Guidance to those who follow straight way

All praises and thanks be to Allah, the Omnipotent and Omniscient and peace be on Mohammad صلى الله عليه وسلم, the last Prophet and Messenger, on his family members and his pious companions.

Beware of the modern charlatan of prophecy

Fabrication and distortion

One of the most outstanding features that Allah had bestowed to His last Messenger (may our souls be sacrificed to him) was fluency and succinct in selection of the most appropriate, short and snappy words. It was a God gifted miracle otherwise; the Holy Prophet was illiterate and never attended any school of learning. The Prophet (may Allah shower His blessings on him) has stated two main characteristics of the imposters or charlatans of the prophecy who will surfaced later; first distortion and the second deceit.

The second character is more dangerous than the first because by employing this tactics the imposters have more prowesses to entrap the innocent people. A terse looks towards the life and characters of past and present charlatans show how they made futile attempts to distort the truth. An overwhelming majority of the charlatans had expressed their absolute faith in the prophecy of the last Prophet and swore day and night before the people that first source of Islamic law is Quran and then tradition. They have often presented extensive quotations from the writings of our pious predecessors to attract the masses. However, all these pretentiousness were like the tooth of elephant, one to show and second to eat. Almost all of the imposters were best orators or slick writers, polite by nature, glib and soft spoken. They put their case with extreme polity and persuade the people to hear them and look in to matter with open mind without any prejudice. For their narrow ends, they have committed distortion and deceit combined together as warned by our Holy Prophet. In the light of above mentioned fact, there is need to create necessary awareness among the Muslim masse that they should remain vigilant against such imposters who for the narrow gain of fame or paltry wealth are deriving the innocent Muslims to Hell-fire. It is duty of the Ulema to come forward and unveil these masqueraders and show their real face to the innocent Muslims.
For proper identification of such black sheep and to expose their black threads woven deliberately with the bright threads of Islamic tenets, I have painstakingly compiled a separate treatise with the name of “Hidayat al-Rashid” in Urdu that shows the real face of a modern charlatan who really wants to introduce a new religion on the line of “Deen Ilahi” from Mughal King Akbar. I took great pain to write the above mentioned comprehensive treatise with good intention and with a hope and prayer that Allah may turn his heart towards the right path. However, like his predecessor charlatans, he has also refused to accept the truth and has retorted by writing a treatise in reply with the title of” Reality of the end of prophecy”. If Allah wills to guide a man towards right path, no body can mislead him and if He wills to make a man astray, no body can show him the right path.

In reply to the issues raised by such strayed elements, I am working to write another treatise “Irshad al- Rashid” with a faint hope that continuous knock at his door may awake him from a deep slumber. At the same time I pray Allah to make this treatise a good source to strengthen the faith of pious servants of Allah and guide the strayed to the right path.

Before making an elaborate discussion on the serious aberrations and deviations of Mirzaji and his followers, it should be kept in mind that Ahmadiya sect by the name is now the sect is known claims to believe in Allah, His book “Quran”, His Prophet Mohammad صلی الله عليه وسلم but differs in the end of prophecy after arrival of Prophet Mohammad صلی الله عليه وسلم. Ahmadis believe that their founder leader Mirza Ghulam Ahmad Qadyani is the last prophet and was sent down as promised Masih. Thus Ahmadis differ with the main stream on two major points. One; they say the Mohammad was not the last prophet as unanimously believed by main stream Muslims and the second is that their founder leader Mirza Ghulam Ahmad Qadyani, not the Jesus Christ is the promised Masih. Since these two differences are fundamentals and clash directly with the Islamic articles of faith, the Islamic Ummah through a unanimous verdict expelled the sect from the fold and turned them out as a renegade sect.

Mirzaji calls himself the “promised Masih”

In view of the popular belief of the Muslims that Jesus Christ has been lifted alive to the heaven and is still alive there and will descent at the last days of the final hour of the world, it was not easy for Mirzaji to hoist himself as promised Masih especially when the Quranic verses and Ahadith were very explicit in describing the Holy Prophet as last prophet and calling the Jesus Christ as promised Masih. But if a person takes his commands from Iblis he
will not hesitate to rebel against Allah and His blessed Prophets. He can go to any extent for paltry gains of this world. When he decided to become the promised Masih, he did not stop any where. He mad interpolations in Quran and Hadith and even distorted in the major events to turn the history in his favor. One of such example may be found in his under lined writing: The time span between Prophet Moses and Prophet Jesus Christ was fourteen hundred years. This time frame was followed also in the case of promised Masih who arrived in this world in fourteenth century. It is not an aberration but an open distortion and a deliberate attempt to mislead the people, because all Historians and well known writers of Prophet’s Sirat are unanimous that time span between Prophet Moses and the Holy Prophet is two thousand three years.

**The fact about the last prophet and the end of prophecy**

The magazine “Tract” has published an article with the title “The end of prophecy’ written by Professor Ilyas Burney in support of Ahmadiyah sect. He made prolific quotations from the verses of Holy Quran, authentic Ahadiths, presented lavish references from the writings of great Imams and other savants from the house- hold of the Holy Prophet as well as some most prominent scholars to corroborate the tall claim of the sect founder. Thus the whole article was devoted to focus the Ahmadiyah point of view on prophecy and arrival of the promised Masih in the form of Mirza Ghulam Ahmad Qadyani. The pivotal point of the article was to prove that curtain of prophet hood has not been drawn after the Holy Prophet as popularly believed, beside laying great stress that the true Masiha as promised in Ahadith has already descended in the form of Mirza Ghulam Ahmad Qadyani. So the main theme of the article was to present Ahmadiyah point of view, not the Islamic point of view. The article was a true example of what Allah has said: “Those whose efforts have been wasted in this life while they thought that they were making good by their deeds” (Quran 18:104).

The blanket denial of a well established fact that prophet hood has ended on Prophet Mohammad صلی اللہ علیہ وسلم was not an easy job. It is like entry in a closed tunnel that has no escape rout. The Ahmadiyas, whether willingly or unwillingly including founder of the sect have admitted that through out the ages, all Muslims in spite of diversity in ideologies and practices have unanimous on the point that Mohammad صلی اللہ علیہ وسلم was the last Apostle from Allah. The Holy Quran, the main fountain of the Islamic belief has called Mohammad صلی اللہ علیہ وسلم the seal of the Prophets that means he was the last prophet in the long chin of prophecy. But in spite of candid
admission that was an apparent well calculated overture to deceive the innocent people (as forewarned by our beloved Prophet), they soon began to employ logics based on sophistries. The worst examples of deceit and distortion can be seen from the following writing:

“The people of knowledge are well aware that scholars and theologians, present and past, differed in the meaning of the end of prophecy”. This is a clear subversion of reality and fact. Neither any Muslim scholar nor any Muslim theologian has differed on this vital issue. Nothing to say if he has counted his predecessors from the well known charlatans like Musailamah the Liar, Aswad Ansi, Mohammad Khorasani, Sajjah, Tulaiha, Al- Mokaffa, Karmat, Mirza Ali, Mohammad Baba, Mirza Hussain Ali Bahaullah as the Muslim scholars. Some of the above mentioned charlatans were the eye witness of meteoric rise of Islam and were infatuated by the great regard and admiration of the Holy Prophet from his followers. The unbridled urge for power and grandiose has forced many covetous with high ambitions jump in the foray of prophecy even during the life time of Holy Prophet. Musailamah the Liar took the lead and declared himself as prophet when the Holy Prophet was present amongst the Muslims. During the reign of First Caliph Abu Bakr Siddique he fought a ferocious war with a band of about 4000 followers against the Muslims during which he was defeated and killed. About such imposters Allah has revealed;” It is mere their claims; you (O Mohammad) say them to bring proof if you are true”.

Instead of quoting references from reliable and authentic books, Professor Ilyas Burney defended his master’s ascendance to the prophet hood through distorted exegesis of the word “Khatam”. According to his own research the word “Khatam” in Holy Quran covers the entire spectrum of the last one, adoration, tested, seal of the prophecy on the back and the best of the all etc. However, he remained short to identify or name even a single scholar who corroborated his stated exegesis or upheld his notion that Prophet Mohammad was not the last prophet. He even claimed that in its broader spectrum the word’ khatam’ exclusively means the best one, nothing else. Therefore, the verse خاتم النبیین ﷺ in the Holy Quran means that Prophet Mohammad صلی الله عليه وسلم was the best of all the prophets. However, he went ahead to say further that some people say this word means the end of prophecy”

Doubtlessly, it is the worst case of deliberate distortion and a part of well planned strategy to declare his mentor Mirza ghulam Ahmad as a new Messenger from Allah. (We seek Allah’s refuge from the snares of such imposters) The use of word “Khatam” for better or best one is a new
exegesis, unprecedented in Arabic usage, it is quite possible that this meaning might have specially been revealed to the new prophet, otherwise; it is not possible to find the above mentioned new exegesis of خاتم النبیین from any noteworthy source.

As our Holy Prophet has already warned us against the two main weapons of deceit and distortion employed by the charlatans who may surface after him, the imposter of our time Mirza Ghulam Ahmad Qadyani also as his predecessors have done earlier adopted the same tactics to impress the people. For this purpose, he composed eloquent poems in eulogy of the Prophet. Mirzaji was a God gifted copious writer, but unfortunately he used his intellect for the cause of wicked Satan, not for the cause of divine message. An example of deceit combined with distortion may be seen in he mirror of Mirzaji’s eulogies of the Holy Prophet where he cleverly projects his own grandiose along with the grandiose of the Holy Prophet.

**Simulation and deceit:**
Mirza has composed many prose and poems in eulogy of Holy Prophet صلی الله علیه وسلم but only a glance like a bird eye is enough to see that these rulogies are mere simulations to project his own image. For example you can take up the following couplet in Urdu: (تیرے بُرَّہنے سے قدم آگے بُرَّہاں ہو نے) that means “With your (Prophet Mohammadصلی الله علیه وسلم) march we have also marched ahead”.

