

**SOME QUESTIONS FOR
THE 'KHALIFA' RABWAH AND MEMBERS
OF THE QADIANI (RABWAH) SECT**

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SOME QUESTIONS FOR THE 'KHALIFA' RABWAH AND MEMBERS OF THE QADIANI (RABWAH) SECT

1. What is the definition of **Nabi** (prophet) in the Holy Qur'an? Please give the verses of the Qura'n containing the word **Nabi**
2. What is the difference between the **Dictionary** meaning of **Nabi** and the **Technical** meaning of **Nabi** ?
3. Hazrat Mirza Sahib has written: "He who gives news of the unseen, having received it from God, is called **Nabi** in Arabic. The **meaning** in Islamic terminology is different. Here only the **dictionary meaning** is intended" (**Arabeen**, No. 2, p. 18).
Does this mean that he claimed to be **Nabi** in the dictionary sense of the word, and denied being a **Nabi** according to Islamic terminology?
4. **After the Holy Prophet Muhammad, have the great saints in Islam used the words Nabi and Rasul about themselves and about other saints in a linguistic and metaphorical way? Or not?**
5. **Is it true that the words Nabi and Rasul, in a linguistic and metaphorical sense have occurred in the Divine revelations of the saints of Muslims in a state of sobriety (sahw) regarding themselves? What has Hazrat Mirza Sahib written about this?**
6. **Has Hazrat Mirza Sahib applied to himself the words Nabi and Rasul in the same linguistic and metaphorical sense as did the previous saints apply these terms to themselves? What has he written about it?**
7. Those Muslim saints who were called **Nabi** and **Rasul** by God, or who called themselves **Nabi** and **Rasul**, or who asked their disciples to recite the **Kalima** in their names, did these saints become real prophets and messengers?
8. Did God call Hazrat Mirza Sahib as **Nabi** in a metaphorical sense, or not? What did he write about this?
9. Has Hazrat Mirza Sahib used the expression "**Nabi in the Terminology of God**" only for prophets, or also for Divinely-inspired Muslim saints in a metaphorical sense? What has he written about this?

10. What is a “revealed book” and what is its definition according to Hazrat Mirza Sahib?
11. Does a ghair-tashri'i Nabi bring a book or not?
12. Did the Promised Messiah bring a book or not?
13. Did Jesus bring a book or not?
14. If a name is used in a figurative sense, does it bear its real meaning, or some other meaning?
15. Did Hazrat Mirza Sahib write: “The words **Nabi** and **Rasul** which occur about me in my Divine revelation are meant in a figurative and metaphorical sense”?
16. Did Harzat Mirza Sahib write: “The title **Nabi** for the Promised Messiah in **Sahih Muslim** is meant in a figurative and metaphorical sense”?
17. Did God Almighty call Hazrat Mirza Sahib as ‘Mary’ in a figurative sense or not? If God did call him Mary, did he become Mary?
18. Did Hazrat Mirza Sahib write: “I was made pregnant in a figurative sense”? If so, did he actually become pregnant, or does it have another meaning?
19. Did Hazrat Mirza Sahib write: “In the books of some prophets the word **Angel** has been used figuratively for the Promised Messiah”? If so, was he actually an angel, or is there another meaning?
20. Has Qadian been figuratively called Damascus in the Prophecy, or not? If so, is Qadian really Damascus, or is there another meaning?
21. Is it only a **Tashri'i Nabi** who can be real, independent, direct, and actual prophet? Or can a **Ghair Tashri'i Nabi** also be a real prophet? What has Hazrat Mirza Sahib written about this?
22. Is the Promised Messiah one of those **Ghair Tashri'i Nabis** who are real and actual prophets, or not? What has Hazrat Mirza Sahib written about this?
23. Is Jesus one of those **Ghair Tashri'i Nabis** who are real and actual prophets, or not? What has Hazrat Mirza Sahib written about it?

