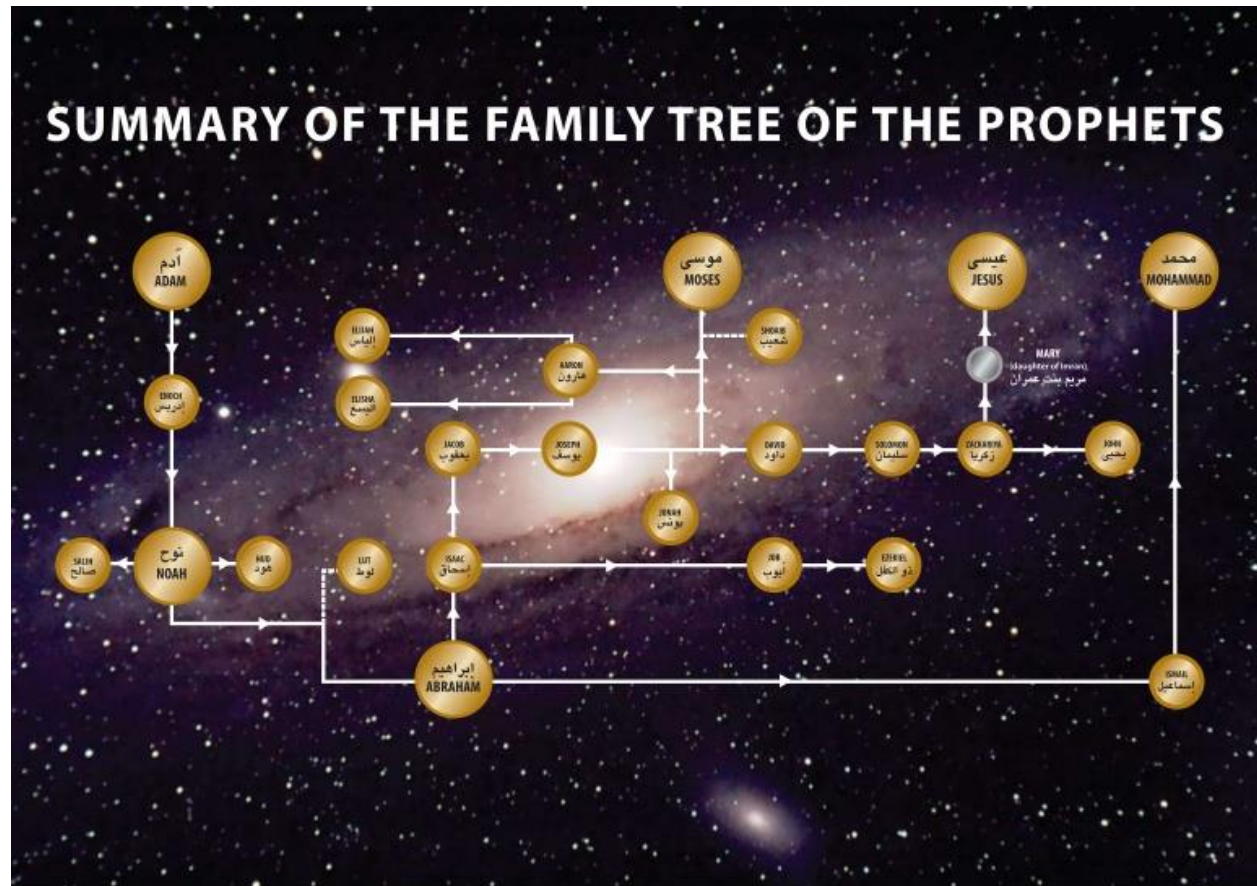


KHATM-UN-NUBUWWAH FINALITY OF PROPHETHOOD



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Introduction

Alhamdulillah, all praise belongs to Allaah and we send Durud and Salaam upon his most beloved and Final Nabi, the seal of the all the after Ambiyaa عليه/هم السلام, Nabi Muhammad ﷺ. Him being the seal of all the Ambiyaa عليه/هم السلام, him being the Final Nabi, has been made mention of in the Noble Quraan and in the Ahaadith of Rasulullaah ﷺ. This is called Khatm-un-Nubuwwah. The principle of Khatm-un-Nubuwwah (Finality of Prophethood) is a fundamental belief of Islam. For the past 1400 years, the entire Ummah is upon the belief of Khatm-un-Nubuwwah (Finality of Prophethood) by announcing that Nabi Muhammad ﷺ is the final Messenger and there is no Nabi to come after him.

There are countless verses in the Noble Quraan and sayings of Rasulullaah ﷺ which give clear cut testimony of the belief of Khatm-un-Nubuwwah (Finality of Prophethood). In other words, it is proven from the Quraan, Ahadeeth and Ijmaa' (consensus of all the Muslimeen) that Rasulullaah ﷺ is the last and final Nabi. And if you turn through the historical pages of Islam, you will find that there were people who had claimed to be Prophets after the demise of Rasulullaah ﷺ. However, when these people raised their ugly heads with such claims, this Ummah crushed their lies and false propaganda with all its might.

1. Musaylamah Kathaab (I.a.)

One such false claimant was Musailama Kathaab (I.a.). He started off early in his life learning tricks of deception, illusions and even getting actual assistance of the Shayateen. It is reported that he could put an egg in a bottle; he could cut off the feathers of a bird and then stick them on so the bird would fly again; and he used this skill to persuade the people that he was divinely gifted. This is similar to what Dajjaal will do, woe people by means of magic.

When Rasulullaah ﷺ sent a letter to his tribe, Musaylimah was one of the delegates to responded to his call and at least outwardly accepted Islam. But, when he returned to his people, he went back to his old ways and eventually claimed prophethood for himself. His claim obviously put him at odds with Rasulullaah ﷺ. He then decided to bargain with Rasulullaah ﷺ to gain more power and influence. Towards this end, he sent a letter to Rasulullaah ﷺ in which he wrote:

From Musaylimah Rasulullaah ﷺ to Muhammad Rasulullaah ﷺ

The earth is split into two parts, one part to you and one part to me. But Quraysh are a people who are transgressing [ie, taking more than their share of Arabia], because I was given partnership [in prophethood] with you...

Rasulullaah ﷺ responded with the following letter:

From Muhammad ﷺ Rasulullaah ﷺ to Musaylimah the Liar

Indeed, The Earth belongs to Allaah, and He gives it to whomever He wills, and the end is to the Mutaqeen...

Obviously Musaylimah (l.a.) did not like that response, and Islam's rising power left Musaylimah jealous.

Rasulullaah ﷺ sent a person by the name of Rajjal ibn 'Unfwa, who was from the same tribe as Musaylamah, to reason with him and bring him back to the fold of Islam. This did not work and instead of him convincing Musaylamah to return to Islam, he turned away from Islam. This occurred in the 10th AH and Rasulullaah ﷺ passed away in the 11th AH.

One of the first tasks Abu Bakr رضي الله عنه/ها/هما/هم undertook when he became Khalifah was to quell the false claims of the existence of a new Nabi after the demise of Rasulullaah ﷺ. He despatched three armies at different times against Musaylamah (l.a.) and his army. The first two armies were defeated but the third under the command of the great Saifullaah, Khalid Ibn Walid رضي الله عنه/ها/هما/هم were successful.

Wahshi رضي الله عنه/ها/هما/هم, the man who killed Hamza رضي الله عنه/ها/هما/هم in the battle of Uhud, wanted to make up for that by killing Musaylimah. He رضي الله عنه said, "Just as I have killed the most beloved servant of Allaah [Hamza رضي الله عنه/ها/هما/هم], I am going to compensate for that by killing the enemy of Allaah [Musaylimah (l.a.).]" With Musaylimah in his sights, he honed onto his target and launched his missile. At the same moment the spear hit him, Abu Dujanah رضي الله عنه/ها/هما/هم struck Musaylimah (l.a.).

The death of Musaylimah meant the end of the battle. The Muslims were victorious at Al-Yamama, but not without heavy losses. 300 Sahaba were martyred. Ibn Katheer estimated 450 of the Hufaz were killed. Hundreds more were killed, and perhaps thousands injured.

We learn from this incident that the Muslimeen were prepared to give their lives to safeguard the belief of Khatm-un-Nubuwwah (Finality of Prophethood).

2. Tulayha

The next false prophet was Tulayhah al-Azdi from the tribe of Banu Assad near Iraq. Earlier in his life, he had accepted Islam without being called to do so, so he would brag to Rasulullaah ﷺ, as if he was doing Allaah a favor. In response to this, Allaah revealed:

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۗ قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُ عَلَيْكُمْ أَنْ هَدَاكُمْ
لِلْإِيمَانِ إِن كُنْتُمْ صَادِقِينَ

They consider it a favor to you that they have accepted Islam. Say, “Do not consider your Islam a favor to me. Rather, Allaah has conferred favor upon you that He has guided you to the faith, if you should be truthful.”

(Surah al-Hujurat, Verse 17)

Later he returned to his people. One day they were in the desert and could not find any water. In that desperate state, a man riding Tulayhah’s camel was able to find water, and the people attributed that to Tulayha’s barakah (blessings). Tulayhah used this as a springboard to promote himself and self-aggrandize. This gradually continued over time until he eventually claimed prophethood. Seeing his tribesmen defeated, Tulayhah also harbored ill-feelings against Islam and the Muslims. He was able to convince a large number of new Muslims that he was a prophet after Rasulullaah ﷺ, thus causing them to Islam.

Abu Bakr رضي الله عنه/ها/هما/هم reacted to this liar by employing two strategies.

First, he sent emissaries bring back some of the tribes to Islam. In particular, he sent ‘Adi ibn Hatim, a former Christian, with convince his tribe Tayy to leave the false prophet. If that did not work, Abu Bakr would employ his second strategy, that being to send Khalid bin Waleed رضي الله عنه/ها/هما/هم with an army to attack them.

‘Adi was successful in convincing his tribe Tayy to return to Islam. Ibn Katheer opines that ‘Adi was the most blessed man to his people, because he saved them from Jahannam for accepting a false prophet, a liar. Unfortunately, many other tribes remained with Tulayhah. Therefore, Khalid رضي الله عنه/ها/هما/هم’s army of 6,000 attacked Tulayhah’s army of 15,000 in the Battle of Buzakha. Despite being outnumbered, Khalid رضي الله عنه/ها/هما/هم’s army was able to defeat Tulayhah, pushing his army north.

Shortly afterwards, Tulayhah’s alliance with the other surrounding tribes failed and he fled with his family to Syria and Iraq.

When Abu Bakr رضي الله عنه/ها/هما/هم heard the good news that Tulayhah was defeated, he wrote Khalid bin Waleed رضي الله عنه/ها/هما/هم which read, “May that, which Allaah has granted to you by way of blessings, increase for you. Fear Allaah in your affairs, for verily Allaah is with those who are pious and do good works. Take seriously the command of Allaah and do not be lenient. And whoever you lay your hands over from **the disbelievers** who fought the Muslims, then severely punish them.”

Per Abu Bakr رضي الله عنه/ها/هما/هم's orders, Khalid bin Waleed رضي الله عنه/ها/هما/هم stayed for a month in the area severely punishing those who had accepted a prophet after the Final Nabi, Nabi Muhammad ﷺ.

Interestingly, years later Tulayhah returned to Islam and even made 'Umrah!

3. Sajjah bint Harith

Not long after he claimed to be a Prophet, came Sajjah bint Harith. She was from a Christian Iraqi tribe named Taghlib. She was beautiful, a master of oratory, poetry and had the ability to game prophecies (i.e. phrasing prophecies in such a way that they always come true). Coincidentally, her tribe held a prophecy of a woman who would become a prophetess. When she heard about the death of Rasulullaah ﷺ and the rise of other false prophets, she decided to use her skills and claim the prophethood, foretold in the prophecy of her tribe. She claimed prophethood more or less the same time that Musaylamah (l.a.) claimed to be a prophet.

A large number of people joined with Sajjah, believing her prophecies were a sign of Truth and she was the awaited prophetess. As she grew in power, Musaylimah (l.a.), invited her to Arabia to consolidate their forces against Islam. According to some reports they were married, but after a dispute over leadership Sajjah returned to Iraq with her followers.

When news of Tulayhah's defeat at the hands of Khalid bin Waleed رضي الله عنه/ها/هما/هم reached Sajjah's coalition, she realized her forces were the next target. Her followers completely lost the will to fight and returned to Iraq.

And interestingly, like Tulayhah, when Iraq was later conquered by the Muslims, Sajjah and her tribe accepted Islam and died as a Muslims.

4. Aswad 'Ansi (l.a.)

Another person who laid claim to being a prophet was Aswad 'Ansi (l.a.). He too was from Yemen. At the time, Yemen was ruled by Persian Muslims, notably Shahr bin Badhaan, whose father Badhaan had accepted Islam after receiving a letter from Rasulullaah ﷺ. But Al-Aswad's forces attacked the Muslims, killed Shahr, and his forcefully married Shahr's wife.

She is reported to have said, "Allaah has not created any human being more hated to me than Aswad Al-'Ansi (L.a.). I never hated anyone in my life than I hated this man. He does not do any good, and all of his actions are evil."

After the victory, Aswad (l.a.) brutally suppressed the Muslims in Yemen. He would force them to accept him as a prophet, or cut them into pieces and let them bleed to death in the desert. He also attempted to form an alliance with the Persian empire, presumably to consolidate his new power in Yemen. He (l.a.)

established a man named Qays, an apostate of Islam, as the head of his army, and he trusted his wife's cousin Fayrooz.

Fayrooz was still a true Muslim, and desired to see Yemen ruled by Islam. However, the armies of Aswad (l.a.) were too powerful to fight in open battle. Knowing that Aswad (l.a.)'s death would mean the end of this fitnah, he devised a plan to assassinate Aswad (l.a.) with Aswad's wife, Qays and two other Muslims. His wife, Azaad, the former wife of the ruler of that region, informed them that Aswad (l.a.) is constantly surrounded by body-guards except when he sleeps with his family in a particular room in his palace. She gave them the directions to the room and arranged to have a torch and weapons placed in an adjacent room to be used by Fayrooz and the two Muslims.

At night, Fayrooz and the two Muslims broke into Aswad (l.a.)'s palace. As Fayrooz went to check on Aswad (l.a.), Aswad (l.a.) woke up and shouted, "Fayrooz, I know what you want to do!" Terrified, Fayrooz immediately jumped on him, broke his neck, and in a panic, ran out of the room. Azaad stopped him, and then joined by her and the two Muslims, Fayrooz returned to the room. They found that Aswad (l.a.) still alive convulsing on the floor. The two men subdued him and Fayrooz finished the job.

As he was being killed, he screamed. When the guards came to ask what was happening, Azaad replied, "Do not worry, the prophet [Al-Aswad] is receiving revelation."

The four of them waited in the room all night until Fajr. At Fajr, Fayrooz climbed atop the palace heights and called out the Adhaan, which had not been heard in Yemen in a long time. This was a sign to the secret Muslims in the city that it had been recaptured by Islam, and to the army of Fayrooz, just outside, to enter.

Thus ended another claimant of prophethood after Rasulullaah ﷺ.

Sahaba رضى الله عنه/ها/هما/هم defending the Honour of Rasulullaah ﷺ

The Sahabah رضى الله عنه/ها/هما/هم and their successors رحمة الله عليه, were prepared to sacrifice their lives to finish off such claimants of prophethood after Rasulullaah ﷺ in order to teach a lesson to the rest of mankind until the Day of Qiyaamah that the Ummah will not accept any false prophet after the final Prophet, Nabi Muhammed ﷺ.

One would have thought, that given this history, no one would dare to make such an announcement ever again, but alas one would have thought wrong.

Unfortunately, in the British ruled India, Mirza (l.a.) Ghulam Ahmed Qadiani (1839-1908) arose with false claims of being the final prophet. The true scholars of Islam, the Ulama-e-Haq, stood up to defend the true religion of Islam and to

make the belief of Khatm-un-Nubuwwah (Finality of Prophethood) clear to all of mankind. They held debates, published literature, piled up heaps of evidence regarding this belief and published many books.

Moulana Sayyed Muhammad Anwar Shah Kashmiri رحمه الله عليه

One such Aalim was Moulana Sayyed Muhammad Anwar Shah Kashmiri رحمه الله عليه. He was a brilliant scholar and was one of the fore runners of this Ummah to safeguard and conserve the honour and glory of Khatm-un-Nubuwwah. His brilliant pupil the great luminary of Islam, Mufti Muhammad Shafi رحمه الله عليه, the author of Ma'ariful Quraan, says,

“Once the Sayyed Muhammad Anwar Shah Kashmiri رحمه الله عليه went to Qadiyan. He was sitting in the Masjid, very grieved. He sighed aguishly and said, ‘Shafi! Our life has gone waste. How would we face Rasulullaah ﷺ on the Day of Judgment?’” Mufti Muhammad Shafi رحمه الله عليه says, I said, “Your students are spread all over the world. The people all around are gaining from your knowledge. You are teaching and explaining the famous books of Hadith, Bukhari and Muslim all the day long. You have written and compiled so many books. Even then, **if you say that your life has gone waste then what would be our fate?**

Sayyed Muhammad Anwar Shah Kashmiri رحمه الله عليه said;

“We kept on proving “AHNAF” to be the rightful sect of religion whereas Imam Shaafi رحمه الله عليه is also on the right path. We kept on discussing the notion about recitation of Surah Faatiha while following the Imam in Salaah. Whereas the protection and preservation of the honour and glory of Khatm-un-Nubuwwah is the most important of all.”

It was often observed that whenever Maulana Sayyed Muhammad Anwar Shah Kashmiri had to name Ghulam Qadiyani during lessons or conversation, he would become wrathful and would name him (Ghulam Qadiyani) as cursed, wretched, vicious, doomed, mischievous and an eternal antagonist. After calling curses on him (Ghulam Qadiyani), he would repeat his (Ghulam Qadiyani) filthy words/sentences. Some of the attendants asked,

“You are so gentle, kind, learned and well mannered, even then you are extremely upset and disturbed at the name of Ghulam Qadiyani”.

On this he replied,

“I am sure that **as to love Rasulullaah ﷺ is an integral part of Imaan, in the same way, to have enmity with the enemies of Rasulullaah ﷺ is an integral part of Imaan. The doomed Mirza (I.a.) Ghulam Qadiyani was the biggest enemy of Rasulullaah ﷺ as well as his concept of Khatm-un-Nubuwwah. The more you project enmity to him by cursing him; to the same extent you will have proximity**

with Rasulullaah ﷺ. I behave this way because no one would tolerate the enemies of his father and no government would tolerate its rebels. (If that how people would behave towards their father's enemies and governments would behave towards their enemies) Then how could I tolerate the enemy of Rasulullaah ﷺ".

20/10/2017-2nd Juma'h

All praise belongs to Allaah who had granted us Imaan by making us from those who believe in the Kalimah and in the injunctions of that very Kalimah. These injunctions would require that every believer of the Kalimah adhere to the teachings of the Kalimah and at the same time uphold and defend them against anybody who claims to be Muslim, yet changes these injunctions or even worse deny them.

From amongst the injunctions and decrees of the Kalimah is the very fundamental belief of Khatm-un-Nubuwwah. Khatm-un-Nubuwwah means that there is no new Nabi to come, not by any definition, after the demise of Rasulullaah ﷺ. Last week we discussed four people, Musaylamah Kathaab (l.a.), Aswad Ansi (l.a.), Sajjah Binte Haaritha and Tulayha Al-Azdi who had claimed to be Prophets.

Had the belief of Khatm-un-Nubuwwah been a trivial belief, the response of the Sahaba رضي الله عنه/ها/هما/هم would have been trivial too. But no, the response of the Sahaba رضي الله عنه/ها/هما/هم to those people who claimed to be Prophets was not trivial. They went to war with those people and many lives were lost. This teaches the Ummah two important lessons. Firstly, the belief of Khatm-un-Nubuwwah is not trivial, rather it is the cornerstone of Imaan. Without it there is no Imaan. And secondly, it is the duty of the Ummah to use all that is at their disposal to defend this noble belief of Khatm-un-Nubuwwah.

We concluded last week on the advice given to us by the stalwart of Islam, who led the fight against Ghulam Ahmed Qadiyan (l.a.) who proclaimed to be a Prophet and his followers. This great luminary, pious stalwart, was Maulana Sayyed Muhammad Anwar Shah Kashmiri رحمه الله عليه. He worked tirelessly to defend this belief of Khatm-un-Nubuwwah and to enlighten all those around him that what this person is saying is not the teachings of Islam, it is the teaching of Kufr and to believe in it will make a person a Kaafir.

In 1933, Maulana Sayyed Muhammad Anwar Shah Kashmiri addressed a gathering in Jamia Masjid of Bahawalpur. This was a day or two before going to court, to present before the court evidence from Quraan and Hadith, that these

Qadiyanis are not Muslim. He said to the people in the Jamia Masjid of Bahawalpur,

“People are attacking the honour and glory of Rasulullaah ﷺ in our presence and we do not perform our duty being his followers. If we protect and guard the honour and grace of Rasulullaah ﷺ, we would be considered for intercession of Rasulullaah ﷺ on the Day of Judgment.”

He then proceeded to court and defended the belief of Khatm-un-Nubuwwah. The courts had to deliberate and the Muslims were eagerly awaiting the decision of the court. Moulana Sayyed Muhammad Anwar Shah Kashmiri رحمه الله عليه had to return to Dabhel.

Therefore, he advised his pupils,

“If the decision is announced in my life, I shall listen to it myself. If it is announced after my death, the decision must be reported on my grave so that my soul is satisfied that Mirza (I.a.) Ghulam Ahmed Qadiyani and his followers have been declared Kuffaar and renegades.”

Maulana had also said on one occasion that when this attack on Khatm-un-Nubuwwah broke out, it was such a great state of disaster and anxiety that he became restless and could not sleep at night for a long time. He said,

“I had such intense sorrow that the “Qadiyani Nubuwwah” will cause an indivisible breach, which would be difficult to restraint. About six months passed in the same state of anxiety and restlessness. Then Allaah placed this conviction in my heart that soon this uproar and tumult will dissipate and it will lose its vigour and grandeur. Therefore, after a long span of time, my restlessness wiled away and I had tranquillity (peace of mind).”

Maulana Shams-UI-Haq Afghani رحمه الله عليه says that Maulana Sayyed Muhammad Anwar Shah Kashmiri رحمه الله عليه brought his bed to the Jamia Masjid in Deoband, three days prior to his death. He gathered all the students, teachers, and administrative staff and addressed to them, saying,

“I advise you all and especially those who have learnt Hadith from me (about 2000); if you all require absolution, salvation and intercession of Rasulullaah ﷺ on the Day of Judgment, then you must defend the honour and glory of Khatm-un-Nubuwwah. This is the best way of attaining the intercession of Rasulullaah ﷺ. To the extent you will have hatred for Mirza (I.a.) Qadiyani, to the same extent you will attain proximity to Rasulullaah ﷺ. This is so because the enemy (Qadiyanis) of the friend (Rasulullaah ﷺ) is your enemy; in the same manner as the friend (those defending the honour of Rasulullaah ﷺ) of the friend (Rasulullaah ﷺ) is your friend.”

From this statement we learn that we must take a united stand against the Qadiyanis, and anyone else, like the Shia'h who desire to discredit and dishonour our Rasul ﷺ.

In 1974 the National Assembly of Pakistan declared the Qadiyanis as a **non-Muslim minority** and in 1984 through a court ordinance, all their non-Islamic activities were banned. As a result of this ban, the fourth leader of the Qadiyanis, Mirza (I.a.) Tahir left Pakistan and relocated to London to carry on his false teachings under the name of Islam.

Reward for Defending Islam

At this juncture I would like to present before you a Hadith in which Rasulullaah ﷺ spoke of the reward a person will receive when he defends the honour of his Muslim brother in his absence. The narrator is Abu Dardaa رضي الله عنه/ها/هما/هم.

عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَدَّ عَنْ عَرِضِ أَخِيهِ رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ

Abu Ad-Darda reported: The Prophet, peace and blessings be upon him, said, "Whoever defends the honor of his brother, then Allaah will protect his face from the Hellfire on the Day of Resurrection." (Sunan At-Tirmidhi 1931)

Mu'adh ibn Anas al-Juhani رضي الله عنه/ها/هما/هم narrated that Rasulullaah ﷺ said: "Whoever protects a Muslim from a hypocrite, Allaah will send an angel to protect his flesh from the Fire of Hell; and whoever accuses a Muslim of something, seeking to disgrace him, Allaah will detain him (the disgracer) on the bridge of Hell until he has been fully punished for what he said." (Abu Dawud 4086)

If this is the reward Allaah will give to those who defend the honour of the follower of the Ummah of Rasulullaah ﷺ, just think how much Allaah will give to the person who defends the leader of this Ummah, the Final Nabi, after who no new Nabi will come, Nabi Muhammad ﷺ.

During the course of our lessons regarding Khatm-un-Nubuwwah (Finality of Prophethood), we will discuss Khatm-un-Nubuwwah in three sections. This is based on a Kitaab written by Mufti Shafi رحمه الله عليه, the student of Moulana Sayyed Muhammed Anwar Shah Kashmiri رحمه الله عليه, entitled "Khatm-un-Nubuwwah (Finality of Prophethood)". Our lessons will therefore be divided into three sections.

Three sections

The first part of our lessons will deal with "Khatm-un-Nubuwwah Fil Qura'an", in which we will discuss those verses of the Quraan, declaring the Khatm-un-

Nubuwwah (Finality of Prophethood) of Nabi Muhammed ﷺ. {There are about 100 verses in the Noble Quraan dealing with Khatm-un-Nubuwwah (Finality of Prophethood).

In the second part of our lessons we will discuss “Khatm-un-Nubuwwah Fil Aathaar”. That is to say the belief of Khatm-un-Nubuwwah (Finality of Prophethood) as was narrated to us by Rasulullaah ﷺ in his Ahaadith. {There are about 210 Ahaadith dealing with Khatm-un-Nubuwwah (Finality of Prophethood)}.

And in the third part of our lessons we will discuss the numerous sayings of the Sahaba رضي الله عنه/ها/هما/هم, Tabie'een رحمه الله عليه, Tab'ut-Tabie'een رحمه الله عليه and the Ijmaa' of the Ummah.

My earnest appeal to one and all is to firstly, listen attentively to the lessons, and secondly, to also take these lessons to the ears of others. Inform others and in doing so, who knows, we might be able to safeguard some person's Imaan. I am sure we have heard the English proverb that states, “For evil to prevail, all it needs is for good men to do nothing.”

How can we sit back and relax when the dignity of our Rasul ﷺ is being attacked? We need to stand in defense of his ﷺ honour and in doing so we will attain much reward from Allaah. Listen to the Hadith of Rasulullaah ﷺ narrated by Anas Ibn Malik رضي الله عنه/ها/هما/هم. He narrated that Rasulullaah ﷺ said,

٣٨- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَجُلٍ يَنْعَشُ لِسَانَهُ حَقًّا يُعْمَلُ بِهِ بَعْدَهُ، إِلَّا أَجْرَى اللَّهُ عَلَيْهِ أَجْرَهُ إِلَى يَوْمِ الْقِيَامَةِ، ثُمَّ وَقَّأَهُ اللَّهُ عَزَّ وَجَلَّ ثَوَابَهُ يَوْمَ الْقِيَامَةِ.
رواه أحمد ٢٦٦/٣

38. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who calls towards the right path, and people act upon it (even) after him, Allāh ‘Azza wa Jall continues his reward till the Day of Resurrection, then Allāh ‘Azza wa Jall would give him his total reward on the Day of Resurrection. (Musnad Aḥmad)

Sahl bin Sa'd رضي الله عنه/ها/هما/هم reported that Rasulullaah ﷺ said to Ali رضي الله عنه/ها/هما/هم

وَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِهَذَاكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ

"By Allaah, if a single person is guided by Allaah through you, it will be better for you than a whole lot of red camels." [Al-Bukhari and Muslim].

May Allaah Ta'ala make the entire Muslim Ummah inviters towards Deen and bless them with sincerity and make them a means of guidance for the ones on the wrong path. Ameen.

The Reason for Doing this Series

The reason for speaking on the claim of Mirza (I.a.) Ghulam Ahmad of Qadiyan to Nubuwwah (Prophethood), is so that we can be informed of his and his followers beliefs. By being informed of their beliefs:

1. We can protect our Imaan from ever becoming susceptible to the erroneous and false beliefs of the Qadiyanis, and by being informed of their beliefs
2. We will have the information to reply to the lies being promulgated by the Qadiyanis.

The Sinister Methods of Snaring Innocent Muslims

These people who believe that Rasulullaah ﷺ is not the Final Nabi, but their man Mirza (I.a.) Ghulam Ahmed is the Final Nabi (Al'iyaadhu billaah), has been trained to employ different methods in order to snare innocent Muslimeen into their traps of lies and fabrications. One method is by telling innocent Muslimeen that what your Ulama are telling you about us, is a lie. There is no difference between us and you. We believe that Nabi Muhammad ﷺ is the Final Nabi. They will even go as far as showing you written statements from their founder and leader, Mirza (I.a.) Ghulam Ahmed of Qadiyan (I.a.), proving that that he believed in the Finality of Nubuwwah (Prophethood), that he believed in Khatm-un Nubuwwah, that he believed that Rasulullaah ﷺ was the final Nabi.

Now, if the not so well informed Muslim listens to these statements, he will say, but what are the Moulanas on now again. These people are just like us.

The fact of the matter is that they are not and by them saying this is nothing else but a ruse to fool the innocent Muslims into believing that they are just like us.

We cannot shy away from the fact that he (I.a.) had made these statements. He (I.a.) had believed, in the initial stages of his preaching, in the Khatm-un-Nubuwwah as we the Ahlus Sunnah believe, but later he (I.a.) **retracted** from this statement and claimed that he was the Prophet. Not only that, but he claimed that Revelation was sent to him.

So we find that he, in a certain phase of his life, announced his belief in Khatm-un-Nubuwwah (Finality of Prophethood), and at a later phase denounced it. His statements regarding Khatm-un-Nubuwwah (Finality of Prophethood) are viciously **inconsistent** and seriously self-contradictory. The inconstancy in his statements is directly related to the different phases of his life. Mufti Shafi رحمه الله عليه has broken these phases into three.

Three Periods of his (I.a.) Life

First Period (From 1891-1899): Initially the Mirza (I.a.) held the same genuine beliefs as all the Muslims do. That being that Nabi Muhammad ﷺ is the Final Nabi and there is no new appointed Nabi to come after him. He did not allow his followers to make any new interpretation of the word Khatm-un-Nubuwwah, nor was he willing to pervert the text (of the Quraan). During this period, he contributed essays and articles to propagate the truths of Islam. He attained fame amongst the people for his prolific articles he wrote on Islam.

Definition of Nabi and Rasul in the year 1891.

(1).

“The Noble Quraan contains definite and clear mention of the Finality of Nubuwwah (Prophethood). It would be a mischief to make any distinction between an early or a later Prophet. The Hadith: “There shalt not come any Prophet after me,” affords a general negation.

(Ayyam al-sulh, p.146, quoted from the Mubahatha Rawalpindi, p. 147).

(2).

“Are you not aware the Rabb the Merciful the Bounteous has named our Prophet ﷺ ‘the Last of the Prophets’ without any exception? Our Prophet has explained this term with his saying: ‘there shall not come any Prophet after me.’ This is a distinct and unequivocal explanation for the truth-seekers. Should we ever think of the appearance of a Prophet after our Prophet we would, in other words, be **opening the gate of Revelation while it has been closed forever.** This would not be proper for us to think so. As it is manifestly known to the Muslims. How is it possible that a Prophet should appear after our Messenger, especially when the chain of Revelation had been cut off forever, and Allaah the Exalted had brought to a close the centuries long chain of Prophets.”

(Mirza (I.a.) Ghulam Ahmad Qadiani: Humamat al-bushra, p.34).

(3)

The Prophet said: “No Prophet shall appear after me.” And this Hadith was so widely and popularly known that its truth was never to be questioned. The Quraan - every word of which is infallible - testifies to the truth of its verse, namely

وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

“but he is Rasulullaah ﷺ and the last of the Prophets” (33:40), and it declares that in verity the commissioning of Prophets after our Prophet has come to a dead stop.”

(Kitab al-bariya, p.184, footnote by the Mirza (I.a.)).

So this was his beliefs during the first period of his life.

Second Period (After the year 1899): With the advent of this second period of his thinking the Mirza (I.a.) began claiming new discoveries in Islam, that the scholars before him never thought of. He hailed himself, through his writing, to be a reformer of the Muslimeen, because of these so called new discoveries. He labelled himself a **“Mujaddid”** (Reformer). He then progressed to label himself the **“Mahdi”** (the guided Imam destined to appear before the descension of Nabi ‘Isa عليه/هم السلام). After this gradual progression of self-aggrandizing, he took it a step further and labelled himself **“the Promised Messiah.”** Once he claimed that he was “the Promised Messiah”, he thought of adding to it the ability to receive Wahy (Divine Revelation). However, to achieve this goal, he had to convince his followers that he was a Nabi, for this much they knew, that only a Nabi can receive Wahy.

Again he adopted a strategy of slow and gradual indoctrination. He first told them that one of the many new discoveries he made was that the understanding of the word Nabi, that people had for centuries, were wrong.

He told them that there are different types of Prophets, like:

- a) tashri’i (a Prophet associated with the power of law giving),
- b) non-tashri’i (a Prophet who is commissioned with the prerogative of law making),
- c) zilli (shadowy, i.e. one having the reflection or image of an earlier Prophet),
- d) Lughawi (literal) and
- e) Majazi (metaphorical, i.e., quasi-Prophet).

The sole aim of the Mirza (I.a.) in doing this was to create doubts. His followers now learnt something about Nubuwwah (Prophethood) that they perhaps have not heard of before. This made interesting reading material and they hungered for more. When he realised that he had his hooks in them he began telling them that it had been opened to him, that Rasulullaah ﷺ was the Final Prophet as per one definition of the word Nabi/ in one sense of the word, and that he has been sent as another Prophet after Rasulullaah ﷺ, as per another definition of the word.

This now led him to declare before people that he was a Nabi, who was chosen by Allaah to be a Nabi. This was the second period of his life. His gradual ascension to labelling himself a Prophet. He did however tell them that he was a Prophet who only **followed** the laws of the previous Prophet, he was not a Prophet sent with new laws.

Statements he made during his second period

(1).

“Now, all forms of Nubuwwah (Prophethood) are banned except the Nubuwwah (Prophethood) of Muhammad ﷺ. (His Nubuwwah (Prophethood) may be translated as Muhammadan Nubuwwah (Prophethood)?) No Prophet can now appear who has received a Divine Shari’ah or law. However, it is possible that a Nabi (Prophet) without a Divine Shari’ah may appear, and again he should have been a member of the Ummah (of the Prophet). From this point of view, I am a member of the Muslim Ummah and wisaal a Prophet.”

(Tajalliyat-i-Ilahiya, p.25, quoted from Mubahatha Rawalpindi, p.130).

(2).

“The word Nabi in these days should mean a person who is able to have the divine privilege of the Divine Audience by mutually addressing and speaking with Allaah, and is commissioned to revive the (pristine) religion, and who has not brought another law (Shari’ah). For the Shari’ah ended with the Prophet Muhammad sallallahu alayhi wasallam.”

(Tajalliyat-i-Ilahiya, p.9, footnote to Mubahatha Rawalpindi, p.120).

(3).

“I am the Promised Messiah, and am the very same person who has been named Nabi of Allaah by the Chief of the Prophets.”

(Nuzul al-Masih, p.48, the Mubahatha Rawalpindi).

(4).

“In this manner, I have been known as ‘Isa ibn Maryam in the Book of Allaah. Since Maryam is an individual Ummati, and ‘Isa was a Nabi; hence by calling me Maryam and ‘Isa, it has been clarified that I am an Ummati (follower/member of the Islamic Ummah) and also a Nabi.”

(Appendix to Barahin, v. 159, the Mubahatha Rawalpindi).

20/10/17 -3rd Juma’h

All praise belongs to Allaah, our Creator, our Sustainer, our Nourisher. We praise and thank Allaah for the favours He had bestowed upon us, especially for the great favour of Imaan.

Imaan is the most important boundary in human life, for it draws the line between two of the most anxious conditions a **person** will ever confront, that of belief and disbelief, morality and immorality, and, ultimately, Jannah and Jahannam. To have a successful life in this dunya, a life of contentment, and a

successful life in the Hereafter, he must safeguard his Imaan from the onslaughts of Shaytaan and from the onslaughts of the friends of Shaytaan. They will attack our Imaan by attacking it with doubts and modern ideas that we would never had heard before. They will cast hooks of deception to lure us away from our Imaan. One of these deceptive strategies we discussed last week. Ask yourself, if their religion was true, why employ such deceptive strategies to lure innocent Muslims away from such fundamental beliefs that has been taught to us by Rasulullaah ﷺ himself? The Imaan we **must** hold onto, is the **very Imaan** that was taught to us by Rasulullaah ﷺ. When this Imaan that was taught to us by him ﷺ was under threat, his Sahaba رضي الله عنه/ها/هما/هم did not sit quietly, but mobilised to safeguard it. The Quraan speaks of **the Imaan** that was present in the time of Rasulullaah ﷺ and taught by him. We must never forget that the Imaan that was taught to us by Rasulullaah ﷺ is the only Imaan that will be acceptable to Allaah till the Day of Qiyamah, it is the only Imaan that will grant us entry into Jannah. There can be no new modernistic outlook on Imaan, cause Imaan itself is so modern and up to date, that even if you put the minds of the whole world together to try and improve on the Imaan taught by Rasulullaah ﷺ, they will never be able to improve on it. It is with regard to that Imaan that Allaah says,

وَمَنْ يَتَّبِدْ أَلْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝١٨

And whoever replaces his Imaan with Kufir has certainly strayed away from the straight path.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا

Surely, those who (because of their greed for wealth and fame) purchase a small gain (of this world) at the cost of (breaking) Allaah's covenant (with them) and (at the cost of breaking) their oaths (they made to aid Rasulullaah ﷺ, because of their greed for wealth and fame), they will no share in Hereafter.

Now if you look at the life of Mirza Ghulam Ahmed Qadiyan (I.a.) you will find that he too desired name and fame, he too was in search of the limelight, and a cursory glance into his lifestyle will bring to light how he hungered for wealth. It is towards this end that he, passed through three phases in his life. Last week we discussed the two of these phases. In the first phase, from 1891 to 1899, he told his followers to belief in Khatm-un-Nubuwwah just as the Ahlus Sunnah Wal Jamaa'ah do. During the second phase, from 1899 onwards, he upped his antics and started by first claiming that he had found new discoveries in the Quraan. Discoveries that was never taught to us by Rasulullaah ﷺ, the Sahaba the Tabi'een or the Mufasssireen. Because he had discovered new hidden messages of

the Quraan that no one before him had ever found, he hailed himself as a Mujaddid, a Reformer of the Muslims. He took it a step further and then claimed to be the Mahdi. He took this claim even further during his second phase and claimed to be the Promised Messiah, i.e. Nabi Isa عليه/هم السلام. To give himself, the so called Promised Messiah, more power, he told the people he, the Promised Messaih, had been blessed with receiving Wahy. So he got to where people believed that he was Nabi 'Isa عليه/هم السلام receiving Wahy. The next step was to convince people that he was a Nabi, an independent Nabi, another Nabi after Nabi ﷺ. Not only that, but he was a Nabi that was endorsed by Rasulullaah ﷺ. He managed to do so through bamboozling his followers into believing, linguistically, that the word Nabi must be understood as per the new discovery he had made. People were fascinated by him and were impressed by his writing skills.and so entered the third phase of his life.

Let us now proceed with the third period of his life. As we can see, in the first period of his life, his belief regarding Khatm-un-Nubuwwah was in conformity to the belief of the Ahlus Sunnah Wal Jamaa'ah. During his second period he retracted and eventually claimed to be a Nabi himself. He however told them that he was a new Nabi, but not one sent with a Sharia'h.

Now we move onto his third and last period.

Third Period: During the third and last period of his (l.a.) life, he changed his claim again and said that he was now a Nabi, sent with a Sharia'h. (Al'iyaadhu Billaah) (1).

“I swear by Allaah in Whose Hand is my soul and I say that He Himself has commissioned me, and that He Himself has called me a Nabi.”

(Appendix to the Haqiqat al-Wahy, p.68, the Mubahatha Rawalpindi, p.135).

(2).

“In these days, if Allaah wills, all the pious, righteous and holy Prophets of the past will be represented in one single person: and this person shall be I.”

(Barahin, v. 90, Mubahatha Rawalpindi, p.135).

(3).

“One who calls (me) a Kaafir (infidel) indeed denies (my claim). And one who denies (my claim to Nubuwwah (Prophethood)) is undoubtedly a Kaafir (infidel).” (Barahin-i-Ahmadiya, (Second Edition), V. 67; Khatima-i-Bahth, p.26).

(4).

“It is incumbent on us **not** to call non-Ahmadis, Muslims, nor should we say our prayers behind any of them. For, in our sight, these non-Ahmadis deny the claim of one of the Prophets of Allaah.”

(Mirza Bahir al-Din Mahmud: Anwar-i-Khilafat, p.20, Khatima-i-Bahth, p.28).

All this was unfolding at the beginning of the twentieth century.

The problem with Mirza (l.a.) was that he could **not stick** to one interpretation of Khatm-un-Nubuwwah. As we can gauge from the discussions we had so far, he continued to change the definitions of Khatm-un-Nubuwwah (the Finality of Nubuwwah (Prophethood)).

Countering Their Arguments

To counter the arguments of the Qadiyanis, it would be sufficient to turn to his own contradictory statements.

However, it would be a great injustice if we sufficed on countering and rebutting the ridiculous beliefs of the Qadiyanis by **only** referring to the inconsistent and contradictory statements made by their leader, Mirza Ghulam Ahmed Qadiyan (l.a.).

We need to give the rebuttal to **their ridiculous claim** that he is the final Prophet, from the Quraan, the Ahaadith and the sayings of the Sahaba رضي الله عنه/ها/هما/هم.

Part I

Khatm al-Nubuwwah fil Quraan The Concept of the Finality of Nubuwwah (Prophethood) in the light of the Noble Quraan

The Noble Quraan is a magnificent and an amazing book. Those who believe in the veracity of the Quraan are always ready to sacrifice their lives and properties

for the sake of this Quraan and are eager to do anything at its behest. It would have been sufficient if the Quraan had contained a clue to the belief of Khatm-un-Nubuwwah. However, the Quraan repeatedly expounds on the true notion of Khatm-un-Nubuwwah, in different words and in different modes of expression. The Quraan is in Arabic and when we wish to do a proper study of the Quraan we should acquaint ourselves with the Arabic language.

The Proper Standard of Quraanic Tafsir

In every language it is essential to first learn the root-words and the grammatical and syntactical rules.

Language

Generally, every word or term, in any language, may have different meanings. To know what the intended meaning of a word or term is we must know two things. One, who the speaker is and two, what his beliefs are.

For example, if a speaker should say: “The rain has grown weeds and trees,” and the speaker is a Muslim, then it would be understood that he had expressed that rain is only an external cause of the growth of vegetation. The actual cause is Allaah. But we will only know his intended meaning if we are aware of the beliefs of the speaker.

On the other hand, if the speaker is an atheist, this sentence “The rain has grown weeds and trees,”, would be deemed a blasphemy (kalimah kufr), for it will be understood that the speaker considers rain as the real cause of the growth of vegetation. And this is based on unbelief (kufr).

(For details, see the books Mukhtasar al ma’ani and al-Mutawwal of al-Taftazani).

The Speech of Allaah

As far as the Speech of Allaah is concerned, this Speech too is subject to different meanings. To ascertain what the intended meaning of the Speech of Allaah is we need to study

- a) the Arabic language, its grammar and syntax.
- b) the context in which the Speech of Allaah was revealed.

It is only then that we will ascertain the true intended meaning of the Speech of Allaah. Both the understanding of Arabic language and the context in which it was revealed in, is important. You cannot have one without the other. To use an English expression, you need two hands to clap.

[Ali رضي الله عنه/ها/هما/هم send Ibn Abbaas رضي الله عنه/ها/هما/هم to debate with the Khawaarij. He told him to rely on the Ahaadith of Rasulullaah ﷺ when debating](#)

with them. Ibn Abbaas رضي الله عنه/ها/هما/هم said, “O Amirul Mumineen, there is no harm in quoting the Quraanic verses in defense, for with the grace of Allaah we understand the Quraan much better than them; and the Quraan was revealed in our household.’

‘Ali رضي الله عنه/ها/هما/هم replied: ‘Of course. But the Quraan contains a brief and concise speech, which is subject to different meanings and interpretations. If you do not try to interpret and explain the Quraanic verses with the help of the teaching and sayings of Nabi Muhammad ﷺ, **you** would be saying something in regard to a Quraanic verse, while the Khawaarij would instantly be saying something different, and hence the discussion would not be fruitful and decisive.’ In other words, they rely on the literal meaning of the Speech of Allaah and not in the context in which it was revealed. And the context in which the Speech of Allaah was revealed has been told to us via the speech, the Ahaadith of Rasulullaah ﷺ.

Accordingly, Ibn ‘Abbas رضي الله عنه/ها/هما/هم accepted this advice and debated with the Khawaarij, who met a miserable defeat at the hands of Ibn ‘Abbas رضي الله عنه/ها/هما/هم.” (Itqan, I, 143).

To be brief, most of the Quraanic verses and passages are subject to different meanings. Those whose desire it is to mislead Muslims, will rely on the Arabic language of the Quraan, and not look at other verses of the Quraan or the Ahaadith, which explains the context in which the Verse was revealed. By doing so they can manipulate the intended meaning of the verse to suit them.

The Khawaarij did it as well.

When Ibn Abbaas رضي الله عنه/ها/هما/هم asked them regarding the grievances they had with Ali رضي الله عنه/ها/هما/هم they replied that it is three. One of them were:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

The judgment is for none but Allaah.

[Surah al-Anaa’m, 6:57 and Surah Yusuf, 12:40, 67]

“What have men got to do with passing judgment?”

In other words, the only Being that can judge is Allaah and not man.

In replying to their absurd understanding of this verse, he quoted another verse of the Quraan in which Allaah has commanded that men **MUST** judge.

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيِّدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ

Oh you who believe, do not kill the game while you are in a state of Ihraam, and whosoever of you kills it intentionally, then the penalty is an offering equivalent to the one he killed, as judged by two just men among you.

[Surah al-Maa'idah, 5:95]

It is clear from this verse that Allaah has allowed men to sit in judgement and it was not as the Khawaarij had believed.

The Khawaarij depended only on the Arabic language to understand the Quraan, and never took the context in which the verse was revealed into consideration. It was for this very reason that they became deviates.

The Khawaarij (Kharijites) are one of the deviant sects, as is proven by the texts and by scholarly consensus.

Al-Bukhaari (6934) and Muslim (1068) narrated that Yusayr ibn 'Amr said: I said to Sahl ibn Hunayf: Did you hear the Prophet (blessings and peace of Allaah be upon him) say anything about the Khawaarij? He said: I heard him say – and he gestured with his hand towards Iraq –: “From there will emerge people who recite the Qur’an, but it will not go past their collarbones. They will pass out of Islam as an arrow passes out of the prey.”