Of course! Marching ahead is praiseworthy had it been confined to the permissible limit. After this flawless couplet, Mirzaji proceeds further with the example of a brilliant teacher and his bright disciple: “If the king is an emperor and has an illustrious personality, his subjects also earn respect and gain tremendous magnanimity. Similarly the disciples of an eminent teacher surpass the disciples of ordinary teachers in knowledge”.

Had Mirzaji made a full stop there, no body would have raised his finger in objection. But his pen took a sudden turn and claimed to surpass even of his great teacher. The two couplets composed by him in Persian language speak themselves of his vicious game plan.

من بعرفان نہ کہترم ز کسے
دادا آن جام را مرا تمام

انجبا گرچے بوده اند بسے
آنچہ دادست بروئی را جام

“Durre Samin”, page No287:
Although a number of Messengers came in this world - However, I am not less to any one in knowledge.
The Divinity has bestowed every Messenger his share of knowledge- But my share in knowledge was full and comprehensive.

The above quoted Persian couplets are a conglomerate of contradictions. In one breath our Mirzaji claims to be a subject of the Great Emperor, but in the very next breath, he boasts to hold more knowledge than other prophets. In the beginning of his career, Mirzaji maintained a complete secrecy about his game plan. But within a very short time, he gradually unveiled his real intentions. A reader of his book “Tohfae Gulzar”, page 40 and “Al- Badr” newspaper, July 1906, will hold his head in surprise to see that our modern imposter boasts to enjoy with more miracles than have ever been possessed by nay prophets. He even claimed that miracles of Prophet Mohammad صلی الله عليه وسلم may be counted to about 3000, but Allah has bestowed him with more than three hundred thousand miracles and he has hardly passed a month without getting a new miracle.

With the claim of prophet hood and then innumerable miracles, Mirzaji was completely sunk in self illusion. Delusion and fantasy have taken the place of reason and logic. In such an ecstatic mood he wrote an Arabic couplet

له خسف القمر المنير وان لي غسا القمران المنيران اتكر

“Moo was eclipsed for him (Prophet Mohammad صلی الله عليه وسلم) but for me sun and moon both were eclipsed, can you deny it.(Ijaz Ahmadi, page no71)

Eclipse of moon as a sign for the Holy Prophet صلی الله عليه وسلم is purely a satanic revelation to Mirzaji, otherwise; no such miracle was shown during his life time. In fact, the solar and lunar eclipses did not take place as a sign for Mirzaji, but it was eclipse to his faith; otherwise solar and lunar eclipses are taking place regularly and will be taking place till the Day of Judgment. will all such eclipses be counted as signs for Mirzaji’s prophecy.

**Has Jesus Christ actually died?**

Mirza Saheb says further: “My extra-ordinary intellect and way of thinking has solved may every problem. For example if I say that Jesus Christ has died, it is primarily aimed to relieve the Islamic Ummah from the burden of an unnecessary favor from a prophet of Bani Israel. Doubtlessly, the reason given for the death of Prophet Jesus Christ is new and is product of a person who has very sharp mind. For this new discovery, the entire Islamic Ummah will remain indebted to him. Jesus Christ is a bona fide Apostle of Allah. Belief in his prophecy is a part of Islamic faith. As far as the logic behind
being indebted is concerned, every nation can deny the death of its prophet to relieve the nation from being indebted to another prophet. The Christians can seize over this lame argument to prove the eternal life for the Jesus Christ and of course Mirzais has no answer for any such question. Mirzaji’s new discovery about the death of Prophet Jesus Christ is irrational and illogical on the following grounds:

1- First of all, what is wrong if Muslims are indebted from the life of Jesus Christ and how it offence the high status of our Holy Prophet صلى الله عليه وسلم. Jesus Christ is a Messenger from Allah as our Holy Prophet صلى الله عليه وسلم is a Messenger from Allah. All Prophets are equal in their prophecies, though they differ in their ranks and status. If Allah sends down Jesus Christ during the final days of this world, who are we and on what basis we can deny this reality?

2- Secondly, Jesus Christ will not descend to make the Islamic Ummah indebted to him. On the other hand, he will carry with him abundant opportune for the Muslims like: (1) Breaking the cross (2) Abolishing the toll tax on non-Muslims (3) Eliminating all religions other than Islam (4) killing the Christ, the Liar (5) and bringing peace in all parts of the world. (Please see Hadith narrated by Abu Hurairah on the authority of Fatah al-Bari, page No35, volume 6). The same Hadith from other chain of narrators has the following additions: (6) Ending the war and (7) making the people prosperous and wealthy. Fath al-Bari has counted some other blessings that Jesus Christ will bring with him like (8) Allah has lifted him to the heaven alive and then will send him down the earth to rebut the claim of Jews for his killing. The book has quoted some Ulema as saying (9) The Jesus Christ fascinated to see the extra-ordinary characteristics in Gospel and prayed Allah to send him back as a follower of the Holy Prophet صلى الله عليه وسلم. Allah has accepted his prayer, kept him alive in the heaven and will send him back as reformer and invigorator to the Islamic values. The last wisdom tells us that Allah has did a special favour to Jesus Christ by sending him as a member of this Ummah, while in any case not the Ummah became indebted to him.

**A guarded secret**

The whole talk of relieving the Islamic Ummah from the indebtedness of an alien prophet is mere the teeth for show, not for bite. Otherwise, Mirza’s real intention is to prove that Jesus Christ has not been lifter alive to the heaven,
he has died and he was destined to come down the earth as promised Masih. Thus he wants to say that Christians as well as Muslims have not understood the texts of their scriptures properly and failed to comprehend that contrary to their perceptions a new Masih is about to descend. Please see, how Mirzaji’s pen flows in writing about it: my friends! Listen to my last will. I want to disclose a great secret to you. You need not to make debates with the Christians on the life or crucifying of Jesus Christ and prove to them that Jesus Christ has died. This is the point, if you succeeded to score, you will finish the Christianity from the surface of this earth. As long as their god does not die, their religion will also not die-away. I was especially inspired that Masih bin Marry has already died and as was promised, you have been sent down taking his incarnation. (Anjam Athem, page 21).

Quran confirms the validity and veracity of all previous scriptures, but to our surprize Mirzaji’s revelation on the death of Jesus Christ contravenes Quran that claims the lift of Jesus Christ to the heaven alive. Similarly every true Muslim believes that Holy Prophet صلى الله عليه وسلم was the last Prophet with all perfection and excellence and there will be no prophet after him. This also means that shutter of the prophecy has been drawn down after him. The followers of this great Prophet will have the special honor to play the glorious role played by the honorable prophets of Banu Israel.

I want to make it once again clear and I think Mirza Sahib also knows that my intention is not to waste time in arguments and counter arguments. My real intention is to convey the truth and eliminate the vile. I think, the truth presented by me will hit the target, provided the hearts have not been sealed and eyes have not been shut. Even if a believer put aside the unanimous verdict of Islamic clergy men against him for alleged blasphemy and renege, Mirzaji’s writings on some vital issues are self contradictory. For example, in “Hamamat al-Bushra”, page No. 79 he writes: “how can I dare to claim for Prophecy and become an atheist.” But at the same time, in another book “Chashma-e-Masihi” he writes: “The blind people say it is blasphemy, I say you have no faith. What you know about atheism? Atheism is hidden in your hearts. (You see how atheism emerges from the heart of Mirza). Such open contradiction may also be seen in “Hamamat al-Bushra”, page No. 20. Another example of self contradiction may be seen in “Akhbar Badr”. In its issue of 1908 Mirzaji writes:- “Allah has sent our Prophet صلى الله عليه وسلم as the last prophet without any exception. Therefore, the Prophet صلى الله عليه وسلم has declared that “There
will be no prophet after me”. No body can raise his finger on such reasonable and well established tenets of Islam. But very soon Mirzaji changes his track and began to talk in different tone. He claimed that:-

“Yes, I am a prophet, but with no legislative power that may abrogate the previous prophecy and may bring a new book. For me, such claim is atheism.” It was not the end of his senseless talk. He said further:” However, you should also know what Shariat is?

“If a prophet on the basis of his revelation orders his followers to do some thing and eschew some things and for this purpose frames legislations and regulations, he will be called a prophet with legislative powers. My revelation also includes both “Do and Do Not. For example take the revelation "قل للمؤمنين يغضوبوا الخ لله Order the believers to lower their eyes”. It is a part of Brahin Ahmadiyeh that includes what to do and what not to do (Arbaeen, volume 4, page Non 6).

The Islamic Ummah believes in principle, that Prophet Jesus Christ will not lose his prophecy during his second term. No Muslim wants to discuss about it, especially when they believe that prophets do not loose their prophecies even after their deaths. In such condition how the Muslims can believe that Jesus Christ will be stripped off his prophecy in spite of being alive in the heaven. No doubt the Muslims will certainly debate whether during his second term Jesus Christ will implement the instructions given to the Christians in Gospel or will implement only Islamic Shariah. The Islamic Ummah is unanimous that Jesus Christ will remain a prophet during his second term, but he will act according to the Islamic Shriah. But Mirzaji has his own perception and to buttress his claim has misquoted the writing of a renowned Islamic scholar like Jalaluddin Syuti. He has also falsely claimed that what he said is the well established opinion of the Islamic Ummah. Thus the entire argument of Mirzaji is the worst form of distortion and deceit.

Let us clarify once again that entire Islamic Ummah is unanimous that there will be no prophet after the last Prophet Mohammad صلى الله عليه وسلم. The Holy Quran, tradition of the Prophet and the entire Islamic Ummah from predecessors to the successors say in one voice that Prophet Mohammad is the last prophet and no prophet will come after him. Then what is the meaning of descent of Prophet Jesus Christ after him? That is the point Mirzaji is exploiting and playing his dirty game. Quran and Hadith are very explicit that Jesus Christ has been lifted alive to the heaven (the wisdom behind it has been stated above). After his death, he will be buried in the side of our Prophet Mohammad صلى الله عليه وسلم. Since, he held the prophecy
before Prophet Mohammad صلى الله عليه وسلم, he will not lose his prophet, but will act according to the Shariah of Prophet Mohammad صلى الله عليه وسلم and will implement it. It should also be kept in mind that Prophet Mohammad صلى الله عليه وسلم had said: Had Prophet Moses been alive today, he would have to follow me,

**Who represents promised Masih?**

The illustrious personality of promised Masih is none other than Isa Ibn Maryam (Jesus son of Marry). The words used in the narration of Sahih Bukhari portray the same personality provided the reader has an eye to see and an ear to listen. Holy Quran says: “They have ears, but they do not hear from it. Let us see the words used in the narration of Bukhari Sharif:

"كيف انتم اذا نزل فيكم مسيح بن مريم واماكم منكم"

It means “How you will be delighted when Masih son of Marry will descent in you and the Imam will be from you”. Please see this Hadith in conjunction with another Hadith narrated by Abu Hurairah (may Allah be pleased with him) on the authority of Bukhari and Muslim that explicitly declares” By Allah! In Whose hand is my soul, shortly Jesus Christ will descend in you. He will eradicate the wile and will spread the justice. He will break the cross and kill the pigs. He will also finish the war and will bring prosperity amongst the people.

