

With Love to the Ahmadis of the World

A candid conversation about the meaning of
“Seal of the Prophets”

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DRAFT

Introduction

All praise is due to Allah, the Lord of the Universe. We praise Him, and we seek refuge in Him. We testify that there is nothing in existence worthy of worship except Allah. All good comes from Allah, while all evil comes from our own wrong actions. It is Allah who guides the sincere and Allah who misguides those who reject emān after the Truth has been made clear to them. We send our blessings and salutations upon the Prophet Muhammad صلى الله عليه وسلم, the one whom Allah chose to send this great blessing of Islam to humanity through. He is the role model of all of the children of Adam, the best of creation and the last of the prophets.

In the late 1800s, a man from the city of Qadian, India by the name of Mirza Ghulam Ahmad, started a new religious movement that is still followed to this day. Guised as an Islamic reformation movement, this new religion goes against established Islamic beliefs, traditional doctrine, and accepted norms. This new religion is called Ahmadiyya. Ahmad radically reinterpreted verses of the Qur'ān and statements of the Prophet صلى الله عليه وسلم to support his new positions.

This invention of a new sect or movement in Islam is not something new in Islamic history. Dozens of small groups have appeared in the 1,430 years after the prophethood of Muhammad صلى الله عليه وسلم, each claiming to be the true group of Islam. From this perspective, Ahmadiyya is similar to every other group. However, Ahmadiyya qualifies as one of the few heretical groups whose deviant beliefs contrast so strongly with the fundamentals of Islam that anyone who ascribes to its doctrines has expelled himself from the fold of Islam. They are considered disbelievers and have severed all ties of spiritual brotherhood with the greater Muslim community.¹

Ahmadis, adherents of the Ahmadiyya religion, are taught a series of standard arguments to effectively defend and propagate their deviant theology. The general strategy of Ahmadi missionary work is to convince Muslims that 'Esā bin Marīam عليه السلام died in India at the age of 120. Anyone who engages in a debate with them will see that they will spearhead the discussion with this topic. From the perspective of the Muslims, this seems like a relatively trivial issue. From the Ahmadi perspective, it paves the way for the Muslims to question how 'Esā bin Marīam عليه السلام can return, as the hadīth foretells, if he has already died. Ahmadis provide the answer to this question: Mirza Ghulam Ahmad is a metaphorical second coming of 'Esā bin Marīam عليه السلام and is a prophet of Allah.

The state of 'Esā bin Marīam عليه السلام is an important issue in its own right, but it is not the main problem with Ahmadiyya. Indeed, there have been Muslims in the past who have believed that 'Esā bin Marīam عليه السلام died, albeit not as the Ahmadis do, but they have believed it nonetheless. The purpose of these essays is not to discuss the status of 'Esā bin Marīam عليه السلام. **Instead, the purpose of these series of essays is to refute the standard, oft-repeated Ahmadi arguments supporting the deviant belief that**

¹ I do not say this statement with the least bit of pleasure or satisfaction. It greatly saddens me that though these people are good in character, mild in speech, respectful, polite, and recite the same shahāda and read the same Qur'ān, they still hold such deviant beliefs. However, when considering whether Ahmadis are Muslims from the Islamic legal perspective, one must divorce his emotions from his intellect and analyze their theology independent of the content of their character.

there can be other prophets after Muhammad صلى الله عليه و سلم. This is the sole focus of this work, which the reader will find does not stray from this topic.

There are two intended audiences of this work, the first being the sincere Ahmadis who believe that the Ahmadi religious establishment has sufficient evidence to justify their claim that after Muhammad, صلى الله عليه و سلم there can be other prophets. The essays presented are logical and factual refutations of their deviant beliefs. Second, it is intended for those Muslims who interact with Ahmadis and are overwhelmed by their arguments. It is to serve as a set of tools to dismantle and effectively refute the Ahmadi missionaries who intend to convert Muslims out of Islam and into disbelief.

This work is divided into two sections:

The first section refutes the Ahmadi arguments in support of their position. The objective is to present their arguments in the best possible manner, then to analyze, critique, and refute their positions using factual evidence and logic. The main battleground issue of this discussion primarily revolves around the meaning of khātam al-nabīyīn and the Ahmadi insistence that this verse of the Qur’ān does not close the doors of prophethood. They have invented three alternate explanations for what khātam al-nabīyīn means: last law-bearing prophet, chief (best) of the prophets, or that future prophets will come bearing the seal of the Prophet Muhammad صلى الله عليه و سلم. This may pose as a source of confusion to the reader because their position may seem inconsistent. Whichever route they take, the ultimate objective is to prove that prophets can continue to come to this nation, thus validating the claims of Mirza Ghulam Ahmad. All of these avenues are covered in this work.

Islam is a simple religion, revealed by Allah for both the scholar *and the layman*. Throughout the reading of this work, the reader must try to realize the ambiguous, complex, and constructed nature of their arguments. They resort to all lengths to force their beliefs where they do not exist, whereas the Islamic positions are simple, straightforward, and appeal to the heart. In other words, truth is simple and falsehood is complicated.

Classical scholars rarely commented on the finality of prophethood other than occasional statements without elaboration because it was a non-issue, something understood and taken for granted. Traditionally, literature focused on refuting Ahmadi beliefs by proving the finality of prophethood consisted of long lists of self-explanatory prophetic traditions, which the Ahmadis were able to reinterpret to conform to their beliefs. Therefore, the second section provides new arguments that Ahmadi missionaries may not have encountered and will not be able to respond to, thus silencing them and relegating them to a movement based on emotion and rhetoric (i.e., love for all, hatred for none) over reason.

One of the tactics of Ahmadi leadership is to portray those who refute their beliefs as “mullahs”. After this, they remind their followers of the persecution they face at the hands of people like this in foreign countries, such as Pakistan. This ad hominem tactic is one of dismissal rather than rational confrontation. In anticipation of this stratagem, I openly declare that I emphatically condemn all acts of violence against any religious group, including Ahmadiyya, based purely on the religion they adopt. This work was produced by one individual and written without the aid of any organization or institution,

either financially or intellectually. This precludes any attempts by Ahmadi religious leaders to portray the author as a “mullah” with irrational and ignorant views about Islam.

Lastly, all Ahmadis, men and women, young and old, are invited to read these essays with an open mind and an open heart. May Allah guide the Ahmadis to Islam.

Allahumma Amīn.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ
أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ
وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ
أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ

سورة البقرة

When it is said to them, "Do not [create] corruption on the earth", they say, "We are the reformers."

Of assurance, they are the corrupt ones, but they do not realize it.

And when it is said to them, "Believe as the people have believed", they say, "Should we believe as the fools believe?" No! They are the fools, but they do not realize it.

- Sūrah Al-Baqarah

* * *

Methodology of This Work

For 1,430 years, Islamic scholarship maintained a stable approach on how to partake in Qur'ānic exegeses and hadīth explanation. Ahmadis do not adhere to this methodology. Without structure, they are free to interpret the Qur'ān and hadīth literature as they please, thereby allowing for the possibility of deviant interpretations of otherwise simple concepts. The author intends to follow the approach of classical Islamic scholarship with regards to Qur'ānic exegeses and hadīth explanation. The methodology of this work is as follows:

Reliance on Textual Evidence

Islam is not a religion in which anyone can propose a new idea or concept and have it accepted by the Muslim community based merely on how it looks or sounds. Islam is an evidence-based religion. One cannot bring forth anything unless there is a firm basis for it. In Arabic, this is called a دليل (dalīl), or evidence.

For the purpose of these essays, textual evidence is defined as supportive statements of a position from the primary or secondary source of Islam. The primary and secondary sources of Islam are listed below:

➤ Verses of the Qur'ān

- The Qur'ān is defined as the speech of Allah revealed in the Arabic language in the exact wording and meaning to the Prophet Muhammad ibn 'Abdullah صلى الله عليه وسلم and preserved in the recorded Qur'ān. It stands as a challenge to all of mankind and jinn to produce something similar to it.²

➤ Statements of the Prophet Muhammad صلى الله عليه وسلم

- The Qur'ān commands the believers to obey Allah and obey the Prophet Muhammad صلى الله عليه وسلم. Therefore, the Prophet's صلى الله عليه وسلم statements, actions, and silent approvals are sources of guidance for the believers.
- Ahmadis argue that the Qur'an is superior to prophetic traditions. While this is a valid principle, it frequently causes Ahmadis to reject authentic hadīth when the hadīth conflict with Ahmadi-specific interpretations of the Qur'ān. In practical application, if a hadīth is authentic, it is inconceivable that it would contradict the Qur'an because that would imply that the Prophet was speaking in contradiction to the Qur'an. Instead, the Qur'an is understood in light of prophetic traditions as a source of guidance and explanation of the divine text.⁴

➤ Statements of the Companions of the Prophet صلى الله عليه وسلم

- The companions of the Prophet صلى الله عليه وسلم are the ones who knew the Prophet صلى الله عليه وسلم personally, were blessed to spend time with

² *An Introduction to the Sciences of the Qur'aan* (Chapter 2, page 25) by Shaykh Yasir Qadhi

³ This is mentioned in many places in the Qur'ān, such as Chapter 4, verse 49, Chapter 8, verse 1, Chapter 24, verse 47, and Chapter 47, verse 33

⁴ Sūrah Najm, verse 4

him, fought with him, and died in his cause while upon Islam. Verses of the Qur'ān were frequently revealed concerning their actions and questions. Therefore, they are most knowledgeable of its context and deep meanings.

- Allah testifies in the Qur'ān that he is pleased with them.⁵
 - Their statements in matters of Islam are indirectly attributed to the Prophet, صلى الله عليه وسلم because he is the only source that knowledge of the unseen could originate.
- **The Ijma'a (consensus) of the earliest generations of Muslims**
- The Prophet صلى الله عليه والسلام said that the best generation of Muslims was his generation, followed by the next three generations⁶. Therefore, if there is ever a dispute regarding the interpretation of the Qur'ān and hadīth that cannot be resolved by the statements of the companions, preference is given to the consensus of the classical scholars concerning the issue at hand. They were closer to the prophetic cup of guidance than all contemporary leaders, from amongst the Muslims or Ahmadis. They were taught Islam at the hands of the ṣahāba, who made up the greatest generation of Muslims. For them, the Qur'ān was contemporary Arabic spoken on a daily basis, whereas for contemporary scholars, it is classical Arabic studied in universities, but rarely used in daily life.

The statements of latter and contemporary scholarship are considered, but if there is an irresolvable dispute between any of the four primary sources and the former, preference is given to the statements of classical scholarship. The reason for this is based on logic. If the purity of Islam was diluted with time, and it was absolutely pure during the life of the Prophet صلى الله عليه وسلم, then one can logically conclude that the beliefs of the earliest Muslims were closer to the true Islam than those of the contemporary Muslims.

Reliance on Ijtihād

Deep analysis of the Qur'ān through personal reflection is a praiseworthy act and is encouraged by the Qur'ān itself. However, by no means can an individual's personal reflection be considered an authoritative interpretation of the Qur'ān. Among the many reasons is the fact that it is possible for two individuals to be absolutely logical in their approach but come to differing conclusions. If personal interpretations were authoritative and there was disagreement, there would be no way to determine whose interpretation was correct and whose was incorrect. Therefore, this work gives preference to textual evidence over subjective personal reflection.

Authentic Hadīth over Weak and Fabricated Hadīth

Based on the study of the authentication, preservation, and compilation of the statements of the Prophet صلى الله عليه والسلام, this work uses the two most authentic hadīth

⁵ Chapter 9, verse 100; Chapter 48, verse 18

⁶ Sahih Bukhārī, Volume 3, Book 48, Number 819

books first and foremost: Sahīh Bukhārī and Sahīh Muslim. This is in agreement with the official Ahmadi position.⁷

Next, this work uses the four other major compilations of hadīth: Sunan al-Nasā'ī, Sunan Abū Dawūd, Sunan al-Tirmidhī, and Sunan Ibn Majah.

In total, these six books are the six authentic books of hadīth in Islam. While there exist weak ahadith in the latter four, there is no dispute among any of the scholars of the people of Sunnah, whom the Ahmadis claim to be a sub-sect of⁸, that the first two books, Sahīh Bukhārī and Sahīh Muslim, are completely authentic. The other hadīth books are subject to question and criticism.

For example, consider the statement:

لا مهدي إلا عيسى

There is no Mahdi except 'Esā [bin Marīam عليه السلام]

This hadīth is reported in Ibn Mājah. However, numerous Islamic scholars, from before Mirza Ghulam Ahmad was even born, criticize the authenticity of this statement, saying it is either fabricated, problematic or very weak. Ibn Taymiyya, in his *Manhāj al-Sunnah* and Ibn Al-Qayyim in his *Al-Manār al-Munīf*, classified this report as da'īf (weak). Al-Qārī, in his *Mirqāt al-Mufātīh*, reported that this narration is da'īf according to the consensus of the scholars of hadīth. Dhahabī says in his book *al-Mizān* that this is a munkar (problematic) report. Al-Saghānī says it is mawdū' (fabricated). Al-Shawkānī, in his book *Al-Ahādīth Al-Mawdū'* also wrote that the hadīth is fabricated. Even the contemporary commentator of hadīth, Muhammad Nāsir al-Dīn Al-Albānī, in his *Silsilat Al-Ahādīth Al-Da'īfah*, reported that this is a munkar report. This is an example of a hadīth that exists in traditional hadīth books, but was found to be very weak or potentially fabricated.⁹

The rejection of this hadīth is not a rejection of all other hadīth books. Rather, it places the burden of proof on the one who references from less authentic hadīth books to prove that the statement can be validated as a true statement of the Prophet صلى الله عليه و سلم.

Finally, this work does not use the statements of those who refer to themselves as the Party of 'Ali (The Shī'a). They refer to a completely different set of narrations based on different principles and sources than the people of the Sunnah. Many of their narrations are considered weak, fabricated, or highly problematic.

Sunnah vs. Bid'ah

The concept of sunnah vs bid'ah is very simple and fundamental to Islam, but often overlooked because of an emotional attachment to a practice, belief, or pre-conceived notion.

In terms of any religious matters, if the Prophet عليه الصلاة والسلام is reported to have performed an action, made a statement, or silently approved of the action or statement of others in his presence by not correcting it, it is considered part of the prophetic tradition and acceptable in Islam. The ultimate sources of Islam are exclusively

⁷ *Selected sayings of the Holy Prophet of Islam*, under the Preface.

⁸ *Welcome to Ahmadiyyat, The True Islam*, page 205

⁹ *Fake Pearls* by Syed Iqbal Zaheer, page 111, "Part Five: Nasiruddin Albani", under "There isn't any Mahdi"

Allah and his Messenger صلى الله عليه وسلم. Even if one of the most righteous of men says something with no basis in the Qur'ān or prophetic tradition, his statements are rejected and the latter is given preference.¹⁰ Islam has no concept of “holy men” who independently define Islam. Ultimately, everything must be traced back to the Qur'ān and prophetic traditions.

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¹⁰ Sahīh Bukhārī, Volume 3, Number 49, Hadīth number 861

Analyzing the Ahmadi Arguments

Sūrah Al-Nisā', Verse 70

The argument is presented in *The Holy Qur'ān: Arabic Text With English Translation & Short Commentary*, page 203, edited by Malik Ghulam Farid. The title page boasts that it was “Published under the auspices of Hadrat Mirza Tahir Ahmad, Fourth Successor of the Promised Messiah and Head of the Ahmadiyya Muslim Jama'at”.

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

And whoso obeys Allah and this Messenger shall be among those on whom Allah has bestowed His blessings - the Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company are they.

- Muhammad 'Ali translation

Ahmadi argument:

This Ayah shows that prophethood can continue to come from among the followers of Muhammad صلى الله عليه وسلم. To prove this, one must first establish several premises.

First, understand the true meaning of the word مع (ma'a) in this ayah. In Sūrah Āle 'Imrān, verse 194, Allah tells the believers a prayer concluded by asking to be مع الأبرار (among the believers of Islamic monotheism, the pious, and righteous). The meaning of مع in this ayah is *among* in the sense of being one of them. This is the same meaning of مع used in Sūrah Al-Nisā', verse 70.¹¹

Next, consider the *truthful*, the *martyrs*, and the *righteous*. Since these three categories of people are grouped together in the ayah, if something applies to one category in the ayah, it equally applies to the others. For example, when the ayah concludes by saying, “And how excellent of companions these are,” this praise applies equally to all within this group.

One of the blessings of the Prophet Muhammad عليه الصلاة والسلام is that from among his nation will arise people who will obey Allah and the Prophet عليه الصلاة والسلام. Sūrah Al-Nisā', verse 70 lists these categories, namely the truthful, the martyrs, and the righteous. Clearly, from among the Muslims, there will continue to be people who are truthful, martyrs, and righteous. If the truthful, martyrs, and righteous can continue to come from among the Muslims, then the first category listed in the ayah, the *prophets*, can also continue to come from among the Muslims.

In other words, just as there will continue to be the righteous, martyrs, and truthful in the nation of Muhammad صلى الله عليه وسلم, there will also be prophets in the

¹¹ Malik Ghulam Farid wrote about the word مع on page 203, footnote 628, “The particle has been used at several places in the sense of fi meaning 'amongst' (3:192 & 4:147)”

nation of Muhammad. Therefore, prophets will continue to come, and there is no finality of prophethood. Mirza Ghulam Ahmad was from among the followers of Muhammad, صلى الله عليه وسلم and is one of the prophets who came under his guidance.

Muslim response:

The ayah was revealed under a unique context, and one must be cognizant of the context of the revelation of the verse and the associated statements of the Prophet عليه السلام surrounding it to determine its meaning. The Ahmadis believe that this verse is referring to the continuation of these four categories of believers in this world. That is a distortion of the meaning of the verse. According to prophetic tradition, this verse is referring to the Muslims being united in the next life. Consider the following narration.

Sa'īd al-Kalbī said, *"This verse was revealed about Thawbān, the freed slave of the Messenger of Allah, Allah bless him and give him peace. Thawbān loved the Prophet dearly, such that he could not bear not seeing him for long periods. One day, Thawbān showed up with his complexion changed; he had lost weight and the signs of sadness were evident on his face. The Messenger of Allah, Allah bless him and give him peace, said to him, 'O Thawbān, what has made your complexion change?' He said, 'O Messenger of Allah, I am not suffering from any harm or pain, except that when I do not see you, I miss you and feel intense longing for you which does not cease until I meet you. Then I remember the Afterlife, and I fear that I will not see you there. I know that you will be raised high up with the prophets, whereas if I enter the Garden, I will be in a rank much lower than yours, and if I do not enter the Garden, it will be certain that I will never see you'. And so Allah, exalted is He, revealed this verse."*

The preceding hadīth explains that Sūrah Al-Nisā', verse 70 explains the context of the revelation. The verse was revealed regarding an incident that occurred during the life of the Prophet Muhammad عليه السلام in which the companion Thawbān رضي الله عنه was saddened because he thought the Prophet Muhammad عليه السلام would be in a higher station in Heaven than he would. He was saddened by the thought of not being in the company of the Prophet. In response to Thawbān's رضي الله عنه concern, stemming from his deep love of the Messenger of Allah عليه السلام, Allah revealed this verse to comfort him and the Ummah at large, informing them that they would be in the company of the truthful, the martyrs, and the righteous in Heaven.

The Prophet Muhammad صلى الله عليه وسلم confirmed this meaning as he approached his final moments in the company of his wife A'isha رضي الله عنها. During this time, he was asked by Allah whether he wanted to remain in this life or depart into the next life. The following hadīth is reported regarding this incident:

I heard Allah's Apostle saying, "No prophet gets sick but he is given the choice to select either this world or the Hereafter." A'isha 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 Allah, of the prophets, the Siddiqīn, the martyrs, and the pious" (4.69). And from this, I came to know that he had been given the option.

This hadīth confirms the Islamic understanding of this verse as opposed to the Ahmadi distortion. The Prophet Muhammad صلى الله عليه وسلم recited this verse in reference to his death and eventual reunion with the Muslims in the next life in Paradise.

Scholars confirming this position

The following are four works confirming this understanding. In order, the first is the opinion of the saḥābi 'Abdullah ibn 'Abbās رضي الله عنه¹², *Tafsīr Jalālayn*, the explanation of the Qur'ān by Jalāl al-Dīn al-Mahālī and Jalāl al-Dīn al-Suyūṭī¹³, *Futuh al-Ghayb* by 'Abd al-Qādir al-Jilānī¹⁴, and *Asbāb al-Nuzūl* by 'Alī ibn Ahmad al-Wahīdī.

Below are the full statements contained in the reference books listed above.¹⁵

Tafsīr Ibn 'Abbās

(Whoso obeyeth Allah and the Messenger) this verse was revealed about Thawban, the client of Allah's Messenger صلى الله عليه وسلم who said, "I am afraid not to meet you in the Hereafter, O Messenger of Allah!" This is because he loved him intensely and could not bear being away from him. Allah's Messenger saw the change in him and so Allah mentioned the honor bestowed on him, saying, **whoever obeys Allah regarding the obligations and obeys the Prophet regarding the prophetic practices, (they are) in Paradise** (with those unto whom Allah hath shown favor, of the Prophets) Muhammad صلى الله عليه وسلم and the other prophets, (and the saints) the best among the companions of the Prophet عليه الصلاة والسلام (and the martyrs) those who were martyred in the way of Allah (and the righteous) the righteous among the Community of Muhammad صلى الله عليه وسلم. **(The best of company are they) in Paradise!**

Tafsīr Jalālayn

Whoever obeys God and the Messenger عليه الصلاة والسلام in what he commands, they are with those whom God has blessed of the prophets and the truthful, that is, the most excellent of the Prophet's companions because of the fullness of their truthfulness and their affirmation of the truth, and the martyrs, those slain in the path of God, and the righteous, [all those] other than the ones mentioned. What fine companions they are, **in Paradise, since in it one will enjoy seeing them, visiting them, and being in their presence, even though they will be in the highest stations in relation to others.**

Revelations of the Unseen (*Futuh al-Ghaib*) by 'Abd al-Qādir al-Jilānī in the Forty-Fifth Discourse (On Blessings and Trials)

¹² It is recorded in Saḥīḥ Bukhārī, Volume 5, Book 57, Number 100 that the Prophet once embraced Abdullah ibn 'Abbās and asked Allah to grant him knowledge of the Qur'ān. Allah blessed him this deep insight, and he was considered one of scholars of the Qur'ān amongst the companions.

¹³ Jalāl ad-Dīn al-Suyūṭī is one of the greatest scholars of the Qur'ān, and the official Ahmadi position is that he is the Mujaddid (reformer) of the 9th century. He authored many books on Qur'ānic exegesis and Ulūm al-Qur'ān (Sciences of the Qur'ān). He is cited by Ahmadi missionaries, most often with a reference to his book *Dur al-Manthoor* regarding a hadīth from A'isha bint Abū Bakr رضي الله عنها. The Ahmadi argument stemming from this quote is refuted in this work in Chapter 2.

¹⁴ It is the official Ahmadi position that 'Abd al-Qadir al-Jilānī is the Mujaddid of the 6th century Hijri. This was taken from *Revelations of the Unseen (Futuh al-Ghaib)*, translated by Muhtar Holland, page 115.

¹⁵ For the sake of intellectual honesty, none of these quotations have been edited in any way from their exact English translations except that the spelling of certain words were changed (i.e., 'A'ishah to A'isha) and "Prayers and blessings be upon him" was changed to صلى الله عليه وسلم

This is how to keep blessings from roaming and wandering off, how to water their tree and encourage the growth of its branches and leaves, ensuring that it bears good fruit, sweet to the taste and whole to digest, delicious to chew and easy to swallow, contributing to the health and development of the body. Then its beneficial effect on the limbs and organs will become manifest through various acts of obedience, good works, and invocations of remembrance. **As a result of all this, the servant will then enter in the hereafter into the mercy of Allah (Almighty and Glorious is He) and abide forever in the gardens of Paradise together with “the Prophets and the Companions of Truth, the martyrs, and the righteous; the best of company are they!” (4:69)**

Asbāb al-Nuzūl

(Whoso obeyeth Allah and the messenger...) [4:69]. Saʿīd al-Kalbī: “This verse was revealed about Thawbān, the client of Allah’s Messenger عليه الصلاة والسلام, Allah bless him and give him peace. Thawbān loved the Prophet صلى الله عليه وسلم dearly, such that he could not bear not seeing him for long periods. One day, Thawbān showed up with his complexion changed; he had lost weight, and the signs of sadness were evident on his face. The Messenger of Allah صلى الله عليه وسلم said to him, ‘O Thawbān, what has made your complexion change?’ He said: ‘O Messenger of Allah صلى الله عليه وسلم, I am not suffering from any harm or pain except that when I do not see you, I miss you and feel intense longing for you which does not cease until I meet you. **Then I remember the Afterlife, and I fear that I will not see you there. I know that you will be raised high up with the Prophets; whereas, if I enter the Garden, I will be in a rank much lower than yours, and if I do not enter the Garden, it will be certain that I will never see you’. And so Allah, exalted is He, revealed this verse.**”

Ismaʿīl ibn Abī Nasr informed us that Ibrahīm al-Nasrabādhī reported that ‘Abd Allah ibn ‘Umar ibn ‘Ali al-Jawhārī reported that ‘Abd Allah ibn Mahmūd al-Saʿdī reported that Mūsā ibn Yahya reported that ‘Ubaydah reported that Mansūr reported that Muslim ibn Subayh reported that Masrūq who reported that the Companions of the Messenger of Allah صلى الله عليه وسلم said, “**We should not part your company in this world, for if you were to leave us, you will be raised above us,**” and so Allah, exalted is He, revealed (Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favor, of the prophets, and the saints, and the martyrs, and the righteous...).

Ahmad ibn Muhammad ibn Ibrahīm informed us Shuʿayb from Makkī from Abū Al-Azhar from Rawh from Saʿīd from Shuʿbah from Qatādah who said, “It was mentioned to us that some men said to the Prophet صلى الله عليه وسلم, ‘**O Prophet of Allah صلى الله عليه وسلم, we now see you in this world. But in the Afterlife, you shall be raised above us because of your merit and we will not see you then,**’, and so Allah, exalted is He, revealed this verse.”

Abū Nuʿaym al-Hāfiz informed, among that which he gave me authorization to relate from him, Sulaymān ibn Ahmad al-Lakhmī from Ahmad ibn ‘Amr al-Khallal from ‘Abd Allah ibn ‘Imran al-‘Abīdī from Fudayl ibn ‘Iyad from Mansur from Ibrahīm from al-Aswad from A’isha رضي الله عنها who said, “A man came to the Messenger of Allah صلى الله عليه وسلم and said, ‘O Messenger of Allah, you are more beloved to me than my own person, wife, and children. Whenever I remember you when I am sitting in my

house, I do not rest until I come and look at you. **And when I remember my eventual death and yours, I realize that when you enter the Garden, you will be raised with the Prophets, while, even if I do enter it, I fear that I will not see you.**' The Messenger of Allah صلى الله عليه وسلم did not answer him until Gabriel عليه السلام came down with this verse (Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favor, of the prophets, and the saints, and the martyrs, and the righteous...)'".

The clear understanding listed above was echoed in all other classical works of Qur'ānic exegesis, such as *Jāmi'ī al-Bayyān fī Tafsīr al-Qur'ān* by al-Tabari, *Mufāṭīḥ al-Ghayb al-Tafsīr al-Kabīr* by al-Rāzī, *Tafsīr al-Qur'ān* by Ibn Abd as-Salām, etc. However, they were not included because they are not regularly referenced in Ahmadi literature, nor do their leaders hold any special significance according to their doctrine.

All of these great scholars agree that this verse speaks about how the Muslims will be reunited with the *prophets, truthful, martyrs, and righteous in Jannah*.

The Martyrs and the Next Life

Using the Qur'ān Alone

In order to be with someone, one must be at the same physical and spiritual level as the other. For example, to be with someone who is alive, one must also be alive. To be with one who is in Heaven, one must also be in Heaven. Likewise, to be with the martyrs, those who have died and are in the next life, one has to have also died and be in the next life. As the Ahmadis argue, if something applies to one of the four categories, it equally applies to all. Therefore, if it is only possible to be with the martyrs in the next life, all of the four must also apply to the next life. This proves that this verse refers to the reunion of the Muslims in Paradise.

Ahmadi Rebuttal

The Arabic word used is الشَّهَدَاءُ, which comes from the root-letters ش ه د. These root-letters mean *witness*. Literally, a شهيد is one who bears witness. *Martyr* is a secondary meaning. It is true that one can only be in the company of the martyrs in the next life. However, it is possible to be with a witness to Ahmadiyya in this life. Therefore, this ayah refers to this life.

Muslim Counter-Rebuttal

This response selectively ignores the difference between the Islamic and linguistic meanings of words. For example, consider the word كافر (kāfir). The linguistic meaning of كافر is *one who covers up*.¹⁶ Before Islam, a farmer would be referred to as a كافر because he covered seeds with the soil. However, when used in the Qur'ān or hadīth literature, كافر means *disbeliever* or *one who covers up faith*. Another example is شُرَكَاء which means *company* or *associates*. When used in the Qur'ān, it means *associating*

¹⁶ One example of the linguistic meaning is in Sūrah Ale Imran, verse 195 where Allah says, وَكَفِّرْ عَنَّا سَيِّئَاتِنَا, meaning "and cover up our sins."

partners with Allah (i.e. polytheism). Likewise, while the original meaning of الشُّهَدَاءُ is *witnesses*, when used in the Qur'ān and hadīth literature, it always means *martyrs*.

This is even the Ahmadi understanding of the word. If one looks at the official Ahmadi interpretation of the Qur'ān, titled *The Holy Qur'ān Arabic Text with English Translation & Short Commentary* on page 203, footnote 629 regarding this ayah, it reads:

629. *The verse is important as it describes all the avenue of spiritual progress open to Muslims. All the four spiritual ranks- the prophets; the truthful; The **martyrs** and the righteous- can be attained only by following the Holy Prophet. This is an honour reserved for the Holy Prophet alone. No other prophet shares it with him. The inference is further supported by the verse which speaks of prophets generally and says: And those who believe in Allah and His Messenger, they are the truthful and the **martyrs** in the presence of their Lord (57:20). When read together these two verses signify that, whereas the followers of other prophets could only attain the rank of the truthful, the **martyrs** and the righteous and no higher, the followers of the Holy Prophet can rise to the rank of a prophet also....”*

Never once does Malik Ghulam Farid translate الشُّهَدَاءُ to mean witnesses. In the actual translation of the text of the Qur'ān and three times in the commentary, it is translated as martyr, one who dies in the path of Allah. Translating الشُّهَدَاءُ to mean witnesses is inconsistent with even the official Ahmadi understanding.

Using the word مَعَ

The Ahmadi use of the meaning of مَعَ from Sūrah Āle 'Imrān is inconsistent with the way language works. One cannot simply choose the meaning of مَعَ to construct any desired understanding. Words are understood based on their context, not based on pre-conceived notions.

In English, as in all languages, words such as *at*, *in*, *of*, or *upon* have multiple meanings based on the context in which it occurs. For example, *on* usually refers to being above something, i.e. “He is on the roof”. Additionally, it can refer to moments in time, i.e. “He is on time”. Likewise, in Arabic, the hurūf (connecting words) carry multiple meanings based on the context of their usage. The word مَعَ generally means *with* in the sense of accompaniment or two or more things together. At the same time, in certain contexts, it can carry the meaning of *with and one of*.

مَعَ means *with and one of* in Sūrah Āle 'Imrān, verse 194 because the verse says people are resurrected with those whom they love, associated with, or followed.¹⁷ The problem with the Ahmadi argument is that they attempt to take one specific contextual meaning of مَعَ and apply it to other instances to construct their desired meaning rather than understand the Qur'ān as-is. Had the meaning of مَعَ always been *being one of them*, then Sūrah Baqarah verse 153, where Allah says,

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَغْلُونَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَمُ أَعْمَالِكُمْ

Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds.