Ibn Maajah (173) narrated that Ibn Abi Awfa said: Rasulullaah ﷺ (blessings and peace of Allaah be upon him) said: “The Khawaarij are the dogs of Hell.”

This now leads us to a very important question. Is there in Islam any **criterion** to distinguish between the correct and incorrect meanings and interpretations of the Noble Quraan?

The answer to this is yes, there is, cause if there was not, everybody would put their own interpretation to verses of the Quraan.

Fourth Juma'h 3/11/2017

All praise belongs to Allaah who had made us from the Ummah of Rasulullaah ﷺ and who had given us a clear book, the Quraan. This is a book of Guidance. A Book that necessitates reflection. To reflect upon the verses of Allaah is 'Ibaadah; it is something that will draw one close to Allaah. This reflection is not a reckless one, rather, it includes a study of the classical Tafsir of the verses being pondered over. Allaah says in the Quraan,

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ۝٨٢

“Then do they not reflect upon the Quran? If it had been from [any] other than Allah, they would have found within it much contradiction.” [Quran: 4:82]

The Book of Allah is unlike any other; it is the timeless Speech of Allah, and not a created thing. It is the study guide for life, death, and what follows. Therefore, it deserves a far more careful study than anyone else's speech. It necessitates that its reader returns to the early narrations of those who witnessed its revelation and heard its explanation (the Sahaba رضي الله عنه/ها/هما/هم) by the one, deputed by Allah to rehearse and explain His Words to humanity, Nabi Muhammad ﷺ. For if one would try to ponder over the meanings of the verses, without having done this study, then surely the filth of the time that he lives in, and his ignorance of the correct application and understanding that the early Muslims had, would cause him to understand some things not intended by Allaah. The result would be that he would go astray. So, let every sincere Muslim, who hopes to earn Allaah's Love by reciting and reflecting over Allah's Book, hold tight to the meanings explained by Rasulullaah ﷺ, and those taught by the Sahaba رضي الله عنه/ها/هما/هم, their immediate followers رحمة الله عليه, and the early scholars of Islam.

Hadith

Imam Ahmad recorded that `Amr bin Shu`ayb said that his father said that his grandfather رضي الله عنه/ها/هما/هم said, "I and my brother were present in a gathering, which is more precious to me than red camels. My brother and I came and found that some of the leaders of the Sahaba رضي الله عنه/ها/هما/هم of the Messenger ﷺ of Allaah were sitting close to a door of his. We did not like the idea of being separate from them, so we sat near the room. They then mentioned an Ayah and began disputing until they raised their voices.

Rasulullaah ﷺ was so angry that when he went out his face was red. He threw sand on them and said to them,

مَهَلًا يَا قَوْمَ، بِهَذَا أَهْلَكْتَ الْأُمَّةَ مِنْ قَبْلِكُمْ، بِاِحْتِافِهِمْ عَلَى
 أَنْبِيَائِهِمْ، وَضَرَبِهِمُ الْكُذْبَ بَعْضُهَا بِبَعْضٍ، إِنَّ الْقُرْآنَ لَمْ يَنْزِلْ
 يُكَذِّبُ بَعْضُهُ بَعْضًا، إِنَّمَا يُصَدِّقُ بَعْضُهُ بَعْضًا، فَمَا عَرَفْتُمْ مِنْهُ
 فَأَعْمَلُوا بِهِ، وَمَا جَهِلْتُمْ مِنْهُ فَرُدُّوهُ إِلَى عَالِمِهِ

Behold, O people! This is how the nations before you were destroyed, because of their disputing with their Ambiyaa عليهم السلام and their contradicting parts of the Books with other parts. The Qur'an does not contradict itself. Rather, it testifies to the truth of itself. Therefore, whatever of it you have knowledge in, then implement it, and whatever you do not know of it, then refer it to those who have knowledge in it."

We discussed last week that to know the correct and intended meaning of the Quraan, we have to have some criteria. If there is none, then anybody can make any type of Tafsir. Let us now look at the criteria we need to apply when we wish to understand the correct and intended meaning of the Noble Quraan.

There are 5 criteria to understand the intended meaning of the Quraan

(1) The first criterion for understanding the correct intention behind the words and verses of the Quraan is the Quraan itself. One example of this we spoke of last week when mention was made of the debate Ibn Abbaas رضي الله عنه/ها/هما/هم had with the Khawaarij.

Example

Verse 73 of Surah Ambiyaa (21) tells us,

وَجَعَلْنَاهُمْ أَيْمَّةً يَهْدُونَ بِأَمْرِنَا

And We made them the imams (examples to be followed) who guide (people) under Our command,

The Shia'h will say that this verse proves that their Imams are authentic. Anybody who simply listens to the translation of this verse will agree with them, but is the Tafsir of the Shia'h right or wrong? The answer is, it is wrong. The verse I recited to you is verse 73 of Surah Ambiyaa. If we only look at verse 73 and not the context in it which it was revealed, we might be duped by the Shia'h to believe in the concocted concept of Imaamah. Now to understand the context of this verse we return to Surah Ambiyaa the 21st Surah of the Quraan, this time we look at the verses that come before it and we find that Allaah speaks of the Nabi Ishaq عليه السلام, Nabi Ya'qub عليه السلام, Nabi Lut عليه السلام and Nabi Ibrahim عليه السلام. So when Allaah says,

وَجَعَلْنَاهُمْ أَيْمَّةً يَهْدُونَ بِأَمْرِنَا

And We made them the imams (examples to be followed) who guide (people) under Our command

Allaah is referring to those Ambiyaa عليه/هم السلام whom He made Imams. Allaah is not speaking of the Imams of the Shia'h.

So by only taking the Arabic, without understanding the context as explained by the Quraan itself, people can be bamboozled into believing anything. The first criterion therefore for understanding the correct intention behind the words and verses of the Quraan is the Quraan itself.

(2) The second criterion, in order of preference and reliability, in understanding the true intend behind the meaning of a word or verse, is the Ahaadith, that is, the actions and sayings of Rasulullaah ﷺ. One of Rasulullaah ﷺ's directives, given

to him by Allaah, was to teach the Sahaba رضي الله عنه/ها/هما/هم the meaning of the Quraan.

(a) Says Allaah in Surah Juma'h

يَتْلُوا عَلَيْهِمْ آيَاتِهِ

“and to teach them His verses.” (62 Juma'h:2).

(b) And in Surah Nahl Allaah says

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“And We revealed the Ath-Thikr (the Reminder-the Quraan) unto you, so that you may explain (easily and properly) unto mankind that which has been revealed to them.” (16 Nahl:44).

These verses clearly indicate that in order to properly understand the Quraan it is necessary for us to have knowledge of the teaching of the Messenger, Nabi Muhammad ﷺ, for it is through this knowledge as well, that the true intended meaning of the Speech of Allaah will be understood. If it had been quite enough simply to know the Arabic language for understanding the Quraan, Allaah should not have sent Rasulullaah ﷺ who was given the directive to explain its teaching.

(3) The third criterion, in order of preference and reliability, in understanding the true intend behind the meaning of a word or verse, is the statements of the Sahaba رضي الله عنه/ها/هما/هم. They had actually witnessed the Quraan being revealed. The Quraan was indeed revealed before their eyes and the revelations were occasioned with **their** affairs and individual events.

The Sahaba رضي الله عنه/ها/هما/هم were the students of the greatest teacher mankind has ever seen, Nabi Muhammad ﷺ. They learnt the meaning of the Quraan from the greatest teacher of mankind, and it was because of this great teacher ﷺ that they became the best student's mankind has ever seen. Sahaba رضي الله عنه/ها/هما/هم did not merely read the Book of Allaah, they understood the book of Allaah as per the teachings of their master, Rasulullaah ﷺ.

a)

The Sahaba رضي الله عنه/ها/هما/هم themselves say, “Whenever we had the occasion to learn the Quraan from Rasulullaah ﷺ, we always tried to learn the meaning of the Quraanic text as well.”

b)

Imam Suyuti رحمه الله عليه narrates on the authority of Abu 'Abdur-Rahman As-Sulami رحمه الله عليه from the Khalifah Uthmaan رضي الله عنه/ها/هما/هم and 'Abdullah ibn Mas'ud رضي الله عنه/ها/هما/هم, “When they (the Sahaba رضي الله عنه/ها/هما/هم)

learnt ten of the verses of the Quraan, they never proceeded further unless they had gained full knowledge of the theoretical and practical aspects of text.

c)

The Sahaba رضي الله عنه/ها/هما/هم say: We learnt the Quraan from Rasulullaah ﷺ, and we fully learnt all the theoretical and practical aspects of the Quraanic injunctions.”

(Itqan, 1,176).

This is the reason why an eminent Companion like ‘Abdullah ibn ‘Umar رضي الله عنه had to spend eight years of his life in learning (and understanding) Surah Baqarah (related by Malik in his al-Muwatta’). Allaah alone knows what sciences and what types of knowledge he had gained from the study of this Surah. If he only focused on by-hearting the words, he could have learnt this Surah in a few days.

(4) The fourth criterion, in order of preference and reliability, in understanding the true intend behind the meaning of a word or verse, is the statements of the Tabi’een رحمه الله عليهم (Successors of the Sahaba رضي الله عنه/ها/هما/هم). Most of the Tabi’een رحمه الله عليهم have learnt the Quraan and its intended meanings from the Sahaba رضي الله عنه/ها/هما/هم and they were therefore able to receive the whole treasure of Divine Knowledge which the Sahaba رضي الله عنه/ها/هما/هم had gained from their companionship and teaching of Rasulullaah ﷺ.

(5) The fifth criterion, in order of preference and reliability, in understanding the true intend behind the meaning of a word or verse, is the statements of the great Mufasssireen (commentators of the Quraan). They had spent all their lives in acquiring knowledge of the Tafsir of the Quraan. These Mufasssireen always kept in view the previously mentioned criteria of Tafsir.

From amongst these Mufasssireen are, Ibn Jarir (al-Tabari), Ibn Abi Hatim, Ibn Majah, Ibn Mirdawaihi, Abush-Shaikh Ibn Hibban, Ibn al-Mundhir and others. And of the commonly used books on Tafsir are those composed by Ibn Kathir and Durr-ul- Manthur. But of all, Imam Suyuti gives reference to the Tafsir of Ibn Jarir, he says: “All the eminent scholars are agreed in this that no Tafsir has so far been compiled like this (Tafsir of Ibn Jarir al-Tabari).”

Synopsis

To sum up, the five criteria in order of preference and reliability, that we need to adhere to, so that we can understand the intended meaning of a verse or even a word of the Quraan, are five. They are:

- 1) the Quraan itself explains its intended meaning through other verses
- 2) the Ahaadith explains the intended meaning of the Quraanic verse

- 3) the Sahaba رضي الله عنه/ها/هما/هم explains the intended meaning of the Quraan verse
- 4) the views and opinions of the Tabi'een رحمه الله عليهم explain the intended meaning of the Quraan.
- 5) the statements of the great Mufasssireen (commentators of the Quraan) explain the intended meaning of the Quraanic verse.

Another name for understanding the intended meaning behind the words and verses of the Quraan is Tafsir.

If any Tafsir concurs with these fundamental criteria it is reliable.

Tafsir Birra'y

And if any Tafsir falls short of these criteria, it would be considered as a distortion (tahrif). Such Tafsirs would be termed as 'a commentary of the Quraan by one's own judgement or opinion' (tafsir birra'y).

a)

مَنْ تَكَلَّمَ فِي الْقُرْآنِ بِرَأْيِهِ
فَأَصَابَ فَقَدْ أَخْطَأَ رِوَاةَ النَّاسِ
وابوداود والترمذى (از إتقان مك)

Rasulullaah ﷺ had said regarding Tafsir Birra'y, "One who speaks about the Quraan with his personal individual opinion and speaks the truth, has in fact erred."

(al-Nasa'i, Abu Dawud and al-Tirmidhi), al-Itqan p.179.

b)

مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ
فَلْيَتَّبِعْ مَقْعَدَهُ مِنَ النَّارِ

Another Hadith states, "One who speaks about any part of the Quraan without knowledge, he should know that he has furnished for himself an abode in Jahannam."

(Abu Dawud).

Why Such a Stern Warning

The reason is obvious. If we should invent an opinion or pass a judgement against that of the Sahaba رضي الله عنه/ها/هما/هم, the Tabi'een رحمه الله عليهم and the great Scholars of Tafsir, or if we declare the intended meaning of a Quraanic verse absolutely contrary to all of them - would be tantamount to - Allaah forbid – **proposing** that none of the Sahaba رضي الله عنه/ها/هما/هم, the Tabi'een رحمه الله عليهم, the Successors of the Tabi'een رحمه الله عليهم and all other Early Scholars had the privilege or grace of Divine Guidance in that respect.

This is a proposition, which no Muslim, who knows that the Quraan is the Book from Allaah, can ever accept. For such a proposition would be the greatest of mischiefs, likely to crumble down the structure and edifice of Islam.

The harms of such a proposition

1. Such a proposition would suggest that despite the best efforts that the Sahaba رضي الله عنه/ها/هما/هم, the Tabi'een رحمه الله عليهم, the Successors of the Tabi'een رحمة الله made for fourteen hundred years, **they could not understand** the intended meaning of this Quraan. How can such a proposition be correct when they had spent their whole life in learning the Quraan from Rasulullaah ﷺ. The Sahaba رضي الله عنه/ها/هما/هم were the best pupils to have ever graced the surface of this earth.

'Abdullah ibn Mas'ud رضي الله عنه/ها/هما/هم says:

أَوْلَيْكَ أَتْرَهُمْ شُكُوبًا
أَعْتَمَهُمْ عِلْمًا.

“They are the purest (of people) in respect of heart (and mind) and most capable of acquiring knowledge.”

The well-known Hadith,

خَيْرُ الْقُرُونِ تَرْتِي ثُمَّ الَّذِينَ يَكُونُهُمْ ثُمَّ الَّذِينَ يَكُونُهُمْ

“The best of the generations is my generation, then the generation that follows this generation, then those who follow that generation.”

These two Ahaadith suffices to prove that they were the best pupils.

They were very intelligent and always eager to learn the Quraan. They watched the Wahy (revelations) being sent down day and night. They used to spend several years (twelve years) in learning only one Surah. Above all they learned the Quraan's understanding directly from the Best Teacher, Nabi Muhammad ﷺ, unto whom the Quraan was revealed, and whose bosom was the vast treasure of the knowledge (and stories) of the ancient peoples and the later nations. He had been sent down as a teacher of this Magnificent Quraan.

The Sahaba رضي الله عنه/ها/هما/هم once said:

“We have learnt not only the words and text of the Quraanic passages but have also acquired several sciences, and pieces of knowledge.”

Hence it is not possible that the true meanings of the Quraanic passages could ever remain hidden from these exceptional Scholars.

Similarly, the Tabi'een رحمه الله عليهم learnt the Quraan from the Sahaba رضي الله عنه/ها/هما/هم. It is therefore not possible that all of them had not been able to get at the true and original interpretations of the verses. If these eminently qualified

people could not acquire the true intended meanings of the verses, no other person in the world could ever get at the real sense of the Quraan.

Fifth Juma'h 10/11/2017

Our lesson last week concluded on the discussion of Tafsir Birra'y. That is to make an interpretation of the Quraan without consulting the Quraan itself or the Ahaadith or the sayings of the Sahaba رضي الله عنه/ها/هما/هم or the statements of the Tabi'een or that of the Mufassirin. To resort to commenting on the verses of the Quraan, expressing our own opinion is a dangerous affair. Recall the warning that was given to us by Rasulullaah ﷺ,

مَنْ تَأَلَّفَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ
فَلْيَتَّبِعْهُ مَقْعَدٌ مِنَ النَّارِ

“One who speaks about any part of the Quraan without knowledge, he should know that he has furnished for himself an abode in Jahannam.”

(Abu Dawud).

We then went on to discuss why such a stern warning had been given by Rasulullaah ﷺ. One of the reasons we discussed was that by interpreting the Quraan as we want to, without taking recourse to the 5 criteria, it is tantamount to saying that Rasulullaah ﷺ, the Sahaba رضي الله عنه/ها/هما/هم, the Tabi'een, their successors and the great Mufassirin, did not fully understand the Quraan, Al'Iyaadhu Billaah.

This is then the first reason why Rasulullaah ﷺ had said,

“One who speaks about any part of the Quraan without knowledge, he should know that he has furnished for himself an abode in Jahannam.”

(Abu Dawud).

2. The second danger of inventing a new meaning for the verses of the Quraan would be that it would mean that Rasulullaah ﷺ departed from this world, in the condition that he did not fully explain the intended meanings of the Quraan. This then means that he left this world **whilst his mission was incomplete**. Such a belief is Kufir, and this is exactly what Mirza Ghulam Ahmad of Qadiyan has done and his followers, believed him.

Imam Malik رحمه الله عليه says: “Anyone who invents a new saying in respect of the Quraan, he in reality claims that Rasulullaah ﷺ was not honest and faithful in performing his Prophetic duties and was not able to communicate to his Ummah the Deen in its **complete totality**.”

Study the Tafsirs of the People of Haq

If anyone should wish to know the true meaning of a certain verse of the Noble Quraan, it is very easy and safe for him to rely on Tafsirs of our pious predecessors, the Sahaba رضي الله عنه/ها/هما/هم and the Tabi'een رحمه الله عليهم and arrive at the intended interpretation thereof.

And should he find that the intended meaning, the Tafsir is contrary to his own understanding, even though his interpretation should appear to be more relevant and logical, he should subdue himself **to their** meanings of the verse. In this connection, Imam Suyuti رحمه الله عليه has quoted the great Imam Ibn Taimiya رحمه الله عليه who wrote,

فَاتَّ الصَّحَابَةَ وَالتَّابِعِينَ
الْأَثَمَةَ إِنْ كَانَ لَهُمْ فِي الْآيَةِ
تَفْسِيرٌ وَجَاءَ قَوْمٌ نَسَرُوا الْآيَةَ
بِقَوْلٍ آخَرَ لِأَجْلِ مَذْهَبٍ مَعْتَدٍ
وَذَلِكَ الْمَذْهَبُ لَيْسَ مِنْ
مَذَاهِبِ الصَّحَابَةِ وَالتَّابِعِينَ
صَارَ مُشَارِكًا لِلْمُعْتَرِ لِهَ وَغَيْرِهِمْ
مِنْ أَهْلِ الْبِدْعِ فِي مَذْهَبِهِ

“If under a certain verse of the Quraan, an interpretation given by the Sahaba رضي الله عنه/ها/هما/هم or the Tabi'een or the great masters of Tafsir is to be found, it should be accepted. And if someone interprets the same verse, in such a manner that it should suit his own opinions, that is not based on the thinking of the Sahaba رضي الله عنه/ها/هما/هم and the Tabi'een رحمه الله عليهم, he is said to have adopted the sect of the Mu'tazilites (a Deviated group, just like the Shia'h) and other sects of the Ahl al-Bid'a (people of Innovation).

وَفِي الْجُمْلَةِ مَنْ عَدَلَ عَنْ
مَذَاهِبِ الصَّحَابَةِ وَالتَّابِعِينَ
وَتَفْسِيرِهِمْ إِلَى مَا يَخَالِفُ
ذَلِكَ كَانَ مُخْطِئًا فِي ذَلِكَ بَلْ
مُبْتَدِعًا إِلَّا أَنْتُمْ أَعْلَمُ بِتَفْسِيرِهِ
مَعَانِيهِ كَمَا أَنْتُمْ أَعْلَمُ بِالْحَقِّ
الَّذِي بَعَثَ اللَّهُ بِهِ رَسُولَهُ .

In other words, if anyone should deviate from the path of the Sahaba رحمه الله عليه and the Tabi'een رحمه الله عليهم, particularly in matters of Tafsir and should adopt a contrary opinion, he shall be deemed to have not only committed an error in the Tafsir, but also have been guilty of introducing innovations (bid'a).

It should therefore always be kept in mind that the Sahaba رضي الله عنه/ها/هما/هم and the Tabi'een رحمة الله عليهم are the people who have the best and most perfect Tafsir of the Noble Quraan. They are also the people who have the fullest knowledge of this true religion which Allaah has chosen for Rasulullaah ﷺ and the Muslims.”
(Itqan, II, 178).

I would like to once again present before you the five criterion that will be applied to ascertain the true and intended meanings, the Tafsir, of the Speech of Allaah. For centuries this Ummah has relied on these criteria. These five criterion for understanding the Tafsir of the Quraan are:

- a) the Quraan itself explains its intended meaning through other verse
- b) the Ahaadith explains the intended meaning of the Quraanic verse
- c) the Sahaba رضي الله عنه/ها/هما/هم explains the intended meaning of the Quraan meaning.
- d) the views and opinions of the Tabi'een رحمة الله عليهم explain the intended meaning of the Quraan.
- e) the statements of the great Mufasssireen (commentators of the Quraan)

Only these five criteria, when applied, will give us the proper understanding and explanation of the Quraan. Had all the Qadiyanis followed the same five criteria, and stuck to it, they would never had been Kaafir, but they did not stick to it. What their leader (I.a.) did was affirm the first four criteria, but then added some other criterion to it, three more to be specific, which ultimately nullifies those four criteria (Quran, Ahaadith, Sahaba رضي الله عنه/ها/هما/هم and Tabi'een رحمة الله عليهم). Is this not the same tactic they employed when it came to the Finality of Nubuwwah (Prophethood). They first affirmed that Rasulullaah ﷺ was the Final Nabi, but then they added to it, till eventually Rasulullaah ﷺ being the Final Prophet was nullified.

This is a recurring tactic of theirs. This is the same tactic they will employ to snare innocent Muslims into their trap. They affirm the teachings of the Ahlus Sunnah Wal Jamaa'ah, then they add to it, things we have never heard of before to the extent that the teachings of the Ahlus Sunnah are nullified all together. If we think we can tackle them, then we need to ask ourselves, how much of the teachings, specifically that of Imaan, am I knowledgeable of?

Nonetheless, let us return to the issue of Tafsir and how these people employ the tactic of affirming our criterion of making Tafsir of the Quraan, then add to it and in doing so, they nullify these criteria.

Criteria of the Mirza (I.a.) in respect of the Tafsir

In his discourse entitled Barakat ud-du'a' (pp.13-15) the Mirza (I.a.) has suggested about seven principles of Tafsir. As per his deceptive tactic, he first affirmed some of the commonly accepted criteria and principles. This he has done only to attract the attention and admiration of the public. His intention however was to inform his admirers that they should not pay much attention to the first six criteria, (four of those are the same like ours, and then he added another three) it is only the last and the seventh criterion to which they should pay attention to. He explains that this (seventh) criterion is comprehensive, and embraces in its scope all the other criteria.

Of these seven criteria, four are exactly what we have quoted from majority of the Scholars of the Ahlus Sunnah Wal Jamaa'ah, namely the other verses of the Quraan, the Ahaadith, the comments and the statements of the Sahaba رضي الله عنه/ها/هما/هم and lastly the views and opinions of the Tabi'een رحمة الله عليهم, will give us the correct Tafsir of the Quraan.

The Mirza (I.a.) has invented three other criteria by means of which he (I.a.) is able to **twist** the original intended meaning of the Quraan to suit him and fulfil any of his needs. He says:

“The fifth criterion is to ponder over the Quraan with the help of one’s own pure mind.

This would mean that every person would become an authority on explaining the intended meaning of the Quraan.

Even a stupid and illiterate person may claim that **his** pure mind can interpret the meaning of a particular verse.

The sixth criterion, according to him (I.a.), in order to understand the intended meaning of the Quraan is, that to understand spiritual matters (of the Noble Quraan) one should seek the help of corporeal/material matters, since Allaah has both the matters running parallel to each in other or in harmony with each other. What this means is that all intended meanings of the Quraan must conform to worldly principles. If it does not conform to worldly principles, it must be rejected. Now let us see if there are verses in the Quraan that does not conform to worldly principles. We will find that there are not one, **but many verses** that do not conform to worldly principles. For example, a worldly principle, is the manner in which a baby is born, it needs a mother and a father. Now by accepting this ridiculous criterion of his; that the Tafsir of the Quraan must conform to worldly principles; we inevitably deny the miraculous birth of Nabi 'Isa عليه السلام. As a matter of fact, by accepting this principle we deny every miracle made mention of

in the Noble Quraan and the Ahaadith. Let me give you three examples besides the birth of Nabi 'Isa عليه/هم السلام,

a) Splitting of the Moon

Says Allaah in Surah Al-Qamr

أَقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ

The Hour (of Qiyaamah) has drawn near, and the moon has been split asunder.

(Surah Qamar54:1)

It appears in Bukahri from Abdullah رضي الله عنه/ها/هما/هم that the moon was split asunder while we were in the company of Rasulullaah ﷺ, and it became two parts. Rasulullaah ﷺ said, "Witness, witness (this miracle)."

b) Food Multiplication

Again in Bukhari is the narration of Jabir رضي الله عنه/ها/هما/هم. He said, "My father had died in debt. So I came to Rasulullaah ﷺ and said, "My father (died) leaving unpaid debts, and I have nothing except the harvest of his date palms; and their harvest for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me."

Rasulullaah ﷺ went round one of the heaps of dates and made Duaa, and then did the same with another heap and sat on it and said, "Measure (for them)." (Abdullah رضي الله عنه/ها/هما/هم did so and) He paid them their rights and what remained was as much as had been paid to them.

Let me give you the third example.

c) Water Multiplication

'Abdullah رضي الله عنه/ها/هما/هم narrated, and this Hadith also appears in Bukhari, that once they were with Rasulullaah ﷺ on a journey, and they ran short of water. Rasulullaah ﷺ said, "Bring the water remaining with you." The people brought a utensil containing a little water. Rasulullaah ﷺ placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allaah."

Abdullaah رضي الله عنه/ها/هما/هم, the narrator of this Hadith says that he saw the water flowing from among the fingers of Rasulullaah ﷺ.

Now by accepting this criterion of the Mirza (I.a.), that being that the Tafsir of the Quraan must conform to worldly principles, then we are forced to reject every miracle made mention of in the Quraan and Hadith. And if you think of it, a miracle is called a miracle because it **does not** conform to worldly principles. A more important principle to understand is that if a person rejects any well documented miracle, and by conforming to this criterion of his (I.a.), a person will reject it, the person leaves the fold of Islam.

“The seventh criterion according to him (l.a.), is that saint-hood (wilaya) and the inspiration of a secret truth (Kashf) given to the saints, will give people the proper Tafsir of the Quraan. He (l.a.) continues to say under his (l.a.) seventh criterion, “And this criterion, in fact, comprehends all the criteria.”

This criterion, in reality is a cunning way of introducing interpolation (Tahrif). Tahrif means to twist the original intended meaning into a desired meaning.

Kashf is True

We cannot shy away from the fact that the inspiration of a secret truth (Kashf) is real. Let me explain this term Kashf a bit better. Kashf is divine inspiration which a person receives. Those who are close to Allaah receive information about certain matters through divine inspiration.

A famous incident regarding Kashf is the incident of Umar رضي الله عنه/ها/هما/هم saying “Yaa Saariyah, Al-Jabl!!!”

Naafi رضي الله عنه/ها/هما/هم said that ‘Umar رضي الله عنه/ها/هما/هم sent out a military detachment and he appointed a man called Saariyah رضي الله عنه/ها/هما/هم in charge of them. Whilst ‘Umar رضي الله عنه/ها/هما/هم was delivering the Khutbah one Friday, he said, “O Saariyah, the mountain! O Saariyah, the mountain!” And they found out (later) that Saariyah رضي الله عنه/ها/هما/هم had moved towards the mountain at that moment on the Friday, even though there was the distance of a month’s journey between them.

(Narrated by Ahmad in Fadaa’il al-Sahaabah, 1/269)

Some Ulama have stated that this was a miracle of Umar رضي الله عنه/ها/هما/هم whilst others have said that it was Kashf. In other words, at that Allaah inspired Umar رضي الله عنه/ها/هما/هم to see the danger Saariyah was about to face.

The Charlatans

This quality of Kashf (inspiration from Allaah) is given to pious, devout and religious people. There are quite a few charlatans/pretenders, who in front of people show their piety in order to win people over onto their side. They tell them some strange things and then claim to have been empowered with Kashf.

Two Stories

1. One story comes to mind of one such charlatan who was invited to a meal. He arrived with his entourage and when the host opened the door he, who was in the front, did not enter, but remained standing outside. He lifted his eyes to the heavens and remained in that position, in front of the person’s door for a minute or two. Then he greeted the host and entered with his entourage. The host asked him as to why he did not enter immediately. He replied that he could not because

he saw the angels from the heavens fighting with each other to enter the house before him.

2. Another incident of a charlatan has also to do with an invitation to a meal. It was time for Salaah and the host arranged for a place to perform the Salaah but this pretender did not perform Salaah. When asked why he said that his soul journeys to Makkah and he can see it performing Salaah in Makkah. The wife of the host was skeptical. She served them curry and rice and she plated the rice only. However, when it came to this pretender's plate, she plated the curry first and the rice on top of that. He was not aware of it and like everyone else, was eagerly awaiting, for the curry to arrive. When he asked for the curry the wife replied, "You can see from here to Makkah, but you can't see the curry under your rice."

The point I am trying to make is that if you say, like the Mirza (I.a.), that the correct Tafsir/intended meaning of the Quraan is dependent on the criterion of Kashf, **then anybody, who claims** to be the recipient of Kashf, can do a new Tafsir of the Quraan.

Sixth Juma'h 17/11/2017

Last week we discussed the criteria for making Tafsir of the Quraan and we also discussed the made up criteria of the Mirza (I.a.). We concluded our lesson last week on the his made up seventh criterion in which he states that Kashf is the main criterion by which we can make the Tafsir of the Quraan. Kashf is inspiration given to the Awliyaa of Allaah about certain hidden matters. As far as Kashf is concerned, this is a subjective issue. It is not like Wahy and it can never be on the same level of Wahy. However, the Mirza (I.a.) wants us to believe, through this 7th criterion of his, that it is. It is for this reason that he says

"And this criterion, in fact, comprehends all the criteria."

Many people have taken the issue of Kashf and attributed it to themselves. They can do this because they think that no one can truly say if they are lying or not. However, this is not true. To ascertain whether these people are truthful or not, is very easy. All we have to do is investigate, as to whether their lives are lived according to Quraan and Sunnah.

The Great Sufi, Bayazid Bustami رحمه الله عليه has emphasised this point. He said,

"If you see a man flying through the air or walking on water, do not accept him before checking him with the Quraan and Sunnah."

We have learnt from this discussion that Kashf (inspiration from Allaah) is true. But can it be used as a criterion to understand the intended meaning of the Quraan as the Mirza (I.a.) has said?

Is Kashf a Proper Criterion?

The answer to this is a resounding **no**. Why?

Mufti Shafi رحمه الله عليه gives a beautiful answer. He says,

“Kashf (inspiration or the unveiling of mysteries and secrets) of the Awliyaa (saints) **have not been promised protection** from the influence of their personal desires and satanic ingenuities.

In other words, after the inspiration has been entered into the heart, Shaytaan can come along and play havoc with it to the extend, that the original inspiration, through either Shaytaanic influence or through personal desires, can be changed. So Kashf has not been promised protection.

Mufti Shafi رحمه الله عليه continues to say,

While the Divine Revelation (Wahy) and the Quraanic passages **have been promised protection** (ma’sum) from such satanic adulterations.”

He goes further on to say,

“Wahy (the Divine Revelation) is of course guarded by the angels who are required to march before it as well as before Rasulullaah ﷺ and behind it as well as behind Rasulullaah ﷺ, as Allaah says:

فَأَنَّهُ وَ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۚ

So He (Allaah) has dispatched guards (angels) in front of him ﷺ and behind him ﷺ (when he ﷺ received Wahy so that no one could interfere with the transmission of Wahy) (72 Jinn:27).

Because of this distinction between Kashf (i.e. an inspiration susceptible to Shaytaani/devilish influence) and Wahy (i.e. inspiration with absolutely no possibility of any Shaytaani/devilish influence), the rules that apply to Kashf and the rules that apply to Wahy can never be the same. One is preserved/protected speech and the other is not. They are not the same and can never be used to make people understand the Tafsir of any verse of the Quraan. And this Mirza (I.a.) wants us to belief that they are the same. So he will say that the meaning of a certain verse of the Quraan is not like how you have been taught from the time of Rasulullaah ﷺ, no my Kashf has told me that it means... and then he goes onto explain his meaning.

The reason for him including, specifically this 7th criterion, is to give himself full command over the interpretations of the Quraanic passages.

The Mirza (I.a.)'s Wahy more relevant than that of Rasulullaah ﷺ (Astaghfirullaah)

The Mirza (I.a.) has openly declared in his treatise entitled Shahaadat ul-Quraan that

“if any Hadith of Rasulullaah ﷺ is to be found contrary to, and incompatible with his Wahy [i.e. Mirza (I.a.)'s wahy], it should be cast into the waste-paper basket.”
(Al-Iyaadhu Billaah)

This fabricated seventh criterion clearly indicates that if any of the interpretations given by Rasulullaah ﷺ, the Sahaba رضي الله عنه/ها/هما/هم, Tabi'een or Tab'ut Tabi'een رحمة الله عليهم, does not tally with the invented Wahy (sometimes he says Wahy and sometimes he says Kashf) of the Mirza (I.a.), then those interpretations given by Rasulullaah ﷺ, the Sahaba رضي الله عنه/ها/هما/هم, Tabi'een or Tab'u Tabi'een رحمة الله عليهم are to be rejected and declared unreliable.

This seventh criterion is, according to the Mirza (I.a.), is the cardinal and fundamental law of understanding the Quraan. According to the Qadiyanis, anything that the Mirza (I.a.) should state, by way of explaining the intent of the Quraan, shall be reliable, to the exclusion of all other interpretations ever given. By this contraption the Mirza (I.a.) wishes to bring under his control and authority, not only the Quraan but also the Hadith of Rasulullaah ﷺ.

But let it be known that Allaah sent the Quraan and His Truthful Messenger ﷺ to mankind, so that **man** could obey them (Allaah and His Rasul ﷺ) and not so that they could obey man. And if we simply take a cursory glance at this 7th criterion of the Mirza (I.a.) we will come to the conclusion that he wants the Rasul of Allaah to obey him.

If that was the case, we would have been in a great predicament. Allaah says:

لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ

“There are many matters which would place you in difficulty if he ﷺ were to obey you. (49 Hujuraat:7).

Just think of these three criterion of the Mirza (I.a.).

The fifth criterion is to understand the proper meaning of the Quraan you should ponder over the Quraan with the help of one's own mind.

The sixth being that to understand the proper meaning of the spiritual verses of the Quraan, they must be measured against the material principles of this world. By that he means that if in the Quraan or the Hadith there is any mention of a miracle than that will be denied, because it does not measure up to the worldly principles. The example I gave last week was that of Nabi 'Isa عليه/هم السلام.

The seventh criteria of his is the one about Kashf and that is that for a person to understand the Quraan properly he must rely on the Kashf of a pious person. Now if they are to be taken as essential principles, then **all the explanations** offered by every atheist and non-believer will be rendered acceptable, and the Quraan will be like a toy in their hands of people to interpret it however they see fit.

The main aim of these three criteria, invented by the Mirza (l.a.), is to subjugate the Tafsir (or interpretation) of the Quraanic passages to the will, opinion and Kashf of one single person (i.e. the Mirza (l.a.)). And he has done so.

On many occasions he claimed that a certain verse or a certain word of the Quraan has an **inner meaning**, and then he goes onto describe that inner meaning that has never been heard of before, and is his invented concoction.

Literal Meaning and Inner Meaning of the Quraan

According to the rules of Tafsir, an Inner Meaning of a word or verse can be taken. The rule of Tafsir is that the verse has to be firstly interpreted according to its Literal Meaning. If an Inner Meaning is taken, then the Inner meaning of the verse must in no way compromise the Literal Meaning. If it does it will be rejected.

Ibn Taymiyyah has written,

“Whoever claims that he knows an Inner Meaning of a verse, but it contradicts the Literal Meaning of the verse, then he is wrong. Either he is ignorant or corrupt.”

(Usul ut Tafsir Dr Rajab Dogaan)

Imam Suyuti has written in his Itqaan

الْمَوْصُوفُ عَلَى ظَوَاهِرِهَا
الْعُدُولُ عَنْهَا إِلَى مَعَانِ
يَدَّ عَيْنَهَا أَهْلُ الْبَاطِنِ الْخَائِدُ

The truthful meaning of the verse is reflected in the apparent meaning of the verse. To leave it and to choose an inner meaning which does not concord with the apparent meaning of the verse as the Baatiniyyah sect does is incorrect.

This is the exact definition of Tafsir Birra'y, regarding which Rasulullaah ﷺ said,

“One who speaks about any part of the Quraan without knowledge, he should know that he has furnished for himself an abode in Jahannam.” (Abu Dawud).

To accept an Inner Meaning of any verse, then it must measure up to four conditions:

1. It is not contrary to the Literal Meaning of the Quraan
2. There is evidence from the Quraan or Ahaadith which supports the interpretation.

3. Islam and logic do not contradict it.

4. There is no claim that this is the only meaning of the verse.

The Mirza (I.a.) is not amongst us now, let his followers fear Allaah, and let them not play with the Quraan in order to satisfy their personal desires.

Seventh Juma'h 24/11/2017

Synopsis from Beginning untill Here

We commenced our lessons on the false claimants to Nubuwwah (Prohethood) in the time of the Sahaba رضي الله عنه/ها/هما/هم and then we discussed the response of the Sahaba رضي الله عنه/ها/هما/هم to the attack on the Khatm-un-Nubauwwah of Rasulullaah ﷺ. We then spoke of the 3 periods of the life of Mirza (I.a.) who also claimed to be a Prophet at the turn of the 20th century. During his first period he believed like us in, then he started to claim, during his second period, that he was a Reformer, and then the Mahdi then eventually Nabi 'Isa عليه السلام. During his third period he escalated his antics and declared himself to be a New Nabi after Nabi Muhammad ﷺ.

"I swear by Allaah in Whose Hand is my soul and I say that He Himself has commissioned me, and that He Himself has called me a Nabi."

Now to achieve this goal he told people many invented stories. From amongst them was that no one has understood the Quraan to date. He is the only one that truly understood the Quraan. He then started to tell people that to understand the Quraan one has to follow seven criteria. Four of them he took from us and then added another three. But when you look at these three you come to the conclusion that these three, newly invented criteria, nullifies the 4 criteria he stole from us, especially the last one, the one about Kashf, which he regards to be the most important criteria.

Let me conclude this synopsis by saying that for a person to understand the correct meaning of the Quraan, according to the Ahlus Sunnah Wal Jamaa'ah, we have to understand it according to the explanations that has been given by other verses of the Quraan, firstly, then by the explanations of the verse given by the Ahaadith, secondly, then by the explanations given by the Sahaba رضي الله عنه/ها/هما/هم, then the Taabi'een and Tabut Taabi'een رحمه الله عليه and then lastly, to understand the Quraan, the correct Tafsir of the Quraan, by the explanation of the Great Mufasssireen.

Verses of the Quraan

First verse

Introduction

After that outline to the understanding of the correct meaning of the Quraan, let us now proceed to look at the verses of the Quraan that will clarify and solidify our belief of Khatm-un-Nubawwah, i.e. that Rasulullaah ﷺ was the Final Nabi and that no new Nabi will ever come after him ﷺ.

The First Verse-The First Part of this verse

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

“Nabi Muhammad ﷺ is not the father of any man among you; but he is the Messenger of Allaah and the Seal of the Ambiyaa عليه/هم السلام (i.e. the last of the Ambiyaa عليه/هم السلام). And Allaah is well aware of everything.” (Surah Ahzaab 33:40).

Why was this verse revealed?

This verse was revealed to remove a false custom among the Arabs. It was a custom with them to treat the adopted son as a natural or real son and to apply to him all the rules and laws of family and the laws of inheritance.

When Rasulullaah ﷺ had adopted his slave Zaid ibn Haritha رضي الله عنه/ها/هما/هم as his son the erroneous custom of accepting the adopted son as a real son was still very much prevalent. Even the Sahaba رضي الله عنه/ها/هما/هم called him Zaid ibn Muhammad رضي الله عنه/ها/هما/هم, but after the revelation of this verse,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

“Nabi Muhammad ﷺ is not the father of any man among you

they changed it to Zaid ibn Haritha رضي الله عنه/ها/هما/هم.

Zaid Ibn Haritha رضي الله عنه/ها/هما/هم then married Zainab Bint Jahsh رضي الله عنه/ها/هما/هم. He later divorced her and after her Iddah period passed, Allaah commanded Rasulullaah ﷺ to marry her.

This was to drive the last nail into the coffin of this false notion and unlawful custom.

Rasulullaah ﷺ married her only in compliance with Allaah’s command. The disbelievers (of Makkah and other places) raised a hue and cry (to ridicule and scoff at the action of Rasulullaah ﷺ) saying: “Look at this Prophet (ﷺ) who has married his daughter-in-law!”

Allaah took it upon Himself to defend the honour of Rasulullaah ﷺ saying:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

“Muhammad ﷺ is not the father of any man among you.” (33 Ahzaab:40).

This part of the verse clearly surmises that Rasulullaah ﷺ is not a natural (biological) father of any man, especially not the father of Zaid Ibn Haritha رضي الله عنه/ها/هما/هم and therefore he was permitted (under the Divine Law-Sharia'h) to marry the divorced wife of Zaid رضي الله عنه/ها/هما/هم.

Not only is Allaah stating that Rasulullaah ﷺ is not the father of Zaid رضي الله عنه/ها/هما/هم, but Allaah categorically states that Rasulullaah ﷺ is not the father of any man.

An Objection

If someone should object to this statement and should claim that four sons were born to Rasulullaah ﷺ - Qaasim رضي الله عنه/ها/هما/هم, Tayyib رضي الله عنه/ها/هما/هم, and Tahir رضي الله عنه/ها/هما/هم from Khadija رضي الله عنه/ها/هما/هم, and Ibrahim رضي الله عنه/ها/هما/هم from Maria; and therefore the statement of the Quraan is unwarranted, then the reply to such a person would be that the Quraan itself answers this objection.

In this verse Allaah says **Rijaal (men)** not atfaal (children). All the four sons of Rasulullaah ﷺ passed away in their infancy.

So the main purpose behind the revelation of this verse was to reject the objection raised by the unbelievers and the hypocrites, that a stepfather can't marry his stepdaughter after he divorces her, and at the same time, to establish honour and the great reverence of our beloved Nabi Muhammad ﷺ. This is the wisdom underlying this part of the verse in which Allaah says,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

Mahammad ﷺ is not the father of any man among you.

The Second Part of the Verse

In the second part of the verse Allaah says,

وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

“but he is Rasulullaah ﷺ and the Seal of the Ambiyaa عليه/هم السلام (i.e. the last of the Ambiyaa عليه/هم السلام)”

Let us now look at the context in which this part of the verse was revealed as well as the connection between this part of the verse and the first part of the verse.

Connection between the two parts of this verse

In the first part of the verse it has been stated that Rasulullaah ﷺ is not the father of any man.

There is a possibility that the first part of this verse could conjure up some doubts or misconceptions in the minds of those who take a cursory look at this verse. In

order to remove these misconceptions, Allaah starts the second part of this verse with the word 'wa laakin (but)'.

This word (**laakin**) is used in Arabic to remove any doubt or misconception that might be found in the earlier part of the speech.

Two Misconceptions

1. A misconception that could arise from this verse is that because Rasulullaah ﷺ was not the father of any man therefore his love would be defective to a certain degree. I am sure we know the expression you will not know until you walk a mile in my shoes. In other words, you will not fully understand the emotion until you experience that emotion. So how could he ﷺ appreciate the full extent of the full love if he ﷺ not the father of men.

2. Another misconception that could arise also is that he had a medical defect in that none of his male offspring became men. They passed away in their infancy. As a matter of fact, the unbelievers (and the hypocrites) use to mock and laugh at Rasulullaah ﷺ and called him abtar (child-less) for this very reason.

To remove these misconceptions Allaah says,

وَلَكِنَّ رَسُولَ اللَّهِ

“But he is Rasulullaah ﷺ” (33:40).

The word 'laakin' in Arabic grammar is used to remove any doubts or misconceptions. So these misconceptions are answered by the word **Laakin**.

Allaah says, he might not be the **biological** father of any man, but because he is the Rasul of Allaah ﷺ, he is the spiritual father of all of mankind.

And being the Spiritual Father, his love supercedes the love of any biological father. He ﷺ being the spiritual father, had to perform a spiritual job and whilst doing so adopted many thousands of spiritual children. And as is with children, they loved their Spiritual Father and they helped him. They loved him more than their own fathers. They helped him their Spiritual Father ﷺ spreading the deen of Islam.

Not only is he ﷺ the Spiritual Father of his Ummah, but his love for his children supersedes even the love a biological father has for his children. Says Allaah in the Noble Quraan:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

The Nabi has a greater relationship (of love) with the Believers than even their own self.

The love of Rasulullaah ﷺ can also be gauged from the following Hadith:

فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالًا فَلْيَرِثْهُ عَصَبَتُهُ مَنِ كَانُوا، وَإِنْ تَرَكَ دَيْنًا
أَوْ ضِيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاهُ

If any believer leaves behind any wealth, let his own relatives inherit it, but if he leaves behind any debt or orphans, bring them to me and I will take care of them. In a Hadith of Abu Hurairah رضي الله عنه/ها/هما/هم/هن appearing in the Sahih of al-Bukhari and others, Rasulullaah ﷺ has been reported to have said:

مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى النَّاسِ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ إِقْرَأُوا إِنْ شِئْتُمْ النَّبِيَّ أَوْلَى
بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

There is no such believer for whom I am not the closest of all people in this world and in the world to come. Read if you wish (this verse of the Quraan to confirm):
... (The Prophet ﷺ is ...).

As it is clear from these two Ahaadith and the verse of the Quraan, he ﷺ has more love for us than our biological parents. As a matter of fact, Rasulullaah ﷺ has always been and will always be considered the Father of his Ummah, for he was sent by Allaah as the Originator of this Ummah. Imam Raghīb رحمه الله عليه said,

وَمَنْ شَيْءٌ مِنْ كُلِّ شَيْءٍ كَانَ سَبَبًا فِي
إِجْبَادِ شَيْءٍ أَوْ إِصْلَاحِهِ أَوْ
ظُهُورِهِ أَوْ بَدْوِهِ، وَلِذَا لَكَ سَمِّيَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا
الْمُؤْمِنِينَ، قَالَ اللَّهُ -الْبَرُّ-

“Every person who originates a thing, or mends it or produces it, is called the father and it is for this reason that Rasulullaah ﷺ is called the Father of the believers..”

As such, we can safely say that Rasulullaah ﷺ has millions of sons, and that he is the father of millions of men.

So these misconceptions, that he was without male children and because of that there could be some defect in his love, now stands remove. Therefore, Allaah says,

وَلَكِنْ رَسُولَ اللَّهِ

“But he is Rasulullaah ﷺ” (33:40).

i.e. he might not be the biological dad, but he was the Spiritual Father and there is no shortage in the perfection of his love for all his spiritual children.