Both above mentioned Hadiths are very explicit to state that promised Masih will be none other than Masih Ibn Maryam. Therefore, many people in various times have proclaimed themselves as promised Imam Mahdi or to be hidden twelfth Imam according to Shia mythology, but no body had ever dared to masquerade as Masih Ibn Maryam. However, our Mirzaji has broken the record and has become the only exception. However the method employed to transform himself in to Ibn Maryam is very lunatic and childish.

Now hold on your breath and see how he transformed himself in to Masih ibn Maryam?

“First of all I was made Maryam and like Maryam, the soul of Jesus Christ was blown in me. I was supposedly made pregnant. Then after several months, not more than ten, I was transformed from Maryam in to Jesus and thus after passing through these process I became Jesus Ibn Marry. (Kashti Nuh, page 42)
It is a crazy claim and no person of sound mind will ever believe this harebrained theory except the small band of his faithful who got mesmerized by the magic of their mentor even if the magic danced over their heads. That is the background in which Ahmadya sect claims that promised Masih will be none but from Islamic Ummah. Thus their claim is based on the synthetic transformation of Mirzaji in to Masih Ibn Maryam. However, in spite of this long process of transformation, he never allows his believers to call him by the name Masih Ibn Maryam. In his book “Izalah al-Auham” page no 77 Mirzaji writes: “I have never claimed to be Masih Ibn Maryam. If any body levels such allegation on me, he is absolutely swindler and liar”.

In view of self contradictory statements of Mirzaji that some times led to the embarrassments, his nascent or die hard believers were not in a position to take a firm stand. Therefore, they have expertise in ambiguity and their replies of the raised questions often do not hit the target.

Let us see now the real meaning of the Hadith "وإمامكم منكم" that means: And your Imam will be from amongst you”. Jabir (may Allah be pleased with him) has narrated on the authority of Imam Ahmad and Muslim: “Jesus Christ will descend from the heaven and the leader of Muslims will ask him to come forward and lead the prayer. But Jesus Christ will decline and say no, your Imam will be from amongst you”. His refusal to lead the prayer will be a gesture and tribute for the valuable contribution from this great Ummah.

**Faith and deeds of Mirzaji**

The writings of Mirzaji do not support, but contravene the verses of Holy Quran. Allah has promised to make the true believers master of the world. Allah says:

واعده الذين أمنوا منكم وعملوا الصالحات ليستخلفهم في الأرض كما استخلف الذين من قبلكم

Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them. (V-24:55)

The above mentioned succession in land does not mean granting of prophet-hood and nor this succession is a prerequisite to the prophet-hood. Otherwise the four caliphs would have been the prophets. Neither they made such claims, nor does any Muslim believe so. The above mentioned vers promises to make the true Muslims successors of the land, but this succession has been linked with two main conditions. First; belief in Allah Alone and
second; good deeds. Mirzaji has quoted the above mentioned verse in support of his prophet-hood. But unfortunately he lacks both the conditions. Belief in Allah Alone means that Allah has no son, no father, no mother and no wife. He is absolutely free from all these relations. Let us look now what Mirzaji says about him:-

“Babu Ilahi Bakhsh wants to see your menstruation or to see any kind of strain or impurity, but Allah will show you His uninterrupted bounties. You will see no menstruation, but a child as children of Allah.” (Titimmah Haqiqat al- Wahi, page No 143) He went ahead to write again another lunatic sentences in Haqiqat al- Wahi, page No 86 about the relationship between Allah and him:- "اَنْتُ مَنْ يَمْسَكَ الْمَنْزَلاَةَ وَلْدِي" that means you are like my son. From this point Mirzaji takes a very long jump and May Allah protect me, he becomes direct son of Allah. In another book “Al- Bushra” volume 1, page No 49 Mirzaji writes:-

"اسْمِعُ وَلْدِيَ، اَنْتُ مَنْ مَنِي وَهُمْ مِنْ فَلْتَ" that means listen my son, you are from my water and they are from dust.

No person of sound mind can dare to use such derogatory against himself and Allah. It appears that these words were written under the severe blow of epilepsy. What is surprising most that how the people believed him, then followed him and took seriously all his non-sense talks. They would have been in better position, if they overlooked him as the man of a sick and lunatic mind.

The above mentioned text is an example of Mirzaji’s blasphemy against the verse (لم يتخذ ولدا). However, it was not the last case. He committed the second blasphemy by interpreting the verse (لم يتخذ صاحبة) in the following words:- “When I became a woman, Allah transformed himself in to a man” Please see “Ashrah Kamilah, page No. 23). After that he wrote in his book” Haqiqat al- Wahi, page No 86 that allah told me:- "اَنْتُ مَنْ يَمْسَكَ الْمَنْزَلاَةَ وَلْدِي" that means you are from me and I am from you. These are some samples of Mirzaji’s faith on Allah and His book. What good deeds can you expect from a man of such punctured faith.

Logics for being Masih
Let us see the logic presented by Mirzaji to declare himself the promised Masih and how deliberately he tries to deceive the masses by miscalculating the span of time between two famous prophets. He argues that After Prophet Moses, Prophet Jesus Christ came in 14th century. Similarly, after Prophet Mohammad the promised Masih will be sent in 14th century.

Doubtlessly it is a shameless distortion of the history as all reliable historians and Sirat writers have calculated the time span between Prophet Moses and the birth of Holy Prophet as two thousand three hundred years. While the time span between the birth of Holy Prophet and Prophet Jesus Christ was only 6 hundred year. If we deduct 600 years from 2300 years, it will mean that Prophet Jesus Christ has not come in 14th century, but in 17th century. Notwithstanding the correct or wrong calculation of time span for arrival of a prophet, Allah has not bonded Him with a time frame for sending a prophet. Therefore, Mirzaji’s reasoning for arrival of a new prophet after passage of a particular time is totally wrong.

Another noteworthy point is that most wicked personalities like King Herodotus has also emerged at the same span of time after Prophet Moses. Then at the same span of time after our beloved Prophet Mirzaji surfaced on the ground and leveled exactly the same allegations on the chastity of mother Maryam as leveled by his predecessor King Herodotus. (For detail of these insinuations please see “Ayyam al- Sulh page No65 and “kashti Nuh” page No 12)

In fourteenth century, some other imposter as Mirza Ali Bahauddin who died in 1892 followed the foot steps of Mirzaji and claimed to be the promised Masih. For such people Allah has said in Holy Quran:

"كذلك قال الذين من قبلهم مثل قولهم تش熙هت قلوبهم"

“As they said, the people lived earlier had said like this, their hearts are similar to each other”.

By the most comprehensive massage through the Holy Prophet before about one thousand four hundred, Allah has perfected His religion, completed his bounties and has chosen Islam as a religion. All the issues concerning with faith have already been decided, nothing was left in ambiguity to be decided by posterity. Therefore, all the charlatans from Musailemah, the liar to our modern imposter Mirzaji could not succeed in impressing the Islamic Ummah or detracting the vast majority of the Muslims from the right path. Their influence was limited only to some small pockets of the Muslims and that too for a limited times. History shows that
with the passage of time, all such shoot outs have lost their separate entities and ultimately merged in the main stream.

**Etymology and exegesis of word Khatam**

**Mirzaji’s new research:**

The word خاتم النبيين mentioned in the Holy Quran for Prophet Mohammad صلى الله عليه وسلم characterizing him as the last prophet has been the main focal point of Ahmadiyahs for justification of their claim. I have already made an elaborate discussion on this subject under the heading “Fact about the end of prophecy.” What Mirzaji has said about the exegesis of word “Khatam” is absolutely a new research based on his personal quirk, not on any known Arabic etymology, lexicology or interpreted by any known linguist or scholar. Had it based on reliable sources, not on distortion and fabrication, the Muslim scholars would have welcomed his new found ideas.

Perhaps Mirzaji was also aware of his hollow exegesis and therefore, defended himself by saying: The Arabic linguists have committed serious error by interpreting word Khatam by last messenger”

However, even Mirzaji, before his delusional ascendance to prophet-hood has written contrary to his own interpretation that has dawned to him later. These self contradictory statements may be seen in Mirzaji’s books “Hamam al- Bushra” page No.20, 79 and “Anjam Atham” page No.27. In both the above mentioned books Mirzaji has not deviated and followed the track laid down carefully by Quran, Sunnah and unanimous consensus of the Islamic Ummah. Interpreting the word Khatam the Holy Prophet صلى الله عليه وسلم has clearly stated that there will be no prophet after me. The same line was followed in his other book “Ayyam Sulh” page No. 146 in which Mirzaji writes: - “It is nothing but an open blasphemy to even think fancifully that another prophet will be arriving after the last prophet. The Quranic text about this is very clear and can not be put aside by distortion.

But unfortunately some ill forces have soon captivated Mirzaji and overhauled him from head to the bottom. Under the bad influence of these forces, he became a delusional imposter, claimed the death of Jesus Christ, raised the banner of a prophet and then claimed to be the most coveted promised Masih.

Since most of the ideas presented by Mirzaji clashed with the well established tenets of Islam, the Islamic Ummah by a unanimous verdict has
expelled him and his followers from the main stream. Therefore, the Ahmadiyah sect no longer remains a post and parcel of the great Islamic Ummah unless they repent on their follies and return to the parent body. However, the position till now is that they still consistently defend their convictions, insist that their leader has not committed any deviation or aberration and therefore, remain an integral part of the great Islamic Ummah.

