

Anti Ahmadiyya Movement in Islam
May 7th, 2001

الحمد لله وحده والصلاة والسلام على من لا نبي بعده

*Praise be to Allah, One and Only. Love and Peace be upon Him,
after Whom there is no Prophet*

**In Qadiani Dictionary
Who and What is
Khatam un Nabiyeen?
Another Qadiani deception exposed!**

by
Dr. Syed Rashid Ali

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Introduction

Dear Readers

Assalamo alaikum

Muslims from the time of Holy Prophet Muhammad SAAW till today unanimously believe in the absolute Finality of the Prophethood of Syedna Muhammad SAAW, and the Finality of Holy Quran as the Last message from Allah to guide His creations till the day of Qiyamah. This concept of finality of the Message and the Messenger is the cornerstone of the whole building of Islam which plays a pivotal role in the life of Muslims individually as well as collectively, creating a bond of such brotherhood that transcends all geographical, racial and cultural boundaries. This Universal Brotherhood of Islam makes the whole Ummah as one unit, one body, so that whenever one part is hurt, the whole body feels the pain and react to it. This of course is a very scary phenomenon for the anti-Islamic forces, who have been trying to disrupt this bond since the advent of Islam. Anti-Islamic forces had thus always tried to create divisions among the Muslims by distorting the teachings of Quran and by creating literature in an attempt to reduce the influence of Holy Prophet Muhammad SAAW in our lives. As Al-Hafiz Bashir Masri put it in his article, [Henchmen of Europe](#),

"whereever the opponents of Islam plan to strike at the roots of Islam, they start challenging the validity of Quran-e-Majeed and maligning the Personality of the Holy Prophet SAAW. We are used to such attacks from without and know how to deal with them. The real problem arises, however, when someone from within start playing the traitor, as the Qadianis are doing. You can fend off a danger which you can see, but you more liable to be taken unaware and be bitten by a snake in the grass. And this is what happened to some of our Muslims.

Khatme Nabuwwat is one such facet of the lives of Muslims which are constantly threatened by such forces. Why do we

believe in the Finality of Prophethood of Holy Prophet Muhammad SAAW and what is it that Qadianis have to say in this matter. Who is right and who is wrong? This is the question that we are going to answer in this article.

Muslims Belief

From Quran: Detailed issue of Finality of Prophethood has been dealt with by **Syed Abul Ala Muadudi** in his article, [The Finality of Prophethood](#). Suffice to say here is that Allah testifies in Quran:



O people ! Muhammad has no sons among ye men, but verily, He is the Apostle of God and the Last in the line of Prophets (Khatam-un-Nabiyeen). And God is Aware of everything."
(Surah Al Ahzab 33.40)

The basic principle for interpreting the verses of Quran is to interpret them in the light of other verses, and in the light of what has been said by Holy Prophet Muhammad SAAW or His Companions. The word **Khatam** is translated here as '**LAST**'. **The literal meaning of this word is SEAL, as something which is sealed.** There are many other verses in Quran which support this translation of the word Khatam and thus the finality of the Messenger and the Message.

The Last Sermon:

Holy Prophet Muhammad SAAW on His Last Hajj gave a [sermon](#), where he announced:

"O' people! No Prophet would be raised after me and no new Ummah (would be rased) after you." (Seerat Ibne Hisham, The Last Sermon)

From the Books of Hadith:

Many Hadith are quoted in the [article by Syed Maududi](#), but I would specially like to quote here one authentic hadith which contain the word **KHATAM**.

”سيكون في امتي كذابون ثلاثون كلهم يزعم انه نبي
وانا خاتم النبيين لا نبي بعدى.“ (سنن ابو داود كتاب الفتن)

"There will be thirty liars in my Ummah, each of them claiming to be a Prophet, but I am the Khatam-un-Nabiyeen, there is no Prophet after me."

(Sunan Abu Daud, Kitab al-Fitan)

Holy Prophet SAAW used the word **Khatam-un-Nabiyeen** for Himself and then qualified the meaning of this word by adding that **"there is no Prophet after me."** Most certainly He knew that there will be some sick minded people in his ummah who will make all sorts of far flung distorted meanings.

Qadiani Deception No. 1 - Denying/Laying the claim to Prophethood.