Eight Juma'h 1/12/2017

The Third Part of This Verse

Allaah did not stop at simply announcing to the world that Nabi Muhammad ﷺ was the Rasul and hence the Spiritual Father of all the believers, nay, Allaah went further than that. Allaah then announces to the world the virtues, perfections and excellences of this Rasul of Allaah ﷺ. Allaah announces to the world that this Rasul of Allaah ﷺ is the most loving, most affectionate and most merciful to mankind, and mankind should therefore accept him as the Last of the Messengers of Allaah. this announcement is made by saying,

وَحَاتَمَ النَّبِيِّنَ

“[But he is Rasulullaah ﷺ] and the Last of the Prophets.” (33:40).

Three Wisdoms of Khaatam-un-Nabiyyin

Allaah, the All-Knowing, is fully aware of the wisdom that have been preserved in each and every word of the Noble Quraan. Nonetheless, the Ulama have written the following 3 wisdoms behind the revelation of

وَحَاتَمَ النَّبِيِّنَ

“[But he is Rasulullaah ﷺ] and the Last of the Prophets.” (33:40).

1. Firstly, Allaah informs those who have been ridiculing Rasulullaah ﷺ by calling him a childless man, that this exceptional Nabi ﷺ is the Spiritual Father of such a large Ummah that nobody can ever imagine its volume. Ordinarily every Nabi has an Ummah which goes on increasing in number till such a time that another Nabi is commissioned after him. But in the case of our Nabi Muhammad ﷺ who is to be the Last of the Ambiyaa عليه/هم السلام, and after whose death no new Nabi is ever to come, Allaah wanted to make it known, through the usage of this word **Khaatam**, that his ﷺ Ummah would be growing in volume and magnitude, till the day of Resurrection.

Rasulullaah ﷺ has also said on one occasion,

إِنِّي أَبَاهِي بِكُمُ الْأُمَّةِ،

“I shall feel proud of having your number to be the greatest of all nations and Ummahs.”

(In the Hadith narrated by Abu Malik al-Ash'ari, according to at-Tabarani, Kanz ul-Ummal, Vol. 6, p.232).

This word Khaatam un-Nabiyyin, reduces the disbelievers to great humiliation, for, he is the only Nabi to be named and described as the Last of the Ambiyaa

عليه/هم السلام, and as such his followers, who are his spiritual sons and children, would continue swelling in number till the Day of Resurrection. No new Nabi shall come after him, whereby to bring the growing number of his followers and progeny to a standstill. Allaah has also promised to keep this Din (religion) preserved from corruption (or distortion), and people will continue embracing it in all ages in unimaginable numbers. It occurs in a Hadith that on the Day of Resurrection the angels will declare that no Nabi has brought with him as large a number of his followers as Nabi Muhammad ﷺ.

So the first wisdom is to announce to mankind that because he is the Final Nabi he followers will be the largest for they will continue to grow until the day of Qiyamah, since no new Nabi will come after him.

2. The second wisdom of Khaatam-un-Nabiyyin is in order to warn the people. Allaah is saying: O people of personal desires, this Nabi ﷺ is going to be the Last of the Ambiyaa عليه/هم السلام, and has come to you with Our Last Message. Take heed. Follow him and attain the bliss of this world and the next. No new Message will ever be sent down from the heavens to the people of the earth, nor shall any new Prophet be commissioned (for your salvation). Now the only means to mend your life in this world and in the Hereafter and to attain to nearness unto Allaah, lies in testifying to the truth of this Final Nabi ﷺ and in following his practice. Stick to his guidance and abstain from blaming and ridiculing him.

So the second wisdom is a warning unto mankind, that if they seek salvation then it will be found in following the last Nabi, Nabi Muhammad ﷺ.

3. The third wisdom behind the word Khaatam-un-Nabiyyin is that the love of Rasulullaah ﷺ for his Ummah, with respect to their guidance and well-being, is more than any other Nabi that came before him. Mufti Shafi رحمه الله عليه has written,

“This is so, because the latter Nabi used to make up the deficit that they found in the guidance of the previous Nabi. The Nabi who is to be the Last of the Ambiyaa عليه/هم السلام, he is more cautious, lest his Ummah should face any danger of error in future. In this way he shall be highly affectionate and sincere to his Ummah.”

Like a father who finds out that there is no-one to take care of his children after he dies. He will ensure that he will leave behind a comfortable existence for his children before he leaves this world, so that they need not to turn to anyone else. Similarly, the Final Nabi, our Nabi Muhammad ﷺ has so perfectly paved the Straight Path of the Shari’ah for us, that we shall not ever stand in need of another Shari’ah, nor any new Prophet. Has Allaah not said in the Noble Quraan,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي

“Today have I perfected for you your religion and have completed My favour unto you.” (5:3).

In view of the clear statute of the Noble Quraan, this Shari’ah of Rasulullaah ﷺ was made perfect and complete in all respects for all ages to come. This Shari’ah would not ever require the services of any new Prophet.

So the third wisdom is to inform mankind to come till the day of Qiyamah, that their salvation lies in following the last Sharia’h brought by the Final Nabi, Nabi Muhammad ﷺ.

Tafsir of this verse – linguistically

Sa far as this verse of the noble Quraan is concerned, we have discussed the history behind the revelation of this verse, we then broke up this verse into three parts and explains why Allaah had revealed these three parts and also discussed the 3 wisdoms behind revealing them.

Let us now delve into the Tafsir of this verse. In so doing we commence with the meaning of the words. Since our topic is regarding Khatm-un-Nubuwwah we will commence with the words Rasul and Nabi.

Rasul and Nabi means a person whom Allaah commissions for the guidance and propagation of the Divine Law, by supporting him with this Wahy (Revelation). The scholars of Arabic language and its grammar have explained the two words differently.

Differences between the meanings of Rasul and Nabi

According to the Ahlus Sunnah Wal Jamaa’ah, the word Nabi is general, while the word Rasul is more specific.

So does it occur in a Hadith:

عَنْ أَبِي ذَرٍّ عَنْ رَسُولِ اللَّهِ ﷺ
عَلَيْهِ وَسَلَّمَ قَالَ كَانَتْ
الْأَنْبِيَاءُ مِائَةً وَأَرْبَعَةً
وَعِشْرِينَ أَلْفًا وَكَانَ الرَّسُلُ
خَمْسَةَ عَشَرَ وَثَلَاثًا مِائَةً وَرَجُلٌ
مِنْهُمْ أَدْرَأَهُمْ إِلَى قَوْلِهِ
أَخْرَجَهُمْ مُحَمَّدٌ ﷺ رَوَاهُ أَحْمَدُ

“On the authority of Abu Dharr رضي الله عنه/ها/هما/هم, Rasulullaah ﷺ is reported to have said: The Ambiyaa عليهم السلام were 124,000 in number while the Rasuls عليهم السلام were only 315. **The first of them was Nabi Adam عليهم السلام... and the last of them being Nabi Muhammad ﷺ.**” (Narrated by Ishaq ibn Rahuya, Ibn Abi Shaiba, Muhammad ibn Abi ‘Amr and Abu Ya’la - quoted from the glosses on

al-Masamara (Cairo edition, p.193) as also narrated by **Ibn Hibban in his Sahih**. Ibn Hajar states it to be 'genuine' (Fath al-Bari).

This Hadith clarifies the difference between Rasul and Nabi, and also tells us that the Ambiyaa' عليه/هم السلام are greater in number than the Rasuls.

Imam Fakhruddin Raazi رحمه الله عليه has explained the differences between a Rasool (prophet) and a Nabi (messenger).

A Rasul is one who has

- a) performed miracles
- b) received a new Divine book
- c) he establishes a new code of law (Shar'iah)
- d) he abrogates the previous code of law and book.
- e) he has visibly seen the angel that comes with the Divine message
- f) he is commanded to invite the people towards the Deen.

A Nabi is one who is

- a) not given a new book, but rather establishes the book which was revealed to the Rasul before him. He does not abrogate the book and the code of law which was in vogue before him.
- b) He sees the angel in a dream or the Rasul of the time informs him that he has been chosen as a Nabi.

(Tafseer Raazi V1 p3212, Mafaateehul Ghayb V23 p43)

A critical study of the word Khaatam

Some Sahaba رضي الله عنه/ها/هما/هم heard this word from the lips of Rasulullaah ﷺ with a fatha over the ta' of Khaatam; while some others heard it as with a kasra under the ta' (i.e. Khaatim). (Ibn Jarir, Vol. XXII, p.11).

Now, when both of the readings (with a fatha and a kasra) are admissible, we should explain both of the words in full detail.

These two words are in circulation in the Arabic language, with different meanings.

Meanings of Words

Word	Word	Meaning and Significance	Reference Book consulted
1. Khaatam	Khaatim	Jewel, Signet, a small Seal with name carved in it	Lisan al-'Arab, Taj al-'arus, al-Jawhari: Sihah, al-Qamus.
2. Khaatam	Khaatim	Finger-ring, e.g. "Khaatam dhahab" Finger-ring of Gold.	Lisan al-'Arab, Taj al-'arus, al-Jawhari: Sihah, al-Qamus.
3. Khaatam	Khaatim	The last of a people (in general use).	al-Qamus, Taj al-'arus, Muntahi al-arab.

4. Khaatam	Khaatim	A small speck of white in the hoof of a horse.	al-Qamus, Taj al-'arus, Muntahi al-arab.
5. Khaatam	Khaatim	A dimple under the crown.	al-Qamus, Taj al-'arus, Muntahi al-arab.
	6. Khaatim	In the sense of nomina agentis (one who finishes or closes a thing).	al-Qam us, Taj al-'arus, Muntahi al-arab.
7. Khaatam		Impression of a signet that is taken on a paper for example).	Lisan al-'Arab, Taj al-'arus, al-Jawhari: Sihah, al-Qamus.

We learn from this that these two words are used in 7 different senses. The first five is common. Number 6 (Khaatim) is peculiar to that particular meaning. Number 7 (Khaatam) is peculiar to it.

Now we have to see as to which of the six meanings of Khaatim (with a kasra) fits in this verse, and which of the six meanings of Khaatam (with a fatha) fits there.

A linguistic study of these meanings, both literal and metaphorical will reveal to us that the only two meanings we can consider here is the Last of the Ambiyaa عليه/هم السلام for Khaatam and the one closing the chain of the Ambiyaa عليه/هم السلام for Khaatim.

Should we ever need to decide the case of Khatm-un-Nubuwwah, in the light of the linguistic meanings of the word, be it Khaatam or Khaatim, without taking into consideration the explanations given in the Quraan and Hadith, or comments offered by the Sahaba رضي الله عنه/ها/هما/هم, the Tabi'een رحمة الله عليهم our pious predecessors, then this would be sufficient.

If we ponder a little over both of these meanings, we find they both converge into one sense, that being that Rasulullaah ﷺ is the Last of all Ambiyaa عليه/هم السلام. It is only for this reason that al-Baidawi (another great Mufassir of the Quraan) has not made any distinction between the meaning of the word according to both of the readings, and has explained it in both the cases as the Last of the Ambiyaa عليه/هم السلام.

May Allaah bless the scholars of linguistics who have not only combined the two meanings of the word Khaatim into one, but have further explained that in this context this word, be it Khaatim or Khaatam, can give only this sense that Rasulullaah ﷺ is ending and closing the list of all the Ambiyaa عليه/هم السلام, and hence he is the Last of the Ambiyaa عليه/هم السلام. Let us now look at some outstanding books written on Arabic Grammar.

Books on Arabic Grammar –Quotations from 7 books

a) **Tahdhib of al-Azhar-** Imam Suyuti رحمه الله عليه (a great Shafi' scholar who was a Hafith, a Muhhaddith, a Mufassir and his accolades goes on and on) rated the Tahdhib of al-Azhari to be one of most the reliable books on Arabic Grammar. It says:

وَالْخَاتِمُ وَالْخَاتَمُ مِنْ أَسْمَاءِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ
فِي التَّزْوِيلِ الْعَرَبِيِّ مَا كَانَ
مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رَجَائِلِكُمْ
وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ أَمْيَ أَخِيرَهُمْ (ازدحام)

“Al-Khaatim and al-Khaatam are two of the epithets (attributes) of Rasulullaah ﷺ as the Revealed Book (Quraan) indicates: Muhammad ﷺ is not the father of any man among you, but is a Messenger of Allaah and the Seal (Last) of the Prophets” (33:40), i.e., “the last of them.” (Lisan al-'Arab).

Here it has been very clearly explained that Khaatim and Khaatam, both are of the epithets given to Rasulullaah ﷺ by the Quraan, and that both mean the Last of the Ambiyaa عليه/هم السلام.

Can any fair-minded person suggest any other meaning for this word, after when the great scholars of linguistics have clarified the matter?

b) **Lisan al-'Arab-** This is a very voluminous and valuable dictionary of Arabic. It says:

خَاتِمُهُمْ وَخَاتَمُهُمْ وَ
أَخِيرُهُمْ عَنِ اللَّحْيَانِيِّ وَمُحَمَّدٌ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتِمُ
الْأَنْبِيَاءِ عَلَيْهِ وَعَلَيْهِمُ الصَّلَاةُ
وَالسَّلَامُ .

“Khaatim or Khaatam of **them**, both mean the **last of them**, according to the researches of al-Lahyani. Muhammad ﷺ is the Khaatim (one bringing to end the list) of the Ambiyaa عليه/هم السلام.”

From this lexical definition we learn a very interesting rule, i.e. if the word Khaatim or Khaatam is annexed to a 'people', or a 'group of people', or to its pronoun, it would mean the last of a people, and in this verse the word Khaatim

or Khaatam is annexed to An-Nabiyyin عليه/هم السلام, therefore it would mean the last of that group of people عليه/هم السلام.

c) **Taaj ul-'Arus:** (a Commentary on the Qamus) also testifies to this rule of Grammar. Al-Zabidi in his Taaj ul-'Arus quotes from al-Lahyani the following text:

وَمِنْ أَسْمَائِهِ عَلَيْهِ السَّلَامُ
الْخَاتِمُ وَالْخَاتَمُ وَهُوَ
الَّذِي خَتَمَ النَّبُوَّةَ بِمَجِيئِهِ

“One of the epithets (attributes) of Rasulullaah ﷺ is al-Khaatim or al-Khaatam, which signifies that he is one who closes the (list of) the Ambiyaa عليه/هم السلام with his being commissioned (to this world).”

d) **Majma' ul-Bihar:** The Majma' ul-Bihar is a Dictionary of the words of Hadith compiled in a most authentic and reliable manner.

الْخَاتِمُ وَالْخَاتَمُ مِنْ أَسْمَائِهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ش ،
بِالْفَتْحِ إِسْمٌ أَيْ أَخِرُهُمْ وَ
رَبِّ الْكُفْرَانِ نَاعِلٍ .

Its text states that Khaatim and Khaatam are of the attributes of Rasulullaah ﷺ. With a fatha (i.e. Khaatam) it means the last of them, and with a kasra (i.e. Khaatim) it means one who brings something to an end.

e) **Al-Qamus:** The text of the Qamus (in this connection) is as follows,

وَالْخَاتِمُ أَخِيرُ الْقَوْمِ كَالْخَاتَمِ
وَمِنْهُ تَوَلَّى تَعَالَى وَخَاتَمَ
النَّبِيِّينَ أَيْ أَخِرَهُمْ .

“Khaatim is the last of a Qawm i.e. the last of a people (or group of people), just like Khaatam. To this category belongs the saying of the Almighty: Khaatim un-Nabiyyin, (33:40), i.e. the Last of the (Prophets).”

f) **The Kulliyat of Abul-Baqaa'** is one of the famous and reliable Arabic dictionaries. The author of the Kulliyat has more vividly explained the problem under discussion. It states,

وَتَسْمِيَةً نَبِيًّا خَاتِمُ
الْأَنْبِيَاءِ لِأَنَّ الْخَاتِمَ آخِرُ
الْقَوْمِ قَالَ اللَّهُ تَعَالَى مَا كَانَ
مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ
وَلَكِنْ رَسُولَ اللَّهِ وَخَاتِمَ
النَّبِيِّينَ .

“Our Nabi Muhammad ﷺ has been called (named) Khaatim ul-Ambiyaa’, for he is the last of them.”

The word Nabi incorporates the word Rasul. Therefore, if Allaah says that Rasulullaah ﷺ is the final Nabi it automatically means that he is the Final Rasul. Bear in mind that to be a Rasul, a category higher than a Nabi, you first must be a Nabi. The job of every Nabi is to implement and ask others as well to implement the Law of Allaah i.e. the Sharia’h of Allaah. let me give you an example, Nabi Musa عليه السلام was a Rasul. He was given a Sharia’h. he had to implement that Sharia’h amongst the Bani Israil. His brother Harun عليه السلام on the other hand was a Nabi. He too had to implement the Sharia’h of his brother. As a matter of fact, the function, the main purpose, the main reason for sending Ambiyaa عليه السلام, approximately 124 000 of them was to implement the Sharia’h, whether they just Nabis or Rasuls.

g) Sahaahul Arabiyya of al-Jawhari- This is a celebrated dictionary of Arabic. Al-Jawhari says,

وَالْخَاتِمُ وَالْخَاتِمُ بِكَسْرِ
الْشَاءِ وَفَتْحِهَا وَالْخَيْتَامُ وَ
الْخَاتَامُ كُلُّهُ يَمَعْنِي وَالْجَمُّ
الْخَوَاتِيمُ وَخَاتِمَةُ الشَّيْءِ
آخِرُهُ وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ خَاتِمُ الْأَنْبِيَاءِ .
عَلَيْهِمُ السَّلَامُ .

“Khaatim (with a kasra) and Khaatam (with a fatha), or al-Khaatim or al-Khaatam have the same meaning, and their plural is al-Khawaatim. Khatima of a thing is the last part of it, as Muhammad ﷺ is the Khaatim ul-Ambiyaa’.”

It has also been made clear here that Khaatim and Khaatam both have the same meaning.

h) Muntahil-A’rab has the word Khaatim explained as:

“Khaatim on the scale of Saahib is a seal, signet, a ring, or the last part of a thing, or also the last of a people or group of people. Khaatam (with a fatha) means the same; and Nabi Muhammad ﷺ is the Last of them all.”

g) Suraah says:

خَاتِمَةُ الشَّيْءِ اخِرُهُ وَمَحْمَدٌ
خَاتِمُ الْأَنْبِيَاءِ بِاللَّهِ صَلَوَاتُهُ
اللَّهُ عَلَيْهِ وَعَلَيْكُمْ أَجْمَعِينَ.

“Khaatima of a thing means the last of it. Hence Nabi Muhammad ﷺ being the Khaatam ul-Amyibaa’ (with a fatha) means the last of them all.

Synopsis

These are the few statements and comments from the limitless treasures of the Arabic lexicons. They might be sufficient, if Allaah will, to proof, that according to the Arabic dictionaries, the term Khaatam/Khaatim un-Nabiyyin occurring in this verse (33:40) means nothing but the Last of the Ambiya عليهم السلام, and the word Khaatam/Khaatim in this verse cannot but signify the ‘last’ or ‘one who terminates’.”

Khaatim/Khaatam in the meaning of Seal

The Mirza (l.a.) has stated that the word Khaatim/Khaatam means a ‘Seal’ (Haqiqat al- Wahy p.97, f.n). Let me explain further. He (l.a.) says that Rasulullaah ﷺ was a seal that gives approval to something. He had basically equated Rasulullaah ﷺ to an actual seal. Take the example of the SABS stamp of approval. Let me ask you this question, does the approval of the SABS come before the project even begins, or after the project has been completed? So yes, even if we take the word ‘Seal’ and apply it metaphorically to Rasulullaah ﷺ it would mean that he ﷺ is the one who impresses his seal of Nubuwwah (Prophethood)/ Nubuwwah on all the Ambiyaa عليهم السلام, i.e. now nothing can enter into Nubuwwah.

As the poet says:

“I am parting (from you) in such a manner that you have put a seal of your love on my heart, so that no one shall alight therein except yourself.”

The age we are living in is a dangerous one. Commentaries of the Quraanic verse are given without knowing if it what is said is in accordance with the decrees of the Islam or not. If Allaah had not taken the responsibility of safe-guarding this Quraan (15:9), it would have been possible for these daring devils to have interpolated the text of the Quraan and to have twisted its meanings to suit their own desires and aims.

Is this not the **height of arrogance**, that a man suddenly rises to interpret the Quraanic verses, grossly neglecting the rules of Arabic grammar, grossly neglecting other verses of the Quraan, grossly neglecting hundreds of Ahaadith on the subject, grossly neglecting the sayings and comments of the eminent Sahaba رضي الله عنه/ها/هما/هم, Tabi'een رحمه الله عليهم and Masters of Tafsir? Is this not the height of arrogance?

It is a pity that the Muslims listen to him and smile away at him. They know that this would not harm them whether the Quraanic verses are interpreted in this way or otherwise. They say leave them, they are going to Jahannam, why you getting so excited?

I ask you, those getting 'excited', like how some people accuse us to get, is this going against the Sunnah of Rasulullaah ﷺ? Did we not begin these series of lessons by speaking about how the Sahaba رضي الله عنه/ها/هما/هم reacted? They gave their lives; all we are doing is speaking about it? Let me ask you also this. When statements are made, that there is another Prophet after Nabi Muhammad ﷺ, how do we feel about this insult? Oh yes it is an insult, just like how the caricatures of Rasulullaah ﷺ was an insult. How do we feel? Now compare that feeling to when someone insults our mothers or fathers. How do you feel? Now ask yourself, is the excitement of those who stand to defend the honour of Rasulullaah right or the those who wish to silence them?

Mufti Shafi رحمه الله عليه has written,

“O Muslims, if you heard these people perverting the word of Allaah and did not take proper action against them, remember, Allaah the All-Knowing shall also not ignore this (non-action taking). Allaah has taken it upon Himself to preserve the Quraan (from corruption). (15:9). Whoever should be impudent and try to corrupt the text (of the Quraan) or pervert its meaning shall not escape His Wrath. Says

Allaah in Surah Hud verse 43,

قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ

“there shall be no security this day from the decree of Allaah, except for him on whom He shall have mercy.” (11:43).

If the Mirza (I.a.) and the members of his followers are really after the truth, let them prove their claim that he was a Prophet after the Final Nabi, Nabi Muhammad ﷺ, by means of the rules of Arabic Grammar and Arab phrase, that the term Khaatam-un-Nabiyyin should mean that the Ambiyaa عليه/هم السلام have been made Prophets through the Seal of Rasulullaah ﷺ. In other words, the Ambiyaa عليه/هم السلام were made Prophets of Allaah only because they got the seal

of approval from Rasulullaah ﷺ. Let them come forward with only one analogy which may support their claim.

I am confident that the whole community of the Qadiyanis, including their so-called Prophet Mirza Ghulam Ahmad (I.a.), shall never, never and never again be able to produce a single analogy from the Arabic language and literature and from the sayings of the Grammarians to support this false assumption of theirs. In fact, the Mirza (I.a.) himself has stated that the Quraan, the Ahaadith and the sayings of the Sahaba رضي الله عنه/ها/هما/هم, should be used as sources of Tafsir (Barakat al-du'a', pp.14—15).

If he and his followers are truly seeking the truth, let them produce a single reference to any of the Quraanic verses, or the Ahaadith to prove their claim. We will not even insist that the Hadith be from Muslim and al-Bukhari, or from any of the other four Saheeh books of Hadith; let it even be a weak Hadith in which Rasulullaah ﷺ is reported to have explained the term Khaatim-un-Nabiyyin as the seal **whereby** the Ambiyaa عليه/هم السلام are approved to be Prophets of Allaah.

If this be not possible (and it shall never be possible), let them come up with a saying of any Sahabi رضي الله عنه/ها/هما/هم or a Tabi'i رحمه الله عليه, wherein the term Khaatim-un-Nabiyyin has been explained in such a manner.

Linguistic study of the word Al-Nabiyyin

So far we have been discussing the word Khaatam from the linguistic point of view. Now we shall take up the next word Al-Nabiyyin (the Prophets) and discuss the lexical and philological (the branch of knowledge that deals with the structure, historical development, and relationships of a language or languages) significance of this word.

The word 'al' in AL-Nabiyyin

Originally this is composed of two different words - the 'Al' (or article) of definition, and Nabiyyin.

The second word Nabiyyin is the plural form of Nabi, which is generally used to denote the group of Ambiyaa عليه/هم السلام (Prophets). We have already discussed this word, both from the point of view of linguistics and from the point of view of Shari'ah (Law and Theology). The word 'al', before Nabiyyin, needs some explanation.

When the word 'al' is prefixed to a word (comes before a word), it means one of four things. The meaning of 'al' that is accepted here, is that of Istighraaq. This basically means, that whatever **noun** follows the 'al', whether it is singular, dual or plural, in this case it will be the word Nabiyyin, which is plural, then the word

'al' would encompass, would include every type of individual that falls under the definition of Nabi.

A Doubt Answered

To create doubt in the minds of innocent Muslims they will say the word 'al' does encompass every type of individual that falls under the definition of Nabi. The proof they will give is that when Allaah says regarding the Bani Israil

وَيَقْتُلُونَ الْأَنْبِيَاءَ

عليه/هم السلام And they murdered their Ambiyaa

Then it does not mean that the Jews killed all the Ambiyaa. In the same way when Allaah uses the word Nabiyyin, it does not mean all the Ambiyaa عليه/هم السلام. To answer such a ridiculous statement, we say that as far as the word Al-Ambiyaa is concerned regarding the Bani Israil, common sense will tell you that it cannot include all the Ambiyaa عليه/هم السلام, for many Ambiyaa had passed away long before even the arrival of the Bani Israil. So how is it at all possible for anybody to interpret this verse

وَيَقْتُلُونَ الْأَنْبِيَاءَ

عليه/هم السلام And they murdered their Ambiyaa

As being the Killing of every Nabi of Allaah. but as far as the term Khaatam-un Nabiyyin is concerned we have to take the meaning of all Ambiyaa عليه/هم السلام, for there is ample proof, from Quraan and Hadith that it means just that.

A question we can ask them then is, in the verse

وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

“But the righteousness is of those who believe in Allaah, the Last Day, the angels, the Books and all of the Prophets...” (2:177).

What does the 'al' mean? Here it can only mean every Nabi and this is a fundamental belief of every Muslim i.e., that we belief in all the Ambiyaa. The point I wish to make is that we can only take the meaning of 'al' to be exclusive of some or inclusive of all, when it is so defined and explained by the Quraan and the Ahaadith.

For those who know Arabic Grammar understand, that even though both are 'Laam Istighraaq', one is Istighraaq 'Urfi and the other Istighraaq Haqiq.

Synopsis

Up to this stage we have been discussing the meanings of the individual words occurring in the verse 40 of Surah Ahzaab (33):

وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

“but (he) is Rasulullaah ﷺ and the Last of the Prophets.” (33:40).

I hope this discussion had to a certain degree increased our knowledge, albeit linguistically, in understanding just how **absurd** the claim to Nubuwwah (Prophethood) is, that was made by the Mirza (I.a.).

We have discussed the word Khaatam/Khaatim and that it is impossible, linguistically, to take any meaning but the meaning that he ﷺ is the Last. Then we discussed the word Khaatam/Khaatim in the meaning of ‘Seal’. Under this discussion mention was made that ‘Seal’ here means the seal that has been placed on Nubuwwah, that Nubuwwah that came before Rasulullaah ﷺ. In common usage of language this is how a seal is used. It goes against the grain of logic to seal something that has not as yet occurred, like how the Mirza (I.a.) has claimed. He stated that Nabi ﷺ is the seal to Prohethood, including his, which was still to come. This is absurd to say the least.

We then discussed the ‘al’ in the word Nabiyyin. That is, the word ‘al’ encompasses every type of individual that falls under the definition of Nabi. Conclusion thus is that the linguistic meaning of this verse only goes to prove, beyond a shadow of doubt, that Nabi Muhammad ﷺ is the Final Nabi, and no Nabi will ever come after him.

If anyone should make excuses, and insist on depending on, and inventing fresh and strange interpretations, by twisting (tahrif) the meanings of the words, we should advise him to take care of his Aakhirah.

Tafsir of the said verse as the Quraan itself explains:

After explaining the linguistic meaning of this verse, we turn to the Tafsir of this verse. As stated previously, when the Tafsir of any verse of the Quraan is done, the first port of call is the Quraan itself.

Therefore, we shall now try to describe how this Magnificent Book explains the verse in question.

Some verses that proofs Khatm-un-Nubuwwah

Since the belief of Khatm-un-Nubuwwah (the Finality of Nubuwwah (Prophethood)) is extremely important, the Quraan itself has expounded upon this belief in more than a hundred verses.

1. The first of those verse is in Surah Maaidah (5) verse 3,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

“this day have I perfected for you your religion, and completed My mercy upon You.”

This verse clearly declares that the Deen of Islam, have been brought to a close with Rasulullaah ﷺ and that there is no need for a Nabi to come after him. We shall give a complete exposition of this verse very shortly.

2. In Surah A’raaf (7) verse 158 Allaah says,

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

Allaah the Exalted further says about the Prophet: “Say: O mankind, I am Rasulullaah ﷺ, (sent) unto you (by the Being) unto Whom belongs the kingdom of the heavens and of the earth.” (7:158).

And in Surah Saba’ in verse

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

“We have not sent you except as a warner and a bringer of good tidings to all mankind.” (34:28).

In both of these verses it has clearly been declared that Rasulullaah ﷺ has been sent as a Messenger to all mankind. (Some other verses of the Quraan and some Ahaadith also prove that he was a Messenger sent to all men and Jinn, and since we are talking of the affairs of men, we confine ourselves to mentioning men only).

Was he ﷺ sent only for the Mankind of his own time?

Now we have to examine whether Rasulullaah ﷺ was sent only to the mankind of his own days, or also to the mankind (generations) to come till Qiyamah. If it were to be taken in the first sense (sent only to the mankind of his own days), it would mean that he was a Messenger sent only to his Sahaba رضي الله عنه/ها/هما/هم, the Sahaba رضي الله عنه/ها/هما/هم, and to no one else, and that his Messengership and Nubuwwah ended with the Sahaba رضي الله عنه/ها/هما/هم. This would be such an audacious and impudent statement that no Muslim would ever tolerate that. As for the other sense, that by ‘mankind’ is meant not only the Sahaba رضي الله عنه/ها/هما/هم, but also the generations to come till Qiyaamah; as the words, ‘jami’an’ (all) and ‘kaaffah’ (all) in these two verses indicate; then it would mean that he ﷺ is the Messenger to all mankind, till the day of Qiyaamah, and this alone is the correct and true meaning of the verse.

In a Hadith Rasulullaah ﷺ is reported to have once said:

أَنَا رَسُولٌ مِّنْ أَدْنِكَ خَيَّرْتَنِي بَيْنَ بَيْتِي

“I am the Messenger (of Allaah) sent unto him who is living and also unto him who is yet to be born.”

This clearly proves our claim that no Nabi shall ever come after him, for, his Nubuwwah (Messengership) is universally comprehensive of all mankind.

3. In Surah Ambiyaa (21) verse 107 Allaah says,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

“We have not sent you except as a mercy for all the worlds.” (21:107).

The word Al-‘Aalamin stands for all the worlds without any specification whatsoever. Hence, the meaning of this verse would be that Rasulullaah ﷺ is a source of Mercy and bliss for the dwellers of all the worlds, without the stipulation of time. And this is possible only when his Nubuwwah (Messengership) is universal and when no Nabi is required to be sent after him.

All these Quraanic verses support the meaning of the term Khaatam un-Nabiyyin. This also proves that the interpretation given by the scholars of the Arabic language support this meaning, and other verses of the Quraan uphold this meaning.

Explanation of the said verse from the Ahaadith:

We have already discussed that when it comes to the Tafsir or the correct intended meanings of the Quraan, the first port of call is the Quraan itself. Thereafter, for a better understanding we move on to the next port of call, that being the Ahaadith. The intention of making mention of these Ahaadith is simply to solidify this belief that Rasulullaah ﷺ is the Final Nabi.

1. It is related on the authority of Thawbaan رضي الله عنه/ها/هما/هم that Rasulullaah ﷺ once remarked:

لَا تَقُومُ السَّاعَةُ حَتَّى تُنْعَثَ
وَجَاءَ الْوَنُ كَذَّابُونَ كَلِمُهُمْ
يُزْعَمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتِمُ
النَّبِيِّينَ لِأَنِّي بَعْدِي .

“The hour (Qiyaamah) shall not come unless all the imposters and liars are commissioned (would have made their appearance) and each of them would be presuming that he is a Prophet. While the fact is that I am the Khaatim un-Nabiyyin (Last of the Ambiyaa عليه السلام) and that there shall come no Nabi after me.” (Abu Dawud, al- Tirmidhi).

In this Hadith Rasulullaah ﷺ has himself decided the problem for ever by saying: “O Muslims, remember that the term Khaatim un-Nabiyyin has only one significance, and it is, that there shall not come a Nabi after me.”

Here the word Khaatim should not mean a signet, or an actual seal or a finger-ring, nor the term Prophets is specified or particularised. For, in the phrase ‘laa Nabiyya ba’di’ (there shall not come after me a Prophet) the ‘laa’ (not) is that of jins (genus), the notion is made absolutely clear.

2. Hudhaifa رضي الله عنه/ها/هما/هم narrated that Rasulullaah ﷺ said,

وَأَنَا خَاتِمُ النَّبِيِّينَ لِأَنِّي بَعْدِي

“I am the Last of the Ambiyaa عليهم السلام (Khaatim un-Nabiyyin), no Nabi shall come after me.” (Ahmad and al-Tabarani).

3. Abu Hurairah رضي الله عنه/ها/هما/هم, relates from Rasulullaah ﷺ,

إِنَّمَتَنِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ
تَمْبِلٍ كَمَثَلِ رَجُلٍ بَنَى بَيْتًا
فَأَحْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ
لَيْتَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ
يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ
وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ
اللَّيْتَةُ قَالَ يَا أَيُّهَا النَّبِيُّ
وَأَنَا خَاتِمُ النَّبِيِّينَ .

“My parable (or similitude) and the parable of the Ambiyaa عليهم السلام before me is like the parable of a man who built (for himself) a house. Then he decorated it and made it lovely (in all respects), except that he left the place for a (corner) stone. People came round the house and appreciated (its construction) but (finally) said: Why has not this (corner) stone yet been filled?

Then he ﷺ said: I am that cornerstone and I am the Last of the Ambiyaa عليهم السلام.” (al-Bukhari, Muslim and others).

O those who claim to be Muslims and those who testify to the Nubuwwah (Prophethood) of Nabi Muhammad ﷺ, do you still have any doubt as to any other meaning of the term Khaatim un-Nabiyyin?

Do you find any room in your heart, for accepting the new made up and fabricated definitions of Mirza (I.a.)? Does any of the linguistic meanings support his theory? Does the Tafsir of this verse by the Quraan itself support his fabrications? Does the Ahaadith support his lies?

The very Nabi on whom this Sacred Book was revealed - may I, my father and my mother be ransomed for him – clarifies the point by giving very vivid and distinct parables (and examples) that the term Khaatim un-Nabiyyin means the Last of the

Ambiyaa عليهم السلام, i.e. one who is commissioned at the end of all the other Ambiyaa عليهم السلام. After him ﷺ there shall not come any Nabi. He ﷺ is going to be the corner-stone of the great structure of Nubuwwah (Prophethood) that cornerstone which is meant to complete and beautify the whole building. This building of Nubuwwah (Nubuwwah (Prophethood) would thereafter require no more bricks.

Allaah asks in Surah Mursalaat (77) verse 50,

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ .

“In what new revelation will they believe, after this?” (77:50).

4. Abu Hurairah رضي الله عنه/ها/هما/هم relates Rasulullaah ﷺ said:

فَقَدْتُ عَلَى الْأَنْبِيَاءِ بَيْتَ
أَعْطَيْتُ جَوَامِعَ الْكَلِمِ وَنَصْرَتِي
بِالرَّعْبِ وَأَحَلَّكَ لِي الْعَنَائِدُ
وَجَعَلْتَ لِي الْأَرْضَ مَسْجِدًا
وَطَهَّرْتَ لِي أَرْضِيكَ إِلَى
الْخَلْقِ كَمَا فَتَى وَخَتَمَ لِي
التَّيُّونَ .

“I have been given precedence over all the Ambiyaa عليهم السلام in six respects: Firstly, that I have been given the jawami’ al-kalim (pithy aphorisms); secondly, that I have been assisted by means of awe; thirdly, the booty has been made lawful for me; fourthly, that the whole surface of the earth has been made a place of worship for me; fifthly, that I have been sent to all the creatures; and finally, that all the Ambiyaa عليهم السلام have been ended with me (i.e. no Prophet shall come after me).” (Muslim, Chapter on Virtues etc.).

5. Abu Umama al-Bahili رضي الله عنه/ها/هما/هم relates on the authority of Rasulullaah ﷺ who said,

أَنَا آخِرُ الْأَنْبِيَاءِ وَأَنْتُمْ آخِرُ
الْأُمَمِ، (رواه ابن ماجه باب فتنة الدجال)

“I am the last of the Ambiyaa عليهم السلام and you are the last of the Ummahs (communities).” [Narrated by Ibn Majah, in the chapter on the fitna of the Dajjal (anti-Christ)].

In this Hadith it has been very distinctly stated that Rasulullaah ﷺ alone is

the Last of the Ambiya عليهم السلام. The statement did not end there. It was further stated that ‘you’ (the people of Ummah of Rasulullaah ﷺ) are the last Ummah. This clarifies once and for all that there shall not come any Nabi after him, nor shall any other nation or Ummah after his ﷺ Ummah.

6. ‘Irbad ibn Saariya رضي الله عنه/ها/هما/هم reports that Rasulullaah ﷺ said,

إِنِّي عِنْدَ اللَّهِ مَكْتُوبٌ خَاتِمُ
النَّبِيِّينَ وَأَنَّ أَدَمَ الْمُنْجَبِلُ
فِي لَيْسَةَ.

“My name as the Khaatim un-Nubiyyin (the Last of the Prophets) was scribed (on the Tablet) with Allaah when Nabi Adam عليه السلام was still in the transitional period of clay.” (Mishkat min Sharh al-Sunnah, and Ahmad: al-Musnad).

7. Jaabir رضي الله عنه/ها/هما/هم also reports that Rasulullaah ﷺ said,

أَنَا نَائِدُ الْمُرْسَلِينَ وَلَا فَخْرَ
وَأَنَا خَاتِمُ النَّبِيِّينَ وَلَا فَخْرَ
أَنَا أَوَّلُ شَائِعٍ وَمُسْتَفْعٍ وَلَا فَخْرَ

“I am the leader of the Messengers عليه السلام, and I don’t boast. I am the last of all the Rusul عليه السلام, and I still do not boast. I am the first to intercede (for the sinners) and the first to be accepted as intercessor, and still I do not boast.” (Mishkat from al-Darimi).

Those people who are propagating and widely publishing the false notions based on twisting the meaning of Khaatam/Khaatim-un-Nubuwwah to suit their own purpose (Tahrifaat), and wish to confuse thereby innocent Muslims, in order that these innocent Muslims may find a room for accepting the false Qadiani Prophet, let them show us how this is possible. It is not supported linguistically, it is not supported through other verses of the Quraan and it is not supported through the Ahaadith. The fact is that their false beliefs are blatantly contradictory to the verses of the Quraan and the explanation of the Ahaadith.

8. It is narrated in the Tafsir of Ibn Kathir (Vol. VIII, p.118) as quoted from Ibn Abi Hatim, on the authority of Abu Hurariah رضي الله عنه/ها/هما/هم that Rasulullaah ﷺ once said:

“I am the first of the Ambiyaa عليهم السلام in creation, and the last of them in being commissioned (sent as a Nabi.” (Ibn Kathir, on the margins of Fath al-bayan).

9. Imam Ahmad, Imam Tirmidhi and Al-Hakim relate a Hadith from Anas رضي الله عنه/ها/هما/هم with a Saheeh, (properly) connected chain of narrators. Rasulullaah ﷺ once remarked,

“Nubuwwah (Prophethood) and Risaalah (Messengership) both of them have been ended, therefore there shall not appear a Rasul after me, nor a Nabi.”

10. Abu Hurairah رضي الله عنه/ها/هما/هم relates that once Rasulullaah ﷺ explained the verse:

“And (remember) when We took the covenant from the Prophets, from you and also from Noah” he remarked: “I was the first of the Ambiyaa عليهم السلام in respect of creation, and the last of them in respect of their being commissioned.” (Ibn Kathir mentions this in his Tafsir (Vol. VIII, p.89), from Ibn Abi Hatim, Ibn Mirdawaih, Abu Nu’aim, al-Dailami, Ibn ‘Asakir, Ibn Abi Shaiba, Ibn Jarir and Ibn Sa’d).

11. Al-Tirmidhi relates from Anas رضي الله عنه/ها/هما/هم saying that Rasulullaah ﷺ once remarked: “There is no doubt in the fact that Risaalah (Messengerhood) and Nubuwwah (Prophethood) have been discontinued. Hence there shall not come a Rasul (Messenger) after me or a Nabi (Prophet).” (Related by al-Tirmidhi, and he comments that it is a sound and genuine Hadith).

Nubuwwah (Prophethood) and Khilaafah

12. Abu Hurairah رضي الله عنه/ها/هما/هم relates that Rasulullaah ﷺ said on one occasion:

“As regards the children of Isra’iil, they were (politically and administratively) led by the Ambiyaa عليهم السلام (called Judges in the Bible). Whenever a died, died he was succeeded by another Nabi. But in my case, there shall be no Nabi after me. However, there would be Khulafaa (caliphs, successors), and they will be many.” Sahaba رضي الله عنه/ها/هما/هم asked: “What do you command us (in this respect) O the Messenger

of Allaah ﷻ?” He replied: “Show true fealty to the first and then the latter.” (al-Bukhari, Vol. 1, p.149; Muslim, Chapter on Iman, Ahmad: al-Musnad, Vol. 2, p.279; Ibn Majah, Ibn Jarir, Ibn Abi Shaiba).

13. Abu Malik al-Ash’ari رضي الله عنه/ها/هما/هم reports Rasulullaah ﷺ once remarked:

“Allaah made this affair in the beginning with Nubuwwah Nubuwwah (Prophethood) and Mercy; and now it would become with Khalifahate and Mercy.” (al-Tabarani, in his Mu’jam al-Kabir).

This Hadith also indicates the complete end of the Nubuwwah (Prophethood).

Rasulullaah ﷺ has declared that Nubuwwah (Prophethood) and Mercy would cease forever and then Khalifahate and Mercy would remain. This is a clear declaration that no type or form of Nubuwwah (Prophethood), shall ever remain (or appear). Otherwise it was necessary that mention of Nubuwwah (Prophethood) (of any form) should have preceded that of Khalifahate.

Synopsis

Only a few of the Ahaadith has been quoted to not only solidify the meaning of Khaatam/ Khaatim-un-Nabiyyin, but also to clarify it.

O Muslims, O the lovers of the Noble Nabi, Nabi Muhammad ﷺ, O the true adherents of his ﷺ Sunnah and practice, the Arabic lexicons and Arabic Grammar has guided you unto the real and genuine meaning of the term; and even the Quraan has called your attention to the fact that the real meaning of this term Khaatam/Khaatim-un-Nabiyyin, is nothing, but what we have explained. The Rasul unto whom this Noble Book was revealed, has himself declared in unequivocal terms, on different occasions, in different sittings that the said verse does not yield any meaning, other than **that he** is the Last of all the Ambiyaa عليه/هم السلام. Can you still entertain any uncertainty in your mind about this verse and the connotation of the term? Allaah asks,

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ۝

“In what new revelation will they believe after this?” (77:50).

Explanation of the verse as given by the Sahaba رضي الله عنه/ها/هما/هم and the Tabi’een رحمة الله عليهم:

Let us now move on to the third part of call as far as ascertaining the true intended meaning of the Quraan, and that is the explanations given by the Sahaba رحمة الله عليهم and the Tabi’een رضي الله عنه/ها/هما/هم.

1. The Imam Abu Ja’far Ibn Jarir al-Tabari رحمة الله عليه relates in his celebrated Tafsir,

the explanation of the term Khaatim un-Nabiyyin رحمة الله عليه, made by Qatada. He says:

عَنْ تَقَادَةَ وَلَكِنْ رَسُولَ اللَّهِ
وَحَاتِمَ النَّبِيِّينَ أَيُّ الْآخِرِهِمْ

“On the authority of Qatada رضي الله عنه/ها/هما/هم,

وَلَكِنْ رَسُولَ اللَّهِ وَحَاتِمَ النَّبِيِّينَ ۝

But (he) is Rasulullaah ﷺ and the Khaatim un-Nabiyyin i.e., the last of them.” (Ibn Jarir, Vol. XXII, p.11).

This statement of Qatada رضي الله عنه/ها/هما/هم has been also quoted by Jalal al-Din Imam Suyuti in his Tafsir Durr-ul-Manthur through the medium of Abd al-Razzaq, ‘Abd ibn Humaid, Ibn Mundhir and Ibn Abi Hatim. (Durr-ul-Manthur, Vol., V, p.204).

This statement of Qatada رضي الله عنه/ها/هما/هم confirms the meaning (of Khaatim un-Nabiyyin) as given in the Arabic lexicons and supported by the Quraanic verses and Ahaadith. He (Qatada رحمه الله عليه) reiterates that Khaatim un-Nabiyyin means the Last of the Ambiyaa عليه/هم السلام.

2. In his Durr-ul-Manthur, Imam Suyuti رحمه الله عليه quotes, **Hasan رضي الله** عنه/ها/هما/هم from ‘Abd ibn Humaid,

عَنِ الْحَسَنِ فِي تَوَلِيهِ وَخَاتِمِ
النَّبِيِّينَ قَالَ حَتَمَ اللَّهُ النَّبِيِّينَ
بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَكَانَ آخِرَ مَنْ يُعْتَبَرُ .

“It is related from Hasan regarding the Quraanic term Khaatim un-Nabiyyin, that he said: Allaah terminated (the chain of all) Ambiyaa عليه/هم السلام with Nabi Muhammad ﷺ, and he ﷺ was the last to be commissioned (as a Nabi).” (Durr-ul-Manthur, Vol. V, p.104).

3. The Arrival of Nabi ‘Isa عليه/هم السلام -A Doubt Answered

Before we do the next quotation, I need to clarify an important belief. The Ahmadis/Qadiyanis, due to their intentional lack of understanding and to create doubt in the minds of Innocent Muslims often ask about Nabi ‘Isa عليه/هم السلام.

They say that if it is true that your Final Nabi ﷺ said ‘Laa Nabiyya Ba’di’, there is no Nabi to come after me, then what about Nabi ‘Isa عليه/هم السلام?

a) This question is asked to create doubt in our minds. We are well aware of the return of Nabi ‘Isa عليه/هم السلام. The answer to them is that upon his عليه/هم السلام’s return, **he عليه/هم السلام will not be granted the office** of Nubuwwah, i.e. he will not be made a Nabi, rather he would be enjoying **the privilege** of Nubuwwah (Prophethood), from whence he was made a Nabi **before** the advent of the Final Nabi, Nabi Muhammad ﷺ. Therefore, the arrival of Nabi ‘Isa عليه/هم السلام, does not negate our belief of Khaatim un-Nabiyyin or the Last of the Ambiyaa عليه/هم السلام as was expressed by our Rasul, Nabi Muhammad ﷺ.

b) Another answer we can give them is that the term Khaatim-un-Nabiyyin does not mean that all the Ambiyaa عليه/هم السلام should have died before him.