**Mirzaji and Christian lexicologists:**

Doubtlessly, some times, even the unbiased lexicologists and linguists get influenced by their long held faiths and beliefs. However, let us see how the great Christian compilers of Arabic glossaries have interpreted the word Khatam. The most prestigious Arabic dictionary “Moheet al- Moheet” compiled by a Christian lexicologist long before the emergence of Mirzaji has interpreted the word “Khatam” in page No. 504 and 505 as the last one. The similar meanings were given by other famous Christian dictionary compilers such as “Al- Munjid” and “Al- Fraed al Durriah”. The above mentioned three Arabic dictionaries are considered the most reliable Arabic dictionaries in the entire Arabic world. Since the word “Khatam” is widely used for the last one, Mirzaji failed to quote any reference to prove that word “Khatam” has been used for the best one. Mirzaji and his co-hearts should know that their buildings on the moving sand can not withstand the sound logic.

**Mirzaji plays with well established Arabic maxims**

After abject failure to find any reliable reference from Arabic lexicology books, the helpless Mirzaji turned towards Arabic maxims and here also found no way out but to make his own distorted elucidation. He made another baseless claim that Arabs used “Khatam” to express superiority not the last. Thus the word “Khatam al- Shora”, “Khatam al- Mohaddethin”, “Khatam al- Aulia”, “Khatam al- Mohajerin” and “Khatam al- Fuqha” are used only for the best not for the last.

A Persian proverb says “How brave is the thief, goes for theft with lantern in his hand”.

Of course the word “Khatam” has been and is being used for the last one. All the above mentioned adages quoted by Mirzaji also express the same meaning of complete precision and perfection. By using word Khatam, he wants to convey that so and so is so perfect that no one can challenge his domain. Thus by use of this word Allah has declared in his Holy Book that
His Messenger is perfect from all aspect, as well as His Book is perfect and His religion is perfect and therefore, no prophet will be sent down after him, no other book will be revealed after the Holy Quran and no other religion will be valid after Islam. As Allah is true and His statement is true and who can be more true than Allah in his talk (ومن اصد ق من الله قبلا) it is least expected from Allah to make exaggeration or say some thing contrary to the reality, the real meaning of Khatam will be none other than last one.

Mirza contradicts his own version

When Mirzaji failed to find his desired meaning of “Khatam” from Arab maxim, lexicology and glossaries he downgraded these well known Arabic linguists by comparing him with them and then saying that they were human beings as I am a human being. However, soon he put aside his controversial exegesis and took another summersault to say that word “Khatam” and “Last” both denote the best one. If both words denote the same meaning, then why he has persistently refused to accept the meaning of the last one? The Holy Quran has said: انظر كيف كننا علي انفسهم وضل عنهم ما كانوا يفترون:See (O Mohammad صلي الله عليه وسلم) how they spoke lie against themselves and lost whatever they were fabricating”.

As has been mentioned earlier that deceits and distortions are the main characteristics of the imposters, Mirzaji tried first to influence the people by quoting many Arab maxims and when failed in getting the necessary support he once again change his track and said the word “خاتم النبئين” is neither an Arabic maxim nor a terminology, therefore, it is futile to expect from lexicologists to explain the true meaning of this word”.

Delusional substantiations

Let us see now how Mirzaji supports his unfounded claim by Arab maxims. He has presented an Arabic couplet composed by poet Ibn Matuq in eulogy of the Holy Prophet صلى الله عليه وسلم in which the word “Khatam” has been used for the best one.

(Ó Mohammad صلى الله عليه وسلم) you are necklace of the prophecy, crown of the prophets and the last one. No, these few characteristics are not enough for you, but you are gems for Allah’s all slaves. It is incomprehensible how Mirzaji presented this eulogy to support his claim, because all circumstantial
facts indicate that word “Khatam” has been used here for the last prophet, not for the best one

**Inference from “Khatam al-Shora”**

The second example presented by Mirzaji to prove his claim was the Arabic maxim that is widely used for the best of all poets, not for the last poet. He has quoted the following Arabic couplet in his support.

في الغيظ احتاج الشعراء، وغدير روضتها حبيب الطاني

The poetry held its breath with emergence of one of the best poet- while the pond of its garden is Habib al-Tai.

Mirzaji has quoted another Persian couplet of Anwari to prop up his claim. The Persian couplet is:-

ختم سلطانی پراورد من مسکین سخن، خون شجاعت برعلی وبرنی پیغمبری

The monarchy has ended after him while poetry after me- Just like bravery ended after Ali and prophecy after the prophet.

After presenting both Arabic and Persian couplets, Mirzaji ask with a little surprise: whether the poet meant that there will be no king after the King Ghyasuddin and no poet will exist after him?

Here too Mirzaji tried to deceive the people. Had he quoted the whole poem, the meaning would have been crystal clear. It is like one quotes the verse "لا تقرب بالصلاة" (Do not go near prayer) and then deliberately leaves the conjunction "وانتم سکاری" (while you are drunk). Let us see what Anwari says in his second couplet:

مادیرگیتی نزاده زیرچرخ یسری، بادشاهمچوگیا ثالث دین گدا چون آنوری

(The earth beneath the old heavens has not produced any king like the King Ghyasuddin and a beggar like Anwari)

Any body fully conversant with poetry and the poets will know that poets, by their natures exaggerate to the maximum. On this premise, the actual meanings in both couplets will be that no prophet will come after him; while Anwari wanted to say that time will neither produce any other king like Ghyasuddin and nor any poet like him. Thus in both Arabic and Persian couplets, the actual meanings is that they are the last in prophecy, monarchy and poetry and the time will not be able to produce like them. It is an example of extreme exaggeration often employed by the poets.
Allah has not favored the poets who by their imaginative powers and exaggerations transformed a mustard grain in to a mountain. Allah has said about such poets:

(And the poets, it is those straying in evil, who follow them- Do not you see that they wander distracted in every valley?) (26:224-225).

Notwithstanding the explicit disfavor of poetry and poet from Allah, the self proclaimed prophet Mirzaji was a prolific poet and used to make imaginative exaggerations in his poetry. His following Persian couplet is the best example for this vivid exaggeration:

كربلا نبست سير بر آنم ـ صد حسين است درگربانم

“I always walk in Karbala- hundreds of Hussein are hanging in my neck.

(Durr-e- Thamin, page No287)

In another Urdu poem Mirzaji likens him with blessed water rained down the earth in time

مین وہ پانی بون کہ آیا اسمن سے وقت پر

Even if we suppose for a while that word Khatam used in both Arabic and Persian poems express the meaning of best not the last, how you will judge between Anwari and Jami and alike who claimed that they were the best poets of the world. Even our poor Mirzaji who has made a long jump to sit on the throne of prophet-hood will relegate him to the second position.

Mirzaji’s curse on famous lexicologists

Mirzaji has cursed two well known lexicologists “Lesan-al- Arab and Taj al-Urus” for their aberration while interpreting “Khatam” by last. Why he has targeted only two lexicologists, it is not clear. Instead, he should have cursed all linguists, because all of them without any exception have gone in the same way. Mirzaji’s main target was the word “Khatam” as it is the common recitation amongst the Islamic world, otherwise; if the Muslims have taken up the second narration and recited as “Khatim” our Mirzaji have lost all his grounds for maneuverings as this word is very clear in denoting that Prophet Mohammad صلى الله عليه وسلم is the last prophet from Allah and there will be no prophet after him.

It is also worth mentioning that out of seven approved recitals of Holy Quran only recital of Sheikh Asim reads the verse as Khatam with upper vowels. Other recitals read this verse as “Khatim” with lower vowel. Even Ibn Masood (may Allah be pleased with him) has heard from the Holy Prophet صلى الله عليه وسلم reading this verse with past sentence as “يا ختم النبيين” “that clearly means the last prophet. (Please see Madarik for more details) The Holy Prophet صلى الله عليه وسلم had said about Ibn Masood (may Allah be
pleased with him) that if any body wanted to recited the Holy Quran as fresh as it has just been revealed from Empyrean, he should follow the recital of Ibn Masood. Ibn Masood was a great companion of the Prophet and held great respect from the other companions due to his devotion and 24 hour service to the Holy Prophet. Majority of the Muslims and Perhaps Mirzaji too knew his high status. But one deviation leads to many deviations and therefore for his narrow end Mirzaji has not hesitated to disgrace such a great companion of the Holy Prophet صلى الله عليه وسلم (Please see for this purpose “Ijaz Ahmadi” page no 18).

Believers should not play with Quran
For a while, if we accept the interpretation of word “Khatam” with upper vowel for the best as claimed by Mirzaji, it does not stop the Muslims to believe that Holy Prophet was the last prophet and there will be no prophet after him. The other two recitals with word “Khatim” with lower vowel and the recital of Ibn Masood are very firm and enough to believe that no other prophet will come after him.

Mirzaji accepts his weakness
If a person builds his house on sand, he has to keep a constant vigil against rain and possible slides. Mirzaji knew of this weakness and for that after committing aberration after aberration in exegesis of Khatam he had no way out but to accept that Khatam denotes the last one, but still with a new vacillation. He propelled his weak foundation by a statement attributed to the mother of believers Aisha (may Allah be pleased with her) saying that” You should say that Prophet Mohammad صلى الله عليه وسلم is the last Messenger of Allah, but do not say that no prophet will come after him”.

With a reference to“Majma al- Behar” (مجمع البحار) our Mirzaji says: The statement of Aisha (may Allah be pleased with her) supports the descent of Jesus Masih, but at the same time does not contradict the above stated Hadith because the Hadith denies the descent of a prophet armed with such a legislative powers that may abrogate his Shariah.

Thus the main intention of Mirzaji is to clear the stage for him, if it can not be with independent Sharia, let it be without legislative powers. An Arabic proverb says: If you can not get the whole, should not leave the whole. However, holding prophet hood without an independent Shariah was in the
first stage, later he elevated himself to be a prophet with an independent Shariah. (Further detail may be seen in next pages).