Having thus presented the Muslim belief, let us now turn to see **what do Qadianis believe by the word Khatam and Khatam-un-Nabiyeen?**

Of course when you talk to any Qadiani he will claim that he believes that Holy Prophet Muhammad SAAW is Khatam-un-Nabiyeen. But soon his hypocrisy is exposed when you ask him, what exactly does he mean by the word Khatam-un-Nabiyeen. Then his deception is exposed, because he has his own understanding of this word, as taught by his Jamaat.

For every Qadiani, Khatam-un-Nabiyeen means the following:

- The Seal of the Prophets, but not the seal of finality (as Muslims believe) but the seal of approval for the coming of further prophets.

◦ The best of Prophets

To support their claim, they go to extra lengths to prove their case using mind boggling logic. The whole issue reminds us how in the work of Mirza, there is the usual duality: at first sight part of it appears to confirm the general doctrine of Islam, also about the meaning of Khatme as "last". Yet another part changes it to mean "seal of approval". It is like this with every occult concept he introduces. He says in many places that there can be no prophet after Holy Prophet Muhammad SAAW - he does so to try to connect with mainstream islam, and to make his doctrine seem acceptable. Yet, in other places, he also writes statements which directly confirm that there will be more prophets. It is always again the denial case: the Lahoris say: he did not claim to be a prophet, they can find quotes for that. The Qadianis say; he did claim to be prophet. They can find quotes for that too. It is always the same strategy of double truths, used to blindfold people, first trick them into believing that his doctrine matches that of mainstream islam, but once inside Ahmadiyya, shifting to the other part of the doctrine and turning away from Islam. So you can use quotes where he says Khatme means last, but there are also places where he says Khatme means seal of approval for more prophets to come.

For instance. **Mirza denies claiming prophethood:**

"Can such an unfortunate fabricator who himself claim prophethood and messengership believe in Holy Quran, and can such a person who believes in Quran and believes in the verse [wa laakin Rasoolullah wa Khatam-un-Nabiyeen] as the word of God, that I am also a prophet and messenger after Holy Prophet SAAW?" (Anjam-e-Atham, Roohani Khazain vol.11 p.27)

"I know that anything that oppose Quran is lie, apostacy, and heresy, thus how can I claim prophethood when I am a Muslim?" (Hamamatul Bushra, Roohani Khazain vol. 7 p. 297)

"O people! ... Do not be an enemy of Quran and after Khatam-un-Nabiyeen, do not initiate the system of new prophetic

revelation. Have some shame from Allah, in front of whom you would appear." (Asmani Faisla, Roohani Khazain vol.4 p. 335)

But on the other hand, **Mirza give a distorted logic to justify his claim of prophethood:**

"God thought that in this era that such a time has come when a Grand Reformer is needed so God's Seal did this job that Holy Prophet SAAW's follower reached to such a status that from one aspect he was a Ummati and from other Prophet, because Allah made Holy Prophet SAAW the Bearer of Seal, that is He was given the Seal to make perfection..." (Haqeeqatul Wahi, Roohani Khazain vol. 22 p. 99-100)

"The meaning of Khatam-un-Nabiyeen is this that without His Seal nobody's Prophethood can be verified. When the Seal is affixed, then that paper is authenticated and valid." (Malfoozat-e-Ahmadiyya vol.5 p.290)

"According to way of speech, in other words the title of Khatam-un-Nabiyeen for Holy Prophet SAAW indicate a big status and it is this meaning that He is the Seal of Prophets, that is after Him such Prophets will be born whose prophethood's criteria is only to follow him." (Letter of Mian Mehmood, Khalifa-e-Qadian, AlFazl Qadian dated 29th April 1927)

"Definitely our opponent Molvi Sahebaan have made grave mistake in understanding the meaning of Khatam-un-Nabiyeen, He is Khatam-un-Nabiyeen but in the sense that His person is a Seal of approval for Prophets." (AlFazl Qadian dated 8th December 1915)

"We do not deny that Holy Prophet SAAW is Khatam-un-Nabiyeen, but the meaning of Khatam is not what the majority of Muslims understand and which is against the Mighty Glory of Holy Prophet Muhammad SAAW that He had deprived His ummah from the Bounty of Prophethood." (AlFazl Qadian dated 22 Sept 1939)