24. Are the terms **Tashri'i Nabi** and **Ghair Tashri'i Nabi** from the terminology, of the Shariah or Tasawwuf?
25. Are these terms found in the Qur'an and the Hadith?
26. If these terms were coined by men of **Tasawwuf** and **Tariqat**, in which of their books are these to be found? Please specify one such book.
27. Hazrat Mirza Sahib has translated the verse "**Khatam an-Nabiyyin**" (33.40) of the Holy Quran into Urdu as follows: "Muhammad is not the father of any of your men, but he is the Messenger of God, and **the one to end the prophets.**" (Izala Auham, p. 614).
Do you consider this meaning to be correct?
28. Regarding the Hadith "There is no prophet after me" (**La nabiyya ba'di**), Harzat Mirza Sahib wrote: "The Hadith 'There is no prophet after me' was so famous that no one could question its authenticity"
(**Kitab al-Barriyya**, footnote, p. 199).
Do you consider this to be correct?
29. Hazrat Mirza Sahib has explained this Hadith as follows: "By saying 'There is no prophet after me', the Holy Prophet closed the door absolutely to any new prophet or a returning prophet" (**Ayyam-us-Sulh**, p. 125)
Do you consider this to be correct?
30. In **Ayk Ghalati Ka Izala**, when Hazrat Mirza Sahib writes: "as God has stated, no prophet shall come after you", which verse of the Qur'an was he referring to?
31. The definition of **Rasul** given by Hazrat Mirza Sahib from the Quran is as follows: "According to the explanation of the Holy Qur'aan, Rasul is he who learns the commandments and the creed of the religion from Gabriel" (**Izala Auham**, p. 534).
Do you consider this to be correct?
32. What are the dictionary and the technical meanings of **Rasul**, and what is the difference between them?
33. In the verse of the Qur'an "God does not make known the unseen

to any one except a **Rasul** when He chooses” (72: 26,27). Does **Rasul** only mean a prophet, or does it include prophets, saints and mujaddids? What has Hazrat Mirza Sahib written about this?

34. During the life-time of Hazrat Mirza Sahib, did his followers use about him the words **Nabi** and **Rasul** in a linguistic and metaphorical sense, and in the sense of Sufi terminology as he himself has done? Or did they go beyond the significance he had explained, and considered him to be a prophet?
35. According to Hadith, what is a **Muhaddas**, and what is its meaning according to the Holy Prophet?
36. Did the Holy Prophet Muhammad describe Umar as a **Muhaddas**, or not?
37. Like Prophets, is a **Muhaddas** also called a **Rasul** of God, or not? What has Hazrat Mirza Sahib written about this?
38. Can **Muhaddasiyyat** be called metaphorical prophethood, or not? What has Mirza Sahib written about it?
39. Will the coming Messiah be a metaphorical prophet because of being a **Muhaddas**? What has Hazrat Mirza Sahib written about?
40. Is there a revelation of Hazrat Mirza Sahib which says: “You are a **Muhaddas** of God, and you have the nature of Umar Farooq”, or not?
41. In Barahin Ahmadiyya, did Hazrat Mirza Sahib have the revelation calling him **Muhaddas** before or after the revelation calling him Nabi and Rasul?
42. Is a **Muhaddas** a **Nabi** in the potential sense or the actual sense? Does he possess **all** the attributes of prophethood, or not? What has Hazrat Mirza Sahib written about this?
43. Does a **Muhaddas** possess the aspects of both following (**ummatiyyat**) and prophethood, or just the aspect of prophethood? What has Hazrat Mirza Sahib written about it?
44. He who possesses the aspects of both following and prophethood, is his revelation called **Wahy Nubuwwat** or **Wahy Wilayat**?
45. Does the Promised Messiah possess only the aspects of

prophethood, or both the aspects, i.e. a follower from one aspect and a prophet from another aspect? What has he written about this?