¹⁷ Sahīh Bukhārī, Volume 5, Book 57, Number 37

...would imply that Allah is one of those who has gone through painful trials and tribulation and must be comforted per this verse. Such an interpretation would lower the status of Allah to a mere human. Likewise, in Sūrah Isrā', verse 4, Allah says,

ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

'O ye, the progeny of those whom We carried in the Ark with Noah.' He indeed was a grateful servant of Ours.

This verse would mean the progeny physically became Noah, because the verse says مَعَ نُوحٍ. In a third example, in the last ayah of Sūrah Fat'h, Allah says,

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers but tender among themselves. Thou seest them bowing and prostrating themselves in Prayer, seeking Allah's grace and pleasure. Their marks are upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes stout, and stands firm on its stem, delighting the sowers - That He may cause the disbelievers to boil with rage at the sight of them. Allah has promised, unto those of them, who believe and do good works, forgiveness and a great reward.

According to the Ahmadi understanding, when Allah says *الَّذِينَ مَعَهُ*, it means *those who are amongst him*, meaning the ones who physically become the Prophet Muhammad صلى الله عليه وسلم.

Neither of these three interpretations would be acceptable to the Ahmadi religious establishment. However, the same word, مَعَ, is used in the above verses. This is a clear demonstration that words in the Qur'an are understood in context, not constructed to conform to a preconceived notion. Therefore, the approach of using "you will be one of them" from Sūrah Ale 'Imrān, verse 194 and applying the contextual meaning to Sūrah Al-Nisā', verse 70 is erroneous.

Conclusion

The Ahmadi interpretation of this ayah is that it applies to this life and not the next. This is incorrect because it is inconsistent with the statements of the Prophet عليه السلام. The Islamic interpretation is not merely one possible interpretation of the verse. Rather, it is *the* authoritative interpretation of which there is no dispute, because it is based on the statements of the Prophet صلى الله عليه وسلم, which carries more weight than the mere personal interpretation and opinion present in the Ahmadi position. Next, all scholarly opinions, including those who the Ahmadis officially agree with, say that this verse refers to the Muslims being reunited in the next life. Third, even without the hadīth,

this verse logically refers to the next life because it is only possible to be in the company of the martyrs in the afterlife.

Additionally, the approach of using alternative, contextual uses of مَع is incorrect. This is because of the fact that words are understood in context and not constructed according to pre-conceived notions.

This ayah does not speak about the continuation of prophets in this nation after Muhammad صلى الله عليه و سلم. Muhammad صلى الله عليه و سلم is the last and final prophet of Allah.

Questions to ask the Murabbis

1. How do we interpret this verse of the Qur'an in the light of the narrations of the Prophet Muhammad عليه الصلاة والسلام which indicate that this verse is talking about the next life?
2. If the martyrs are going to continue to come in this world, how does someone be in the company of them if martyrdom requires that the person is dead?

Hadīth of A'isha رضي الله عنها

This argument stems from *Invitation to Ahmadiyyat* by Mirza Bashir-ud-din Mahmud Ahmad in the section titled “Meaning of Khatam al-Nabiyyin.”

Ahmadi Argument:

Below is a statement from A'isha رضي الله عنها in which she clearly draws the distinction between the statement *seal of the prophets* and *no prophets after him*.

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

It is reported by Ibn Abi Shaybah that A'isha, may Allah be pleased with her, said, “Say [he is] the seal of the prophets, but do not say no prophet after him.”

In no ambiguous terms, this shows that even A'isha رضي الله عنها, the most knowledgeable of the wives of the Prophet عليه صلاة الله, knew that his blessed status of being the seal of the prophets does not mean that there will be no prophets after him. Therefore, the prophethood of Mirza Ghulam Ahmad does not contradict the Prophet Muhammad's صلى الله عليه وسلم status as the seal of the prophets, because there can be others prophets after Muhammad عليه الصلاة والسلام.

Muslim Response:

The approach to this argument is of two-fold: Its real meaning based on surrounding context and the evident association of *khātam al-nabīyīn* and *lā nabī ba'dahu*.

The hadīth immediately below

The Ahmadis quote the narration that seems to support their beliefs and creates a divide between *khātam al-nabīyīn* and *lā nabī ba'dahu*. However, what they conveniently fail to report is the hadīth immediately below¹⁸ the hadīth of A'isha رضي الله عنها in *Al-Dūr Al-Manthūr*, which explains the narration of Aisha رضي الله عنها. It is as follows:

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

Ibn Abi Shaybah reported that Al-Sha'abī said, “A man at [the company of] Al-Mughīrah ibn Abī Shu'ubah said, ‘May Allah bless Muhammad, the seal of the prophets; there is no prophet after him.’ So Al-Mughīrah said, ‘It is enough for you to say ‘the seal

¹⁸ Not in the following chapter or the following page, but literally the next hadīth immediately below in *Al-Dur Al-Manthoor* under Chapter 33, verse 40.

of the prophets’, for we were being told that ‘Esā will be appearing. So, when he appears, he [‘Esā] would be before him and after him’.”

Seal of the prophets and *no prophets after him* have the same fundamental meaning. However, Al-Mughīrah رضي الله عنه preferred *seal of the prophets* over *no prophets after him* because the latter may create the impression that not even ‘Esā bin Marīam will return.

Al-Mughīrah said, “So, when he appears, he [‘Esā] would be **before him and after him**.” ‘Esā bin Marīam عليه السلام is before Muhammad صلى الله عليه وسلم in the sense that he was made a prophet **before him**, and he is after him in the sense that he returns **after** the Prophet Muhammad. Both are correct statements, but Al-Mughīrah preferred *seal of the prophets*, because *no prophets after him* may create the impression that ‘Esā bin Marīam will not return. The same analysis is expanded to the statement of A’isha bint Abū Bakr رضي الله عنها. *Lā nabī ba’dahu* and *khātam al-nabīyīn* are both correct statements in their own right, but A’isha رضي الله عنها and al-Mughīrah رضي الله عنه both preferred one over the other to express the finality of prophethood.

‘Esā bin Marīam عليه السلام was a prophet from before. When he returns, he is not re-made a prophet. Muhammad عليه الصلاة والسلام was the last to be made a prophet. After him, there are no others. But, ‘Esā bin Marīam's عليه السلام status as being a prophet from before allows him to return without contradicting the finality of prophethood. This argument is covered in more detail in the chapter: *The Return of ‘Esā bin Marīam عليه السلام*.

The Ahmadis intentionally fail to report the second statement to construct their desired theological position. In reality, A’isha رضي الله عنها and the other companions accepted that Muhammad عليه الصلاة والسلام was the last prophet.

Finally, one must take note that the narrator for both ahadīth is Ibn Abī Shaybah. Therefore, he possessed a greater insight into the context of the statements of A’isha رضي الله عنها, over the incorrect extractions of Mirza Bashir-ud-din Mahmud Ahmad.

Combination of the Two Statements

Next, consider that A’isha رضي الله عنها placed these two statements together. According to the Ahmadis, *seal of the prophets* really means *best of the prophets* and *no prophets after him* actually means *no prophets after him who will negate or append to the laws that he brought*. The Ahmadi interpretations of these two statements have no correlations between them. If these are the true meanings of the quotes of the Prophet صلى الله عليه وسلم, then A’isha رضي الله عنها, who was known for her eloquence in speech, would have no reason to combine two unrelated statements together. Even if one accepts the erroneous interpretation of *seal of the prophets* and *no prophets after me*, it does not make sense that A’isha رضي الله عنها would place two unrelated statements together in such a disjointed manner.

Actually, this shows that these are related statements. A’isha رضي الله عنها preferred the verse of the Qur’ān over the contextual statement of her husband عليه الصلاة والسلام, which might create confusion if not understood properly. But ultimately, they have the same meaning: there are no prophets after Muhammad عليه الصلاة والسلام.

Questions to ask the Murabbis

1. If the true meaning of *seal of the prophets* and *no prophet after him* are completely unrelated to each other, why would A'isha رضي الله عنها compare such statements together?
2. Does the hadīth of Al-Mughīrah رضي الله عنه prove that Muhammad عليه و صلاة و عليه و سلام is the last one to be made to be a prophet?

DRAFT

“I am the Last Brick and I am the Last of the Prophets”

This argument was taken from *The True Meaning of Khatame-Nabuwwat (Finality of Prophethood)*, page 23.

حدثنا محمد بن سنان حدثنا سليم بن حيان حدثنا سعيد بن ميناء عن جابر بن عبد الله رضي الله عنهما قال قال النبي صلى الله عليه وسلم مثلي ومثل الأنبياء كرجل بنى دارا فأكملها وأحسنها إلا موضع لبنة فجعل الناس يدخلونها ويتعجبون ويقولون لولا موضع اللبنة

Recorded in Sahīh Bukhārī, Volume 4, Book 56, Number 734¹⁹:

Narrated Jābir bin 'Abdullah:

The Prophet 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)!’”

حدثنا عمرو بن محمد الناقد حدثنا سفيان بن عيينة عن أبي الزناد عن الأعرج عن أبي هريرة عن النبي صلى الله عليه وسلم قال مثلي ومثل الأنبياء كمثل رجل بنى بنيانا فأحسنه وأجمله فجعل الناس يطيفون به يقولون ما رأينا بنيانا أحسن من هذا إلا هذه اللبنة فكننت أنا تلك اللبنة

Recorded in Sahīh Muslim, Book 30, Number 5673²⁰:

Abū Huraira reported Allah's Messenger (may peace be upon him) 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).’”

Ahmadi Argument:

The Muslims argue that this hadīth is clear, unambiguous proof that there are no prophets after Muhammad . However, this hadīth is not speaking about the finality of prophethood. It is speaking about the finality of laws that came after the prophethood of Muhammad. This interpretation comes from two places.

The first place is Ibn Hajr Al-Asqalānī’s commentary on this hadīth in *Fath Al-Bāri*, where he writes:

“Completion of the Palace means that with the advent of Muhammadi Shariah, the divine law was perfected.”

Second, Ibn Khaldun writes in his *Al-Muqaddimah* concerning this hadīth:

¹⁹ A similar hadīth is reported in Sahīh Bukhārī, Volume 4, Book 56, Number 735

²⁰ Similar reports are found in Sahīh Muslim, Book 30, Number 5674 through 5678.

“People interpret ‘Khatamun Nabbiyeen’ to mean the brick that completed the palace. However, it means that the prophet with whose advent prophethood was perfected has come.”

Both of these explanations of the hadīth show that this narration has to do with the finality of laws, not prophets.

This interpretation goes along perfectly with metaphorical interpretations of the hadīth. One can metaphorically interpret the house being built as the laws of Islam. Just as the final shari’ah is the shari’ah of Muhammad عليه الصلاة والسلام, the final brick is the law of Muhammad.

Despite the apparent meaning, this hadīth has nothing to do with the finality of prophethood.

Muslim Response:

Before being presented with the full refutation, it is important for one to re-read the text of the hadīth from an unbiased perspective and note that the Prophet Muhammad عليه الصلاة والسلام is comparing himself to all of the **prophets**, not his law to other laws.

In his goal to justify the Ahmadi position, Mirza Tahir Ahmad quoted Ibn Hajr al-Asqalani out of context in regards to the rest of his statement. Below is the full entry by Ibn Hajr in *Fath al-Bāri*.

قوله : (مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَرَجُلٍ بَنَى دَارًا)
قيل : المَثَلُ به واحد والمُثَبَّه جَمَاعَةٌ فكَيْفَ صَحَّ التَّشْبِيهِ ؟ وَجَوَابُهُ أَنَّهُ جَعَلَ الْأَنْبِيَاءَ كَرَجُلٍ وَاحِدٍ ، لِأَنَّهُ لَا يَتِمُّ مَا أَرَادَ مِنَ التَّشْبِيهِ إِلَّا بِإِغْتِيَابِ الْكُلِّ ، وَكَذَلِكَ الدَّارُ لَا تَتِمُّ إِلَّا بِإِجْتِمَاعِ الثُّبَيَّانِ ، وَيَحْتَمَلُ أَنْ يَكُونَ مِنَ التَّشْبِيهِ التَّمثِيلِيَّ وَهُوَ أَنْ يُوجَدَ وَصْفٌ مِنْ أَوْصَافِ الْمُثَبَّهِ وَيَتَّبَعَهُ بِمِثْلِهِ مِنْ أَحْوَالِ الْمَثَبِ بِهِ ، فَكَأَنَّهُ شَبَّهَ الْأَنْبِيَاءَ وَمَا يُعْلَمُ بِهِ مِنْ إِرْشَادِ النَّاسِ بَيِّنَاتٍ أُسِّسَتْ قَوَاعِدُهُ وَرُفِعَ بُلْبَانُهُ وَبَقِيَ مِنْهُ مَوْضِعٌ بِهِ يَتِمُّ صَلَاحُ ذَلِكَ الثُّبَيْتِ ، وَرَعِمَ ابْنُ الْعَرَبِيِّ أَنَّ الثُّبَيْتَ الْمَشَارَإِ لِيُشَارَ إِلَيْهَا كَانَتْ فِي أَسَنِ الدَّارِ الْمَذْكُورَةِ وَأَنَّهَا لَوْلَا وَضْعُهَا لَانْقَضَتْ تِلْكَ الدَّارُ ، قَالَ : وَبِهَذَا يَتِمُّ الْمُرَادُ مِنَ التَّشْبِيهِ الْمَذْكُورِ اِنْتَهَى . وَهَذَا إِنْ كَانَ مَثَقُولًا فَهُوَ حَسَنٌ وَإِلَّا فَلَيْسَ بِبَلَّازِمٍ ، نَعَمْ ظَاهِرُ السِّيَاقِ أَنَّ تَكُونَ الثُّبَيْتِ فِي مَكَانٍ يَظْهَرُ عَدَمُ الْكَمَالِ فِي الدَّارِ بِفَقْدِهَا وَقَدْ وَقَعَ فِي رِوَايَةِ هَمَّامٍ عِنْدَ مُسْلِمٍ " إِلَّا مَوْضِعَ لِبْنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا " فَيَظْهَرُ أَنَّ الْمُرَادَ أَنَّهَا مُكْمَلَةٌ مُحَسَّنَةٌ وَإِلَّا لَأَسْتَلْزَمَ أَنْ يَكُونَ الْأَمْرُ بِبُؤْنِهَا كَانَ نَاقِصًا ، وَلَيْسَ كَذَلِكَ فَإِنَّ شَرِيْعَةَ كُلِّ نَبِيٍّ بِالتَّسْبِيَةِ إِلَيْهِ كَامِلَةٌ ، فَالْمُرَادُ هُنَا التَّنْظُرُ إِلَى الْأَكْمَلِ بِالتَّسْبِيَةِ إِلَى الشَّرِيْعَةِ الْمُحَمَّيَّةِ مَعَ مَا مَضَى مِنَ الشَّرَائِعِ الْكَامِلَةِ .

One of the questions expressed concerning this hadīth is that the thing compared is one, and that which it is compared to is multiple, so how can the comparison be sound and hold true? **The resolution of this is that he considered all of those prophets as one person, because the parable demands that all the prophets be included in it and taken into account, just as the house would not be complete except with all of its parts being together.** [Note: the parable refers primarily to the prophets] It could also be understood to mean a qualitative comparison, in that an attribute that is found among all of those prophets is similar to an attribute found in that one being compared. In other words, it is as if he is comparing the **Prophets and that which they brought of guidance for the people** [Note: again, the parable refers to prophets and their guidance. Laws are only one part of divine guidance] to a house whose foundation is set and whose building is erected, and all that is left of it is a missing brick with which the house would become fully completed. Ibn al-'Arabi [here referring to the Mālaki scholar Qadhi Abū Bakr Ibn al-'Arabi, not Muhi al-Dīn Ibn 'Arabi] claimed that the missing brick belongs to the foundation of the mentioned house, and that without it, the house would crumble, saying that this is how the comparison should be understood. This explanation, if it was passed down to him from the past, is a good one, but otherwise, it is not necessary [to the

proper understanding of this hadīth]. The apparent context of the hadīth would demand that the missing space be in an obvious place in the house, so that when looking at the house, one would readily conclude that it is incomplete. Also, in the narration of Muslim in his Sahih through Hammam, the wording is: "except for a missing space of a brick in a corner among its corners", Therefore, it becomes clear that this missing brick would serve to complete its perfection and beauty. Otherwise, if it meant that without the brick, the house would not stand, then this would mean that without that brick, the house would be fundamentally deficient, and this is not so, for the Shari'ah of every nabī in relation to him (that nabī) is complete. So, the intended meaning is in regards to what would be complete in view of the Muhammadan Shari'ah in relation to the previous complete Shari'ahs [of past prophets].

In his commentary, Ibn Hajr specifically writes that the building refers to all of **the prophets** as one single unit and their completion. The only trivial issue of discussion is whether, in the analogy, the final brick is a keystone brick or a foundational brick, an issue that does not affect the underlying truth that the hadīth is referring to prophets, not revealed law. Each prophet is a complete prophet and likewise, Ibn Hajr comments that each of their shariahs is independently complete. Just as together, they complete the structure of prophethood, their laws complete the structure of the shariah. However, according to Ibn Hajr, the primary meaning of the parable is prophets, not laws.

With the finality of prophethood comes the finality of laws and revealed scripture, which is why Ibn Hajr commented on it. Logically, this makes sense because the only ones who have the authority to bring forth new laws are prophets, but if no new prophets can arise in this nation, then clearly there will be no more laws. However, the hadīth itself speaks about **prophets**, not laws.

Next, the Ahmadis quote Ibn Khaldun in his great work *Al-Muqadimmah*. Yet, they selectively leave out the part of the excerpt that goes against their beliefs. Below is the full paragraph from Chapter 3, section 51.

*In his Kitāb 'Anqa' Mughrib, Ibn al-'Arabi al-Hatimi called (the Mahdi) "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 book on Mandqib), which says, "Muhammad said, 'I and the prophets before me are like a man who built a house and finished it save for one brick still to be placed. I am this brick.'" Therefore, the (scholars) interpret "the seal of the prophets" as the brick needed for the completion of the building. It means the prophet who has obtained the perfect prophecy. Sainthood in its different degrees is compared (by the Sufis) to prophecy. 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 ("sealing") stage of sainthood, exactly as "the seal of the prophets" was the prophet who was in possession of **the rank that is the final ("sealing") stage of prophecy. In the tradition quoted, the Lawgiver (Muhammad) used the phrase, "the brick (that completes) the house," for that final stage. The two things correspond to each other. Thus, (they may be compared) to bricks (of different materials). In the case of prophecy, the brick is gold. In the case of sainthood, the brick is silver. The difference in importance existing between the two stages corresponds to the difference (in value) that exists between gold and silver. "Gold brick" is used as a name***

for the Prophet, and "silver brick" as a name for the expected Fatimid saint. The one is "the seal of the prophets," and the other "the seal of the saints."

Next, suppose the Ahmadis consider Ibn Khaldun 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. In Chapter 3, section 52, Ibn Khaldun writes:

*On the authority of Ka'b and Wahb, it is stated that the entire duration of the world is 6,000 years. As-Suhayli said, "There is nothing in the two traditions to support his (at-Tabari's) interpretation (concerning the five-hundred-year duration of Islam), and what has actually happened has turned out to be different. The statement of Muhammad, 'God is indeed not unable to have this nation last longer than half a day,' does not imply that a longer period than half a day is excluded. **And his statement, 'I and the Hour were sent like these two,' refers to the closeness (of the Hour) and to the fact that there will be no other prophet and no other religious law (in the short time) between (Muhammad) and the Hour.***

In addition, Ibn Khaldun was a great Islamic personality, especially in the fields of history, economics, and sociology, but he was not a muhaddith, nor was this his specialty. Expertise in social sciences does not automatically translate into expertise in hadīth interpretation. In fact, his most famous work, *Al-Muqadimmah*, which the Ahmadis are quoting from, is not even a book of hadīth interpretation, but a book of history.

The Ahmadis argue that the house is a metaphor representing the complete law of Islam, and each brick is a law that the prophets brought forth. This analogy is incorrect. While some prophets brought minor modifications in the laws of the previous prophets, other prophets brought entirely new sets of laws that completely abrogated the previous law. This is confirmed by Sūrah Baqarah, verse 106, where Allah says:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسَخْهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?

With this predicate considered, the Ahmadi 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 Islamic shari'ah is not based upon the 613 Jewish mitzvahs. The only way those kinds of prophets would fit into the Ahmadi analogy would be if they completely destroyed the structure and started anew.

Now, consider the Islamic understanding. Each brick represents a prophet. The earliest prophets laid the framework for *taw'hīd* (monotheism), and each successive prophet supports the same message as the previous. The final brick needed to complete the construction of the house of Islam is the brick of the Prophet Muhammad صلى الله عليه و سلم. Now that that brick has been placed, the building is complete and no more bricks are needed. No more prophets will be sent because Islam is complete.

Questions to Ask the Murabbis

1. Why are we reading the commentary of a third-party if the hadīth of the prophet is clear as-is?
2. If Ibn Hajar Al-Asqalani, the third party, is an authoritative scholar in Islam, do we accept him when he says that Muhammad صلى الله عليه وسلم is the last prophet?

DRAFT

Hadīth of ‘Ali رضي الله عنه and Lā Nabī Ba’adī

This argument was taken from “A Misunderstanding Removed - Ahmadis Do Believe in the Holy Prophet (saw) As Khataman nabīyyīn,” under the section titled “The Traditions.”

“You are to me as Aaron was to Moses, except La nabi ba’adī”
(Abū Dawood, Tirmidhi, Mishkat)

Ahmadi Argument:

The Muslims argue that the statement by the Prophet Muhammad mentioned above proves that there can be no prophets after Muhammad because *lā nabī ba’adī* literally means *no prophets after me*. To understand why this is not the case, one must understand the context in which this statement was said.

This statement was said by the Prophet Muhammad prior to the Battle of Tabūk while the Muslim army was departing. ‘Ali was told to remain behind and administer over Madinah, but being the brave soldier that he was, he wanted to participate in the fighting. The Prophet commanded him to stay behind and reassured ‘Ali that his position was like the position of Harūn with respect to Mūsā.

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.

Therefore, the meaning of *lā nabī ba’adī* is not *no prophet after me*. Rather, it is *no prophet behind me*, meaning that ‘Ali was not a prophet.

Muslim Response:

This is an example of the Ahmadis playing with words to construct the meaning they desire rather than accepting the actual meaning of the statement, which clearly negates the possibility of Mirza Ghulam Ahmad as being a prophet of Allah. In reality, this statement is one of the many clear proofs that there are no prophets after Muhammad صلى الله عليه وسلم.

First, the Prophet Muhammad صلى الله عليه وسلم said *lā nabī ba’adī* many times, not only in this one isolated instance. If the Ahmadis believe *lā nabī ba’adī* means *no prophets behind me*, then they have the dubious task of explaining the dozens of other instances in which the prophet or the companions said that there are no more prophets and reinterpret those instances to conform to their theology.²¹

Second, the Ahmadis refer to *Lane’s Lexicon* to prove their argument. However, their own reference primarily defines *ba’ad* as *after*. *Behind* is only a secondary contextual understanding. On page 225, *Lane’s Lexicon* says, “According to some of the grammarians, as an adv. N. of place signifying after, or behind” indicating that only

²¹ For example, Sahīh Bukhārī, Volume 4, Book 56, hadīth 661, Volume 8, Book 73, hadīth 214

some grammarians define it as such. However, the primary meaning of the word is listed as "adv. N of time, signifying after or afterwards."

Book I.

بعد

8. تباعد: see 1, in six places. — [It also signifies He became alienated, or estranged, from his family or friends. — And تباعدوا They became distant, or remote, one from another; they went, removed, retired, or withdrew themselves, to a distance, far away, or far off, one from another; they removed themselves far, or kept aloof, one from another.] You say, تباعدوا متقاربين كتباعدوا [They were near, one to another, and they became distant, or remote, one from another]. (A.)

8 : see 1.

10. استبعدت He reckoned it, or esteemed it, (namely, a thing, K, or a saying, A,) بعيد [i. e. distant, or remote; or, if a saying or the like, far from being probable or correct, improbable, extraordinary, or strange]; (S, A, K;) as also ابتعدت. (A.) — See also 1, first sentence, in two places.

بعد an adv. n. of time, signifying After, or afterwards; and allowable also, accord. to some of the grammarians, as an adv. n. of place, signifying after, or behind: (TA:) contr. of قبل: (S, A, K:) it is a vague adv. n., of which the meaning is not understood without its being prefixed to another noun [expressed or implied]; denoting after-time. (Mgh.) When it occurs without any complement, (S, K,) a noun or the like which should be its complement being intended to be understood as to the meaning thereof but not as to the letter, (S, TA,) it is includ., (S, K,) because it resembles a particle, (TA,) and has damm for its termination to show that it is includ., since it cannot have damm by any rule of desinential syntax because it cannot occur as an agent nor as an inchoative or enunciative. (S.) Sb, however, mentions [as exceptions to this rule] the phrases من بعد [Afterwards] and فعل هذا بعدا [I will do this afterwards], as having been used by the Arabs. (K, TA.) [The latter of these phrases is common in the present day. Another exception to the rule above-mentioned will be found in what follows.] Accord. to the primary rule, it is used as a prefixed n. governing its complement in the gen. case; (S;) [i. e., it is used in the manner of a preposition;] and when thus used, it is decl., (K,) because it does not in this case [always] resemble a particle. (TA.) You say, جاء زيد بعد عمرو Zeyd came after 'Amr. (Mgh.) And رأيت بعدك and من بعدك [I saw him after thee]. (L.) The words of the Kur [xxx. 3], والله الأمر من قبل ومن بعد, meaning To God belonged the command before that the Greeks were overcome and after that they had been overcome, [thus read when the complements of قبل and بعد are intended to be understood as to the meaning thereof but not as to the letter,] are also read بعد ومن قبل ومن بعد, when each complement is intended to be understood as to the meaning and the letter, and also بعد ومن قبل ومن بعد, meaning To God belongeth the command first and last, [when neither complement is intended to be understood either as to the letter or as to the meaning,] but the first of these readings is the best. (L.) (You say also, بعد ذلك ومن بعد ذلك and بعد أن فعلت and ما فعلت and بعد أن فعلت Bk. I.)

فعلت After I did, or after my doing, such a thing: &c.] Also بعدك بما, meaning جئت بعدك بما, I came after you two. (K.) And هذا ما بعدا, and ليس بعده غابة في الجودة, and في الرذالة, This is of the things after, or beyond, which there is not any extreme degree in respect of goodness, and in respect of badness: and, by way of abridgment, ليس بعده [with nothing following this]: and hence, app., the saying of Mohammad, وإن كان فيس بالذي لا بعد له, meaning [And though] it be not in the utmost degree in respect of goodness: بعد being thus used as a decl. noun. (Mgh.) [بعدي and the like are also frequently used as meaning بعد عهدي and the like; as in the phrase, قد تغيرت بعدي Thou hast become altered since I knew thee, or saw thee, or met thee, or was with thee. And similar to this are many phrases in the Kur; as, for instance, in ii. 48, ثم اتخذتم العجل من بعدكم Then ye took to yourselves the calf as a god, or an object of worship, after him, namely Moses, i. e., after his having gone away. (Hd.) أما بعد (S, K, &c.) is [an expression denoting transition;] an expression by which an address or a discourse is divided; (S;) used without any complement to بعد, which in this case signifies the contr. of قبل: (TA:) you say, أما بعد فقد كان كذا, meaning [Now, after these preliminary words, (Abu-'Abblás in TA voce خطاب) I proceed to say, that such a thing has happened: or] after my prayer for thee: (K:) or after praising God: (TA:) the first who used this formula was David; (K;) or Jacob; (TA;) or Kaab Ibn-Lu'uf; (K;) or Kuse Ibn-Sá'ideh; or Yaarub Ibn-Kahtán. (TA.) — You also use the dim. form, saying بعدة [A little after him, or it], when you mean by it to denote a time near to the preceding time. (Mgh.) You say also, بين بعدات, and رأيت بعدته, (S, K,) and رأيت بعدته, (K, TA, [in the CK (بعدهته.)] I saw him a little after a separation: (S, K;) or, after intervals of separation: (S, L;) or, after a while. (A'Obeid, A.) And أتيتك بين بعدات Verily she laughs after intervals. (L.) [See also art. بين.] بعد is used only as an adv. n. of time. (S, L.) — بعد also sometimes means Now; yet; as yet. (TA.) [It is used in this sense mostly in negative phrases; as, for instance, in لم يمض بعد He has not died yet. The following is one of the instances of its having this meaning in affirmative phrases: سبي السوي من أولاد البئر تبعها لأنه يتبع أمه بعد because he yet follows his mother: occurring in the Mgh &c., in art. تبع. — It occurs also in the sense of مع; as in the words of the Kur [ii. 174 and v. 95], فمن أتى بعد ذلك, i. e., (as some say, MF,) مع ذلك [And whoso transgresseth notwithstanding that; lit., with that]. (Mgh.) — It has been said that it also means Before, in time; thus bearing two contr. significations: that it has this meaning in two instances; in the Kur [lxix. 30], where it is said, ولا أرض بعد ذلك

دحاها [as though signifying And the earth, before that, He spread it forth]; and [xxi. 105] where it is said, لقد كتبنا في الزبور من بعد الذكر [as though meaning And verily we wrote in the Psalms before the Kur-án]: (MF, TA:) but Az says that this is a mistake; that God created the earth not spread forth; then created the heaven; and then spread forth the earth: (L, TA:) and the ذكر in the latter of these instances means the Book of the Law revealed to Moses: (Bd.) or the revealed Scriptures; (Bd, Jel;) and الذكر, the Preserved Tablet, (Bd,) [i. e.] the Original of the Scriptures, which is with God. (Jel.) بعد [as an inf. n. used in the manner of a subst. signifies] Distance, or remoteness; (S, A, L, K;) and so بعدت (L, K,) accord. to most of the leading lexicologists, (TA, [see بعدت]) [and بعدت for you say, بيننا بعدة, meaning [Between us two is a distance] of land or country, or of relationship. (S, K.) — [Remoteness from probability or correctness; improbability, or strangeness: see بعد. Hence the phrase, هذا من بعدكم This is improbable, or extraordinary, or strange: often occurring in the TA &c.] — Also i. q. بعدت: (L, K:) this latter (S, L, Mgh, K) and بعدت (L, K,) accord. to most of the leading lexicologists, as, for instance, in the Kur xi. 98, (TA, [see بعدت]) signifying Perdition: (S, L, Mgh;) or death. (K.) — Judgment and prudence; as also بعدت: so in the phrase, إنه لو بعدت, Verily he is possessed of judgment and prudence: (K:) or penetrating, or effective, judgment; depth, or profundity; far-reaching judgment. (TA.) [See also ابتعدت.] ذو البعدة also signifies A man who goes to a great length, or far, in hostility. (L.) — A cursing; execration; malediction; as also بعدت. (K.) You say, بعدت له, as well as بعدا له: see 1, last sentence but one. (TA.) بعد: see بعدت, in two places: — and بعيد, in five places. بعدت: see بعدت, in two places. بعدت: see بعدت, in three places. باعد: see بعيد: — and see also باعدت. بعدت: see بعدت.

Above, the original meaning is underlined in red, while the secondary contextual definition is underlined in green.

Lane's Lexicon continues by listing the antonym as قَبْلُ, which means *before (in time)*. This confirms the primary meaning of *ba'ad* as *after (in time)*.