"There is no one in the world who can understand the real truth of the Khatam-e-Nabuwwat of Muhammad, except he who is the Khatam-ul-Awliya like the Hazrat Khatam-ul-Anbiya, because to understand the true reality of something depends on the person who deserves it and it is a proven fact that the person deserving Khatmiyat (finality) is either Holy Prophet SAAW or Hazrat Maseeh Mowood (Mirza Saheb)." (Qadiani Magazine Tasheed-ul-Azhan, No. 8, Vol. 12, p. 201, entitled The True reality of Muhammadi Khatme Nabuwwat, dated August 1917)

Qadiani Deception No. 2 - Meaning of KHATAM:

Qadianis have been giving a lot of flimsy excuses to justify the meanings of the word 'Khatam'. Mr Shiraz Qadiani sent the following email to a discussion forum:

Return-Path: <Shiraz@ahmadiyya.com>

Date: Mon, 12 Feb 2001 14:15:16 +0100

From: "Ch. Muzafar Ah. Shiraz" <Shiraz@ahmadiyya.com>

X-Accept-Language: de,en

Subject: KHATAM, SEAL OR LAST?

- 1.KHATAM-USH-SHU'ARAA (seal of poets) was used for the poet Abu Tamam. (Wafiyatul A'yan, vol. 1, p. 123, Cairo)
- 2.KHATAM-USH-SHU'ARAA again, used for Abul Tayyeb. (Muqaddama Deewanul Mutanabbi, Egyptian p. 4)
- 3.KHATAM-USH-SHU'ARAA again, used for Abul 'Ala Alme'ry. (ibid, p.4, footnote)
- 4.KHATAM-USH-SHU'ARAA used for Shaikh Ali Huzain in India. (Hayati Sa'di, p. 117)
- 5.KHATAM-USH-SHU'ARAA used for Habeeb Shairaazi in Iran. (Hayati Sa'di, p. 87) Note here that all five people have been given the above title. How could it be interpreted as "last". They did not come and go at the exact same time.
- 6.KHATAM-AL-AULIYAA (seal of saints) for Hazrat Ali (May God be pleased with him). (Tafsir Safi, Chapter AlAhzab) Can no other person now attain wilaayat, if "seal" meant last?
- 7.KHATAM-AL-AULIYAA used for Imam Shaf'ee. (Al Tuhfatus Sunniyya, p. 45)
- 8.KHATAM-AL-AULIYAA used for Shaikh Ibnul 'Arabee. (Fatoohati Makkiyyah, on title page)
- 9.KHATAM-AL-KARAAM (seal of remedies) used for camphor. (Sharah Deewanul Mutanabbee, p. 304) Has no medicine been found or used after camphor, if "seal" means "last"?
- 10.KHATAM-AL-A'IMMAH (seal of religious leaders) used for Imam Muhammad 'Abdah of Egypt. (Tafseer Alfatehah, p. 148) Don't we have leaders today?
- 11.KHATAM-ATUL-MUJAHIDEEN (seal of crusaders) for AlSayyad Ahmad Sanosi. (Akhbar AlJami'atul Islamiyyah, Palestine, 27 Muharram, 1352 A.H.)
- 12.KHATAM-ATUL-ULAMAA-ALMUHAQQIQEEN (seal of research scholars)