The statement of Aisha ﷺ was simple and well intended. The intention was to say that Prophet Jesus will descend from the heaven when Doomsday will draw nearer. The simple meaning of “You do not say there will be no prophet after me”. Mirzaji manipulated the statement by adding the word “You never say”.

Notwithstanding the distortion committed by Mirzaji, the Hadith is very explicit in its word and meaning. The Holy Prophet ﷺ has said: “I am the last prophet and there will be no prophet after me”. This Hadith is supported by another Hadith narrated by Shobah ﷺ (The Hadith has been mentioned under the heading of “The last Prophet”).

**Misconception about Hadith and lie against Ahlus- Sunnat**

In reply to some critics on the above mentioned narration of Aisha ﷺ Mirzaji says” It is not necessary to find her statement in the books of Hadith, because it is not a statement from the Holy Prophet ﷺ. Is only a statement from the Prophet is called a Hadith? The concept of Mirzaji on Hadith is a big surprise. Hafiz Abul Fazl Abdullah has on the foot note of “Nuzhat al- Nazr” written with the reference of “Hawalah” that statements and deeds of the companions and those who followed the companions, all are parts of Hadith. Therefore, the statement attributed to Aisha ﷺ must be found in the books of Hadith. Apart from this, Mirzaji has committed another folly by saying: “Mashur Hadith” without having a narrator is also acceptable to Ahl-u- Sunnat.

Such blunder from a person who claims to be a prophet and inspired by Allah is not thinkable; otherwise the experts of Ahadith say “Mashhur” is the Hadith that has at least three chains of narrators in every age.

**Deliberate misinterpretation of Hadith**

The Holy Prophet ﷺ has said:

“أوتيت جوامع الكلم وخواتيمه أي القرآ ن ختمت به اللكتب السماوية وهو حجة علي سائرها

ومصدقل لها”

(“I have been gifted with fluency and succinct by most appropriate, short and snappy words and with the last revealed divine book i.e. the Holy Quran
that is the last of the revealed scriptures. The Quran is now a reference for all revealed books and confirms their truths).

Now let us see how Mirzaji distorts and makes deliberate interpolations in this Hadith. He says: As Prophet Mohammad صلی الله عليه وسلم was Khatim al- Nabiyyin, the Holy Quran was also Khatim al- Kutub that means it is a reference book for all the previous scriptures and confirms the authenticity of all previous scriptures. Thus word Khatim means thoroughly perfect and superior to all. (Ibn Khaldun- without any mention to page no.)

Doubtlessly it is delusion and deliberate interpolation of a Hadith from the Holy Prophet صلی الله عليه وسلم. It is most surprising that Mirzaji made such distortion in spite of his earlier remark that (The texts are interpreted according to their apparent meanings) and in this case the apparent meaning is that there will be no prophet after him. Of course every Muslim believes that Holy Prophet صلی الله عليه وسلم was the last prophet as well as superior to all other prophets.

Interpreting the same Hadith, Mirzaji has made another deviation. He has interpreted the word حجة وهو حجة by saying that it means that it is like a reference book for all previous scripture. This interpretation is against the applied Arabic grammars. The addition of word that means is totally wrong. So far Mirzaji has insisted to translate word Khatam with the best one, but now he moved one step further by interpreting word ختمت به الكتب being the best and key that confirms all the previous scriptures.

If we accept the interpolated translation of Mirzaji for (ختمت به الكتب) and the word وهو حجة على سائرها) even then, this will not serve the purpose of Mirzaji, because the Hadith is very explicit that there will be no other prophet after me. By virtue of being the last prophet, he has ended the long chain of prophet hood.

**High jump and then dramatic fall**

In my previous treaties (هدیة الرشید) “Hidayat al- Rashid” I had explained the correct exegesis of Hadith (خاتم المهاجرين“Khatim al- Muhajirin”). Let me repeat again that in that Hadith also the word Khatim means the last, not the best one. The intended migration mentioned in the Hadith was from Makkah to Medina because the letter of “Al” on “Hijrat” limits its generalization. Mirzaji has again differed from this interpretation on the plea that words of the above mentioned Hadith are general and therefore, can not be bracketed with time and place. It is surprising that how Mirzaji ignored the order given by the Holy Prophet صلی الله عليه وسلم to his uncle Abbas رضي الله عنه by
saying’ “Ya um Makanak al-dhi ainta bi” “O my uncle! Stay where you are”.
(Asad al-Ghabah. Volume 3, page no.110) Later, Abbas رضي الله عنه migrated and joined the Holy Prophet صلى الله عليه وسلم in Medina after conquest of Makkah and after his migration the migration has ended for ever. The words of ‘Makanaka’ and Makkah are very explicit that intended migration was from Makkah to Medina. Moreover, Suhail رضي الله عنه has also added in the same narration that after him, the migration has ended.

The above mentioned Hadith has also mentioned very clearly that الله يختم بك “he has ended the migration with you” that means Allah has ended the migration with you as ended prophet-hood with me. In this Hadith the Holy Prophet صلى الله عليه وسلم has used the word يختم which indicates that word Khatam means the last prophet and Khatim al-Muhajirin means last migratory, not the best prophet or best migratory as interpreted by Mirzaji.

The migration from Makkah to Medina has ended with the migration of Abbas رضي الله عنه to Median and that is the most apparent meaning of word Khatim al-Muhajirin as the word Khatam or Khatim al-Nabiyyin means the last of the prophets. A number of Ahadith mentioned in Bukhari, volume 2 on pages No 616-617 also support this interpretation. One narration says: - اذهب أجل الهجرة بما فيها meaning that migratory have already taken the reward of migration. Another narration says: - مضت الهجرة لا هليا meaning the migration has ended with those who migrated. A narration on the authority of Ibn Umar رضي الله عنه says: - لا هجرة ولكن جهاد means now there is no migration but Jihad will remain. Another narration says: - لا هجرة بعد الفتح that means there is no migration after the conquest of Makkah. A narration reported from Aisha رضي الله عنها says: - اللهجة اليوم فاما اليوم فقد اظهر الله الإسلام meaning there is no migration now, Allah has made Islam in power.

The entire above mentioned Hadiths make the meaning of Khatim al-Muhajirin crystal clear leaving no room for Mirzaji to manipulate the word Khatam as the best that primarily intended to clear the deck for his own prophet-hood.

There is another technical flaw, enough to reject the claim of Mirzaji. The first Muhajir was the Holy Prophet صلى الله عليه وسلم himself and if we say that Abbas رضي الله عنه was the best of all Muhajirs as claimed by Mirzaji, then it will imply that he was the best of all Mohajirs including the Holy Prophet صلى الله عليه وسلم. This is unthinkable matter even for a person like Mirzaji.

The above mentioned writings are some examples to show the deep fall of Mirzaji in aberrations, one example of such down fall may be seen in Mirzaji’s following writing: - “If we make a bit climb down and accept that
Holy Prophet صلى الله عليه وسلم was Khatam al-Nabiyyin in the sense that he was the last legislative prophet because like “Al-Hijrah” Alif lam in Al-Nabiyyin also limits its generality. In such condition it may safely be interpreted that he was the last legislative prophet in his time”.

If a camel breaks off its rein, neither high nor sloppy lands can stop it from running away. Mirzaji has no concern what grammar experts say that Alif Lam is for generality and thus will be covering all prophets with or without new Shariah. Besides, the Hadith ﷺ ﺎﻷNonnulli is very categorical that no prophet will come after me. Perhaps, this clarity of the above mentioned Hadith has forced Mirzaji to seek a back door for any escape route in his book “Hamamat al- Bushra, page No 20.

In the broad context of day light ambush accompanied by deceit and distortion from Mirzaji, I think it is the most opportune time to go through the full text of the Hadith that says: "There will be many charlatans in my Ummah, while I am the last prophet and there will be no prophet after me”. The Hadith has predicted that many charlatans and imposters like Mirzaji and alike will appear in the scene, but by the grace of Allah they will be diminished and lost in obscurity only with a small chunk of strayed followers without any considerable harm to the great Islamic Ummah.

The prediction of our Holy Prophet can not go wrong. The worst example of deceit and distortion may be seen in Mirzaji’s following writing in which he claimed that Holy Prophet صلى الله عليه وسلم has said o Ali ﷺ ﺎﻷNonnulli that means” O Ali! You are the last Wali”. After that Mirzaji asks sarcastically: were there no Wali after Ali? Of course there were in thousands.

It is deceit, because the above quoted statement falsly attributed to Holy Prophet صلى الله عليه وسلم that ﷺ ﺎأعالى ﺎ настоящее is not the statement of the Prophet. It is a Hadith fabricated by the writer of “Tafsir Sa’fi”. He has also attributed another false statement to Ali ﷺ ﺎأعالى that in spite of being fabrication does also contradicts to the meaning described by Mirzaji. He says: "ووالد ميرزا ميني محمد الف نبي وانا الف وصي " This means the Chief of believers (Ali ﷺ ﺎأعالى ﺎ настоящее said: Mohammad ﷺ ﺎأعالى ﺎ настоящее has ended one thousand prophets and I ended one thousand walis.

Now Mirzaji has to reply what the writer has meant from the word "ختم"? Whether he meant that Prophet Mohammad صلى الله عليه وسلم is the best of
only one thousand prophets and the rest of them were equal or better than him. Our predecessors have rightly said: For justification of one lei you will have to speak at least one hundred more leis.

Mirzaji has minced no word in speaking shameless leis. The list of his deceit, distortion and fabrication is very long. First of all, he has elevated himself as Wali, then a prophet without a new Shariah and then to the promised Masih with same miracles given to true Hesus Christ, but throughout his life never dared to show any miracles to prove his veracity. Mere a cursory look to his baseless claims, will speaks the extent of his false claims and to what extent he can go to deceive the innocent people. He writes:-

I have been given special power for giving death and revival, I am the last Wali and there will be no Wali after me except one who is from me and under allegiance to me. Ali has not made any claim to be a Wali or promised Masih, then how Mirzaji says he was the Khatim al- Aulia. Conferring such blanket title of Vilayat to Ali by Mirzaji will automatically lead to nullify his own claim for Khatim al- Aulia and then promised Masih. As age old proverb says: A liar has nor memory, Mirzaji, some time earlier had made a very derogatory remark about Ali by saying: ” How silly are you? You are looking for a dead Ali while a living Wali is present amongst you” (Please see the treatise “Al- Hakam”, volume 4, page No. 4, November 1912).