46. Which is the revelation in which Hazrat Mirza Sahib has been called “follower from one aspect and a prophet from another aspect”? When did God first call him as “follower and prophet”? Which is the book in which he first mentioned this?
47. Does a Muhaddas receive the name of a prophet, or not? what has Hazrat Mirza Sahib written about this?
48. Is it essential for a Muhaddas to be the **like (maseel)** of some prophet, or not? What has hazrat Mirza Sahib written about this?
49. Does the dictionary meaning of **Muhaddas** convey the significance of **news of the unseen**, or not? What has Hazrat Mirza Sahib written about this?
50. Does the technical meaning of **Muhaddas**, also called Muhaddas of God or perfect muhaddas, contain the significance of **news of the unseen**, or not? What has Hazrat Mirza Sahib written about it?
51. Is it correct that the person who is called Muhaddas in Islamic terminology, is called Nabi in lexicology?
52. Is it correct that Hazrat Mirza Sahib, in his book **Tauzih Maram** has claimed to be a Muhaddas in Islamic terminology?
53. Is it correct that Hazrat Mirza Sahib, in the pamphlet **Ayk Ghalati ka Izala**, has denied the application to him of the term **Muhaddas** in the dictionary sense?
54. Does the Muhaddas possess imperfect prophethood, or full and perfect prophethood? What has Hazrat Mirza Sahib written about this?
55. Is the promised Messiah of the last ages supposed to possess imperfect prophethood or perfect prophethood? What has Hazrat Mirza Sahib written?
56. In the whole of his life, did Hazrat Mirza Sahib ever call his prophethood as **perfect prophethood**, or not?
57. Does the term **Muhaddas**, as found in the Hadith, describe

prophets or non-prophets?

58. In 1891, those who condemned Hazrat Mirza Sahib as **Kafir**, accusing him of claiming **ghair tashri'i** prophethood, wrote in their fatwa:

i) "The fact that the Qadiani has limited finality of prophethood to **tashri'i** and total prophethood, and, by declaring himself a **Muhaddas**, has proposed a partial prophethood for himself, and has called himself a kind of prophet, shows clearly that he considers himself to be a prophet like the Israelite prophets who did not bring a new Shariah but followed the existing Shariah and were called prophets" (p. 73).

ii) "Although the Qadiani has said that the prophethood he has claimed is open till the Day of Judgment, and its other name is **Muhaddasiyyat**" (p. 76).

iii) "The Qadiani does not claim independent prophethood, but prophethood by following the Holy Prophet Muhammad" (p. 78).

When Hazrat Mirza Sahib replied to them at that time, did he affirm these allegations or deny them? What was his reply?

59. After the revelations published in **Barahin Ahmadiyya** which called him **Nabi** and **Rasul**, did or did not Hazrat Mirza Sahib deny claiming prophethood and write "there is no claim of prophethood, but of Muhaddasiyyat which has been advanced by the command of God", and "I also curse the claimant to prophethood", and similar statements?

60. What does the following statement by Hazrat Mirza Sahib mean:

"In my books **Fath Islam, Tauzih Maram and Izala Auham**, all statements to the effect that a Muhaddas is a prophet in a sense, or that muhaddasiyyat is partial prophethood or imperfect prophethood, these words are meant in a real sense, but have been used simply according to their linguistic meanings".

61. At the time of claiming to be the Promised Messiah, did Hazrat Mirza Sahib know that in a Hadith the coming Messiah has been called **Nabi** of God four times? Or did he not know this?

62. If Hazrat Mirza Sahib was a prophet, why was his tombstone inscribed with the words "Mujaddid of the fourteenth century", and **not** "prophet"? And why were these deleted after years of

objections by the Lahore Ahmadis?