- used for Ahmad Bin Idrees. (Al'Aqadun Nafees)
- 13.KHATAM-ATUL-MUHAQQIQEEN (seal of researchers) for Abul Fazl Aloosi. (on the title page of the Commentary Roohul Ma'aanee)
- 14.KHATAM-AL-MUHAQQIQEEN used for Shaikh AlAzhar Saleem Al Bashree. (Al Haraab, p. 372)
- 15.KHATAM-ATUL-MUHAQQIQEEN used for Imam Siyotee. (Title page of Tafseerul Taqaan)
- 16.KHATAM-AL-MUHADDITHEEN (seal of narrators) for Hazrat Shah Waliyullah of Delhi. ('Ijaalah Naafi'ah, vol. 1)
- 17.KHATAMAT-AL-HUFFAAZ (seal of custodians) for AlShaikh Shamsuddin. (AlTajreedul Sareeh Muqaddimah, p. 4) A "hafiz" is one who has memorised the full arabic text of the Holy Quran. Two of my cousins happen to belong to this category and more people will memorize it.
- 18.KHATAM-AL-AULIA (seal of saints) used for the greatest saint. (Tazkiratul Auliyya', p. 422)
- 19.KHATAM-AL-AULIA used for a saint who completes stages of progress. (Fatoohul Ghaib, p. 43)
- 20.KHATAM-ATUL-FUQAHA (seal of jurists) used for Al Shaikh Najeet. (Akhbaar Siraatal Mustaqeem Yaafaa, 27 Rajab, 1354 A.H.)
- 21.KHATAM-AL-MUFASSSIREEN (seal of commentators or exegetes) for Shaikh Rasheed Raza. (Al Jaami'atul Islamia, 9 Jamadiy thaani, 1354 A.H.)
- 22.KHATAM-ATUL-FUQAHA used for Shaikh Abdul Haque. (Tafseerul Akleel, title page)
- 23.KHATAM-ATUL-MUHAQQIQEEN (seal of researchers) for Al Shaikh Muhammad Najeet. (Al Islam Asr Shi'baan, 1354 A.H.)
- 24.KHATAM-AL-WALAAYAT (seal of sainthood) for best saint. (Muqaddimah Ibne Khuldoon, p. 271)
- 25.KHATAM-AL-MUHADDITHEEN WAL MUFASSSIREEN (seal of narrators and commentators) used for Shah 'Abdul 'Azeez. (Hadiyyatul Shi'ah, p. 4)
- 26.KHATAM-AL-MAKHLOOQAAT AL-JISMAANIYYAH (seal of bodily creatures) used for the human being. (Tafseer Kabeer, vol. 2, p. 22, published in Egypt)
- 27.KHATAM-ATUL-HUFFAAZ used for Shaikh Muhammad Abdullah. (Al Rasaail Naadirah, p. 30)
- 28.KHATAM-ATUL-MUHAQQIQEEN used for Allaama Sa'duddeen Taftaazaani. (Shara' Hadeethul Arba'een, p. 1)
- 29.KHATAM-ATUL-HUFFAAZ used for Ibn Hajrul 'Asqalaani. (Tabqaatul Madlaseen, title page)
- 30.KHATAM-AL-MUFASSSIREEN (seal of commentators) used for Maulvi Muhammad Qaasim. (Israare Quraani, title page)
- 31.KHATAM-AL-MUHADDITHEEN (seal of narrators) used for Imam Siyotee. (Hadiyyatul Shee'ah, p. 210)
- 32.KHATAM-AL-HUKKAAM (seal of rulers) used for kings. (Hujjatul Islam, p. 35)
- 33.KHATAM-AL-KAAMILEEN (seal of the perfect) used for the Holy Prophet (pbuh). (Hujjatul Islam, p. 35)
- 34.KHATAM-AL-MARAATAB (seal of statuses) for status of humanity. ('Ilmul Kitaab, p. 140) We have the "highest, not "last" status.
- 35.KHATAM-AL-KAMAALAAT (seal of miracles) for the Holy Prophet (pbuh). (ibid, p. 140)
- 36.KHATAM-AL-ASFIYAA AL A'IMMAH (seal of mystics of the nation) for Jesus

(peace be on him). (Baqiyyatul Mutaqaddimeen, p. 184)

37.KHATAM-AL-AUSIYAA (seal of advisers) for Hazrat Ali (R.A.A.). (Minar Al Huda, p. 106)

38.KHATAM-AL-MU'ALLIMEEN (seal of teachers/scholars) used for the Holy Prophet(pbuh). (Alsiraatul Sawee by Allama Muhammad Sabtain Now, I am a teacher myself, and you know that I still exist, AFTER the Holy Prophet (pbuh), but I am nowhere close to being able to teach as PERFECTLY as he could or did. How then could he be "last" of teacher Seal means "best" here and not "last".

39.KHATAM-AL-MUHADDITHEEN (seal of narrators) for Al Shaikhul Sadooq. (Kitaab Man Laa Yahdarahul Faqeeh)

40.KHATAM-AL-MUHADDITHEEN used for Maulvi Anwar Shah of Kashmir. (Kitaab Raeesul Ahrar, p. 99)

Did you notice something? Someone who is most important for every Qadiani is prominent by his absence from this list. Guess who? Yes you are right: there is no reference given from the books of Mirza Ghulam Qadiani.

Qadiani Deception No.3 - An exception to the meaning of Khatam in Mirzai Dictionary

For the word KHATAM, he has of course given 40 examples, but surprisingly he has not given a single quote from the books of Mirza Qadiani !!! Isn't it strange? Ask them what did Mirza Ghulam mean by the word Khatam? Because at the end of the day it is Mirza who had disagreed with the entire Ummah.