In spite of very loud and strong protestation by Muslim community against his blasphemed writings and presentation of irrefutable evidences from Holy Quran and Hadith against his stand, Mirzaji did not budged and persisted in his tirade and campaign against the well established tenets of Islam. Since the issues were extremely sensitive, injuring the feelings of billions of Muslims, I took up all the major issues raised by Mirzaji with necessary explanations. My intention is pure, nothing other than seeking Allah’s pleasure and saving the innocent Muslims from falling to the trap of a liar, imposter and a new charlatan of the prophecy.

The talk of truth
Let us again return to the main subject of (خاتم النبيين) that has remained the focal point for Mirzaji’s all maneuvers. Deliberating on the word “Khatam”, Mirzaji says: The same word has been used in verse “ختم الله علي قلوبهم” for a bad exposure, but in verse “خاتم النبيين” it has been used for a good exposure.
It means that a verb had a strong synchronization with its adjectives and even a verb of the same root may give different meanings in conformity with its adjectives. For example “Dill Baith Gaya” and “Badshah Takht per Baith Gaya” have been used for different expressions.

Doubtlessly, it is a lame logic and indicative also that Mirzaji has no regard or in more correct words has no knowledge of Arabic and Urdu grammars. The fact is that the word (بیٹھنا) Baithna gives the same literary meanings in both places of its use. On the other hand, the adjective of the word “Khatam” in both verses is Allah. Therefore the word “Khatam” will give the same meaning i.e. (to seal and to end) even according to the principle elaborated by Mirzaji.

Mirzaji’s imaginative mind does not stop even on this baseless talk. Elaborating the verse (ختم اللہ علیہ قلوبہم) he says: “Since the hearts of non-believers have already been sealed, the faith can not reach to their hearts. Similarly, with the end of prophecy on Mohammad صلى الله عليه وسلم, the light of prophecy does no longer exist in his Ummah”.

It is the worst example of distortion and play with the verses of Holy Quran. Who says that light of prophecy ceased to exist in the hearts of the believers? The effulgent divine lights of Allah and His prophet illuminate the hearts of All Muslims. The Islamic Ummah will lose his religion and perhaps his identity also when this divine light will be taken out of their hearts. We pray Allah day- night to increase this light of faith in he core of their hearts. Only Mirzaji and others like him wished to put off this divine light from the hearts of the Muslims so they may play their dirty game and lead the innocent people towards the fire of Hell.
I want to appeal once again to all the concerned parties that during their discussions on the deviations of Mirzaji and his small band of faithfull, the personality of our beloved Prophet صلى الله عليه وسلم should be kept beyond the purviews of heir discussions; because, even a slight disparage to him will hurt the feeling of the Muslims.

To prove a positive from negative:
Making an elaborate elucidation of the verse (ختم اللہ علیہ قلوبہم) Mirzaji makes a sudden change of track and turns straight to his main target of (خاتم النبیین) “Khatam al- Nabiyyin” to make the following conclusion: “If the light of faith can not penetrate in to hearts of non- believers, likewise, a thing like non- belief that may be an euphemism to non- prophecy can not enter in to
hearts of Islamic Ummah. So according to this established premise it may be safely said that door of prophecy is still open for the Muslims and if any door has tightly been closed due to the end of prophecy, it was the door of non belief and deviation, nothing else”.

The inferences and conclusions made by Mirzaji are totally based on sophistry. Perhaps Mirzaji has not realized the seriousness what he has said. According to his unrealistic premise every body of this Ummah is a prophet. It is a crank and proof also that our Mirzaji has lost his balance of mind in his endeavor to make him qualified to sit on the high throne of prophecy. The first underlined sentences expressed the view that non-belief and non-prophecy are similar to each other. But the second under lined sentences tells another story i.e. prophecy and non-belief are similar to each other. In one breath he says the door of non-belief and deviation is closed for Islamic Ummah, but in the very next breath he says that according to accepted principle the door of prophecy in Islam is still wide open. Allah has said: (قاتلهم الله اني يوفكون) may Allah kill such wicked persons what non sense they fabricate.

Second fall of Mirzaji
The real purpose of Mirzaji for all his manipulations, distortions and interpolations were to elevate him to the rank of esteemed prophets, at least to the rank of a junior prophet without a new Shariah. The Islamic Ummah has rejected and exposed all the previous imposters and they died in the state of humility and obscurity. Mirzaji’s new mission will also meet the similar fate.

As mentioned earlier, the main focal point of Mirzaji’s all manipulations and maneuvers was the verse (خاتم النبيين). He has spent almost all his energies to interpret these two words of the Holy Quran in a manner that may suit him. For this purpose, he has made another twist and said:” in Al-Nabiyyin, the prefix Alif Alam limits the prophets in to a particular category as it has limited its generality in verse قتلن النبيين into some specific numbers. On this basis there is no bar to believe that Prophet Mohammad صلى الله عليه وسلم was the last of the prophets who brought the new Shariah and held legislative powers.

Earlier, Mirzaji has tried his best to prove that word Khatam al- Nabiyyin means the best one. When he failed to prove his claim from the Arabic maxim and glossaries, he took this new turn. The main purpose for all his efforts is to proclaim him a prophet though without a new Shariah.
No doubt, the Alif Alam in verse يقتلون النبيين was for some specific prophets, but it is not the case with Khatam al- Nabiyyin where Alif Lam covers all categories of the prophets. The use of Alif Lam for some specific purpose in one place does not mean that it is applicable to all cases. For example, in two verses ومن يطبع الله والرسول فوالله مع الذين أنعم الله عليهم من واذ أخذ الله ميثاق النبيين the Alim Lam covers all categories of the prophets. Besides, in the above mentioned verse يقتلون النبيين also the word Alim Lam covers all prophets because, all the previous and later interpreters are unanimous that non believers have intended to kill all most all the prophet sent down on the for their guidance. The pagans of Makkah have also intended to kill our beloved Prophet Mohammad صلى الله عليه وسلم and for that purpose Allah has revealed the verse يريدون أن يطفؤوا نور الله بافواههم meaning that they intend to extinguish the light of Allah with their mouths. Thus in the above mentioned verse Allah has termed their intent for killing as actual killing. To pass an order on mere intent is not an unusual thing in Arabic literature. Imam Qatalani, the well known interpreter of Bukhari has quoted the following Hadith on the authority of Ibn Abbas ﷺ in the chapter of battles:-

ان المراد من قوله خرج النبي صلى الله عليه وسلم الي جنين في رمضان أنه هو قصد الخروج إليها وهو في رمضان فذكر الخروج وارد القصد بالخروج وهو شائع ذائع في كلام العرب

In spite of all the above mentioned evidences, it is not difficult to understand the hollowness of Mirzaji’s claim that Prophet Mohammad صلى الله عليه وسلم has not closed the door of general prophecy, but only the door of prophets who held legislative powers. Allah knows better what he will about the Hadith اننا خاتم النبيين في النبوة that very categorically says that I am the last prophet and there will be no prophet after me.

One more maneuver by Mirzaji
Since Mirzaji was determined to present him as promised Masih who is anxiously awaited by Muslims as well as Christians to come at the last days of the Final Hour, he never hesitated in manipulating and interpolating the verses of Holy Quran and Ahadith from the Holy Prophet صلى الله عليه وسلم that may come in his way. For example Mirzaji claims that word “Lakin’ in the verse ولكن رسول الله وخاتم النبيين has been used to remove some doubt about the prophet hood. Of course, the word “Lakin” was used in the above mentioned verse to deny that his high status is not due to his physical relationship but it owes to his prophet hood and being the last ring in the long chain of prophet hood. Similarly no Hadith is found to point out that Mirzaji might be the promised Masih. On the contrary the Ahadith that
describe the features and characteristics of Masih are enough to reject Mirzaji’s claim for being a Masih.

**Straw in thief’s beard**

A proverb says: For proving the veracity of one lie, the liar has to speak hundred more lies. The same proverb may apply on Mirzaji. To place him on the covetous chair of promised Masih, he gathered all his satanic wisdom to prove that Prophet Jesus has not been lifted alive to the heaven as popularly believed, but he has died or actually crucified. For this narrow end, he interpolated in the meaning of last verses of Surah Maeda that states the lifting of Prophet Jesus to the heaven alive. The Holy Quran says:

> “And I was witness over them while I dwelt amongst them, but when You took me up, You were the watcher over them and you are witness to all things”.

This meaning is very simple and explicit in lifting of Prophet Jesus Christ. But let us see how Mirzaji tries to interpolate the holy verse according to his narrow objectives:

In the above mentioned verse Prophet Jesus Christ admits that Trinity has not spread during his life, but after his death. Since faith in Trinity has become now a part of Christianity, this means that Jesus Christ has died.

The readers may judge themselves a clear manipulation in the meaning of word” Shaheed” and the word “Tawaffatani” for his narrow game. Similarly, it is not true to say that Trinity in Christianity found its route due to the death of Prophet Jesus Christ, but due to non-presence of him amongst his people. Had he not been lifted to heaven alive and was present amongst them, they would have been saved from this evil.

Discussing on the etymology of Tawaffa, Mirzaji says: - The word Tawaffa in the above mentioned verse is from the chapter of Tafaal whose subject is Allah and object is Prophet Jesus Christ. Therefore, it will mean nothing but that Allah has extracted his soul from his body. If any body proves otherwise, Mirzaji will grant him Rupees one thousand in reward.

I think Mirzaji has lost the amount because he, himself, before his claim of being promised Masih, has translated the above mentioned verse by these words:

> “I will give you my full blessing and will lift you to me” (Please see Brahin Ahmadiyah, page No. 519). The above mentioned translation is clear
admission that original meaning of word “توفى” is not the extraction of soul notwithstanding that its subject is Allah or not.

