mercies which have been laid down in the leaflet dated February 20, 1886 but if he declines to marry her, then the girl would meet an extremely tragic end. The other person to whom she would be married would die within two and a half years after the day of wedding, and so would die the father of the girl within three years, and her household would be afflicted with discord and poverty and adversity, and during the intervening period the girl would encounter several events of unpleasant and grievous nature”¹ (ref: This announcement has been reproduced in full by the Mirza in *Aina-e-kamalat-e-Islam*, p 286. It has also been reproduced by Qasim Ali Ahmadi in *Tabligh-e-Risalat* Vol. I, pp 111-18)

In his work, *Izala-e-Auham*, Mirza Qadiani mentions his prophecy in the following manner:

“By way of prophecy the Exalted God revealed it to this humble one that ultimately the elder daughter of Mirza Ahmed Beg, son of Mirza Ghulam Beg, Hoshiarpuri, would be married to me. These people would resort to great hostility and would place obstacles in the way, but in the end, it would surely take place. The Exalted God would, by all possible means, bring her to me, whether as a virgin or a widow, and would remove all impediments, and would, of necessity, fulfil this task, and none would be able to prevent it”

After mentioning his prophecy that he would ultimately marry the said girl, he said: “This should be clear to the people that there can be no better criterion of testing our truth or falsehood than our prophecy²”. (ref 2: *Aina-e-kamalat-e-Islam*, p 288)

Thus, the Mirza’s marriage with Muhammadi Begum was a settled matter, a matter which had been decided upon in the heavens and, hence, there was no possibility of any alteration. But as luck would have it, Mirza Ahmed Beg spurned the proposal and decided to give his daughter in marriage to another relative of his, Mirza Sultan Muhammad.

Mirza wrote various letters to the Girls father and her relatives, enticing them sometimes and threatening them most of the times. Many of such letters could be found in *Kalmah-i-Fazl-i-Rahmani*, by *Qazi Fazl Ahmed* (cited in *Qaddiani Mazhab*). This book is a collection of the Mirza’s letters to the relatives of Muhammadi Begum. The letters are authentic and even the Mirza did not deny having written them.

In his first announcement the Mirza had prophesied that the person to whom Muhammadi Begum would be married, would die within two and a half years after the marriage. This period elapsed the Mirza Sultan Muhammad remained alive, enjoying a happy married life.

Even after this Mirza insisted that his prophecy was true, and he had no doubt about its ultimate fulfilment. He again insisted that:

“I say again and again that the prophecy about the son-in-law of Ahmed Beg (i.e. Sultan Muhammad), is assuredly pre-destined. Wait for it. If I am a liar, this prophecy will not be fulfilled, and my death will come”.⁴ (*ref 4. Aajam-i-Atham, p. 31*)

Mirza Sultan Muhammad had a long life. He took part in the first world war. He was wounded during the war but survived and remained alive long after the Mirza had died.

As for the Mirza, he died in 1908, and his wedding which according to him had taken place in the heavens, could not take place on earth.

8.3. Prophecy about Mirza Qadiani’s Death after his Challenge to Maulana Sana Ullah Amritsari: Mirza Qadiani Challenged (a Muslim Scholar, Maulana Sanaullah Amritsari) that if he was true Prophet then Maulana Sanaullah would die within his lifetime of Cholera and if it didn’t happen then this would be a proof that Mirza Qadiani was a liar. Maulana Amritsari did not die even after forty years of Mirza’s death however the great liar and fraudster, Mirza Qadiani died of Cholera just one year after he made this prediction.

8.3.1. Details with references: When in 1891, the Mirza declared that he was “Mehdi” (the Promised Massiah) and later in 1901, that he was a prophet of God, the Muslim *scholars* began to refute and oppose him. Among those prominent in opposing him was Maulana Sana Ullah Amritsari, the editor of *Ahl-i-Hadith*. On April 5, 1907, Mirza Ghulam Ahmed issued an announcement in which, while addressing Maulana Sana Ullah Amritsari, he wrote:

“ If I am such a big liar and impostor as you portray me in each issue of your magazine, then I will die in your life-time, for I know that the life-period of a mischief-maker and liar is not very long and ultimately he dies an unsuccessful man, during the life of his greatest enemies and in a state of humiliation and grief. And if I am not a liar and impostor and

have been honored by God's communication and address to me, and if I am the promised Massiah, then I hope that with the grace of God and in accordance with God's practice you will not escape the punishment of the rejectors (of Truth). Thus, if that punishment which is not in man's but in God's hand, that is, fatal disease like plague and cholera, do not afflict you during my lifetime, then I am not from God.¹"

(Ref 1: *Tabligh-i-Risalat, Vol. X, p. 120*)

One year after the publication of this announcement, on May 25, 1908 the Mirza fell ill, being afflicted with diarrhea at Lahore. Along with loose motions, he also had vomiting. He was put under treatment at once, but weakness increased, and his condition became critical. The next day, on May 26, he breathed his last in the forenoon.²

(Ref 2: *Hayat-i-Nasir, ed. Shaykh Yaqub Ali Irfani*)

It would be interesting to note that Maulana Amritsari died at the age of eighty on March 18, 1948 some forty years after the death of the Mirza.