Even in the official Ahmadi dictionary, *Dictionary of the Holy Qur'an* by Malik Ghulam Farid, on page 78, *ba'ad* is primarily defined as *after*, while *behind* is a secondary definition. When understood with this clear definition, one can easily translate the Prophet's صلى الله عليه وسلم words to mean that there will be no prophet after him. This statement has nothing to do with physically leaving behind a non-prophet.

Finally, it is important to consider the context of the statement. عليه السلام Mūsā was a prophet. After he became a prophet, عليه السلام Harūn was given the prophethood by Allah. عليه السلام Harūn was commanded to guard over Bani Isra'īl while عليه السلام Mūsā went atop the mountain to speak to Allah for forty days. Similar to this situation, when the Prophet Muhammad صلى الله عليه وسلم went to the battle of Tabūk, he appointed 'Ali رضي الله عنه as the guard over the Muslims. 'Ali رضي الله عنه was exactly like عليه السلام Harūn in that they were both guardians over their people in the absence of the "master" prophet, except, unlike عليه السلام Harūn who later became a prophet, there were no prophets after Muhammad عليه الصلاة والسلام, so 'Ali رضي الله عنه was not destined to become a prophet.

Below is an illustration of the parallels between the Prophet Muhammad عليه الصلاة والسلام and 'Ali رضي الله عنه and عليه السلام Mūsā and عليه السلام Harūn:

عليه السلام Mūsā / صلى الله عليه وسلم Muhammad

- Both were Prophets, one over the Muslims and the other over Bani Isra'īl
- Both departed from their respective people, one for Tabūk and the other for Mount Sinai
- Both appointed deputies, one 'Ali رضي الله عنه and the other عليه السلام Harūn

عليه السلام Harūn / رضي الله عنه 'Ali

- Both were appointed as deputies, one by Muhammad صلى الله عليه وسلم and the other by عليه السلام Mūsā
- Both ruled according to the law of their respective prophet
- However, unlike عليه السلام Harūn who was given prophethood after عليه السلام Mūsā, 'Ali رضي الله عنه was *not to become a Prophet*. This is because of the fact that after the Prophet Muhammad عليه الصلاة والسلام, there are no prophets. Hence his statement *lā nabī ba'dee*, meaning *no prophets after me*

The Ahmadi methodology in interpreting this clear hadīth is to refer to secondary, contextual meanings of words to conform to their theology and deflect the finality of prophethood. The Islamic approach is to understand the statement as-is, as was clearly stated by the Prophet Muhammad صلى الله عليه وسلم without lengthy reinterpretation. Based on evident context and simple language, this narration clearly states that there are no prophets after Muhammad عليه الصلاة والسلام.

Questions to ask the Murabbis

1. If the primary definition of *ba'ad* is after, why are we referring to a secondary contextual definition of *behind*?

2. If the Prophet Muhammad صلى الله عليه و سلم was really saying that he did not leave 'Ali كرم الله وجهه behind, why did he phrase it in such a strange way, especially since it seems to suggest that there is no prophet after Muhammad عليه الصلاة والسلام?

DRAFT

“I am the Last of the Prophets and My Mosque is the Last of the Mosques”

This argument stems from *Invitation to Ahmadiyyat* by Mirza Bashir-ud-Din Ahmad under “Part I: Preliminaries” under the section titled, “Meaning of Khatam Meaning of Khatam al-Nabiyyin.”

Recorded in Sahih Muslim, Book 7, Chapter 90, hadīth 3211²²

Abū Huraira (Allah be pleased with him) reported, “Prayer in the mosque of Allah's Messenger (may peace be upon him) is more excellent than a thousand prayers in other mosques, except Masjid al-Haram, for Allah's Messenger (may peace be upon him) is the last of the Apostles, and his mosque is the last of the mosques.” Abū Salama and Abū Abdullah (two of the narrators in this chain of narrations said, “We had no doubt that what Abū Haraira (Allah be pleased with him) had said was from Allah's Messenger (may peace be upon him), and so we did not like to get an attestation from Abū Huraira about this hadīth until Abū Huraira (Allah be pleased with him) died. We discussed it (the issue of getting attestation from Abū Huraira) amongst ourselves and blamed one another as to why we did not talk about it to Abū Huraira regarding it so that he could attribute its transmission to Allah's Messenger (may peace be upon him) in case he had heard it from him. While we were discussing it as we sat with 'Abdullah b. Ibrahim b. Qariz, we made a mention of this hadīth and our omission (in getting its attestation) about its direct transmission by Abū Huraira from him (the Holy Prophet); thereupon, Abdullah b. Ibrahim said to us, ‘I bear witness to the fact that I heard Abū Huraira (Allah be pleased with him) say that Allah's Messenger (may peace be upon him) said, ‘I am the last of the Apostles, and my mosque is the last of the mosques.’”

Ahmadi Argument:

The above hadīth and subsequent confirmation clearly show that the meaning of خاتم cannot be *last*. If the meaning of خاتم was *last*, then the statement of the Prophet would contradict reality. Indeed, there have been thousands of masjids built worldwide since then. It is impossible to think that the Prophet would refer to his masjid as the last masjid, as it would clearly contradict reality.

If one establishes that in this hadīth the word خاتم does not mean *last*, then when the Prophet refers to himself as the *last of the prophets*, one can logically infer that in actuality, it has to mean other than *last of the prophets*. This also shows that the orthodox translation of the hadīth is incorrect. خاتم means *best*, not *last*. The accurate translation would be *best of the prophets*. Therefore, as his masjid is the best of the masjids, he is the best of the prophets.

Muslim Response:

²² This hadīth is narrated in many other books, but one reference is sufficient because the narrator of the hadīth is always Abū Hurayrah, so the Matn (text) of the hadīth is the same.

The hadīth in Arabic:

حدثني إسحق بن منصور حدثنا عيسى بن المنذر الحمصي حدثنا محمد بن حرب حدثنا الزبيدي عن الزهري عن أبي سلمة بن عبد الرحمن وأبي عبد الله الأغر مولى الجهنيين وكان من أصحاب أبي هريرة أنهما سمعا أبا هريرة يقولان

صلاة في مسجد رسول الله صلى الله عليه وسلم أفضل من ألف صلاة فيما سواه من المساجد إلا المسجد الحرام فإن رسول الله صلى الله عليه وسلم آخر الأنبياء وإن مسجده آخر المساجد قال أبو سلمة وأبو عبد الله لم نشك أن أبا هريرة كان يقول عن حديث رسول الله صلى الله عليه وسلم فمنعنا ذلك أن نستثبت أبا هريرة عن ذلك الحديث حتى إذا توفي أبو هريرة تذاكرنا ذلك وتلاومنا أن لا نكون كلمنا أبا هريرة في ذلك حتى يسنده إلى رسول الله صلى الله عليه وسلم إن كان سمعه منه فبيننا نحن على ذلك جالسنا عبد الله بن إبراهيم بن قارظ فذكرنا ذلك الحديث والذي فرطنا فيه من نص أبي هريرة عنه فقال لنا عبد الله بن إبراهيم أشهد أني سمعت أبا هريرة يقول قال رسول الله صلى الله عليه وسلم فاتي آخر الأنبياء وإن مسجدي آخر المساجد

Nowhere in the hadīth is the word خاتم used. Instead, the word آخر is used, which means *last* according to all dictionaries, including the Ahmadi dictionary titled *Dictionary of the Holy Qur'ān* by Malik Ghulam Farid, M.A.²³ By all accounts, the meaning of the word آخر is *last* or *end*. When placed in the sentence, it means *last of the prophets*, confirming that there are no prophets after Muhammad صلى الله عليه وسلم.

Ahmadi Rebuttal:

It is true that the word خاتم is not used in this hadīth. The word آخر means *last*, but based on the context and the usage of the word آخر in this hadīth, one can logically infer that it means *end* in the sense that no one will reach his excellence. Competition for the highest position of greatness and nearness to Allah has *ended* with the coming of the blessed Prophet Muhammad عليه الصلاة والسلام. This is known because the narration continues by saying وإن مسجدي آخر المساجد, which means *and my masjid is the last of the masjids*. The Islamic understanding of the word آخر would not make sense in context, because as stated above, there have been thousands of other masjids since the construction of the Prophet's masjid.

Muslim Rebuttal:

The response lays in the context of the hadīth and a more critical analysis of the text itself with a contextual understanding of when and why the hadīth was stated.

Before the advent of Islam, the pre-Islamic 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 barakāh (blessings) exist at these locations, and those who frequent them would be blessed.²⁴ This practice of creating “holy blessed sites” was terminated with Islam. The Prophet صلى الله عليه وسلم specified that only three

²³ This Ahmadi dictionary, published in 2006, boasts that it was “Published under the auspices of Hadrat Mirza Masroor Ahmad, Fifth successor of the Promised Messiah and Supreme Head of the Worldwide Ahmadiyya Movement in Islam”.

²⁴ This practice still exists in large parts of the Muslim world. The justification is that these holy people are being blessed by Allah in the grave, so others want to be within the vicinity of the blessing.

special holy sites exist: first, Masjid al-Haram (in Makkah), second, Masjid al-Aqsa (in Jerusalem) and last, Masjid al-Nabawi (in Madinah).

In the above hadīth, the Prophet صلى الله عليه وسلم is saying that after this masjid, referring to Masjid an-Nabawi, no masjid exists that holds special blessings from Allah. Indeed, all masjids are blessed places in general, but no masjid, be it an ornate sanctuary for the worship of Allah or a small tabernacle of mud and stone, carries any special significance over another except these three holy sites. Masjid an-Nabawi is the last of these types of masjids.

Further evidence of this is taken from the following hadīth:

حدثنا أبو الوليد حدثنا شعبة عن عبد الملك سمعت قرعة مولى زياد قال سمعت أباسعيد الخدري رضي الله عنه

يحدث بأربع عن النبي صلى الله عليه وسلم فأعجبني وأنقني قال لا تسافر المرأة يومين إلا معها زوجها أو ذو محرم ولا صوم في يومين الفطر والأضحى ولا صلاة بعد صلاتين بعد الصبح حتى تطلع الشمس وبعد العصر حتى تغرب ولا تشد الرحال إلا إلى ثلاثة مساجد مسجد الحرام ومسجد الأقصى ومسجدي

Recorded in Sahīh Bukhārī, Volume 2, Book 21, Number 288²⁵

Qaza'a Maula (freed slave of) Ziyad said:

I heard Abū Said Al-Khudri narrating four things from the Prophet and I appreciated them very much. He said, conveying the words of the Prophet,

(1) "A woman should not go on a two-day journey except with her husband or a Dhi-Mahram.

(2) No fasting is permissible on two days: 'Id-ul-Fitr and 'Id-ul-Adha.

(3) No prayer after two prayers, i.e. after the Fajr prayer till the sunrises 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."

In this hadīth, the three masjids are specified as the only masjids worth traveling for and Masjid an-Nabawi is the آخر (last) to be built.

If one looks at the text itself, the phrase used by the Prophet صلى الله عليه والسلام is آخر meaning *the last of the masjids* rather than المسجد الآخر, which would mean *the last masjid*. المساجد (the masjids, plural) refers to the specific set of masjids, namely Masjid al-Aqsa, Masjid al-Harām, and Masjid al-Nabawī. Again, the last of this set to be built was Masjid al-Nabawī.

Now, it is vital to consider the construction of these three masjids compared to any other masjid. Masjid al-Harām was originally erected by Adam عليه السلام and later reconstructed by Ibrahim عليه السلام; Masjid al-Aqsa was constructed by Dawūd عليه السلام (double-check) and later rebuilt by Sulayman عليه السلام. Finally, Masjid al-Nabawī was built by Muhammad صلى الله عليه وسلم. The common characteristic is that all of these masjids were built by prophets. Since there are no more prophets after Muhammad صلى الله عليه وسلم, his masjid is the last of this set.

²⁵ This hadīth is also narrated in Sahīh Bukhārī, Volume 3, Book 29, Number 87 and Sahīh Bukhārī, Volume 3, Book 31, Number 215.

Logical inconsistency in the Ahmadi understanding of آخر to mean best:

First, one must establish the premise that from a spiritual perspective, the quality of something is measured based on the metric of it being blessed or cursed. That which is the most blessed by Allah is the best and highest in eminence, and that which is taken out of the mercy of Allah is the worst and lowest in status.

With this in mind, if one changed the meaning of آخر to mean *best*, it would create a logical inconsistency in the hadīth itself. First, Abū Hurayrah رضي الله عنه is quoted as saying, *Prayer in the mosque of Allah's Messenger (may peace be upon him) is more excellent than a thousand prayers in other mosques, except Masjid al-Haram*. This shows that prayer at Masjid al-Haram is superior to Masjid al-Nabawi. However, if آخر means *best*, as the Ahmadis say, and the Prophet عليه الصلاة والسلام 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. It is not possible that prayer in the best masjid could be rewarded **less** than prayer in the second best masjid.

Rather, the word آخر means last and in the hadīth, the Prophet صلى الله عليه وسلم describes himself as the last prophet. Therefore, there are no prophets after Muhammad عليه الصلاة والسلام.

Questions to ask the Murabbis

1. If آخر does not mean *last* in this hadīth, what does it mean?
2. Why would the Prophet عليه الصلاة والسلام make a statement which seems to indicate the finality of prophethood, even using the word آخر, when he could have expressed the same thought in another way that would not have rejected the Promised Messiah?

The Return of ‘Esā bin Marīam عليه السلام

This argument stems from *A Misconception Removed*, by Mirza Ghulam Ahmad, page 3, and in the book *Truth About Ahmadiyya* in the chapter “Finality of Prophethood” by B. A. Rafiq.

Ahmadi Argument:

Hypothetically, let us assume that خاتم does carry the meaning of *last* and that Muhammad is the final prophet, as Muslims say. There are a hadīth that states that ‘Esā bin Marīam will return towards the end of time. If Prophet Muhammad is the last prophet, then it is impossible for ‘Esā bin Marīam to return to this dunya because that would make ‘Esā the last prophet since he came after Muhammad. This is a contradiction in the belief of the Muslims and stands as logical proof that خاتم does not mean *last*.

Muslim Response:

Muhammad صلى الله عليه وسلم is the last prophet, and ‘Esā bin Marīam عليه السلام will return after him. These two statements do not contradict one another in any way.

The Ahmadi understanding is that the return of ‘Esā bin Marīam عليه السلام would effectively make him the new last prophet, thus contradicting Muhammad’s عليه الصلاة والسلام status as the last prophet. Prophet Muhammad عليه الصلاة والسلام was given prophethood *after* ‘Esā bin Marīam عليه السلام was given prophethood. ‘Esā bin Marīam’s عليه السلام return is after the death of the Prophet Muhammad صلى الله عليه وسلم, but he was still made a prophet *before* Muhammad عليه الصلاة والسلام. Muhammad عليه الصلاة والسلام was the last person given this position of prophethood. After him, no one else is given the position of prophethood, not even ‘Esā bin Marīam عليه السلام, because he never lost his status as a prophet. Therefore, the return of ‘Esā bin Marīam عليه السلام does not contradict Prophet Muhammad’s position of being the last prophet in any way.

An example to further explain this is that of a mother who 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. Likewise, Mūsā, ‘Esā, and Muhammad are all Prophets عليه السلام. Muhammad عليه الصلاة والسلام was given the status of prophethood last. This would be equivalent to him being born last. Therefore, he is the last prophet.

Hadīth Specifying Before and After

The Ahmadis argue that this would be a contradiction because ‘Esā bin Marīam عليه السلام comes after Prophet Muhammad, and he would be the new last prophet. The following narration from Ibn Abi Shaybah رضي الله عليه recorded in *Al-Dur al-Manthoor* explains how ‘Esā bin Marīam عليه السلام is both before and after Muhammad صلى الله عليه وسلم.

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

Ibn Abī Shaybah reported that Al-Shabī, may Allah be pleased with him, said, “A man at [the company of] Al-Mughīrah ibn Abī Shu'bah said, 'May Allah bless Muhammad, the Seal of the Prophets, there is no prophet after him.' So Al-Mughīrah said, 'It is enough for you to say 'the Seal of the Prophets', for we were told that 'Esā, peace be upon him, will be appearing. So, when he appears, he [‘Esā] would be before him [the Prophet Muhammad عليه الصلاة والسلام] and after him”.

Al-Mughīrah رضي الله عليه said Isa is both a prophet before Muhammad *and* after him. He comes after him in the sense that after Muhammad dies صلى الله عليه وسلم, ‘Esā bin Marīam عليه السلام will return. Furthermore, ‘Esā عليه السلام is also a prophet before him in the sense that he was made a prophet after Muhammad صلى الله عليه وسلم. The Ahmadis chose the former understanding because it creates their desired contradiction. However, the latter understanding creates no contradiction and was indeed the comprehension of the earliest Muslims.

Only way to be a contradiction

The only way that Muhammad عليه الصلاة والسلام 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 Muhammad صلى الله عليه وسلم and claimed finality. Ahmadis will claim this has happened with the coming of Mirza Ghulam Ahmad. However, one cannot use the very issue in dispute as a premise in an argument.²⁶ That would be assuming the conclusion. Rather, it would have to be testified to in the Qur’ān and authentic ahadith of the Prophet صلى الله عليه وسلم.

The second situation would be if ‘Esā bin Marīam عليه السلام lost his status of prophethood after his ascension and thus, when he returns, he has to be reassigned this blessed status.²⁷ This way, he was made a prophet after Muhammad عليه الصلاة والسلام and would truly be the last prophet. However, as the Ahmadis say, ‘Esā bin Marīam عليه السلام was called a prophet in the Qur’ān, and no one has the authority to remove that status from him.

Questions to ask the Murabbis

1. What did Al-Mughīrah رضي الله عليه mean when he said ‘Esā عليه السلام was before and after Muhammad عليه السلام.

²⁶ This is a logical fallacy known as “begging the question,” where the proposition to be proved is assumed implicitly or explicitly in one of the premises.

²⁷ Ahmadis believe that ‘Esā bin Marīam died in India at the age of 120. Even considering this belief, the argument still applies.

Death of the Prophet's عليه الصلاة والسلام Son Ibrahīm

This argument was taken from "A Misunderstanding Removed - Ahmadis Do Believe in the Holy Prophet (saw) as Khataman Nabiyeen" from *Synopsis of Religious Preaching* by A. U. Kaleem

Ahmadi Argument

Of the most evident proofs that there can be prophets after Muhammad was an incident that occurred after the death of the Prophet's son Ibrahīm عليه السلام. When Ibrahīm عليه السلام passed away, the Prophet stood over his grave and is reported to have said the following:

"If Ibrahim (his son) had lived, he would have been a prophet" (Ibn Majah, Vol. I, p. 237).

Clearly, one can see from the statement above that Ibrahīm عليه السلام would have been a prophet if he survived. In other words, the only reason that Ibrahīm عليه السلام did not become a prophet was because he died. His death was the only barrier between him and prophethood, but the Prophet still implicitly left the door of prophethood open by saying, "If...he would have been a prophet." Therefore, the door of prophethood is still open.

Muslim Response

The death of Ibrahīm عليه السلام serves only to cement the finality of prophethood even further.

The entire statement is enclosed in an if-statement. An if-statement does not necessarily mean that something is possible. If the Ahmadis believe that an if-statement implies that something is still possible, then this would create major problems in their theology. For example, in Sūrah Bani Isra'īl, verse 43, Allah says:

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتِغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا

Say: If there had been (other) gods with Him, as they say,- behold, they would certainly have sought out a way to the Lord of the Throne!

Based on this verse, the Ahmadis would have to accept that it is possible for there to be other deities worthy of worship besides Allah because the same if-statement is used. According to Ahmadi logic, if-statements denote the possibility of something occurring, so therefore, they must accept that there can be other deities.

Either they accept that an if-statement denotes the possibility of something occurring, and believe that there can be other prophets after Muhammad صلى الله عليه وسلم and there are other deities besides Allah, or they accept the finality of prophethood and believe that no other deity is worthy of worship except Allah.

Rather, an if-statement when used in the past tense explicitly means that the event did **not** occur. Had he survived and been a prophet, then the Ahmadi position would carry

more weight. However, Ibrahīm عليه السلام did not survive, and he was not made a prophet. This incident does not support the Ahmadi position.

The Ahmadis present the narrations that seem to support their position, but do not present those statements that directly refute their beliefs, even if they are recorded in the authentic books of hadīth. Regarding the death of the son of the Prophet Muhammad عليه السلام, in Sahīh Bukhārī, Volume 8, Book 73, Number 214, the following is reported:

حدثنا ابن نمير حدثنا محمد بن بشر حدثنا إسماعيل قلت لابن أبي أوفى

رأيت إبراهيم ابن النبي صلى الله عليه وسلم قال مات صغيرا ولو قضي أن يكون بعد محمد صلى الله عليه وسلم نبي عاش ابنه ولكن لا نبي بعده

Narrated by Isma'īl:

*I asked Abi Aufa, "Did you see Ibrahim, the son of the Prophet?" He said, "Yes, but he died in his early childhood. Had there been a Prophet after Muhammad, then his son would have lived, **but there is no Prophet after him.**"*

In no ambiguous terms, Abi Aufa confirmed the finality of prophethood by saying "but there is no Prophet after him." It was the decree of Allah that his son would pass away, thus proving that no more prophets could come. This narration serves as proof that the companions agreed on the finality of prophethood.

Questions to ask the Murabbis

1. Do if-statements imply the possibility of something occurring? If so, how do we deal with Sūrah Bani Isra'īl verse 43?
2. Why would the companion Abi Aufa رضي الله عنه say there are no prophets after Muhammad صلى الله عليه وآله if there are prophets after Muhammad صلى الله عليه وآله وسلم?
3. If this was only his personal interpretation, how is it possible that someone who lived with the messenger of Allah صلى الله عليه وآله وسلم could have made such a grievous mistake in belief?

Last of the Law-Bearing Prophets

Last Revelation to Humanity

The justification of the finality of “law-bearing” prophets is in many sources, including *Revelation, Rationality, Knowledge & Truth* by Mirza Tahir Ahmad (under Part VII: Future of Revelation under the section “The Rationale of Finality”) and from “The Concept of Revelation in Islam” by Maulana Abul-Ata (under the section “Do We Need a Further Law After the Holy Qur’an?”).

Ahmadi Argument:

It is universally accepted that the last book of revelation sent to humanity is the Qur’ān. Its universality precludes the need for Allah to send another book of revelation. Therefore, revelatory scripture containing laws has come to an end. Additionally, Sūrah Al-Nisā’, verse 70 speaks about the continuation of prophethood. When this ayah is taken into consideration along with Sūrah Al-Ahzab verse 41 (where Allah says *khātam al-nabīyīn*), this truly means the last of the law-bearing prophets.

Muslim Response:

First of all, it is true that the Qur’ān is the last book to humanity. However, nowhere in the Qur’ān is this explicitly mentioned. Instead, this is an understood fact because Muhammad is the last prophet, and only prophets receive revelation from Allah; from this statement, one can logically conclude that his book is the last book of revelation. Nevertheless, there is no explicit verse of the Qur’ān that states this fact. Therefore, if someone rejects the finality of prophethood, he cannot state with any certainty that the Qur’ān is the last book of revelation to humanity.

Second, the argument that Sūrah Al-Nisā’, verse 70 confirms the continuation of prophethood is invalid and is refuted in Chapter 1, Sūrah Al-Nisā’, Verse 70.

Third, let us assume that the Ahmadis are able to prove that the Qur’ān is the last book of revelation to humanity and that Sūrah Al-Nisā’, verse 70, speaks about the continuation of prophethood. When they argue that *khātam al-nabīyīn* means last law-bearing prophet, they implicitly accept that *khātam* can mean *last* and *al-nabīyīn* means *the Prophets*. The words *law-bearing* simply do not exist anywhere in the verse, which shows that they basically inserted the words. *Last of the Prophets* is an absolute, undeniable statement.

To help illustrate this point, let us consider if someone said, “This is the last guest”. Such a statement would not mean “last law-bearing guest”, “last well-dressed guest”, or “last invited guest”. Each of these may be individually true, but cannot simply be assumed after hearing “last guest.”

In the same manner, *last prophet* does not mean *last law-bearing* prophet.

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 conform to their pre-conceived

theology. Had Allah only meant *last law-bearing prophet* instead of *last prophet*, the Qur'ān would have clearly said *khātam al-nabīyīn al-tashri'ī*, meaning *last law-bearing prophet*, rather than leaving humanity a Qur'ānic puzzle to solve or suffer the consequences. This could never have been the case because the Qur'ān is a book of guidance, not misguidance, and its language is clear and simple, not baffling and complex.

Combined with Sūrah Al-Mā'idah

In the interest of intellectual honesty and a sincere desire not to set up a straw man fallacy²⁸ that could easily be refuted, the argument discussed below is not the official argument of Ahmadiyya but is the unique insight of individual Ahmadis I have come across.

Ahmadi Argument:

According to the other nine authentic qirā'āt, Sūrah Al-Ahzāb, verse 41, reads khātīm al-nabīyīn with a kasra under the tā'. While the Ahmadi position is that khātām, with a fathā over the tā', means *best*, khātīm definitely means *last* or *final*. This would produce the literal translation of *last of the prophets*. Likewise, *lā nabī ba'adī* literally translates to mean *no prophets after me*.

While these two statements would seem to imply that there are to be no Prophets after Muhammad عليه صلاة الله, and therefore Mirza Ghulam Ahmad is not a prophet of Allah, this is not the case. After a deep and full analysis of this verse and ahadith in association with other verses of the Qur'ān, one can safely conclude that these are referring to the closure of law-bearing prophethood and not prophethood in general. Therefore, prophets who do not bring forth a new law, but who follow the divine law of the previous law-bearing prophet, can continue to come in the nation of Muhammad عليه صلاة الله.

The evidence for this belief is based on Sūrah Al-Mā'idah, verse 3, where Allah says:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِعَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَّةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَيْتُمْ وَمَا ذَبَحَ عَلَى الثُّبُوبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فُسُوقُ الْيَوْمِ بَيْنَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَدْمَعْتُمْ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

*Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not, but fear Me. **This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam***

²⁸ A straw man fallacy is an intentional misrepresentation of an opponent's position, which superficially resembles the actual position but is easier to refute.

as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.

This verse was one of the last verses to be revealed of the Qur'ān. It was revealed towards the end of the life of the Prophet Muhammad, laid out the last of the Qur'ānic laws, and then stated, "On this day, I have completed your religion for you and perfected my favor upon you", meaning that no more verses of aḥkām (legal rulings) would be revealed. All of the subsequent verses were concerning matters of the heaven, hellfire, death, etc. Therefore, this ayah says Allah will not reveal any additional laws.

Single verses of the Qur'ān or single statements of the Prophet are not taken in isolation. Instead, one must look at all of the verses of the Qur'ān and hadīth in totality and then produce a final interpretation.

If one takes Sūrah Al-Mā'idah, verse 3, and Sūrah Al-Ahzāb, verse 40, and combines them, it would yield a new meaning: no more law-bearing prophets.

This is graphically illustrated below:

[No more laws from 5:3] + [No more prophets from 33:40] = [No more law-bearing prophets]

When these two statements are added together, the final product is that no new prophets who bring forth laws will come, but prophets who do not bring laws will continue to be sent by Allah. Mirza Ghulam Ahmad was a true prophet of Allah, but he was not a law-bearing prophet.

Muslim Response:

The premises of this argument are correct, but the final interpretation based on the combination of Sūrah Al-Mā'idah, verse 3, and Sūrah Al-Ahzāb, verse 40, is an incorrect addition of two absolute statements.

To help in understanding this error in the argument above, let us consider the following scenario. 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 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 Ahmadi 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])

This is the correct logical combination of the two individual statements, because it fulfills both rules individually without creating a new clause that did not exist in the previous statements.

Now, let us apply this same logic to the verses in question. Statement one from Sūrah Maidah, verse 3, is “No more laws”. Statement two from Sūrah Al-Ahzāb, verse 41, or the hadīth *lā nabī ba’adī* is “No more prophets.” If the combination of the two statements was “No more law-bearing prophets,” this would allow for the possibility of laws to continue to come, which did not come from prophets. The Ahmadi combination of the two statements would allow for the possibility of contradicting statement one, which both Muslims and Ahmadis agree on.

The correct addition of the two statements is illustrated below:

[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])

This logical addition of the two statements is compliant with the two statements individually and does not add anything that was not present in the component statements. Therefore, it is the correct combination of Sūrah Maidah, verse 3, and Sūrah Al-Ahzāb, verse 41.

Continuing on, non-law-bearing prophets and law-bearing prophets are the two subsets of prophets in general. Both are categories of prophets. When questioned if non-law-bearing prophets continue to come amongst the followers of Muhammad صلى الله عليه وسلم, based on the rule established above (no more laws and no more prophets), one can logically reply in the negative. A non-law-bearing prophet is still a prophet, and the established rule based on the two ayāt denies the possibility of any prophets from coming, be they law-bearing or non-law-bearing.

No Firm Basis for the Distinction Between Law-Bearing vs. Non-Law-Bearing Prophet

The following argument was taken from *The Qur’ānic Evidence: Truthfulness of the Promised Messiah* by Ansar Raza, from Chapter 3, “The Possibility of Prophethood,” under Question 1.

Ahmadi Argument:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ
بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِمْ مِّن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ
كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

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

- Muhammad 'Ali translation, Sūrah Baqarah, verse 254

This verse hints at the two different kinds of prophets: law-bearing and non-law-bearing. It is important to notice where the verse says, “among them there are those to whom Allah spoke”. There is no such thing as a prophet to whom Allah did not speak. So, this part of the verse refers to the laws that certain prophets received. These are the law-bearing prophets. The verse continues by saying “and some of them He exalted in degrees of rank”. This part of the verse refers to non-law-bearing prophets, who were honored by Allah but did not bring forth any laws for their nation to follow. This verse is evidence that the Qur’ān speaks of law-bearing and non-law-bearing prophets.

Muslim Response:

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

For example, in Sūrah Nisa', verses 163 and 164, Allah says:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالْتَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَعِيسَى وَأَيُّوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا
وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

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 Allah spoke** at great length

In verse 163, the Qur’ān says Allah *sent revelation* (أَوْحَيْنَا) to the prophets. Then, in verse 164, the Qur’ān specifies that *Allah spoke to Mūsā* (كَلَّمَ اللَّهُ مُوسَى). Notice the distinction between revelation and speech. This is because Mūsā عليه السلام was one of the

few prophets who spoke to Allah directly, without the intermediary of an angel. For example, Sūrah Ta-Ha, starting from verse 12, describes the entire conversation between Allah and Mūsā. Again in Sūrah Al-Nisā', verse 164, Allah speaks to Mūsā عليه السلام. Likewise, Allah spoke directly to the Prophet صلى الله عليه وسلم during the journey of Al-Mi'rāj and even allowed negotiation that decreased the amount of daily prayers down to five.^{29 30} This is the real meaning when Allah says he spoke directly to some of the prophets.

The verse continues by saying “*and some of them He exalted in degrees of rank.*” All prophets are honored, but some are honored above others. For example, Al-Azam min ar-Rusul, the greatest from amongst the prophets, are Muhammad, Ibrahim عليه السلام, Mūsā, 'Esā, and Nooh عليهم السلام.

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

Ahmadi Response:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسَلَ رَسُولًا فَيُوحِي بِلَاذِنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ

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

The Qur'an says that there are only three mediums Allah uses to communicate to humanity: through direct revelation, from behind a veil, and through a messenger (i.e., angel). There is no fourth medium. Consequently, direct speech is not a valid medium of communication between Allah and his prophets. This implies that there was an intermediary between Muhammad and Mūsā عليها السلام in both examples, such as an angel.

Muslim Rebuttal:

When the Prophet Muhammad صلى الله عليه وسلم spoke to Allah, he did not see him. He could only see the veil of light.³¹ This is confirmed by the companion Abū Mūsā al-Ash'ari رضي الله عنه, who said that the veil separating Allah and the Prophet Muhammad صلى الله عليه وسلم was light.³²

Similarly, Sūrah Al-A'rāf, verse 143, proves that Mūsā عليه السلام did not see Allah. In addition, Sūrah Ta-Ha does not suggest that there was any sort of angelic intermediary whatsoever.