63. Who is the real and actual Messiah, -Jesus or Hazrat Mirza Sahib? What did he write about this?
64. Is it only Hazrat Mirza Sahib who called himself Mary and Messiah, or did other saints of the Muslims do so as well?
65. Hazrat Mirza Sahib has made statements such as "Wilayat is the zill of prophethood in the most perfect way", and "the prophet is like the real thing and the saint is like the zill" and "my prophethood is not real prophethood". Do you consider it correct that he described the saint (**Wali**) as a zilli prophet, and did not describe a Prophet as a zilli prophet?
66. Besides Hazrat Mirza Sahib, did any other scholar or savant of the Sunnis use the term zilli prophet for a non-prophet?
67. If the term **Zilli prophethood** is from the field of Tasawwuf, did the Sufis write that sainthood (**wilayat**) is **Zilli prophethood**, or not?
68. What is the definition of **burooz** given by Hazrat Mirza Sahib?
69. When the word **burooz** is applied to a person, does it negate the self of that person (**nafee wujood**) or not? What has Hazrat Mirza Sahib written?
70. Can a non-prophet become a substitute for a prophet by way of **burooz**? What has Hazrat Mirza Sahib written about it?
71. Do you agree that when a person looks in a mirror, the real person is outside the mirror, and his image in the mirror is his **burooz**?
72. Is the **burooz** the real thing, or an image of the real thing? What has Hazrat Mirza Sahib written about it?
73. Is a Prophet the real thing, or its image? What has Hazrat Mirza Sahib written about it?
74. Is Hazrat Mirza Sahib the real thing or its image? If he is an image, what does it mean to call him an image?
75. Was the prophethood of the Holy Prophet Muhammad reflected only in Hazrat Mirza Sahib, or in other saints as well? What has he written about it?

76. Is the term **fana fir-rasul** to be found in the Qur'an and Hadith, or is it a term of Tasawwuf?
77. If the term **fana fir-rasul** is not in the Qur'an and Hadith, from which verse of the Qur'an have the Sufi saints deduced this concept?
78. What is the definition of **fana fir-rasul**?
79. Was Hazrat Abu Bakr a **fana fir-rasul** or not?
80. Did or did not hazrat Mirza Sahib write in **Ayk Ghalati ka Izala** that "I received the name **prophet** in my capacity as **fana fir-rasul**"?
81. Like Hazrat Mirza Sahib, was there any other **fana fir rasul** in the history of Islam?
82. Those who are self-effaced in a saint are called **fana fish-shaikh**, and those who are self-effaced in prophets are called **fana fir-rasul**. If a person is self-effaced in Hazrat Mirza Sahib, would he be a **fana fish-shaikh** or **fana fir-rasul**? What has Hazrat Mirza Sahib written about it?
83. If a **buroozi** prophet is a real prophet, then if someone claims to be **Khatam al-anbiyya** by way of **burooz**, is he the real **Khatam al-anbiyya**? What has Hazrat Mirza Sahib written?
84. If a **zilli nabi** is a real prophet, is a **zilli Hajj** a real pilgrimage?
85. In a vision, Hazrat Mirza Sahib saw a piece of paper with the names of the special persons of the Muslim Umma listed upon it, and in its last part was his own name. Is there any vision in which he saw a list of names of **Prophets** after the Holy Prophet, in which his name was included?
86. Mirza Mahmud Ahmad wrote:
- i) "It is not at all permissible to use as an argument any writing before 1902, because the Promised Messiah has given his decision that the belief he expressed in **Tiryaq al-Qulub** about prophethood was changed by later revelation" (**Al-Qaul al-Fasl**. p. 24)
- ii) "This shows that he changed his belief in 1901 It is proved that the references prior to 1901, in which he denied being a

prophet are now abrogated, and it is wrong to use any conclusion from them” (**Haqiqat an-Nubuwwat**, p. 121).

iii) “He did not declare his previous belief to be abrogated until there was an objection on about it in **Haqiqat al-Wahy** (i.e. 1907)” (ibid. p. 140).

In view of the above writings, which was the year when Hazrat Mirza Sahib first changed his belief about prophethood? What words did he use, and in which book are they to be found?