Besides, a number of other verses in the Holy Quran are very explicit that word “توفى” does not mean the extraction of soul. For example the verse

"الله يَتَوفى الأنفس حين موتها والتي لم تمت في منامها فيسك التي قضى عليها الموت ويرسل الأخرى التي أجل مسمى إن في ذلك لأيات فقوم يتفكرون" (سورة الزمر 42)

“It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply”. (39:42)

The above mentioned verse is very clear that word “توفى” is not primarily used for the death, but some thing nearer to death. Some times it accompanies the death and some times it accompanies the sleep.

Another verse of the Holy Quran is "وَهُوَ الَّذِي يَتَوفى لِلِّيْلِ " It is Who (Allah) Who takes away you in the night. In this verse also word “توفى” has not been used for death, but for sleep.

For the above mentioned reasons, Allama Zamakhshari has written in his book “ Asas al- Balaghah” volume 2, page No 304 that “توفى” means:-

The real meaning of word “توفي” is to take over completely and the meaning of death is a figurative expression. (The same meaning has been given in Taj al- Urus in Sharh –e- Qamus, volume 10, page No494). According to the universally accepted principle, the figurative meaning of a word is taken only when the word can not be used in its real meaning. However, in the above mentioned verse, the word “توفي” has been used for its real meaning, because the next word “وِرَافعك الْيَتْوَهَا” “I will uplift you to me” strongly points out to this meaning. Therefore, all the interpreters including “Tafsir Kabir”, “Tafsir Abu Saud”, “Jame al- bayan”, “Ma’lim al- Tanzil”, “Madarik”, “Jomal”, “Tafsir Rahmani”, “Tafsir Baizawi”, “ Dur Mansur”, “Siraj Munir”, “ Kitab al- Wajiz”, “ Tafsir Khazin” etc have taken its real meaning.

Besides, a number of authentic Hadiths also correlate the general Islamic belief that Prophet Jesus has been lifted alive to the heaven from where he will descend when the Doomsday will draw nearer. He will follow the Mohammedan law and will enforce these laws as general practice of the people.
It is very unfortunate that Mirzaji has ignored the obvious meanings of the Quranic verses, clear rulings of various Hadiths and unanimous verdict of the Islamic Ummah and shamelessly manipulated the above mentioned texts only to foist himself as promise Masih. He interpolated the obvious meaning to prove that Prophet Jesus Christ has died and mentioned in the Hadith points out that promised Masih during his second term will belong to this Ummah.

All the above mentioned dirty gameplan of Mirzaji may not be of much use for him, because, he no longer remains a follower of the Prophet Mohammad ﷺ. His followers naively believe that Mirzaji has two separate identities, one as a follower of the Prophet Mohammad that was during his preliminary period and then came the transcendence to the prophet hood (Aqaed Mohammadiyah page No. 22).

The end of Khatam
Mirzaji writes: Last time, in my tract, I had quoted the statement from Ali ﷺ. My opponents say the main purpose of the above mentioned statement was to highlight the differences in reading. I say in reply that Ali ﷺ has directed to read Khatam with the upper vowel, not with lower vowel. Allama Syuti has mentioned this fact in his book “Durr-e-Mansur”. All the quotations presented from my opponents express the difference in meaning, not difference in reading.

I have already replied that Ali ﷺ has directed the people to read Khatam with upper vowel only because; the news of other way of reading has not reached to him while many other companions had heard this reading and later quoted it from the Holy Prophet صلي الله عليه وسلم. Therefore, his statement quoted by “Durr-e- Mansur” was exclusively meant for difference in reading, as both the word khatam and Khatim with upper or lower vowel give the same meaning. The famous compiler of Arabic dictionary Mohit al-Mohit has written very clearly that “word Khatm and Khatama expresses the same meaning and on this basis there will be no difference whether it is read with upper vowel or lower vowel”. Moreover, Fara’ Baghvi has written in his book “Ma’lim al- Tanzil” that some famous readers of Holy Quran like Ibn Amer and Asim have read the word Khatam al Nabiyyin with upper vowel. The same book quoted by Mirzaji “Durr-e- Mansur” has quoted also that Hasan Basri, a disciple of Ali ﷺ, explained the word Khatam that ”
He was the last prophet sent from Allah”. Therefore, the difference in reading the word Khatam with upper vowel or Khatim with lower vowel has no relevance, because the Holy Prophet صلى الله عليه وسلم has categorically stated that i.e. “There will be no prophet after me”.

After that Mirzaji writes;” Then Shobah رضى الله عنه has also aid that only “Khatam al- Nabiyyin was enough and there was no need to say لا نبي بعد ي”

This statement was also mentioned by “Durr-e- Mansur”.

If any body goes through the full text of Moghirah bin Shobah’s statement, he will understand what he meant from his words. A person present near him said: “صلى الله علي محمد خاتم الأنبياء لا نبي بعده“ because we expect the descent of Jesus Christ who preceded our Holy Prophet صلى الله عليه وسلم and will also descent after him. But he will descent as the follower of the Holy Prophet صلى الله عليه وسلم and will no longer hold his earlier position. It is amply clear from Quran, Hadith and general consensus from the entire Ummah.

The difference between Nabi and Rasool:
Mirzaji has made another aberration in making wrong differentiation between Nabi and a Rasool. He says: “Nabi is the apostle who receives the revelation and Rasool only dispense with the revelation. Therefore, every Nabi is Rasool and every Rasool is a Nabi.

This misinterpretation is enough to hold one’s head in surprise. He said “Nabi is the apostle who receives the revelation and Rasool is the apostle who conveys the revelation to others in one breath, but in other breath he says there is no difference between a Nabi and a Rasool. He has written some thing in first line and then forgot it completely in the very second line. It is most surprising.

After going through all the writings of Mirzaji one never fail to notice that main purpose behind all these interpolations is to prove that Prophet Mohammad صلى الله عليه وسلم is the last legislative prophet and no prophet with legislative power will follow him. Thus he wants to keep the field wide open for himself as a promised Masih and as a Nabi (according to his wrong perception) who follows the Shariah brought by his predecessor Prophet.

In support of his false claim Mirzaji makes another aberration. He says:
It is wrong to say that Rasool and Nabi have different entities in the way that Rasool brings a new Shariah and Nabi follows the Shariah of his predecessor. Therefore, a Nabi who follows the Shariah of his predecessor will not be coming. I read the Holy Quran that says:

\[
\text{وَلَدَّ أَتَى مُوسَى مُوسَى الْكُتْبَ وَقَفَّيْنَا مِن بَعْدِهِ يَرْسَلُ}
\]

That means: indeed We gave Musa (Moses) the book and followed him up in the succession of Messengers.

The truth is that, no prophet irrespective of being a follower of his predecessor’s Shariah or not, will be forth coming after the last Prophet of Mohammad ﷺ because the Hadith mentioned above is very explicit that there will be no prophet after me at all.

It is true to say that according to Arabic terminology Rasool has a higher rank than a Nabi, because he brings a new Shariah with him while a Nabi only conveys the message of Allah to the people even without having a book. Banu Israel had a large number of prophets like Prophets Elisha, Samuel etc, who had no books or a new Shariah. (Please see Madarik al-Tanzil in interpretation of Surah Maryam). Other interpreters also hold the same opinion. Qazi Bazawi Shafei interprets the verse by these words:

\[
\text{ٓاَذَّكَرْنَٰٔنَّ رَسُولَ الْمُسْلِمِينَ نَعْلَمَانِ}
\]

“Rasool holds a rank higher than a Nabi. It means that every Rasool is Nabi, but not the vice versa.

Mirzaji once again translated the verse: 

\[
\text{وَقَفَّيْنَا مِن بَعْدِهِ يَرْسَلُ}
\]

in a manner that satisfied his own whim. He says: He was followed up by the succession of following Messengers. This is a deliberate and well thought addition in translation of the word “فَقِينَا” that simply means that We had followed up. The word “فَقِينَا” is derived out of “فَقَاء” which means back portion of the neck. For this, Shah Abdul Qadir has translated the verse in these words: And We gave Musa (Moses) the book and sent behind him many prophets in succession”. Similarly it is wrong to say that no prophet carrying a Shariah has come after Moses, because everybody knows that Prophet Jesus Christ ﷺ and then Prophet Mohammad ﷺ had brought with them an independent Shariah.

Mirzaji was a zealot charlatan and it is a well known fact that only an extremely wicked person has the courage to lie against Allah. Such persons are completely overtaken by Satan and therefore have no fear of Allah’s punishment or torment of Hell. Like his predecessor charlatans, Mirzaji was always ready to make holes in every verse that came in his way. For this
narrow aim, he translated the verse of Surah Al-Maedah No44 in the following way:

"نا أنزلنا التوراة فيها هد ي نور يحكم بها النبيون"

We have send down Torah with guidance and light by which the prophets used to judge their cases. Of course it was a deliberate attempt by Mirzaji to change the meaning of a Rasool in to a following Nabi. While the true meaning of the word يحكم بها النبيون is that the prophets has judged that Torah has been truly sent down from Allah. It is so, because in the next verse Allah said:

ومن لم يحكم بما أنزل الله فافلانون هم الكافرون. And those who did not judge their cases according to the revelation from Allah, they would be from transgressors. If any body goes by the translation of Mirzaji, it will mean that Holy Prophet صلي الله عليه وسلم who never decided cases according to the old revealed scriptures like Torah and Gospel was (we take refuge to Allah) from the infidels as it was not necessary that his decisions taken on the basis of Quranic injunctions may fall in line with the above mentioned scriptures.

Even if we take the translation of Mirzaji on its face value, it would be incorrect to say that all prophets made their judgments on the basis of Torah. Surah Baqrah of Holy Quran explicitly mentions the descent of (Rasools) Prophets after Moses with new Shariah while Surah Maedah stipulates the descent of (Anbiya) following prophets after him.

On the basis of above mentions facts, no body can accept Mirzaji’s calim that Rasool and Nabis are the same or Nabi is the prophet who has brought a new Sharia and Rasool only conveys the message of Allah to the people. It is an open distortion without any support from Quran and Hadith. It is only the product of Mirzaji’s fertile mind and aimed purely to prove his false claim.