We can quote hundreds of analogies from the speech of the Arabs in support of this, for example, Aakhir ul-Aulad (the last of the children) or Khaatim ul-Aulad (i.e., one who ended the progeny of a man), means the last child, after which a man has no more children. However, it does not mean that the children that came before the Akhir ul-Aulad (the last of the children) or Khaatim ul-Aulad (i.e., one who ended the progeny of a man) are dead. Listen to the following Hadith.

Sahl ibn Sa'd al-Sa'idi relates that 'Abbas رضي الله عنه/ها/هما/هم once requested Rasulullaah ﷺ to grant him permission to migrate (from Makkah to Madinah). Rasulullaah ﷺ said, "O my uncle, stay on where you are; for, Allaah has sealed the migration with you (you are Khaatim-ul Muhajirin), as Allaah has sealed the (commissioning of the) Ambiyaaa عليه/هم السلام with me." (Related by al-Tabarani, Abu Nu'aim, Abu Ya'la, Ibn 'Asakir and Ibn al-Najjar).

Again no sensible person can ever suppose that by calling 'Abbas رضي الله عنه/ها/هما/هم the Khaatim al-Muhajirin (the one with whom migration has been sealed), all the emigrants before that time were already dead. This is not contrary to the term Khatm-ul-Hijrat.

7. It is a Hadith that Nabi Adam عليه/هم السلام once asked Jibril عليه/هم السلام, "Who is Muhammad ﷺ? He replied: "He is the last of your children (Khaatim-ul-Awlaad) from among the Ambiyaaa عليه/هم السلام." (Ibn 'Asakir).

This Hadith manifestly tells us that this is the real import of the term Khaatim un-Nabiyyin i.e., Rasulullaah ﷺ is the last of his children to be a Nabi. The term al-Awlaad (last of the children) does not necessarily mean that all of his previous children are dead. Hence the fact that Rasulullaah ﷺ is the last of the Ambiyaaa عليه/هم السلام or the one who ends (the list) of all the Ambiyaaa عليه/هم السلام is not at all incompatible with the future reappearance of Nabi 'Isa عليه/هم السلام.

Mirza (I.a.)'s definition goes against his own claim that he is Nabi 'Isa عليه/هم السلام

Those people who do not feel satisfied with the explanation given in the Noble Quraan, the Ahaadith, the sayings and the commandments of the Sahaba رضي الله عنه/ها/هما/هم, the Tabi'een and the Pious Predecessors, and do not feel absolutely contented with anything other than the revelations claimed by the Mirza (I.a.) or his own writings, they are requested to refer to the Tiryaaq al-qulub of the Mirza (I.a.) p.156. I am paraphrasing,

"Khaatim ul-Aulad (the last of the children) is that person, that after his death no perfect man should be born of a woman."

Now the Mirza (I.a.) considers “Khaatim ul-Aulad to mean that no ‘perfect man’ should be born **of a woman** after him.

This statement proves two important points. One, that a perfect man (a Nabi) **can be born** after Nabi Muhammad ﷺ as long as he is not given birth to by any women. I ask you, will Nabi ‘Isa عليه/هم السلام be given birth to by any women when he returns? And the second important point we learn is that his claim to be Nabi ‘Isa عليه/هم السلام is false. Why because he, the Mirza (I.a.) had a mother, so he could not be the perfect man as per his own definition.

Having now clarified the doubts the Ahmadis/Qadiyanis wish to place into the hearts of innocent Muslims, let us now look at the quotation of Aisha رضي الله عنه and Mughirah Ibn Shu’ba رضي الله عنه/ها/هما/هم.

Imam Suyuti رحمه الله عليه in his Durr-ul-Manthur quotes the statement of ‘A’isha Siddeeqah رضي الله عنه/ها/هما/هم in which she said, on the authority of the Masannaf of Ibn Abi Shaiba,

“Call him the Khaatim-un Nabiyyin; but do not say that there shall not come a Nabi after him.” (Durr-i-Manthur, Vol. V, p.204).

The same statement of ‘A’isha رضي الله عنه/ها/هما/هم has been quoted in the Ta’wil al-Ahaadith of Ibn Qutaiba.

It is for this very reason that the great Imam of linguistics al-Zamakhshari has explained the term Khaatim un-Nabiyyin by saying,

“No one will be elevated to the office of Nubuwwah after him.” (Kashshaf, Vol. II, p.215).

In short, the advice of ‘A’isha رضي الله عنه/ها/هما/هم and Mughira رضي الله عنه/ها/هما/هم was to remove a doubt that could possibly creep into the minds and hearts of the Muslimeen. If and when these Ahmadis and Qadiyanis come and tell you of these statements of ‘A’isha رضي الله عنه/ها/هما/هم and Mughira رضي الله عنه/ها/هما/هم, then tell them that more than 64 Sahaba رضي الله عنه/ها/هما/هم have narrated the interpretation of Khatm-un-Nubuwwah (Finality of Nubuwwah/Nubuwwah (Prophethood)) as, Nabi Muhammad ﷺ being the Last of the Ambiyaa عليه/هم السلام, and no one will be made a Nabi after him.

The belief regarding Nabi ‘Isa عليه/هم السلام will be revisited from time to time.

4. Of these 64 Sahaba رضي الله عنه/ها/هما/هم some may be mentioned, the names of Jabir, Abu Sa’id al-Khudri, Abu Tufail, Abu Hurairah, Anas, ‘Affan ibn Muslim, Abu Mu’awiya, Jubair ibn Mut’im, Abdullah ibn ‘Umar, Ubaiy ibn Ka’b, Hudhaifa, Thawban, ‘Ubada ibn al-Samit, ‘Abdullah ibn ‘Abbas, ‘Ata ibn Yasar, Sa’d ibn Abi Waqqas, ‘Irbad ibn Sariya, ‘Uqba ibn ‘Amir, Abu Musa al-Ash’ari, Umm Kurz, Faruq-i-A’zam (‘Umar ibn al-Khattab) and Umm Aiman رضي الله عنه/ها/هما/هم.

The Tafsir of this verse according to the statements of the Mufasssireen:

Let us now move on to the fourth part of call as far as ascertaining the true intended meaning of the Quraan, and that is the explanations of the Mufasssireen.

1. The great Imam of the Mufasssireen, **Abu Ja'far Ibn Jarir al-Tabari** رحمه الله عليه says in regard to the verse

وَلَكِنَّهُ رَسُوْلُ اللهِ وَخَاتِمُ
النَّبِيِّنَ الَّذِي خَتَمَ السُّبُوَّةَ
نَطَمَ عَلَيْهِمَا فَلَا تُفْتَمُّ لِوَحْدِهِ بَعْدَهُ
إِلَى قِيَامِ السَّاعَةِ وَبِحَوْلِ الَّذِي
قُلْنَا قَالَ أَهْلُ الشَّارِئِيلِ -
وَلَكِنَّ رَسُوْلَ اللهِ وَخَاتِمَ النَّبِيِّنَ

He is Rasullullaah ﷺ and the one who ended/terminated (the list of all) the Ambiyaa عليهم السلام, whereby the gate of Nubuwwah (Prophethood) was closed for ever, and a seal was impressed thereon so that it should not again be opened for anyone after him till the Hour (Qiyaamah) comes. Other scholars of Tafsir have also expressed themselves on the subject in very similar terms.”

(Ibn Jarir, Vol. XXII, p.11).

Can any man of reason ever say that by the term Khaatim un-Nabiyyin is meant only **one of the Prophets** who came with a Shari'ah. When the Qadiyanis/Ahmadis explain this verse, this how they explain it. They say that Khaatim-un-Nabiyyin (Nabi ﷺ is the Final Nabi) means that Nabi ﷺ is the Final Nabi of **only one** Prophet sent with a Sharia'h, and not the Final Nabi sent to **all the** Prophets. After reading what Ibn Jarir رحمه الله عليه has written, how is it ever possible to take such a meaning of the Ahmadis/Qadiyanis? Let me reiterate the statement of Ibn Jarir رحمه الله عليه, “the gate of Nubuwwah (Prophethood) shall not again be opened for anyone after him, i.e., the gate of Nubuwwah (Prophethood) shall never be opened on anyone after him till the day of Resurrection.

Ibn Jarir رحمه الله عليه then goes on to support this belief by quoting the views and researches of the Sahaba رضي الله عنه/ها/هما/هم, the Tabi'een and others. He then quotes a number of Mufasssireen and their views, giving full chain of authorities.

2. The leader of the Mufasssireen, al-Hafiz 'Imad ud-Din Ibn Kathir رحمه الله عليه, while explaining this verse in his celebrated and reliable **Tafsir Ibn Kathir**, has written,

نَهْدِيهِ الْآيَةُ نَصٌّ فِي أَنَّهُ لَا نَبِيَّ
 بَعْدَهُ وَإِذَا كَانَ لَا نَبِيَّ بَعْدَهُ
 فَلَا رَسُولَ بِالطَّرِيقِ الْأُولَى
 وَالْآخِرَى لِأَنَّ مَقَامَ الرِّسَالَةِ
 أَحْصَى مِنْ مَقَامِ النَّبُوَّةِ قَاتٍ
 كُلِّ رَسُولٍ نَبِيٌّ وَلَا يَتَعَكَّرُ وَ
 يَذَلُّ لِيَكُونَ الْأَحَادِيثُ
 الْمَتَوَاتِرَةُ عَنْ رَسُولِ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حَيْثُ
 جَمَاعَةٌ مِنَ الصَّحَابَةِ رَضِيَ اللَّهُ
 عَنْهُمْ (ابن كثير، ص ٨٩، ج ١)

“This verse is a clear decree in this respect, that there shall not come a Nabi after him, nor a Rasul (Messenger) can possibly be sent in any way, for the station (or, office) or Risala (Messengership) is more peculiar than that of Nubuwwah (Prophethood). It is so, because every Messenger is essentially a Prophet, not vice versa. A number of Mutawaatir Ahaadith (i.e., such Ahaadith as have continuously been narrated by a large number of narrators in every age) have been related from Rasulullaah ﷺ on the authority of a large group of the Sahaba رضي الله عنه/ها/هما/هم (have been narrated in this respect).” (Ibn Kathir, Vol. Vol. III, p.89).

Ibn Kathir رحمه الله عليه belongs to the seventh century of Hijra and is one of the great scholars of Islam and is counted among the authorities on Tafsir.

Just ponder over the words of this great Mufassir, and judge for yourself as to how accurate is the view that has thus far been explained, and how completely consistent is this view with the explanation of the verse made by the Sahaba رضي الله عنه/ها/هما/هم and the eminent scholars of the past.

Ibn Kathir رحمه الله عليه has also clarified that nobody can be **elevated** to the office of Nubuwwah (Prophethood) and Risaalah (Messengership) of any form whatsoever after Nabi Muhammad ﷺ. That is to say, no Nabi or Rasul can ever come after Rasulullaah ﷺ.

He then goes on to quote many Ahaadith that prove beyond a shadow of doubt, that Nabi Muhammad ﷺ is the Final Nabi and Rasul. I would like to now quote to you his statement at the end of the Tafsir of this verse.

“Thus it is really a Mercy for Allaah the Exalted for his servants that he sent Muhammad ﷺ unto them, and then graced him with the office of the Finality of Nubuwwah (Prophethood), and thereby terminated the commissioning of Prophets and Messengers, and by completing the pure Din (religion) for him. Allaah the Glorified and Exalted informs of this in His Book and so does Nabi Muhammad ﷺ in the Mutawaatir Ahaadith to the effect that there shall not come any Nabi after him, so that people should know that whoever should ever claim this station (or office) of Nubuwwah (Prophethood) after him shall be an imposter, and a great liar, a Dajjal (anti-Christ) deceiving (others), and (himself) deceived and erring, even though he may kindle (a fire) and demonstrate several

types of magic and sorcery and other feats of wonder. All such things are in reality impossibilities and hence error and misguidance in the sight of the wise people, as Allaah the Glorified allowed al-Aswad al-'Ansi (of Yemen) and Musaylama the Imposter of Yamama to perform magical feats and utter words of falsehood, and the wise and intelligent people knew well their tricks and were convinced that these are the two liars who lead people to error. May Allaah curse both of them, and May Allaah also curse anyone who should claim Nubuwwah (Prophethood) till the day of Resurrection and when they shall finally be ended with the anti-Christ (Dajjaal i.e. he will be the last). Allaah will create such of the affairs for the (anti-Christ) that the scholars and true believers shall falsify and repudiate him.”
(Ibn Kathir, Vol. VIII, p.9). {pg. 94 Khatm-un Nubuwwah in Urdu}

From this description given by the Imam Ibn Kathir رحمه الله عليه we can safely conclude that he had anticipated the appearance of false Prophets. He convinces us that no Prophet of any type shall ever come after the Prophet.

3. Jalal al-Din al-Mahalli رحمه الله عليه (d. 864 AH) and his pupil Jalal al-Din al-Suyuti رحمه الله عليه (d. 911 AH), the composers of **Jalaalayn**, another great Tafsir, has expressed the same opinion.

4. The great Mufassir and linguistic genius, al-Zamakhshari رحمه الله عليه, has expressed himself in his celebrated **Tafir ul-Kashshaf** in the following words (Cairo edition, Vol. II. p.215):

أَخِيرَ الْأَنْبِيَاءِ وَعِيسَى عَلَيْهِ السَّلَامُ	خَاتَمُ بَيْتِ النَّبِيِّينَ بِمَعْنَى الطَّائِبِ
يُنزِلُ فِي أَخِيرِ الزَّمَانِ قُلُوبَ	وَيَكْسِبُهَا بِمَعْنَى الطَّائِبِ وَفَاعِلُ
مَعْنَى كَوْنِهِ أَخِيرَ الْأَنْبِيَاءِ أَنَّهُ	الْخَتَمُ وَتَعْوِيذُهُ بِرَأْدِ عِبْدِ اللَّهِ
لَا يُبَيِّنُ أَحَدٌ بَعْدَهُ وَعِيسَى	بُنِ مَسْعُودٍ وَتَكْرِينُ نَسِيحِ خَتَمِ
مِمَّنْ نُبِيٌّ قَبْلَهُ إِنَّ	النَّبِيِّينَ فَإِنَّ قُلُوبَ كَيْفَ كَانَ

“Khaatam with a fatha over the ta’ means a signet or seal; and Khaatim, with a kasra under the ta’ means one who impresses the seal and affixes it. The reading of ‘Abdullah ibn Mas’ud, viz. ‘But he is a Nabi who has ended (the commissioning of all) the Prophets.’ If you should say: How can he be called the Last of the Ambiyaa عليه/هم السلام when Nabi ‘Isa عليه/هم السلام has yet to appear in the last days? I would reply: The significance of his being the Last of the Ambiyaa عليه/هم السلام is like this, that no one **will be made** a Nabi after him, whereas Nabi ‘Isa عليه/هم السلام had already been made a Nabi before him.”

Al-Zamakhshari is a great scholar. He is the doctor of Tafsir, as well as an authority on the Arabic language and linguistics. He understands only this meaning of the

term Khaatim un-Nabiyyin, that **no one shall come** as a Nabi of any type after Nabi Muhammad ﷺ. That is why he had to refute the objection concerning the appearance of Nabi 'Isa عليه/هم السلام in these words that “the term means no one shall be

made a Nabi after him.” Hence we find that the appearance of Nabi 'Isa عليه/هم السلام is not in conflict with Khaatim-un-Nabiyyin, for he (Nabi 'Isa عليه/هم السلام will **not be made** a Nabi at that time (which is to come), but he would already be a Nabi.

5. Imam al-Razi رحمه الله عليه has also explained this in his **Tafsir-ul-Kabir**, (Cairo edition, Vol. 6, p.617) in the same manner.

6. As-Sayyid Mahmud al-Aalusi al-Baghdadi رحمه الله عليه (also known as Allamah Alusi رحمه الله عليه) has also explained this verse in his Tafsir entitled **Ruh-ul-Ma'ani** in great detail. He writes,

وَالْمُرَادُ بِالنَّبِيِّ مَا هُوَ أَعَمُّ مِنَ
الرَّسُولِ فَيَلْزَمُ مِنْ كَوْنِهِ
مَعَ اللَّهِ عَلَيْهِ وَسَلَّمَ خَاتَمَ النَّبِيِّينَ
كَوْنَهُ خَاتَمَ الرُّسُلِ (ج ٦، ص ٦٠)

“The word Nabi (Prophet) is more general than Rasul (Messenger). Hence when we say: He is Kaatim-un-Nabiyyin (the Last of the Ambiyaa عليه/هم السلام), we mean that he is the Last of the Rasuls (Messengers as well).” (Vol. 7, p.60).

Allaamah Alusi رحمه الله عليه further writes,

“His being the Last of the Ambiyaa AS as the Book (i.e., the Quraan) has spoken of him, and as the Hadith or Sunnah has clearly described it, and the whole of the Islamic Ummah are agreed in the point (is a vital component of Imaan). Therefore, one who would claim otherwise, shall be considered a Kaafir (infidel) and shall be beheaded if he insists therein.” (Ruh al-ma'ani, Vol.VII, p.65).

7. In another famous and reliable Tafsir entitled **al-Khaazin** it is written:

خَاتَمَ النَّبِيِّينَ خَتَمَ اللَّهُ بِهِ
السُّبُوَّةَ فَلَا بُرُوءَ بَعْدَ ذَلِكَ
بَلَاءَةً (منازل ٣٣، ص ١٣٦)

“Khaatam-un-Nabiyyin means that Allaah has **ended** the (commissioning of) the Ambiyaa عليه/هم السلام, hence there shall be no Nubuwwah (Prophethood) after him nor with him.” (al-Khazin, Vol. III, p.370).

8. 'Allaamah al-Nasafi رحمه الله عليه says in his most reliable Tafsir entitled **Madarik ut-Tanzil**,

خَاتَمُ النَّبِيِّينَ يَفِيحُ النَّاءُ عَامًّا
 بِسَعْيِ الطَّائِعِ أَيْ أَخْرَجَهُمْ يَفِيحُ
 لَا يَنْبَغُ أَحَدٌ بَعْدَهُ وَعَسَى
 عَلَيْهِ السَّلَامُ مِنْ نَبِيِّ تَبْلَاهُ وَغَيْرِهِ
 بِكُسْرِ الشَّاءِ بِسَعْيِ الطَّائِعِ وَ
 فَاعِلُ الْخْتِمِ وَتَقْوِيهِ قِرَاءَةٌ
 عَبْدُ اللَّهِ بْنِ مَسْعُودٍ

“Khaatam-un-Nabiyyin with a fatha over the ta’, a reading according to ‘Asim, means a seal, signifying the end (of anything). That is, nobody will be invested with Nubuwwah (Prophethood) **after him**, while Nabi ‘Isa عليه/هم السلام would be a man who would have been granted Nubuwwah (Prophethood) **before him**. The word Khaatim-un-Nabiyyin, with a kasra under the ta’ means one who seals and closes a thing. The reading of ‘Abdullah ibn Mas’ud corroborates it.” (The Madarik, on the margin of al-Khazin, Vol. III, p.370).

A man who interpreted the verse in his own way was beheaded.

Imam Ash-Shatibi رحمه الله عليه, who belongs to the eighth century of Hijra, has written in his al-I’tisam a short list of those people who claimed Nubuwwah (Prophethood). In this list he also included the names of those who claimed to receive Wahy (revelation) as well as those who claimed to be Ma’sum (sinless). He states thereafter that:

It is the consensus of the Ummah, that these people are Kaafir (unbeliever) and Murtadd (renegade, or apostate), and is essentially to be beheaded. (I’tisam, Vol. II, p.263).

This ruling will obviously apply to an Islamic country.

In this connection he relates an incident pertaining to a man called Faazaazi, who once claimed Nubuwwah (Prophethood) and demonstrated a number of miraculous feats which people considered to be karamat (wonders and miracles).

People are easily taken aback by such wonders in every age.

Hence a group of people followed him. This man also claimed to be a true follower of the Quraan, like the Qadiyanis of today. He therefore started to wrongfully interpret the term Khaatim un-Nabiyyin, in order to convince people that he was a Prophet. But the scholars of the time did not accept his self-invented interpretations. He was declared a Kaafir (infidel) and a mulhid (atheist).

He was consequently put to death on the legal fatwa of the great Shaikh Abu Ja’far Ibn Zubair. (al-I’tisam of al-Shatibi, Vol.11, p.263).

This story further confirms the fact that the scholars of this Ummah are not prepared to accept any type of self-invented interpretations of this verse. They call it kufr (infidelity) and Ilhad (atheism).

Synopsis

It is hoped that the discussion thus far has only added on to solidifying our Imaan in Khatm-un-Nubuwwah. Sufficient are the Ahaadith and the verses of the Quraan discussed thus far in rebutting their attacks on our solid and concrete belief that our Nabi, Nabi Muhammad ﷺ is the Final Nabi. No person will be made a Nabi after him. Yes, Nabi 'Isa عليه السلام will come, but he will not be made a Nabi, he would already be a Nabi.

As a matter of fact, his coming only goes to prove that our Nabi Muhammad ﷺ is the Final Nabi, because Nabi 'Isa عليه السلام will be following our Nabi ﷺ. And the Divinely Revealed Book he will be adhering to will not be the Injeel, it will be the Noble Quraan.

We also discussed that it was not possible for Rasulullaah ﷺ to have been a seal as per the definition of the Ahmadis/Qadiyanis. Yes, he was a seal, but a seal to Nubuwwah (Prophethood).

The truth of the matter is that they interpolate, misconstrue and misinterpret this verse (Surah Ahzaab 33:40), and they do so badly that it goes against logic, linguistics, Tafsir, Hadith and Sayings of the Sahaba رضي الله عنه/ها/هما/هم and Mufasssireen رحمة الله عليه.

Mufti Shafi رحمه الله عليه has written,

“With the Grace of Allaah I can openly declare that if the whole of the Qadiyani/Ahmadi community should exert the best of their efforts they shall not be able to produce a single proof testifying to the truth of their claim, as Allah says,

وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۝۸

“although the one of them should assist the other.” (17:88).

On the other hand, if one has common sense, he shall know that the status of the Quraan and the Ahaadith and the clear and explicit sayings of the Sahaba رضي الله عنه/ها/هما/هم and the Tabi'een, and also the comments of the pious predecessors and the masters of Tafsir, all reject their distortion of the meaning of the Quranic verse,

رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۝

(33:40).

The Deceptive Strategies the Qadiyanis Employ

The Qadiyanis, to attract people to their made up religion employ various deceptive strategies.

A. For example, they will tell you that **people** often use the expression, Khaatim ul-Muhaddithin (the Last of the Muhaddithin), Khaatim ul-Mufassirin (the Last of the Mufassirin). They will tell you that this is not meant literally, for if it was it would mean that the person whom you are speaking about IS THE LAST, but this is never the case. What is meant is the figurative sense, for after him you will most definitely still find other Mufassirin. Similarly, is the term Khaatim-un-Nabiyyin. It is meant in the figurative sense. In other words, Rasulullaah ﷺ is the Final Nabi, but only in the figurative sense. By this explanation they try to convince us that Mirza (I.a.) is a Prophet after Nabi Muhammad ﷺ.

The answer to this is that what you have stated is that **people** use these expressions. They don't know what the future holds and therefore there is the possibility that there could appear another great Mufassir. However, the Quraan is not the word of people, it the word of Allaah and when he says Khaatim-un-Nabiyyin, He knows that no-one will ever be made a Nabi after Nabi Muhammad ﷺ. According to the rules of the Quraan, when a word can be used in the literal sense, that the figurative should never be taken.

Imam al-Ghazzali رحمه الله عليه said,

مِنَ الْوَعِيدِ الْيَهُودِيَّانِ لَا يَسْتَمُ	أَنَّ الْأُمَّةَ قَدْ نَهَيْتُ مِنْ
الْحُكْمِ بِتَفْكِيرِهِ لِأَمْرِهِ	هَذَا اللَّفْظِ أَنَّهُ أُنْهَمَ عَدَمَ
مُكْتَوِّبٍ لِهَذَا النَّعْنِ الَّذِي	نَبِيٍّ بَعْدَهُ أَبَدًا وَعَدَمَ رَسُولٍ
أَجْمَعَتِ الْأُمَّةُ عَلَى أَنَّهُ غَيْرُ	بَعْدِهِ أَبَدًا وَأَنَّه لَيْسَ فِيهِ
مَا دَلَّ وَلَا مَخْصُوصٍ .	تَأْدِيلٍ وَلَا تَخْصِيسٍ تَكَلِّمُهُ

“One who should even try to interpret this term Khaatim-un-Nubuwwah (by way of particularization), his statement should be taken as nothing but delirium (nonsense). This interpretation (of his-the deviant) of course induces indictment of deviation against him, for he is guilty of falsifying the truth of this decree on which the Ummah has unanimously agreed to the effect that this verse shall not admit any other interpretation (nor particularization). (Al-Ghazzali, al-Iqtisad).

In short, when it has been finally decided by the decrees of the Noble Quraan and the Ahaadith of Rasulullaah ﷺ and also by the consensus of the Sahaba رضي الله عنهم and the views and statements of the Pious Predecessors رحمه الله عليه that the term Khaatim-un-Nabiyyin (Khaatam-un-Nabiyyin) should be taken in its real outward meaning, and not in its figurative sense.

B. Another deceptive strategy they use is to tell you that the word Khaatam in Khaatam al-Nabiyyin figuratively could mean adornment (Literally Khaatam could also mean a finger-ring, or a signet). According to this deceptive tactic they wish

to tell us that what is meant by Khaatam-un-Nabiyyin is that Rasulullaah is the gem and adornment among all the Ambiyaa عليه/هم السلام.

We answer this absurd interpretation of theirs in five ways:

1. To interpret the word Khaatam (a signet, or a finger-ring) in the sense of adornment is figurative. When the real and external meaning of the word conveniently fits the context, we are not required to take it in its figurative sense
2. This newly invented interpretation of Khaatim/Khaatam-un Nabiyyin clashes with more than a hundred other verses of the Quraan themselves.
3. This newly invented interpretation of Khaatim/Khaatam-un Nabiyyin is likewise contrary to the Ahaadith Mutawaatira (those ahadith which have been related by several narrators in all successive ages).

We have discussed some of them in previous lessons.

4. This newly invented interpretation of Khaatim/Khaatam-un Nabiyyin is again opposed to the consensus of the Pious Predecessors, as we have already discussed at some length. And...

5. The Tafsirs of the great scholars also reject this newly invented interpretation of Khaatim/Khaatam-un Nabiyyin.

How can a Muslim accept such interpretations of the Quraanic verses which are opposed to the general rules of Grammar and at the same time clashes with the explanation given by several of the Quraanic verses and by the Ahaadith Mutawaatira and likewise are rejected by the views of the Pious Predecessors and Masters of Tafsir?

If every Tom, Dick and Harry should claim his views and notions to be the interpretations of the Quraanic verses, it may someday be declared that the words Aqimus-Salaah (establish the five-time stipulated prayers) should mean only Durud (to send a salutation to the Prophet) and Duaa, which is after all the linguistic meaning of the word salat.

Not even an ignorant and illiterate man would be inclined to accept such (tahrifat) perversions in Allaah's Deen.

Another Attempt by the Mirza (I.a.)

In his desperate desire to become a Prophet, the Mirza (I.a.) committed interpolation and distortion of the meaning Khaatam-un- Nabiyyin in verse (33:40). He writes in his Haqiqat al-Wahy (p.27),

“Adherence to the practice of the Holy Prophet, confers the kamalat (perfections) of Nubuwwah (Prophethood) (on one who adheres to his practice); and his spiritual attention chisels (and fashions) a man into a Prophet,”

In other words, if you follow Rasulullaah ﷺ then you will be endowed with the perfection of Nubuwwah (Prophethood). He then says,

“it is only he whose seal can help one to attain Nubuwwah (Prophethood).”

What he is stating here is that anybody can become a Prophet, as long as he adheres and follows strictly the Sunnah of Rasulullaah ﷺ. Just how ridiculous is such a statement? If that was the case, all my teachers and some of my friends, would be Prophets. Also, the greatest of people after Rasulullaah ﷺ and the Ambiyaa رضي الله عنه/ها/هما/هم عليه/هم السلام were the Sahaba رضي الله عنه/ها/هما/هم. Their piety has been confirmed in the Noble Quraan. Have we forgotten that Rasulullaah ﷺ said about Umar رضي الله عنه/ها/هما/هم,

“If there had been a Prophet after me, he should have been ‘Umar!’ Did he ever claim to be a Nabi?

I ask you had any of the Sahaba رضي الله عنه/ها/هما/هم claimed to be a Nabi? We know that no-one can **become** a Nabi, Allaah chooses whom He wills to be a Nabi. Allaah tells us in Surah An’aam verse 124

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

“Allaah best knows whom he will appoint for his Messenger.” (6:124).

So how can man ever become a Nabi? Allaah is the Being who chooses a Nabi. The fact of this matter is that there is in no way that a person **can attain** Nubuwwah (Prophethood).

C. Explanation of favourable dreams are 1/46th part of Nubuwwah

These Ahmadis will try and fool us into believing that the door of Nubuwwah (Prophethood) is not closed, by quoting the following Hadith which was reported from Rasulullaah ﷺ a few days before he passed away.

1. He ﷺ said,

يَا أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ
مَبَشَرَاتِ النَّبِيِّ إِلَّا السُّبُورُ
الْقَالِحَةُ الْحَدِيثُ (رواه مسلم
النسائي وغيره عن ابن عباس)

“O people, nothing of the Prophetic greetings is left (for you) **except** the dreams foretelling good tidings.” (Related by Muslim, al-Nasa’i and others, on the authority of Ibn ‘Abbas رضي الله عنه/ها/هما/هم).

2. In the Hadith narrated by al-Bukhari and Muslim on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم, Rasulullaah ﷺ said,

لَمْ يَبْقَ مِنَ السُّبُورِ إِلَّا الْمُبَشِّرَاتُ

“The Nubuwwah (Prophethood) has departed, except the dreams foretelling good.” (al-Bukhari, Chapter on Tafsir; and Muslim).

3. A Hadith containing a similar idea has been narrated by al-Tabarani on the authority of Hudhaifah ibn Usaid رضي الله عنه/ها/هما/هم.

4. Again Imam Ahmad رحمه الله عليه, Abu Sa'id رحمه الله عليه and Ibn Mirdawaihi رحمه الله عليه have also narrated a similar Hadith on the authority of Abut-Tufail.

5. Imam Ahmad and al-Khatib have also narrated a similar saying of Rasulullaah ﷺ on the authority of 'A'isha al-Siddiqah رضي الله عنه/ها/هما/هم,

ذَهَبَتِ الشُّبُورَةُ وَبَقِيَ الْمَبَشَرُ

“The Nubuwwah (Prophethood) has departed: and only the dreams of favourable omens are left (for you).”

In short, all these Ahaadith and many more unanimously reflect the same idea that Nubuwwah (Prophethood) of any sort whatsoever is absolutely closed and discontinued. However, happy and favourable dreams would continue with the Ummah. And these dreams are a **one-forty-sixth** part of the Nubuwwah. (Bukhari and Muslim).

So through such Ahaadith, they desire to fool us into thinking that because 1/46th part of Nubuwwah (Prophethood) is left, therefore how can we say that Nubuwwah (Prophethood) is closed.

In answering them we say, when has the existence of a part of a thing mean the existence of that whole thing. The part is not to be called by the name which is given to the whole. Otherwise we would have to call the toenail of a person a man, or the Takbir of the Salaah the full Salaah, or the rinsing of the mouth, a bath.

What we intend to drive at is that no sensible man can hold the part equal unto the whole. Therefore, we cannot hold the 1/46th part of the Nubuwwah (Prophethood) equal to the full Nubuwwah.

Together with that these Ahaadith have categorically stated that the Nubuwwah (Prophethood) is absolutely and totally discontinued, and no part of Nubuwwah or any type or sort of Nubuwwah has been exempted or excepted. The only exception is that of the 1/46th part of the Nubuwwah, which can in no way be called the Nubuwwah.

An extremely pertinent point for us to bear in mind as far as Khatm-un-Nubuwwah is concerned, a point that will put our minds to rest, that Rasulullaah ﷺ is the Final Nabi of Allaah is that Rasulullaah ﷺ is the most merciful and compassionate towards his Ummah, and that he loved his Ummah most, and he

ﷺ also loved that people be directed onto the right path (Siraat Mustaqeem). Likewise, he is most grieved if people should not accept his guidance. Allaah describes this noble character in Surah Tawbah,

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ١٢٨

“the difficulties that afflict you are very distressing to him. He is anxious for (good to come to) you), and extremely forgiving and merciful towards the believers.” (9:128).

At another place Allaah describes the passionate efforts of Rasulullaah ﷺ,

فَلَعَلَّكَ بَخِيعٌ نَفْسِكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ٦

“it should not be that you (O Muhammad ﷺ) destroy yourself in grief (sorrow) after them (after their rejection) because they do not believe in this communication (Surah Kahf 18:6).

This unlettered Nabi ﷺ, ceaselessly strived to convert mankind to Islam. He bore all hardships and atrocities from his opponents with patience and forbearance. When the unbelievers hurled stones at him, he made Duaa to Allaah in these words:

اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ ٥

“O my Allaah, guide my people, for they are ignorant.”

This Duaa of his cannot be denied. This Duaa contains eloquent testimony to his love and compassion for mankind and for guidance of mankind.

He gave of himself selflessly and with such passion that no Nabi was ever equivalent to him in his drive and commitment, so that those treading the path of Siraat Mustaqeem would never go astray, without fear, till the Day of Resurrection.

He has also cautioned his Ummah of all the probable troubles and mischiefs (fitna) that were to rise up to the Day of Resurrection, and has equipped his Ummah with the most effective remedies against those. He also stressed upon his Ummah to follow all the righteous people of his Ummah. In short he informed his Ummah of all the details, ins and outs, of every type.

Thus he urged his Ummah to follow Abu Bakr al-Siddiq رضي الله عنه/ها/هما/هم and the great Umar Faruq رضي الله عنه/ها/هما/هم.

1. He ﷺ said,

إِنَّمَا يَأْتِي الدِّينَ مِنْ بَعْدِي
إِنِّي بَكْرٌ وَعُمَرُ (بخاری و مسلم)

“Follow and adhere to the obedience of Abu Bakr and ‘Umar after me.” (Muslim and Bukhari).

2. And in another Hadith he ﷺ said,

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ
الرَّاشِدِينَ .

“It is incumbent on you to adhere to my Sunnah and the Sunnah of the rightly-guided Khalifahs.”

3. Again, he ﷺ said,

إِنِّي تَرَكْتُ فِيكُمْ مَا إِنِ اخَذْتُمْ
بِهِ لَنْ تَفِئُوا، كِتَابَ اللَّهِ
عِزَّتِي .

“I am leaving with you something that if you should adhere to it tenaciously you shall never go astray - The Book of Allaah and my progeny.” (al-Nasa’i, al-Tirmidhi, 1:44).

4. Rasulullaah ﷺ has also informed his Ummah that:

After every one hundred years there shall appear a Mujaddid (Reformer) who will mend the practical errors of the Ummah and will establish among them the pristine and genuine Sunnah of Rasulullaah ﷺ and will also revive the dead practices of Rasulullaah ﷺ. (Narrated by Abu Dawud, al-Hakim and al-Baihaqi in his al-Ma’rifa).

The Prophet also informed (his Ummah) that in the last of the days there shall descend from the heaven Nabi ‘Isa ibn Maryam عليه السلام and he will reform the actions of the Ummah to show sincere obedience to the Khalifahs who would come after him. He stressed the obedience to the Khulafaa with great vigour,

أَوْصِيَكُمْ بِتَقْوَى اللَّهِ وَالتَّمِيعِ
وَالطَّاعَةِ لِمَنْ أُمِرَ عَلَيْكُمْ عِيْدٌ
حَبِيْبِي مَجْدَعُ الْأَطْرَافِ .

“I advise you to fear Allaah, and sincerely obey (the commanders), even if an Abyssinian slave with mutilated limbs be made your commander.” (Ahmad: al-Musnad, Abu Dawud, al-Tirmidhi, Ibn Majah, al-Hakim).

Now let us consider, that if any type of Prophet was at all to be raised in this Ummah, it would have been expected of Rasulullaah ﷺ to have mentioned him with great details. Otherwise it looks strange that Rasulullaah ﷺ is stressing to sincerely obey even an Abyssinian slave with mutilated limbs, but is not mentioning the appearance of a Prophet to be commissioned by Allaah after him. We are well aware that disobedience of a Khalifah is fisq (sinning), but to reject a Prophet (of Allaah) is tantamount to kufr (disbelief). It is strange then that

Rasulullaah ﷺ warned us against disobeying a Khalifah but did not warn us against disobeying a Nabi? This also goes to prove that there is no Nabi to come after Rasulullaah ﷺ, that Rasul ﷺ who Allaah has described as

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ١٢٨

“the difficulties that afflict you are very distressing to him. He is anxious for (good to come to) you), and extremely forgiving/compassionate and merciful towards the believers.” (9:128).

We beseech you in the name of Allaah to consider and ponder over this problem. Allaah the All-Knowing calls Rasulullaah ﷺ ‘ra’uf’ (compassionate), rahim (merciful) and above all Rahmatan lil-’Alamin (a Mercy unto mankind), for he is informing his Ummah of every important thing – like obedience unto the commanders, Khalifas, and even an Abyssinian slave with mutilated limbs who is made a commander, but he is silent on the matter relating to a would-be Prophet. We may safely conclude that the Ahaadith has emphatically declared that no one will be made a Nabi after him, not by any stretch of the imagination.

Synopsis

So far we have discussed concerning the verse Khaatam al-Nabiyyin. (33:40). That is only one verse of the noble Quraan. There are many more and we will discuss them but in so much detail as has been discussed under the first verse.

Verse No. 2 in Support of Khatm-un-Nubuwwah (Finality of Prophethood)

Says Allaah in the third verse of Surah Maaidah,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day have I perfected your Deen for you (leaving no room for additions and omissions) and have completed My Favour upon you (because Islam is a complete and everlasting code of life); and I have chosen with pleasure for you Islam to be your Religion.” (5:3).

Context. This Quraanic verse was revealed on the occasion of Hajjatul widaa’ (the Farewell Pilgrimage) on the day of ‘Arafah, and it was a Friday. Rasulullaah ﷺ did not live for more than eighty-one days after its revelation. (Ibn Kathir, Durr-ul-Manthur).

From the Ahaadith and sayings of the Sahaba رضي الله عنه/ها/هما/هم it is established that even though other verses were revealed after this verse, but this verse was the last in as far as injunctions of Sharia’h is concerned. (Ibn Kathir, Ibn Jarir).

It is related on the authority of Ibn ‘Abbas رضي الله عنه/ها/هما/هم,

that no new positive or negative injunction was ever revealed after this verse had been revealed. Similarly, no instructions concerning the obligatory duties, or

Sunnah (of the Prophet) or the hudud and other laws was ever issued after this verse.” (5:5). (Tafsir-ul-Mazhari, p.8 - Chapter Ma’ida).

(It is possible that someone should doubt that Ibn ‘Abbas رضي الله عنه/ها/هما/هم alone is the narrator of this Hadith that the verse concerning Riba (interest and usury) was revealed after this verse. (5:3). If we should at all accept this as genuine, even then we can say that the verse of Riba was not a new injunction. For, we had this injunction mentioned in the chapter of al-Baqara. Hence this new verse of Riba was only a reminder.)

Tafsir of this verse

A. The point is that this verse (5:3) reminds us of **the great excellence and virtue of this grand Ummah.**

1. This is the reason why one of the Jews of the time addressed Umar al-Faruq رضي الله عنه/ها/هما/هم saying,

‘O commander of the faithful, your Quraan contains such a magnificent verse that if it had been revealed on us we should have celebrated that day as a Day of Feast” (‘Id).

‘Umar رضي الله عنه/ها/هما/هم asked: “What is that verse that you refer to?”

The Jew replied: “It is, ‘This day have I perfected your Religion for you and have completed My Favour upon you.”

The great Umar Faruq رضي الله عنه/ها/هما/هم said in reply:

قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ
الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَهُوًا
قَائِمٌ بَعْرَةَ يَوْمِ الْجُمُعَةِ

“We perfectly know when and where this verse was revealed to Rasulullaah ﷺ. He was then standing in the valley of ‘Arafat, and it was a Friday.” (Bukhari and Muslim).

He only wanted to tell him that it was a day of two ‘Ids for the Muslims - the Day of ‘Arafa and the Friday.

2. This story has been related in the Durrul Manthur in these words:

أَلْحَمْدُ لِلَّهِ الَّذِي جَعَلَهُ لَنَا
عِيدًا .

“All praise be to Allaah Who has made this (day) an ‘Id (Day of Feast) for us!”
(Ishaq ibn Rahuya: al-Masnud; ‘Abd ibn Humaid: al-Musnad).

3. Ibn ‘Abbas رضي الله عنه/ها/هما/هم says:

“That day combined five ‘Ids - namely, the Friday, the Day of ‘Arafa, the ‘Id of the Jews, the ‘Id of the Christians, and the ‘Id of the Magians.” Never in the history of this globe have the feast days of all the religions combined in one single day.”

(Khazin, Vol. 1, p.435).

In short, this Quraanic verse eloquently describes that the excellence and virtue of this Ummah has never been conferred to any other Ummah.

The creed, the devotional acts, the ethics, the laws of government and administration, personal etiquettes, injunctions concerning the lawful and the unlawful, the abominables, and the preferables are so plainly and vividly explained to this Ummah that to the Day of Qiyaamah the members of the Ummah would not have to look out for a new Religion, or a new Prophet. The beloved leader of his Ummah, Nabi Muhammad ﷺ departed from this world only when he had fully completed the path-way of life, clear and straight, for his Ummah, so that his followers should not have ever to face any difficulty.

Rasulullaah ﷺ said,

تَرَكْتُكُمْ عَلَى شَرِيعَةٍ بَيِّنَةٍ لَيْسَ عَلَيْكُمْ مِنْ بَعْدِهَا شَيْءٌ .

“I am leaving you on a bright, open and straight-pathway (Shari’ah), the darkest aspect (or corner) of which is as bright as the day.”

So that this Ummah shall never have to look to others for guidance.

This verse clearly tells us that Allaah has completed the Deen for this Ummah from all points of view and in all aspects. This Ummah shall never stand in need of any new Nabi or a new Religion after Nabi Muhammad ﷺ.

B. Some of the Mufasssirun (Lubab al-ta’wil, Vol. 1, p.435) have commented that by Ikmaal-ud-Din (perfection of the Religion) is meant that **this Deen shall endure and stay up to the Day of Qiyaamah** and shall never be abrogated or obliterated nor destroyed.

C. Some other Mufasssireen (Al-Khazin, Vol. 1. p.435) hold that by Ikmaal-ud-Din is meant that **this Ummah is required to believe in every Nabi and every Divine Scripture of the past**, because all the Ambiyaa عليه/هم السلام, and all the scriptures had already appeared on this earth before this Ummah. The previous Ummahs could not enjoy this excellence and virtue, for in the days of any other Ummah all of the

Ambiyaa عليه/هم السلام and all of the scriptures had not been brought into existence.

Synopsis

All of the three interpretations intend to say that after this Din (religion) there shall not come any other Din, nor that there shall come a Nabi after Rasulullaah ﷺ till the Day of Qiyaamah.

Umar رضي الله عنه/ها/هما/هم weeps at the revelation of this verse

Rasulullaah ﷺ asked him, 'O 'Umar, why do you weep?'

'Umar رضي الله عنه/ها/هما/هم replied:

إِنَّا كُنَّا فِي زِيَادَةٍ مِنْ دِينِنَا قَامًا
إِذَا كُنَّا نَائِمًا لَمْ يَكْمُلْ بَيْتِي
إِلَّا نَقَمَ قَالَ مَدَدْتُ وَكَانَ
هَذِهِ الْآيَةُ نَعَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَاشَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَحَدًا وَثَمَانِينَ يَوْمًا -

'We have been eager to have more and more of our Din (religion), but no, (we have suddenly and abruptly been told) that the Din has been perfected for us.

And as a rule, when a thing is not yet perfected it has a defect.'

Rasulullaah ﷺ said: 'You are right.'

In fact, this verse was to announce the death of Rasulullaah ﷺ and he did not live for more than eighty-one days thereafter." (Ibn Abi Shaiba, Ibn Jarir, al-Bughawi on the authority of Harun ibn 'Ashara - Durr-ul-Manthur and Tafsir-i-Mazhari).

This story of Umar رضي الله عنه/ها/هما/هم is clear proof of the Tafsir of this verse. For, by Ikmaal-ud-Din (perfection of the religion) and Itmaam-un-Ni'mat (completion of the favour) **the end of Wahy is meant**. By Ikmaal-ud-Din (perfection of the religion) and Itmaam-un-Ni'mat (completion of the favour) the end of Nubuwwah (Prophethood) and the end of the life of Rasulullaah ﷺ is meant. That is why 'Umar رضي الله عنه/ها/هما/هم wept.

Imam ul-Mufasssirin, Ibn Kathir رحمه الله عليه, explained this verse in these words:

هَذِهِ أَكْبَرُ نِعْمٍ إِيَّاهُ تَعَالَى
عَلَى هَذِهِ الْأُمَّةِ حَيْثُ اكْتَمَلَ
تَعَالَى لَهُمْ دِينُهُمْ فَلَا يَحْتَاجُونَ
إِلَى دِينٍ غَيْرِهِ وَلَا إِلَى نَبِيٍّ غَيْرِ
نَبِيِّهِمْ صَلَوَاتُ اللَّهِ وَسَلَامُهُ
عَلَيْهِ وَلِهَذَا اجْعَلَهُ اللَّهُ خَاتَمَ
الْأَنْبِيَاءِ وَبَعَثَهُ إِلَى الْإِنْسِ وَ
الْجِنِّ (ابن كثير ص ٢٤٩)

"This was, of course, the greatest of favours which Allaah had conferred on

this Ummah, whereby Rabbul ‘Aalameen had perfected their religion so that they were not to look out for any other religion thereafter, nor were they to seek the guidance of any other Nabi after their Nabi ﷺ, and for this Allaah made him the Khaatim ul-Ambiyaa عليه/هم السلام (last of the Prophets) and sent him to mankind and Jinn.” (Ibn Kathir, Vol. 3, p.279).

This explanation of Allaamah Ibn Kathir رحمه الله also state that there shall not be a need for a (new) Shari’ah nor for anew Nabi endowed with a (new) Shari’ah, nor of any Nabi (Prophet) not endowed with a Shari’ah.

Imperfection of other Religions

Before we start thinking that what Umar رضي الله عنه/ها/هما/هم meant by his statement ‘And as a rule, when a thing is not yet perfected it has a defect.’, that all religions were imperfect, we need to understand it in the context that he was saying it. His intention was that in comparison to other religions this din is more perfect than theirs ever was. And he was alluding to the demise of Rasulullaah ﷺ. So other religions were perfect, for their time period.

Secondly, If Allaah had purposely sent a non-perfected religion to these Ummahs, why should they then be held responsible, or be punished for any negligence?

So the previous religions were perfect, but never could match in perfection to the din of Islam, whose perfection would last till the day of Qiyaamah.

We conclude that none of the Divine Dins were imperfect. All were perfect. The only difference to be observed in one Din and the other is that the Shari’ah associated with a certain Din was to be limited to a certain period of time, or to a certain group of people or race, or to a certain geographical unit. Hence, their Ambiyaa عليه/هم السلام were likewise commissioned for a limited age, or a limited group of people: and their call was not universal.