87. When Hazrat Mirza Sahib had “revelation like rain”, did he become just a prophet after that, or did he become “a follower from one angle and a prophet from another angle”? What did he write about this?
88. If Hazrat Mirza Sahib, according to the statements of Mirza Mahmud Ahmad, changed the definition of prophethood in 1901, did he at the same time change his belief about the continuity of prophethood and finality of prophethood? Did he at the same time claim prophethood and declare other Muslims as **Kafirs**?
89. Or was it that when, as alleged, he changed the definition of prophethood in 1901, he continued to believe in the finality of prophethood, and to believe that any claimant to prophethood was an imposter, and to believe that all kalima-reciters were Muslims?
90. Is a “Verbal difference” (**lafzi naza**) one where the belief is the same but the words are different, or the words are the same but their significance is different? Or is there some other meaning?
91. Can a non-prophet have a partial excellence (**Juzwi fazilat**) over a prophet? What did Hazrat Mirza Sahib say?
92. Can a non-prophet have total excellence (**Kulli fazilat**) over a prophet? What has Hazrat Mirza Sahib written about it?
93. Can a non-prophet excel a prophet in terms of works? What has Hazrat Mirza Sahib written about it?
94. If Hazrat Mirza Sahib has written “I have total (**kulli**) excellence over Jesus”, Please quote the reference containing the word **kulli**.
95. Does the office of preacher (**wa'iz**) have an element of

prophethood in it, or not? What has Hazrat Mirza Sahib written about it?

96. Was Khizr a bearer of Shariah, or was he a **wali**? What has Hazrat Mirza Sahib written about it?

97. There is a Hadith of the Holy Prophet that God will appoint a **Mujaddid** every century. Is there any Hadith that there is a **Mujaddid** of a thousand years?

98. The Mujaddid Alf-i- Sani claimed to be Mujaddid of the century as well as Mujaddid of one thousand years.

What does that mean? Does that mean that no Mujaddid would come after him for a thousand years?

99. When, in 1905, after his lecture at Sialkot, Hazrat Mirza Sahib was asked whether a Mujaddid would come after him, what reply did he give?

100. Did Hazrat Mirza Sahib describe the Holy Prophet Muhammad as **Mujaddid-i azam** because the Holy Prophet had brought a new and perfect Shariah, or because the Holy Prophet was a **Mujaddid** according to the Hadith about **mujaddids**?

101. When God speaks to someone in abundance and reveals to him a great many unseen matters, is that real prophethood or not? What has Hazrat Mirza Sahib written about it?

102. Does the Holy Quran only mention **wahy** (revelation) coming to prophets, or to non-prophets as well? what has Hazrat Mirza Sahib written about it?

103. Is it true that, like other Muslim authorities, Hazrat Mirza Sahib has also written that **wahy** is of two types: **wahy nubuwwat** and **wahy wilayat**?

104. Those who are appointed by God (**mamoor**), are they only appointed through **wahy nubuwwat** or can they also be appointed through **wahy wilayat**? What has Hazrat Mirza Sahib written about it?

105. Is it only **tashri'i nabis** who receive **wahy nubuwwat**, or do **ghair tashri'i nabis** receive it as well? What has Hazrat Mirza Sahib written about it?

106. Everyone can discuss the concept of **wahy nubuwwat**, whether a prophet or not, but did Hazrat Mirza Sahib ever describe his revelation as **wahy nubuwwat**? If so, please quote his actual words and give the reference.
107. Did, or did not, Hazrat Mirza Sahib write; “**Wahy nubuwwat** began with Adam and ended with the Holy prophet Muhammad.”?
108. Hazrat Mirza Sahib believed in the continuity of **wahy wilayat** after the Holy Prophet Muhammad. As against this, did he ever write that **wahy nubuwwat** has **NOT** ended with the Holy Prophet? If so, please quote his actual words and give the reference.
109. Those who are appointed through **wahy nubuwwat** are prophets, whether **tashri’i** or **ghair tashri’i**. As against this, is a Mujaddid or Muhaddas appointed through **wahy wilayat** or through **wahy nubuwwat**? What has Hazrat Mirza Sahib written about it?
110. Can those verses of the Qur’an which relate to prophets be revealed to non-prophets in their revelation? What has Hazrat Mirza Sahib written about it?
111. Can the whole of the Qur’an be revealed to non-prophets in their **wahy wilayat**, or not? What has Hazrat Mirza Sahib written about this?
112. Do persons who are appointed through **wahy wilayat** require “revelation like rain” in order to understand their claim, or is it prophets appointed through **wahy nubuwwat** who require “revelation like rain” to understand their claim? What has Hazrat Mirza Sahib written about it?
113. In order to be a prophet, is it sufficient or not just to receive one sentence of **wahy nubuwwat**? What has Hazrat Mirza Sahib written about it?
114. Do you consider it true that Hazrat Mirza Sahib, in reply to Rev. Scott, said: “If there are any differences among Muslim sects, these relate to secondary and non-fundamental matters. The principles of all of them are the same.”
115. Can prophets make errors of judgment or not? What has Hazrat