Despite all these references that he had given, entire Ummah of Holy Prophet Muhammad SAW was united in the meaning of KHATAM-UN-NABIYEEN in the ayah of Quran as signifying the Finality of Propethod of Syedna Muhammad SAW. Why? Because Holy Prophet SAW had qualified it in many of His Ahadith that He is the Last Prophet as evident in the [article by Syed Maududi](#).

If we scan the books of Mirza Qadiani, we find the following qoutes from his books which clearly highlight what did Mirza understand by this word 'KHATAM':

1) KHATAM-UL-WALAD - the Last Son!

"I WAS KAHTAM-UL-WALAD (Seal of Son) FOR MY FATHER. NO CHILD WAS BORN AFTER ME." (Braheen Ahmadiyya part 5, Roohani Khazain, vol. 21 p. 113)

2) KHATAM-UL-ANBIYAH - THE LAST PROPHET

"Some of the prophecies in the early books of God regarding Hazrat Eisa AS have similar meaning to this prophecy (of Mirza) in which it is mentioned that 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 (Eisa Ibne MARYAM) WAS THE KHATAM-UL-ANBIYAH FOR THE ISRAELITE PROPHETS

.....similarly God has told me that they reject you but I will make you KHATAM-ul-KHULAFAT." (Braheen Ahmadiyya part 5, Roohani Khazain vol.21 p.267)

3) KHATAM-UL-KHULAFAT - The Last Khalifa

"ACCORDING TO SPIRITUALITY I AM THE KHATAM-UL-KHULAFAT IN ISLAM, JUST AS MASEEH IBNE MARYAM IS THE KHATAM-UL-KHULAFAT IN ISRAELITE CHAIN." (Kishtee-e-Nooh, Roohani Khazain vol.19 p.17)

Above quotations from the books of Mirza Ghulam Ahmad Qadiani, clearly proves that by the word 'KHATAM' Mirza Ghulam Ahmad meant 'FINAL' or something which has been sealed.

Qadiani Deception No. 4 - Mirza Claimed to be the Last Prophet
Question is WHY THE MEANING OF THE SAME WORD IS CHANGED when it comes to KHATAM-UN-NABIEEN? If indeed the meaning of Khatamun Nabiyeen is that more prophets will come with the approval and seal of Holy Prophet, then the word 'Nabiyeen', according to arabic grammar, means that there should be at least three more such prophets. But the writings of Mirza Ghulam tells us quite a different story.

"Blessed is he who has recognised me. Of all the paths to God I am the Last Path, and of all his Lights, I am the last Light. Unfortunate is he who forsakes me, because without me all is darkness". (Kashti-e-Nooh, Roohani Khazain, vol.19, p.61)

Official Qadiani Magazine wrote:

"These quotations prove that except for the Promised Messiah no one else can be a Prophet...After Holy Prophet (pbuh) only one Prophet was necessary and the coming of too many Prophets would have hindered the Wisdom and Schemes of

God." (Tasheed-ul-azhan, Qadian, No.8, vol.12, p.11 dated August 1917)

It is obvious that this heretical explanation of Khatam - not meaning the last but the seal - was merely given to open the door of prophethood, and after entering through this door, Mirza once again closed it. In other words, Mirza Ghulam has cleverly stolen the title of Khatam-un-Nabiyeen from Holy Prophet SAAW. Can there be a worst case of slandering the Holy Prophet SAAW?

Well, the matter is much much worse than you can imagine. It is not simply a case of claiming prophethood. Mirza Qadiani did not simply claim prophethood, he had committed a crime far far worse than that.

Qadiani Deception No. 5 - Who is Mirza Qadiani?

Every Qadiani will say that, they believe in Khatme Nabiyeen, that they consider that Holy Prophet Muhammad SAAW is the Khatam-un-Nabiyeen, and yet they consider Mirza Qadiani as the prophet of 'God'. Is this a case of deception? or is this confusion? or is this simply a contradictory statement? or is there something more than meets the eye? Let us analyse this statement.

Let it be understood that as a believer and follower of Mirza Qadiani, every Qadiani/Ahmadi/Lahori must attest to everything said or written by Mirza, his beliefs should be the beliefs expressed in Mirza's writings, irrespective of whether he/she has read these books or not. A Qadiani/Ahmadi/Lahori cannot have a belief which is contradictory to the writings of Mirza Qadiani. If he doesn't agree with such doctrines that he finds abhorring to his beliefs as a 'Muslim', then he better denounce Mirza and his Jamaat. He cannot ride in two different boats.