Our Rasul ﷺ was commissioned to all men and Jinn until the Day of Qiyaamah. In a similar manner his Din was also to remain perfect and sufficient till the Last Day. And, in fact, this is the peculiar virtue and excellence associated with the Last of the Ambiyaa عليه/هم السلام and the last of the nations (Ummahs). Says Allaah in Surah Hadid,

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

“This is the bounty of Allaah, He bestows the same on whomever he pleases.”
(57:21, 62:4).

I can quote to you the Tafsir, Lubab al-ta’wil (p.435), the Mufradat al-Quraan of Imam al-Raghib al-Isfahani, Tafsir ul-Madarik and many other reliable Tafaasir, but all of them carry the same explanation. That is, the final Din given to the Final Nabi.

Another Doubt and its Rebuttal

The Ahmadis comes along and tell us that we have not understood this verse Really? Even after this verse has been explained in the light of Ahaadith, sayings and comments of the Sahaba رضي الله عنه/ها/هما/هم, and the statements of the masters of Hadith?

They will tell you that Ikmaal-ud-Din according to its lexical meaning is ‘that it signifies only to complete the Din’, or it may also mean **that Allaah the Exalted has made this Din to prevail over all other Dins of the world**, and thereby has rendered this Ummah safe from their enemies. Or, it may also mean that the purpose of Ikmaal-ud-Din was to show that when on the day of ‘Arafa this verse was revealed, the city of Makkah had been conquered and ipso facto the Hajj season was absolutely purified from the defilement of the Mushrikeen. Hence it is probable that here **Ikmaal-ud-Din would mean to perform the pilgrimage with peace and security.**

In this respect, we should again refer to the story of ‘Umar al-Faruq رضي الله عنه who

wept on hearing this verse, and thereon Rasulullaah ﷺ confirmed the inference of ‘Umar رضي الله عنه/ها/هما/هم.

Rasulullaah ﷺ asked him, ‘O ‘Umar, why do you weep?’

‘Umar رضي الله عنه/ها/هما/هم replied: ‘We have been eager to have more and more of our Din (religion), but no, (we have suddenly and abruptly been told) that the Din has been perfected for us. And as a rule, when a thing is not yet perfected it has a defect.’

Rasulullaah ﷺ said: ‘You are right.’

By this we learn that Wahy, in relation to new laws added to the Sharia’h, has come to a complete end.

No reasonable person can ever consider the interpretation of the Ahmadis, that Ikmaal-ud-Din simply means that Allaah has made this Din to prevail over all other Dins of the world, or that Ikmaal-ud-Din would mean to perform the pilgrimage with peace and security, (No reasonable person can ever consider this) interpretation feasible.

Why? Because the crying of Umar رضي الله عنه/ها/هما/هم that signifies the end of Wahy and the demise of Rasulullaah ﷺ, leaving behind a perfect Din.

Why? Because if by Ikmaal-ud Din we take the meaning of ‘this Din prevailing over all other religions of the world’, then this would mean that at the time of this revelation Islam was the only Din, and this is not true. Islam had really only taken root in Arabia.

So their explanation is only to fool us into believing something that has never been taught to us by Rasulullaah ﷺ, nor by the Sahaba رضي الله عنه/ها/هما/هم, nor by our Pious Predecessors.

The Third Quraanic Verse

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ
لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَلَتَنْصُرُنَّهُءَ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ ءِصْرِي ؕ قَالُوا ءَأَقْرَرْنَا
قَالَ فَاشْهَدُوا وَإِنَّا مَعَكُمْ مِنَ الشَّاهِدِينَ ٨١

“And (remember) when Allaah took the pledge (covenant) with (all) the Ambiyaa رضي الله عنهم (saying), “(Take hold of) Whatever I give you of the Book (Divine Scriptures) and wisdom, and then there shall come to you a Rasul (Nabi Muhammad ﷺ), confirming the truth of that scripture which is with you. You shall surely believe in him and you will assist him.” (3:81).

In this verse Allaah reminds the Ambiyaa رضي الله عنهم of the pledge which He accepted from their souls on the Day of Creation (Azal) in respect of our Nabi, Nabi Muhammad ﷺ. The Tafsir of this verse and the story behind this needs to be understood.

The great scholar al-Subki رحمه الله عليه has composed an independent treatise to explain this verse, under the title of

التعظيم والمنة في توأمين به ولتنصرته

al-Ta’zim wa ‘l-minna fi li-tu’minanna bihi wa li-tansurannahu. The text of this treatise is given in the al-Mawahib ul-ladunniya, Chapter 6.

Briefly, the tafsir of this verse is: When Allaah created the souls of all the creatures on the first day (Azal) and accepted their pledge This pledge was taken from the Ambiyaa رضي الله عنهم in addition to the general pledge (‘Ahd Alast’). They were also required to believe in Muhammad ﷺ if he happens to appear in the lifetime of any of them, and to assist him.

It is related on the authority of ‘Ali رضي الله عنه/ها/هما/هم and Ibn ‘Abbas رضي الله عنهم, as is given in the Tafsirs of Ibn Jarrir رحمه الله عليه and Ibn Kathir رحمه الله عليه, and in the Ta’rikh of Ibn ‘Asakir, and also in the Fath al-Bari, chapter on Ambiyaa رضي الله عنهم:

سَابَقَتْ اللَّهُ نَبِيَّاتٍ مِنَ الْأَنْبِيَاءِ
 إِلَّا أَخَذَ عَلَيْهِ الْبَيْتَانِ كَثِيرٌ
 بُعِثَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
 سَلَّمَ وَهُوَ حَيٌّ لِيَوْمِ مِثْرٍ بِهِ وَ
 لَيَسْتَصِرُّنَّهُ كَذَا فِي شَرْحِ الْمَوْحِيهِ
 للزرقاني، ص ١٦٣ ج ٢ -

“Allaah did not send any of the Ambiyaa عليه/هم السلام but accepted the covenant from him that if ever Muhammad ﷺ be commissioned during his lifetime, he should believe in him and assist him.” (Also in al-Zurqani, Sharh al-Mawahib, Vol. 2, p.163).

This sincere covenant, though associated with a condition and though its actual occurrence (Nabi ﷺ appearing in their time) was not essential, but it is enough to indicate the grandeur of our Rasul ﷺ and his precedence over all other Ambiyaa عليه/هم السلام, yet, Allaah did not restrict the glory and the grandeur of Rasulullaah ﷺ to a mere conditional sentence, but Allaah demonstrated it on various occasions. E.g., during the Night of Ascension when Allaah called all the Ambiyaa عليه/هم السلام to Bait ul-Maqdis (Jerusalem) to assemble there, our Rasul ﷺ was made the leader of all of them; and on the Day of Resurrection, all of the Ambiyaa عليه/هم السلام shall be gathered under the banner of Rasulullaah ﷺ.

We are here concerned only with the phrase, ‘and then there shall come to you a Rasul (Nabi Muhammad ﷺ)’, wherein an indication has been given that our Rasul ﷺ would be sent to this world after all of the Ambiyaa عليه/هم السلام. The particle ‘thumma’ (then) alludes to this fact. This particle is used only to express delaying or granting respite. For example, ‘People came to me, and finally (thumma) came ‘Umar’. In Arab expression it would signify that all the people had come and the last person to come was ‘Umar.

Therefore, after using the word An-Nabiyyin (the Ambiyaa عليه/هم السلام) in the phrase

ثُمَّ جَاءَكُمْ رَسُولٌ

(thereafter[thumma] there shall come unto you a Messenger) would indicate that the last of all the Ambiyaa عليه/هم السلام to come will be our Nabi, Nabi Muhammad ﷺ.

The Fourth Verse of the Quraan

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

“Say: O mankind, I am Rasulullaah ﷺ (sent) to all of you, (from Allaah) to Whom belongs the Kingdom of the heavens and the earth.” (Surah ‘Araaf:158)

The Fifth Verse

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝١

“Blessed is the Being Who sent down the (Quraan) the Decider, and revealed it unto His servant, so that he may warn all mankind.” (Surah Furqaan 25:1).

The Sixth Verse

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا

“And We have sent you to mankind as a Messenger.” (Surah Nisaa 4:79).

The Seventh Verse

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝١٠٤

“This (Quraan) is only an admonition unto all mankind.” (Surah Yusuf 12:104; Surah Saad 38:87; Surah Takweer 81:27).

These Quraanic verses clearly indicate that Rasulullaah ﷺ was sent to all mankind as a Messenger. He was commissioned to the Arabs, the non-Arabs, to all the people of the East and to those of the West, whether they were contemporaries of his or were to appear on the stage of this world till the Day of Qiyaamah, as he himself has said,

أَنَا رَسُولٌ مَنْ أَدْرِكُ حَيَاتًا
مَنْ يُؤَلِّدُ بَعْدِي (رواه ابن سعد)

“I am a Messenger (sent) unto those whom I meet living (in my lifetime) and even unto those who are yet to be born after me.” (Ibn Sa’d, directly narrated from Abul-Hasan, Tabaqat, Vol. 6, p.101).

It is therefore clear that our Rasul ﷺ was commissioned to all mankind, to all nations and all communities of the world - whether they were present in his lifetime or were still to be born on this globe till the Day of Qiyaamah. While the previous Ambiyaa عليهم السلام had been sent to their respective communities and nations or races, or to certain specified towns, cities or regions. Their Nubuwwah (Prophethood) and the purpose of their individual Mission **always ended with their demise**. Hence Rasulullaah ﷺ has enumerated the Divine Favours which are peculiar to him alone. He mentions six of those, of which an important one is that the Nubuwwah (Messengerhood) of our Nabi ﷺ is all-embracing and universally comprehensive, and therefore the Nubuwwah (Messengerhood) of our Rasulullaah ﷺ is also for the people of his age and for the people of all the future generations. This is fully borne out by the narrations of the Sahih of al-Bukhari and the Sahih of Muslim.

All these Quraanic verses are the proofs of our Rasul ﷺ's being the Last of the Ambiyaa عليهم السلام. Allaamah Ibn Kathir رحمه الله عليه has written in his Tafsir of Ibn Kathir (Vol. 4, p.253) under the commentary of the verse

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

“Say: O mankind, I am Rasulullaah ﷺ (sent) to all of you, (from Allaah) to Whom belongs the Kingdom of the heavens and the earth.” (Surah ‘Araaf:158)

رَهْذَانٍ مِّنَ شَرِّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَرَسَلَهُ أَنَّهُ خَاتِمَ النَّبِيِّينَ
 أَنَّهُ مَبْعُوثٌ إِلَى الْخَلْقِ كَأَنَّهُ
 (الْقَوْلُ، وَالْآيَاتُ فِي هَذَا الْبَيِّنَاتِ)
 كَمَا إِنَّ الْأَحَادِيثَ فِي هَذَا الْبَيِّنَاتِ
 مِنْ أَنَّ نُحَمَّصَ وَهُوَ مَعْلُومٌ فِي
 دِينِ الْإِسْلَامِ مُرَدَّةً أَنَّهُ
 عَلَيْهِ السَّلَامُ وَالسَّلَامُ رَسُولٌ
 إِلَى النَّاسِ كُلِّهِمْ -

“This is one of the excellences and virtues of our Rasul ﷺ that he is the Khaatim un-Nabiyyin (the Last of the Prophets) and that he alone has been commissioned (as a Nabi) to all mankind... There are innumerable verses of the Quraan in support of it. The number of Ahaadith in this respect is so large that they cannot be encompassed. It is also a well-known fact that this belief is the most fundamental of all in the religion of Islam, that (Muhammad ﷺ) has been sent as a Messenger to all humanity without exception.”

In this verse Rasulullaah ﷺ has been described as a Rasul commissioned to all mankind in general: and this requires that there should not come a Nabi after him, who should ever try to invite the Ummah of our Rasul to his own call.

The Eighth Verse

وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ

“And this Quraan was revealed unto me, that I should admonish you thereby, and (also) those unto whom it may reach.” (6:19).

This clearly indicates that the teaching and Shari’ah of the Noble Quraan is not only for those who were present in the days when it was being revealed, but it is also for all those who are to come till the Day of Qiyaamah. In future, mankind shall not need any other book or Shari’ah or any other Nabi, as has been explained by Ibn Kathir in his Tafsir.

The Ninth Verse

وَمَنْ يَكْفُرْ بِهِ مِنْ الْأَحْزَابِ فَأَلْتَارُ مَوْعِدُهُ

“And whosoever do not believe therein from the group (of Kuffaar), the Jahannam is his promised abode.” (Surah Hud 11:17).

Ibn Kathir and other Mufasssirun have explained this verse saying that by ‘Ahzaab’ (group) is meant all the nations of the world. Therefore, this verse also indicates that Rasulullaah ﷺ was sent for all people, and that it is also a testimony of his being the Last of the Ambiyaa عليه/هم السلام. Again, this also indicates that salvation depends only on adherence to his Sunnah after his demise, and that this calls for no Prophet to come.

The Tenth Verse

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ

“O Mankind, Indeed the Rasul has come to you with the truth (Islam) from your Rabb. So accept Imaan, it will be better for you.” (Surah Nisaa4:170).

In this verse the word ‘mankind’ refers to ‘all men of all ages’, and therefore this verse also points out that the Mission of our Rasul ﷺ is universal.

The Eleventh Verse

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

“And We have not sent you, (O Prophet), but as a mercy unto all creatures.”
(Surah Ambiyaa 21:107).

This verse is an absolute proof of the Khaym-un-Nubuwwah (‘Finality of Nubuwwah (Prophethood)’) in two ways.

Firstly, like all the previously mentioned verses it clearly indicates that our Rasul ﷺ was sent with a universal Message, and the universal Message calls for the ‘Finality of Nubuwwah (Prophethood)’ as a necessary consequence.

Secondly, this verse proclaims that our Rasul ﷺ is a mercy to **all the inhabitants** of this world, and it is sufficient for their salvation to believe in him ﷺ. So if another Prophet is to appear after him ﷺ, then the salvation of this Ummah will be in jeopardy. Why? Because now for our salvation we will have to believe in the Prophet appearing after Rasulullaah ﷺ. This ridiculous belief then goes against what Allaah says in this verse.

Another point of importance here is that the salvation of man lies in believing in all the Ambiyaa عليه/هم السلام. Allaah has sealed this with the coming of Rasulullaah ﷺ. We as Muslimeen declare our firm belief in all the Ambiyaa عليه/هم السلام that came before him and deny all who claimed to be Prophets after him. Our salvation is dependent, is reliant on believing in all the Ambiyaa عليه/هم السلام.

Rejecting one is rejection of all.

Allaah tells us this in Surah Aali Imraan,

قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَيَّ إِبرٰهِيْمَ وَإِسْمٰعِيْلَ وَإِسْحٰقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ ۝٨٤

“Say: We believe in Allaah and that which has been sent down unto us, and that which was sent down unto Nabi Ibrahim عليه/هم السلام, Nabi Ismail عليه/هم السلام, Nabi Ishaq عليه/هم السلام and Nabi Ya’qub عليه/هم السلام, and the tribes, and that which was revealed to Nabi Mus عليه/هم السلام and Nabi ‘Isa عليه/هم السلام and (all other) Ambiyaa عليه/هم السلام, from their Rabb. We make no distinction between any of them (between any of the Ambiyaa عليه/هم السلام by believing in some and rejecting others) and to Him have we surrendered.” (Surah Aali Imraan3:84).

And in Surah Nisaa Allaah says,

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللّٰهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللّٰهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ
بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيْلًا ۝١٥ أُولَٰئِكَ هُمُ الْكٰفِرُونَ
حَقًّا

“Those who disbelieve in Allaah and His Ambiyaa عليه/هم السلام and would make a distinction between Allaah and His Messengers (they say they believe in Allaah but not in his Ambiyaa عليه/هم السلام), and say: ‘We believe in some of the (Prophets) and reject others (of them) and seek to take a (middle) way in this matter (they seek to seek a middle path between Imaan and Kufr)’.
These indeed are unbelievers.” (4:150 and 151).

This verse openly declares that no person can be a true believer, nor can he attain salvation, unless he believes in all the Ambiyaa عليه/هم السلام of Allaah without any distinction. The whole Ummah of Rasulullaah ﷺ is agreed on this, that if a person should believe in all the Ambiyaa عليه/هم السلام and he adheres to the practice of Rasulullaah ﷺ, but does not believe in one particular Nabi - may he be of any rank - that person shall lose the reward of all of his righteous deeds and his Imaan (faith) is rejected (in the Sight of Allaah) and he is ever doomed to dwell in Jahannam. This is why each of the previous Ambiyaa عليه/هم السلام has been cautioning (advising) his followers to believe in the Nabi to follow him in future and to obey him. If a Nabi of any category was to appear after our Rasul ﷺ, he should have cautioned his Ummah. Rasulullaah ﷺ should have warned his Ummah, saying that the salvation of the Ummah lies in their believing in the

Prophet to come. But did he ﷺ do so? Never, because there was no Prophet to come.

To believe in all the Ambiyaa is a cardinal point in Imaan, without it a person would have no Imaan. Rasulullaah ﷺ was a Mercy unto mankind to come till the day of Qiyaamah. Now just how merciful would he have been, if he did not save mankind from the torments of Jahannam, by omitting to tell them of the coming of another prophet after him, as was done by every Nabi that came before him. The Qadiyanis claim that Mirza Ghulam Ahmad of Qadiyan was a Prophet after Rasulullaah ﷺ. By saying this they are denying that Rasulullaah ﷺ was Rahmatul Lil 'Aalameen.

The Twelfth Verse

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ
وَنُصَلِّهِ أَجْهَنَّمَ وَسَاءَتْ مَصِيرًا ١١٥

“Whosoever opposes the Rasul (Nabi Muhammad ﷺ) after the guidance (Islam) has become manifest (clear) to him and follows a path **other than that of the Believers**, We shall allow him to do that which he is doing and then enter him into Jahannam. It is the worst of abodes.” (Surah Nisaa 4:115)

Now it is to be kept in mind that if a new Rasul is to come after our Nabi ﷺ there shall be two scenarios: either this new Rasul should follow the practice of the true believers, or by virtue of his Nubuwwah (Prophethood) he should call mankind to his own Mission and Shari’ah.

In the first scenario, where the Rasul is required to follow the path of the true believers, this is impossible. The function and job of a Rasul is to be a leader, not a follower. Allaah tells us in Surah Nisaa,

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

“We have not sent any Messenger but that he might be obeyed by the permission of Allaah.” (Surah Nisaa 4:64).

In Surah Hujuraat Allaah says,

لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ

“If he should obey you in many things you would certainly be guilty of a crime.” (Surah Hujuraat 49:7).

In the second scenario, where the Rasul is tasked to call people to his own Mission and Sharia’h, this scenario does not make sense. Why? Because a Rasul

is commissioned only when the servants of Allaah go astray, and the Rasul may lead them on to the Straight Path.

Now the path of the true believers is a Straight Path and Allaah admonishes all the people of the world to keep on, and to adhere to, this Straight Path till the Day of Resurrection, and always warns them not to quit this Path. Now if this is the case, then why should there arise the need of sending a new Rasul/Nabi who should invent new and strange categories of Nubuwwah (Prophethood)?

The Seventeenth Verse

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ

“It is He Who has sent His Messenger with the direction and true Religion, that he may cause it to appear superior to every (other) religion.” (Surah Tawbah 9:33).

The Eighteenth Verse

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا ۝٢٨

“It is He Who has sent His Messenger with the direction and the religion of truth, that He may exalt the same above every (other) religion. And Allaah is a Sufficient Witness hereof.” (Surah Fath 48:28).

The Nineteenth Verse

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ۝٢٩

“It is He Who has sent His Messenger with the direction, and the religion of truth that he may exalt the same above every religion, although the idolaters be averse to it.” (Surah Saff 61:9).

These three verses of the Noble Quraan have almost similar words wherein Allaah describes that He has sent Rasulullaah ﷺ with the true religion so that He may raise it above all other religions. Obviously the raising of a religion above all other religions is proved only when that Messenger should be the last of them.

Thus it proved that Rasulullaah ﷺ appeared only after all religions had appeared and all other Ambiyaa عليه/هم السلام had played their roles in this world, and when no other Divine religion was any more to appear.

The Twentieth Verse

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۝٤٩

“O true believers, obey Allaah, and obey the Messenger and those who are in authority among you.” (Surah Nisaa 4:59)

The Mufasssireen in general state that by ulil-amr (those vested with authority) is meant the rulers of Islam and the administrators of the Islamic state. Some of the

Mufasssireen have included the great Mujtahids (i.e., fuqahaa') and scholars of Islam. This verse requires that the Muslims should obey Allaah and His Messenger, i.e. our Nabi ﷺ and also obey the Khulafaa of Islam and the authorities in power and also the scholars. We find here the proof of the Finality of Nubuwwah (Prophethood) in two ways:

Firstly, that Allaah had made obedience to our Rasul ﷺ and to Him quite sufficient for the salvation of his Ummah. [It should be borne in mind that to believe in all the previous Ambiyaa عليه/هم السلام is a part of the obedience to our Nabi ﷺ]

And it is only on **this** that the Promise of Forgiveness depends. If ever any other Prophet was still to be born in this Ummah it would have been made incumbent (on the Ummah) to believe in him, and would have made obedience to him a necessary prerequisite for salvation.

We have already mentioned that salvation of every person rests on belief in each and every one of the Prophets of Allaah, may he be of any rank.

Allaah has declared this much in Surah Nisaa verse

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

“We have not sent any Messenger, but that he might be obeyed by the permission of Allaah.” (Surah Nisaa 4:64).

Now when the obedience of the Ummah has been restricted only to our Nabi out of all other Prophets, it necessarily follows that the Nubuwwah (Prophethood) also comes to a close with Rasulullaah ﷺ.

Secondly, that this verse clearly states that the Ummah of Nabi Muhammad ﷺ should obey those in authority (among them), i.e., the Khulafaa and the learned of the Ummah. Let people of reason and intelligence ponder over the meaning of this verse. They will observe that if any Prophet were to appear after our Nabi ﷺ it would have essentially been laid down that the Ummah should obey that new Nabi, instead of those in authority. Now no Muslim can deny, not even the Qadiyanis, that disobedience of those in authority does not make a person a Kaafir (infidelity), but to disobey a Nabi definitely involves kufr, and leads the disobedient person to Jahannam forever.

If any Prophet was at all to appear after our Nabi ﷺ it would look strange that the Noble Quraan invites people to obedience of those in authority (among the ordinary Muslims) but does not stress the obedience of any Prophet to come. There is an apt parable to explain this. A blind man is continuously proceeding towards a well, and it is a great possibility that his next step would be the last step that he should tread in life, but there is a small ant creeping on his body ready to

bite him. A kindly friend and well-wisher of his watches the ant and repeatedly cautions him to remove the ant from his body, but does not warn him of the imminent danger of falling into the jaws of death. Would you consider such an outwardly kind well-wisher a real friend of the blind man?

Those who still persist in the notion of the appearance of a Prophet in this Ummah, they in fact are guilty of the worst type of tahrif (distortion, and twisting the meaning). These people are the open enemies of Islam and Muslims.

O Muslims, would you like to see the nations of the world rise up and ridicule Islam and hold up the Quraan to ridicule saying: This is the book which claims to be a true direction and a guarantee of salvation, but -Allaah forbid - it is such an absurd book, for it neglects the most vital problems and dwells at length on trifling matters. It engages the attention of the people in petty things and does not warn them of the greatest dangers.

This verse provides an irrefutable argument to prove the end of Nubuwwah (Prophethood). This further goes to prove that there shall never come after our Nabi ﷺ any Prophet, to this Ummah. Let those who have eyes see, and let those who have ears listen!

The Twenty-First Verse

Allaah has made the following promise in various places of the Noble Quraan. One such place is in Surah Fath verse 17,

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا
أَلِيمًا ۝۱۷

“And those who shall obey Allaah and His Messenger ﷺ, He shall lead him into gardens beneath which rivers flow: but who shall turn back, He will punish him with a grievous punishment. (Surah Fath 48:17).

This Promise of Allaah will stand fulfilled. Allaah never goes against His promises. Says Allaah,

إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ۝

Verily Allaah does not go against His promise.

And this Promise of entry into Jannah is based upon obedience to Allaah and His Rasul, Nabi Muhammad ﷺ. Had another Prophet to come, and belief in him would be essential for gaining entry into Jannah, then this Promise would turn out to be a lie.

A Novel Story: Once the Mirza (I.a.) made a prophecy and claimed that Allaah had promised that the prophecy would come true. It did not and people gathered

round the Mirza (I.a.) and asked him what had happened to his Wahy and the Promise of Allaah with him. He replied: O silly people, don't you know that in divine promises there are always some hidden and mysterious considerations; and sometimes the promises are not fulfilled (Astaghfirullaah), but people might think that the promise has been broken.

How stupid and gullible does he think we are? Allaah says the His promises will always be fulfilled, and Mirza (I.a.) says that sometimes Allaah don't fulfill His Promises. And he then adds to that by saying that sometimes Allaah don't fulfill His promises because of some hidden and mysterious considerations. That is a blatant lie. So what are these hidden and mysterious considerations? A statement like that can make anybody a Prophet.

For example, a person says, Allaah made me a Prophet and he will reveal the truth about my Nubuwwah (Prophethood) by means of sign that will occur tomorrow at 12 o' clock. You will see the fish jumping in the water. Now come tomorrow 12 o' clock there is no fish jumping in the water, you will know that I am a liar. The same thing happened to Mrza (I.a.). He said Allaah promised something, and when it did not happen the people wanted to know why. So he told them that is a mystery. That is no mystery, the truth is that you lied. What mystery?!!!

A man promises today to make a payment of some money to a certain person he had borrowed it from, the next morning. The next day when that person demands the fulfilment of the promise he replies. I would have paid but there is some mystery, some hidden wisdom as to why I did not pay. The person will ask what are these hidden and mysterious wisdoms. Now the person replies that they are Would any reasonable person ever consider such a man truthful and reliable or would you consider such a person mad and insane?

The Twenty-Second Verse

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ

“Whoever obeys the Messenger, obeys Allaah, and whoever turns back (We don't care). We have not sent you to be a Keeper over them.” (4:80).

In this verse Allaah has declared that obedience unto Rasulullaah ﷺ is in fact obedience unto Allaah. If any Prophet was ever to come after our Nabi Muhammad ﷺ, no person could be called a true obedient servant of Allaah unless he would have obeyed the new Prophet, as already mentioned above.

The Twenty-Third Verse

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ٦٩

“Whoever obeys Allaah and the Messenger, they shall be with those unto whom Allaah has been gracious, of the Prophets, the sincere the martyrs and the righteous; and those are the most excellent company.” (Surah Nisaa 4:69).

In this verse the true believers have been promised high ranks in Jannah and nearness unto Allaah only and only on the condition of obedience unto our Nabi ﷺ which is a clear proof that no Prophet shall come after our Nabi Muhammad ﷺ otherwise the nearness unto Allaah should have been associated with the obedience unto this new Prophet.

A queer reasoning: This verse openly declares that our Nabi ﷺ is the Last of the Ambiyaa عليهم السلام. But strangely enough the Mirza (l.a.) has relied on this very verse in support of his own claim to Nubuwwah (Prophethood). The method of reasoning adopted by the Mirza (l.a.) is no less ridiculous. He says that the Muslims make Duaa in their Salaah,

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

“Direct us in the Straight Way, in the way of those to whom You have been gracious.” (Surah Fatiha 1:5 and 6).

As to who are those whom Allaah have been Gracious with. They have been mentioned in this verse (Surah Nisaa 4:69). By combining the two verses together he says it means that we are asking Allaah to make us actual Prophets, the sincere the martyrs and the righteous; and those are the most excellent company. However, what we are asking for in this Duaa is O Allaah make it possible for us too to follow the path these people have followed.

Mirza (l.a.) says that we have not understood this verse. What is says is that we asking Allaah to make us actual Prophets. Allaah answers the Duaas of the Muslims and therefore there is a possibility that Allaah can make a Prophet or Prohets to come after the Final Prophet.

By extension of this claim of his, that one who treads in the path of anyone else becomes that very person, then that would mean one who treads the path of a King becomes a King. Thus according to the rule suggested by the Mirza (l.a.), one who treads in the Path of Allaah the Exalted shall become Allaah – Al’Iyaathu Billah!

The Twenty-Fourth Verse

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ
نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ٢٨

“O ye who believe (in the former Prophets), fear Allaah, and believe in his Messenger (i.e., Muhammad ﷺ). He will give you two portions of his mercy, and He will ordain you a light wherein you may walk, and He will forgive you. For, Allaah is always forgiving and merciful.” (Surah Hadid 57:28).

In this verse again, to believe in the previous Ambiyaa عليه/هم السلام and also to believe particularly in our Rasul ﷺ is the real source of salvation, and forgiveness is promised till the Day of Resurrection. If any Prophet were ever to come after our Nabi ﷺ it would have essentially been mentioned as a source of salvation. The promise of Allaah in the above-quoted verse to the effect that He will unconditionally forgive the true believers, further emphasises that there shall not come a Prophet after the Prophet Muhammad ﷺ.

The Twenty-Fifth Verse

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ءَ وَالْكِتَابِ الَّذِي
أَنْزَلَ مِن قَبْلُ

“O believers, believe in Allaah and in His Messenger and the Book which He has caused to descend unto His Messenger, and the Book which he has formerly sent down.” (Surah Nisaa 4:136).

This verse also collaborates the same subject, but with more clarity. Here the true believers are ordained only to believe in the Prophet and in no other Prophet. If any Prophet was to come after our Nabi ﷺ it should have been mentioned in this infallible unabrogated and eternal Book. Allaah has also commanded in the verse to believe in the earlier Divine Scriptures and in the Wahy (revelation) that has been sent to the Prophet and in no other Wahy to be sent to any ‘Shadow’ Prophet.

The Twenty-Sixth Verse

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ ءَ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَكَاتِهِ ءَ وَكُتُبِهِ ءَ
وَرُسُلِهِ ءَ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ءَ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ءَ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

“The Messenger believes in that which has been sent down unto him from his Rabb. And the true believers, everyone of them believes in Allaah, the Angels and His scriptures and His Messengers. We make no distinction at all between His Messengers.” (Surah Baqarah 2:285).

This verse affords a proof of the Finality of Nubuwwah (Prophethood) in two ways:

Firstly, that the true believers are required to believe in the Wahy which was sent to Rasulullaah ﷺ and in the Wahy sent unto the previous Ambiyaa عليه/هم السلام. If the Wahy was to continue even after our Rasul ﷺ, Allaah should have ordained that in this verse as well.

Secondly, this verse further proves that Allaah has not made any distinction between the Ambiyaa عليه/هم السلام. Allaah says that the true believers should believe equally in all the Ambiyaa عليه/هم السلام that come prior to Rasulullaah ﷺ. If any Prophet was ever to come after our Rasul ﷺ, he must have been mentioned in the Noble Quraan for the guidance of the believers.

The Twenty-Seventh Verse

وَعَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ

“And believe in (the revelation) which I have sent down, confirming that which is with you.” (2:41).

In this verse the people of the Book (Jews) are addressed and they are informed that this Wahy (i.e., the Quraan) confirms the former scriptures -Torah and the Injil. You should believe in this Book. This verse again contains no reference to any would-be Wahy.

The Twenty-Eighth Verse

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ ٨٤

“Say: We believe in Allaah and that which has been sent down unto us, and that which was sent down unto Nabi Ibrahim عليه/هم السلام, Nabi Ismail عليه/هم السلام, Nabi Ishaq عليه/هم السلام and Nabi Ya’qub عليه/هم السلام and the tribes, and that which was delivered to Nabi Musa عليه/هم السلام and Nabi ‘Isa عليه/هم السلام and the Ambiyaa عليه/هم السلام, from their Rabb. We make no distinction between any of them; and to Him are we resigned.” (Surah Aali Imraan 3:84).

This verse stresses that to believe in all the Ambiyaa عليه/هم السلام and in the revelations sent unto them is incumbent on all believers. Again by saying “We make no distinction between any of them”, an emphasis has been laid on the precept. On the other hand, it has also been made incumbent to believe in the revelation (Wahy) sent down on our Rasul ﷺ and it is not considered necessary to believe in any fresh Wahy. This clearly declares that no Wahy shall be sent down after our Rasul ﷺ. Otherwise it would have been necessary to mention it.

There are two words in this verse which call for special attention - ‘that which was delivered’ (in the passive past tense), and ‘the Prophets’ with a ‘laam’ of Istighraq (comprehension). They indicate that all of the Ambiyaa عليه/هم السلام who were to be given or delivered the Divine Books and Scriptures have been delivered. And now no new Prophetic Wahy (revelation) shall ever be sent down.

The Twenty-Ninth Verse

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ

“Have you not observed those who pretend they believe in what has been revealed unto you, and what has been revealed before you?” (Surah Nisaa 4:60).

In this verse also the belief in Rasulullaah ﷺ and in the former Ambiyaa عليه/هم السلام has been mentioned. No Wahy after them is mentioned anywhere here. The word ‘before you’ stresses that no new Wahy is to be sent down.

The Thirtieth Verse

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

“And as to those who believe, and work righteousness, and believe in (the revelation) which has been sent down unto Muhammad,” for it is the truth from their Rabb, He will expiate their evil deeds from them and will dispose their heart aright.” (Surah Muhammad ﷺ 47:2).

In this verse we find a promise mentioned in clear words that whoever shall believe in the Wahy (revelation) delivered unto our Rasul ﷺ will be forgiven. There is no condition whatsoever attached to this promise especially to the effect that it is necessary also to believe in some other (future) Prophet. This is an obvious proof that no new Prophet shall come after our Rasul ﷺ. Otherwise the verse ought to have been abrogated by another verse.

The Thirty-First Verse

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَءَامِنُوا خَيْرًا لَكُمْ

“O men, now is the Messenger come unto you with truth from your Rabb; believe therefore. (It will be) better for you.” (Surah Nisaa 4:170).

In this verse all mankind is addressed, and the universal Nubuwwah (Prophethood) is referred to, indicating that this is going to be the Finality of Nubuwwah (Prophethood).

Again it is stressed that it is only and only to believe in the Prophet which would be a source of salvation for all man. This means that there shall not come any Prophet after our Rasul ﷺ and it shall not be essential to believe in such a (false) Prophet.

The Thirty-Second Verse

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ۗ فَأَمَّا الَّذِينَ
ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ ۖ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ
مُّسْتَقِيمًا ۗ

“O men, now an evident proof (Rasulullaah ﷺ) has come unto you from your Rabb. And We have sent down unto you a manifest light.

They who believe in Allaah and firmly adhere to him. He will lead them into mercy from Him and abundance.” (Surah Nisaa 4:174 and 175).

This verse also proves the Finality of Nubuwwah (Prophethood) in two ways.

Firstly, that it proves the universality of the Message of our Rasul ﷺ and makes it incumbent for all mankind to all generations till the Day of Resurrection to believe in him. In other words, the glorious light of Nubuwwah (Prophethood) of our Prophet shall continue flashing and radiating till the Day of Resurrection -and there shall be no need of any other tiny candle of Nubuwwah (Prophethood). Secondly, this verse again holds out a promise to mankind - a promise of salvation and a promise of bliss and graces or Paradise, if one should believe in the Noble Quraan and in Rasulullaah ﷺ. This necessitates that there shall not come a Prophet after Nabi Muhammad ﷺ.

The Thirty-Third Verse

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ۗ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ ۗ سُبُلَ السَّلَامِ

“Now a light (Rasulullaah ﷺ) and a Clear Book (the Quraan) has come to you from Allaah, by which Allaah will guide the paths of peace those who seek His pleasure.” (Surah Maaidah 5:15 and 16).

This verse, like all the previously quoted verses, openly declares that there shall not come a new Prophet or a new revelation (Wahy), and that it is absolutely

sufficient to believe in Rasulullaah ﷺ and in the Quraan, for true direction and for easy entry into Paradise. This verse expressly states that the Nubuwwah (Prophethood) in any shape or form, is discontinued forever.

The Thirty-Fourth Verse

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ١٥٦ الَّذِينَ يَتَّبِعُونَ
الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

“And I will write down (good) unto those who shall fear (me) and who shall give the poor their due (zakat), and who shall believe in Our Signs; who shall follow the Messengers, the unlettered Nabi, whom they shall find written down with them in the Torah and the Injil.” (Surah A’raaf 7:156 and 157).

Like the previously-quoted verses, this verse holds out a promise of forgiveness and entry into Jannah, only in believing in Rasulullaah ﷺ to the exclusion of any new, future Prophet to come after him. If any new Prophet - or as the Mirza (I.a.) says, a ‘Shadow’ Prophet - should ever appear after our Rasul ﷺ the promise of the Noble Quraan shall not come true in this case.

The Thirty-Fifth Verse

فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

١٥٧

“And those who believe in him, and honour him and assist him, and follow the light which has been sent down with him, they shall be happy.” (Surah A’raaf 7:157).

This verse also proves the discontinuity of Nubuwwah (Prophethood) after our Rasul ﷺ and that whoever believes in our Rasul ﷺ and **does not believe** in any new Prophet after him, shall enter bliss and happiness.

The Thirty-Sixth Verse

فَءَامِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ ۗ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ١٥٨

“Believe therefore in Allaah and His Messenger, the unlettered Prophet, who believes in Allaah and His Word. And follow him that you may be rightly directed.” (Surah A’raaf7:158).

This verse is similarly a proof of the Finality of Nubuwwah (Prophethood).

The Thirty-Seventh Verse

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ

“O true believers, obey Allaah and His Messenger...” (Surah Anfaal 8:20).
Like the previously-quoted verses, this verse also affords a clear proof of Khatm-un-Nubuwwah (Finality of Prophethood).

The Thirty-Eighth Verse

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْتَجِبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

“O true believers, answer Allaah and His Messenger when he invites you unto that which gives you life.” (SDurah Anfaal 8:24).

This verse is also a clear proof of the Khatm-un-Nubuwwah (Finality of Prophethood).

The Thirty-Ninth Verse

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

“And obey Allaah and His Messenger, and do not fall into dispute, for then you will be cowardly, and your strength will be lost.” (8:46).

This verse is a definite proof of the discontinuity of Nubuwwah (Prophethood) of any sort.

The Fortieth Verse

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

“O Prophet, Allaah is your Support, and such of the true believers who follow you.” (Surah Anfaal8:64).

In this verse again the only source of salvation is the adherence to the practice of our Rasul ﷺ. This is a manifest proof of the Finality of Nubuwwah (Prophethood).

The Forty-First Verse

وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ وَأُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“And they obey Allaah and His Messenger; unto these will Allaah be Merciful; for, He is Mighty (and) Wise.” (Surah Tawbah 9:71).

This verse is corresponding in meaning and purport to the previously-quoted verse.

The Forty-Second Verse

فَءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“So believe in Allaah and His Messenger ﷺ, and the Light which We have sent down: For, Allaah is Well- Acquainted with that which you do.” (Surah Taghaabun 64:8).

In this verse also nothing of the belief in any (new) Prophet after our Rasul ﷺ has been made a means of salvation. Rather belief in Nabi Muhammad ﷺ and in the Noble Quraan has been described sufficient for salvation.

The Forty-Third Verse

يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ ۝ تُوْمِنُونَ بِاللّٰهِ
وَرَسُولِهِ ۚ وَتُجَاهِدُونَ فِي سَبِيلِ اللّٰهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ
تَعْلَمُونَ ۝

“O true believers, shall I show you a merchandise which will deliver you from a painful torment (in the Hereafter)? (It is that you) believe in Allaah and His Messenger, and defend Allaah’s true religion with your substance and property and in your own persons. This will be better for you if you knew it.” (Surah Saff 61:10 and 11).

In this verse the believers have been taught a profitable trade, which is again to believe in Allaah and His Messenger, Nabi Muhammad ﷺ and this belief is a guarantee to success and salvation. The guarantee is free of any condition or restriction of further belief in any other type of Prophet. If the continuity of commissioning the Ambiyaa عليهم السلام even after our Rasul ﷺ be taken as a truth or reality, the promise held out in this verse would not be fulfilled without believing in the (new) Prophet.

The Forty-Fourth Verse

ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ۚ وَأَنفِقُوا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِينَ فِيهِ ۗ فَالَّذِينَ ءَامَنُوا مِنكُمْ وَأَنفَقُوا
لَهُمْ أَجْرٌ كَبِيرٌ ۗ

“Believe in Allaah and His Messenger ﷺ and spend (in charity to please Allaah) from the wealth over which Allaah has made you trustees. There shall be a great reward for those of you who have Imaan and who spend.” (Surah Hadid 57:7).

This verse is similar to the previous verses in its meaning and in its being a proof of the Khatm-un-Nubuwwah (Finality of Prophethood). For in the promise of a great reward **no condition of believing in a new Prophet** is associated with the belief in our Rasul ﷺ.

The Forty-Fifth Verse

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ٢ وَعَاخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ٣

It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error -

And (Allaah has also sent Rasulullaah ﷺ to) other people (who will soon be) from them (Muslims, like the Sahaba رضي الله عنه/ها/هما/هم) whom they (the Sahaba رضي الله عنه/ها/هما/هم) have not yet met.”. And He is the Exalted in Might, the Wise.

(Surah Juma’h 62:2 and 3).

This verse clearly tells that Muhammad ﷺ was the Prophet and Messenger not only for the people of his days but also for all the peoples and all the generations to come.

1. The great Mufassir Allaamah Ibn Kathir رحمه الله عليه quotes a Hadith narrated by al-Bukhari from Abu Hurairah رضي الله عنه/ها/هما/هم in which he states,

وَاحِدٍ فِي قَوْلِهِ تَعَالَى (وَأَخْرَجَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ) قَالَ هُوَ الْأَعْرَابِيُّ كُلٌّ مِنْ مَدَنٍ الشَّيْبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ الْعَرَبِ -	بَغَارِيسَ وَلِهَذَا كَتَبَ كُتْبَهُ إِلَى قَارِيسَ وَالتُّرْكِمْ وَغَيْرِهِمْ مِنَ الْأَمَمِ يَدْعُوهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى إِيْتَابِعَ مَا جَاءَهُمْ وَلِهَذَا قَالَ مُجَاهِدٌ وَغَيْرُ	فِي هَذَا الْحَدِيثِ دَلِيلٌ عَلَى أَنَّ هَذِهِ السُّورَةَ مَدَنِيَّةٌ وَعَلَى عُمُومِ بَعْثَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَمِيعِ النَّاسِ لِأَنَّهُ قُرِئَ قَوْلُهُ تَعَالَى وَأَخْرَجَ مِنْهُمْ
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“This Hadith is evidently a proof of this Surah (Chapter entitled al-Jumu’a) having been revealed in Madinah. This also indicates that our Nabi Muhammad ﷺ had been sent as the Rasul and the Messenger for all mankind of all ages to come, for, the words of this Surah have been interpreted as ‘Wa Aakhirina Minhum’ (and others of them) people of Persia. That is why Rasulullaah ﷺ sent letters to Persia and the Roman Empire and others, inviting them to Allaah the Grand, the Majestic, and inviting them to follow what the Quraan has brought.

2. Mujahid and several other Mufassirin have interpreted this phrase ‘Wa Aakhirina Minhum’ as the non-Arabs who believed in Muhammad ﷺ.

Again the Imam Ibn Kathir quotes a Hadith narrated by Ibn Abi Hatim from Sahl ibn Sa’d al-Sa’idi رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said explaining this verse,

آتٍ فِي أَصْلَابِ أَصْلَابِ أَصْلَابٍ
 رِجَالٌ وَنِسَاءٌ مِنْ أُمَّتِي يَدْخُلُونَ
 الْجَنَّةَ يَغْتَرِبُونَ ثَمَّ قَرَأَ
 وَآخَرِينَ مِنْهُمْ نَسَأَ لِيَحْتَوِيَهُمْ
 يَغْنَى بَقِيَّةَ مَنْ بَقِيَ مِنْ أُمَّةٍ
 مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Indeed there shall come from my Ummah generations after generations, both men and women, who will enter Jannah without undergoing reckoning. Then Rasulullaah ﷺ recited this verse: ‘And (Allaah has also sent Rasulullaah ﷺ to) other people (who will soon be) from them (Muslims, like the Sahaba رضي الله عنهم/ها/هما/هم) whom they (the Sahaba رضي الله عنهم/ها/هما/هم) have not yet met.” (Ibn Kathir, Vol. 9, p.349).

From the said verse it is definitely proved that the scope of his Nubuwwah (Prophethood) is very vast and comprises all the nations and generations to come till the Day of Resurrection. Hence no new Prophet would at all be needed after our Rasul ﷺ.

The Forty-Sixth Verse

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say: This is my way. I invite you unto Allaah with insight (with a deep understanding of the reasons and proofs for my beliefs); both I and he who follows me.” (Surah Yusuf 12:108).

Special attention is invited to the words: ‘I and he who follows me.’ It is clear from this that one who is inviting (the people) unto Allaah and the Truth, ‘with a deep understanding of the reasons and proofs for my beliefs’, is none but Rasulullaah ﷺ and ‘he who follows me are the Sahaba رضي الله عنهم/ها/هما/هم and the great scholars of the Ummah who adhere to the Sunnah and practice of Rasulullaah ﷺ. Ibn ‘Abbas رضي الله عنهم/ها/هما/هم explains the words: (‘he who follows me’) in these words:

يَغْنَى أَصْحَابُ مُحَمَّدٍ كَانُوا عَلَىٰ
 أَحْسَنِ طَرِيقَةٍ وَأَقْصَدَ هِدَايَةٍ

“That is, the Sahaba رضي الله عنهم/ها/هما/هم of Nabi Muhammad ﷺ who were on the right path in the best manner.” (Ma’alimal-tanzil).

If any other new Prophet were to come to this world, he would also have been one inviting (the people) unto Allaah and the truth with a deep understanding of the reasons and proofs for his beliefs. But it would rather have been more proper

that such a Prophet or such Prophets should have been mentioned prior to the mention of the Prophet, for if they were required to come after Rasulullaah ﷺ then the Sahaba رضي الله عنه/ها/هما/هم and other great scholars of Islam should also have been mentioned in their respective order. But when the Noble Quraan mentions only the Sahaba رضي الله عنه/ها/هما/هم and the scholars of the Ummah after mentioning Rasulullaah ﷺ. This proves that no new Prophet was at all to come after him.

The Forty-Seventh Verse

لَكِنَّ الرِّسْحُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ

“But those among them who are well grounded in knowledge, and the faithful, who believe in that which has been sent down unto you, and that which has been sent down (unto other Prophets) before you.” (Surah Nisaa 4:162).

The Forty-Eighth Verse

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٥١

“The saying of the true believers, when they are summoned before Allaah and His Messenger, that He may judge between them, is no other than what they say: ‘We have heard, and we do obey’. And these are those who shall prosper.” (Surah Nur 24:51).

The Forty-Ninth Verse

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٥١

“Whoever shall obey Allaah and His Messenger, and shall fear Allaah, and shall be devout unto Him; these shall enjoy great success.” (Surah Nur 24:52).

The Fiftieth Verse

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

“Say: Obey Allaah, and obey His Messenger...” (Surah Nur 24:54).

The Fifty-First Verse

وَإِنْ تُطِيعُوهُ تَهْتَدُوا

“And if you obey him, you shall be directed.” (Surah Nur 24:54).

The Fifty-Second Verse

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ٥٦

“Observe prayer, and give the poor-due, and obey the Messenger, that you may obtain mercy.” (Surah Nur 24:56).