Mirza Sahib written about it?

116. Did Hazrat Mirza Sahib make any errors of Judgment in interpreting his prophecies? What has Hazrat Mirza Sahib Written about it?
117. Is a followers' obedience to Hazrat Mirza Sahib based upon the Quranic command "obey God and obey His Messenger", or upon the following words "and those in authority from among you"? What has Hazrat Mirza Sahib written about it?
118. When Hazrat Mirza Sahib wrote in **Barahin Ahmadiyya** that Jesus is alive in heaven, was his belief based on custom and personal opinion, or was it based on Divine revelation? What has Hazrat Mirza Sahib written about it?
119. If Hazrat Mirza Sahib held a belief because it was customarily held, is it obligatory to follow him in that belief? What has Hazrat Mirza Sahib written about it?
120. Was Hazrat Mirza Sahib's belief about the birth of Jesus based on custom or on Divine revelation? What has Hazrat Mirza Sahib written about this?
121. When Master Imam-ud-Din of Gujrat asked Hazrat Mirza Sahib to give his view on the birth of Jesus, the Promised Messiah replied: "If God informs me about it, I will certainly tell you." Was it right for Hazrat Mirza Sahib to give this reply? If so, did he receive any intimation from God later on about this issue? What has Hazrat Mirza Sahib written about this?
122. Many followers of Hazrat Mirza Sahib believed that Jesus had a father; e. g. Shaikh Qamar-ud-Din of Jhelum. How did he treat such followers of his?
123. When Hazrat Maulana Nur-ud-Din was asked; "If one of your followers does not believe in the virgin birth, is there a defect in his faith, and is this a part of Islam, and is this included in matter of faith or matters of research?" What answer did the Maulana give?
124. In 1913, Mirza Mahmud Ahmad wrote in reply to a question:
"I shall show that people have shed light on this issue from the Holy Qur'an itself, and have proved that Jesus was not born

without a father, but was born in the same manner as the rest of the world. I wish to say that in this issue there are differences, and some people hold that Jesus had a father." Do you consider this statement to be against the beliefs of the Promised Messiah, or not?

125. If an Ahmadi believes that, although God can create in any way, the genealogy of Jesus in the Gospels and other evidences show that Jesus had a father; and that various verses of the Qur'an and the Holy Prophet Muhammad's discussion with the Christian delegation from Najran show that Jesus was not born without a father; do you consider such a person to be an Ahmadi? How did the Promised Messiah treat those of his followers who believed that Jesus had a father?
126. If a person denies a prophet of God, is he a **kafir** and excluded from the pale of Islam?
127. If a person does not accept the claims of Hazrat Mirza Sahib, do you consider him to be a **kafir** and excluded from the pale of Islam?
128. If a person believes Hazrat Mirza Sahib to be true in all his claims, believes him to be Mujaddid of the fourteenth century, Promised Messiah and Mahdi, but does not believe that he was a Prophet, and calls himself an Ahmadi, do you consider him to be an Ahmadi and belonging to the Promised Messiah's community?
129. If a Qadiani/Rabwah Ahmadi does not refrain from falsehood and sin, nor says his prayers regularly, do you include him in the Promised Messiah's community, or not? What has Hazrat Mirza Sahib written about this?
130. Your Ex-Khalifa, Mirza Mahmud Ahmad, wrote on page 35, of his book **Ainah-i-Sadaqat**: "All those Muslims who have not taken the bai'at of the Promised Messiah, even if they have not heard the name of the Promised Messiah, are Kafirs and excluded from the pale of Islam." Did he write this or not?
131. If he did write this, do you still hold this belief, or have you altered it?
132. Did the following prediction made by Hazrat Maulana Muhammad Ali in 1931, come true or not: "Eventually Mirza Mahmud

Ahmad will have to choose one of two paths. Either he shall have to recant from his present belief, or he shall have to make a separate **Kalima** and separate religion of his own, and separate himself from the Muslims. It is not possible for them to call Muslims as Kafirs and yet remain Muslims.”