Ahmadi Argument:

²⁹ Sahīh Muslim, Book 1, hadīth 309

³⁰ The Prophet's صلى الله عليه وسلم advisor was Mūsā عليه السلام. Some comment that this is because Mūsā عليه السلام had previous experience in speaking directly to Allah.

³¹ Sahīh Muslim, Book 1, hadīth 341

³² Sahīh Muslim, Book 1, hadīth 343

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

Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and those learned in the Law, because they were required to preserve the Book of Allah, 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 Allah has sent down, these it is who are the disbelievers.

- Sūrah Al-Mā'idah, Verse 44

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

Muslim Response:

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

According to the Ahmadis, 'Esā bin Marīam عليه السلام is a non-law-bearing prophet.³³ 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 عليه السلام says:

وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأَحْلَلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجَنِّتُكُمْ بَأْيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

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

This verse brings forth three objections to the Ahmadi position. First, although 'Esā bin Marīam عليه السلام fulfills the Torah, per the mandate of Allah, he also modified and altered the existing laws. Some of the scholars of Islam comment that this means he allowed certain foods that were previously impermissible and made work permissible on their Sabbath. Either way, he was authorized to *modify* law. This would effectively make him a "law-bearing" prophet.

Second, let us take into consideration the fact that in the Islamic legal system, there are two sources of law: the Qur'ān and the Sunnah of the Prophet صلى الله عليه وسلم preserved through the books of hadīth. The obligation to obey the Prophet عليه الصلاة والسلام is outlined in dozens of verses, such as Sūrah Āle 'Imrān, verse 132, where Allah says:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

³³ *Revelation, Rationality, Knowledge & Truth by Mirza Tahir Ahmad, Part VII, "Attempts to Philosophically Justify the Finality of Non-law-bearing Prophethood"*

And obey Allah and the Messenger that you may be shown mercy.

Allah used the word أَطِيعُوا, the command form of the word *obey*, and from this, one can gather that it is legally incumbent upon all Muslims to obey his commandments. Next, consider that this same root-word is used with regards to ‘Esā bin Marīam عليه السلام. He tells Bani Isra’īl to fear Allah and أَطِيعُونِ (*obey me*). The obligation upon Bani Isra’īl to obey ‘Esā bin Marīam عليه السلام makes him a “law-bearing” prophet just as the obligation upon the Muslims to obey the Prophet Muhammad صلى الله عليه وسلم makes him a “law-bearing” prophet.

This analysis is not specific to ‘Esā bin Marīam عليه السلام. Even if not all prophets were given revelatory scriptures, all prophets gave orders, and their commandments were incumbent upon their communities, thus making them all “law-bearing” prophets.³⁴

Conclusion:

It is entirely possible that there is a distinction between law-bearing and non-law-bearing prophets, and even some modern Muslim scholars have commented on this idea. However, any conclusion thereof stems from rational deduction, not manifest evidence. Conversely, the Qur’ān clearly differentiates between nabīs (prophets) and rasuls (messengers) by name.

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

This is not the case because the guidance from Allah is clear. The concept of law-bearing and non-law-bearing prophets does not clearly exist anywhere in the Qur’ān. Any argument that uses this as a pillar rests on weak grounds and is subject to dismissal.

Questions to ask Murabbis

1. If Muhammad is the last law-bearing prophet, why does the Qur’ān say *khātam al-nabiyin* instead of *khātam al-nabiyin al-tashri’i*, meaning *last law-bearing prophet*? That would have specified he was the last law-bearing prophet, instead of simply last prophet.
2. The concept of law-bearing prophethood and non-law-bearing prophethood is foundational towards accepting the Promised Messiah, but it is not clearly explained anywhere in the Qur’ān. Why not?

³⁴ Sūrah Al-Nisā’, verse 64

Statements of Muhī al-Dīn Ibn ‘Arabī

This Ahmadi argument stems from *The True Meaning of Khatame-Nabuwat (Finality of Prophethood)* under the section titled “Advent of a prophet from the Ummah is not in conflict with ‘Khatame-Nabuwat’”.

Ahmadi Argument:

Of the greatest masters of Islam is Shaykh al-Akbar Ibn ‘Arabi. Ibn ‘Arabi possessed a deeper insight into the spiritual issues of Islam than any modern-day mullah. Ibn ‘Arabi clearly states in his book *Al-Futuhāt al-Makkiyyah* (The Makkan Revelations):

Prophethood will continue in mankind till the Day of Resurrection although prophethood bearing a new shariah or law has come to an end. It must be realized, however, that bringing a new law is one of the many duties of prophethood”
(*Fatoohat-i-Makkiyya* vol. 2, ch. 23, pg- 100).

It is apparent from the quote above that this great master of the Islamic sciences clearly states that after Muhammad, there can be other prophets. In accordance with Ahmadi doctrine, these new prophets will be subordinate prophets to the master Prophet Muhammad. They will not bring forth new laws, but will enforce the laws originally brought by Muhammad in his revelation. Mirza Ghulam Ahmad’s claim falls exactly in line with this. He claimed to be one of the prophets, subordinate to Muhammad, just as Ibn ‘Arabi specified.

Muslim Response:

The response to the quote of Ibn 'Arabi is the most in-depth and detailed of all of the refutations. This is primarily because of the language Ibn 'Arabi chose to employ. He did not write his book with conventional definitions to Islamic 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.

Imām Abdul Wahab Sha'rānī, an authoritative commentator on *Al-Futuhāt Al-Makkiyya*, wrote that Ibn 'Arabi spoke of two different kinds of revelation: wahī tashri'ī and wahī ilhām. Wahī tashri'ī is revelation from Allah to the prophets, such as the revelation to Nūh, Ibrahīm, Mūsā, ‘Esā, and Muhammad صلى الله عليهم وسلم. Linguistically, wahī tashri'ī means law-bearing revelation. The implication is that *all* prophets received law-bearing revelation³⁵³⁶. Then, he defined wahī ilhām (revelatory inspiration) as revelation sent to non-prophets. Two examples are the mother of Mūsā³⁷ and the

³⁵ The Ahmadis do not believe all prophets received legal revelation. This point is discussed in “Last of the Law-Bearing Prophet” under the section “No Firm Basis for the Law-Bearing vs. non-Law-Bearing Prophet Distinction”.

³⁶ In *Futuhāt al-Makkiyyah*, Chapter 73, Volume 2, Page 41, Ibn 'Arabi wrote that the messengers (rasoos) were sent with laws for all humanity, whereas the prophets were only given laws upon themselves, and it was not incumbent upon their communities to follow those laws.

³⁷ Sūrah Ta-ha, verse 39

Hawariyeen³⁸. Both groups received wahī from Allah, and thus Ibn 'Arabi termed both groups as nabīs according to the linguistic meaning of nabī, meaning one who brings news of the unseen [from Allah].

To differentiate between these two different kinds of nabīs, he termed the former as nubuwwah at-tashri'i (prophethood of laws) and the latter as nubuwwah al-'aamah (prophethood of the commoners). The latter category is essentially the same as the high station of the awliya' (the saints), non-prophets who are closely connected to Allah.

Let us consider that Ibn 'Arabi specifically refers to their laws. This is for two reasons. First, while both groups receive wahī (revelation) from Allah, the awliya' do not receive revelation bearing a new law. Bringing forth a new law is only one component of prophethood, just as true dreams are only one part of prophethood.³⁹ ⁴⁰ Ibn 'Arabi specified that new legal revelations have ended. Just as true dreams will continue and thus its recipients can be termed as nabīs according to the linguistic definition of the term, (not prophets according to the common understanding of the term), likewise, 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. They only receive one component of prophethood.

With this in mind, let us turn to the full context of the quote that Mirza Tahir Ahmad chose to excerpt from.

*Therefore, Nubuwwah continues till the Day of Qiyama among the people, even though tashre'e (the formulation of a system of life and a way of worship of Allah) is cut off. Tashre'e is a part, or aspect (juz') of the constituent parts of Nubuwwa. Otherwise, it is impossible for the [sending of] information (khabar) to become cut-off from the world, for if that flow were to be cut-off, then there would be no more nourishment for the world and its existence would not continue. Allah said: "Had the sea been ink with which to write the Words of my Lord, then the sea would run dry before the Words of my Lord would end, even if we added another sea (of ink)" (Q18:109), and "had all the trees on the earth been pens and the ocean - with seven other oceans added - been ink, then still yet the Words of Allah would not finish" (Q31:27). And Allah has stated that He does not will anything into existence except that He says "be (kun)." So the flow of inspiration of these Words from Allah does not cease, and this is in reality the true nourishment of all contingent beings (mawjudat). **This, then, is one part (juz') from the parts of Nubuwwa that continues on and does not cease, so where are you in relation to the other parts of Nubuwwa?***

Ibn 'Arabi rejecting the continuation of prophethood

Below is an excerpt from *Futuhāt al-Makiyyah*, Chapter 14, that conclusively says there will be no prophets after Muhammad عليه صلاة الله:

Know that Allah crushed the backs of the Awliya' by cutting off Nubuwwa and Risala after the passing of Muhammad (alayhi salat wa salam), meaning the end of Lordly revelation (Wahī Rabbani), which is the nourishment of their souls. So if any one

³⁸ Sūrah al-Mā'idah, verse 112

³⁹ Sahīh Bukhārī, Volume 9, Book 87, Number 116, narrated by 'Ubada ibn as-Samit, "The Prophet said, 'The (good) dreams of a faithful believer is a part of the forty-six parts of prophethood.'"

⁴⁰ Sahīh Bukhārī, Volume 9, Book 87, Number 118, narrated by Abū Sa'id al-Khudri, "I heard Allah's Apostle saying, "Nothing is left of prophethood except al-Mubashshirat." They asked, "What are al-Mubashshirat?" He replied, "The true good dreams (that convey glad tidings)."

*of the Awliya' were to occupy the station of the previous prophets, let alone be better than them, then his back would not be crushed, nor would he be in need of the wahī that came through their tongues. **Rather, the highest degree of kindness that Allah shows to His Awliya' is that He allowed a part of Nubuwwah to remain with them, such as receiving inspiration through true visions, so that they can at least be comforted with the scent of revelation (wahī).***

Below is another excerpt from *Futuhāt al-Makiyyah*, Chapter 38, where he explicitly says that no new prophets or messengers will come and provides further elaboration:

***It is established that the Messenger of Allah has said “Risala and Nubuwwa have ended, so there is no Rasul after me, nor nabī”.** This hadīth is among the most bitter of truths that the Awliya' had to swallow, because it is a barrier that comes between the human and his attainment of complete and ultimate servanthood ('ubudiyyah). And if a human is barred from achieving complete servanthood, then it means he is barred from any direct connection between the human and Allah Most High. For to the degree that a servant is unfulfilled in his servanthood, to that same degree is he distanced from his Master [meaning like the more arrogant you are for example, the farther you get from Allah], because in that case he is competing with Allah about His Divine Names and Qualities. And the least form of competition is to attach to yourself the same name.*

So He maintained for us the name Wali (saint) and it is also among His Names (Most Exalted is He), whereas this Name He stripped from His Messenger, (then bestowed it upon him), and named him "slave and messenger," and it is not fitting for Allah to be called "messenger." Therefore, this name is wholly specified (only) for the slaves, so it is confined to the reality of servanthood ('ubudiyya) and can never be applied to the Lord (Rabb).

The reason for generalizing this name "risala" (in the hadīth above) is because the existence of risala (messengerhood) as it relates to being the direct messenger of Allah has ceased and become cut-off; therefore, this name can no longer be applied to anyone in that sense anymore. And when the Messenger knew that among his ummah there would exist those who would drink this bitter cup (of there being no hope for any future messenger), and knew of the pain they would experience because of this in themselves, he had pity on them, so he apportioned for them a share of this name, by saying to the sahaba, "Let those present among you convey the message to those absent." So he commanded them to convey the message, just as he in turn was commanded by Allah to convey the message, so that the name of "messenger" could in one way apply to them, a name which can only be appropriate for servants (meaning that, in this way the Awliya' can deepen their dimension of servanthood, which is the goal they are reaching for).

He (blessings and peace of Allah be upon him) said, "May Allah have mercy on the one who heard my words and comprehended them, then conveyed them exactly as he heard them," meaning letter by letter. So this title cannot be applied except on those who convey the revelation (whether Qur'ān or Sunna) in its exact original wording, and so it only applies to the transmitters of revelation among the Qur'ān scholars (muqri'een) and hadīth masters (muhaddithin). The fuqaha or those who transmit the meaning of a hadīth (and not its exact wording) - as permitted by Sufyan Thawri and some others - can have

no share of this name ('rasul'), because the one who conveys the meaning of the hadīth is only transmitting his own understanding and comprehension, and whoever transmits to us (only) his understanding, then he is only the rasul of himself, and will not be resurrected among those who convey the exact wording of the revelation (wahī) as he heard it; in contrast to the Muqri' and Muhaddith, those who transmit the wahī in its exact wording, who will be resurrected with the Rusul (messengers of Allah, alayhim salat wa salam).

So if the ṣaḥāba transmit the revelation in its original wording, then they become the messengers of the messenger of Allah, blessings and peace be upon him, and the Tabi'in become the messengers of the ṣaḥāba, and so on generation after generation till the Day of Qiyama. So if we wish, we could justifiably name the transmitter of revelation to us "the messenger of Allah" or we could ascribe him to his immediate predecessor ("messenger of the ṣaḥāba"). We are only permitting "removing the middle-men" because it was the angel Jibril who would bring the revelation to Muhammad (alayhi salat wa salam), yet we do not call him the "rasul of Jibril," but the "rasul of Allah"...

So this is the degree of (servanthood) 'ubudiyya that the Awliya still have access to, and it is a great good, which Allah has granted them. But as long as a person does not transmit the revelation exactly in its original wording as it came, then he has no share in this, nor can he even smell its scent from afar, and he would be considered among those Awliya who "compete" with some of the Names of Allah (such as "Wali"), and thus be deficient in utter servitude to that degree. For this reason, the title of "muhaddath" ("spoken to"; referring to the hadīth in Bukhārī: In the past nations there were those who were not prophets, but "spoken to" meaning inspired) - which can be applied on the former - is nobler than the title of "wali". Therefore, the station of Risala (prophethood) is unattainable - after the Messenger of Allah (alayhi salat wa salam) - except in the degree we described above.

Zillī and Buruzi Prophets

In his book *A Misconception Removed*, Mirza Ghulam Ahmad wrote about the continuation of prophets through the mediums of zill and buruz. If by zill and buruz, Ahmad was referring to the type of nabīs detailed by Ibn 'Arabi, then the only difference between Ibn 'Arabi and what Ahmad wrote is semantic. The prophethood he described is someone who receives wahī ilhām, just as the mother of Mūsā did, but is not a prophet in the traditional sense of the term. If this is the case, then this is not a special status nor one special glory or honor beyond the other awliya'.

If he was referring to actual prophets, such as Isma'īl and Ishāq, who will continue, then Ahmad contradicted himself. He understands *khātam al-nabīyīn* to mean finality of prophethood⁴¹, but in the same sentence, he says all future prophets will be zillī or buruzi prophets. The finality of prophethood is an unconditional statement leaving no room for exceptions. Zillī or buruzi prophets are a subset of prophets that *khātam al-nabīyīn* has terminated. This is a contradiction.

The justification Ahmad supposed was from Sūrah Jumu'a, verse 4, which he argues refers to prophets who will come in the future. This is an attempt by Ahmad to change the meaning of a verse of the Qur'ān to conform to his theology. Sūrah Jumu'a, verse 4, does not refer to the continuation of prophets; it refers to those people who will

⁴¹ Page 18 and page 19

join the Muslims. The following hadīth is reported in Saḥīḥ Muslim, Chapter 59, Book 31, hadīth number 6178:

Abū Huraira reported, "We were sitting in the company of Allah's Apostle (may peace be upon him) when Sūrah al-Jumu'a was revealed to him, and when he recited (these words): 'Others from amongst them who have not yet joined them,' a person amongst them (those who were sitting there) said, 'Allah's Messenger!' But Allah's Apostle (may peace be upon him) made no reply, until he questioned him once, twice or thrice. And there was amongst us Salman the Persian. The Apostle of Allah (may peace be upon him) placed his hand on Salman and then said, 'Even if faith were near the Pleiades, a man from amongst these would surely find it.'"

This verse is about those from other nations who will join the Muslims. Jalāl al-Dīn al-Suyūṭi in his *Tafsir Jalālayn* writes that it refers to the successors (tabi'īn) and all of those who will join the Muslims in times to come. Ibn Kathīr comments that this verse refers to the Persians⁴² and the Romans.

Conclusion

The Ahmadi religious establishment has attempted to present this isolated quote by Ibn 'Arabi to argue that he believed in the continuation of non-law-bearing prophethood. In their attempt to use his reverence to their advantage, they have grossly taken him out of context. Ibn 'Arabi was speaking about those righteous awliya' (saints) who were given components of prophethood, such as revelatory inspiration, and therefore can be called nabīs according to the linguistic meaning of the term. Later, Ibn 'Arabi wrote that the Prophet Muhammad عليه الصلاة والسلام said that there will be no more prophets or messengers of any kind, but because this might bring about spiritual pain to the awliya', the terms will continue to be applied to those who transmit the Qur'ān (muqri'īn) and prophetic traditions (muhaddithīn).

Questions to ask Murabbis

1. If we accept Ibn 'Arabi as an authority, what do we say when he says there are no prophets after Muhammad صلى الله عليه وعلى آل و سلم?

⁴² Some Ahmadis argue that Mirza Ghulam Ahmad was of Persian background and therefore, this verse refers to him. This is an incorrect understanding of the classical definition of nationality. Traditionally, nationality was based on where someone lived, not where their ancestry hailed. For example, Suhayb ar-Roomi's background was Arab from the village of ath-Thani. At a young age, he was captured and sold as a slave into the Byzantine Empire and lived amongst them, but eventually returned to Arabia. Even though he was ethnically Arab, he was called a Roman. Likewise, Ahmad ibn Ibrahīm "Ibn Nuhās," the author of *Kitab al-Jihad*, was called Al-Dimashqi (the Syrian), and when he relocated to Egypt, he was called al-Dumyati (a city in Egypt). In the traditional understanding, ancestry was irrelevant. Based on this criteria, Mirza Ghulam Ahmad is not Persian; he is Indian (Hindi).

Examples of Khātam Used in Other Contexts

This argument stems from the article *A Misunderstanding Removed - Ahmadis Do Believe in the Holy Prophet (saw) As Khataman nabīyeen* under the section “Use of the Word Khatam.”

Ahmadi Argument:

The title khātam al-nabīyīn can only mean *best of the prophets* rather than *end of the prophets*. This is confirmed by other uses of the word khātam:

In *Tafsīr Sāfi*, Imām ‘Ali bin Abi Talib عليه السلام was referred to as Khātam al-Awliya’ (Seal of the Saints).

Hasan bin Wahāb referred to Abū Tamām, the compiler of Himasa, as Khātam al-Shu’ara (Seal of the Poets).

In *Kanz al-‘Amāl*, the Prophet Muhammad عليه الصلاة والسلام referred to Ibn ‘Abbās رضي الله عنه as Khātam al-Muhajirīn (Seal of the Migrants).

No one would have said that ‘Ali bin Abi Talib كرم الله وجهه was the last wali (saint) of Allah, that Abū Tamām was the last poet to ever exist, or that there are no religious migrants after Ibn ‘Abbās رضي الله عنه. Clearly, one can see that the usage of khātam in the above examples do not indicate finality, but indicate eminence or the highest position. This is how the word khātam is used in Arabic literature. Based on these examples, when the Prophet Muhammad صلى الله عليه و على آله صلاة الله was described as khātam al-nabīyīn, this does not mean he is the last of the prophets. Rather, it means he is the best of the prophets. Due to this meaning, there can be other prophets, such as Mirza Ghulam Ahmad.

Muslim Response:

The response to the above argument is three-fold. First, this method of analysis on the words of the Qur’ān is erroneous. Second, rather than using the definition of the word khātam as provided by external sources that are unrelated to the Qur’ān, one must instead analyze how the Prophet Muhammad عليه الصلاة والسلام defined the word khātam. Third, one must analyze how Mirza Ghulam Ahmad himself originally understood the meaning of the word khātam based on his own writings.

Method of Analysis of Qur’ānic Words

The refutation below is highly technical, so anecdotal examples are provided to help carry the point across.

Some of the Christian groups attack Islam by alleging that Muslims worship the Prophet Muhammad. They argue that the word salāh (صلاة) means *prayer*, the ritual act of worship that Muslims perform for Allah five times a day. Then, they point out that in Sūrah Al-Ahzab, verse 57, the same word is used.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Allah sends down His **blessings** on the Prophet and His angels **pray** for him. O ye who believe, you too should invoke His **blessings** on him and salute him with the salutation of peace.

- Muhammad ‘Ali translation

They argue that if the word *salāh* means prayer, then the above translation of this verse is incorrect, and it really means that Allah, the angels, and the Muslims pray to the Prophet Muhammad *صلى الله عليه وسلم*. This argument is incorrect because 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 Allah and the angels bless the Prophet *صلى الله عليه وسلم*, and the Muslims are commanded to send their blessings upon the Prophet *صلى الله عليه وسلم* as well.

For those who are versed in the English language, the discussion above will make sense when one considers the word *gay*. In poetry and music from the early 1900s, the word *gay* meant *happy*, *cheerful*, or *content*. Now, the meaning of the word *gay* has radically changed to mean *homosexual*. If someone said, “I am gay” 100 years ago, it would mean that he/she is happy, but according to the modern colloquial definition and usage, it would mean that the person is a homosexual.

The illustrations above show that the meaning of words can change over time. **Therefore, one can establish the premise that to correctly understand a statement, one must use the definition of a word contemporary to the speaker, not contemporary to the interpreter.**

The Usūl al-Tafsīr (the principles of Qur’ānic exegesis) acknowledges this fundamental principle. When attempting to gain deeper insight into the usage of a word, the mufasirun (the interpreters of the Qur’ān) would commonly refer to pure Arabic poetry and literature to understand how words were used in other texts. However, not all poetry and literature was used without discrimination. Relative to the Qur’ān, Arabic literature is divided into four categories or periods in time:

- A) Pre-Islamic literature, meaning literature that was composed before the time of the Prophet *عليه الصلاة والسلام*. Examples of this category include the literature of Imra’ al-Qays, al-‘Ayshī, and al-Nābighah
- B) Literature contemporary to the Qur’ān, meaning literature that was composed during the lifetime of the Prophet *صلى الله عليه وسلم*. Examples of poets in this category include Labeed and the famous companion Hassān ibn Thābit *رضي الله عنه*
- C) Early literature, meaning literature that appeared in early Islamic history. Examples from this category include Jarīr and Farazdaq
- D) Latter literature, which started from the last period and continues until the present

Concerning the first two categories, there is no dispute that this literature may be used to interpret the Qur’ān. During category A, the language of the Arabs was still in its purest form and had not yet evolved away from this state. During category B, the literature produced by the Arabs was contemporary to the Qur’ān. Therefore, this era’s meanings of words bore the same meaning as the words of the Qur’ān. There is dispute

about the validity of using category C to interpret the Qur'ān. During the period in which category C came about, the meanings of words began to evolve away from their purest forms and began to be understood primarily by their contextual meanings. In general, this category is rejected as an unacceptable period when it comes to the interpretation of the Qur'ān. Likewise, there is absolutely no dispute that the literature from category D is completely rejected as a valid source to interpret the Qur'ān. This is because contemporary usage of Arabic can radically differ from Qur'ānic Arabic. Also, there is no clear date to distinguish between categories C and D, so literature from these two categories is generally rejected when it comes to interpreting the Qur'ān.

The Ahmadis bring examples of uses of the word *khātām* that seem to mean *best* rather than *last*. However, these uses in Arabic literature are invalid examples. Most of the statements listed above fall into category C at a time when the language began to change in meaning. Others fall into category D, whose literature is completely rejected in Qur'ānic exegesis. In other words, hypothetically, even if the meaning of the *khātām* did evolve to mean “best,” *the modern evolution of Arabic does not retroactively change the meaning of the Qur'ān*.

The words of the Qur'ān are understood according to their contemporary definition, not modern definition. The examples provided by the Ahmadis are rejected as invalid sources to use when trying to understand the meaning of *khātām*.

Khātām as Defined by the Prophet

Rather than using sources that are both unrelated to the Qur'ān and Sunnah and from a time period during which the meanings of words began to change, it is most appropriate to see how the Prophet himself defined the meaning of *khātām al-nabīyīn* and what expressions he related it to. One example of this is the following hadīth:

وأخرج ابن مردويه عن ثوبان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إنه سيكون في أمتي كذابون ثلاثون كلهم يزعم أنه نبي، وأنا خاتم النبيين لا نبي بعدي

Ibn Mardaweh reported from Thawbān رضي الله عنه that the Messenger of Allah عليه الصلاة said, “In my nation, there will be thirty arch-liars, each who will say ‘I am a prophet,’ and I am the seal of the prophets; there are no prophets after me.”

وأخرج أحمد عن حذيفة رضي الله عنه عن النبي صلى الله عليه وسلم قال: في أمتي كذابون ودجالون سبعة وعشرون، منهم أربع نسوة وإني خاتم النبيين لا نبي بعدي

Translation Here

One can see based on the two narrations above that the Prophet صلى الله عليه وسلم explained that there would be false prophets in this nation. Then, he rejected the false prophets by affirming that he was *khātām al-nabīyīn* and compared it to *lā nabī ba'adī*. In other words, these two statements, *khātām al-nabīyīn* and *lā nabī ba'dee*, based on their meaning and association to each other, lead to the same understanding. Since *lā nabī ba'adī* literally translates to *no prophets after me*, *khātām al-nabīyīn* has the same meaning, and both are used to reject any later claimants to prophethood.

Ahmadi Rebuttal: Weak or Possibly Fabricated hadīth of the Prophet⁴³

The Ahmadis could respond by stating that it was none other than the prophet who called Ibn ‘Abbās the *Seal of the Migrants*. Based on the context, this shows that khātām means “best”. It could not possibly mean “last” because there have been thousands of other religious immigrants in the Muslim world. The hadīth is listed in the book *Kanz al-‘Amāl* as follows:

"النبي صلى الله عليه وسلم قال: "يا عباس أنت خاتم المهاجرين كما أنا خاتم النبيين"

The Prophet, Prayers of Allah and peace of Allah upon him said, "O ‘Abbās! You are the Seal of the Migrants as I am the Seal of the Prophets."

There are two narrators in this hadīth’s chain of narrators, Al-Harith ibn Al-Zubayr and Isma‘īl ibn Qays ibn Sa‘ad.

Regarding Al-Harith ibn Al-Zubayr, Ma‘mar ibn Rashid Al-Azdī (d. 151h) criticized him by saying “His knowledge has gone”, meaning he does not have knowledge of hadīth.

Regarding Isma‘īl ibn Qays ibn Sa‘ad, Imām Al-Bukhārī, the compiler of *Sahīh Al-Bukhārī*, and Al-Daraqānī said he was “not known to narrate [hadīth]”. Clarifying this statement, Ibn Qattan said that Al-Bukhārī said, “If I say about anyone that he is not known to narrate [hadīth], then it is not permissible to narrate from him.” Al-Nasāī, the author of *Sunan al-Nasāī* said his hadīth narration is weak (ضعيف).

Another version of this hadīth is reported as follows in *Kanz Al-‘Amāl*

اطمأن يا عم فإنك خاتم المهاجرين في الهجرة كما أنا خاتم النبيين في النبوة

Rest assured o' Uncle, for you are the seal of the immigrants in the immigration as I am the seal of the prophets in prophethood.

The clause “in the migration” (في الهجرة) would seem to indicate that ‘Ibn Abbās was the last migration in the specific migration from Makkah to Madīnah. Either way, the hadīth critics Al-Shashi and Ibn ‘Askar are both reported to have said this hadīth is very weak (ضعيف جدا), which is the lowest category of hadīth authentication. It is a mursal narration (disconnected from the Prophet), reported from Ibn Shahb Al-Zahri, who died in 124H, to Ibn ‘Askar, who died in 571H. Between these two are 447 years where the chain of transmission is completely unknown, so fabrications, additions, and alterations cannot be verified whatsoever.

⁴³ The research of this article is from *The Magazine of the Islamic University at Al-Madīnah Al-Munawwarah* (مجلة الجامعة الإسلامية بالمدينة المنورة), issue 30, pages 21-24, from the article “من أضعاف القاديانية” (From the Misguidance of Qadiyaniyya) by (الشيخ عبد الغفار سالم) Al-Shaykh 'Abd al-Ghaffār Sālim. The article is available online at <http://www.iu.edu.sa/Magazine/30/4.htm>

Khātām as Defined by Mirza Ghulam Ahmad⁴⁴

While the writings of Mirza Ghulam Ahmad do not define the meaning of Khātām, he himself originally used the word khātām to mean *last* or *final* during the period before he claimed prophethood. In other words, he originally held the position that khātām meant *last* and therefore khātām al-nabīyīn meant *last of the prophets*. His works are available on the official Ahmadiyya Muslim Community website.⁴⁵ Below are three examples where he used khātām to mean *last* or *final*. Based on the context, it is clear that he could not have meant to use khātām to mean *best*.

⁴⁴ The Ahmadi religious establishment will argue that when Mirza Ghulam Ahmad said “khātām al-nabīyīn” and used it in the sense of “last prophet”, he meant last independent law-bearing prophet. Other prophets can continue to come, but they will be “under the seal” of Muhammad and will thus be termed as “zillī nabī,” and will be non-law-bearing. Whether he was the last prophet of any kind or the last independent prophet, the understanding of “last” of some sort can be taken from Mirza Ghulam Ahmad’s early writings.

⁴⁵ To date, the Ahmadi religious establishment has conveniently failed to translate into English his early Urdu works. I suspect this is because they do not wish to open his works to analysis, scrutiny, and subsequent refutation.

Khātam al-Walad (The Last Son)

“I was Khātam al-Walid (Seal of the Children) for my Father. No child was born after me.”

Transliteration: Aur ba enhama / Main apnay waalid kay liya khātam al-walad tha, meray baad koi bacha padha nai hoa.

Braheen-e-Ahmadiyya, Volume 5, Page 113

Roohani Khazain, Volume 21

One could attempt to translate Khātam al-Walid to mean “Best of the Children”, but the following sentence removes any possible doubt.