**Declaration of victory**

Miraji claims: Whenever I opened mouth to make a claim, I made it in the light of Quran and Hadith. In fact it is a contravention of the ground reality. Whenever, he quoted any verse from the Holy Quran, he made some additions from his own. Instead of synchronizing his personal opinion with Quran, he made futile attempts to synchronize the Quranic verses to his own will. One can imagine that if a person has no fear of Allah and makes deliberate distortion in the verses of Holy Quran, how far he can go with Prophet’s narrations, he statements from his companions and other friends of Allah.

After realization that his sand edifice cannot stand in face of irrefutable evidences, he shamelessly wrote: Instead of giving me sincere advice, they
make attempts to refute my well proved statements. They, even now, can do no harm to me. We can declare our victory after giving them convincing replies.

Instead of realizing his follies and immediate turn to Allah to repent his sins Mirzaji has shamelessly claimed to win the war of words. Insistence on his sin is more dangerous than committing a sin. Then he went ahead to write:

Fatwa of heresy

They have quoted Mulla Ali Qari as saying: "The claim of prophecy after descent of our Holy Prophet صلى الله عليه وسلم is heresy according to the unanimous verdict from this Ummah. Mirzaji says further: It is as true as the Hadith إذا هلك كسري فلا كسري بعده After the death of Chosroe there will be no Chosroe after him. Therefore, it means that there will be no such prophet who may contradict or oppose him.

The fact is that Mulla Ali Qari has not made any restriction for being an opposing or contradicting prophet. He said all the claimants of prophecy are heretics irrespective of their opposition or non-opposition of our Holy Prophet, because their claims contravene his saying that there will be no prophet after me. As far as Hadith of Chosroe is concerned, it was said in a different context. It is not proper to produce a purely contradictory thing in his support. A proper explanation of the above mentioned Hadith may be seen in the same treatise under the head line of “Second move”.

Descent of revelation after the Holy Prophet

Under this headline Mirzaji has presented a Hadith and a statement of Ibn Hajr Haithmi in support of his claim that Allah will send revelation, even after the death of Holy Prophet صلى الله عليه وسلم to Jesus Christ and that also will be sent through Archangel Gabriel. Therefore, the Hadith لا وحي بعد ي i.e. there will be no revelation after me is not a true Hadith and what the people say that Archangel Gabriel will not descend on the earth after the demise of Holy Prophet صلى الله عليه وسلم has no basis at all.

Nevertheless, no body has ever raised a question whether a revelation will come down during Jesus Christ’s second inning of the prophecy and if yes who will bring the revelation? The question was only that when the curtain of revelation has been finally drawn after the Holy Prophet صلى الله عليه وسلم how the prophecy can remain with its full effect? How Mirzaji and other
charlatans can claim to be a prophet? It is an open secret that after the demise of Holy Prophet صلى الله عليه وسلم there is no prophecy, no revelation and no descent of Archangel Gabriel with revelation. Even Mirzaji when he was a wise man and has not ascended on the false stair of prophecy has rejected the statement of Haithmi and firmly believed that there will be no revelation after the Holy Prophet صلى الله عليه وسلم. Mirzaji writes in Izalah Auham page No 577 that “Every wise man can understand that if Allah is true in his promise, what has been promised in verse خاتم النبین and what has clearly been stated in various Ahadith that Archangel Gabriel will not come with the revelation after the death of Holy Prophet صلى الله عليه وسلم. All these things are absolutely true and corrects.

Jesus Christ does not come into picture at all. He was not a new prophet, but held his previous prophecy. Similarly, he will not have any new revelation. Therefore his prophecy and his revelation can not be an example for others. That was the point insisted by Haiithmi; otherwise, he also firmly believed that there will be no prophet and no revelation after the demise of Holy Prophet صلى الله عليه وسلم. Thus Mirzaji has changed the real intent of Haithmi for unsuccessful support of his prophecy as a very wide gulf xists between the promised Masih and our Mirzaji is f.

The real marks of promised Masih

The marks of identifications for promised Masih as stated in Ahadith do not match to Mirzaji. The Holy Prophet صلى الله عليه وسلم has stated: Recognize him if you have a chance to see him. (1) His height will be medium (2) He will have a mix of red and white color (3) He will be wearing two colored garments (4) A glance towards his head will show as water drops are trickling down his head in spite of being not wet with water(5) He will break the cross (6) will terminate the taxes from non believers (as no non believers will remain on the earth) (7) He will invite all to embrace Islam (8) All false religions except Islam will vanish from the world (9) Masih, the Liar will be killed by him (10) Such peace and stability will prevail that lions will live with camels, leopards with cows and bulls and wolves with goats and sheep. The children will play with snakes without any fear of harm (11) Jesus Christ will stay on the earth for forty years and then Muslims will perform his burial prayer after his death.( Please see Fath al- Bari, volume 6 and page No.357). Some narrations of this Hadith have the following additional mark of identifications: (12) there will be no war at his time (13) there will be plenty of wealth and no body will have concern about the money.
Even the Hadith quoted by Mirzaji himself in this context does not leave any
ground for Mirzaji to claim as promised Masih as Mirzaji has also accepted
that Jesus Christ will kill Masih, the Liar on the door of eastern wall of the
city. Can Mirzaji and his followers tell us that what mark of identifications
stipulated by the Holy Prophet صلی الله عیہ وسلم for promised Maish matches
to him? Mirzaji knew well that he does not have even a semblance of the
above mentioned identification marks and therefore he tried to take some
identification in figurative manner. For this purpose, his following statement
is worth to be noted and should also be observed that how far he can go in
aberration and distortion: Mirzaji writes:
The Holy Prophet صلی الله عیہ وسلم has also predicted about my diseases that
caught me as was predicted. The Prophet صلی الله عیہ وسلم had stated that
Masih will be wearing two yellow sheets at the time of his descent from the
heaven. Therefore, I have two disease; one in upper body and second in
lower part. I suffer from epilepsy and polyurin. However, this is also an
unsuccessful attempt, because how Jesus Christ will be descending from the
heaven after his death as claimed by Mirzaji. Had he said that Masih will be
born in Qadyan, it would have suited him more to fit in his game plan.
The summary of all the above mentioned references is that Mirzaji is not and
can not be promised Masih, because the promised Masih will descent from
the heaven with well known identical marks while our Mirzaji has
descended from Qadyan. His name will be Jesus bin Marry as was stated in
Surah Nesa’:

انما المسيح عيسى ابن مريم رسول الله و كلمته القاها إلي مريم وروح منه (سورة النساء: 171)

The Masih Isa (Jesus) son of Mary was no more than a Messenger of Allah
and is word (“Be!”- and he was) which He bestowed on Mary and a spirit
created by Him.
Likewise, Allah has stated in Surah Maryam:

ذلك عيسى ابن مريم قول الحق الذي فيه يمثرون ( سورة مريم :34)

Such is Isa (Jesus) son of Mary. It is a true statement about which they doubt.
(Christians say he is God and Ahmadiyahs claim he is Ghulam Ahmad
Qadyani. The truth is that he is neither God nor Ghulam Ahmad or any body
else. He is only Isa ibn Maryam, nothing else.

The final verdict:

In spite of presence of a number of Quranic verses about the lifting of Jesus
Christ to the heaven and explicit Hadiths for his return to this world during
the last days of the Final Hour our Mirzaji insists that Jesus Christ has
already died and therefore it would not be possible for him to return in this
world. He argues that Holy Quran in its verse No 36: 31 has made it very clear that dead persons do not return to this world. Likewise, in spite of very clear meaning of the verse خاتم النبیین and the categorical denial in the Hadiths that there will be no prophet after me Mirzaji proclaimed him to be the promised Masih. He claims that since Prophet Jesus Christ has already died, he will not come back in this world. Therefore, he is well qualified to be the promised Masih for whom the Muslims and Christians are waiting. By making such hollow claim, Mirzaji has all qualifications to be called one of the charlatans and imposters predicted by our Holy Prophet to appear on the surface of this world. The Islamic Ummah had dutifully exposed the earlier imposters and has also exposed Mirzaji with sufficient evidences from holy Quran and Ahadith. Therefore, the Muslims should be beware and remain vigilant against the lies and fabrications of such imposters. They should keep in their mind that one day they and these imposters will be standing before Allah to give the account of their deeds. They, God willing, will see there how Allah throws them and their mentor Iblis the wicked in Hell fire.

For his exposition, fabrication, distortion and then shameless resistance without any repentance, the Islamic Ummah has unanimously expelled Mirzaji and his followers from the Islamic main stream as they are renegades and committed blasphemy against the well established tenets of Islam. The entire Islamic Ummah without any exception believes that Jesus Christ is alive in the heaven from where he will be sent back at the last days of the Final Hour. Therefore, any one who believes that Jesus Christ has died and Mirzaji is the promised Masih will no longer remain a Muslim.

Mirzaji in his treatise “Khatm Nabuuat ki Haqiqat” page No 56 has written that if the people have rejected the message of Mirzaji, the Islamic world will face a catastrophe. At last Mirzaji departed this world carrying with him the burden of his evil deeds, but the Islamic world is as it was before. No catastrophe and no doom have taken place. Mirzaji has not even traveled to Syria to descend on the white minaret of Damascus Jame mosque and has never had an opportunity to kill Masih, the Liar on the eastern gate of Jerusalem. Jerusalem and entire Palestine is still carping under the illegal occupation of cursed Jews.

From Musailamah, the great Liar till the time of present Mirzaji, all the impostors without any exception, have shown the people very green pastures, showered lavish praise to those who entered their traps and cursed all those who rejected their invitations. Mirzaji has also has given glad tiding to those who embraced his religion and curse those who kept away. Once he said:
“unfortunates are those who leave me because all is dark without me.” Once a person asked the bat why she does not come out during the day? She replied the light of night is pleasant for me while I feel suffocated in the darkness of the day.

It is worth to be mentioned that Mirzaji was very optimistic about his newly founded religion. In one of his articles he wrote: Ahmadiat is the plant implanted by Allah at its most appropriate time. This will grow. Will blossom and will take the entire world under its blessed shadow.

(These are their wishful thoughts, you say them bring evidence if you are true. The crux is that from where they will bring the evidences.

(Rashid- completed on 3rd Moharram 1353 AH.)