The Fifty-Third Verse

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ

“Verily they alone are true believers who believe in Allaah and His Messenger.”
(Surah Nur24:62).

The Fifty-Fourth Verse

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ۝

“But you can only warn him who follows the advice and fears Ar-Rahmaan without seeing Him. Give the good tidings unto him, of forgiveness/mercy and an honourable reward.” (36:10).

The Fifty-Fifth Verse- *This is a repeat-53rd verse

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ

“Verily only they are true believers who believe in Allaah and in His Messenger.”
(Surah Nur 24:62).

The Fifty-Sixth Verse

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۝

“And whoever shall obey Allaah and His Messenger shall enjoy great success.”
(Surah Ahzaab 33:71).

In all these verse sit has been stressed that belief in the Wahy (revelation) sent down to Rasulullaah ﷺ and in the Wahy sent down unto the Ambiyaa عليهم السلام prior to him is sufficient (for guidance, salvation and all other purposes) for all the nations of all the generations to come till the Day of Resurrection. Thus the promise of forgiveness and grant of Jannah rests on the adherence to the practice of the Last of the Ambiyaa عليهم السلام, Nabi Muhammad ﷺ. It is obvious that the Promise held out in the Quraan is never to be abrogated, but will stand intact till the Day of Resurrection. If the Wahy of Nubuwwah (Prophethood) is to continue in this world, shall any man deserve entry into Paradise without believing in this new Wahy? If not, how would the Promises held out in the Quraan ever be fulfilled?

The Fifty-Seventh Verse

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ
وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ۝

“And (remember) when We accepted their covenant from the Ambiyaa عليه/هم , and from you, and from Nabi Nuh عليه/هم السلام , and Nabi Ibrahim عليه/هم السلام , and Nabi Musa عليه/هم السلام and Nabi ‘Isa the son of Mary عليه/هم السلام.” (Surah Ahzaab 33:7).

Here in this verse the blessed name of Rasulullaah ﷺ (Wa Minka) is mentioned before those of all other Ambiyaa عليه/هم السلام . Why?

Rasulullaah ﷺ himself explains this:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ فِي تَوْحِيدهُ تَعَالَى
وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ
مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ ابْنِ
نَالِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كُنْتُ أَوَّلَ النَّبِيِّينَ فِي خَلْقِي وَ
آخِرَهُمْ فِي الْبَعْثِ نَبِيًّا
قَبْلَهُمْ (ابن كثير، ٨٢، ٢٥)

“It is related on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم regarding this Quraanic verse (33:7) that Rasulullaah ﷺ once commented: ‘I am the first of all the Prophets in creation, and also the last of them in respect of being commissioned. Therefore, my name was mentioned before theirs.’” (Ibn Kathir, Vol. 8, p.48).

We gather from this that this verse also contains a convincing proof of his being the First of all the Ambiyaa AS and also the Last of them.

The Fifty-Eighth Verse

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ

“Follow that which has been sent down unto you from your Rabb, and follow no guides besides Him.” (Surah A’raaf 7:3).

This verse stresses the necessity for all mankind to follow the Wahy (revelation) that has been sent down unto Rasulullaah ﷺ . It further declares that one is not obliged to follow any other Wahy than this.

Now the readers may judge for themselves if at all any other Wahy was still to be waited for. Allaah admonishes the people not to follow any other guide besides Allaah. When the whole of mankind has been prevented from following a guide

other than Allaah and the Messenger ﷺ then what is the use of sending a new Prophet?

The Fifty-Ninth Verse

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ۝۱۳ ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ
كَيْفَ تَعْمَلُونَ ۝۱۴

“Without doubt, We have destroyed many generations before you, when they oppressed (committed Shirk). Their Messengers had come unto them with evident (miracles) and they would not believe. Thus we do not reward the wicked people. thereafter We made you to succeed them in the earth, that We might see how you would act.” (Surah Yunus 10: 13-14).

This verse explains how the early and former nations were destroyed on account of their polytheistic activities. Then it is explained that Nabi Muhammad ﷺ and his Ummah have been caused to succeed all the former nations. It clearly shows that this Ummah is the last of the Ummahs, and therefore no new Prophet would ever come in the world, nor would any other Ummah succeed this Ummah. It is probably only on this account that Allaah has enumerated several of His favours on the children of Israel in many places in the Quraan, for example:

أذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ

“Call to mind [the favour of Allaah] towards you, since he has appointed Prophets among you.” (Surah Maaidah 5:20).

But the ‘best of the nations’ (this Ummah) has nowhere been mentioned in this manner. They have always been mentioned as ‘He (or We) made you successors (Khala’if al-ard) in the land.’ (6:165; 10:15; 35:37). This throws light on the fact that this Ummah will be the last of the nations, and after the appearance of our Nabi ﷺ as the greatest luminary of Divine Guidance, no new star (i.e., new Prophet) was to be required to guide the Ummah.

Let this be also kept in mind that this Ummah is not inferior to any other former nations in any respect. If the Nubuwwah (Prophethood) is closed on the next generations of this Ummah (as also on all other nations), the **Kamaalaat-un-Nubuwwah (perfections of the Nubuwwah (Prophethood))** are still to be available to the great personalities of this Ummah. This is amply borne out by the Quraanic verses and a number of Ahaadith. But the **office of Nubuwwah (Prophethood)** shall never be conferred on any man after our Rasul, Nabi

Muhammad ﷺ, for it is tantamount to diminishing the glory of the Ambiyaa عليه/هم السلام.

The Musnad of Abu Dawud at-Tayaalisi quotes a lengthy Hadith from ‘Abdullah ibn ‘Abbas رضي الله عنه/ها/هما/هم. We only quote a few relevant lines from it:

وَتَقُولُ الْأُمَمُ كَادَتْ هَذِهِ
الْأُمَّةُ أَنْ تَكُونَ أَنْبِيَاءُ كُلِّهَا.

“(On the Day of Resurrection) all of the former nations would proclaim (as wonder): This Ummah is virtually going to become Prophets, all of them.”

(Musnad of at-Tayaalisi, p.354).

Allaah has also informed that every nation has been succeeding the former nations. Allaah has described the shortcomings of the previous nations.

Such as:

وَأذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ

“Call to mind how He has appointed you as successors unto the people of Noah.”

(Surah A’raaf 7:69),

and again:

وَأذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ

“And also call to mind how He has appointed you as successors unto (the tribe of)

‘Aad.” (Surah A’raaf 7:74).

Here in these verses one nation is appointed successors of the other, like the people of Nuh or the tribe of ‘Aad. But this Ummah (the followers of Muhammad ﷺ) is the best of all the nations. The Ummah is not going to be successors of any one nation or community, but is going to succeed in the whole land (earth). Thus we find in clear words that this Ummah shall succeed all the nations of the world: and no other nation of the world shall succeed this Ummah.

The Sixtieth Verse

وَهُوَ الَّذِي جَعَلَكُمْ خَلِيفَةَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ

“It is He Who has appointed you to succeed your predecessors in the earth, and has raised some of you above others by many degrees.” (Surah An’aam 6:165).

The Sixty-First Verse

هُوَ الَّذِي جَعَلَكُمْ خَلِيفَةً فِي الْأَرْضِ

“It is He Who has made you to succeed in the earth.” (Surah Faatir 35:39).

These two verses like the previous verse, declare this Ummah as the successors of all former nations of the world, and is also declared the Last of the Ummahs. We have already discussed this point at some length. Let us also examine the Tafsir Khazin, (Vol. 2, p.71), in this regard,

يَعْنِي وَاللَّهُ الَّذِي جَعَلَكُمْ بَيَا وَأَسَخَلَكُمْ فَعَلَكُمْ خَلِيفَ
مِنْهُمْ يُخَلِّفُونَهُمْ فِيهَا وَقَوْمٌ فِيهَا
بَنَاتٌ لِلَّهِ تَعَالَى أَهْلَكَ مَنْ بَعْدَهُمْ وَذَلِكَ لِأَنَّ مُحَمَّدًا
كَانَ قَبْلَكُمْ مِنَ الْأُمَمِ الْخَالِيَةِ مَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ
خَاتِمَ الْأَنْبِيَاءِ وَآخِرُهُمْ وَ
أُمَّةَ آخِرِ الْأُمَمِ -

“It means that it is only Allaah who has made the Ummah of Nabi Muhammad ﷺ to succeed other nations in the earth. For, Allaah has destroyed all the previous nations and has made you (i.e., this Ummah) their successors and inheritors of the earth after them, so that you may populate the earth after them. **This is so because Nabi Muhammad ﷺ is the Last of all the Ambiyaa عليهم السلام and his Ummah is the last of all the nations.**”

This proves our statement. We may also refer to the Tafsir Madaarik of al-Nasafi:

لِأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 سَلَّمَ خَاتِمَ النَّبِيِّينَ فَأُمَّةُ
 قَدْ خَلَقَتْ سَائِرَ الْأُمَمِ (بارك)

“Because Nabi Muhammad ﷺ is the Last of the Ambiyaa عليهم السلام, and on that account, his Ummah is to succeed all the nations (of the world).” (Madaarik).

The Sixty-Second Verse

أَقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ۝

“The Hour (of Judgement) approaches, and the moon has been split asunder.”
(Surah Qamar 54:1).

This verse alludes to the Day of Judgement approaching near, and also indicates that there shall not come any Prophet after Nabi Muhammad ﷺ between this time and the Last Hour. Rasulullaah ﷺ has himself clarified this point in a Hadith related on the authority of Abu Hazim, Salama ibn Dinar رضي الله عنه/ها/هما/هم. He says,

ثَانَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ
عَلَيْهِ وَسَلَّمَ يَقُولُ بَعِثْتُ أَنَا
وَالسَّاعَةَ هَكَذَا وَأَشَارَ
بِاصْبَعَيْهِ السَّيَابَةِ وَالْوَسْطَى

“I heard Rasoolullah ﷺ say: ‘I was commissioned, and so shall the (Last) Hour be (commanded to) occur in this manner’.

Then he pointed it by showing his index finger and the middle finger - (i.e., joined together).” (Muslim and al-Bukhari).

Three of the Ahaadith on the same topic have been related by the Imam Ahmad in his Musnad on the authority of Sahl ibn Sa’d رضي الله عنه/ها/هما/هم, Anas رضي الله عنه/ها/هما/هم and Wahb al-Suwa’i رضي الله عنه/ها/هما/هم. These have been quoted by Ibn Kathir in his Tafsir (Vol. 9, p340).

A Hadith of the same subject-matter has also been quoted on the authority of Ibn Zmail رضي الله عنه/ها/هما/هم. It is indicated therein that the approach of the Last Hour and the period of our Nabi ﷺ are so close to each other as are the two fingers, and that there shall not come any Prophet during the period between the days of Rasoolullah ﷺ and the Last Hour.

In this very Hadith, Abu Zmail رضي الله عنه/ها/هما/هم is reported to have described his long dream in the presence of Rasoolullah ﷺ who interpreted the dream. It is not relevant to describe the whole of the dream and its interpretation given by Rasoolullah ﷺ. We should quote here only two of the sentences which are really pertinent to the subject under discussion. Abu Zmail رضي الله عنه/ها/هما/هم saw, among other things, in the dream, that there is a she-camel being driven by Rasoolullah ﷺ. Rasoolullah ﷺ interpreted it as follows:

وَأَمَّا السَّاعَةُ الَّتِي رَأَيْتُمَا دَا
رَأَيْتَنِي أَنْبَعْتُهَا فِي السَّاعَةِ
عَلَيْنَا نَعْرُومُ لِأَنِّي نَبِيٌّ بَعْدِي دَا
لَا أُمَّةَ بَعْدَ أُمَّتِي الْحَمْدُ ،

“As regards the she-camel that you saw in the dream and you saw me driving it, this signifies the (Last) Hour that shall (after all) overtake us. And that there shall not come any Nabi after me, nor any Ummah after my Ummah.” (Related by al-Baihaqi in the Dala’il un-Nubuwwah, as mentioned by Ibn Kathir, Vol. 9, p.369).

The Sixty-Third Verse

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۝

“Peoples reckoning has drawn near yet (failing to take heed) they are turning away (from Imaan) in negligence.” (Surah Ambiyaa 21:1).

The Sixty-Four Verse

آتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ

The Decree of Allaah has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).

The masters of Tafsir have generally interpreted the words ‘decree of Allaah’ as the Last Hour. It has already been pointed out that this alludes to the approach of the Day of Judgement, and that there shall not come any Prophet after the Prophet Muhammad ﷺ and before the Day of Resurrection.

The Sixty-Fifth Verse

كَذَٰلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝

“In this manner Allaah the Mighty the Wise reveals His Message unto you and (in the like manner did He reveal it) unto those (the Ambiyaa عليهم السلام) who were before you.” (Surah Shuraa 42:3).

The Quraan has described this problem in many of the verses and has decided it once and for all. We have given details under the Verses No. 3 to No. 7, earlier. Therefore, we would like to draw the attention of the esteemed readers to the fact that it cannot be denied that all of the Ambiyaa of Allaah عليهم السلام are most honourable. To talk of them and their teaching brings bliss and Blessings, and the future generations find admonition and wisdom at every step. Therefore, one should study their endeavours and incidents with great care. They are always useful and beneficial to the people, as the Quraan explains it.

Now we have to carefully examine whether Nubuwwah (Nubuwwah (Prophethood) and Messengerhood) is to continue even after our Rasul ﷺ, and whether Wahy has yet to be sent down. If it be so, this Ummah, like many of the former Ummahs, shall divide their Ambiyaa عليهم السلام into two groups - viz., a group of the Ambiyaa عليهم السلام who have lived prior to Nabi Muhammad ﷺ, and another group of Ambiyaa عليهم السلام who are to come after Nabi Muhammad ﷺ. In this case it was proper that the Quraan should have mentioned both of these groups of Ambiyaa عليهم السلام, and should have described their characteristics and features. The previous scriptures (the Torah and the Injil) are full of such descriptions. If on the one hand, the former Ambiyaa عليهم السلام and their sublime works have been mentioned in order to administer admonition to this Ummah, and on the other hand, the future Ambiyaa عليهم السلام have been described with their signs, habits, events and their culture and civilisation, their

home-land and their Shari'ah and the distinguishing features of their Shari'ah, so that the people should have no difficulty in recognising every new Prophet. The Quraan clearly says that the people should recognise their promised Nabi so easily as they would know their own children. Allaah says:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

“(They to whom We have given the scripture) know (Our Messengers), even as they know their own children.” (Surah Baqarah 2:146).

These scriptures not only foretold the coming of the promised Nabi ﷺ, but also advised the people to believe in him and follow him.

If Prophets were still to come after Nabi Muhammad ﷺ and if Wahy (Divine Messages) were yet to be revealed, it should of necessity have been mentioned in the Quraan, as it has described with details the former Ambiyaa عليه/هم السلام. It should have given the names of the would-be Prophets, their external form and bearing, their habits and morals. It should have also described the outstanding features of the would-be Prophets that this Ummah should easily have known them.

If one should ponder a bit deeply on the problem, he would certainly come to the conclusion that the detailed description of the external form and bearing of the would-be Prophets was more important and necessary than that of the Ambiyaa عليه/هم السلام of the past. A person should have a cursory belief of the former Ambiyaa عليه/هم السلام, even though it is not essentially required to know each and every detail of every one of those Ambiyaa عليه/هم السلام. It is however necessary to be acquaintance with their teachings. The Quraan says:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ

“(O Rasulullaah ﷺ) verily We have sent many Rusul before you. (The histories of some) of them have We related unto you, and (the stories of others) of them We have not related unto you.” (Surah Mu'min (Ghaafir) 40:78).

This indicates that names and events of many of the former Ambiyaa عليه/هم السلام have

not been related to Rasulullaah ﷺ not to talk of their Ummahs.

In short, it is enough to believe in the former Ambiyaa عليه/هم السلام only summarily. One should believe in this much that Allaah has sent many Ambiyaa عليه/هم السلام, and all of them with truth. It is not within the scope of Imaan (faith) to investigate into the minor details about their habits, form and bearing. But on the other hand we may collect as many details about the coming Prophets as possible, so that we do not encounter any doubts and uncertainties in knowing the coming Prophet(s),

for, the salvation depends on believing in them and on following their instructions and commands.

Mere belief in the former Prophets is not sufficient to guarantee salvation and entry into Paradise.

Now the readers may assess for themselves whether or not it is essential to have the stories of all the former Ambiyaa عليه/هم السلام repeated with details in the Quraan; or should the future Prophets be described in detail and with their salient features, form and bearing? We may now examine the distinct and manifest verses of the Quraan and judge for ourselves as to how much attention has been paid to the description of the former Ambiyaa عليه/هم السلام, and to what extent an endeavour has been made to describe the Prophets yet to come, and to inform the Ummah of the circumstances and conditions in which they would be required to appear.

We can say with absolute confidence that there is not a single verse in all of the thirty Ajzaa (Parts) of the Quraan, that should indicate the name, or form and bearing of a Prophet to come after Nabi Muhammad ﷺ. It is also not hinted at anywhere in the Quraan that the would-be Prophet would appear in such-and-such land. To be very precise, we should say there is not the slightest allusion, reference, insinuation or suggestion, to the coming of any Prophet after our Rasul, Nabi Muhammad ﷺ.

On the other hand, we find the names of the former Ambiyaa عليه/هم السلام, time and again, with innumerable details of their Mission.

These stories are repeatedly related with different details in different contexts. For instance, the story of Nabi Musa عليه/هم السلام is to found related in almost every part of the Quraan, sometimes with a brief note and sometimes with pertinent details.

This Quraan, which is the final source of direction and true guidance for those who care to receive Divine instruction, **does not inform** mankind of the probable coming of a Prophet after our Prophet.

It was necessary for the previous nations to inform their people of every detail of the coming Nabi for the salvation of their people would lie in that. But in the Quraan, a living miracle, there is no information of a coming Prophet. But stories of the former Ambiyaa عليه/هم السلام, their names, their homelands, their cultures and civilisations, have been described repeatedly in the Quraan.

Allaah makes mention of these stories of these details of the previous Ambiyaa عليه/هم السلام, and yet it to study intensively the stories of the previous Ambiyaa عليه/هم السلام is not integral to one's Imaan. Now if those stories are in the Quraan,

and it is not an integral part of Imaan (for example, the name of the all the Ambiyaa عليه/هم السلام in the Quraan, if you don't know it, you will still go to Jannah, on condition you have Imaan), do you not think that Allaah would have placed in the Quraan those things that are essential and integral? It was not an essential part of the faith.

Mufti Shafi رحمه الله عليه said,

“To simply believe collectively in all the former Prophets, without naming them individually, was enough.”

It has been required of the Ummah to believe in the revelations sent down unto Nabi Muhammad ﷺ and also in the Wahy (revelations) sent down unto the former Ambiyaa عليه/هم السلام. This indicates that the Wahy (Revelation) was associated only with the days of our Rasul ﷺ and the period before him. That is, there shall not come after our Nabi any new Prophet, and the Wahy (Revelation) is no more to be sent down unto anyone in the world.

The same idea has been reiterated in one of the foregoing verses namely:

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝

“Thus does the Mighty, the Wise Allaah reveal (His Message) unto you (O Nabi Muhammad ﷺ) and likewise did He reveal it) unto other Ambiyaa عليه/هم السلام before you.” (42:3)

This clearly says that Wahy (Revelation) is to be sent down unto the Ambiyaa عليه/هم السلام before him ﷺ.

This is worthy of special notice that if the Wahy (Revelation) was at all to continue after our Nabi Muhammad ﷺ it ought to have been distinctly mentioned and the Ummah (of Rasulullaah ﷺ) ought to have been cautioned to look out for the appearance of the new Prophet and to believe on him and to follow him. If this were not so, there was no point in mentioning other Ambiyaa عليه/هم السلام before him in particular.

Therefore, it can be stated with confidence that the Divine Wahy (Revelation) mentioned in the Quraan is particularly associated with ‘ilaika’ (sent unto you i.e., to Nabi Muhammad ﷺ) and with ‘min qablika’ (sent to the Ambiyaa عليه/هم السلام before you) or ‘min qablu’ (before this time of Nabi Muhammad ﷺ). And this is an evident and manifest proof that no Divine Wahy (Revelation) is to be sent down unto anyone after our Nabi Muhammad ﷺ and hence no new Prophet is to be raised after him.

There is another point to be kept in view. The Noble Quraan is an Eternal Law and never to be abrogated. All the peoples and all the generations are to remain subject to this law till the Day of Resurrection. The Qadiyanis (who worship the

Mirza (I.a.), and generally disregard the decrees of the Quraan in obedience to the Mirza (I.a.)] agree, that there is no mention in the Quraan of the future appearance of a new Prophet or Prophets. This goes to prove that the process of sending the Divine Wahy (Revelation) unto any new Prophet is altogether discontinued.

If the earlier Books like the Torah and the Injil had contained only references to the former Ambiyaa عليه/هم السلام, and had restricted their descriptions with the word 'min qabl' (before this time of Nabi Musa عليه/هم السلام and Nabi Isa عليه/هم السلام) it would not have been improper. For these Books (Scriptures) had been sent down for a particular period, or a particular race, or a particular geographical tract, and hence they were not considered universal in nature. They were not expected to offer direction and guidance for the whole of mankind for all ages to come. They were therefore not required to describe in detail the Ambiyaa عليه/هم السلام still to come.

But since the Quraan is a source of direction and guidance for all mankind for all ages to come till the Day of Resurrection and is also a means of salvation, it ought to have given indications of the new Prophet(s) to come and ought to have described their signs and symptoms - especially when the Divine Wahy (Revelation) and Nubuwwah (Prophethood) was still to continue.

Otherwise it shall be inferred that the teaching and guidance contained in the Quraan is not complete and perfect.

We find the earlier Scriptures replete with descriptions of every sort regarding the Ambiyaa عليه/هم السلام who were yet to come. But the Quraan lacks such prophecies and details of any new Prophet(s), after our Rasul ﷺ. We do not find even a hint to the appearance of a would-be new Prophet. On the other hand, we find here and there potent proofs that Nubuwwah (Prophethood) has manifestly been discontinued once and for all after Nabi Muhammad ﷺ and hence no Prophet shall come after Nabi Muhammad ﷺ, otherwise this would amount to apostasy and renunciation of Islam and its Shari'ah. We seek refuge in Allaah!

Verses with Min Qabl

Now we shall discuss some of those Quraanic verses in which Allaah has employed the restrictive preposition min qabl (before this time).

NOTE: These verses will go on to prove the impossibility of a ny prophet coming after Nabi Muhammad ﷺ.

We may here mention another important matter. Our Rasul ﷺ loved his Ummah immensely and was very kindly and compassionate to his followers. Therefore, in

view of his being compassionate and merciful, he would be always ready to help out his Ummah from any future difficulty.

He always cautioned his followers of any danger that might come their way. He informed them of the future mischiefs (fitnas) and troubles, and told them the descriptions of those who would engineer such mischiefs, like the Khawaarij and Dajjaal.

He also told them about the great men of Islam who would avert the coming dangers like the Mahdi and Nabi Isa عليه السلام. He was kind enough to describe the Dajjaals (liars and imposters) and how to adopt preventive measures against their mischiefs and deceits. These details are preserved in the sound and genuine Ahaadith.

Foretelling of the great men of Islam

He also pointed out to his Ummah those of the luminaries who would lead them to success and glory.

1. He ﷺ said:

اَتَّبِعُوا ذَٰلِئِذِ الْبَٰئِثِينَ مِنْ بَعْدِي اِلَىٰ بَكْرٍ وَعُمَرَ

“Follow those who come after me, like Abu Bakr رضي الله عنه/ها/هما/هم and ‘Umar رضي الله عنه/ها/هما/هم.” (Al-Tirmidhi, and Ibn Majah).

2. Once he ﷺ said:

يَأْتِي يَوْمَ الْقِيَامَةِ كُلُّ أُمَّةٍ عَطَاشًا اِلَّا مَنْ أَحَبَّ اَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيًّا

“On the Day of Resurrection, every nation shall come up thirsty, except those who should love Abu Bakr رضي الله عنه/ها/هما/هم, ‘Umar رضي الله عنه/ها/هما/هم, ‘Uthman رضي الله عنه/ها/هما/هم and ‘Ali رضي الله عنه/ها/هما/هم.” (Wasifi, al-Kabir).

3. On another occasion he stressed to hold fast to the Sunnah of the rightly guided Khulafaa,

4. On another he ﷺ advised,

فَتَّكُوا بِعَقْدِ ابْنِ مَسْعُودٍ

“Keep the promise of Ibn Mas’ud.” (Al-Tirmidhi).

5. Again he ﷺ said,

بِحَوَارِي الرَّبِّبِ

“My friend and Companion Zubair رضي الله عنه/ها/هما/هم” (al-Bukhari),

And

اَمِيْنُ هَذِهِ الْاُمَّةِ اَبُو عُبَيْدَةَ ابْنُ الْجَرَّاحِ

“the trustee of this Ummah Abu ‘Ubaida ibn ul-Jarrah رضي الله عنه/ها/هما/هم” (al-Bukhari and Muslim),

And

سِنَامُ هَذِهِ الْأُمَّةِ عِنَى النَّبِئِ وَرَبِطُ هَذِهِ الْأُمَّةِ الْحَسَنُ وَالْحُسَيْنُ

“the peak of this Ummah my uncle ‘Abbas رضي الله عنه/ها/هما/هم and the grandsons of this Ummah, al-Hasan رضي الله عنه/ها/هما/هم and al-Husain رضي الله عنه/ها/هما/هم.”

(Kanz al-'Ummal, Vol. 6, p.63);

And

بَحْرِ هَذِهِ الْأُمَّةِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ

“the best of this nation ‘Abdullah ibn ‘Abbas رضي الله عنه/ها/هما/هم” (al-Khattabi:

Kanz)

and

أَعْلَمَهَا بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ

“the most learned knowing the lawful and the unlawful, i.e., Mu‘adh ibn Jabal

رضي الله عنه/ها/هما/هم” (Kanz).

6. He ﷺ also foretold of Uwais al-Qarni رحمه الله عليه from Yemen (Muslim),
7. And he ﷺ also of the Abdaal (plural of badil), certain persons by whom, it is believed, Allaah continues the world in existence. It is one of the signs of the Last Days that the Abdaal will come from Syria - Mishkat, XXIII - 3c) who will hail from Syria.” (Ahmad: al-Musnad’).
8. He ﷺ also foretold of the Mujaddid (Reformer) to appear in the beginning of every century. (Abu Dawud).
9. He ﷺ also informed of the appearance of the Mahdi in the Last of the Days, and gave out the signs with minute details (al-'Urf al-wardi fi akhbar al-Mahdi).
10. He ﷺ also foretold about Nabi 'Isa ibn Maryam عليه السلام who would descend from the heaven towards the last days, and he gave so many signs and conditions in which he would descend that no one shall have any difficulty in knowing the Mahdi (al-Tasrih bima tawatara fi nuzul al-Masih).

His ﷺ Reason for Telling us this

The Mercy unto mankind informed us all these things only to preserve the Ummah from the would-be troubles and mischiefs; but he has not said a single word about the probable appearance of any Prophet, that would make his appearance in such-and-such land and in such-and-such age, and that he would be characterised with such-and-such properties and signs. He did not caution his Ummah at all to be obedient to him, and if anyone should disobey him he will suffer from the Wrath of Allaah etc., etc.

Nevertheless, he mentioned the reappearance of Nabi 'Isa ibn Maryam عليه السلام, who would descend from the heaven, and who had already been ended

with Nubuwwah (Prophethood) a long time before our Prophet. The Quraan contains several references to Nabi 'Isa عليه/هم السلام. Rasulullaah ﷺ also informed his Sahaba رضي الله عنه/ها/هما/هم that Nabi 'Isa عليه/هم السلام would reappear in this world, not in the capacity of a Prophet - although he had already held that office before our Nabi ﷺ, but only in the capacity of an Imam (Leader) and as a Khalifah of Nabi Muhammad ﷺ. It would just be like the Governor of a Province or the Chief Minister who should visit another Province, he is not thrown out of his original office, but he only visits another Province where he is neither a Governor nor a Minister.

The reappearance of the Masih 'Isa ابن Maryam عليه/هم السلام in the last days is mentioned in the Ahaadith more than a hundred times. He has been mentioned with so many details, signs and peculiar characteristics, that nobody would feel any difficulty in knowing the Masih عليه/هم السلام.

In short, this Ummah shall have no Prophet or Messenger sent to them except the reappearance of 'Isa ابن Maryam. There is no hint or suggestion to the appearance of a new Prophet or Messenger in any of the Ahaadith.

On the other hand, there are innumerable texts which manifestly declare that the office of Nubuwwah (Prophethood) shall not be conferred on anyone after the Prophet Muhammad ﷺ.

Wherever in the Quraan we find the fundamental elements of Imaan mentioned, Allaah has at the same time mentioned the Wahy (Revelation) sent down unto Rasulullaah ﷺ, along with the Wahy (Revelation) sent down previously unto the former Ambiyaa عليه/هم السلام; and nowhere is mentioned the Wahy (Revelation) to be sent down to any would-be Prophet.

If there had been any other forms of Nubuwwah (Prophethood), as the Qadiyanis have invented, was it not essential to be mentioned here, especially to this effect that there shall come a Prophet of this form with such-and-such form of bearing, and that it is incumbent on all the members of the Ummah to know the Prophet and to believe on him and also to obey him?

The Sixty-Sixth Verse

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ

We have already sent (Messengers) unto (different) nations before you." (Surah An'aam 6:42).

The Sixty-Seventh Verse

قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِ بِالْبَيِّنَاتِ

“Say: Messengers have already come unto you before me, with plain proofs.”
(Surah Aali Imraan 3:183).

The Sixty-Eighth Verse

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ

“So if they (the Jews and the Christians) reject you then the many Rusul before you were also rejected.” (Surah Aali Imraan 3:184).

The Sixty-Ninth Verse

وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ

“(Some of the) Messengers have been laughed to scorn before you.” (Surah An’aam 6:10).

The Seventieth Verse

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ

“And (some of the) Messengers before you have been rejected.” (Surah An’aam 6:34).

The Seventy-First Verse

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِم مِّن أَهْلِ الْقُرَىٰ

“And We sent not (any Messengers) before you, except men unto whom We revealed (Our Message, and whom We chose) from various towns.” (Surah Yusuf 12:109).

The Seventy-Second Verse

وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ

“Indeed Messengers before you have been laughed to scorn.” (Surah Ra’d13:32).

The Seventy-Third Verse

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ

“And of course We have formerly sent Messengers before you.” (Surah Ra’d 13:38)

The Seventy-Fourth Verse

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِم

“And We have not sent any before you (as Our Messengers) other than men unto whom We sent down the Revelation.” (Surah Nahl 16:43).

The Seventy-Fifth Verse

تَأَلَّهَ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ

“By Allaah We have heretofore sent (Messengers) unto the nations before you.”
(Surah Nahl 16:63).

The Seventy-Sixth Verse

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

“And that which We have revealed unto you of the Book (i.e., the Quraan), is the truth, confirming the (scriptures) which (had been revealed) before it.” (Surah Faatir 35:31).

The Seventy-Seventh Verse

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا

“(This is) the practice in respect of Our Messengers, whom We have already sent before you.” (Surah Bani Israil 17:77).

The Seventy-Eighth Verse

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

“We have sent no Messenger before you, but We revealed unto him that there is no deity to be worshipped besides Myself, so worship Me only.” (Surah Ambiyaa 21:25).

Obviously the Tawhid (unity of Allaah) is the cardinal teaching of the Ambiyaa عليه/هم السلام. If any Messenger was at all to be sent after our Nabi Muhammad ﷺ he should also have been sent with this Message. Therefore, there is no special restriction of the ‘Prophets of the past’. The restriction of min qablik (before you) is a definite proof of the fact that no Prophet shall be sent down after Rasulullaah ﷺ.

The Seventy-Ninth Verse

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ

“We have sent no Messenger; or Prophet, before you.” (Surah Hajj 22:52).

The Eightieth Verse

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ

“And We have sent no Messengers before you, but they ate food. (Surah Furqaan 25:20).

These words are worthy of note. If any Prophet was at all to be sent after our Rasul ﷺ, he too would certainly eat food like others: then there was no need of

specification (takhsis) of the former Ambiyaa عليه/هم السلام, except that it was to be proclaimed that there shall not come a Prophet after Nabi Muhammad ﷺ.

The Eighty-First Verse

وَإِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ

“If they reject you (O Rasulullaah ﷺ), then (this is nothing new) For, Messengers before you have also been falsified.” (Surah Fatir 35:4).

The Eighty-Second Verse

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ٦٥

“And of course We have sent revelation to you, and also to those (the Ambiyaa عليه/هم السلام) before you, (saying:) Verily if you join any partners (with Allaah) your good deeds will certainly be wasted, and you shall certainly be of those who lose.” (Surah Zumar 39:65).

It is also to be noted that shirk (polytheism, joining partners with Allaah) is the most destructive of all the acts. This was not only for the former Ambiyaa عليه/هم السلام, but also for any other Prophet that should come after our Nabi ﷺ. Here the restriction of ‘min qablik’ (i.e., the Ambiyaa عليه/هم السلام who had appeared before you) clearly indicates that there shall not come a Prophet after our Nabi Muhammad ﷺ, nor shall these commands be applicable to him the coming Prophet).

Otherwise it is obvious that the Divine Shari’ah shall not permit any Prophet, who is to come in the future, to be guilty of shirk.

The Eighty-Third Verse

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ٤٣

“No other is said unto you (by the Kuffaar of Makkah) than what has been said unto the Messengers عليه/هم السلام before you. Verily your Rabb is inclined to forgiveness, and is also able to punish severely.” (Surah Haa Meem Sajdah (Fussilat) 41:43).

Here again it is evident that the takhsis (restriction) of ‘min qablik’ (i.e., those before you) is not effective only in the case of former Ambiyaa عليه/هم السلام, but this law is equally applicable to the Prophets that might come after Nabi Muhammad ﷺ. They should also have been instructed in a similar manner. In fact, this also goes to prove that there shall not come any Prophet after our Nabi

Muhammad ﷺ, as Nubuwwah (Prophethood) is discontinued after him, and therefore no revelation (Wahy) shall be sent down to anyone now.

The Eighty-Fourth Verse

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ

“In this manner does the Mighty, the Wise (i.e., Allaah) reveal (His Message) unto you, and (in the like manner did He reveal it) unto the (Ambiyaa عليهم السلام) before you.” (Surah Shuraa 42:3).

Does not the Wahy (Revelation) sent unto Rasulullaah ﷺ and unto the former Ambiyaa عليهم السلام, which has been restricted to our Rasul ﷺ and the former Ambiyaa عليهم السلام, clearly indicate that the Wahy (Revelation) shall not be sent unto anyone else. If the Wahy (Revelation) should at all be sent unto Nabi ‘Isa عليهم السلام after his reappearance, it would not be inconsistent with the law contained in this verse, for, Nabi ‘Isa عليهم السلام belongs to the group of former Ambiyaa عليهم السلام.

The Eighty-Fifth Verse

وَكَذَلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ

“In a like manner, whenever We sent a Warner (Nabi) to any town before you (O Muhammad ﷺ)” (Surah Zukhruf 43:23).

The Eighty-Sixth Verse

وَسْأَلُ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا

“And ask Our Messengers whom We have sent before you.” (Surah Zukhruf 43:45)

By now we must have noticed that in all these verses of the Quraan, whenever the Wahy (Revelation), or the Nubuwwah (Prophethood) is mentioned, it has invariably been restricted to Nabi Muhammad ﷺ and with the former Ambiyaa عليهم السلام only. If any Prophet or Prophets were to appear after our Rasul ﷺ, it should have been mentioned. Otherwise it opposes the law of the Quraan, and it would have been inconsistent with the Wisdom of the Divine Book.

The Law of the Quraan would have demanded that the future (or would-be) Prophets had been mentioned with fuller details, describing their names, form and manner of each of them and also their home-land from where they shall make their appearance. This is what it has stated of Past Ambiyaa عليهم السلام. If this was not to be considered of any importance, the Divine Wahy (Revelation), the Nubuwwah (Prophethood) and the Messengerhood are mentioned they should have been mentioned without any takhsis (restriction), so that the Ummah

was not to encounter any doubt in respect of the appearance of any Prophet with the Divine Revelation.

One should ponder a bit deeply on the style of the Divine Book and its wisdom and the only firm belief one will arrive at is the fact, that the only thing the Noble Quraan intended to stress through these verses, was that no Prophet of any type, form or shape was ever to appear in this world after our Nabi Muhammad ﷺ and that the Nubuwwah (Prophethood) and the Divine Revelation (Wahy) was to be discontinued after our Nabi Muhammad ﷺ.

Even if someone should still persist in his ignorance and obstinacy, it would be his own poor lot!

Repudiation of zilli, buruzi or non-tashri'i Nubuwwah (Prophethood)

All the above-quoted verses of the Quraan fully expose the falsehood and tahrif (distortion, twisting of the meaning of a verse to fit their own notions) of the Qadiyanis. These verses do not admit the Self-invented categories of Nubuwwah (Prophethood), like non tashri'i, zilli, or buruzi. The Qadiyanis generally stress that the verse pertaining to Khatm-un-Nubuwwah (Finality of Prophethood) only invalidate the tashri'i Nubuwwah (Prophethood), and that non tashri'i, or zilli and buruzi Prophets are likely to appear.

Definitions-Zilli Nabi

"My prophet-hood is not permanent but it is Zilli (like a shadow)" (Tohfa Golwarvea)

Baroozi Nabi

"I am made a prophet and a messenger in hidden form, but in hidden form my own life is not there but its Muhammad (SAW). That is how my name is Muhammad and Ahmad. So Prophet-hood did not get distributed to any one else and what Muhammad (ﷺ) got, stayed with Muhammad (ﷺ)"
(Ek ghalti ka azala..Page no 16)

Tashri'i Prophet

A Prophet but with no Sharia'h.

It is obvious, that if the categories of non-tashri'i, buruzi or zilli Prophets were ever acceptable or even probable in the Sight of Allaah and were also to continue (after our Rasul ﷺ), they ought to have specifically been mentioned in the Quraan - the Quraan which is a sure guarantee of direction and salvation of all mankind till the Day of Resurrection. But we find detailed mention of the former Prophets and their Ummahs. But no would-be Prophet has been mentioned anywhere in the Quraan.

The Quraan is silent on the point of the would-be Prophets and does not give even a hint to the appearance of future Prophets or their signs and the circumstances in which they would be expected to come in the world. On the other hand, we come across here and there at several places in the Quraan, stories of the former Ambiyaa عليه/هم السلام and the Wahy (Divine Revelation) sent on each of them. We also notice the restriction of our Nabi Muhammad ﷺ mentioned as Nabi and Rasul in addition to the former Ambiyaa عليه/هم السلام. We are therefore led to believe that no Prophet shall ever come after Nabi Muhammad ﷺ, be he non-tashri'i, or buruzi and zilli. If there had ever been any category of Prophets called zilli, or buruzi and non-tashri'i, as acceptable or probable in the Sight of Allaah, it was essential to have been abolished and discontinued after our Nabi ﷺ.

We only wish there had been a Muttaqi (an Allaah fearing person) among the followers and well-wishers of the Mirza (I.a.), who should concede this self-evident fact and save himself from the eternal torment of Jahannam! "O my Allaah, guide my people, for, they are ignorant!"

The Eighty-Seventh Verse

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ٦

"And how many Ambiyaa عليه/هم السلام have We sent among the former nations?"
(Surah Zukhruf 43:6)

In this Quraanic verse, as in all the aforementioned verses, in which it is mentioned that the Ambiyaa عليه/هم السلام had been commissioned, and the Wahy (Divine Message) had been sent unto them, they prove that all these Ambiyaa عليه/هم السلام and their Ummahs belonged to the olden days, long before our Nabi ﷺ was commissioned, for all mankind, for all generations to come till the Day of Resurrection. But no Prophet and no Divine Revelation is mentioned as still to come. We have already discussed this at length.

Hence a person who should go through the glorious treasure of the Quraanic verses, he shall feel obliged to believe that no Prophet shall ever come nor the Divine Revelation shall again be sent unto anyone after Nabi Muhammad ﷺ.

The Eighty-Eighth Verse

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ ۗ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْذِنُ اللَّهُ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ٣٢

"And then We have given the Book (the Quraan) in heritage unto such of Our servants as We have chosen. Of them (there is one) who injures his own soul; and

there (is another) of them who keeps the middle way; and (there is still another) of them who vies to outstrip (others) in good deeds, by the Permission of Allaah.

This is the great excellence.” (Surah Faatir 35:32).

In this verse, the inheritors of the Quraan (i.e., the Islamic Ummah) have been divided into three main groups. The eminent Sahaba رضي الله عنه/ها/هما/هم have commented on this division.

1. ‘Uqba ibn Suhban رضي الله عنه/ها/هما/هم relates: I asked ‘A’isha Siddiqah رضي الله عنه/ها/هما/هم the interpretation of this verse. She said:

يَا بُنَيَّ هَؤُلَاءِ فِي الْجَنَّةِ أَمَّا
الْمُقْتَصِدُونَ فَمَنْ أَسْمَأَتْهُ مِنْ
السَّابِقِ بِالْخَيْرَاتِ فَمَنْ عَمِيَ
عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بِالْجَنَّةِ وَأَمَّا
الطَّالِمُ لِنَفْسِهِ فَمِثْلِي وَمِثْلِكُمْ

“O my child, all these (three) groups are awarded Jannah. As for those who outstripped others in good deeds, they are those who belong to the days of Rasulullaah ﷺ. As for those who keep the middle way, they are those who follow the practice of the Sahaba رضي الله عنه/ها/هما/هم of Rasulullaah ﷺ, till they attain their nearness. And as for those who have transgressed against their souls, they are people like me and like you.” (Ibn Kathir: Tafsir, Vol. 8, p.198 quoting Ibn Abi Hatim).

The narrator remarks that it is only by way of modesty and humility that ‘A’isha Siddiqah رضي الله عنه/ها/هما/هم counted herself among those who injured their own souls; otherwise she is to be reckoned among those who outstripped others in their righteous deeds.

2. “Uthman (Ibn ‘Affan) رضي الله عنه/ها/هما/هم classifies these people in the following manner:

“Those who transgress their own souls are the dwellers of the countryside, who keep aloof from the learned; and those who keep the middleway are those who live in the towns; and lastly those who outstrip others in good deeds are those who are engaged in the Jihad.” (Ibn Kathir, Vol. 8, p.196, quoting Ibn Abi Hatim).

One may examine the details of these three groups, but one would not find a Prophet or a group of Prophets among them. They were only the Sahaba رضي الله عنه/ها/هما/هم and followers of Rasulullaah ﷺ, and none more.

According to ‘A’isha Siddiqah رضي الله عنه/ها/هما/هم, it becomes quite clear that those who outstrip others are the Sahaba رضي الله عنه/ها/هما/هم of Rasulullaah ﷺ and died in that very age and Rasulullaah ﷺ had given them good tidings of Jannah.

Evidently none of them was a Prophet. Even Mirza (I.a.) himself and his

companions do not count any of them (the Shaba رضي الله عنه/ها/هما/هم) as Prophets.

When there is no Prophet to be found among the most excellent of the classes of a) those who excelled others in righteous deeds and b) those who kept the middle way, how can the people of the third category rise to the rank of Nubuwwah (Prophethood)?

In short, those who have been considered the inheritors of the Holy Quraan were of three categories, and none of the three categories were considered to contain a Prophet or a group of Prophets - rather they negate the presence of any Prophet among them. This is a manifest proof that there shall never appear a Prophet after Nabi Muhammad ﷺ. So much so that no one can attain to Nubuwwah (Prophethood) even after adhering to the law of the Shari'ah and even after being the true inheritor of the Noble Quraan. This also dispenses with the zilli Nubuwwah (Prophethood) or non-tashri'i Nubuwwah (Prophethood), which the Mirza (I.a.) had invented to beguile the innocent (simple-minded) Muslims.

The Eighty-Ninth Verse

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ۝٦٦

“On the day when their faces shall be overturned in the fire, they shall say: Oh that we had obeyed Allaah and had obeyed the Messenger!”

(Surah Ahzaab 33:66).

On examining the context of the verse we find that by ‘Ar-Rasulaa’ (Singular) is meant our Rasul, Nabi Muhammad ﷺ. One may also examine the previous words ‘Yas’aluka’

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۝٦٥

They will ask you (O Muhammad ﷺ) about Qiyamah.

in verse 63 (Same Surah) and see that the ‘Ka’ refers to Nabi Muhammad ﷺ. The verse therefore means to say that the unbelievers among the contemporaries of Rasulullaah ﷺ, their faces will be overturned in Jahannam (shall be rolled down into Jahannam) and they shall repent. But their repentance shall then be of no avail.

If more Prophets were still to appear after our Rasul ﷺ and obedience unto these new Prophets were also to be made incumbent on their followers, they should also be likewise punished for non-obedience. At that time such people should have said these words: “Oh that we had obeyed **the Messengers (Plural)** who had been sent unto us!”

The Ninetieth Verse

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيِّنَنِي أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ٢٧

“On that day, the unjust person shall bite his hands (for anguish and despair, and shall say: ‘Oh that I had taken the way (of truth) with the Messenger ﷺ!’” (Surah Furqaan 25:27).

The Ninety-First Verse

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

“And We have not sent you otherwise than unto mankind in general, a bearer of good tidings and a Warner.” (Surah Saba’ 34:28).

Some of the Quraanic verses on this subject have already been mentioned and the natural inferences that we could deduce therefrom had also been discussed to the effect that this verse, like others, proves the universality of the Mission with which our Nabi Muhammad ﷺ had been commissioned. As a necessary consequence we may add that no new Prophet or Messenger was ever to be sent to the world after our Nabi Muhammad ﷺ; for he is the guide and the leader for all nations and all generations to come till the Last Day. Hence there is no need of commissioning any new Prophet or Messenger of any form or category after our Nabi Muhammad ﷺ.

The Ninety-Second Verse

إِنَّ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ٤٦

“He is no other than a warner unto you, (sent) before a severe punishment.” (Surah Saba’ 34:46).

Here ‘the severe punishment’ means the Day of Judgement, as has been explained by Ibn Kathir and other Mufasssirun. (Ibn Kathir, Vol. 8. p.176). The meaning of this verse is again the same as given under several of the previously mentioned verses. That is, there shall not come a Prophet after our Nabi Muhammad ﷺ till the Day of Resurrection. Ibn Kathir says in this respect:

عَنْ بُرَيْدَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُعِثْتُ أَنَا وَالسَّاعَةُ جَمِيعًا إِنَّ كَانَتْ تَسْبِقُنِي. رواه أحمد في

“(It is related) on the authority of Buraida رضي الله عنه/ها/هما/هم, that once Rasulullaah ﷺ remarked: ‘I have been sent and also the (Last) Hour together, and

it was virtually outstripping me’.” Narrated by Ahmad in his al-Musnad. (Ibn Kathir).

This Hadith and the Tafsir of the said Quraanic verse is a manifest proof of the fact that no Prophet shall ever be sandwiched between the days of Rasulullaah ﷺ and the Day of Resurrection. That the Day of Resurrection and the lifetime of our Rasul ﷺ go hand-in-hand can mean nothing else but that no Prophet is to come after our Rasul ﷺ till the Last Day. Otherwise – Allaah forbid - this saying of Rasulullaah ﷺ will be considered inconsistent with the facts and events, especially in these days when more than fourteen centuries have elapsed after the demise of our Rasul ﷺ and the Day of Resurrection has not yet come to dawn upon us. This long period of fourteen centuries is still reckoned as close to Day of Resurrection. On this account there is no Prophet to appear.