DRAFT

یہ تو جاننا یاد دلوانا ہے۔ اس کے جواب میں اللہ تعالیٰ انہیں حصص براہین احمدیہ میں فرماتا ہے۔ انت معنی بمنزلة ولا يعلمها الخلق یعنی تیرا میرے نزدیک وہ مقام ہے جس کو دنیا نہیں جانتی۔ یہ جواب اسی قسم کا ہے جیسا کہ آدم کی نسبت قرآن شریف میں ہے۔ قال انی اعلم ما لا تعلمون بلکہ یہی آیتیں بعینہ لکھ چھ براہین احمدیہ کے حصص سابقہ میں نہیں مگر دوسری کتابوں میں میری نسبت بھی وحی الہی ہو کر شائع ہو چکی ہیں۔ تیسری آدم سے مجھے یہ بھی نسبت ہے کہ آدم توام کے طور پر پیدا ہوا اور میں بھی توام پیدا ہوا۔ پہلے لڑکی پیدا ہوئی بعد میں۔ اور با انہم میں اپنے والد کے لئے خاتم اللد تھا۔ میرے بعد کوئی بچہ پیدا نہیں ہوا۔ اور میں جمعہ کے روز پیدا ہوا تھا۔ لہذا آدم کا توام سے پہلے پیدا ہونا اس بات کی طرف اشارہ تھا کہ وہ سلسلہ دنیا کا مجدد ہے۔ اور میرا اپنی توام ہمیشہ سے بعد میں پیدا ہونا اس بات کی طرف اشارہ تھا کہ میں دنیا کے سلسلہ کے خاتمہ پر آیا ہوں۔ چنانچہ چھٹے ہزار کے آخر میں میری پیدائش ہے اور قمری حساب کی دو سے اب ساتواں ہزار جاتا ہے۔

اسی طرح براہین احمدیہ کے حصص سابقہ میں خدا تعالیٰ نے میرا نام نوح بھی رکھا ہے اور میری نسبت فرمایا ہے۔ ولا تمناطبني في الذين ظلموا انهم مغفون۔ یعنی میری آنکھوں کے سامنے کشتی بنا اور ظالموں کی شفاعت کے بارے میں مجھ سے کوئی بات نہ کر کہ میں ان کو غرق کر دوں گا۔ خدا نے نوح کے زمانہ میں ظالموں کو قریباً ایک ہزار سال تک ہملت دی تھی۔ اور اب بھی غیر لغویوں کی تین صدیوں کو عجز رکھ کر ہزار برس ہی ہو جاتا ہے۔ اس حساب سے اب یہ زمانہ اس وقت پر آ پہنچتا ہے جبکہ نوح کی قوم عذاب سے ہلاک کی گئی تھی۔ اور خدا تعالیٰ نے مجھے فرمایا۔ اصنع الفلک باعیننا ووعیننا۔ ان الذين يبایعونک انما يبایعون الله ید الله فوق ایديہم۔ یعنی میری آنکھوں کے دو برو اور میرے حکم سے کشتی بنا۔ وہ لوگ جو تجھ سے بیعت کرتے ہیں وہ نہ تجھ سے بلکہ خدا سے بیعت کرتے ہیں۔ یہ خدا کا ہاتھ ہے جو ان کے ہاتھوں پر ہے۔ یہی بیعت کی کشتی ہے جو انسانوں کی جان اور ایمان بچانے

Khātām Al-Anbiyya (The Last Prophet)

"Some of the prophecies in the early books of God regarding Hazrat 'Esā عليه السلام have similar meaning to this prophecy [of Mirza] in which it is mentioned that the Jews will not accept him. As has also been mentioned in Injeel with reference to these prophecies that the stone they had rejected was in fact the corner stone, that is, He ['Esā bin Marīam] was the khātām al-anbiyah for the Israelite Prophets....similarly God has told me that they reject you but I will make you Khātām al-Khulafa'."

Transliteration: Khuda Ta'ala ki pehli Kitabon main baz paishgooyan aisi paishgoi kay hum ma'nay hazrat Isa (as) ki nisbat hain jin mai kaha hai kay yahood in ko qabool nahi karaingay. Jaisa kay injeel mai bhi inhain paishgoeeyon kay hawala sai kaha hai kay jid patthar ko ma'amaron nai radd kia wohi konay ka sara hua. Ya'ni Israeli nabīyoon ka khatam-ul-anbiya hua.

Braheen Ahmadiyya, Part 5, Page 267
Roohani Khazain, Volume 21

It is without dispute that 'Esā bin Marīam was the last prophet in the Israelite chain of Prophets. After 'Esā bin Marīam, the Prophet Muhammad عليه الصلاة والسلام came. Mirza Ghulam Ahmad referred to him as the "khātām al-anbiyah for the Israelite prophets", thus acknowledging that the meaning of khātām is *final* or *last*.

اقول اس دلیری اور شوخی اور منہ زدزی کے مقابل پر ہم بجز اس کے کیا لکھ سکتے ہیں کہ لعنة الله على الكاذبين۔ بندہ خدا آخر کبھی مرنے کی کسی تو اس گھڑی کا خیال کر دجبتان کند کا غرغره شروع ہو گا۔ کیا یہ دونوں عربی عبارات جن کا میں نے اپنے اشتہار میں حوالہ دیا ہے براہین احمدیہ کے صفحہ ۵۱۶۔ اور ۵۵۷ میں موجود نہیں ہیں؟ اس قدر جھوٹا اور بے علم۔ براہین احمدیہ دنیا میں پھیل چکی ہے صرف آپ کی بغل میں نہیں۔ پھر اس شوخی اور شرارت سے فائدہ کیا۔ کیا یہ سچ نہیں کہ ان آیتوں میں پہاڑ پھٹ جانے کا ذکر ہے؟ کیا یہ سچ نہیں کہ اسی الہام میں خدا تعالیٰ فرماتا ہے کہ ہم پہاڑ کا پھٹ جانا لوگوں کے لئے نشان بنائیں گے اور بعض کے لئے یہ نشان رحمت کا موجب ہو گا؟ اور کیا یہ سچ نہیں کہ ان الہامات میں خدا تعالیٰ فرماتا ہے کہ یہ نشان اپنے بندہ کی تائید اور نصرت کے لئے ظاہر کریں گے؟ اور کیا یہ سچ نہیں کہ جو الہام صفحہ ۵۵۷ براہین احمدیہ میں عربی میں ہے اس کے سر پر اردو میں یہ الہام ہے۔ دنیا میں ایک نذیر آیا۔ پر دنیا نے اس کو قبول نہ کیا۔ لیکن خدا اُسے قبول کرے گا۔ اور بڑے زور اور حملوں سے اُس کی سچائی ظاہر کر دے گا۔ کیا ان تمام عبارتوں کو یکجائی نظر سے دیکھنے سے ثابت نہیں ہوتا کہ پہاڑ کا پھٹنا جو براہین احمدیہ میں لکھا گیا ہے اس کے ساتھ ہی کتاب موصوف میں یہ بھی لکھ دیا گیا ہے کہ یہ ایک پیشگوئی ہے۔ ہاں

+ خدا تعالیٰ کی پہلی کتابوں میں بعض پیشگوئیاں اسی پیشگوئی کے ہم حصے حضرت عیسیٰ علیہ السلام کی نسبت ہیں جن میں لکھا ہے کہ یہودیوں کو قبول نہیں کرینگے۔ جیسا کہ انجیل میں بھی نہیں پیشگوئیوں کے حوالے سے لکھا ہے کہ جس پتھر کو معادوں نے رد کیا وہی کوٹھکا سرا ہوا۔ یعنی امر ایسی نہیں کا خاتمہ الٰہی ہوا۔ سو انہیں پیشگوئیوں کے مطابق یہ پیشگوئی ہے۔ کیونکہ خدا فرماتا ہے کہ لوگوں نے تو اس کو قبول نہ کیا مگر میں قبول کر دینگا اور بڑے زور اور حملوں سے اس کی سچائی ظاہر کر دینگا۔ سو معزوری ہے کہ یہ دنیا ختم نہ ہو جب تک یہ تمام باتیں ظہور میں آجائیں۔ اور جیسا کہ انجیل میں ہے کہ جس پتھر کو معادوں نے رد کیا وہی کوٹھکا سرا ہوا۔ اسی طرح خدا نے مجھے فرمایا کہ وہ تو مجھے رد کرتے ہیں مگر میں تجھے خاتم المظفاد بناؤں گا۔ اس پتھر میں وحی الٰہی کئی مختلف عبارتوں میں ہے اگر سب لکھی جائیں تو طویل ہو گا۔ منہ

Khātām al-Khulafā (The Last Khalifah)

“According to Spirituality, I am Khātām al-Khulafāh in Islam. Just as Maseeh Ibn Marīam is the Khātām al-Khulafāh in the Israelite Chain.”

Transliteration: Roohaniyat ki row sai Islam mai Khatimul Khulafa hoon jaisa keh Masih Ibn Marīam Israeli Silsila kailiay Khatimul Khulafa tha.

Kishtee-e-Nooh, Page 17
Roohani Khazain, Volume 19

This is an even more explicit usage by Mirza Ghulam Ahmad of the word khātām to mean “last”. ‘Esā bin Marīam was the final prophet from the Israelite chain, and Mirza Ghulam Ahmad used this word to express this reality.

کے خیال نے لاکھوں کو ہلاک کر دیا۔ گویا خدا نے اُسکو ہمیشہ کیلئے اسلئے زندہ رہنے دیا کہ تا لوگ
 مُشرک اور بیدین ہو جائیں اور گویا یہ لوگوں کی غلطی نہیں بلکہ خدا نے یہ سب کچھ خود کیا تا لوگوں کو گمراہ کئے۔
 خوب یاد رکھو کہ بجز موتِ مسیح صلیبی عقیدہ پر موت نہیں آسکتی۔ سو اس سے فائدہ کیا کہ بر خلافِ تعلیم
 قرآن اُسکو زندہ سمجھا جائے۔ اُسکو مرنے دو تا یہ دین زندہ ہو۔ خدا تعالیٰ نے اپنے قولِ مسیح کی موت
 ظاہر کی اور رسول اللہ صلی اللہ علیہ وسلم نے معراج کی رات اُسکو مُردوں میں دیکھ لیا۔ اب بھی تم
 ماننے میں نہیں آتے۔ یہ کیسا ایمان ہے؟ کیا انسانوں کی روایتوں کو خدا کے کلام پر مقدم رکھتے ہو؟
 یہ کیا دین ہے؟ اور ہمارے رسول اللہ صلی اللہ علیہ وسلم نے نہ صفت گواہی دی کہ میں نے مُردہ رُوحوں میں
 جیسے کو دیکھا بلکہ خود مر کر یہ بھی ظاہر کر دیا کہ اس سے پہلے کوئی زندہ نہیں رہا پس ہمارے مخالف
 جیسا کہ قرآن کو چھوڑتے ہیں ویسا ہی سنت کو بھی چھوڑتے ہیں۔ کیونکہ مرنا ہمارے نبی کی سنت ہے۔
 اگر عیسیٰ زندہ تھا تو مرنے میں ہمارے رسول کی بے عزتی تھی۔ سو تم نہ اہل سنت ہو نہ اہل شرک۔ ان
 جب تک عیسیٰ کی موت کے قائل نہ ہو۔ 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 کیلئے خاتم الخلفاء تھا۔ موسیٰ کے سلسلہ میں ابن مریم مسیح موعود تھا۔ اور محمدی سلسلہ میں
 میں مسیح موعود ہوں۔ سو میں اُس کی عزت کرتا ہوں جس کا ہمنام ہوں۔ اور مفسد اور مفسرتی ہے

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نوٹ۔ قرآن شریف نے ایک آیت میں صریح کشمیر کی طرف اشارہ کیا ہے کہ مسیح اور اسکی والدہ صلیب کے واقعہ کے
 بعد کشمیر کی طرف چلے گئے جیسا کہ فرماتا ہے وَأَوْتِنَاهُمْ مَعَاذَ الْإِلَهِ رَبِّ الْعَالَمِينَ یعنی ہم نے عیسیٰ
 اور اسکی والدہ کو ایک ایسے ٹیلہ پر جگہ دی جو آرام کی جگہ تھی اور پانی صاف یعنی چشموں کا پانی وہاں تھا۔ سو اس میں
 خدا تعالیٰ نے کشمیر کا نقشہ کھینچ دیا ہے۔ آوی کا لفظ لغت عرب میں کسی مصیبت یا تکلیف سے پناہ دینے کے لئے
 آتا ہے اور صلیب سے پہلے عیسیٰ اور اسکی والدہ پر کوئی زمانہ مصیبت کا نہیں گذرا جس سے پناہ دیا جاتی۔ پس متعین ہوا کہ
 خدا تعالیٰ نے عیسیٰ اور اسکی والدہ کو واقعہ صلیب کے بعد اُس ٹیلے پر پہنچایا تھا۔ منہ

The above quotes demonstrate that Mirza Ghulam Ahmad himself originally held the belief that the word khātam meant “last”. If one takes the meaning of khātam from the quotes above, then khātam al-nabīyīn can be accurately translated as “the last of the prophets”.

Conclusion

This attempt by the Ahmadis to show that the word khātam means “best” is flawed for multiple reasons, including the following:

- A) The examples they provide of the usage of khātam are from various types of literature that are unrelated to the Qur’ān and written during a period when the meanings of words had begun to evolve from their classical understanding.
- B) The Prophet صلى الله عليه وسلم himself defined khātam al-nabīyīn as a rejection of false prophets and combined its meaning with lā nabī ba’adī. The attempted Ahmadi rebuttle of mentioning when the prophet used khātam to mean *best* are from fabricated sources.
- C) Based on his writings, Mirza Ghulam Ahmad himself originally accepted that khātam means “last.”

Khātam al-nabīyīn means that there are no prophets after Muhammad عليه الصلاة والسلام.

Questions to ask Murabbis

1. If the Prophet صلى الله عليه وسلم defined khātam al-nabīyīn with no prophets after him and the false prophets, does this prove that the khātam al-nabīyīn really means that after the Prophet Muhammad عليه الصلاة والسلام, there are no prophets?
2. Why did the Promised Messiah use the word khātam in his writings in a way that strongly suggests he believed it meant *last*?

Sūrah al-'Arāf, 35

This argument stems from *The Quranic Evidence: Truthfulness of The Promised Messiah* by Ansar Raza, in the chapter titled “The Possibility of Prophethood” under the section “Children of Adam”.

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.

- Muhammad ‘Ali Translation

Ahmadi Argument

This verse clearly speaks about the coming of prophets in the future after Muhammad. To prove this, one must first establish a premise.

When Islam was revealed to the Muslims, the legitimacy of all other nations had expired. Now, only the prophethood of Muhammad is valid. Anyone who belonged to a previous nation must now accept Islam. With this premise, one can infer that any verse that is directed to humanity is also ultimately directed to the Muslims.

This verse is telling the children of Adam, who include the Muslims, that messengers will come who will be reciting the verses of Allah. In clear Arabic, Allah is saying that other prophets will come after Muhammad who will be reciting the verses of Allah; therefore, other prophets can continue to come from among this nation. One of those Prophets is Mirza Ghulam Ahmad.

Muslim Response

This verse in no way implies that prophets will continue to come from among this nation. It is referring to previous nations. This is clear upon further analysis of both the context of the verse and the language that Allah uses to address humanity.

If one were to take this ayah in isolation from the rest of the sūrah, then the Ahmadis would have a solid argument. However, one must look at the verses before and the verses after this one verse to understand its context and ultimate meaning before making reckless changes in theology.

Context of the Ayah

The introduction of Sūrah Al-'Arāf is a narration of what happened to the Prophet Adam عليه السلام during his first interaction with Shaytān. After his error, Allah gave Adam a prayer by which he could seek forgiveness and also gave his offspring pieces of advice to keep safe from Shaytān. Among the pieces of advice was that if messengers came to them reciting the signs (verses) of Allah, then the children of Adam are supposed to follow them. From the context, one can clearly see that this was advice given to Adam and addressed to his children from the very beginning of their life in the dunya. Therefore, it applies to all nations, such as the nations of Noah عليه السلام, Ibrahīm عليه

السلام, Mūsā عليه السلام, and 'Esā عليه السلام. All of these prophets came with *ayāt* (miracles, signs, verses) that they recited to their people to affirm their truthfulness.

Now, a prophet has come to Arabia. He is following the same pattern of the previous prophets, calling humanity to the oneness of Allah and affirming his truthfulness with clear signs of Allah. Just like the advice of the previous nations, the Arabs must also follow Prophet Muhammad صلى الله عليه و سلم.

Question to ask Murabbis

1. Why does this verse say “O Children of Adam”, which seems to indicate this verse was addressed to all of humanity, instead of “O you who believe”, which would indicate

Sūrah Ghāfir/Mu'min Verse 35

This argument was presented in *The True Meaning of Khatame-Nubbuwat*, an Urdu speech by Mirza Tahir Ahmad translated into English, on page 40.

34. And Joseph, indeed, came to you before with clear proofs, but you ceased not to be in doubt concerning that which he came to you till, when he died, you said, 'Allah will never raise a Messenger after him.' Thus does Allah adjudge as having gone astray every transgressor, doubter -

35. Those who dispute concerning the Signs of Allah without any authority having come to them from Allah. Grievously hateful is this in the Sight of Allah and in the sight of those who believe. Thus does Allah set a seal upon the heart of every arrogant, haughty person.

- Muhammad 'Ali translation

Ahmadi Argument

The concept of the finality of prophethood was attempted by the people of Pharaoh. In response to this belief, Allah says that those people who dispute concerning the signs of Allah have said something grievous and hated in the sight of Allah and the believers. This is the exact same belief of the Muslims of today. They believe that after the Prophet Muhammad, there will be no more prophets. However, Allah said in verse 35 that this is a hated belief.

Muslim Response

If one reads from verse 28, it is clear that this is a believing man speaking.

28. And a believing man from among the people of Pharaoh, who kept hidden his faith, said, 'Will you slay a man because he says, 'My Lord is Allah,' while he has also brought you clear proofs from your Lord? And if he be a liar, on him will be the sin of his lie; but if he is truthful, then some of that which he threatens you with will, surely, befall you. Certainly, Allah guides not one who exceeds the bounds and is a great liar;'

29. 'O my people, yours is the sovereignty this day, you being dominant in the land. But who will help us and protect us from the punishment of Allah if it comes upon us?' Pharaoh said, 'I only point out to you that which I see myself, and I guide you only to the path of rectitude.'

30. And he who believed said, 'O my people, I fear for you something like the day of destruction of the great peoples of the past;

31. 'Like that which happened to the people of Noah, and the tribes of Ad and Thamud and those after them. And Allah intends no injustice to His servants:

32. 'And O my people, I fear for you the day when people will call one another for help,

33. 'The day when you shall turn back fleeing; and there will be no one to save you from Allah's wrath. And for him whom Allah leaves to go astray, there shall be no guide.'

From verse 28 to 34, all of these are quotations of the believing man who is speaking to the people of Pharaoh. He is warning them of all of the terrible things that could befall them just as they befell the people of the past. Then, in verse 34, he says, “*At length, when he died, ye said, 'No messenger will Allah send after him'.*” The believing man says “you said”, referring to the people of Pharaoh. One can conclude that it was the people of Pharaoh who originally said, “No Messenger will Allah send after him.”

Then, in verse 35, Allah explains that this statement was not hated merely because it was an incorrect statement. As is stated in the next verse, the explicit reason given by Allah is that these people had no authority⁴⁶ over the religion of Yusuf. They did not believe in the religion of Yusuf, nor did they receive any revelation from Allah to speak on its behalf.

This is an attempt by the Ahmadis to insert their beliefs where they do not exist. The Ahmadi argument fails when one looks at the full context of the ayah.

⁴⁶ سلطان means *authority* in the sense of having a right over something or someone. In context, the people of Pharaoh had no right over the religion of Yusuf.

Supporting the Islamic Position

Classical Lexicons and the word خاتم

The Ahmadis argue that one of the meanings of خاتم is *best* or *most perfect*. This is what Malik Ghulam Farid wrote in his *Dictionary of the Holy Qur'ān*, the official Ahmadi dictionary of the words of the Qur'ān. Under the Publisher's Note, it reads, “The whole project was based on standard dictionaries of the Arabic language, such as *Lisān-ul-Arab* (لسان العرب), *Taj-ul-'urus* (تاج العروس), *Almufradat Ligharibilquran* of Imām Raghīb of Isfahan (المفردات لغريب القرآن), *Aqrabul Mawārid* (أقرب الموارد), and *Arabic-English Lexicon* by E.W. Lane.” On pages 222-223, Farid writes:

خاتم also means the best and most perfect; embellishment or ornament; the hollow of the back of the neck: وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ But he is the Messenger of Allah and the seal of the prophets (33:41)

This work challenges the validity of this entry by Farid. خاتم has many meanings, but *best* is not one of them, nor can this meaning be directly implied by any classical lexicon Farid referenced.

Below are the entries of the same lexicons referenced by Farid⁴⁷ of the word khātam. To verify the meaning of the word, other supplementary lexicons are also provided. Notice 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 والسلام is the last of the prophets. Finally, commentary is given at the end regarding the translation of *seal*.

Lisān al-'Arab

(Khatama)

Khatama [v.] Khatman [n.] something:
reached its ending

the Qur'ān and a book: read all of it and
completed it.

a document, or others: put on it a pattern of
his seal so it would not be forged or edited

Khatama a job: finished it

a container: sealed it with mud, or so forth.

Also in Sūrat AlMutaffifīn Qur'ān [83:25]

Khātim, Khātam

(خَتَمَ)
وَحَتَمَ الشَّيْءَ خَتْمًا بَلَغَ آخِرَهُ

والقرآن والكتاب قرأه كله وأتمه

والصك وغيره وضع عليه نقش خاتمه حتى لا يجري
عليه التزوير والتبديل
وحتم العمل فرغ منه

والإناء سدّه بالطين ونحوه

ومنه في سورة المطففين ((يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ
((خَتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ
الخاتم والخاتم الخاتم وآخر القوم ج خواتم

⁴⁷ All references can be independently verified at <http://lexicons.sakhr.com>, with the exceptions of *Al-Mufridāt fi Gharīb al-Qur'ān*, Lane's *English-Arabic Lexicon* and *Aqrab al-Mawārid*. *Mufridāt fi Gharīb al-Qur'ān* is available online by its other name, *Mufridāt al-Fādh al-Qur'ān* at <http://www.almeshkat.net/books/archive/books/1441.zip>. Lane's *English-Arabic Lexicon* is available at <http://www.studyquran.co.uk/LLhome.htm>. I obtained a copy of *Aqrab al-Mawārid* from the George Town University Library.

Khātām, and the last of a group, pl.
Khawātim

Khātimah, fem. of Khātim
Of anything: it's farthest limit, its
completion, its end, and outcome

Such as a Khātimah of a book or so forth
and it is the opposite of Fātiḥah
(opening/opener)

الخاتمة مؤنث الخاتم. ومن كل شيء أقصاهُ وتمامه
وعاقبتهُ وأخرتهُ كخاتمة الكتاب وغيره وهي نقبض
الفاحة

Tāj al-'Arūs تاج العروس

The Khātām
of anything is its conclusion and its end as
Khātimatihi [its closing]
and the Khātām is the last of a group
and of it is the saying of [Allah] ta'alā "wa-
khātām al-nabiyyīn" [and the Seal of
Prophets], meaning their last

It was also recited as khatum with a damma
on the ta'; and [the poet] al-'Ajjaj said
**A blessing to the prophets, this khātām
is!**

الخاتم
من كل شيء عاقبته وأخرته كخاتمته

و الخاتم : آخر القوم كالخاتم
ومنه قوله تعالى وخاتم النبيين أي آخرهم

وقد قرئ بضم التاء وقول العجاج
مبارك للأنبياء خاتم

Al-Mufriḍāt li-Gharīb al-Qur'ān المفردات لغريب القرآن

“and the Seal of the Prophets” [Qur'ān
33:40], because he is the seal of
prophethood, that is: he completed it with
his coming.

وخاتم النبيين { [الأحزاب/40]، لأنه ختم النبوة، أي: {
بتممها بمجيئه

Aqrab al-Mawārid أقرب الموارد

"Khattama": to wear the ring on one's
finger (or place it on someone else's finger)

"Khitām" of a drink is its last drop ([from]
Tāj [al-'Arūs])

"Khitām" of a valley is its endpoint (end of
the valley) "Khitām" of a people (qawm) is
their last member

"she was delivered in a wedding procession
with her "Khātim" or "khitām" (meaning
with her virginity intact)

ختم: صاحبه تختيمًا: البية الخاتم في اصبعه: الاساس

ختم كل شرب: آخره: التاج

ختم الوادي: اقصاهُ و ختم القوم آخرهم: التاج

رقت اليه بخاتم ربها و ختمها و ختمها ايوهي في
بكرتها: الاساس و التاج بلا تفسير

"al-Khatm" is another word (with same meaning) for Khātim, and the plural of that is khutoom

الختم: بالفتح: لغة في الخاتم ج خُتوم: التاج

"he gave me my Khatm": means my fill/sufficiency, in other words, the last of his desire."

اعطاني ختمي: اي حسي لان حسب الرجل آخر طلبه:
التاج

Lane's English-Arabic Lexicon

† The last of a company of men; (Lb, TA ;) as also ختم and ختم (K:) whence خاتم النبیین [The last of the prophets], in the Kur [xxxiii. 40]; accord. to one reading, خاتم, with damm to the ت; (TA;) or الأنبياء خاتم, i.e. Mohammad; (S;) also called الخاتم and الخاتم.

The following lexicons were not referenced by Farid in his dictionary entry. These entries were provided to strengthen the position that the Ahmadi understanding of *khātam* is erroneous and has no basis whatsoever in the classical lexicons and dictionaries.

المحيط *Al-Muḥīt*

(Khatama)

Work: Finished it

The Qur'ān or a book: Read it all

Allah has concluded for him with what is good: completed his blessings on him, and gave him a fare outcome

of anything: it's end

Qur'ān [33:40]

Muhammad knew the openings of goodness and its closings

Issues are (judged) by their ends [an Arabic version of "All's well, that ends well"]

ختم
العمل: فرغ منه
القرآن أو الكتاب: قرأه كله
الله له بالخير: أتم عليه نعمته، وجعل له عاقبة حسنة

من كل شيء : آخره
((ولكن رسول الله وخاتم النبيين))
إن محمدًا علم فواتح الخير وخواتمه

الأمور بخواتمها

محيط المحيط *Muḥīt Al-Muḥīt*

Khatamahu

and Muhammad, peace be upon him, is the seal of prophets upon him and them be peace and blessing.

Out of respect: Al-Khātim and Al-Khātam are among the names of the prophet

and in the Glorious Revelation: Qur'ān

[33:40]

meaning their last

he says: and it was also read "wa Khātam";

(ختمه)
ومحمد صلي الله عليه وسلم خاتم الأنبياء , عليه
وعليهم الصلاة والسلام

التعذيب : والخاتم والخاتم من أسماء النبي

وفي التنزيل العزيز
ما كان محمدٌ أباً أحدٍ من رجالكم ولكن رسول الله))
((وخاتم النبيين
أي آخرهم

and the saying of Al-'Ajjāj:

“A blessing to the prophets, this khātam is!”

for he based it on the famous pronunciation [Qirā'āt], so he (ended it with or used) a Kasrah⁴⁸

and among his names is Al-Āqib also, and its meaning is the last of the prophets.

Al-Ghanī الغني

(Khātīm, Khātām)

Qur'ān [33:40]

(Qur'ān): the last of the prophets

(Khatama)

Khatama his work: Ended it

Khatama the book: completed reading it, completed it

The lad khatama the Noble Qur'ān:

Completed memorizing and reading it.

Allah khatama for him with goodness: made his ending happy.

Al-Wasīt الوسيط

(Khātām): Khātām... and - of anything: it's end.

And in the Glorious Revelation: **Qur'ān [33:40]**

(Khātīmah): of anything: its end, and last

Al-Qāmūs Al-Muḥīt القاموس المحيط

(Khatamahu)

(as Khātīm, Khātām, Khaytām, Khītam, Khatami) voweled (Khātyām) [pl.]

Khawātīm, Khawātīm

Has (Takhattama) with it -

And of anything, its outcome and its ending as. (Khātīmatihī), and the last of a group

قال : وقد قرئ وخاتم

وقول العجاج

مبارك للأنبياء خاتم

إنما حملة على القراءة المشهورة فكسر

ومن أسمائه العاقب أيضاً ومعناه آخر الأنبياء

(خاتم، خاتم)
(وَلَكِنْ رَسُولُ اللَّهِ وَخَاتِمُ النَّبِيِّينَ))

(قرآن آخر الأنبياء)

(ختم)

ختم عمله : أنهاه

ختم الكتاب : أكمل قراءته، أتمه

ختم الصبي القرآن الكريم : أكمل حفظه وقراءته

ختم له الله بالخير : جعل نهايته سعيدة

(الخاتم) الخاتم... و- من كل شيء: آخره)

وفي التنزيل العزيز ((مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ
(وَلَكِنْ رَسُولُ اللَّهِ وَخَاتِمُ النَّبِيِّينَ

الخاتمة) من كل شيء: عاقبته وأخره)

(ختمه)

كالخاتم والخاتام والخيتام والخيتام والختم (محرّكة)

(والخاتيام) ج [ج] خواتم وخواتيم

وقد (تختم) به ومن كل شيء عاقبته وأخرته (كخاتمته)

وأخر القوم

The first dictionaries listed above are the same dictionaries Farid referenced in his work. Not a single one of them agrees with the Ahmadi interpretation of khātam. The

⁴⁸ Muḥīt Al-Muḥīt makes reference to the other Qirā'āt of the Qur'ān which say khātīm al-nabīyīn. This argument is covered in the chapter *Alternative Qirā'āt of the Qur'ān and Khātīm*.

definitions *best, most perfect, embellishment, or ornament* simply have no basis whatsoever in any of the lexicons Farid claims to have referenced. This brings into question the intellectual integrity of his dictionary.

One can see above that the word خاتم has always held the meaning of *end, final, seal, or conclusion*. This is the linguistic meaning of the word and how it has always been traditionally understood. The definitions *best, most perfect, embellishment, or ornament* simply have no basis whatsoever in any of the lexicons Farid claims to have referenced.

Ahmadi Response

Yes, it is true that khātam carries the meaning of *last, final, seal, or conclusion*. But, this in no way adversely affects the Ahmadi belief in the continuation of prophethood. That is because the verse does not mean last prophet in time; it means last prophet in rank after whom there is no prophet who will achieve the same rank as Prophet Muhammad. In this sense, the verse means that he is the best of the prophets.

Muslim Response

Many of the lexicons above say that a synonym for *khātam* is *ākhir*. According to *Lane's Lexicon*, page 255, the antonym of *ākhir* is *qabal*, which means *last in time*, not last in rank. This is evidence that the Ahmadi interpretation has no basis in the classical dictionaries of Islam.

Additionally, if any ordinary layman understood khātam to mean *last* and read the definition *last of the prophets*, according to numerous dictionaries, he would understand it to mean last in the line of prophets, not last in the ranks of the prophets. The only way one could arrive at the Ahmadi conclusion is if he or she were predisposed to the radical interpretation that Ahmad was a prophet, read the verse, and attempted to reconcile the two.

Conclusion

The official Ahmadi dictionary of the Qur'an gives a possible meaning of خاتم as *best, most perfect, embellishment, or ornament*, but not a single lexicon Farid, the author, referenced has any of these as possible meanings of the word *khātam*. Some explicitly translate khātam al-nabīyīn to mean *last of the prophets*, directly refuting the Ahmadi belief. Some argue that the definitions Farid provided are based on its usage in Arabic literature. This argument is refuted in the Chapter *Examples of Khātam used in other contexts*.

The Ahmadi definitions of khātam have no basis whatsoever in any classical Arabic lexicon. The meaning of *khātam al-nabīyīn* is *last of the prophets*. There are no prophets after Muhammad صلى الله عليه وسلم.

Questions for the Murabbis

1. If all of these dictionaries define *khātam al-nabīyīn* to mean Last of the Prophets, why are we referring to other sources?
2. Which dictionary did Malik Ghulam Farid use when he came up with the definitions of best, most perfect; embellishment or ornament?

خاتم Structure of the word

Despite its daunting appearance, the basics of Arabic grammar are very simple. Most Arabic words stem from tri-literal root letters that convey a meaning. When these letters are structured into pre-defined patterns, known as أوزان (awzān), they produce words and meanings.

For example, consider the letters ر ب ك. These letters mean *big, large, or great*. When put in various forms, they produce new words that still convey the original meaning but in different ways. Below are examples:

- كبر – He made bigger
- يكبر – He makes bigger
- كابر – The one who makes big
- كبير – The big one

The words above are based on the same tri-literal roots, but the patterns that the letters are placed in change the meaning and form new words.