133. In 1954, before the Munir Court of Enquiry, did or did not Mirza Mahmud Ahmad retract from his former beliefs and make the statement that belief in Mirza Ghulam Ahmad is not an essential of faith, and that the person who does not believe in Hazrat Mirza Sahib is **not** a kafir or excluded from Islam and is included in the Muslim Umma?
134. As regards those people in Hazrat Mirza Sahib’s life-time who did not accept his claims, did he issue a **fatwa** of **Kufr** against them **first**, or was it the opponents who **first** issued a **fatwa** of **Kufr** against him? What has Hazrat Mirza Sahib written about this?
135. When in a court of law, Maulvi Muhammad Husain Batalvi took back his **fatwa** of **Kufr** against Hazrat Mirza sahib, and said that Mirza Sahib was a Muslim, then despite the fact that the Maulvi did not accept his claims, did Hazrat Mirza Sahib acknowledge him as a Muslim or not? What has Hazrat Mirza Sahib written about this?
136. In the **istikhlaf** verse of the Qur’an (24:55), “God has promised those of you who believe.”, does **believe** mean believing in the Holy Prophet Muhammad or believing in Hazrat Mirza Sahib?
137. Does the prophecy of **Khalifas** in this verse refer to Khalifas of the Holy Prophet Muhammad or Khalifas of the Promised Messiah?
138. Are the khalifas after the Promised Messiah Khalifas to the Holy Prophet Muhammad or Khalifas to Hazrat Mirza Sahib?
139. Do only prophets have khalifas after them, or do spiritual leaders (**Shaikh**) and reformers (**Mujaddid**) also have khalifas after them?
140. In support of the truth of his claim as a Khalifa of the Holy Prophet, has Hazrat Mirza Sahib put forward the **istikhlaf** verse, or not?

141. Does the **istikhlaf** verse prophesy the coming of **prophets** or the **likes of prophets**? What has Hazrat Mirza Sahib written about this?
142. When Hazrat Maulana Muhammad Ali proposed to the Qadiani khalifa that he (Hazrat Maulana) would appoint someone from among the Qadianis as an arbiter to judge the issue of Hazrat Mirza Sahib and prophethood, the Qadiani khalifa replied: **“My Jama’at has hypocrites in it.”** Is this incident true or not?
143. Is it true, or not, that Hazrat Maulana Muhammad Ali said: “I will keep on naming the prominent members of your Jama’at, and you can keep on rejecting those you consider as hypocrites, till we reach one whom you approve, and he shall be the arbiter between us”, but Mirza Mahmud Ahmad rejected this?
144. When Hazrat Maulana Muhammad Ali proposed the name of sir Zafrulla Khan as arbiter, what reply did the Qadianis give?
145. If a person is a famous judge of a highest court, or a renowned advocate, or a great scholar, does that mean that his religious beliefs are necessarily correct? What does the Islamic Shariah say about it?
146. The second Khalifa wrote:
- “All those Muslims who have not taken the bai’at of the Promised Messiah, even if they have not heard the name of the Promised Messiah, are kafirs and excluded from the pale of Islam” (**Aina-i-Sadaqat**, p. 35).
- The third khalifa was asked by a reporter at a press conference in a European capital: “Will you call those as Muslims who do not regard you as Muslims?”
- He replied: “Despite this, we regard them as Muslims”. (**Daura Maghrib**, p. 217).
- Who do you consider as telling the truth: The second Khalifa or the third Khalifa?