Having said this, let us now see what Mirza means by Khatam-un-Nabiyeen.

Mirza claimed to be Muhammad SAAW (na'oozo billah)

Mirza's WAHI informs him:

"Mohammadur Rasoolullah wal lazeena m'ahoo, ashiddao 'ala alkuffare rohamao bainahum' in this revelation **God has named me Mohammed and Messenger** as well." (Roohani Khazain vol 18 p.207)

"Anyone who differentiates between me and MUSTAFA (pbuh), he has not seen me and has not recognize me." (Roohani Khazain vol 16 p.171)

Mirza claims to be Khatam-ul-Anbiya

"Time and again I have said that according to the verse 'wa aakhareena minhum lamma yalhaqoo behim - and others of them who have not yet joined them..' (al-Quran 62:3) in BUROOZI form (translated by qadianis as Image/Alter-ego/Counter-type) I am the same prophet, the KHATUM-UL-ANBIYA (Last of the Prophets). And twenty years ago God named me Muhammad and Ahmad in Braheen-e-Ahmadiyya, and declared that I am the Holy Prophet's (pbuh) incarnation. Thus my prophethood in no way clashes with the status of Holy Prophet pbuh as the Last of Prophets, because shadow is inseperable from the original. Since I am Muhammad in a 'shadowy way', thus this way the Seal of the Last of the Prophets is not broken, because the prophethood of Muhammad (pbuh) remained with Muhammad." (Mirza Ghulam in Ek Ghalti Ka Izala, Roohani Khazain vol.18, p.212)

"The Prophethood ended on our Prophet (pbuh). Therefore after Him there is no Prophet except who has been illuminated by His Light and who has been made His inheritor by God. Know that Finality was given to Muhammad (pbuh) since the Begining; and then given to him (i.e. Mirza) who was taught by His Spirit and made His shadow. Thus blessed is the one who taught and blessed is the one who learned (i.e. Mirza). Thus FINALITY was destined for the SIXTH MILLENEUM, which is the sixth day in the days of God..... Thus the Promised Messiah was born in the SIXTH Millenium." (Zamima Khutba Ilhamiah, Roohani Khazain vol 16 p. 310)

Mirza claims to be Burooz of Muhammad SAAW

" 'wa laakin Rasool Allah wa Khatam-an-Nabiyeen' There is a prophecy hidden in this verse which is that now there is a seal on Prophethood till the Day of Judgement, and except in the Buroozi Form, which is He Himself, no one else has the power to openly get the Hidden Knowledge from God, like Prophets; and since that Burooz of Muhammad which was promised since early times, is ME, therefore the prophethood in Buroozi form is given to me. Now the whole world is helpless in front of this Prophethood because there is seal on Prophethood. One Burooz of Muhammad with all the Qualities of Muhammad was destined for later times, thus he has appeared. Now apart from this window there is no other window left to drink the water of Prophethood." (Aik Ghalti ka azala, Roohani Khazain vol 18 p.215)

Mirza claims to be Re-incarnation of Holy Prophet Muhammad SAAW

"When I am the Holy Prophet re-incarnate and when all the accomplishments of Muhammad including the prophethood are reflected in my mirror of my shadiness, then who is the man who has claimed prophethood in a seperate being ?" (Ek Ghalti Ka Izala, p.8; Roohani Khazain, vol.18,p.212)

"And Allah bestowed upon me the bounty of the Holy Prophet and made it perfect, and he drew towards me the kindness and generosity of that merciful Prophet, so much so that my entity became his entity. Thus he who joins my Jamaat really becomes one of the Sahaba of my Chief who was better then all the Prophets. It is not hidden from those with the ability to think that this is what the words "others of them" mean. The person who differentiates between me and Mustafa (i.e. Holy Prophet pbuh) has neither seen me nor recognised me". (Khutbah-e-Ilhamiah, Roohani Khazain, vol.16, pp.258-259)

Mirza claimed to be better than the Holy Prophet SAAW

"The truth is that the spirituality of the (reincarnated) Holy Prophet at the end of the 6th millennium (i.e. these days in the form of Mirza), is much more stronger, more complete and

forceful than in those early years, rather it is like the 14th (full moon) night". (Khutbah-e-Ilhamiyah, Roohani Khazain, vol.16, pp. 271-272)