It is important to include the “intense” pattern in this discussion. This would be equivalent to putting *–est* or *–er* after an adjective. For example, *high* becomes *highest*, and *cold* becomes *coldest*. This is formed by placing the أ (alif-hamza) before the first root-letter, then a ˘ (sukoon) upon the first root-letter, and a ˆ (fat’ha) upon the second root-letter. For example:

- أكبر – The biggest, the most big, the greatest

Three other examples are listed below. The letters ر غ ص mean *small*, ف ر ش mean *noble or honorable*, and ح م د means *praise*. Below are their intense forms:

- أصغر – The smallest, the most small
- أشرف – The most noble, The most honorable
- أحمد – The most praised

Next, consider the root letters م ت ج. According to the Ahmadi understanding, this word means *seal* in the sense of *attestation* or *authentication*. *The Dictionary of the Holy Qur’ān*, the official Ahmadi dictionary, defines it as *embellishment* or *ornament*. When applied to Prophet Muhammad عليه الصلاة والسلام in Sūrah Al-Ahzab, verse 40, one of the definitions the Ahmadis insist on is *best of the prophets*. However, if the letters م ت ج meant *seal of attestation* as they understand it, then to produce the meaning of *best*, or *most attested*, the word should have been as follows:

- أختم – best, highest of quality

If the root-letters meant *attestation* or *authentication*, to make it mean *most attested*, *most authenticated*, *of highest quality* or *best*, أختم should have been used. This would have been a more appropriate and higher praise of the Prophet صلى الله عليه وعلى. Yet, that is not what Allah used in the Qur’ān.

In other words, even if the letters خ ت م meant *attestation*, they are not in the proper structure to mean *best* or *highest of quality*, which would have been a higher form of praise of the Prophet صلى الله عليه وسلم. If the Ahmadi explanation is correct, then it would imply that Allah's speech could have been made better. Therefore, based on Arabic grammar, one can conclude from this that the Ahmadi interpretation of خاتم is incorrect, whereas the Islamic understanding perfectly fits in, because there is no such thing as a *last-er* or a *final-est*, so أختم would not make sense. This is why Allah used the word خاتم.

Question to ask Murabbis

1. Why did Allah use the word Khātam (خاتم) instead of Akhtam (أختم), when Akhtam is a superior form of the same root-word?

DRAFT

Alternate Qirā'āt of the Qur'ān and Khātim

Suppose the Ahmadis were correct and the meaning of *khātam* with the fatḥa meant *seal of attestation*⁴⁹, while *khātim* with the kasra meant *the last one*. Even then, according to the other qirā'āt of the Qur'ān, the divine text of the Qur'ān does indeed say khātim with the kasra.

Background in the Qirā'āt of the Qur'ān⁵⁰

The Qur'ān was revealed through Angel Gabriel to Prophet Muhammad عليه الصلاة والسلام in the Arabic language. As in all languages, there were multiple dialects of Arabic. To accommodate for the various dialects of the time, the Qur'ān was revealed in various dialects.

The Qur'ān was originally compiled in a single copy for mass distribution by Zayd bin Thābit رضي الله عنه under the direction of 'Uthmān bin 'Affān رضي الله عنه in the year 24 A.H. All of the other alternate dialects were disregarded. The only dialect that 'Uthmān ordered to be preserved was the dialect spoken by the Qurayshī Arabs.

The compilation of the Qur'ān that 'Uthmān bin 'Affān رضي الله عنه preserved contained only the letters of the Qur'ān, not any of the diacritical marks present in modern copies of the Qur'ān, such as the fathas, dhammas, kasras, sukūns, etc. This was done intentionally for several reasons, one of which was to allow for the differences in the qirā'āt.

The qirā'āt (singular is qirā') are slight differences in the reading of the Qur'ān, stemming originally from the different dialects, which were revealed to Prophet Muhammad عليه الصلاة والسلام. The differences consist of differences in the pronunciations of certain letters, the style of recitation, and most important for this discussion, adjustments in the actual meanings of the words. While the general meanings of the verses remain the same, the small differences serve to bring forth new shades of interpretation, all originating from the same divine letters.

One example of this is the difference in Sūrah Fātihah. It is completely valid to recite the fourth verse as follows:

مَلِكِ يَوْمِ الدِّينِ

Maliki Yowmi al-Dīni

The difference between the two

There are ten preserved variant readings of the Qur'ān: seven authentically preserved and three that are acceptable. Of the ten, the Hafs an 'Asim style has become

⁴⁹ The Ahmadis are correct that khātam means *seal*, but they interpret it to mean *seal of attestation*, rather than *seal of closure*. The English word *seal* does not solve the problem, as both Muslims and Ahmadis interpret the word differently.

⁵⁰ This is a field in Islamic studies that most Muslims are not familiar with. Therefore, it is appropriate to present a quick explanation of the various qirā'āt of the Qur'ān. This fascinating subject is one of the proofs of the Qur'ān and can be independently studied in English by reading Ahmad von Denffer's *Ulum al-Qur'ān* (available for free on the internet) or Yasir Qadhi's more detailed *Introduction to the Sciences of the Qur'ān* in Chapter 11. This topic can be confusing at first, so it is best to research this topic.

the de-facto standard and is the most common qirā' recited in most parts of the Muslim world. By proximity, this is the style that the Ahmadis refer to. Despite the prominence of the Hafs style, all of the other styles are equally legitimate, as they have all been authentically recorded to originate from Prophet Muhammad. In other words, Hafs 'an 'Asim is no more authentic than Warsh, Qalūn, or any other style.

Use of Khātīm in the Qur'ān

As stated above, Mirza Bashir-ud-din Mahmud Ahmad wrote that khātīm would mean “the last one”, but argued the divine text says khātām. However, of the ten preserved qirā'āt of the Qur'ān, nine say khātīm with the kasra below the tā'.^{51,52}

Below is a picture of the qirā' of Qaloon on the authority of Nāfi written with the kasra:

وَتَخْشَوْنَهُ، وَلَا تَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٩﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ
مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ ۗ وَخَاتِمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾ يَا أَيُّهَا

Below is a picture of the qirā' of Warsh on the authority of Nāfi written with the kasra:

وَتَخْشَوْنَهُ، وَلَا تَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٩﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ
مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ ۗ وَخَاتِمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾ يَا أَيُّهَا

Below is a picture of the qirā' of Qumbul on the authority of Ibn Kathīr written with the kasra:

اللَّهُ ۗ وَتَخْشَوْنَهُ، وَلَا تَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٩﴾ مَا كَانَ مُحَمَّدٌ أَبَا
أَحَدٍ مِّن رِّجَالِكُمْ ۗ وَلَكِن رَّسُولَ اللَّهِ ۗ وَخَاتِمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

Below is a picture of the qirā' of al-Buzzī on the authority of Ibn Kathīr written with the kasra:

⁵¹ This can be independently confirmed by visiting www.alTafsir.com, clicking on the link علم القراءات on the right side, clicking on the English link on the top of the screen, and then entering in Sūrah 33 and verse 40. Next, select any of the reciters from the drop-down menu box labeled “Recitations”. Click on “Display” and scroll towards the bottom of the page until you see khātām written with the fat’ha on the right side in the Hafs an ‘Asim style. On the column to the extreme left, you will see the word khātīm, written with the kasra and the commentary بكسر التاء meaning “With the kasra of the tā”.

⁵² The images below are screen captures of the alternate qirā'āt taken from the Qur'ān in PDF format with certain letters highlighted to show the differences from the standard Hafs reading style.

اللَّهُ وَتَخْشَوْنَهُ، وَلَا تَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٦﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ، وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتِمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٧﴾

Below is a picture of the qirā' of al-Sūsī on the authority of Ibn 'Amr with the kasra:

اللَّهُ وَتَخْشَوْنَهُ، وَلَا تَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٦﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ، وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتِمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٧﴾ يَتَأْتِيهَا

Below is a picture of the qirā' of al-Dūrī on the authority of Ibn 'Amr:

اللَّهُ وَتَخْشَوْنَهُ، وَلَا تَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٦﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ، وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتِمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٧﴾ يَتَأْتِيهَا

Below is a picture of the qirā' of Hishām on the authority of Ibn 'Aāmir:

اللَّهُ وَتَخْشَوْنَهُ، وَلَا تَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٦﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ، وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتِمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٧﴾ يَتَأْتِيهَا

Below is a picture of the qirā' of Ibn Dhakwān on the authority of Ibn 'Aāmir:

اللَّهُ وَتَخْشَوْنَهُ، وَلَا تَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٦﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ، وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتِمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٧﴾ يَتَأْتِيهَا

Below is a picture of the qirā'a of Khallad on the authority of Hamza:

اللَّهُ وَتَخْشَوْنَهُ، وَلَا تَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٦﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ، وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتِمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٧﴾ يَتَأْتِيهَا

Below is a picture of the qirā' of al-Hārith on the authority of al-Kasa'ī:

اللَّهُ وَتَخْشَوْنَهُ، وَلَا تَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٦﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ، وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتِمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٧﴾ يَتَأْتِيهَا

Below is a picture of the qirā' of al-Dūrī on the authority of al-Kasa'ī:

رَسَلَتْ إِلَيْهِ وَتَخْشَوْنَهُ، وَلَا تَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٦﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ، وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتِمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٧﴾

Below is a picture of the qirā' of Khalaf on the authority of Hamza:

رَسَلْتِ اللَّهَ وَتَخَشَوْنَهُ، وَلَا تَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٦﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتِمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ

Even if the Ahmadis insist that the meaning of خاتم (khātam with the fathā) is *seal of attestation*, the alternate qirā'āt of the Qur'ān explicitly say خاتم (khātim, with the kasra), meaning *the last one*, thus confirming that *صلى الله عليه وسلم* is the last prophet of Allah. The translation of khātim al-nabīyīn would be *last of the prophets*.

Ahmadi Rebuttal:

Adam Hani Walker, in his book *Finality of Prophethood, Conclusive Proofs From the Holy Qur'ān, Blessed hadīth and Sayings of our Righteous Predecessors*, under “Section 2.1 Khātam/Khātim?” wrote:

It is very valid that they make this assertion because the word khatim does indeed mean last and this use of the kasra vowel is a valid pronunciation as in accordance with the seven agreed upon forms. However, even this interpretation would in no way adversely affect the claim of Hadhrat Mirza Ghulam Ahmad (as) because he has very clearly stated that the Holy Prophet (saw) is the last prophet to be sent by Allah (swt) in the sense that after him the blessing and attainment of prophethood is not credited to the beholder, but rather it returns to the Holy Prophet (saw) who, through the Grace of Allah (swt), is the only fountainhead of prophethood. He is in fact the ‘Sahib an-Nabuwwah’ (possessor of the prophethood). Thus, the verse, usually taken to mean that ‘the Prophet Muhammad (saw) is the last and final prophet’ in terms of finality of prophethood implying that there will be absolutely no more prophets after him of any sort, is more accurately explained as ‘he (saw) is the seal of the prophets’, implying that he (saw) was the ‘seal of prophethood’ in terms of being the absolute ‘apex and perfection of prophethood’.

Continuing, he wrote that khātam is the agreed upon recitation style of the Muslims and was taught by ‘Ali ibn Abi Talib رضي الله عنه.

Muslim Response

Walker acknowledges that khātim is a legitimate pronunciation, confirms that its meaning is *last*, confirms that the ayah would be translated as *last of the prophets*, but then insists that the meaning of *last of the prophets* is more accurately translated as *apex and perfection of prophethood*. He insists on this position without providing any evidence as to why the apparent meaning is not the actual meaning of the ayah.

Walker's interpretation also contradicts with Mirza Bashir-ud-Deen Mahmood Ahmad's interpretation of khātim al-nabīyīn. In *Invitation to Ahmadiyyat*, under the section “Meaning of khatam al-nabiyyin,” he wrote:

But many seem to forget that in the divine text, the word khatam is used by God with a fatha, that is, a stroke above it, not with a kasra, a stroke below it. Khatam means 'seal.'

Khatim would mean 'the last person' or 'the last one'. Now 'seal' has the function of attestation. The verse in question would, therefore, mean that Muhammad, the Holy Prophet (on whom be peace), is the seal of the prophets.

In this paragraph, Mirza Bashir-ud-Deen Mahmood Ahmad confirms that khātim al-nabīyīn means *last of the prophets*.

Additionally, Maulawi Nur-ud-Din was questioned how Mirza Ghulam Ahmad could be a prophet despite the clear and definitive narration “there is no prophets after me.”⁵³ In response, he wrote:

Then in the Holy Quran the Holy Prophet is called Khatamun Nabiyyin (Seal of the Prophets) and not Khatimun Nabiyyin (the last of the Prophets). The Holy Quran affirms that the Jews were after slaying the Prophets. Does this mean all Prophets, or some of them?

Ironically, even though the two paragraphs above were written to argue in favor of the continuation of prophethood, they refute the argument by Walker, who did not provide any evidence for his interpretation anyways.

Walker quotes ‘Ali ibn Abi Talib by saying that he taught the style khātam with the fathā. ‘Ali ibn Abi Talib كرم الله وجهه was the gate of knowledge, but his employment of khātam over khātim does not invalidate the alternate qirā’āt of the Qur’ān. ‘Ali رضي الله عنه did not reject or negate other recitation styles, which would give the Ahmadi position more weight. He only preferred one style over the other. But, all of them are authentic and legitimate as they are all traced back to the Prophet Muhammad صلى الله عليه وسلم.

Therefore, the Qur’ān explicitly states that Muhammad عليه الصلاة والسلام is the last messenger of Allah.

Questions to ask Murabbis

1. If Allah uses the word Khātim in the alternative recitation styles of the Qur’ān, how is the prophethood of the Promised Messiah possible?
2. If Mirza Bashir-ud-Deen Mahmood Ahmad said khātim means “the last one”, does the ayah khātim al-nabīyīn adversely affect the claims of the Mirza Ghulam Ahmad?
3. If khātim al-nabīyīn, which translates to *last of the prophets*, does not mean that there will be no prophets after Muhammad صلى الله عليه وسلم, how does one express the thought of finality of prophethood?

⁵³ H□ad□rat Maulawi Nur-ud-Din Khalīfatul Masīh I, by Muhammad Zafrulla Khan, page 150

Relationship of Khātam al-Nabīyīn to Lā Nabī Ba'adī

No one can deny the explanation of Prophet Muhammad ﷺ. If Prophet Muhammad ﷺ said something in direct opposition with all Islamic scholarship, indeed the authority of the beloved of Allah would prevail. Therefore, if the Prophet defined khātam al-nabīyīn a certain way, his definition overtakes the definition provided by other commentators.

When two statements are placed directly adjacent to one another, there is an implied relationship between the two. For example, “I am a fast runner, one of the fastest on the team”. The two statements have complementary meanings and produce a logical flow. Next, consider two non-sequential statements placed adjacently, such as, “I am a fast runner; I love computers”. These two statements are unrelated and do not produce a logical flow.

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:⁵⁴

وأخرج ابن مردويه عن ثوبان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم إنه سيكون في أمتي كذابون ثلاثون كلهم يزعم أنه نبي، وأنا خاتم النبيين لا نبي بعدي

Ibn Marduwayah reported, with his chain on the authority of Thawban رضي الله عنه that the Messenger of Allah ﷺ 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 Ahmadis 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. According to the Ahmadi understanding, this hadīth would be incoherent and illogical.

Next, consider the Islamic understanding of this hadīth. The Prophet warned that in the future, there will be false claimants to prophethood after him. In refutation of those false prophets, he told the Muslims that he was the *seal of the prophets*, meaning he was the last prophet. He further explains khātam al-nabīyīn by explicitly saying *no prophets after me*.

The Prophet himself explained the meaning of *seal of the prophets* as *no prophets after me*. The Islamic understanding is consistent and coherent, whereas the Ahmadi interpretation is disjointed and incoherent. This proves that Prophet Muhammad ﷺ defined *seal of the prophets* to mean *no prophets after me*. He is the last prophet. There are no prophets after him, including Mirza Ghulam Ahmad.

Questions to ask Murabbis

⁵⁴ This hadīth was narrated many different times in different ways, but the general meaning remains to be the same.

1. If the statements *Seal of the Prophets* really means *Best of the Prophets*, and *No Prophets after him* means there are *No prophets that will bring forth or append to the law of Islam after him*, then the true meaning of both of these statements are completely unrelated. Why would the Prophet Muhammad ﷺ and the companions put these two unrelated statements together?
2. If Prophet Muhammad ﷺ combined these two statements together, does that show that indicate

DRAFT

Statements of the Prophet Muhammad صلى الله عليه و سلم

It is likely that the Ahmadis will find a creative, new way to reinterpret the clear meaning of the narrations listed below to support the belief that Mirza Ghulam Ahmad is a prophet of Allah, (i.e., last prophet becomes last law-bearing prophet). However, it is important for the reader to be aware of the sheer number of recorded statements of Prophet Muhammad that, if read without the pre-conceived Ahmadi bias, provide overwhelming evidence that indeed Muhammad is the last prophet.

حدثني محمد بن بشار حدثنا محمد بن جعفر حدثنا شعبة عن فرات القزاز قال سمعت أبا حازم قال قاعدت أبا هريرة خمس سنين فسمعتَه يحدث عن النبي صلى الله عليه وسلم قال كانت بنو إسرائيل تسوسهم الأنبياء كلما هلك نبي خلفه نبي وإنه لا نبي بعدي وسيكون خلفاء فيكثرون قالوا فما تأمرنا قال فوا ببيعة الأول فالأول أعطوهم حقهم فإن الله سائلهم عما استرعاهم

Sahih Bukhārī, Volume 4, Book 56, Number 661⁵⁵

Narrated Abū Huraira:

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

حدثنا مسدد حدثنا يحيى عن شعبة عن الحكم عن مصعب بن سعد عن أبيه أن رسول الله صلى الله عليه وسلم خرج إلى تبوك واستخلف عليا فقال أنخلفني في الصبيان والنساء قال ألا ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه ليس نبي بعدي

Sahih Bukhārī, Volume 5, Book 59, Number 700

The Messenger of Allah went out for Tabūk, appointing 'Ali as his deputy (in Medina). 'Ali 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 to Moses? But there will be no prophet after me."

In "A Misunderstanding Removed - Ahmadis Do Believe in the Holy Prophet (saw) As Khataman nabīyeen", under the section "The Traditions", the author wrote:

The next hadith that is brought forward is: "I am 'Aqib and he is one after whom there is no prophet" (Tirmidhi). The authenticity of this hadith is very much questioned. Mulla Ali Qari, who is a recognized critic of hadith, definitely declares that the last portion of this hadith is spurious. He says it appears to be the interpretation put upon the word Aqib by some reporter (Mirqat, Vol. V, p. 367).

⁵⁵ Also reported in Sahih Muslim, Book 20, Number 4543

The Ahmadis are correct in the fact that Mullah Ali Qari was a recognized critic of hadīth. But, the criticism of the end of the narration applies to the phrase “*he is one after whom there is no prophet*”. Irrespective, the linguistic meaning of the word 'aqib is known to mean “end”. For example, in Sūrah Al-A'raf verse 129, Allah says وَالْعَاقِبَةُ لِلْمُتَّقِينَ which, according to the the official Ahmadi translation of the Qur'ān, means “...end is for the God-fearing”. Regardless of whether the end of the hadīth is superfluous, the meaning remains to mean “end”, showing that the messenger of Allah صلى الله عليه وسلم was the last [of the prophets].

Additionally, the criticism Qari gave was only of this one particular report in al-Tirmidhī. But, this same hadīth was authentically reported multiple times in many other collections of hadīth.

حدثني زهير بن حرب وإسحق بن إبراهيم وابن أبي عمر واللفظ لزهير قال إسحق أخبرنا وقال الآخرون حدثنا سفيان بن عيينة عن الزهري سمع محمد بن جبير بن مطعم عن أبيه أن النبي صلى الله عليه وسلم قال أنا محمد وأنا أحمد وأنا الماحي الذي يمحو بي الكفر وأنا الحاشر الذي يحشر الناس على عقبي وأنا العاقب والعاقب الذي ليس بعده نبي

Sahīh Muslim, Chapter 30, Chapter 31, Book 30, Number 5810:

Jubair ibn Mut'im reported on the authority of his father that he heard Allah's Messenger (may peace be upon him) 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.**”

حدثني حرملة بن يحيى أخبرنا ابن وهب أخبرني يونس عن ابن شهاب عن محمد بن جبير بن مطعم عن أبيه أن رسول الله صلى الله عليه وسلم قال إن لي أسماء أنا محمد وأنا أحمد وأنا الماحي الذي يمحو الله بي الكفر وأنا الحاشر الذي يحشر الناس على قدمي وأنا العاقب الذي ليس بعده أحد وقد سماه الله رعوفاً رحيماً

Sahīh Muslim, Chapter 30, Chapter 31, Book 30, Number 5811:

Jubair b. Mut'im reported on the authority of his father that he heard Allah's Messenger (may peace be upon him) as saying: I have many names: I am Muhammad, I am Ahmad, I am al-Mahi through whom Allah obliterates unbelief, and I am Hashir (the gatherer) at whose feet people will be gathered, and **I am 'Aqib (after whom there would be none)**, and Allah has named him as compassionate and merciful.

وحدثنا إسحق بن إبراهيم الحنظلي أخبرنا جرير عن الأعمش عن عمرو بن مرة عن أبي عبيدة عن أبي موسى الأشعري قال كان رسول الله صلى الله عليه وسلم يسمي لنا نفسه أسماء فقال أنا محمد وأحمد والمقفي والحاشر ونبي التوبة ونبي الرحمة

Explaining the word 'Aqib, in the commentary of this narration, Sahīh Muslim reads:

حديث شعيب ومعمر سمعت رسول الله صلى الله عليه وسلم وفي حديث عقيل قال قلت للزهري وما العاقب قال الذي ليس بعده نبي وفي حديث معمرو عقيل الكفرة وفي حديث شعيب الكفر

This hadīth has been transmitted on the authority of Ma'mar (and the words are): I said to Zuhri: **What does (the word) al-'Aqib imply? He said: One after whom there is no**

Prophet, and in the hadīth transmitted on the authority of Ma'mar and 'Uqail there is a slight variation of wording.

Sahīh Muslim, Chapter 30, Chapter 31, Book 30, Number 5813:

Abu Mūsā Ash'ari reported that Allah's Messenger (may peace be upon him) mentioned many names of his and said: I am Muhammad, Ahmad. **Muqaffi (the last in succession)**, Hashir, the Prophet of repentance, and the Prophet of Mercy.

أخبرني أحمد بن محمد بن عمرو الأحمسي حدثنا الحسن بن حميد حدثنا موسى بن إسماعيل حدثنا حماد بن سلمة عن جعفر بن أبي وحشية عن نافع بن جبير بن مطعم عن أبيه قال سمعت رسول الله صلى الله عليه وسلم يقول أنا محمد وأحمد والمقفى والهاشِر والخاتم والعاقب
هذا حديث صحيح على شرط مسلم ولم يخرجاه

In the Mustadrak of al-Hākim, Volume 2, Hadīth number 4186:

From Nafī' ibn Jubair ibn Mut'am from his father, said, "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-'Aqib (The last)**."⁵⁶

وأخرج ابن مردويه عن ثوبان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم إنه سيكون في أمتي كذابون ثلاثون كلهم يزعم أنه نبي، وأنا خاتم النبيين لا نبي بعدي

Ibn Mardawī narrated that Thawban, may Allah be pleased with him, said, "The Messenger of Allah, may Allah 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.**"

أخرج أحمد عن حذيفة رضي الله عنه عن النبي صلى الله عليه وسلم قال في أمتي كذابون ودجالون سبعة وعشرون، منهم أربع نسوة وإني خاتم النبيين لا نبي بعدي

And Ahmad narrated that Hudhayfah, may Allah be pleased with him, said that the Prophet, may Allah bless him and give him peace, said, "In my nation, [there are] twenty-seven arch-liars and deceivers, among them are four women, and **I am the seal of the prophets; there is no prophet after me.**"

Questions to ask Murabbis

1. Why would the Prophet Muhammad عليه الصلاة والسلام make so many statements which, at least on the surface, seem to reject the continuation of prophets, if the Promised Messiah was to come?
2. If the Prophet Muhammad صلى الله عليه وسلم was only the last "law-bearing" prophet, why did he never explicitly say "last law-bearing prophet"? For example, أنا الآخر من النبيين التشرعين (I am the last law-bearing prophet)?

⁵⁶ The commentary of this narration says "هذا حديث صحيح على شرط مسلم ولم يخرجاه" meaning, "This hadīth is authentic upon the criteria of [Sahīh] Muslim, but both of them [Sahīh Bukhāri and Sahīh Muslim] did not narrate it."

Opinion of the Mujaddidīn

The Ahmadis often present isolated quotes from past scholars of Islam that seem to agree with their position about the finality of prophethood. This appears to add validity to their claim, because it suggests that their opinion is the agreed-upon position of traditional Islamic scholarship. To counter this tactic, presented below is a list of authentic quotations or summarized positions from the official list of Islamic scholars whom the Ahmadis accept as the Mujaddidīn. The list is specifically focusing on those whom they officially embrace, because the scholars who held the Islamic position is innumerable.

In *A Book of Religious Knowledge (For Ahmadi Muslims)*, section 5, under the section titled “The Institution for Mujadadiyyat in Islam”, the Ahmadis present the list of past Islamic scholars who they claim are the Mujaddidīn. These are the ones who the Ahmadis believe Allah chose to revive Islam. They conclude this list by saying that Mirza Ghulam Ahmad was the Mujaddid of the 14th century.

Hypothetically, even if some Islamic personalities of the past agreed with the Ahmadi position, their views do not define Islam, and Muslims are not obligated to follow them. Islam is defined primarily by the Qur’ān and prophetic guidance and not by venerated personalities. However, the list below is a canonized set *created by the Ahmadis themselves* affirming that these figures of the past were specifically chosen by Allah to revive Islam. Ironically, none of these great Islamic scholars agreed with the Ahmadi position on the continuation of prophethood. Each of them wrote explicitly about the finality of prophethood, that there are no prophets of any kind after Muhammad. None of them made a reference to law-bearing vs. non-law-bearing or zillī prophethood and burūzi prophethood. They only wrote that prophethood itself had ended with Muhammad عليه الصلاة والسلام.

1st Century ‘Umar bin Abdul Aziz

2nd Century Ahmad ibn Hanbal

The following is an excerpt from *The Book of ‘Aqīdah* of Imām Ahmad ibn Hanbal: (كتاب العقيدة للإمام أحمد بن حنبل)

وأما الرافضة فقد أجمع من أدركنا من أهل العلم أنهم قالوا إن علي بن أبي طالب أفضل من أبي بكر الصديق وإن إسلام علي كان أقدم من إسلام أبي بكر فمن زعم أن عليا بن أبي طالب أفضل من أبي بكر فقد رد الكتاب والسنة يقول الله تعالى محمد رسول الله والذين معه الآية فقدم الله أبا بكر بعد النبي ولم يقدم عليا وقال النبي صلى الله عليه وسلم لو كنت متخذًا خليلا لاتخذت أبا بكر خليلا ولكن الله قد اتخذ صاحبكم خليلا يعني نفسه ولا نبي بعدي

As for the Rafidites [the “refuseniks,” a term used to refer to Shiites], all of the scholars whom we have encountered have been of the consensus that they [the Shiites] have said that Ali Ibn Abū Talib is greater than Abū Bakr Al-Siddīq and that Ali had become Muslim before Abū Bakr Al-Siddīq. Therefore, whoever alleges that Ali Ibn Abū Talib is better than Abū Bakr has rejected the Book and the Sunnah. Allah, the Most High, says “Muhammad, the Prophet of God, and those who are with him...” and the rest of the verse; thus, Allah has given precedence to Abū Bakr after the Prophet. He has not given precedence to Ali after the Prophet. The Prophet, peace be upon him, said “If I were to

take someone as a friend, I would take Abū Bakr as a friend, but Allah has taken yours truly as His friend,” meaning himself, and there is **no prophet after me**.

3rd Century Abul Hasan al-‘Asharī

Abul Hasan al-‘Asharī is best known for his scholarship in the field of theological defense and his refutation of the Mu’tazilī beliefs, a deviant theology that formed in the 2nd century Hijri. In *The Ash’ari ‘Aqeedah, The Creed of the Muslims: A Translated Summary* by the al-Ghazzali Centre for Islamic Sciences and Human Development, in section 1.4b, it reads:

1.4b. The Final Messenger

He sealed his messengership, warning, and prophethood with his Prophet Muhammad, may Allah bless him and grant him peace, whom He made the last of the Messengers – “A bringer of good news and a warner, calling to Allah by His permission and an illuminating lamp.”

4th Century Abū Bakr Baqlanī

5th Century Al Ghazālī

The following is from *Ihya’ ‘Ulūm al-Dīn* (The Revival of the Religious Sciences), a very famous book written by Imām al-Ghazali. The quote is from Book II, under the *The Third Pillar Concerning the Knowledge of the Works of God, Involving Ten Principles*:

The tenth principle is that God sent Muhammad as the last of the prophets and as an abrogator of all previous laws before him, the laws of the Jews and the Christians and the Sabians. God upheld him with unmistakable miracles and wonderful signs, such as the splitting of the moon, the praise of the pebbles, causing the mute animal to speak, as well as water flowing from between his fingers, and the unmistakable sign of the glorious Qur’ān with which he challenged the Arabs.

6th Century ‘Abdul Qadir al-Jilānī

The following two quotes are from *The Secret of Secrets*, in the Introduction.

All Praise is due to Allah; He is a munificent, gracious, and compassionate Lord, Who has gathered all knowledge in His Essence and Who is the creator of all knowledge for eternity. The cause, the reason of all existence, is from His existence. All praise is due to Allah, and He has sent the Glorious Qur’ān that bears in its essence the reason for its revelation, which is to remind men of Allah; He sent it to the guide who leads men on the path of truth with the mightiest of all religions. All peace and blessings be upon His beloved prophet Muhammad, who was not taught by man, but by Him. He is His last prophet, the last link in the chain of prophethood who was brought to a world gone astray, the most honoured among His prophets, honoured by the most honoured of divine

books. His progeny are guides for seekers; his companions were chosen among the good and benevolent. May abundant peace and blessings be upon their souls.

This is under the sub-section titled "On the Beginning of Creation" in the Introduction.

The Prophets kept coming, and the divine message continued until there appeared the great spirit of Muhammad صلى الله عليه وسلم, the last of the messengers who saved people from distraction. Allah Most High sent him to open the eyes of the hearts of the heedless. His purpose was to awaken them from the sleep of unconsciousness and to unite them with the Eternal beauty, with the Cause, with the Essence of Allah. Allah says in His Holy Qur'ān:

Say: This is my way. I call to Allah with the certainty of insight - I and those who follow me... (Sura Yusuf, 108)

to indicate the path of our Master, the Prophet صلى الله عليه وسلم.

7th Century Ibn Taymiyya

In his *Book of Emaan: According to the Classical Works of Shaikhul-Islam Ibn Taymiyyah*, translated by Dr. Muhammad Naim Yasin, Ibn Taymiyyah wrote:

Faith in the Prophet Muhammad صلى الله عليه وسلم

We must also believe that Muhammad ibnu Abdullah عليه الصلاة والسلام is the Prophet and Messenger of Allah, His servant and chosen one, that he صلى الله عليه وسلم never worshipped idols, nor associated anything with Allah for one single moment, nor committed a single sin or vice of any kind.

We must also believe that he صلى الله عليه وسلم is the seal of the prophets. This is explicitly mentioned in the Qur'ān in the verse:

Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the seal of the prophets.