- 8.4. **Prophecy about Atham:** This prophecy is concerning the death of a Christian, Abdullah Atham. Mirza had fixed a period of fifteen months beginning from 5th June 1893 for it (i.e. up to 5th September 1894). He, then repeated it on page 80 of his book, *Shahadat-e -Quran*, as a sign and criterion of his truthfulness that Abdullah Atham was about 70 years old at that time his death within the period fixed by Mirza was, after all, not something that could not be thought of). But as Allah intended to expose the bluff and falsehood of Mirza Ghulam Ahmad, old Abdullah Atham not only did not die within the stipulated period but also went on to live for another two years. He died on July 27, 1896 and this fact was also confirmed by Mirza himself in his book *Anjam-i-Atham*.
- 8.5. **Prophecy about Mirza's place of Death:** Mirza Claimed about his place of death in his books and said that he would die either in Makkah or in Madinah Munawara. References (*Al Bushra, P 155, Tazkarah Jadid P 591, Tazkarah old edition P 584*)

But this is an established fact that Mirza died in Lahore from Cholera, rather he never visited Makkah or Madinah in his lifetime. In Seerat Al Mahdi (vol 3, page 119) it is written “Dr Muhammad Ismail told me that promised messiah (Mirza) never performed Haj or Itikaf, did not pay zakat.”

Similarly, in Seerat Al Mahdi Vol 1 P 11 it is written that Mirza died of Loose Motions in Lahore in his toilet. This statement clearly states the place of death of Mirza thus negating his prediction of dying in Makkah or Madinah.

9.0. THE REALITY OF QADIYANI SLOGAN “LOVE FOR ALL AND HATRED FOR NONE”

Mr. Mirza declares those who don't believe him are non-Muslims

He writes in a letter replying to Dr. Abdul Hakeem Khan: “God has manifested upon me that whoever doesn't accept me after my invitation has reached him is not a Muslim.” (*Roohani Khazain Vol 22 P 167*)

9.1. Fatawa of the Second Mirzai Caliph Mirza Bashiruddin Mahmood

Ahmad: The second caliph of the Mirzas writes in his book *Anwar-e-Khilafat*:

“It is our duty to regard Non-Ahmadis as Non-Muslims, and not to pray behind them. As far as we are concerned, they are the rejecters of a Prophet of Allah (SWT). This is to do with the religion, and no one has a right or say in this matter.” (*Anwar-e-Khilafat: Pg 90*)

In *A'aina-e-Sadaqat* he even writes that the people who haven't even heard the name of Mirza Ghulam Ahmad Qadiyani are also *Kaafirs*:

“All Muslims who have not sworn allegiance (Bay't) to the Promised Messiah even if they haven't even heard his name are *Kaafir* and outside the fold of Islam.” (*A'aina-e-Sadaqat: Pg35*)

9.2. Non Ahmadis are outside the fold of Islam: Mirza's second son Mirza

Basheer Ahmad (M.A.) who is a son of Mirza Qadiani writes in his book:

“Every individual who believes in Moosa (*Alaihes Salam*) but rejects Eesa (*Alaihes Salam*), or accepts Eesa (*Alaihes Salam*) but rejects Rasul-ullah (ﷺ), or accepts Rasulullah (ﷺ) but rejects the Promised Messiah is not only a *Kaafir* but an obstinate *Kaafir* and outside the fold of Islam”

(*Kalimatul Fas'l Pg110. Included in the Review of Religions Vol.14*)

9.3. The Funeral Prayer of Quaid-e-Azam: In accordance with the teachings of his religion and the injunction of his caliph Chowdry Zafarullah Khan (former Foreign Minister of Pakistan) didn't participate in the funeral prayer of Quaid-e-Azam (the founder of Pakistan). He explained the reason in front of “Muneer

Enquiry Commission” as such: “The Imam of the funeral prayer Maulana Shabbeer Ahmad Usmani has declared the Ahmadis “*Kaafirs*”, “Apostates” and “liable to be killed”. Therefore, I couldn’t decide to attend the prayer whose Imam was done by the Maulana.” (Report of the Enquiry Commission Punjab: Pg 212)

However outside of the courthouse when he was asked to why he didn’t attend the funeral prayer of Quaid-e-Azam, he replied:

“You can think of me as a Muslim Minister of a Kaafir government or a Kaafir Minister of a Muslim government.” (*Zamindaar Lahore: 8th of February 1950*)

- 9.4. **Muhammad Ali Lahori writes in the Review of Religions:** “The Ahmadiyya movement stands in the same relation to Islam in which Christianity stood to Judaism.”

(Cited from Mubahitha, Rawalpindi Pg 240. This was a written Mubahitha (dialogue) between the two groups of the Mirzais jointly paid for by both groups. Therefore, the statements appearing in it are authentic according to both groups)

- 9.5. **Loyalty to the British is Pillar of Faith for Mirza and his followers**

At another place, he propounds allegiance to the British as one of the two pillars of faith:

“My religion, which I have been explaining again and again, is that there are two parts of Islam: one, to obey the exalted Allah, and, second, to obey the government which has established peace, and has provided its shadow of protection as against oppression. Such a government is the British Government”

(“*Government ki Tawajjuh ke Laiq*” in *Shahadat el Quran* p.3)