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Some Misinterpreted Verses

The African Qadiani missionary had written to me:

"In the chapter 7 (Al-A'raf), verse 35 it is said, 'O Children of Adam, without doubt will come to you prophets from amongst yourselves, who will inform you of my signs'. It means that the prophets will continue to come without break".

Facts: These people have been misled by their wrong Swahili translation which is a glaring example of interpreting, the Qur'an according to one's own wish. The verse is:

يَا بَنِي آدَمَ إِذَا يَأْتَيْنَكُم رُسُلٌ مِنْكُمْ يَفْضُونَ عَلَيْكُمْ آيَاتِي ۖ فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

This verse is one 'Conditional sentence' and their own English translation published under the auspices of their second caliph in Pakistan says:

"O Children of Adam, if Messengers came to you from among yourselves, rehearsing My signs unto you, then whoso shall fear God and do good deeds', on them shall come no fear nor shall they grieve".

But the Swahili translators have twisted its meaning to mislead African Muslims. I had written in his reply:

"Here I would like to inform you that 'Imma ' is made of 'In' the 'conditional conjunction' which is an extra addition and which gives the emphasis to the condition, i.e., subordinate clause must follow the principal clause. If any Qadiani is unaware of Arabic, he may see 'Teach Yourself Arabic', Lesson 28 (Conditional and Exceptic Sentences), where it is written follows the same rule as but is often followed by the energetic".

So, is a conditional conjunction which is often followed by energetic as is the case in this verse. But it is

a Conditional sentence, not an informative one; "If" the condition is fulfilled then the 'Jaza' (subordinate clause) will happen. This statement in the story of Prophet Adam is written in three places in the Qur'an with the same "conditional 'Imma' and energetic or And I am quoting the translations of other two verses from your own translation.

The first verse is in chapter 2 (Al-Baqar'a) verse 38:

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Its translation, according to the English translation is:

"We said: Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them shall come no fear, nor shall they grieve".

Mark the 'if' and 'then'. The Swahili translation is in conformity with it; and contains the words 'Kama' (If); and 'Basi' (then).

The second verse is in chapter 20 (Taha) verse 123:

قَالَ اهْبِطَا مِنْهَا جَمِيعًا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ

The Qadiani English translation is as follows:

He said, 'Go forth, both of you, from here, some of you being enemies of others. And if there comes to you guidance from Me, then whoso will follow My guidance, he will not go astray, nor will he come to grief".

Again the same 'If' and 'Then'. And again in Swahili translation the same 'Kama' and 'Basi'.

The same narration has been repeated in that verse addressed to the "children of Adam". And doubtless after Prophet Adam countless prophets were sent to his children, and without any doubt and those who followed them were successful. But where does this verse say that 'without doubt' prophets will continue to be sent always till the Day of Judgment, and even after the Holy Prophet of Islam?

If you ponder upon these three translations you will have to ask yourself why the same wordings in the same event and same context have been translated in two different ways. Is it not a clear case of twisting the meaning of Qur'an to suit their own purpose? It is amusing to see the Qadiani translators of

the Swahili translation trying to satisfy their guilty conscience by writing the following foot-note under this verse of the Holy Qur'an.

"This verse may also be translated as follows 'If (kama) Messengers came to you'. According to this translation, this verse would not show whether prophets may or may not have come. It will be just like the verse 37 of second chapter which says, 'if there comes. to you guidance from me' The word 'Imma' is meant to show that if at any time a messenger of Allah appears do not fail to accept him".

Continuity of Prophethood?

Also he had written:

"Chapter 4 (An-Nisa') verse 69 says: "And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs and the Righteous. And excellent companions are these."

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

My reply:

Here also you have gone astray because of the wrong Swahili translation of the Qur'an prepared by your Mission. The word used in the verse is not **(In)** but which should be translated **'with'**. Your translator has written instead 'among' which is wrong. 'To be with the prophets' does not mean 'to be prophet'; otherwise all the companions of the Holy Prophet would have become prophets, because they were with the Holy Prophet.

Or would you say that the companions were not 'obedient to Allah and His Messenger'?

To give another example: If a man lives 'with' his parents, does he become his own parent?

And even supposing that the translation is correct, how can this verse show that the prophethood is to be given to someone after Muhammad Al-Mustafa (S)?

An Important Question

What is the meaning of the continuity of Prophethood?

I would like you to ponder upon this question:

What do you mean by your belief of the "continuity of prophethood?" Does it mean that the world cannot remain for a single moment without a prophet? If so, then who was the prophet after the death of the

Holy Prophet of Islam till Mirza Ghulam Ahmad Qadiani claimed to be a prophet?