It is also attested by the ahaadeeth of the Prophet صلى الله عليه وسلم who said, "My similitude in comparison with the other prophets before me is that of a man who has built a house excellently and beautifully, except for a place of one brick in a corner. The people went around about it and wondered at its beauty and said, 'Would that this brick would be put in its place!' So I am that brick, and I am the last of the Prophets'." The Prophet also said, "I am Muhammad and Ahmad; I am al-Maahee through whom Allah will eliminate kufr (disbelief); I am al-Haashir who will be the first to be resurrected, the people being resurrected thereafter, and I am also al-Aaqib (that is, there will be no prophet after me)".

We firmly believe that there is no prophethood following that of the Messenger of Allah عليه الصلاة والسلام, that any person claiming to be a prophet is a perverted liar. The Prophet عليه الصلاة والسلام said, "The hour will not be established till about thirty dajjaals (liars) appear, each claiming to be a prophet. I am the seal of the prophets; there is no prophet after me."

8th Century Ibn Hajar al-Asqalani

9th Century Jalāl al-Din al-Suyūti

The following is from the Tafsīr of Jalāl al-Dīn al-Suyūṭī, Chapter 33, verse 40:

Muhammad is not the father of any man among you: he is not Zayd's biological father, and so it is not unlawful for him to marry his [former] wife Zaynab [after him]; but, he is the Messenger of God and the Seal of the Prophets, and so he will not have a son that is a [fully grown] man to be a prophet after him (a variant reading [for khātim al-nabīyyīna] has khātam al-nabīyyīn, as in the instrument [known as a] 'seal', in other words, their [prophethood] has been sealed by him). And God has knowledge of all things, among these is the fact that there will be no prophet after him, and even when the lord Jesus descends [at the end of days], he will rule according to his [Muhammad's] Law.

10th Century Muhammad Tahir Gujrati
11th Century Ahmad Sirhindi

Throughout his works, Sirhindi frequently refers to Prophet Muhammad عليه الصلاة والسلام as the *last prophet*. In the preface of *The Proof of Prophethood*, Sirhindi wrote:

Infinite thanks be to Allahu ta'ala, who has sent Prophets to guide people to the way of salvation and who has revealed four of His major Books to them; these Books contain no aberration or abnormality. The Book He has revealed to His Last Prophet, Muhammad ('alaihi 's- salam), is Qur'ān al-karim, in which everything necessary for His human servants has been revealed, unbelievers have been warned of Hell's torment, while believers who carry out the requirements of Islam have been given the good news of Paradise... He has sent him as the last prophet to communicate the fact that Allahu ta'ala is One to His servants, and to treat their sick hearts.

Let it be known that this servant, that is, [al-Imām ar-Rabbani Mujaddid al-Alf ath-Thani] Ahmad ibn 'Abd al-Ahad, who is greatly in need of Allahu ta'ala's compassion and the first of them to invoke Him to protect him, his ancestry, masters, and disciples against the troubles of the Rising Day, has seen with regret that the people of our time have become increasingly slack in believing in the necessity of prophets' coming, in the twenty-five prophets whose names are given in the Qur'ān al-karim, and in obeying the religion brought by the last prophet. Moreover, some powerful people with authoritative positions in India have been torturing pious Muslims who diligently follow Islam. There have appeared people who mock the blessed name of the last prophet and substitute the blessed names given to them by their parents with absurd names.

In his letter to Mullah Arif Hutani Badahshi collected in the book *Makatubāt*, Sirhindi wrote:

It should be understood well that Khalilullah Ibrahīm 'alaihissalam' explained very well the fact that it is wrong to worship things other than Allahu ta'ala. He thoroughly closed all the gates that would lead to disbelief. For this reason, he became the Imām of prophets. He surpassed them all 'alaihi wa alaihimus-salawatu wattahiyat'. For, the highest point of progress in worldly life is to realize well the fact that there is nothing to be worshipped other than Allahu ta'ala. For, the exact meaning of the saying,

"Allahu ta'ala alone is worthy of being worshipped," which is communicated by the second part of the beautiful word "lā ilaha illAllah," will be understood only in the Hereafter. Nevertheless, because the last prophet 'alaihi wa alaihimussalawatu wattaslimat' was honored with seeing Allahu ta'ala in this world, he attained many things of the exact meaning of that word in this world, too.

12th Century Shah Wali Ullah

In his book *Al-Musawwa Sharh al-Muwatta'*, a commentary on the famous book of Islamic law by Imām Mālik, under the section "The Ruling of the Khawārij, the Jahmiyya and their likes"⁵⁷, Shah Wali Allah al-Dehlawi writes:

وكذلك من قال في الشيخين أبي بكر وعمر مثلاً ليسا من أهل الجنة مع تواتر الحديث في بشارتهما أو قال: إن النبي -صلى الله عليه وسلم- خاتم النبوة ولكن معنى هذا الكلام أنه لا يجوز أن يسمو بعده أحد بالنبي، وأما معنى النبوة وهو كون الإنسان مبعوثاً من الله تعالى إلى الخلق مفترض الطاعة معصوماً من الذنوب ومن البقاء، على الخطأ فيما يرى فهو موجود في الأئمة بعده، فذلك هو الزنديق. وقد اتفق جماهير المتأخرين من الحنفية والشافعية على قتل من يجري هذا المجرى والله أعلم

Similarly, whoever claims concerning the two shaykhs [Abu Bakr and 'Umar] for example that they are not [to be] the inhabitants of Paradise, even though it is mass narrated in the hadīth that they were given the good news [of entering Paradise]; or whoever states that the Prophet is the seal of Prophethood, but that this term means that no one after him can be named a "prophet", and that as for that meaning of prophethood which is [a human sent by Allah to the people, obedience to whom is required, protected from sins and remaining in error] that, this (meaning of) prophethood can still be found in the leaders of the Community after him; then this person is a heretic (zindīq). Furthermore, the majority of the later Hanafī and Shāfi'ī scholars are unanimous in agreement that such a person deserves capital punishment, and Allah knows best.

13th Century Ahmad Brelwi

14th Century Mirza Ghulam Ahmad

The Mirza Ghulam Ahmad's writings went through many stages and evolutions in beliefs. During the early stages, Ahmad unconditionally wrote that there are no prophets after Muhammad صلى الله عليه وسلم. However, as time passed and the faith evolved, he changed his position to allow for the possibility of new prophets. This change is outlined in the book *A Misconception Removed*, where he changes his position and says prophets can continue to come through the mediums of zill and burūz. Because of this, Ahmadis will likely say that the following quotes are out of context in the greater scope of his works. What is important to note is that all of the following quotes were written before *A Misconception Removed* was first published in 1901. Thus, at one point, without exceptions for non-law-bearing prophets, zillī prophets or burūzi prophets, even Ahmad believed that Muhammad صلى الله عليه وسلم was the last prophet⁵⁸.

⁵⁷ The Khawārij and the Jahmiyya were two deviant sects of Islam which no longer exist today as viable groups. Notice that Shah Wali Allah rejects the continuation of prophethood in a chapter about deviant groups of Islam.

⁵⁸This is one possible reason why the Lahori Ahmadi sect, who also believe he is a Mujaddid, vehemently argues that Ahmad was not a prophet and cite his earliest works.

Meaning Muhammad (prayers of Allah and peace be upon him) is not the father of any of you, but is a prophet of Allah and ender of the prophets. This verse logically proves that after our nabī, peace be upon him, there will be no nabī.

- Izala Auham, Page 431

A believer of Muhammad's (prayers of Allah and peace be upon him) khātam al-nabīyīn and have firm belief that our Prophet Muhammad (prayers of Allah and peace be upon him) is the seal of the prophets and after him (saw), there will be no prophet for this ummah, old or new, and no Qur'ānic commandments will be cancelled to the slightest, not even a dot. But, Muhaditheen will come.

- Nishan Asmani, page 30

Muhammed (prayers of Allah and peace be upon him) said it again and again that no new nabī would come after him (prayers of Allah and peace be upon him). And the hadīth 'no nabī after me' was so well-known that no one had any doubts about its meaning. And the Holy Qur'ān with every word as binding confirmed this by the verse "Walakin Rasool Allah e wa khatm an nabīyyeen" that prophethood has ended in our nabī Muhammad pbuh. Then how was it possible that someone come as a prophet after Muhammad pbuh in the real sense of prophethood? This could have destroyed the very fabric of Islam.

- Kitab Al-Bariyyah, page 217

Allah Tala, by calling Muhammad (prayers of Allah and peace be upon him) as khātam al-nabīyīn in Qur'ān and Muhammad (prayers of Allah and peace be upon him) by declaring lā nabī ba'adī, gave the decision that no one can come as a prophet after Muhammad (prayers of Allah and peace be upon him) in [the] real sense of prophethood.

- Kitab Al-Bariyyah, page 218

Closing Comments

The Ahmadis believe that Mirza Ghulam Ahmad is a prophet of God. There are categorical statements in the Qur'ān and prophetic tradition that state the fact that there will be no prophets after Muhammad عليه الصلاة والسلام, Muhammad عليه الصلاة والسلام is the last of the prophets, Muhammad صلى الله عليه وسلم is the last prophet, etc. These accounts do not mention the coming of a non-law-bearing, zillī, or burūzi prophet. These statements clearly conflict with Ahmadi beliefs, so to maintain their theology, they find innovative and creative ways to either reinterpret them or reject them.

I have personally learned, studied, analyzed, and refuted each and every one of their common, oft-repeated arguments. The intention of this work was not mere intellectual exercise. It is to logically guide the Ahmadis to that the belief that Mirza Ghulam Ahmad is a prophet of God is complete falsehood.

I call all Ahmadis to leave the religion of Ahmadiyya and to embrace the purity of Islam, an Islam not based on sectarian divide, groups, or labels, but an Islam based on following the Qur'ān, the prophetic traditions, and the classical understanding of the earliest Muslims. Mirza Ghulam Ahmad is a false prophet. Muhammad is the seal of the prophets, and there are no prophets after Muhammad.

But what about 'Esā bin Marīam عليه السلام?

For some sincere Ahmadis, the belief that 'Esā bin Marīam عليه السلام died in India⁵⁹ at the age of 120 stands as a stumbling block from orthodox Islam. While this is a major issue in its own right, maintaining this belief does not logically conclude with Ahmadiyya, whereas believing in the finality of prophethood logically necessitates the rejection of any claimant to prophethood after Muhammad صلى الله عليه وسلم. I firmly adhere to the Islamic position that 'Esā bin Marīam عليه السلام was bodily ascended and will bodily return. However, if someone is unable or unwilling to accept this belief in favor of Ahmad's theory, it is entirely possible to maintain this one specific Ahmadi belief while still remaining within the general fold of Islam. Potentially, that would cause a person to either reject the authentic prophetic traditions about 'Esā bin Marīam's عليه السلام return or reinterpret them in a new and innovative way, thus constituting a bid'ah (innovation) in Islamic creed. Neither of these two options is preferable, but if one desires to maintain parity with Ahmad's theories, it is still possible to maintain them while remaining upon Islam.⁶⁰

The Mullahs

One of the most effective tactics of the Ahmadi leadership is to dismiss Islamic scholars as violent-prone, negative towards women, irrational or extreme by collectively referring to them as "mullahs". This is undeniably a reality in some parts of the Muslim

⁵⁹ Ahmad originally claimed that 'Esā bin Marīam عليه السلام died in Galilee, revised his position to Syria, then to Jerusalem and finally settled on Kashmir.

⁶⁰ The author wishes to express his abhorrence to this innovation, but pragmatically, an innovation is less evil than disbelief.

world. However, the presentation of the Ahmadi religious establishment is undoubtedly a stereotype, an exaggeration, and a distortion of reality.

It is true that there are many “religious” leaders who cause more harm than good. It must be understood, though, that this is the loud minority. The vast majority of the scholars of Islam are sincere, honest, and understanding. They seek only to pass on the divine light of Islam and use it to worship Allah and serve humanity.

I recommend that Ahmadis perform a search on YouTube for speeches by Hamza Yusuf, Yasir Qadhi, Zaid Shakir, Muhammad al-Shareef, Yasir Birjas, etc. Listen to what they say, and ask yourself, “Are the murabbis portraying the Muslims in a true light or are their words simply propaganda?” These speeches are the fruit of Islamic scholarship available for us in English.

In addition, it is anticipated that parts of the Ahmadi leaders will simply dismiss this work by calling the author a “mullah”, and not directly respond to the arguments. This is only a sign of their intellectual impotence against the light of Islam.

Which Islam?

Some are confused by the various sub-groups within Sunni Islam. It seems that Islam is so divided between the Hanafīs, Shāfi’īs, Mālikīs, Hanbalīs, Deobandīs, Barelvis, Ahl al-Hadīth/Salafīs, Sufīs, Ash’arīs, Maturidīs, Wahabīs, etc. If Islam is the truth and Ahmadiyya is falsehood, which of these groups is the true group within Islam?

This is a mischaracterization of the differences within Islam. First, one must acknowledge that there are irreconcilable differences between Sunni Islam and Shī’a Islam, specifically around the Shī’a doctrine of Imāmah. It is an error to trivialize or ignore this major difference in belief. On the other hand, within Sunni Islam, the differences are generally not as the Ahmadis traditionally portray them. They are primarily variations in minor issues of practice and slight differences in theology.

Within traditional Sunni Islam, there are four major juridical schools, known as madhabs, specifically Hanafī, Mālikī, Shāfi’ī, and Hanbalī. These are not sectarian differences. They are differences in detailed issues of practice and law. To understand how they arose, one must understand the history of Islamic law. When Islam existed only in the deserts of Arabia, the Muslims could refer directly to the Qur’ān and the prophetic traditions for all issues of practice. However, when Islam spread to new lands and Muslims were forced to deal with new situations that did not exist in Arabia, the early juridical scholars created new legal rulings based on principles derived from the Qur’ān and Sunnah. In Iraq emerged the Hanafī school based on the principles derived from Imām Abū Hanīfah رَحْمَةُ اللَّهِ. In the Hijāz emerged the Mālikī, Shāfi’ī, and Hanbalī schools based on the principles of Imām Mālik ibn Anas, Imām Muhammad ibn Idrīs al-Shāfi’ī, and Imām Ahmad ibn Hanbal رَحِيمُهُمُ اللَّهُ, respectively. These schools of legal thought are not different sects. They are different codifications of Islamic law based on slight differences in legal theory leading to slight differences in practices. The general concepts, however, remain the same and are often indistinguishable to the average observant.

Undeniably, there are theological differences that exist within Sunni Islam. Muslims have slightly differing opinions on minor issues of faith. Yet, the theological differences are around esoteric issues that the average Muslim is not aware of or even contemplates. Such differences usually revolve around figurative or literal interpretations of the names and attributes of Allah. For example, when Allah describes himself as

having risen above the throne, there are differences as to how this is understood. It is vital for this discussion that one understands the fact that these differences are debated between scholars and are ultimately inconsequential in the application of Islam in the daily life of an ordinary Muslim.

Most Ahmadis stem from the Indian subcontinent, so they may be aware of the Deobandi and Bareilvi movements. Deobandism and Bareilvism are two Islamic revivalist movements that emerged between the late 18th and early 19th century. As Yusuf Ludhyanwi summarized, “According to my knowledge, there is no sound basis for any difference between the Deobandis and Bareilvis.”⁶¹ Both follow the same legal codification, Hanafī law, and have nearly identical theological positions. From an outsider’s perspective, there is virtually no difference between the two. Thus, neither of the two movements is a distinct sect of Islam. The differences primarily lay in their understanding of their relationship with the Prophet Muhammad ﷺ, such as celebrating his birthday, whether he was created from light, whether it is permissible to invoke him, etc. But, in terms of core beliefs, practice, and daily life, the two are indistinguishable.

History of Islamic Sects

To fully understand the sects of Islam, one must also look at the history of Islamic sectarianism. In the 1,400 years since the death of the Messenger of Allah ﷺ, dozens of small groups have formed, such as the Khawārij, the Shī’a, the Mu’tazalites, and more, and within each group are many splinters and subgroups. However, the only group of Muslims who have remained upon the exact same theology from the time of Prophet Muhammad ﷺ and his companions to the modern day is mainstream, orthodox, traditional Sunni Muslims. This can be independently verified by tracing the consistency present in the theological positions of Muslims from day one. Every other sect is a latter-day innovation, unknown to the previous generation. Exactly like the others, Ahmadiyya is yet another latter-day innovation whose theological positions were completely unknown to, or in some cases completely rejected by, the early generations of Muslims.

Appended to the end of this work is *'Aqīdah al-Tahawī, The Creed of Ahl al-Sunnah wa al-Jamā'ah* (The People of the Sunnah and the Majority/Consensus). This treatise on Islamic theology, written within the first generations of Islam, outlines the beliefs of the earliest Muslims. It stands as an authoritative text to understand what the earliest Muslims believed in and stands as a guide for the sincere Ahmadi in his journey to Islam.

Conclusion

There is a great amount of information that could be provided in refutation of the Ahmadi belief regarding the continuation of prophethood that was not included in this work, but I wanted to focus on the main and most oft-repeated arguments. I was worried that if I responded to every single individual argument and quotation that the Ahmadis use to support their claim, the sheer volume of this work would deter potential readers. For example, I focused on Ibn ‘Arabi’s quotes because Ibn ‘Arabi has gained a degree of

⁶¹ *Differences In the Ummat and Siraat-e-Mustaqeem*, by Yusuf Ludhyanwi, page 17

acceptance among Muslims from the Indian subcontinent and the Ahmadis frequently cite him, but I did not respond to ‘Abdul Wahīd Sha’rani’s quotes, because he is rarely cited and did not gain as much acceptance as Ibn 'Arabi.

One problem I anticipate facing is the intense defensiveness that Muslims have when their religion is criticized. Ahmadis must realize that I myself am a Muslim. I love Allah and the Prophet عليه الصلاة والسلام. I am not calling Ahmadis away from Islam. I am calling Ahmadis away from Ahmadiyya and to Islam. We do not reject the Qur’ān or the Sunnah. We reject the false beliefs of Mirza Ghulam Ahmad. Muhammad عليه الصلاة والسلام is the last prophet. There are no prophets after him of any kind. Therefore, Mirza Ghulam Ahmad is a false prophet and must be rejected.

As of writing this, I have no immediate plans to write anything concerning the ascension of ‘Esā bin Marīam عليه السلام, but I may consider it in the future. I understand the Ahmadi reasoning for making this their forefront issue, but believing ‘Esā bin Marīam عليه السلام died does not logically conclude with Ahmadiyya, whereas believing in the finality of prophethood logically concludes with the rejection of Ahmadiyya..

This work started as a simple document and evolved over time. In many ways, I have greatly benefited in knowledge from this project. It is important that we are aware of evil and its deception so that we may avoid it. Going into this project, I did not anticipate the amount of research, translating, editing, cost, and time that it would take to produce. Rather than repeating the same endeavor with the status of ‘Esā bin Marīam, I would prefer to work on increasing my tawakkul and knowledge. Islam is not about polemics or sectarianism; Islam is about a connection with the divine through the prophetic guidance.

I pray that it will be a means of guidance for the Ahmadis and a means of defense for the Muslims. If any of the responses I provided in the above are confusing, require further explanation, or seem insufficient and causes the reader to wish to speak to me, he/she may contact me through the following internet mediums in order of preference:

AIM/AOL: rootx11
MSN: farhank84@hotmail.com
Email: WithLoveToAhmadis@gmail.com

Please note that I generally do not wish to engage in debates with anyone via text-chat because of the inherent loss of communication, difficulty in expressing points, and general logistical troubles. However, I would be more than willing to clarify any confusing issue or answer any questions regarding a specific issue I brought up in a non-combative, respectful manner.

The Invitation

This is an invitation to Ahmadis to leave the false beliefs of Ahmadiyya and embrace the purity of Islam. Reject Mirza Ghulam Ahmad as a false prophet and accept that Prophet Muhammad صلى الله عليه وسلم, our light and guidance, is the last and final messenger of Allah.

و صلى على سيدنا محمد و على اله و صحبه و سلم

DRAFT

APPENDIX: 'Aqīdah al-Tahawī, The Creed of Ahl al-Sunnah wa al-Jamā'ah

The following text is titled 'Aqīdah al-Tahawī, a treatise on the theology of Islam according to the Qur'ān, the prophetic tradition, and the understanding of the earliest Muslims authored by Imām Abū Ja'far Ahmad ibn Muhammad al-Tahawī, better known simply as Imām al-Tahawī. He was born only 239 years after the hijrah during the zenith of hadīth preservation and formation of Islamic law when the disciples of the traditionally accepted four Imams, Imām Abū Hanīfah, Imām Mālik, Imām Shāfi'ī, and Imām Ahmad bin Hanbal were teaching and practicing. During this time, al-Tahawī studied with the living authorities of the Islamic sciences.

At this same time, foreign ideologies and beliefs from pre-Islamic religions and philosophies were creeping into the minds of Muslims, corrupting the otherwise pure Islamic doctrine. In response to this new phenomenon, the Islamic scholars of the time formally codified Islamic theology to the exclusion of the other deviant sects, such as the Mu'tazila, Jabariyya, Qadariyya, Jahmiyya, and early groups amongst the Shī'a. 'Aqīdah al-Tahawī is one such tract.

While there are undeniable minor differences among the Sunni groups, all of them accept the validity of this authoritative text. It is significant to note that the beliefs in direct contradiction to 'Aqīdah al-Tahawī were at one point unknown to Islamic thought and were only introduced at a later date, most notably the Ahmadi belief about the continuation of prophethood.⁶²

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبِهِ نَسْتَعِينُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

In the Name of Allah, the Merciful, the Compassionate, Praise be to Allah, Lord of all the worlds.

قال العلامة حجة الإسلام أبو جعفر الوراق الطحاوي بمصر رحمه الله: هذا ذكر بيان عقيدة أهل السنة والجماعة على مذهب فقهاء الملة: أبي حنيفة النعمان بن ثابت الكوفي وأبي يوسف يعقوب بن إبراهيم الأنصاري وأبي عبدالله محمد بن الحسن الشيباني رضوان الله عليهم أجمعين وما يعتقدون من أصول الدين ويدينون به رب العالمين

The great scholar Hujjat al-Islam Abū Ja'far al-Warraq al-Tahawī al-Misri, may Allah have mercy on him, said, “This is a presentation of the beliefs of Ahl al-Sunna wa al-Jama'a, according to the school of the jurists of this religion, Abū Hanifa al-Nu'man ibn Thabit al-Kufi, Abū Yusuf Ya'qub ibn Ibrahim al-Ansari, and Abū 'Abdullah Muhammad ibn al-Hasan al-Shaybani, may Allah be pleased with them all, and what they believe regarding the fundamentals of the religion and their faith in the Lord of the worlds.

نقول في توحيد الله معتقدين بتوفيق الله

We say about Allah's unity, believing by Allah's help, that:

إن الله واحد لا شريك له

1. Allah is One, without any partners.

⁶² This is also a proof against the Ahmadi claim that the Muslim belief of the return of 'Esā bin Marīam was borrowed from Christianity.

2. There is nothing like Him. ولا شيء مثله
3. There is nothing that can overwhelm Him. ولا شيء يعجزه
4. There is no god other than Him. ولا إله غيره
5. He is the Eternal without a beginning and enduring without end. قديم بلا ابتداء دائم بلا انتهاء
6. He will never perish or come to an end. لا يفنى ولا يبيد
7. Nothing happens except what He wills. ولا يكون إلا ما يريد
8. No imagination can conceive of Him and no understanding can comprehend Him. لا تبلغه الأوهام ولا تدركه الأفهام
9. He is different from any created being. ولا يشبه الأنام
10. He is living and never dies and is eternally active and never sleeps. حي لا يموت قيوم لا ينام
11. He creates without His being in need to do so and provides for His creation without any effort. خالق بلا حاجة رازق بلا مؤنة
12. He causes death with no fear and restores to life without difficulty. ميميت بلا مخافة باعث بلا مشقة
13. He has always existed together with His attributes since before creation. Bringing creation into existence did not add anything to His attributes that was not already there. As He was, together with His attributes, in pre-eternity, so He will remain throughout endless time. ما زال بصفاته قديما قبل خلقه لم يزدد بكونهم شيئا لم يكن قبلهم من صفاته وكما كان بصفاته أزليا كذلك لا يزال عليها أبديا
14. It was not only after the act of creation that He could be described as "the Creator" nor was it only by the act of origination that He could he described as "the Originator." ليس بعد خلق الخلق استفاد اسم الخالق ولا بإحداث البرية استفاد اسم البارئ
15. He was always the Lord even when there was nothing to be Lord of and always the Creator even when there was no creation. له معنى الربوبية ولا مربوب ومعنى الخالقية ولا مخلوق
16. In the same way that He is the "Bringer to life of the dead," after He has brought them to life a first time, and deserves this name before bringing them to life, so too He deserves the name of "Creator" before He has created them. وكما أنه محيي الموتى بعدما أحياهم استحق هذا الاسم قبل إحيائهم كذلك استحق اسم الخالق قبل إنشائهم
17. This is because He has the power to do everything, everything is dependent on Him, everything is easy for Him, and He does not need anything. "There is nothing like Him and He is the Hearer, the Seer." (al-Shura 42:11) ذلك بأنه على كل شيء قدير وكل شيء إليه “ 21 “ فقير وكل أمر عليه يسير لا يحتاج إلى شيء “ ليس كمثلته شيء وهو السميع البصير
18. He created creation with His knowledge. خلق الخلق بعلمه
- وقدر لهم أقدارا

19. He appointed destinies for those He created.

وضرب لهم أجالا

20. He allotted to them fixed life spans.

لم يخف عليه شيء قبل أن يخلقهم وعلم ما هم عاملون قبل أن يخلقهم

21. Nothing about them was hidden from Him before He created them, and He knew everything that they would do before He created them.

وأمرهم بطاعته ونهاهم عن معصيته

22. He ordered them to obey Him and forbade them to disobey Him.

وكل شيء يجري بتقديره ومشينته ومشينته تنفذ لا مشينة للعباد إلا ما شاء لهم فما شاء لهم كان وما لم يشأ لم يكن

23. Everything happens according to His decree and will, and His will is accomplished. The only will that people have is what He wills for them. What He wills for them occurs and what He does not will does not occur.

يهدي من يشاء ويعصم ويعافي فضلا ويضل من يشاء ويخذل ويبتلي عدلا

24. He gives guidance to whomever He wills, and protects them, and keeps them safe from harm, out of His generosity, and He leads astray whomever He wills, and abases them, and afflicts them, out of His justice.

وكلهم يتقبلون في مشينته بين فضله وعدله

25. All of them are subject to His will either through His generosity or His justice.

وهو منعال عن الأضداد والأنداد

26. He is Exalted beyond having opposites or equals.

لا راد لقضائه ولا معقب لحكمه ولا غالب لأمره

27. No one can ward off His decree or delay His command or overpower His affairs.

أما بذلك كله وأيقنا أن كلا من عنده

28. We believe in all of this and are certain that everything comes from Him.

وأن محمدا عبده المصطفى ونبيه المجتبي ورسوله المرتضى

29. And we are certain that Muhammad (may Allah bless him and grant him peace) is His chosen Servant and elect Prophet and His Messenger with whom He is well pleased,

وأنه خاتم الأنبياء وإمام الأتقياء وسيد المرسلين وحبیب رب العالمين

30. And that he is the Seal of the Prophets and the Imām of the godfearing and the most honored of all the messengers and the Beloved of the Lord of all the worlds.

وكل دعوى النبوة بعده فغى وهوى

31. Every claim to prophethood after Him is falsehood and deceit.

وهو المبعوث إلى عامة الجن وكافة الورى بالحق والهدى وبالنور والضياء

32. He is the one who has been sent to all the jinn and all mankind with truth and guidance and with light and illumination.

وإن القرآن كلام الله منه بدأ بلا كيفية. قولا وأنزله على رسوله وحيا وصدقته. المؤمنون على ذلك حقا. وأيقنوا أنه كلام الله تعالى بالحقيقة. ليس بمخلوق ككلام البرية فمن سمعه فزعم أنه كلام البشر فقد كفر، وقد ذمه الله وعابه، وأوعده بسقر حيث قال: "سأصلبه سقر" "فلما أوعده الله بسقر لمن قال" "إن هذا إلا قول البشر" "علمنا وأيقنا أنه قول خالق البشر ولا يشبه قول البشر"

33. The Qur'ān is the word of Allah. It came from Him as speech without it being possible to say how. He sent it down on His Messenger as revelation. The believers accept it as absolute truth. They are certain that it is, in truth, the word of Allah. It is not created as is the speech of human beings, and anyone who hears it and claims that it is human speech has become an unbeliever. Allah warns him and censures him and threatens him with Fire when He says, Exalted is He, "I will burn him in the Fire." (al-Muddaththir 74:26) When Allah threatens with the Fire those who say, "This is just

human speech," (74:25) we know for certain that it is the speech of the Creator of mankind and that it is totally unlike the speech of mankind.

ومن وصف الله بمعنى من معاني البشر فقد كفر فمن أبصر هذا اعتبر وعن مثل قول الكفار انزجر وعلم أنه بصفاته ليس كالإنسان

34. Anyone who describes Allah as being in any way the same as a human being has become an unbeliever. All those who grasp this will take heed and refrain from saying things such as the unbelievers say, and they will know that He, in His attributes, is not like human beings.

والرؤية حق لأهل الجنة بغير إحاطة ولا كيفية كما نطق به كتاب ربنا: "وجوه يومئذ ناضرة إلى ربها ناظرة" وتفسيره على ما أراده الله تعالى وعلمه وكل ما جاء في ذلك من الحديث الصحيح عن الرسول صلى الله عليه وسلم فهو كما قال ومعناه على ما أراد لا ندخل في ذلك متأولين "بأرائنا ولا متوهمين بأهوائنا فإنه ما سلم في دينه إلا من سلم لله عز وجل ولرسوله صلى الله عليه وسلم ورد علم ما اشتبه عليه إلى عالمه

35. The Seeing of Allah by the People of the Garden is true, without their vision being all-encompassing and without the manner of their vision being known. As the Book of our Lord has expressed it: "Faces on that Day radiant, looking at their Lord" (al-Qiyama 75:22-3). The explanation of this is as Allah knows and wills. Everything that has come down to us about this from the Messenger, may Allah bless him and grant him peace, in authentic traditions, is as he said and means what he intended. We do not delve into that, trying to interpret it according to our own opinions or letting our imaginations have free rein.

No one is safe in his religion unless he surrenders himself completely to Allah, the Exalted and Glorified and to His Messenger, may Allah bless him and grant him peace, and leaves the knowledge of things that are ambiguous to the one who knows them.

ولا يثبت قدم الإسلام إلا على ظهر التسليم والاستسلام فمن رام علم ما حضر عنه علمه ولم يقنع بالتسليم فهمه حجب مرامه عن خالص التوحيد وصافي المعرفة وصحيح الإيمان فيتذبذب بين الكفر والإيمان والتصديق والتكذيب والإقرار والإنكار موسوسا تائها زائغا شاككا لا مؤمنا مصدقا ولا جاحدا مكذبا

36. A man's Islam is not secure unless it is based on submission and surrender. Anyone who desires to know things, which it is beyond his capacity to know, and whose intellect is not content with surrender, will find that his desire veils him from a pure understanding of Allah's true unity, clear knowledge, and correct belief, and that he veers between disbelief and belief, confirmation and denial, and acceptance and rejection. He will be subject to whisperings and find himself confused and full of doubt, being neither an accepting believer nor a denying rejector.

ولا يصح الإيمان بالرؤية لأهل دار السلام لمن اعتبرها منهم بوهم أو تأولها بفهم إذا كان تأويل الرؤية وتأويل، كل معنى يضاف إلى الربوبية بترك التأويل ولزوم التسليم وعليه بين المسلمين ومن لم يتوق النفي والتشبيه زل ولم يصب التنزيه فإن ربنا جل وعلا موصوف بصفات الوجدانية منعت بنعوت الفردانية ليس في معناه أحد من البرية

37. Belief of a man in the seeing of Allah by the People of the Garden is not correct if he imagines what it is like or interprets it according to his own understanding, since the interpretation of this seeing or indeed, the meaning of any of the subtle phenomena, which are in the realm of Lordship, is by avoiding its interpretation and strictly adhering to the submission.