The Eighty-Third Verse

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

“Allaah shall confirm them who believe, by the steadfast word (of faith), both in this life and in the Hereafter.” (Surah Ibrahim 14:27).

This verse explains the punishment and torment of the grave, the details whereof would be found in the books on Hadith.

1. We quote a Hadith related on the authority of Bara' ibn 'Azib رضي الله عنه/ها/هما/هم (from the Sahih of al-Bukhari),

إِذَا أُنْعِمَ الْمُتَوَكِّلُ فِي قَبْرِهٖ
أَقْبَلَ ثُمَّ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَنَّ مُحَمَّدًا رَّسُولُ اللَّهِ
فَذَلِكَ قَوْلُهُ يُثَبِّتُ اللَّهُ الَّذِينَ
ءَامَنُوا بِالْقَوْلِ الثَّابِتِ الْآيَةُ

“When a believer is made to sit in his grave, (two angels shall) come unto him. He will bear witness that there is none worthy to be worshipped except Allaah and that Muhammad ﷺ is Rasulullaah ﷺ. This statement of his will be the steadfast word whereby Allaah shall confirm them who believe...” (Al-Bukhari, al-Sahih, p.183).

This Hadith has also been narrated by Muslim, al-Nasa'i, Abu Dawud, Ibn Majah, Abu 'Uwana and others with more details. These Ahaadith say that the believer shall bear witness that there is none to be worshipped except Allaah and he will know Rasulullaah ﷺ. This is 'the steadfast word.'

2. Muslim narrates in his Sahih that the believers shall be asked:

رَبِّيَ اللَّهُ وَرَبِّيَ مُحَمَّدٌ

“Who is your Rabb?” He will reply: “My Rabb is Allaah, and my Nabi is Muhammad ﷺ.” (Fath al-Bari, Vol. 7, p.3).

In short all these Ahaadith prove that ‘the steadfast word’ as it occurs in the Quraanic verse means only what a believer shall say in his grave to the enquiring Malaaikeh (angels).

3. It is further known that when the angels would ask the believer about Nabi Muhammad ﷺ or Nubuwwah (Prophethood), the believer shall succeed in the examination by replying that Nabi Muhammad ﷺ is his Nabi.

4. In some other narrations the believer is also said to reply:

My Nabi is Muhammad ﷺ who is the Last of the Ambiyaa عليه/هم السلام. (Duri-i-Manthur, Vol. 6, p.165).

Now, if any Prophet of any type or category were to be sent to the world after our Nabi Muhammad ﷺ, and the Muslims were ever to believe in him, they should have said in reply to the questioning angels: My Prophet is such-and-such (not Muhammad ﷺ). Astaghfirullaah!

This is the last nail driven in the coffin of the self-invented Nubuwwah (Prophethood) of the Qadiyanis.

The Ninety-Fourth Verse

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ

“Say: If you love Allaah, follow me then Allaah shall also love you.” (Surah Aali Imraan 3:31).

In this verse Allaah promises to love those who follow Rasulullaah ﷺ, and adhere to his practice. This love of Allaah is not cautioned with obedience of any other Prophet. This is an evident proof that our Rasul ﷺ alone is the Last of the Ambiyaa عليه/هم السلام, obedience unto whom will induce the Divine Favour - Love from Allaah. This means that there shall not appear any new Prophet endued with a Shari’ah after our Rasul nor any other type of Prophet shall ever be sent down unto mankind - may he be a zilli or buruzi or a non-tashni’i Prophet, as the Mirza (I.a.) has coined new terminology.

The Ninety-Fifth Verse

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا

“Do (the unbelievers) wait for any other than the (Last) Hour, that it may come upon them suddenly? Some signs thereof are already come.” (Surah Muhammad ﷺ 47:18).

In the Tafsir Jamu’l-Baayan, (p.235), the Tafsir Kabir, (Vol. 7, p.521), this verse has been explained in the following words:

وَمِنْ أَسْرَاطِهَا مَبْعَثُ رَسُولٍ لِّلذِّكْرِ
مَلَى اللّٰهِ عَلَيْهِ رَسْمٌ .

“Of the signs of the (Last Hour) is the commissioning of our Rasul ﷺ as Messenger of Allaah to this world.”

This Quraanic verse (Surah Muhammad ﷺ 47:18) has clearly declared the commissioning of Rasulullaah ﷺ as one of the signs of the Day of Resurrection. That is why there shall not appear any new Prophet, as Rasulullaah ﷺ has himself indicated in a Hadith narrated on the authority of Abu Zumal. (See under Verse No. 62).

The Ninety-Sixth Verse

إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ٨٧ وَتَعْلَمَنَّ نَبَأَهُ وَبَعْدَ حِينٍ ٨٨

“(This Quraan) is no other than an admonition unto all creatures; and you shall surely know what (message) is delivered therein (to be true) after a time.” (Surah Saad 38:87 and 88).

In this verse again the universality of the Mission of our Rasul ﷺ is mentioned. This is a clear indication of the Finality of Nubuwwah (Prophethood) which has already been discussed.

The Ninety-Seventh Verse

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ وَعَلَى قَلْبِكَ بِإِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

“Tell them (O Muhammad ﷺ) whoever is an enemy of Jibreel عليه/هم السلام (let him die in his anger) For, he (i.e. Jibreel عليه/هم السلام) has caused the (Quraan) to descend on your heart by the Permission of Allaah, confirming that which was formerly revealed.” (Surah Baqarah 2:97).

The Ninety-Eighth Verse

وَلَمَّا جَاءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ

“And when there came unto them a Messenger from Allaah, confirming that (Wahy or Scripture) which was with them.” (Surah Baqarah 2:101)

The Ninety-Ninth Verse

وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ٩٩

“And this is the Truth which confirms that (Wahy or Scripture) which is with them.” (Surah Baqarah 2:91).

All these **three verses** of the Quraan clearly indicate that the Wahy (Revelation) or the Quraan which has been revealed to our Rasul ﷺ confirms the (Wahy or

scriptures) which had been revealed to the former Ambiyaa عليه/هم السلام. There are innumerable verses of the Quraan which pertain to this subject, and we have already discussed some of them.

If one should ponder over all these verses a bit deeply one would be led to the conclusion that these verses openly declare the discontinuity of the Wahy forever. When we should study the Scriptures and Divine Books sent down by Allaah unto the former Ambiyaa عليه/هم السلام (like Torah and Injil), we find innumerable references to the earlier Ambiyaa عليه/هم السلام and their Missions which, of course, confirm the previous Scriptures. At the same time, we also find innumerable references to the coming Ambiyaa عليه/هم السلام, giving good tidings, and greeting the nations and cautioning them to look out for their appearance and to accept them and follow them. Look at Nabi 'Isa عليه/هم السلام who invites his community to Islam and addresses them in these words,

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ
التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ

“(O children of Israel), verily I am Rasulullaah ﷺ (sent) unto you, confirming the law which was (delivered) before me, and bringing good tidings of a Messenger who shall come after me, and whose name shall be Ahmad.” (Surah Saff 61:6).

Here we find that Nabi 'Isa عليه/هم السلام confirms the Wahy (Scriptures) of the former Ambiyaa عليه/هم السلام, and at the same time he informs his followers of a Messenger who shall come after him. The Quraan and Rasulullaah ﷺ are explaining similar things. They are confirming the stories of the former Ambiyaa عليه/هم السلام and also confirming their Messages revealed unto them - absolutely in the same manner as the earlier Ambiyaa عليه/هم السلام and the old Scriptures had been doing. But the Quraan and Rasulullaah ﷺ abruptly change the style. They continue confirming the previous Ambiyaa عليه/هم السلام and they also confirm the Scriptures revealed unto them. But there is no mention of the coming of a new Prophet after Nabi Muhammad ﷺ, and there is no information of any new Prophet nor of a new Message to be revealed unto them. If the Wahy was still to continue, the Quraan should have mentioned it; rather it should have been of much greater importance.

For, the confirmation of the former Ambiyaa عليه/هم السلام and the former Scriptures was enough to invite the attention of the people of the Book (the Jews and the Christians) to the perfected religion of Islam. But if the salvation of the Ummah of Muhammad ﷺ was to depend on believing in a new Prophet after him, he should have informed his Ummah of the coming of a new Prophet after

him. It should have been essential on the part of Allaah to inform the Ummah of the coming of a new Prophet through the Noble Quraan.

But, fortunately for us, we do not find in the Quraan and Hadith, the slightest hint of the coming of a Prophet after Rasulullaah ﷺ. On the other hand, we find a clear decision on the matter. That being that Nubuwwah Nubuwwah (Prophethood) is discontinued forever, and no Prophet is to come after Rasulullaah ﷺ. We are bound to accept this decision. We must believe in this declaration of the Finality of Nubuwwah (Prophethood). Allaah has decreed it, and no Prophet whatsoever shall come after our Nabi Muhammad ﷺ.

Synopsis

These are the 99 verses of the Quraan which provide a manifest and undeniable proof of Khatm-un-Nubuwwah (the Finality of Nubuwwah (Prophethood)) with the coming of our Rasul ﷺ who has been sent to all mankind of all ages with the 'perfected Den (Religion)'. The question does not arise pertaining to the probable coming of a Prophet, as the Mirza (I.a.) supposes.

The problem of the Khatm-un-Nubuwwah (Finality of Prophethood) has been fully discussed in the light of the Quraanic verses and it has been clearly proven that in the 99 verses, the absolute proof of Allaah is only this: there shall not come a Prophet after Nabi Muhammad ﷺ.

AN IMPORTANT NOTE

Keep in mind that the 99 verses of the Quraan which have been mentioned and discussed above are clear proofs of the Khatm-un-Nubuwwah (Finality of Prophethood). Some of them are absolutely clear and are by "Ibarat un-Nass", i.e.,

1. Plain sentences. Their meanings are obvious and clear without any assistance from the context, technically called 'Qarina'.
2. Others are by "Isharat un-nass" i.e., a sign or hint which may be given from the order in which the words are placed, e.g. 'born of him' means the father.
- 3 Some others are by "Dalaalat un-nass" or the argument which may be deduced from the use of some special word in the verse, e.g., "say not to your parents: fie!" (Surah Bani Israil 17:23). From this it is argued that the children may not beat or abuse their parents.
- 4 Some of them are by way of "Iqtidaa' un-nass" i.e., a deduction which demands certain conditions, such as,

وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

“Whoever kills a believer by mistake, shall be bound to free a believer from slavery.” (Surah Nisaa 4:9).

As a man has no authority to free his neighbour’s slave, the condition here required, though not expressed, is that the slave should be his own property. These four methods of deduction are absolute and final in law. And the masters of tafseer are agreed on them. (See Husami, Nur ul-anwaar). We have also depended on such verses which go to prove Khatm-un-Nubuwwah (the Finality of Nubuwwah (Prophethood)) by way of Istimbat (deduction), or as a necessary result.

Part II

KHATM AL-N UBUWWA FI ‘L-HADITH THE DOCTRINE OF FINALITY OF PROPHETHOOD IN THE HADITH

A Persian poet says about Nabi Muhammad ﷺ,

“Whatever he spoke was in fact the word of Allaah.

Though it has actually resulted from the throat of ‘Abdullah (Servant of Allaah).”

This is based on the opening verses of Surah al-Najm,

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۚ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۚ

“Your Companion (Muhammad ﷺ) errs not, nor is he led astray. Neither does he speak of his own free will. It is no other than a revelation which has been revealed unto him”. (Surah Najm 53:2-4)

The boundless literature of Hadith concerning the belief of Khatm-un-Nubuwwah (the Finality of Nubuwwah (Prophethood)) is so vast that it is difficult to discuss it with all its details. We have however strived to study only a part of the vast field of Hadith literature. Bear the following points in mind,

1. The Ahaadith concerning the Khatm-un-Nubuwwah (Finality of Prophethood) are Mutawaatir, i.e., they were narrated by several Sahaba رضي الله عنه/ها/هما/هم, Tabi’een and their successors رحمة الله عليهم in every age and in every generation, until it reached us.

Hadith-ul-Mutawaatir is that Hadith which has been narrated by several Sahaba رضي الله عنه/ها/هما/هم of Rasulullaah ﷺ and then handed down continuously from generation to generation by a large number of reliable narrators, so that it is not to be considered possible that these narrators ever agreed in telling a lie.

For instance, we have never been to the Amazon Forest. But we believe it exists, because this has been described by so many travellers, geographers and other story-tellers that it cannot be denied by reason.

The Ummah therefore believe in Hadith-ul-Mutawaatirah by Ijmaa’ (consensus of opinion) and have rated it on the level of the verses of the Noble Quraan. So to deny Hadith-ul-Mutawaatir will make a person a Kaafir just like how it will be if a person denies a verse of the Noble Quraan. For, this does not amount to mere denying the truth of a Hadith, in fact it is tantamount to deny the Nubuwwah (Prophethood), because to believe in Rasulullaah ﷺ does not mean that one should only believe in the general form and behavior and in his physical characteristics. No, one should also believe with total conviction in each and every word of the Nabi Muhammad ﷺ.

All the Ahaadith that will be quoted will be in the category of Mutawaatir. Even though you will find the wording of some of them differ, the fact is that the meaning we derive from them are still the same. And lest we forget, they are all Mutawaatir, in other words, a Hadith, which has been narrated by several Sahaba رضي الله عنه/ها/هما/هم of Rasulullaah ﷺ and then handed down continuously from generation to generation by a large number of reliable narrators, so that it is not to be considered possible that these narrators ever agreed in telling a lie.

Now it is not difficult to ascertain that all the Ahaadith concerning the Khatm-un-Nubuwwah (Finality of Prophethood) are consistent in their meaning. Let us take the example of the Hadith

لا نبي بعدي

There is no Nabi to come after me

Great Scholars of Islam-The Ahaadith Concerning Khatm-un-Nubuwwah are Mutawaatir

1. The great Muhaddith Ibn Hazm al-Andalusi رحمه الله عليه says in this regard:

وقد صرح عن رسول الله ﷺ
عليه وسلم بنقل الكوازي التي
نقلت نبوته وأعلامه وكتابه
انه أخبرانه لا نبي بعدا .

“Those who have made Tafsir of the Nubuwwah (Prophethood) of our Nabi ﷺ and his miracles, from the text of the Quraan, have also proved the truth of his saying: la Nabiyya ba’di. (There shall not come a Prophet after me.” (al-Milal wa’l-nihal, Vol. 1, p.77).

In the above-quoted text from the Fisal fi’l-Milal wan-Nihal, it is clearly proven that the Hadith “Laa Nabiyya Ba’di” (there shall be no Prophet after me) is Mutawaatir.

2. The great Hafiz ‘Imad ud-Din, Ibn Kathir رحمه الله عليه says while explaining the verse of Khaatim-un-Nabiyyin:

وبذلك وردت الأحاديث المتواترة عن رسول الله ﷺ عليه
وسلم من حديث جماعة من الصحابة رضي الله تعالى عنهم

“The Ahaadith Mutawaatira concerning the Khatm-un-Nubuwwah (Finality of Prophethood) as handed down from Nabi Muhammad ﷺ, are such that have been narrated by a large number of the eminent Sahaba رضي الله عنه/ها/هما/هم.” (Ibn Kathir, Tafsir, Vol. 8, p.89).

3. Mahmud al-Aalusi رحمه الله عليه (of Baghdad) says in his Ruh ul-Ma’ani (Vol. 7, p.65):

وكونه صلى الله عليه وسلم خاتم النبيين مما نطق به الكتاب
ومدعت به السنة واجمعت عليه الامة فيكفر مدعى خلافه
ويقتل ان اصر - (روح المعاني ، ٦٥ ، ٤٤)

“That Rasulullaah ﷺ is ‘the last of the Ambiyaa AS’ is one of the fundamental beliefs, which have been described by the Quraan, and fully expanded upon by the Sunnah (Hadith), and whereupon the Ummah has unanimously agreed. Therefore, one who should ever deny this fundamental Belief shall be declared a Kaafir and shall be put to death if he insists in his view.”

Now we shall try to discuss some of the Ahaadith concerning Khatm-un Nubuwwah. We shall also commence by first discussing the Ahaadith narrated by al-Bukhari and Muslim; then we shall deal with other Ahaadith narrated by other compilers of Hadith.

Ahaadith from the Sahihain (the Two Correct Books)

Hadith No.1:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مَثَلِي وَمَثَلِ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ قَالَ فَأَنَا اللَّبْنَةُ وَأَنَا خَاتِمُ النَّبِيِّينَ

(It is narrated) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم that Rasulullaah ﷺ once remarked: “Verily, the example of myself and the Ambiyaa عليه/هم السلام before me is that of a man who built a house, perfected it, and beautified it, except for the place of one brick at its cornerstone. The people walk around it and are amazed by it, and they say: Why is this brick not placed? Thus, I am the brick and I am the seal of the Ambiyaa عليه/هم السلام.”

(This has been narrated by al-Bukhari in the chapter concerning the Prophets; also by Muslim Vol. 2, p.248, in the chapter concerning Excellences and Virtues; and also by Ahmad in his al-Musnad, Vol. 2, p.398; and al-Nasa’i and al- Tirmidhi.)

In some of the collections of Hadith it reads:

رَبِّي بَعْضُ الْفَاظِهِ فَكُنْتُ أَنَا
سَدَدْتُ مَوْضِعَ اللَّبْنَةِ وَخَتَمْتُ
بِالنَّبِيِّانِ وَخَتَمْتُ بِرَسُولِي
هَكَذَا إِلَى الْكَتْمِ عَنْ أَبِي عَسَاكِرَ

“Thus I filled the spare and vacant place of the cornerstone, and the building was therefore completed on my account, as were the Chain of Ambiyaa عليه/هم السلام completed on my account.”

(Kanz on the authority of Ibn 'Asakir.)

Through this Hadith Rasulullaah ﷺ has absolutely eradicated the whimsical notions of such people who believe that there was a Prophet after Rasulullaah ﷺ, by means of an eloquent parable. This parable is true in its details. The Nubuwwah (Prophethood) has been compared to a magnificent palace which stands on its pillars, i.e., the Ambiyaa عليه/هم السلام. The palace of Nubuwwah (Prophethood) was completed and perfected before our Rasul ﷺ came to this world. Only and only the corner-stone had yet to be fixed. This vacant space of the cornerstone was filled by our Nabi Muhammad ﷺ. There was no need for another Prophet (to complete the structure).

Again the words 'Mathal ul-Ambiyaa Min Qabli' (the parable of the Ambiyaa عليه/هم السلام who were prior to me) that occur in this Hadith are of special importance.

This phrase includes all the previous and former Ambiyaa عليه/هم السلام. Among them were Ambiyaa عليه/هم السلام endowed with a new Shari'ah and some were only followers of the former Ambiyaa عليه/هم السلام. However, the only vacant space in the structure was that of the corner-stone, which was ultimately filled by Nabi Muhammad ﷺ. There was no room for any other Prophet (in the magnificent palace of the Ambiyaa عليه/هم السلام) after our Nabi ﷺ.

A Doubt and its answer

The Qadiyani community have given a false interpretation on this Hadith. They object that when there was no room for any Prophet in the structure of Nubuwwah (Prophethood), how would it be possible for Nabi 'Isa عليه/هم السلام to appear in the last of the days? In other words, if the Brick (Nabi 'Isa عليه/هم السلام) would be removed from the structure, the whole structure is likely to crumble down.

Our answer to them is that truly they are not builders. If I remove a brick from 124 000 bricks would a structure really collapse. Even logic denies their argument. In the same way, by the return of Nabi 'Isa عليه/هم السلام the structure will not collapse. Now is the structure complete or incomplete. The answer to that lies in the Hadith itself. The answer is that the structure is that of Nubuwwah, and as such it is complete. For Nabi Isa عليه/هم السلام is not a new brick of Nubuwwah, he is a brick of Nubuwwah that was placed there before the Nubuwwah of Rasulullaah ﷺ. His return does not nullify the fact that he was made a Nabi before Nabi Muhammad ﷺ. So the structure of Nubuwwah stands filled and completed with the Nubuwwah of the Final Nabi, Nabi Muhammad ﷺ.

Hadith No.2:

حديث نمبر ۲ | عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلِي وَمَثَلُ النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا إِلَّا لَبْنَةً وَاحِدَةً فَجِئْتُ أَنَا فَأَتَمَمْتُ تِلْكَ اللَّبْنَةَ (رواه مسلم واحداً)

“(It is related) on the authority of Abu Sa’id al-Khudri رضي الله عنه/ها/هما/هم who reports that Rasulullaah ﷺ said: ‘My parable with the parable of (all) the Ambiyaa عليه/هم السلام is like the parable of a man who constructed a house and completed it (in all respects) except that he left a vacant space for the cornerstone, till I came (into this world) and I filled that vacant gap’.” (Muslim and Ahmad have narrated this Hadith).

This Hadith is almost the same as the previously quoted Hadith in its meaning. We need not therefore comment on it.

Hadith No.3:

حديث نمبر ۳ | عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبْنَةٍ فَكَانَ مَنْ دَخَلَهَا فَنَظَرَ إِلَيْهَا قَالَ مَا أَحْسَنَهَا إِلَّا مَوْضِعَ اللَّبْنَةِ فَخْتِمَ بِي الْأَنْبِيَاءِ (رواه الشيخان والترمذي وابن أبي حاتم)

“(It is related) on the authority of Jabir رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: ‘My parable and the parable of the Ambiyaa عليه/هم السلام who had been commissioned prior to me is like the parable of a man who constructed a house and completed it in the best manner and decorated it well, except that he left a gap somewhere. Whoever visited that house and looked at the building appreciated it except for the vacant space. And it was on my account that the list of the Prophets was completed’.” (Narrated by Muslim and al-Bukhari, al-Tirmidhi and Ibn Abi Hatim).

Hadith No.4:

حديث نمبر ۴ | عن ابى حازيم قال قاعدت ابا هريرة خمس سنين فسمعتة
يحدث عن النبي صلى الله عليه وسلم قال كانت بنو اسرائيل
تسوسهم الانبياء كلما هلك نبي خلفه نبي وانه لاني بعدني
وسيكون خلفاء فيكثرون قالوا انما تأمرنا ، قال فوايعة الاول
فالاول ، اعطوهم حقهم فان الله سائلمهم عما امرتاهم رواه
البخاري في كتاب احاديث الانبياء ج ۱ ، ص ۴۹۱ ومسلم في كتاب
الامارة واحمد في مسند ج ۲ ، وابن ماجه وابن جرير وابن ابى شيبة

“(It is related) on the authority of Abu Hazim رحمه الله عليه who reports that he stayed with Abu Hurairah رضي الله عنه/ها/هما/هم for five years and heard him say from Rasulullaah ﷺ: “The children of Israel were politically led by their Ambiyaa عليه/هم السلام. Whenever any of their Ambiyaa عليه/هم السلام died, another Nabi would succeed him. But (remember it shall not happen with my Ummah, for) there shall not come a Prophet after me. There shall however be Khulafaa (successors) who will be many in number (coming one after the other)’.

The Sahaba رضي الله عنه/ها/هما/هم (sitting round Rasulullaah ﷺ at that time) asked: ‘What do you command us (concerning them)?’

He replied: ‘Fulfil your oath of allegiance to one after the other; and do not miss in giving them their due (in matters of obedience). For, it will be Allaah Who shall take them to account for what they would do to their subjects’.

In other words, if they should ever be oppressive, Allaah will deal with them on the Day of Judgement. Therefore, Muslimeen are enjoined never to be remiss in showing obedience to them.]

(Narrated by al-Bukhari in the chapter on ‘the Prophets’, Vol. 1, p.491; Muslim in the chapter on ‘Rulership’; Ahmad in his al-Musnad, Vol.2, p.297; Ibn Majah, Ibn Jarir and Ibn Abi Shaiba).

This Hadith clearly shows that Nubuwwah ends with Rasulullaah ﷺ.

Lessons derived from this Hadith

1. Firstly, the ruling of this Hadith is absolute and universal (general) and therefore it means that there shall absolutely come no Prophet after him. The phrase Laa Nabi negates all types or forms of Nubuwwah (Prophethood). (I will explain this at a later stage.)
2. Secondly, it is one of the unanimously accepted fundamentals of Arabic Grammar that when the Negative ‘Laa’ (no) is immediately followed by an indefinite object (nakira), then that object in all its forms is negated. In the Hadith

the word Nabi is an indefinite object and immediately follows the Laa of negative; hence according to the rule every type of Nabi is negated. So Mirza can stand on a mountain top and claim that he is a Nabi, we as Muslimeen will never accept it.

3. Thirdly, in the Hadith referring to the Ambiyaa عليه/هم السلام of the Bani Isra'il, it has been claimed that no Prophet shall ever come after our Nabi Muhammad ﷺ. This further clarifies that in this Ummah there shall not appear Prophets, as the Bani Israel had been governed (politically) by their successive Ambiyaa عليه/هم السلام.

Let us now examine the nature of those Ambiyaa عليه/هم السلام of the Bani Israel, and what type of governing they wielded in regard to the Bani Israel.

Hafiz Ibn Hajar al-'Asqalani رحمه الله عليه says in the Fath al-Bari which is a Commentary on the Sahih of al-Bukhari (Vol. 6, p.36):

قوله تسوسهم الانبياء اى انهم
كانوا اذا ظهر فيهم فساد بعث الله
لهم نبيا يقيم لهم امرهم ويزيل
ما اغتروا من احكام التوراة .

“The phrase: ‘The Ambiyaa governed the Bani Isra’il) means: that whenever there appeared any corruption among the Bani Isra’il, Allaah sent unto them a Nabi to mend them and mend their affairs, or to remove any distortion which they had effected in the laws of the Torah.”

From this Hadith we also know that each of the Ambiyaa عليه/هم السلام of the Ban Isra'il was not the Nabi endowed with an independent or new Shari'ah, but they only preached the laws of the Shari'ah of Nabi Musa عليه/هم السلام, and guided the people to the correct, genuine and pristine laws of the Torah.

Fourthly, the most important of all and the clearest of all is that our Nabi Muhammad ﷺ negated not only Nubuwwah (Nubuwwah (Prophethood) in future) but also clarified that there shall only be successors of his (but not Prophets) who would administer the affairs of the world after him. Rasulullaah ﷺ said,

وسيكون خلفاء

“and there shall be Khulafaa to succeed me,

i.e., there shall not come any Prophet after me, but there shall be Khulafaa to succeed me, and they will be many in number.”

Is this statement of Rasulullaah ﷺ not a clear fore-telling that Nubuwwah (Prophethood), of any type or form is to discontinue for future after him?

Otherwise Rasulullaah ﷺ could have easily mentioned the word ‘Ambiyaa عليه/هم السلام’ instead of Khulafaa’ (Khalifahs) who were to succeed him. Now this Hadith has kept and upheld the word Khulafaa’ (Khalifahs), which is a definite and undeniable proof that there shall not come any Prophet whatsoever.

A Doubt and its Rebuttal: It is generally claimed that this Hadith is not genuine and authentic. For, ‘A’isha رضي الله عنه/ها/هما/هم says:

قَوْلُ خَاتَمِ النَّبِيِّينَ وَلَا تَقُولُوا لِأَنْبِيَاءٍ بَعْدَهُ

“Say that he is the Khaatam-un-Nabiyyin, and do not say that no Prophet shall ever come after him.” (Durr-ul-Manthur).

Then there is another Hadith of Mughirah Ibn Shu’bah رضي الله عنه/ها/هما/هم. A certain person once came unto al-Mughira ibn Shu’ba رضي الله عنه/ها/هما/هم and exclaimed. May Allaah be Merciful unto Muhammad ﷺ who is the Last of the Ambiyaa عليه/هم السلام. Al-Mughira رضي الله عنه/ها/هما/هم said in reply:

حسبك اذا قلت خاتم الانبياء
فانا كنا نحدث ان عيسى عليه
السلام خارج فان هو خرج فقد
كان قبله وبعده .

“It is sufficient for you to say that he is the Last of the Ambiyaa عليه/هم السلام (and you do not have to add ‘Laa Nabi Ba’di’ (‘There shall not come a Prophet after him’), for we have expressly been told that Nabi ‘Isa عليه/هم السلام is yet to re-appear. If he should re-appear he would be (a Nabi) before him and after him.” (Durr-ul-Manthur, Vol. 5, p.204).

We are unable to understand this strange reasoning of the Qadiyanis. If they find any Hadith against their beliefs, they are prepared to rank it, even if it be a universally accepted Hadith Mutawaatir or one narrated by al-Bukhari and Muslim, as unreliable. And if it supports their beliefs, they will be ready to accept it as most authentic, although it be a weak and unreliable Hadith, and has no chain of known narrators. In this way they begin to doubt the authenticity of the Ahaadith narrated by al-Bukhari.

These two statements of ‘A’isha رضي الله عنه/ها/هما/هم and al-Mughira رضي الله عنه/ها/هما/هم are not reliable because their chain of narrators is not traceable. But

the Qadiyanis have preferred to accept the statements of a few Sahaba رضي الله عنهم/ها/هما/هم without a reliable chain of narrators and discard the Authentic Ahaadith (Hadith Mutawaatir) of Rasulullaah ﷺ and that too narrated by the greatest of Muhadditheen, al-Bukhari and Muslim. A beautifully expressed couplet:

If an ordinance of the Quraan be heavy on them, they would reject it.

But should the non-sensical talks of the Mirza (I.a.) appeal to them, they are good.

This doubt and its detailed rebuttal have been mentioned under the Quraanic verse of Khaatam al-Nabiyyin. (33:40).

'A'isha رضي الله عنها/ها/هما/هم believes in Khatm-un-Nubuwwah (the Finality of Nubuwwah (Prophethood))

When we examine the Ahaadith concerning the Khatm-un-Nabuwwat and look at the list of their narrators, we find the name of 'A'isha رضي الله عنها/ها/هما/هم prominently and repeatedly mentioned in them. We find the following Ahaadith related by 'A'isha رضي الله عنها/ها/هما/هم herself:

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يَبْقَى
بَعْدَهُ مِنَ النَّبِيِّ شَيْءٌ إِلَّا
الْمُبَشِّرَاتِ قَالُوا يَا رَسُولَ اللَّهِ
وَمَا الْمُبَشِّرَاتُ قَالَ الرُّؤْيَا
الْمُتَالِحَةُ تَرَاهَا الْمُؤْمِنُ أَوْ تَرَى
لَهُ وَكَذَلِكَ الْعَتَالُ بِرَوَايَةِ
أحمد والخطيب .

“(It is related) on the authority of 'A'isha رضي الله عنها/ها/هما/هم from Rasulullaah ﷺ who is reported to have once remarked: ‘Nothing shall remain of Nubuwwah Nubuwwah (Prophethood) after me, except the Mubashshirat (dreams foretelling good news)’. People asked: ‘O Messenger of Allaah, what are the Mubashshirat?’ He replied: ‘The good dreams which a Muslim may see during sleep; or someone else sees in a dream’.” (Kanz at-’ Ummal from Ahmad and al-Khatib).

Again 'A'isha Siddiqa رضي الله عنها/ها/هما/هم relates from Rasulullaah ﷺ:

أَنَا خَاتِمُ الْأَنْبِيَاءِ وَمَسْجِدِي
خَاتِمُ مَسَاجِدِ الْأَنْبِيَاءِ وَكَذَلِكَ
الْكَتْرُ عِمَالَةُ الدَّيْلِيِّ وَابْنُ النَّجَّارِ
وَالْبَزَّازِ .

“I am the Last of the Prophets, and my Mosque is the last of the Mosques of the Prophets.” (Kanzul’Ummal, from al-Dailami, Ibn al-Najjar and al-Bazzar).

Is it now still possible for a Muslim - or even for any reasonable person – to accredit lies to ‘A’isha Siddiqa رضي الله عنه/ها/هما/هم that she ever denied the belief of Khatm-un-Nubuwwah (Finality of Prophethood)?

Is this not a matter of great injustice to believe in a statement when it should suit one’s personal desires, even though that statement be weak in comparison to a strong statement found in al-Bukhari and Muslim? Is this not following personal desires? Allaah says in Surah Baqarah,

أَفَلَمَّا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ أَسْتَكْبَرْتُمْ فَفَرِقًا كَدَّبْتُمْ وَفَرِقًا تَقْتُلُونَ

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“And do you therefore, whenever a Messenger comes unto you with that which does not suit your desires, proudly reject (him)?” (Surah Baqarah 2:87).

Another Doubt and its Rebuttal: It is said that the Hadith

لَا نَبِيَّ بَعْدِي

“There is NoNabi to come after me.”

is inconsistent with the reappearance of Nabi ‘Isa عليه/هم السلام, as is to be found alluding to it in the statements ascribed to ‘A’isha رضي الله عنه/ها/هما/هم and al-Mughira رضي الله عنه/ها/هما/هم. For, if ‘Laa Nabiya’ negates all the Ambiyaa عليه/هم السلام in general, Nabi ‘Isa عليه/هم السلام is also to be included in this negation. And if this negation is not to be considered general and universal, then there is a possibility of the coming of more of the Prophets after our Nabi Muhammad ﷺ and the creed of Khatm-un-Nubuwwah (Finality of Prophethood) stands annulled. This doubt is easily removed when we pay attention to the rules of Arabic Grammar. The expression

لَا نَبِيَّ بَعْدِي

“There is NoNabi to come after me.”

means that **in future** this quality of becoming a Prophet or being endowed with Nubuwwah (Prophethood) will not be given to anyone. And Nabi ‘Isa عليه/هم السلام was made a Nabi before Nabi Muhammad ﷺ, in the past, and therefore this does not apply to him. So this sentence does not negate the coming of Nabi ‘Isa عليه/هم السلام.

To explain this even further we turn to the Hadith of Rasulullaah ﷺ.

Muslim narrates in his Sahih that during the expedition of Tabuk, Sa’d ibn Abi Waqqas رضي الله عنه/ها/هما/هم reports Rasulullaah ﷺ to have said:

لَا نَبِيَّ بَعْدِي

“There shall be no Nubuwwah (Prophethood) after me”

instead of 'Laa Nabiyya Ba'di' (there shall not come a Prophet after me). It is clear from this that

لَا نَبِيَّ بَعْدِي

“There is NoNabi to come after me.”

means that Nubuwwah (Prophethood) shall not be conferred on anyone after our Rasul ﷺ.

We also affirm that the negation in

لَا نَبِيَّ بَعْدِي

“There is NoNabi to come after me.”

is general and universal and no form, type or category of Nubuwwah (Prophethood) is exempted.

This would mean that the office of Nubuwwah (Prophethood) shall not be conferred on anyone after our Rasul ﷺ, neither on Nabi Musa عليه/هم السلام, or Nabi 'Isa عليه/هم السلام and not even on the Mirza (I.a.) to be born in future.

Those of the people who have been elevated to the office of Nubuwwah (Prophethood) before our Rasul ﷺ shall not be stripped of the office of Nubuwwah (Prophethood).

Another Doubt and its Rebuttal: Of the deceitful tactics adopted by the Qadiyanis in order to twist (tahrif) the meaning of

لَا نَبِيَّ بَعْدِي

“There is NoNabi to come after me.”

to suit their own desires is, that they say that this sentence means that 'There shall not come a perfect Prophet after me'.

Therefore, this negation is not the negation of a future Prophet. As proof for this they quote many Ahaadith in which the purport of the negation in those Ahaadith is based on perfection. For example, the Hadith in which Rasulullaah ﷺ said,

1.

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

the iman of a man is not perfect who is not faithful and trustworthy)-
literally, he who is not faithful, has no iman.

2. Similarly in the Hadith

لَا صَلَاةَ لِجَارِ الْمَسْجِدِ إِلَّا فِي الْمَسْجِدِ

The Salaah of a neighbour of the Masjid is no Salaah, but only when he performs it in the Masjid,

that is, the Salaah offered by a neighbour of the Masjid at a place other than the Masjid, is not perfect. This negation is called negation of perfection. Hence, in 'Laa Nabiyya Ba'di' the negation ('Laa') is that of perfection.

Rebuttal: If the 'Laa' in

لَا نَبِيَّ بَعْدِي

“There is NoNabi to come after me.”

is taken to mean that no perfect Nabi is to appear after Nabi ﷺ, then a Hindu or an idol-worshipper also has the right to claim that the 'Laa' in 'Laa ilaaha illallaah' (there is none worthy to be worshipped except Allaah) is a negation of perfection, by which it would mean that 'there is no perfect deity other than Allaah'. This would then mean that even though there is no perfect deity, there can be an imperfect one?!

Let us do another example. If a person should say that the negation in the Quraanic verse (2:2)

لَا رَيْبَ فِيهِ

There is no doubt in [this Quraan

is a negation of perfection, thereby meaning that there is no perfect doubt in the Quraan, but there can be imperfect doubts in the Quraan?!

The bottom line is that there is a distinction between the 'Laa' in 'Laa ilaha illa Allaah' and for that matter

لَا نَبِيَّ بَعْدِي

“There is NoNabi to come after me.”

and the 'Laa' in the Hadith,

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

the iman of a man is not perfect who is not faithful and trustworthy)-

That 'Laa is fully understood in the context in which these Ahaadith of Rasulullaah ﷺ was said and also by gathering other Ahaadith of Rasulullaah ﷺ. This is how the distinction is formed. If we declare that there is no distinction, then the 'Laa' in 'Laa ilaha illa Allaah' and for that matter the 'Laa' in

لَا نَبِيَّ بَعْدِي

“There is NoNabi to come after me.”

would make no sense and every idol worshipper will declare his belief in idols to be correct. Does this make any sense?

Another Doubt and its Rebuttal: The Qadiyani community have left no stone unturned in twisting (tahrif) the meaning of the Hadith

لَا نَبِيَّ بَعْدِي

“There is NoNabi to come after me.”

to their own desire of inventing a new type of Nubuwwah (Prophethood). The Qadiyanis was eager to seek help of every weak Hadith and to depend on every whimsical notion. In connection with the famous Hadith

لَا نَبِيَّ بَعْدِي

“There is NoNabi to come after me.”

they say it is similar to this Hadith

إِذَا هَلَكَ كِبْرِيُّ فَلَا كِبْرِيَّ بَعْدَهُ وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ

‘When the Chosroes dies, there shall be no Chosroes after him, and when the Caesar dies there shall be no Caesar after him’.

Saying this they mean to take the apparent meaning of the Hadith to proof that their man, Mirza (I.a.) was a Prophet. So they say, can you see, when a Choroos died there was another and when the Ceasar died there was another. The same also can be said about Muhammad (ﷺ). When he dies there will be another. We tell them that to understand this Hadith we cannot rely on its apparent meaning as they do. To understand the meaning of the Hadith we must understand the context of the Hadith. And to understand the context, we turn to our Pious Predecessors.

Al-Nawawi رحمه الله عليه says in his Commentary on the Sahih of Muslim, while explaining this very Hadith that Imam al-Shafi رحمه الله عليه and other scholars clearly tell us that:

this Hadith means that Chosroes shall not remain in (Persia and) Iraq, nor shall Caesar (of Rome) be able to rule in Syria any more. In other words, both of these regions will not remain under the rule of Chosroes and Caesar.

Hafiz Ibn Hajar رحمه الله عليه says in Fath al-Baari (a Commentary on the Sahih of al-Bukhari) states:

The wisdom underlying the restriction to these two empires is that the Quraish used to send forth caravans of merchants and purveyors in winter to Yemen, and the other in summer to Syria. These were then market-places, as it occurs in the Noble Quraan,

لَا يَلْفُ قُرَيْشٍ ۙ إِذْ يَلْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۙ

“Because of the security enjoyed by the Quraysh, and their familiarity of sending the caravans in winter and (in) summer.” (Surah Quraish 106:1 and 2).

When the Quraish embraced Islam after the Conquest of Makkah they thought that their entry into the market-places of Yemen and Syria will be brought to a halt. Rasulullaah ﷺ comforted them by remarking: Your market-places shall not remain under the control of these oppressors]. And soon it came out to be true. Chosroes lost his empire and himself was put to death, and there was none to succeed him. As for Caesar he had to quit Syria and seek refuge elsewhere. In short both of them were ousted of these territories.

So this Hadith means that they would be under the domination of Islam, and they shall not wield any independent state of their own.

An Anecdote:

Rasulullaah ﷺ once said,

“False Prophets would be appearing in every age.”

But the Hadith

لَا نَبِيَّ بَعْدِي

“There is NoNabi to come after me.”

always stood in their way like the Great Wall in China, and hence each and every one of these imposters made his best effort to twist its meaning (tahrif) to his own desire and purpose.

1. A certain man who was very crafty, named himself ‘Laa’ (no) and claimed Nubuwwah (Prophethood), relying on the popularly known Hadith: ‘Laa Nabiyya Ba’di’, and gave it the reading, ‘Laa Nabiyy Ba’di’ (Laa would be a Prophet after me). This is narrated in the Fath ul-Bari.
2. In the Maghreb (Morocco) a certain woman also suffered from an idiosyncrasy. She proclaimed Nubuwwah (Prophethood) for herself. People confronted her with the famous Hadith: ‘Laa Nabiyya Ba’di’. She immediately retorted: It is ‘Laa Nabiyya Ba’di’ and not ‘Laa Nabiyyata ba’di (there shall not come a Prophetess after me). Narrated in the Fath ul-Bari.

But even in those days there was much of goodness in people. They had much regard for Imaan. They regarded the Ahaadith with respect and to show respect to Hadith is after all considered a part of Imaan (faith). The silly interpretations were never to be accepted. The Ummah dealt with such imposters.

To our lot has fallen such a pseudo-Prophet who is sloppy in inventing interpretation. And to add fuel to the fire, the people of today are indeed very superstitious. They take every delirious talk of a madman for a Prophetic revelation. If such people ever lived in the days of former pseudo-Prophets, they would have at once been taken away by tricks.

Hadith No.5:

حديث نمبر ۵ | عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
 أَنَا مُحَمَّدٌ أَنَا أَحْمَدُ وَأَنَا الْمَاسِي الَّذِي مَسَى اللَّهُ لِي الْكُفْرَ
 أَنَا حَاشِرٌ الَّذِي يُحْشِرُ النَّاسَ عَلَى عَقْبِي وَأَنَا الْعَاقِبُ وَالْعَاقِبُ
 الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ صَفْحَةٌ ٢٦١ ج ٢
 و ابو نعيم في الدلائل، مثلا)

“(It is related) on the authority of Jubair ibn Mut’im رضي الله عنه/ها/هما/هم who reports Rasullullah ﷺ to have once said: “I am Muhammad; I am Ahmad. I am the Obliterator, and Allaah has obliterated kufr (unbelief) on account of me. I am the Resurrector whereby the people will be quickened on my heels (i.e., close behind me). I am the ‘Aqib (one who comes last), i.e., one after whom there shall not come a Prophet.” (Narrated by al-Bukhari and Muslim, Vol. 2, p.261; and Abu Nu’aim in his Dala’il, p.12).

This Hadith has another reading,

يُحْشِرُ النَّاسَ عَلَى قَدَمَيَّ

People will be resurrected on both of my feet/paces).

Hafiz Ibn Hajar رحمه الله عليه has explained this Hadith in his Fath ul-Bari (Vol. 6, p.406) in the following words:

يَكُنْ أَنْ يَكُونَ الْمُرَادُ بِالْقَدَمِ
 الزَّمَانُ أَوْ وَقْتُ قِيَامِي عَلَى
 قَدَمِي لظهور علامات الحشر
 إشارة إلى أنه لا نبي بعده
 لا شريعة -

“It is possible that by ‘qadam’ is meant the age and period, i.e., when I shall rise on my feet, when the Signs of Resurrection make its appearance. This alludes to the fact that there shall not come a Prophet after him nor shall any other Shari’ah be revealed.”

We also learn from the text of Hafiz Ibn Hajar رحمه الله عليه that this Hadith negates all types of Nubuwwah (Prophethood), and every form of Nubuwwah (Prophethood) is discontinued forever.

Hadith No.6:

حديث نمبر ۶ | عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 لَقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدِّثُونَ فَإِنْ تَكُنْ فِي أُمَّتِي
 أَحَدٌ فَإِنَّهُ عُمَرُ ، زاد زكريا بن ابى زائدة عن سعد عن ابى سلمة
 عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ
 كَانَ فِيمَا كَانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رِجَالٌ يُكَلِّمُونَ مِنْ غَيْرِ
 أَنْ يَكُونُوا أَنْبِيَاءَ فَإِنْ تَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ فَعَمَّرَ رِوَاةُ الْبُخَارِيِّ
 فِي صَحِيحِهِ ص ۵۲۱ فِي مَنَاقِبِ عُمَرَ وَكَذَلِكَ رَوَاهُ مُسْلِمٌ

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have once said: “In the nations prior to you there were Muhaddathun. Remember if there be any Muhaddith in my Ummah, it would be ‘Umar.”

Zakariya’ ibn Abi Za’ida رحمه الله عليه adds (in this Hadith) from SadRA1 , and he from Abu Salama رحمه الله عليه , and he again from Abu Hurairah رضي الله عنه/ها/هما/هم who reports that Rasulullaah ﷺ said: “Verily among the Bani Isra’il before you there were (some) men who spoke (good things) without being Prophets. If there should be any among my Ummah he would be ‘Umar.” (Narrated by al-Bukhari in his Sahih, Vol. 1, p.521 under Virtues of ‘Umar. Similarly has Muslim narrated it).

Who is a Muhaddith or a Mukallim?

A Muhaddith or Mukallim is a man who is not a Prophet, yet he is the focus of Divine attention, and the truth is revealed unto him from Allaah. This is also proven from the ruling of the Hadith that all the sayings of the Muhaddithun come in the same category, though the Muhaddith is not a Prophet.

Now let us examine the meaning of this Hadith. Rasulullaah ﷺ has suggested the grandest rank for the best of his Ummah (namely, the Sahaba رضي الله عنه/ها/هما/هم) and that rank is the rank of a Muhaddith for ‘Umar رضي الله عنه/ها/هما/هم, and it is not the rank of Nubuwwah (Prophethood) at all. In this way Rasulullaah ﷺ has negated the possibility of Nubuwwah (Prophethood) after him. The Ummah has unanimously agreed that the best of the people after the Ambiyaa عليهم السلام are the Sahaba رضي الله عنه/ها/هما/هم. Even the most eminent of the Sahaba رضي الله عنه/ها/هما/هم viz., the Rightly-guided Khulafaa رضي الله عنه/ها/هما/هم are also not to be entitled to Nubuwwah (Prophethood), therefore, no Wali (friend or saint) can attain to that high rank of Nubuwwah (Prophethood). According to the consensus of the Ummah, no Wali (saint) can even attain to the rank of the Sahaba رضي الله عنه/ها/هما/هم.

So how can a man from Qadiyan, who lived a 1000 years after the Sahaba رضي الله عنه/ها/هما/هم, who died in the toilet ever consider himself to be higher in rank than a Sahabi, let alone claim to be a Nabi?

Hadith No.7:

حديث نمبر 7 | عَنْ سَعْدِ بْنِ أَبِي وَقَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيِّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

“(It is related) on the authority of Sa’d ibn Abi Waqqas رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said to ‘Ali رضي الله عنه/ها/هما/هم, “You are to me as was Nabi Harun عليه/هم السلام to Nabi Musa عليه/هم السلام, except that there shall be no Prophet after me.”