"The spirituality of our Holy Prophet (SAW) was conceived in 5th thousand (ie Makki birth) with its precise attributes and that period was not the climax of his spirituality's development. It was rather the first step to the highest pinnacle of its perfection. Thereafter this spirituality manifested itself in its full glamour during the 6th thousand (his rebirth in Qadian) at the present time". (Mirza in Khutba-e-Ilhamiyah, Roohani Khazain, Vol.16, p.266)

Mirza is included in Kalima Shahadah

"With the coming of Promised Messiah one difference (in the meaning of Kalima) has occurred and that is that before the advent of Promised Messiah, in the meaning of 'Mohammad ur Rasoolullah' only Prophets of bygone days were included, **BUT with the advent of Promised Messiah, ONE MORE PROPHET HAS BEEN ADDED TO THE MEANING OF MOHAMMADUR RASOOLULLAH.....**thus to enter in Islam it is still the same Kalima, the only difference is that the advent of Promised Messiah has added one more prophet to its meaning..... Moreover, even if we accept by supposing the impossible that the sacred name of the Gracious Prophet (pbuh) has been included in the sacred Kalimah because He is the Last of the Prophets, even then there is no harm and we do not need a new Kalima because the Promised Messiah is not a separate entity from the gracious Prophet as he (Mirza) himself says: "My being is exactly the being of Muhammadur Rasoolu Llah". Also, "One who discriminates between me and Mustafa has neither recognized me nor seen me". And the reason for this is Allah Almighty's promise that He would reincarnate "Khatam un Nabieen" in this world once more as a prophet as is evident from the verse "And others of them... **Thus the Promised Messiah (Mirza Qadiani) is himself Muhammadur Rasoolu Llah, who has been re-incarnated in the world to spread Islam.** We do not, therefore, need any new Kalima. Albeit, a

new Kalima would have been necessary, if some other person had been reincarnated instead of Muhammadur Rasool Llah. So contemplate!" (Kalimatul Fasl, page 158)

Poetry recited in the presence of Mirza, who had the following section written on a wall hanging:

"Muhammad has descended again amongst us
and is greater in his glory than before
He who wants to see Muhammad in perfection
Should look at Ghulam Ahmad in Qadian."

(Poetry by Qazi Zahoor Ahmad Akmal Qadiani, recited in the presence of Mirza Qadiani, printed in Qadiani Newspaper Paigham-us Sulh dated 14th March 1916)

In the light of above writings, the official Qadiani publications propagated this following Qadiani belief:

"Thus does any doubt remain that God has sent Muhammad (pbuh) again in Qadian to fulfil his promise? (Kalimat alFasl by Mirza Basheer Ahmad, Review of Religions p.105, No.3, vol.14)

"The entity of the promised Masih (Mirza), in the sight of Allah is the entity of the Holy Prophet (SAW). In other words, in the records of Allah there is no duality or difference between the promised Masih and the Holy Prophet (SAW). **Rather they both share the same eminence, the same rank, the same status and the same name.** Although verbally they are two, yet in reality they are one and the same". (Al-Fazl, Qadian, vol.3, No.37, dated 16th September 1915, as cited in Qadiani Mazhab page 207, 9th edition, Lahore)

"Maseeh Mowood is not a seperate thing from Holy Prophet pbuh, but it is He Himself who has come again in this world in Buroozi form..... therefore is there any doubt that God has sent Holy Prophet again in Qadian?" (Kalimat Alfasl p.104-105, Review of Religions Qadian March 1915)

Epilogue

It is obvious from the above that, it is an open Qadiani doctrine to have the following beliefs:

- Mirza is re-incarnation of Holy Prophet Muhammad SAAW
- Mirza is not a separate entity from Holy Prophet SAAW
- Mirza is of the same rank as Holy Prophet SAAW
- Mirza is better than Holy Prophet Muhammad SAAW
- Mirza is the Last Prophet
- Therefore Mirza is the Khatam-un-Nabiyeen

So whenever a Qadiani is saying that he believes in Hazrat Muhammad SAAW as Khatam-un-Nabiyeen, beware !! He is speaking with a tongue in his cheek. For him, Mirza is Muhammad re-incarnated, for him Mirza is the last prophet, and therefore for him Mirza is Khatam-un-Naiyeen.

Wassalamun ala mun ittaba'a alhuda

Dr. Syed Rashid Ali

rasyed@emirates.net.ae