This is the religion of Muslims. Anyone who does not guard himself against negating the attributes of Allah, or likening Allah to something else, has gone astray and has failed to understand Allah's glory, because our Lord, the Glorified and the Exalted, can only possibly be described in terms of oneness and absolute singularity and no creation is in any way like Him.

وتعالى عن الحدود والغايات والأركان والأعضاء والأدوات لا تحويه الجهات الست كسائر المبتدعات

38. He is beyond having limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by the six directions as all created things are.

والمعراج حق وقد أسرى بالنبى صلى الله عليه وسلم وعرج بشخصه في اليقظة إلى السماء ثم إلى حيث شاء الله من العلا، وأكرمه الله بما شاء وأوحى إليه ما أوحى، ما كذب الفؤاد ما رأى، ف صلى الله عليه وسلم في الآخرة، والأولى

39. Al-Mi'raj (the Ascent through the heavens) is true. The Prophet, may Allah bless him and grant him peace, was taken by night and ascended in his bodily form, while awake, through the heavens to whatever heights Allah willed for him.

Allah ennobled him in the way that He ennobled him and revealed to him what He revealed to him, "and his heart was not mistaken about what it saw" (al-Najm 53:11). Allah blessed him and granted him peace in this world and the next.

والحوض الذي أكرمه الله تعالى به غياثا لأمته حق

40. Al-Hawd, the pool, which Allah has granted the Prophet as an honor to quench the thirst of his Community on the Day of Judgment, is true.

والشفاعة التي ادخرها لهم حق كما روي في الأخبار

41. Al-Shafa'a, the intercession which is stored up for Muslims, is true as related in the hadiths.

والميثاق الذي أخذه الله تعالى من آدم وذريته حق

42. The covenant, which Allah made with Adam and his offspring, is true.

وقد علم الله تعالى فيما لم يزل عدد من يدخل الجنة وعدد من يدخل النار جملة واحدة فلا يزداد في ذلك العدد ولا ينقص منه

43. Allah knew, before the existence of time, the exact number of those who would enter the Garden and the exact number of those who would enter the Fire. This number will neither be increased nor decreased.

وكذلك أفعالهم فيما علم منهم أن يفعلوه وكل ميسر لما خلق له الأعمال بالخواتيم، والسعيد من سعد بقضاء الله، والشقي من شقي بقضاء الله

44. The same applies to all actions done by people, which are done exactly as Allah knew they would be done. Everyone is eased towards what he was created for and it is the action with which a man's life is sealed that dictates his fate. Those who are fortunate are fortunate by the decree of Allah, and those who are wretched are wretched by the decree of Allah.

وأصل القدر سر الله تعالى في خلقه لم يطلع على ذلك ملك مقرب ولا نبي مرسل والتعمق والنظر في ذلك ذريعة الخذلان وسلم الحرمان ودرجة الطغيان فالحذر كل الحذر من ذلك نظرا وفكرا ووسوسة فإن الله تعالى طوى علم القدر عن أنامه ونهاهم عن مرامه كما قال الله تعالى في كتابه: لا يسأل عما يفعل وهم يسألون، فمن سأل: لم فعل، فقد رد حكم الكتاب ومن رد حكم الكتاب كان من الكافرين

45. The exact nature of the decree is Allah's secret in His creation, and no angel near the Throne, nor Prophet sent with a message, has been given knowledge of it. Delving into it and reflecting too much about it only leads to destruction and loss and results in rebelliousness. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you, because Allah has kept knowledge of the decree away from human beings and forbidden them to inquire about it, saying in His Book, "He is not asked about what He does, but they are asked" (al-Anbiya' 21: 23).

Therefore, anyone who asks: "Why did Allah do that?" has gone against a judgment of the Book, and anyone who goes against a judgment of the Book is an unbeliever.

فهذا جملة ما يحتاج إليه من هو منور قلبه من أولياء الله تعالى وهي درجة الراسخين في العلم لأن العلم علمان: علم في الخلق موجود وعلم في الخلق مفقود فإنكار العلم الموجود كفر وادعاء العلم المفقود كفر ولا يثبت الإيمان إلا بقبول العلم الموجود وترك طلب العلم المفقود

46. This in sum is what those of Allah's Friends with enlightened hearts need to know and constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge: knowledge that is accessible to created beings, and knowledge that is not accessible to created beings. Denying the knowledge that is accessible is disbelief, and claiming the knowledge that is inaccessible is disbelief. Belief can only be firm when accessible knowledge is accepted and the inaccessible is not sought after.

وَنُؤْمِنُ بِاللَّوْحِ وَالْقَلَمِ وَبِجَمِيعِ مَا فِيهِ قَدْرَقِمُ، فَلَوْ اجْتَمَعَ الْخَلْقُ كُلَّهُمْ عَلَى شَيْءٍ كَتَبَهُ اللَّهُ تَعَالَى فِيهِ أَنَّهُ كَائِنٌ لِيَجْعَلُوهُ غَيْرَ كَائِنٌ لَمْ يَقْدِرُوا عَلَيْهِ وَلَوْ اجْتَمَعُوا كُلَّهُمْ عَلَى شَيْءٍ لَمْ يَكْتُبَهُ اللَّهُ تَعَالَى فِيهِ لِيَجْعَلُوهُ كَائِنًا لَمْ يَقْدِرُوا عَلَيْهِ جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَمَا أَخْطَأَ الْعَبْدُ لَمْ يَكُنْ لِيَصِيبِهِ وَمَا أَصَابَهُ لَمْ يَكُنْ لِيَخْطُنَهُ

47. We believe in al-Lawh (the Tablet) and al-Qalam (the Pen) and in everything written on the former. Even if all created beings were to gather together to make something fail to exist, whose existence Allah had written on the Tablet, they would not be able to do so. And if all created beings were to gather together to make something exist, which Allah had not written on it, they would not be able to do so. The Pen has dried, having written down all that will be in existence until the Day of Judgment. Whatever a person has missed he would have never got, and whatever he gets, he would have never missed.

وَعَلَى الْعَبْدِ أَنْ يَعْلَمَ أَنَّ اللَّهَ قَدْ سَبَقَ عِلْمَهُ فِي كُلِّ كَائِنٍ مِنْ خَلْقِهِ فَقَدَرَ ذَلِكَ تَقْدِيرًا مُحْكَمًا مَبْرَمًا لَيْسَ فِيهِ نَاقِضٌ وَلَا مَعْقَبٌ وَلَا مَزِيلٌ وَلَا مُغَيِّرٌ وَلَا نَاقِصٌ وَلَا زَائِدٌ مِنْ خَلْقِهِ فِي سَمَاوَاتِهِ وَأَرْضِهِ وَذَلِكَ مِنْ عَقْدِ الْإِيمَانِ وَأَصُولِ الْمَعْرِفَةِ وَالْإِعْتِرَافِ بِتَوْحِيدِ اللَّهِ تَعَالَى وَرَبُوبِيَّتِهِ كَمَا قَالَ تَعَالَى فِي كِتَابِهِ: وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا، وَقَالَ تَعَالَى، وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا، فَوَيْلٌ لِمَنْ صَارَ لِلَّهِ تَعَالَى فِي الْقَدْرِ خَصِيمًا وَأَحْضَرَ لِلنَّظَرِ فِيهِ، قَلْبًا سَقِيمًا لَقَدْ التَّمَسَّ بِوَهْمِهِ فِي مُحَضِّ الْغَيْبِ سِرًّا كَتَبْنَا وَعَادَ بِمَا قَالَ فِيهِ أَفَاكًا أَثِيمًا

48. It is necessary for the servant to know that Allah already knows everything that is going to happen in His creation and has decreed it in a detailed and decisive way. There is nothing that He has created in either the heavens or the earth that can contradict it, or add to it, or erase it, or change it, or decrease it, or increase it in any way. This is a fundamental aspect of belief and a necessary element of all knowledge and recognition of Allah's oneness and Lordship. As Allah says in His Book, "He created everything and decreed it in a detailed way" (al-Furqān 25: 2). And He also says, "Allah's command is always a decided decree" (al-Ahzāb 33: 38). So woe to anyone who argues with Allah concerning the decree and who, with a sick heart, starts delving into this matter. In his deluded attempt to investigate the Unseen, he is seeking a secret that can never be uncovered, and he ends up an evil-doer, telling nothing but lies.

والعرش والكرسي حق

49. Al-'Arsh (the Throne) and al-Kursi (the Chair) are true.

وهو مستغن عن العرش وما دونه

50. He is independent of the Throne and that which is beneath it.

محيط بكل شيء وفوقه

51. He encompasses all things and that which is above it, and what He has created is incapable of encompassing Him.

ونقول إن الله اتخذ إبراهيم خليلًا وكلم الله موسى تكليمًا وإمانًا وتصديقًا وتسلِيمًا

52. We say with belief, acceptance, and submission that Allah took Ibrahīm al-salām as an intimate friend and that He spoke directly to Mūsā.

ونؤمن بالملائكة والنبیین والكتب المنزلة على المرسلين ونشهد أنهم كانوا على الحق المبين

53. We believe in the angels, and the Prophets, and the books, which were revealed to the messengers, and we bear witness that they were all following the manifest Truth.

ونسمي أهل قبلتنا مسلمين مؤمنين ما داموا بما جاء به النبي صلى الله عليه وسلم معترفين وله بكل ما قاله وأخبر مصدقين

54. We call the people of our qibla Muslims and believers as long as they acknowledge what the Prophet, may Allah bless him and grant him peace, brought, and accept as true everything that he said and told us about.

ولا نخوض في الله ولا نماري في دين الله

55. We do not enter into vain talk about Allah nor do we allow any dispute about the religion of Allah.

ولا نخوض في الله ولا نماري في دين الله ولا نجادل في القرآن ونشهد أنه كلام، رب العالمين، نزل به الروح الأمين فعلمه سيد المرسلين محمدا صلى الله عليه وسلم وهو كلام الله تعالى لا يساويه شيء من كلام المخلوقين ولا، نقول بخلقه ولا نخالف جماعة المسلمين

56. We do not argue about the Qur'ān, and we bear witness that it is the speech of the Lord of all the Worlds that the Trustworthy Spirit came down with and taught the most honored of all the Messengers, Muhammad, may Allah bless him and grant him peace. It is the speech of Allah, and no speech of any created being is comparable to it. We do not say that it was created, and we do not go against the congregation (jama'a) of the Muslims regarding it.

لا تكفر أحدا من أهل القبلة بذنوب إلا إذا استحلته

57. We do not consider any of the people of our qibla to be unbelievers because of any wrong action they have done as long as they do not consider that action to have been lawful.

ولا نقول: لا يضر مع الإيمان ذنب لمن عمله

58. Nor do we say that the wrong action of a man who has belief does not have a harmful effect on him.

نرجو للمحسنين من المؤمنين أن يعفو عنهم، ويدخلهم الجنة برحمته، ولا نأمن عليهم، ولا نشهد لهم بالجنة، ونستغفر لمسيئهم، ونخاف عليهم ولا نقنطهم

59. We hope that Allah will pardon the people of right action among the believers and grant them entrance into the Garden through His mercy, but we cannot be certain of this, and we cannot bear witness that it will definitely happen and that they will be in the Garden. We ask forgiveness for the people of wrong action among the believers and, although we are afraid for them, we are not in despair about them.

والأمن والإياس ينقلان عن ملة الإسلام وسبيل الحق بينهما لأهل القبلة ولا يخرج العبد من الإيمان إلا بجحود ما أدخله فيه

60. Certainty and despair both remove one from the religion, but the path of truth for the People of the Qibla lies between the two.

يخرج العبد من الإيمان إلا بجحود ما أدخله فيه

61. A person does not step out of belief except by disavowing what brought him into it.

والإيمان: هو الإقرار باللسان، والتصديق بالجنان

62. Belief consists of affirmation by the tongue and acceptance by the heart.

وجميع ما صح عن رسول الله صلى الله عليه وسلم من الشرع والبيان آله حق

63. And the whole of what is proven from the Prophet, upon him be peace, regarding the Shari'a and the explanation (of the Qur'ān and of Islam) is true.

والإيمان واحد، وأهله في أصله سواء، والتفاضل بينهم بالخشية والتقى، ومخالفة الهوى، وملازمة الأولى

64. Belief is, at base, the same for everyone, but the superiority of some over others in it is due to their fear and awareness of Allah, their opposition to their desires, and their choosing what is more pleasing to Allah.

والمؤمنون ألهم أولياء الرحمن، وأرهم عند الله أطوعهم وأتبعهم للقرآن

65. All the believers are Friends of Allah, and the noblest of them in the sight of Allah are those who are the most obedient and who most closely follow the Qur'ān.

والإيمان : هو الإيمان بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشره وحلوه ومره من الله تعالى
66. Belief consists of belief in Allah, His angels, His books, His messengers, the Last Day, and belief that the Decree -- both the good of it and the evil of it, the sweet of it and the bitter of it -- is all from Allah.

ونحن مؤمنون بذلك كله لا نفرق بين أحد من رسله ونصدقهم كلهم على ما جاؤوا به
67. We believe in all these things. We do not make any distinction between any of the messengers; we accept as true what all of them brought.

وأهل الكبائر من أمة محمد صلى الله عليه وسلم في النار لا يخلدون إذا ماتوا وهم موحدون وإن لم يكونوا تائبين بعد أن لقوا الله عارفين مؤمنين وهم في مشيئته وحكمه : إن شاء غفر لهم وعفا عنهم بفضله كما ذكر عز وجل في كتابه:
ويغفر ما دون ذلك لمن يشاء

وإن شاء عذبهم في النار بعدله ثم يخرجهم منها برحمته وشفاعة الشافعين من أهل طاعته ثم يبعثهم إلى جنته وذلك بأن الله تعالى تولى أهل معرفته ولم يجعلهم في الدارين كأهل نكرته الذين خابوا من هدايته ولم ينالوا من ولايته: اللهم يا ولي الإسلام وأهله ثبتنا على الإسلام حتى نلتقاك به

68. Those of the Community of Muhammad, may Allah bless him and grant him peace, who have committed grave sins will be in the Fire, but not forever, provided they die and meet Allah as believers affirming His unity even if they have not repented. They are subject to His will and judgment.

If He wants, He will forgive them and pardon them out of His generosity, as is mentioned in the Qur'ān when He says, "And He forgives anything less than that (shirk) to whomever He wills" (al-Nisā' 4:116); if He wants, He will punish them in the Fire out of His justice, and then bring them out of the Fire through His mercy, and for the intercession of those who were obedient to Him, and send them to the Garden.

This is because Allah is the Protector of those who recognize Him and will not treat them in the hereafter in the same way as He treats those who deny Him, who are bereft of His guidance, and have failed to obtain His protection. O Allah, You are the Protector of Islam and its people; make us firm in Islam until the day we meet You.

ونرى الصلاة خلف كل بر وفاجر من أهل القبلة ونصلي على من مات منهم
69. We agree with doing the prayer behind any of the People of the Qibla whether rightful or wrongful and doing the funeral prayer over any of them when they die.

ولا ننزل أحدا منهم جنة ولا نارا ولا نشهد عليهم بكفر ولا يشرك ولا بنفاق ما لم يظهر منهم شيء من ذلك ونذر سرائرهم إلى الله تعالى

70. We do not say that any of them will categorically go to either the Garden or the Fire, and we do not accuse any of them of kufr (disbelief), shirk (associating partners with Allah), or nifāq (hypocrisy), as long as they have not openly demonstrated any of those things. We leave their secrets to Allah.

ولا نرى السيف على أحد من أمة محمد صلى الله عليه وسلم إلا من وجب: عليه السيف

71. We do not agree with killing any of the Community of Muhammad, may Allah bless him and grant him peace, unless it is obligatory by Shari'a to do so.

ولا نرى الخروج على أئمتنا وولاة أمورنا وإن جاروا ولا ندعوا عليهم ولا ننزع يدا من طاعتهم: ونرى طاعتهم من طاعة الله عز وجل فریضة ما لم يأمرنا بمعصية وندعوا لهم بالصلاح والمعافاة

72. We do not accept rebellion against our Imām or those in charge of our affairs even if they are unjust, nor do we wish evil on them, nor do we withdraw from following them. We hold that obedience to them is part of obedience to Allah, the Glorified, and therefore obligatory as long as they do not order to commit sins. We pray for their right guidance and ask for pardon for their wrongs.

ونتبع السنة والجماعة ونجتنب الشذوذ والخلاف والفرقة: ونحب أهل العدل والأمانة ونبغض أهل الجور والخيانة

73. We follow the Sunnah of the Prophet and the Congregation of the Muslims and avoid deviation, differences, and divisions.

ونقول : الله أعلم فيما اشتبه علينا علمه

74. We love the people of justice and trustworthiness and hate the people of injustice and treachery.

ونرى المسح على الخفين في السفر والحضر كما جاء في الأثر

75. When our knowledge about something is unclear, we say, "Allah knows best."

والحج والجهاد ماضيان مع أولي الأمر من المسلمين برهم وفاجرهم إلى قيام الساعة لا يبطلهما شيء ولا ينقضهما

76. We agree with wiping over leather socks (in ablution) whether on a journey or otherwise, just as has come in the hadīths.

ونؤمن بالكرام الكاتيين فإن الله قد جعلهم علينا حافظين

77. Hajj and jihad under the leadership of those in charge of the Muslims, whether they are right or wrong-acting, are continuing obligations until the Last Hour comes. Nothing can annul or controvert them.

والحج والجهاد ماضيان مع أولي الأمر من المسلمين برهم وفاجرهم إلى قيام الساعة لا يبطلهما شيء ولا ينقضهما

78. We believe in the the noble angels who write down our actions, for Allah has appointed them over us as two guardians.

ونؤمن بالكرام الكاتيين فإن الله قد جعلهم علينا حافظين

79. We believe in the Angel of Death who is in charge of taking the spirits of all the worlds.

ونؤمن بملك الموت الموكل بقبض أرواح العالمين

80. We believe in the punishment in the grave for those who deserve it, and in the questioning in the grave by Munkar and Nakir about one's Lord, one's religion, and one's prophet, as has come down in the hadīths from the Messenger of Allah, may Allah bless him and grant him peace, and in reports from the Companions, may Allah be pleased with them all.

وبعذاب القبر لمن كان له أهلا وسؤال منكر ونكير في قبره عن ربه ودينه ونبيه على ما جاءت به الأخبار عن رسول الله صلى الله عليه وسلم وعن الصحابة رضوان الله عليهم

81. The grave is either one of the meadows of the Garden or one of the pits of the Fire.

والقبر روضة من رياض الجنة أو حفرة من حفر النيران

82. We believe in being brought back to life after death and in being recompensed for our actions on the Day of Judgment, and the exhibition of works, and the reckoning, and the reading of the book, and the reward or punishments, and the Bridge, and the Balance.

والجنة والنار مخلوقتان لا تفنيان أبدا ولا تبيدان وإن الله تعالى خلق الجنة والنار قبل الخلق وخلق لهما أهلا فمن شاء منهم إلى الجنة فضلا منه ومن شاء منهم إلى النار عدلا منه وكل يعمل لما قد فرغ له وصائر إلى ما خلق له

83. The Garden and the Fire are created things that never come to an end, and we believe that Allah created them before the rest of creation and then created people to inhabit each of them. Whoever He wills goes to the Garden out of His bounty and whoever He wills goes to the Fire through His justice. Everybody acts in accordance with what is destined for him and goes towards what he has been created for.

والخير والشر مقدران على العباد

84. Good and evil have both been decreed for people.

والاستطاعة التي يجب بها الفعل من نحو التوفيق الذي لا يجوز أن يوصف المخلوق به فهي مع الفعل وأما الاستطاعة من جهة الصحة والوسع والتمكن وسلامة الآلات: فهي قبل الفعل وبها يتعلق الخطاب وهو كما قال تعالى: لا يكلف الله نفسا إلا وسعها

85. The capability in terms of divine grace and favor, which makes an action certain to occur, cannot be ascribed to a created being. This capability is integral with action,

whereas the capability of an action in terms of having the necessary health and ability, being in a position to act, and having the necessary means, exists in a person before the action. It is this type of capability that is the object of the dictates of the Shari'a. Allah the Exalted says, "Allah does not charge a person except according to his ability" (al-Baqarah 2: 286).

وأفعال العباد خلق الله وكسب من العباد

86. People's actions are created by Allah but earned by people.

ولم يكلفهم الله تعالى إلا ما يطيقون ولا يطيقون إلا ما كلفهم وهو تفسير لا حول ولا قوة إلا بالله نقول : لا حيلة لأحد ولا حركة لأحد ولا تحول لأحد عن معصية الله إلا بمعونة الله ولا قوة لأحد على إقامة طاعة الله والثبات عليها إلا بتوفيق الله

87. Allah, the Exalted, has only charged people with what they are able to do, and people are only capable of doing what Allah has granted them to do. This is the explanation of the phrase, "There is no power and no strength except by Allah." We add to this that there is no stratagem or way by which anyone can avoid or escape disobedience to Allah except with Allah's help, nor does anyone have the strength to put obedience to Allah into practice and remain firm in it except if Allah makes it possible for him to do so.

وكل شيء يجري بمشيئة الله تعالى وعلمه وقضائه وقدره غلبت مشيئة المشيئات كلها وغلب قضاؤه الحيل كلها يفعل ما يشاء وهو غير ظالم أبداً تقدر عن كل سوء وحين وتنزه عن كل عيب وشين يسأل عما يفعل وهم: يسألون

88. Everything happens according to Allah's will, knowledge, predestination, and decree. His will overpowers all other wills, and His decree overpowers all stratagems. He does whatever He wills, and He is never unjust. He is exalted in His purity above any evil or perdition, and He is perfect far beyond any fault or flaw. "He will not be asked about what He does, but they will be asked" (al-Anbiya' 21: 23).

وفي دعاء الأحياء وصدقاتهم منفعة للأموال

89. There is benefit for dead people in the supplication and alms-giving of the living.

والله تعالى يستجيب الدعوات ويقضي الحاجات

90. Allah responds to people's supplications and gives them what they ask for.

ويملك كل شيء ولا يملكه شيء ولا غنى عن الله تعالى طرفة عين ومن استغنى عن الله طرفة عين فقد كفر وصار من أهل الحين

91. Allah has absolute control over everything, and nothing has any control over Him. Nothing can be independent of Allah even for the blinking of an eye, and whoever considers himself independent of Allah for the blinking of an eye is guilty of unbelief and becomes one of the people of perdition.

والله يغضب ويرضى لا كأحد من الورى

92. Allah is angered and He is pleased, but not in the same way as any creature.

ونحب أصحاب رسول الله صلى الله عليه وسلم ولا نفرط في حب أحد منهم ولا نتبرأ من أحد منهم ونبغض من يبغضهم وبغير الخير يذكرهم ولا نذكرهم إلا بخير وحبهم دين وإيمان وإحسان وبغضهم كفر ونفاق وطغيان

93. We love the Companions of the Messenger of Allah, but we do not go to excess in our love for any one individual among them, nor do we disown any one of them. We hate anyone who hates them or does not speak well of them, and we only speak well of them. Love of them is a part of Islam, part of belief, and part of excellent behavior, while hatred of them is unbelief, hypocrisy, and rebellion.

ونثبت الخلافة بعد رسول الله صلى الله عليه وسلم أولاً لأبي بكر الصديق رضي الله عنه تفضيلاً له وتقديماً على جميع الأمة ثم لعمر بن الخطاب رضي الله عنه ثم لعثمان رضي الله عنه ثم لعلي بن أبي طالب رضي الله عنه وهم الخلفاء الراشدون والأئمة المهتدون

94. We confirm that, after the death of Allah's Messenger, peace be upon him, the caliphate went first to Abū Bakr al-Siddīq, thus proving his excellence and superiority

over the rest of the Muslims, then to 'Umar ibn al-Khattab, then to 'Uthmān, and then to 'Ali ibn Abi Tālib, may Allah be well pleased with all of them. These are the Rightly-Guided Caliphs and upright leaders.

وَأَنَّ الْعَشْرَةَ الَّذِينَ سَمَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُشْرَهُمْ بِالْجَنَّةِ نَشْهَدُ لَهُمْ بِالْجَنَّةِ عَلَى مَا شَهِدَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَوْلُهُ الْحَقُّ وَهُمْ : أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَسَعِيدٌ وَعَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ وَأَبُو عَبِيدَةَ بْنِ الْجِرَاحِ وَهُوَ أَمِينُ هَذِهِ الْأُمَّةِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ

95. We bear witness that the ten who were named by the Messenger of Allah, may Allah bless him and grant him peace, and who were promised the Garden by him, will be in the Garden, as the Messenger of Allah, peace be upon him, whose word is truth, bore witness that they would be. The ten are: Abū Bakr, 'Umar, 'Uthmān, 'Ali, Talha, Zubayr, Sa'd, Sa'id, 'Abd al-Rahmān ibn 'Awf, and Abū 'Ubaydah ibn al-Jarrah, whose title was the Trustee of this Community, may Allah be pleased with all of them.

وَمَنْ أَحْسَنَ الْقَوْلِ فِي أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَزْوَاجِهِ الطَّاهِرَاتِ مِنْ كُلِّ دَنْسٍ وَذُرِّيَّاتِهِ الْمُقَدَّسِينَ مِنْ كُلِّ رَجَسٍ فَقَدْ بَرَّئَ مِنَ النِّفَاقِ

96. Anyone who speaks well of the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and his wives and offspring, who are all pure and untainted by any impurity, is free from the accusation of hypocrisy.

وَعُلَمَاءُ السَّلَفِ مِنَ السَّابِقِينَ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ أَهْلَ الْخَيْرِ وَالْأَثَرِ وَأَهْلَ الْفَقْهِ وَالنَّظَرِ لَا يَذْكُرُونَ إِلَّا بِالْحَمْدِ وَمَنْ ذَكَرَهُمْ بِسُوءٍ فَهُوَ عَلَى غَيْرِ السَّبِيلِ

97. The learned men of the predecessors, both the first community and those who immediately followed--the people of virtue, the narrators of hadīth, the jurists, and the analysts--they must only be spoken of in the best way, and anyone who says anything bad about them is not on the right path.

وَلَا نَفْضِلُ أَحَدًا مِنَ الْأَوْلِيَاءِ عَلَى أَحَدٍ مِنَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ وَنَقُولُ : نَبِيٌّ وَاحِدٌ أَفْضَلُ مِنْ جَمِيعِ الْأَوْلِيَاءِ

98. We do not prefer any of the saintly men among the Community over any of the Prophet, but rather we say that any one of the Prophets is better than all the awliya' put together.

وَنُؤْمِنُ بِمَا جَاءَ مِنْ كَرَامَاتِهِمْ وَصَحَّ عَنْ الثَّقَاتِ مِنْ رَوَايَاتِهِمْ

99. We believe in what we know of the karamāt or marvels of the awliya' and in the authentic stories about them from trustworthy sources.

وَنُؤْمِنُ بِأَشْرَاطِ السَّاعَةِ مِنْهَا : خُرُوجُ الدَّجَالِ وَنَزُولُ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ مِنَ السَّمَاءِ وَنُؤْمِنُ بِطُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجِ دَابَّةِ الْأَرْضِ مِنْ مَوْضِعِهَا

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.

وَلَا نَصَدِّقُ كَاهِنًا وَلَا عَرَافًا وَلَا مَنْ يَدْعِي شَيْئًا يَخَالِفُ الْكِتَابَ وَالسُّنَّةَ وَإِجْمَاعَ الْأُمَّةِ

101. We do not accept as true what soothsayers and fortune-tellers say, nor do we accept the claims of those who affirm anything that goes against the Book, the Sunna, and the consensus of the Muslim Community (umma).

وَنَرَى الْجَمَاعَةَ حَقًّا وَصَوَابًا وَالْفِرْقَةَ زَيْغًا وَعَذَابًا

102. We agree that holding together is the true and right path, and that separation is deviation and torment.

وَدِينُ اللَّهِ فِي الْأَرْضِ وَالسَّمَاءِ وَاحِدٌ وَهُوَ دِينُ الْإِسْلَامِ قَالَ اللَّهُ تَعَالَى : إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَقَالَ تَعَالَى : وَرَضِيَتْ لَكُمْ الْإِسْلَامَ دِينًا

103. There is only one religion of Allah in the heavens and the earth, and that is the religion of Islam ("submission"). Allah says: "Surely religion in the sight of Allah is

Islam" (Al 'Imran 3: 19). And He also says, "I am pleased with Islam as a religion for you" (al-Mā'idah 5: 3).

وهو بين الغلو والتقصير وبين التشبيه والتعطيل وبين الجبر والقدر وبين الأمن والإياس

104. Islam lies between going to excess and falling short, between the likening of Allah's attributes to creation (tashbih) and divesting Allah of attributes (ta'til), between determinism and freewill, and between sureness and despair.

فهذا ديننا واعتقادنا ظاهرا وباطنا ونحن براء إلى الله من كل من خالف الذي ذكرناه وبيناه

105. This is our religion and it is what we believe in, both inwardly and outwardly, and we renounce any connection, before Allah, with anyone who goes against what we have said and made clear.

ونسأل الله تعالى أن يثبتنا على الإيمان ويختم لنا به ويعصمنا من الأهواء المختلفة والآراء المتفرقة والمذاهب الردية مثل المشبهة والمعتزلة والجهمية والجبرية والقدرية وغيرهم من الذين خالفوا السنة والجماعة وحالفوا الضلالة ونحن منهم براء وهم عندنا ضلال وأردياء وبالله العصمة

We ask Allah to make us firm in our belief and seal our lives with it and to protect us from variant ideas, scattering opinions, and evil schools of view such as those of the Mushabbiha, the Mu'tazila, the Jahmiyya, the Jabriyya, the Qadariyya, and others like them who go against the Sunna and Jama'a and have allied themselves with error. We renounce any connection with them, and in our opinion, they are in error and on the path of destruction. We ask Allah to protect us from all falsehood, and we ask His Grace and Favour to do all good.

Notes

The following are points of interest concerning the preceding text.

- i. Each chapter in refutation of the Ahmadi position begins by proving a citation to where their arguments are presented so that they can be independently verified. To avoid presenting an incorrect portrayal of the Ahmadi position, no initial arguments based on independent correspondence with individual Ahmadi missionaries or religious authorities were included.
- ii. All arguments from the Islamic perspective are justified with specific references to the Qur'ān and hadīth literature so that the author cannot be accused of mere “personal interpretations” or making statements without justification. All interpretations were verified and conform to 1400 years of Islamic scholarship, whereas the Ahmadi interpretations began roughly only 100 years ago.
- iii. To avoid being accused of providing false translations, all translations of the Qur'ān are based on Muhammad 'Ali, the official Ahmadi translation. Ahmadis consider بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ to be the first verse of every chapter of the Qur'ān, so all references may appear to be off by one verse. This should not be a point of contention as both are valid differences of opinion. Certain chapters of the Qur'ān have multiple names, so to prevent confusion for those who are only familiar with the Qur'āns printed by the Ahmadiyya, preference was given to the names present in the Muhammad Ali translation. His translation is considered highly problematic due to verses that were translated in accordance with Ahmadi theology. However, this work did not refer to any of those problematic verses.
- iv. All citations were verified from primary sources, not secondary sources, to confirm that statements were not taken out of context in any way.
- v. The language was carefully crafted to prevent unnecessary hostilities towards the Ahmadiyya community, while at the same time remaining firm on the position that Ahmadiyya is a false religion and that those who adhere to it are not upon Islam.