Or does this belief mean that the world cannot remain for a single moment without a religion and Shari'ah brought by a prophet? If so, then of course the prophethood of Muhammad Al-Mustafa (S) is continuing and will continue till the last day and there is no need of a new prophet.

Imam Mahdi (a.j.) a 'Rasul'?

The most blatant lie is the Qadianis' assertion that Tafseer Sufi says that Imam Mahdi (a.j.) is a Rasul. No such blasphemous idea can ever enter into the mind of any Shia. But the Qadianis because of their crooked mentality are quite unable to understand any simple talk without getting it distorted. The verse under discussion is:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

Its meaning is as follows:·

"It is He Who sent His Apostle with Guidance and Religion of Truth, to proclaim it over all religions even though the pagans may dislike it", (9:33).

This verse is one of those verses whose complete fulfillment was delayed till the Holy Prophet left this world. There are many verses whose promise or order came into effect after the Holy Prophet.

Take for example, verse No.73 of this same chapter (9, at-Tawbah) which says:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۗ وَمَأْوَاهُمْ جَهَنَّمُ ۗ وَبِئْسَ الْمَصِيرُ

"O Prophet, wage Jihad - religious war - against the unbelievers and the hypocrites and be hard on them".

Everybody knows that the Holy Prophet had to wage war against the unbelievers; but he could not do the same with the hypocrites, because of the circumstances. So he, during his life time, acted upon half of the verse; while the next half was fulfilled during the days of Amirul Mu'mineen Ali bin Abi Talib (a.s.), who had to fight against the hypocrites. Referring to this, Imam Ja'afar Sadiq (a.s.) said (and I am quoting from the same Tafseer Safi):

"Thus the Messenger of Allah (S) fought against the unbelievers, and Ali fought against the hypocrites. Thus, Ali did the Jihad of the Messenger of Allah (S)".

Likewise, in this verse a promise was given to the Holy Prophet of Islam (S) (who is mentioned as His Messenger) that Islam would be victorious against all religions in spite of the discomfiture of the unbelievers.

But as everyone knows, this promise was not fulfilled during, the life-time of the Holy Prophet (S) as at that time the Islam had not reached outside Arabia.

The traditions of Tafseer Safi say that that promise will be fulfilled in the days of Imam Mahdi (a.j.) who is also referred to as 'Qa'im Ali-Muhammad'. Thus Tafseer Safi notes:

"Qummi said: It was revealed in the matter of Qa'im Ali-Muhammad; And (Qummi) said that it is amongst those verses about which we have told that its fulfillment will be delayed from its revelation".

And in Majma'ul-Bayan a tradition is narrated from Imam Muhammad Baqir (a.s.) concerning this verse that 'this would happen at the time of appearance of Mahdi (a.j.) from the family of Muhammad (S). Thus there would remain none but would accept (the truth) of Muhammad (S) ·

"And there is a tradition from Imam Ja'afar Sadiq (a.s.) about this verse. He said: 'When Qa'im, (Mahdi (a.j.) will appear there will be no pagan or unbeliever but would dislike his appearance'.

And it is recorded in Majma'ul-Bayan that the Holy Prophet (S) said (mentioning the appearance of Imam Mahdi): "There will not remain any house or tent but Allah will bring Islam into it".

And there is a tradition of Imam Muhammad Baqir (a.s.) recorded in Ikmal and Tafseer of Ayyashi that: 'Our Qa'im will be helped by fear (his enemies will surrender to him because of fear), restrengthened with the help (from God), the earth will be folded for him (i.e., he will reach at once wherever he want to go), and will show its treasures for him; his rule will reach east and west; and through him Allah will make His religion victorious over all religions, thus, there will be no inhabited area but it will be developed (inhabited); and the Spirit of Allah, Jesus, son of Mary, will come down and will pray behind him".

It is clear that these traditions refer to the fact that the promise given to the Holy Prophet of Islam would be fulfilled during the days of Imam Mahdi (a.j.); not that Imam Mahdi (a.j.) will be sent as Rasul!

This is a very clear example of the cheating, twisting, putting words in other's mouth and crooked tactics upon which the Qadiani faith is based. Anybody who reads their assertions in books and then compares those references with the original books cannot fail to find numerous such examples himself.

I will not be surprised if now, after reading that "Ali did the Jihad of the Messenger of Allah" they start telling us that the Shias believe that Ali (a.s.) was a prophet, especially when the verse begins with the word "O Prophet"!

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