Narrated by al-Bukhari and Muslim under the accounts of the expedition to Tabuk.

In the text of Muslim it is added that

خَلَّفَهُ عَلَيْهِ
السَّلَامُ فِي بَعْضِ مَغَازِيهِ فَقَالَ لَهُ عَلِيُّ يَا رَسُولَ اللَّهِ خَلَّفْتَنِي مَعَ النِّسَاءِ
وَالصِّبْيَانِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا تَرْضَى
أَنْ تَكُونَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ

“Rasulullaah ﷺ made him his Khalifa in some of the expeditions, when ‘Ali رضي الله عنه/ها/هما/هم complained: ‘O Messenger of Allaah, you have left me behind with women and children.’ Rasulullaah ﷺ said to him in reply: ‘Are you not happy to become to me as was Nabi Harun عليه/هم السلام to Nabi Musa عليه/هم السلام, except that there shall not be any form or category of Nubuwwah (Prophethood) after me’.”

In another reading of Muslim’s Sahih is:

إِلَّا أَنَّكَ لَسْتَ نَبِيًّا.

“except that you are not a Prophet.”

Those who are engaged in twisting the meaning of ‘Laa Nabiyya Ba’di’, they shall find this text as an undeniable rebuttal of their false notions.

Hadith No.8:

حديث نمبر ۱ | عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ
 السَّاعَةُ حَتَّى يَفْتَتِلَ نِشَاتَانِ فَيَكُونَنَّ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ وَغَوَامُهُمَا
 وَاحِدَةٌ وَلَا تَقُومُ السَّاعَةُ حَتَّى يَبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيبًا
 مِنْ ثَلَاثِينَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ (سأله البخاري و
 مسلم واحمد)

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم from Rasulullaah ﷺ who is reported to have said: “The Hour shall not come to occur unless two parties fight with each other to the bitterest result, though either of them would be claiming one and the same thing. Again, the Last Hour shall not come to pass unless there should come (to this world) about thirty (or, idiomatically, too many) of the liars and impostors (Dajjaals) each one of them claiming that he is a Messenger of Allaah. (Narrated by al-Bukhari, Muslim and Ahmad).

In this Hadith, every false claimant to Nubuwwah (Prophethood) is called a Dajjaal and Kadhdhaab (a liar). The next Hadith will further clarify the point.

A Question: A pertinent question is posed here. If everyone who claims Nubuwwah (Prophethood) (obviously after Rasulullaah ﷺ is a Dajjaal and Kadhdhaab, the number of thirty does not fit here; for, the number of such pseudo-Prophets has already exceeded thirty by many. And several more might also be expected (till the Day of Resurrection).

The Reply: Hafiz Ibn Hajar رحمه الله عليه has given an apt reply to this question in his Fath ul-Bari (A Commentary on the Sahih of al-Bukhari):

وليس المراد بالحدِيث من
 ادعى النبوة مطلقًا فانهم
 لا يحصون كثرة لكون غالبهم
 يتشابهون ذلك عن جنون و
 وسوء وانما المراد من
 قامت له الشوكة .

“This Hadith does not refer to everyone who claimed Nubuwwah (Prophethood); for, there have been innumerable people/men who claimed to be Prophets. Here this number refers to such of the pseudo-Prophets who would be able to establish their independent creeds by means of their witchery.” (Fath al-Bari, Vol. 6, p.453).

Hafiz Ibn Hajar رحمه الله عليه has dispensed with this question with a sweeping argument. He says that although everyone who should claim Nubuwwah (Prophethood) is undoubtedly a liar, yet the thirty of the Dajjaals mentioned in the Hadith would be only those who would establish themselves and would gain ground, and who would be able to organise their community. Now it is useless if the Mirza (I.a.) should feel proud of the great number of his followers, or if he should boast of the popularity and false publicity of his religion. He should also not feel honoured on extracting funds from the people and call it one of his miracles. For, it is now proven that the Mirza (I.a.) is also one of the big thirty dajjals mentioned in the Hadith. A poet says:

“He was one of the soldiers of Iblis. Then he made a progress.
So that he soon took Iblis as one of his servants (lit., soldiers).”

Hadith No. 9:

عَنْ جَابِرِ بْنِ سَمُرَةَ مِثْلَهُ عِنْدَ مُسْلِمٍ (فَوَالْبَارِي مَطْبُوعُهُ هُنْدُكُمَا بَا)

“(A similar Hadith is related) on the authority of Jabir ibn Samura رضي الله عنه like what is narrated by Muslim (Fath ul-Bari, Indian Edition, Chapter 14, p.243).

Hadith No. 10:

حديث نمبر ۱۰ | عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَّابُونَ تَلْمِذُونَ كُلِّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي (رواه مسلم)

“(It is related) on the authority of Thawban رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: “There shall soon appear in my Ummah thirty liars (and impostors), each of them shall think himself to be a Prophet; while I am the Khaatam un-Nabiyyin (one who has closed the commissioning of Prophets after him forever), and there shall be no Prophet after me.” (Narrated by Muslim).

Would any aspect of the belief of Khatm-un-Nubuwwah (Finality of Prophethood) still remain unexplained or ambiguous; after when we have made it absolutely evident in the light of the Ahaadith? Has not the time yet approached that the Qadiyanis should repent and retract from their false nations?

Hadith No. 11:

حديث نمبر ۱۱ | عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

فَضَّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَنُصِرْتُ
بِالرُّعْبِ وَأُحِلَّتْ لِي الْفَنَائِمُ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا
طَهُورًا وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخُتِمَ لِي النَّبِيُّونَ رِوَاةُ
مُسْلِمٍ فِي الْفَضَائِلِ .

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: “I have been preferred above all other Ambiyaa عليه/هم السلام in six of the things: — namely, I have been given succinct speech; (2) I have been helped by virtue of my awe; (3) booty has been declared (by Allaah) lawful to me [while in the olden days, booty was not lawful to the former Ambiyaa عليه/هم السلام and their Ummahs. A lightning from the sky would fall and accept the offering or booty, by burning it to ashes. This was considered the sign of victory with them]; (4) all the surface of the earth has been made pure for me to perform any devotional prayers (while the former nations had to build separate houses for worship); and the dust is pure for me (and my Ummah to perform the tayammum, when water be not available for wudu’, which facility was not granted to the former Prophets and their Ummahs); (5) I have been sent as the Messenger/Nabi of Allaah to all mankind [while the former Ambiyaa عليه/هم السلام were commissioned to certain races, or nations of some peculiar period, or to people of a certain geographical region]; and (6) that with me all the Ambiyaa عليه/هم السلام have been ended.” (Narrated by Muslim in the chapter on Fada’il [Virtues and Excellences]).

Hadith No. 12:

حديث نمبر ۱۲ | عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَا أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنَ النَّبُوءَةِ إِلَّا الْمُبَشِّرَاتُ رِوَاةُ
الْبُخَارِيِّ فِي كِتَابِ التَّعْبِيرِ ص ۳۳۱ ج ۱۲ عَلَى هَامِشِ الْفَتْحِ وَمُسْلِمٍ .

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: O men, verily there now remains nothing of Nubuwwah (Prophethood), except the mubashshirat (i.e., dreams bearing good tidings).” Al-Bukhari has narrated in the Sahih under the chapter concerning Interpretation of the Dreams, Vol. 12, p.331 on the margin of Fath-al-Bari; and Muslim (has also narrated it).

The real meaning of this Hadith is that Nubuwwah (Prophethood) has entirely been discontinued and it has totally ended, except a part of it which is known as

Mubashshirat (namely, the dreams bearing good tidings) which only the true believers are privileged to see (and experience). The Mubashshirat are also one of the parts of Nubuwwah (Prophethood), and this has been fully explained in another of the Ahaadith of al-Bukhari, saying that a true dream is 1/46th of Nubuwwah (Prophethood).

A Doubt and its Rebuttal: The Qadiyanis should have taken example from the sayings of Rasulullaah ﷺ. But instead, their hearts swelled with pride. They did not forsake their false Prophet, and they did not repent.

What they did was invent false interpretations to suit the desires of their souls. This is as Allaah says in Surah Mu'min verse 35,

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارًا ۝

“And thus does Allaah seal up every proud and stubborn heart.” (40:35).

When it is known that the Ahaadith related from Rasulullaah ﷺ that he is to seal up the list of all the Ambiyaa عليهم السلام, then how can the Qadiyanis rejoice and declare that the very Ahaadith go to prove the continuity of Nubuwwah (Prophethood) after our Prophet.

إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ۝

“Surely this is a wonderful thing!” (Surah Saad 38:5).

It is generally stressed that this Hadith negates Nubuwwah (Prophethood) except only a part of it. The Qadiyanis begin to argue, ‘look, this is a clear proof that Nubuwwah (Prophethood) still exists. They further say that even if there be left only a drop of water, it is still said, that water is there. In a similar manner, if there remains a little portion of Nubuwwah (Prophethood), we must claim that Nubuwwah (Prophethood) is still existing and is continuing.

We ask them, “Isn’t it strange that you people cannot understand the obvious and clear difference between a ‘whole’ and a ‘part’?”

How can you consider the existence of a part as the existence of the whole? It would otherwise lead us to believe that a part of Salaah (ritual prayers), for example to pronounce ‘Allaahu Akbar’ (Allaah is Great), would mean a complete and full Salaah. Or, to simply wash the hands, be considered equal to wudu’.

We may further say: If this be the blessings of the teaching of the Qadiani belief and religion, that we be allowed to call a part of the thing to be the whole thing itself, and a part can be as good as the whole, we shall also be allowed to call a brick a fully constructed house, and there shall be no harm if we call ‘salt’ which is only part of the dish, a full meal.

Similarly, it would be equally sensible to call 'Pulao' - salt, and to call 'salt' - Pulao. And again there should be no objection to calling a thread a piece of cloth, and a finger-nail a man, and a piece of string a well-knit cot. What a wonderful Nubuwwah it is! - which should change in a minute the whole thing!

Now if it is not permissible to take a brick for a house, then how would it be permissible to a part of Nubuwwah as the whole.

It is a logical fallacy and can never be taken as a reliable truth that when a part of Nubuwwah (Prophethood) is to be found existing, the whole of Nubuwwah (Prophethood) is also to be found existing.

Mubashshiraat

In this Hadith we learn that Rasulullaah ﷺ has mentioned that only the true dreams would continue to exist, but not Nubuwwah (Prophethood). The word Nubuwwah ('Nubuwwah (Prophethood)') clearly means Nubuwwah (Prophethood) of all types, forms and categories. Rasulullaah ﷺ had negated the appearance of Nubuwwah (Prophethood) of any type, form or category.

Otherwise our Rasul ﷺ should have mentioned that a certain type of Prophet would come, instead of mentioning the Mubashshiraat (true dreams, bearing good tidings).

In fact, in this Hadith, Rasulullaah has negated entirely all the types of Nubuwwah (Prophethood) after him and he ﷺ excluded only the continuity and existence of true dreams.

The Claims of the Mirza (I.a.)

a) In order to conceal his inherent hatred for Islam, the Mirza (I.a.) sometimes claims to hold full belief in the belief of Khatm-un-Nubuwwah (Finality of Prophethood), but says that it is only the Tashri'i Nubuwwah (Prophethood) which has ended. He adds that his Nubuwwah (Prophethood) is non-tashri'i.

b) On another occasion, the Mirza (I.a.) takes a new stand and claims that only 'total Nubuwwah (Prophethood)' has ended, but not the 'partial Nubuwwah (Prophethood)' with which he thinks himself to have been endowed.

c) Sometimes he supposes that only the Real (haqiqi) Nubuwwah (Prophethood) has ended but not the Shadow Nubuwwah (Prophethood) which is peculiar to him.

d) On another occasion he says that the permanent, independent Nubuwwah (Prophethood) is discontinued, but the dependent Nubuwwah (Prophethood), as his own, shall continue.

In short, the Mirza (I.a.) thought that by issuing such self-contradictory, weak and erroneous statements he would be defending his claim to Nubuwwah (Prophethood). He thought that he could bamboozle Muslimeen, through his fame and writing skills into believing these claims of his. He thought he could bring new meanings to Quraan and Hadith and the Muslimeen will fall for his joke.

This Hadith on its own, has exploded all the plans and tricks of the Mirza (I.a.). If for a moment **we should suppose** that the various forms or types of Nubuwwah (Prophethood), as invented by the Mirza (I.a.) himself, be also true and real forms of Nubuwwah (Prophethood), we still find an **open denial/rejection** of those forms of Nubuwwah (Prophethood) given in this Hadith. For in this Hadith we do not find any type or category of Nubuwwah (Prophethood) excepted except the Mubashshiraat (true dreams).

Hadith No. 13:

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَشَفَ
الْبِتَّارَةَ وَرَأَسَهُ مَغْضُوبٌ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ وَالنَّاسُ
صُنُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ
مُبَشِّرَاتِ النَّبِيِّ إِلَّا الرُّؤْيَاءُ الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ يَرَى
لَهُ (رواه مسلم والنسائي وغيره)

“(It is related) on the authority of Ibn ‘Abbas رضي الله عنه/ها/هما/هم who reports that Rasoolullah ﷺ removed the curtain (from the door of his house) and he had then bandaged his head (against headache) during his last illness. People (i.e., some of the eminent Sahaba رضي الله عنه/ها/هما/هم) were standing in rows behind Abu Bakr رضي الله عنه/ها/هما/هم. He addressed them: “O men, now nothing of Nubuwwah (Prophethood) is left behind (after me) except the true dreams (bearing good tidings) which any Muslim may see or is made to see.” (Narrated by Muslim, al-Nasa’i and others).

Hadith No. 14:

حدیث نمبر ۱۲ | عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ أَشْهَدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ
يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي أَخِيرُ الْأَنْبِيَاءِ
وَمَسْجِدِي أَخِيرُ الْمَسَاجِدِ (رواه مسلم صفحة ۲۳۶ جلد ۱، ۲
النسائي ولفظه خَاتِمُ الْأَنْبِيَاءِ وَخَاتِمُ الْمَسَاجِدِ).

“(It is related) on the authority of ‘Abdullah ibn Ibrahim ibn Qariz رحمه الله عليه who swore to have heard Abu Hurairah رضي الله عنه/ها/هما/هم saying, “Rasulullaah ﷺ said: ‘I am the last of the Ambiyaa عليهم السلام and my Masjid (at Madinah) is the last of the Mosques (ever built by the Prophets).” Narrated by Muslim, Vol. 1, p.446; and al-Nasa’i who reads, “The last of the Ambiyaa عليهم السلام and the last of the Masjids”.

NOTE: In this Hadith the word Khaatim ul-Masaajid means the last of the Masjids ever built by a Nabi. The same intent has also been mentioned in another Hadith, which has been narrated by al-Dailami, Ibn al-Najjar and al-Bazzar etc., on the authority of A’isha رضي الله عنه/ها/هما/هم,

أَنَا خَاتِمُ الْأَنْبِيَاءِ وَمَسْجِدِي
خَاتِمُ مَسَاجِدِ الْأَنْبِيَاءِ وَكَذَلِكَ

“I am the last of the Ambiyaa عليهم السلام, and my Masjid shall be the last of the Masaajid (built by a Prophet).” As is narrated in the Kanz.

In other words, no Prophet shall ever come after him, no other Masjid shall there be to be built by a Prophet.

AN ANECDOTE: The Qadiyanis rejoiced very much to find the text given in the Sahih of Muslim, for, it was easy for them to twist its meaning to their own personal desire in respect of the problem of Khatm-un-Nubuwwah (Finality of Prophethood).

The term Khaatim ul-Masaajid could not mean that no other Masjid shall ever be built after Rasulullaah ﷺ for, it is not plausible. The Qadiyanis therefore construed the meaning of the term Khaatim al-Ambiyaa عليهم السلام on the same analogy, as a result whereof the term cannot yield the meaning that no Prophet shall ever come after our Nabi Muhammad ﷺ.

But the Hadith narrated by al-Dailami, Ibn al-Najjar and al-Bazzar on the authority of A’isha رضي الله عنه/ها/هما/هم, that have just been mentioned, states that the term

Khatim ul-Masaajid means the last of the Masjids ever built by any Nabi, (this Hadith) brings their twisting ways to an end.

Hadith No. 15:

حديث نمبر ۱۵ | عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَمِّي لِنَا نَفْسَهُ أَسْمَاءً فَقَالَ أَنَا مُحَمَّدٌ وَأَحْمَدُ وَالْمُقَافَا

(الحديث) رواه مسلم صفحة ۲۶۱ جلد ۲ .

“(It is related) on the authority of Abu Musa al-Ash’ari رضي الله عنه/ها/هما/هم who reports that Rasulullaah ﷺ used to describe to us his own names (i.e., attributes). So he once said: “I am Muhammad, and Ahmad and al-Muqaffa.” (Narrated by Muslim, Vol. 2, p.261)

Imam Sharaf ud-Din al-Nawawi رحمه الله عليه explains the name al-Muqaffa on the authority of Shamir, as al-‘Aaqib, which means one who comes last.

Ibn al-A’rabi رحمه الله عليه explains this term to signify “one who follows the Ambiyaa عليهم السلام.” This would again ultimately come to mean the Last of the Ambiyaa عليهم السلام.

Imam Nawawi رحمه الله عليه quotes both of the statements and comments:

It becomes evident that al-Muqaffa also means ‘the last’, and the Hadith means “I am the last of the Ambiyaa عليهم السلام.”

Hadith No. 16:

حديث نمبر ۱۶ | عَنْ أَبِي هُرَيْرَةَ فِي حَدِيثِ الشَّفَاعَةِ يَقُولُ لَهُمْ عَيْسَى إِذْ هَبُوا إِلَى غَيْرِي إِذْ هَبُوا إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا تُنُونَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُونَ يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللَّهِ وَخَاتِمُ النَّبِيِّينَ الْإِمَامُ (رواه البخاري ۶۸۵ ج ۲ مسلم ۱ ج ۱)

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم in a (lengthy) Hadith concerning shafa’a (intercession) that Rasulullaah ﷺ is reported to have said to (some of) his Sahaba رضي الله عنه/ها/هما/هم, “When people would request Nabi ‘Isa عليهم السلام on the Day of Resurrection (to intercede for them), he would reply, ‘Go to someone other than me. Go to Muhammad ﷺ.’ Therefore, they would rush to Muhammad ﷺ requesting him: ‘O Muhammad ﷺ you are the Rasulof Allaah ﷺ and the last of the Ambiyaa عليهم السلام...’” (Narrated by al-Bukhari, Vol. 2, p.685; Muslim, Vol. 1, p.111).

Hadith No. 17:

حديث نمبر ۱۷ | عَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُيِّنْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ رَوَاهُ الْبُخَارِيُّ

“(It is related) on the authority of Anas رضي الله عنه/ها/هما/هم who reports the Messenger of Allaah ﷺ to have once remarked: I have been sent and so has the (Last) Hour like these. (Narrated by al-Bukhari in his Sahih –Mishkat ul-masabih under the chapter concerning the Resurrection) [When Rasulullaah ﷺ uttered the word ‘like these’ he pointed to his index finger and the middle finger.]

The scholars of Hadith are agreed on this point that Rasulullaah ﷺ wished to say that no new Prophet shall appear between himself and the Last Day. Thus the Last Day and he are joined together without leaving any space between (for any Prophet to appear). Otherwise the Hadith would be incoherent. About fourteen centuries have passed, but there are no definite signs of the Last Hour approaching!

In other Ahaadith he is also described as ‘joined with the Day of Resurrection’, which means the same.

Abu Zumar رضي الله عنه/ها/هما/هم narrated a dream to Rasulullaah ﷺ. He ﷺ replied,

وَأَمَّا النَّاقَةُ الَّتِي رَأَيْتَهَا أَبْتَنِمَا
فَهِيَ السَّاعَةُ عَلَيْنَا نَعُومُ لِأَنْبِيَّ
بَعْدِي وَلَا أُمَّةَ بَعْدَ أُمَّتِي .

“As regards the she-camel which you have seen driving in your dream is the same (Last) Hour that shall at last come to pass on us; for there shall not come a Prophet after me, and no other Ummah after my Ummah.” (Ibn Kathir, Vol. 9, p369).

This makes it clear that Rasulullaah ﷺ and the Last Day are joined together meaning that there shall not come another Prophet, nor any other Ummah after Rasulullaah ﷺ and his Ummah.

Hadith No. 18:

حديث نمبر ۱۸ | عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَدْ كَانَ فِي الْأُمَمِ قَبْلَكُمْ مُخَدِّتُونَ فَإِنْ تَبَيَّنَ فِي أُمَّتِي مِنْكُمْ
أَحَدٌ فَعَسَوْبُنِ الْخَطَّابِ رَوَاهُ مُسْلِمٌ وَالنَّسَائِيُّ وَالْبُخَارِيُّ وَاحْمَدُ

“(It is related) on the authority of ‘A’isha رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have once remarked, “In the nations prior to you, there had

been Muhaddithun. If there were to be any Muhaddith in my Ummah it shall be 'Umar ibn al-Khattab." (Narrated by Muslim, al-Nasa'i, Abu Ya'la and Ahmad).

We have already given the meaning of Muhaddith under Hadith No. 6 above.

Hadith No. 19:

حديث نمبر ۱۹ | عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ بَيْنَ أَنْهَمُ أَوْتُنَا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَا مِنْ بَعْدِهِمْ الْحَدِيثُ (رواه البخاري ومسلم والنسائي من الكتر من ۲۳ ج ۶) ومثله عند أبي نعيم في الدلائل صفحة ۹ .

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have once said: We are the last of the people (to come to this world) and shall be the earliest of them (to be raised) on the Day of Resurrection, except that they were given the Scripture before us and we were given the Book only after them.”

(Narrated by al-Bukhari, Muslim and al-Nasa'i, as given in the Kanz, Vol. 6, p.230; A similar Hadith has been narrated by Abu Nu'aim in the Dala'il al-nubuwwa, p.9).

This Hadith has been narrated by Muslim (in his Sahih) under the chapter concerning Friday, with four different chains of authorities.

Hadith No. 20:

حديث نمبر ۲۰ | عَنْ حُدَايْفَةَ مِثْلَهُ وَلَفْظُهُ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا وَالْأَوْلُونَ يَوْمَ الْقِيَامَةِ (رواه مسلم ۲۳ ج ۲)

“(It is related) on the authority of Hudhaifa رضي الله عنه/ها/هما/هم with the words, “We are the last of the people of this world, and the earliest of those (to be raised) on the Day of Resurrection.” (Narrated by Muslim, Vol. 2, p.262).

Those of the Ahaadith narrated by doctors of Hadith other than al-Bukhari and Muslim

Hadith No. 21:

حديث نمبر ۲۱ | عَنْ حُدَايْفَةَ مِثْلَهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أُمَّتِي كَذَّابُونَ دَخَالُونَ سَبْعَةٌ وَعِشْرُونَ مِنْهُمْ أَزْزِيمٌ نِسْوَةٌ وَإِنِّي خَاتِيمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي (رواه احمد والطبراني اسناداً جيداً والطحاوي في مشكل الآثار ۲ ج ۳)

“(It is related) on the authority of Hudhaifa رضي الله عنه/ها/هما/هم, who reports Rasulullaah ﷺ to have said, “In my Ummah there shall be twenty-seven liars and

impostors, of whom four shall be women. And I am the Last of the Ambiyaa عليه/هم السلام, and no Prophet shall appear after me.” (Narrated by Ahmad and Al-Tabarani with a sound chain of narrators. Al-Tahawi has also narrated it in his Mushkil al-athan, Vol. 4, p.104).

We have already discussed a Hadith in which the number of liars and impostors was told thirty (instead of 27). But this does not amount to a discrepancy of any significance. Probably Rasulullaah ﷺ was told that there would appear twenty-seven dajjals, later this number was raised to thirty.

Hadith No. 22:

حديث نمبر ۲۲ | عَنْ عَلِيٍّ قَالَ رَجَعْتُ رَجْعًا فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقَامَنِي فِي مَقَامِهِ وَقَامَ يُصَلِّي وَالنَّبِيُّ عَلَى طَرَفِ ثَوْبِهِ ثُمَّ قَالَ بَرَيْتُ يَا ابْنَ أَبِي طَالِبٍ فَلَا بَأْسَ عَلَيْكَ مَا سَأَلْتَ بِاللَّهِ فِي شَيْءٍ إِلَّا سَأَلْتُ لَكَ مِثْلَهُ وَلَا سَأَلْتُ اللَّهَ شَيْئًا إِلَّا أَعْطَانِيهِ غَيْرَ أَنَّهُ قِيلَ لِي أَنَّهُ لَا يَبْقَى بَعْدِي نَفْسٌ كَأَنِّي مَا اشْتَكَيْتُ رَوَاهُ ابْنُ جَرِيرٍ وَابْنُ شَاهِينَ فِي السُّنَنِ وَالطَّبْرَانِيُّ فِي الْأَوْسَطِ وَابْنُ أَبِي عَرِينَةَ فِي نِزَائِلِ الْمُحَابَةِ كَذَا فِي الْكُنُزِ

“(It is related) on the authority of ‘Ali رضي الله عنه/ها/هما/هم Ali who reports that I once suffered from pain, so I went to Rasulullaah ﷺ. He asked me to stand where he was himself standing. He then rose up to perform Salaah. He threw a corner of his upper-garment on me and exclaimed: “O Ibn Abi Talib رضي الله عنه/ها/هما/هم Ibn Abi Talib, you are now cured. Whatever you would ask Allaah for me, I too shall ask Allaah for you; and whatever I shall ask Allaah, Allaah will grant me that, except that I have been told that no Prophet shall come after me. (‘Ali رضي الله عنه/ها/هما/هم Ali further says;) I rose up and felt that I had not suffered from pain.”

(Narrated by Ibn Jarir and Ibn Shahin in the Sunnah, al-Tabarani in his al-Mu’jam ul-Awsaat, and Abu Nu ‘aim in his Fadaa’ il us-Sahaba, as is quoted in the Kanz.)

Hadith No. 23:

حديث نمبر ۲۳ | عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ أَذَلَّ الْأَنْبِيَاءِ أَدَمُ وَأَخِرُهُ مُحَمَّدٌ رَوَاهُ ابْنُ حَبَّانَ

“(It is related) on the authority of Abu Dharr رضي الله عنه/ها/هما/هم Abu Dharr who reports Rasulullaah ﷺ to have said to him, “O Abu Dharr رضي الله عنه/ها/هما/هم Abu Dharr, the first of the Ambiyaa عليه/هم السلام was Nabi Adam عليه/هم السلام and the last (of them) is Nabi Muhammad ﷺ.” (Narrated by Ibn Hibban in his Sahih, Abu Nu ‘aim in his Hilyat ul-Awliyaa’, by Ibn ‘Asakir and by al-Hakim al-Tirmidhi, as quoted in the Kanz, Vol. 6,

p.130. Ibu Hibban has mentioned this Hadith again in his Ta'rikh under the year ten (10), p.69 [in manuscript]. Ibn Hajar has also referred to it in his Fath ul-Bari.)

Hadith No. 24:

حديث نمبر ۲۴ | دَعَنَ مَالِكٌ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَرَى أَنْ تَكُونَ يَمَنَزَلَةَ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي رَوَاهُ الْحَاكِمُ فِي الْمُسْتَدْرَكِ وَالطَّبْرَانِيُّ فِي الْكَبِيرِ كَذَا فِي الْكَتَبِ ص ۱۵۴ ج ۶

“(It is related) on the authority of Malik رحمه الله عليه, and he on the authority of his father, and he again from his grandfather, who reports the Messenger of Allaah ﷺ to have said to ‘Ali رضي الله عنه/ها/هما/هم, “Don’t you like to be as Nabi Harun عليه السلام was to Nabi Musa عليه السلام? Except that there shall be no Prophet after me.” (Narrated by al-Hakim in the Mustadrak, and al-Tabarani in his [Mu‘jam] ul-kabir, as is given in the Kanz, Vol. 6, p.154)

Hadith No. 25:

حديث نمبر ۲۵ | عَنْ نَافِعٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمُقْتَبِيُّ وَالْحَاشِرُ وَالْمَاحِي وَالْخَاتِمُ وَالْعَاقِبُ رَوَاهُ أَحْمَدُ وَابْنُ سَعْدٍ وَالطَّبْرَانِيُّ وَالْحَاكِمُ (مِنَ الْكَتَبِ)

“(It is related) on the authority of Nafi’ who reports the Messenger of Allaah ﷺ to have once remarked: “I am Muhammad, and I am Ahmad. (At the same time) I am al-Muqaffa, al-Hashir, al-Mahi, al-Khaatim and al-‘Aqib.” (Narrated by Ahmad, Ibn Sa’d, al-Tabarani and al-Hakim — see al-Kanz.)

This Hadith means that these are ‘my names (and attributes)’. Al-Maqaffa and al-‘Aqib have already been explained (see Hadith No. 5, and Hadith No. 15 above).

These words allude to his being the Last of the Ambiyaa عليه السلام.

Al-Hashir also signifies the same, i.e., the Day of Resurrection will come to pass immediately after Rasulullaah ﷺ and no Prophet shall come after him.

The term al-Mahi signifies that Allaah will erase and eradicate kufr (infidelity) through him ﷺ.

Hadith No. 26:

حديث نمبر ۲۶ | عَنْ عَوْفِ بْنِ مَالِكٍ مَرْتَبَةً قَوْلَ اللَّهِ لَأَنَا الْحَاشِرُ وَأَنَا الْعَاقِبُ وَأَنَا الْمُقْتَبِيُّ (رَوَاهُ رُطْبُوكُ مِنَ الْكَتَبِ)

“(It is related) on the authority of ‘Awf ibn Malik رحمه الله عنه/ها/هما/هم directly (from Rasulullaah ﷺ) who is reported to have said, “By Allaah, I am indeed the Hashir,

and the ‘Aqib, and I am also al-Muqaffa.” (Narrated by al- Tabarani and al-Hakim — see al-Kanz.)

These three attributes, Al-Hashir, Al‘Aqib and Al-Muqaffa have been discussed in the last Hadith. They all signify ‘the Last of the Ambiyaa عليه/هم السلام.’

Hadith No. 27:

حديث رقم ٢٧ | عَنْ وَهَبِ بْنِ مُنَبِّهٍ عَنِ ابْنِ عَبَّاسٍ مَرْفُوعًا فِي حَدِيثِهِ
طَرِيبٌ فِي الْمُخْتَبِرِ يَقُولُ تَوَمُّ نُوْحٍ وَأَيُّ عَلِمْتَ هَذَا يَا أَحْمَدُ
أَنْتَ وَأُمَّتُكَ آخِرُ الْأُمَمِ رِوَاةُ الْحَاكِمِ فِي الْمُسْتَدْرَكِ كَذَا فِي الْكَنْزِ

“(It is related) on the authority of Wahb ibn Munabbih رحمه الله عليه from Ibn ‘Abbas رضي الله عنه/ها/هما/هم who is reported to have heard directly from Rasulullaah ﷺ in a lengthy Hadith concerning the Day of Resurrection, in which Hadith Rasulullaah ﷺ eventually said, “The Ummah of Nabi Nuh عليه/هم السلام would say on the Day of Resurrection to Rasulullaah ﷺ, ‘O Ahmad, how could you know [this relates to an affair which has been mentioned in the earlier part of the Hadith] that you and your Ummah shall be the last of the Ummah (people of one creed of Islam)?” (Narrated by Al-Hakim in al-Mustadrak, as in al-Kanz.)

Hadith No. 28:

حديث رقم ٢٨ | عَنِ الْحَسَنِ عَنِ سَبْعَةِ رَهْطٍ شَهِدُوا بَدْرًا كُلُّهُمْ رَفَعُوا
الْحَدِيثَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ رِوَايَةِ ابْنِ
عَبَّاسٍ رِوَاةُ الْحَاكِمِ فِي الْمُسْتَدْرَكِ

“(It is related) on the authority of al-Hasan رضي الله عنه/ها/هما/هم from seven of the eminent Sahaba رضي الله عنه/ها/هما/هم who had taken part in the expedition of Badr, who directly report the Messenger of Allaah ﷺ to have said similar words as related by Ibn ‘Abbas رضي الله عنه/ها/هما/هم.” (Narrated by al-Hakim in his al-Mustadrak.)

Hadith No. 29:

حديث رقم ٢٩ | عَنْ أَبِي سَعِيدٍ مَرْفُوعًا إِلَى خَاتِمِ الْبِنِيِّ أَوْ أَكْثَرَ رِوَاةُ
الْحَاكِمِ فِي الْمُسْتَدْرَكِ مِنَ الْكَنْزِ ١٢٦ ج

“(It is related) on the authority of Abu Sa’id رضي الله عنه/ها/هما/هم who directly heard Rasulullaah ﷺ say, “I am the last of one thousand Prophets or more.” (Narrated by al-Hakim in his al-Mustadrak — see al-Kanz, Vol. 6, p.121).

Hadith No. 30:

حديث نمبر ۳۰ | عن عبد باض بن سارية قال قال رسول الله صلى الله عليه وسلم إني عبد الله وخاتم النبيين رداؤه السبقي والحاكم
 وصحة (كذا في الدر المنثور ج ۵)

“(It is related) on the authority of ‘Isbad ibn Sariya رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, “I am a servant of Allaah, and I am the Last of the Ambiyaa عليهم السلام.” (Narrated by al-Baihaqi, and al-Hakim who considers it sound and correct - as given in the Al-Durr al-Manthur, Vol. 5, p.207).

Hadith No. 31:

حديث نمبر ۳۱ | عن زيد بن حارثة في قصة طويّلة له حين جاءت عشيّته يطلبونه من عند رسول الله صلى الله عليه وسلم بعد ما أسلم فقالوا له امض معنا يا زيد فقال ما أريد برسول الله صلى الله عليه وسلم يد ولا غيره أحدًا فقالوا يا محمد إنا معطوك بهذا العلام ديات قسم ما شئت فأنا حاملوك إليك فقال أسعقكم أن تشهدوا أن لا إله إلا الله وأني خاتم أنبيائه ورسله وأرسيله معكم الحديث (أخرجه الحاكم مفضلاً وسدّدقسته في مستدرک ص ۳۱۴ ج ۳)

“(It is related) on the authority of Zaid ibn Haritha رضي الله عنه/ها/هما/هم in connection with a long story about him when some of the people of his house (or tribe) came to Rasulullaah ﷺ in search of him while he had embraced Islam. They asked him, ‘O Zaid, rise and accompany us back (to the tribe).’ He replied, ‘I cannot deem anything of value equal unto the society of Rasulullaah ﷺ in any way!’ Then they addressed Rasulullaah ﷺ and said: ‘O Muhammad ﷺ, we’re prepared to offer to you as many diyas (bloodwits) as you would like to name, for this child, so that we may carry him with us.’ Rasulullaah ﷺ asked them to profess that there was none worthy to be worshipped except Allaah, and that I am the last of his Ambiyaa and His Rusul, then I shall let the boy go with you.” (Al-Hakim has related the whole Hadith with all details in his al-Mustadrak, Vol. 3, p.314).

NOTE: The most significant of the points in this Hadith is that Rasulullaah ﷺ has held the belief of Khatm-un-Nubuwwah (the Finality of Nubuwwah (Prophethood)) as a part of Imaan), just like the Tashahhud (i.e., to proclaim the Unity of Allaah and to profess that Muhammad ﷺ is His Messenger).

Hadith No. 32:

حديث نمبر ۳۲ | عَنْ عَبْدِ اللَّهِ بْنِ ثَابِتٍ قَالَ جَاءَ عُمَرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي مَرَرْتُ بِأَخِي مِنْ قُرَيْظَةَ فَكَتَبَ لِي جَوَامِعَ مِنَ التَّوْرَةِ لِأَعْرِضَهَا عَلَيْكَ فَتَقْبَلُ رَحْبَةً رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوَأْصَبَ فِيكُمْ مُوسَى ثُمَّ اتَّبَعْتُمُوهُ لَضَلَلْتُمْ إِنَّكُمْ حَقِي مِنَ الْأُمَمِ أَنَا حَظُّكُمْ مِنَ النَّبِيِّينَ رَوَاهُ أَحْمَدُ فِي مُسْنَدِهِ كَذَا فِي الدَّرَالْمَنْتُورِ للسيوطي، ص ۲۴۸ -

“(It is related) on the authority of ‘Abdullah ibn Thabit رحمه الله عليه who reports that once ‘Umar رضي الله عنه/ها/هما/هم came to Rasulullaah ﷺ and said: ‘O Messenger of Allaah ﷺ, I passed by one of my brothers belonging to the tribe of Quraiza (Jews). He wrote for me a few of the lines from the Torah so that I should place them before you.’ On (hearing this) the face of Rasulullaah ﷺ blushed with anger, and he said: ‘By Him in Whose Hand is my soul, if Nabi Musa عليه/هم السلام should now appear among you and you begin to follow him, surely you shall be led astray; for, you are my part of all the nations; and I am your part of all the Ambiyaa عليهم السلام.’” (Narrated by Ahmad in his al-Musnad, as also in al-Durr al-Manthur of Imam Suyuti, Vol. 2, p.48. Al-Hakim has also narrated it see al-Kanz, Vol. 1, p.51).

NOTE: Rasulullaah ﷺ has told his Ummah in plain and unequivocal terms that no other Nabi can have a claim on this Ummah nor this Ummah shall ever take any other Nabi for their guidance.

Hadith No. 33:

حديث نمبر ۳۳ | عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرِّسَالَةَ وَالنَّبُوَّةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيَّ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ صَحِيحٌ وَقَالَ ابْنُ كَثِيرٍ فِي تَفْسِيرِهِ ص ۸۰ أَخْرَجَهُ أَحْمَدُ أَيْضًا

“(It is related) on the authority of Anas ibn Malik رحمه الله عليه who reports Rasulullaah ﷺ to have once said: “The Risaalah (Messengerhood) and the Nubuwwah (Prophethood) have ended. Therefore, there shall not appear a Rasul (Messenger) after me nor any Rasul (Prophet).” (Narrated by al-Tirmidhi, who declares this Hadith to be correct and sound. Ibn Kathir says in his Tafsir, Vol. 8, p.9, that this Hadith has been related also by Ahmad.)

NOTE: This Hadith contains the two terms Nabi (Prophet) and Rasul (Messenger). It is described distinctly that there shall not come after Rasulullaah ﷺ any Prophet.

A Rasul (Messenger) is a Prophet endued with a Shari'ah; while Nabi (Prophet) is a general term, and a Nabi may be endued with a new Shari'ah, or he may be a follower of the previous Shari'ah.

Hadith No. 34:

حديث نمبر ۳۴ | عَنْ أُمِّ كُرْزٍ الْكَعْبِيَّةِ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَهَبَتِ السُّبُورَةُ وَبَقِيَتِ الْمُبَشِّرَاتُ رَوَاهُ ابْنُ مَاجَةَ فِي سُنَنِهِ ۲۸۷ وَاحْمَدُ وَالطَّبْرَانِيُّ وَصَحَّحَهُ ابْنُ خُزَيْمَةَ كَذَا فِي الْكَتَنِ .

“(It is related) on the authority of Umm Kurz al-Ka’biya رضى الله عنه/ها/هما/هم who reports to have heard Rasulullaah ﷺ say, “Nubuwwah (Prophethood) has now gone (forever); only the Mubashshirat (true dreams) are left behind.”

(Narrated by Ibn Majah in his Sunan, p.286; by Ahmad and al-Tabarani. Ibn Khuzaima has assessed this Hadith as correct and sound. See al-Kanz.)

By Mubashshirat in this Hadith are meant the true dreams bearing good tidings.

Hadith No. 35:

حديث نمبر ۳۵ | عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَدِيثٍ طَوِيلٍ وَأَنَا آخِرُ الْأَنْبِيَاءِ وَأَنْتُمْ آخِرُ الْأُمَمِ رَوَاهُ ابْنُ مَاجَةَ فِي سُنَنِهِ ۲۸۷ بِأَبِ فِتْنَةِ الدَّجَالِ وَابْنُ خُزَيْمَةَ وَالْحَاكِمُ وَالضِّيَاءُ مِنْ مَتْنِ الْكَتَنِ ۲۸۷ ج ۶

“(It is related) on the authority of Abu Umama al-Bahili رضى الله عنه/ها/هما/هم from Rasulullaah ﷺ in a lengthy Hadith wherein he ﷺ said: I am the Last of the Ambiyaa عليهم السلام, and you are the last of the nations (Ummahs).

(Narrated by Ibn Majah in his Sunan, p.307, chapter concerning the mischief of the Dajjal and also narrated by Ibn Khuzaima, al-Hakim and al-Diya’ - see the Muntakhab al-Kanz, Vol. 6, p.41)

Hadith No. 36:

حديث نمبر ۳۶ | عَنْ أَبِي ابْنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَ
 التمثيل باللينة الخاتمة وفي آخره فَأَنَا خَاتِمُ النَّبِيِّينَ مَوْضِعَ
 تِلْكَ اللَّيْنَةِ (رواه احمد والترمذى وقال الترمذى هذا
 حديث حسن صحيح غريب)

“(It is related) on the authority of Ubaiy ibn Ka’b رضى الله عنه/ها/هما/هم, from Rasulullaah ﷺ in connection with the Hadith describing the parable of the cornerstone which is fixed in the end. In the end of the (Hadith, Rasulullaah ﷺ says:) ‘I am the Last of the Ambiyaa عليهم السلام, as was this corner-stone placed (only in the end)’.” (Narrated by Ahmad and al-Tirmidhi. Al-Tirmidhi holds this Hadith as good and correct/sound, yet garib).

Synopsis

These of the thirty-six ahadith which go to prove the belief of Khatm-un-Nubuwwah are sound and correct according to the terminology and rules of Hadith. These sound and correct Ahaadith are considered as ‘final authority’.

The Sunan Arba’a (the Four Books on Sunan i.e., The Rest of the Correct and Sound Ahaadith Related) by Al-Nasa’i, Abu Dawud, Al-Tirmidhi and Ibn Majah
Hadith No. 37:

حديث نمبر ۳۷ | عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 سَلَّمَ لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرَ بْنِ الْخَطَّابِ (رواه الترمذى)

“(It is related) on the authority of ‘Uqba ibn ‘Amir رضى الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, “If at all there would be a Prophet after me, it would have been ‘Umar ibn al-Khattab.” (Narrated by al-Tirmidhi).

It becomes clear from this Hadith that ‘Umar رضى الله عنه/ها/هما/هم possessed some kamalaat (perfections) of Nubuwwah (Prophethood); but even then, the office of Nubuwwah (Prophethood) was never to be conferred on him, because it had been brought to a close. In this Hadith the word ‘lau kaana’ (if it had been) has been used, which indicates that the condition **does not exist**, hence the thing conditioned also does not exist. Therefore, the Hadith would mean that since no Prophet can come after Rasulullaah ﷺ even ‘Umar رضى الله عنه/ها/هما/هم would not be a Prophet.

The Best of the Nations (Ummahs) and the Perfections of Nubuwwah (Prophethood)

From this hadith we learn that as far as Nubuwwah is concerned, you get the Perfections of Nubuwwah and you get the Nubuwwah itself.

The great scholars of this Ummah are not devoid of the perfections of Nubuwwah (Prophethood); and they have of course received a large share of these perfections. But since his ﷺ Nubuwwah (Prophethood) shall exist and persist till the Day of Resurrection, no one else shall ever be privileged to receive the office of Nubuwwah (Prophethood) after our Prophet, nor shall a need ever arise for commissioning a Prophet, nor is it proper; for, if any other Prophet is appointed in the presence of our Rasul ﷺ it would be a source of humiliation to him ﷺ. Therefore, the office of Nubuwwah (Prophethood) is not to be conferred on anyone after him.

Ibn ‘Abbas رضي الله عنه/ها/هما/هم states in one of the lengthy Ahaadith that all the former nations (Ummahs) would pay homage to us and would say,

كَانَ هُنَا الْأُمَّةُ أَنْ يَكُونُوا أَنْبِيَاءَ
كَلَّمَهَا رَسُولَهُ الْبُرْدَا وَالطَّيَالِسِي فِي مَنْدَرٍ
۳۵۴ وَكَذَلِكَ رَوَاهُ أَحْمَدُ بْنُ أَبِي حَنِيفَةَ

“All the members of this Ummah are on the verge to become Ambiyaa on account of their kamaalaat (Perfections).” (Narrated by Abu Dawud al-Tayalisi in his al-Musnad, p.354. Also narrated by Ahmadi and Abu Ya’la.)

Jalal al-Din, Imam Suyuti رحمه الله عليه has narrated this topic from Ka’b al-Ahbar رحمه الله عليه in his work Al-Khasa’is ul-Kubra (p.16).

In the Kanz ul-‘Ummaal, it is related directly from Rasulullaah ﷺ that he once said about some of his Sahaba رضي الله عنه/ها/هما/هم,

كَادُوا أَنْ يَكُونُوا أَنْبِيَاءَ

“They are on the verge of becoming Prophets.”

This statement also exposes the false pretensions of the Qadiyanis who say that if it were accepted that Nubuwwah (Prophethood) is closed forever, it would be a source of humiliation for this Ummah, for, all the former Ummahs took pride in receiving the privilege of Nubuwwah (Prophethood), while this Ummah has been left deprived of it!

The above-quoted Hadith proves that this Ummah has excelled all the former Ummahs in respect of the attainment of the Kamaalaat-un-Nubuwwah.

Therefore, this is a source of excellence of this Ummah, and not a source of loss or privation for this Ummah.

Hadith No. 38:

حديث نمبر ۳۸ | عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُخَلِّفَ قَالَ لَهُ عِيٌّ مَا يَقُولُ النَّاسُ فِيَّ إِذَا خَلَفْتَنِي قَالَ فَقَالَ أَمَا أَنْ تَرْضَى أَنْ تَكُونَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا يَكُونُ بَعْدِي نَبِيٌّ (رواه أحمد وابن ماجه والترمذى)

“(It is related) on the authority of Jaber ibn ‘Abdullah رضي الله عنه/ها/هما/هم who reports that when Rasulullaah ﷺ wanted to leave ‘Ali رضي الله عنه/ها/هما/هم behind (as his deputy during the expedition of Tabuk), ‘Ali رضي الله عنه/ها/هما/هم said, ‘If you leave me behind what would people say about me?’ Rasulullaah ﷺ replied: ‘Are you not pleased to see yourself in respect of me as Nabi Harun عليه/هم السلام in respect of Nabi Musa عليه/هم السلام? Except that there shall be no Nabi (Prophet) after me’.” (Narrated by Ahmad, Ibn Majah and al-Tirmidhi).

NOTE: It becomes clear from this Hadith that the type of Nubuwwah (Prophethood) that was once conferred on Nabi Harun عليه/هم السلام is also discontinued. This is also known that the Nubuwwah (Prophethood) of Nabi Harun عليه/هم السلام was not associated with any independent Shari’ah, but was subordinate to the Shari’ah of Nabi Musa عليه/هم السلام and under the laws of the Torah and was only for the purpose of propagation.

Hadith No. 39:

حديث نمبر ۳۹ | عَنْ سَفِينَةَ مَوْلَى أُمِّ سَلَمَةَ فِي حَدِيثٍ طَوِيلٍ فِي الرَّؤْيَا وَنَزُولِ الْمِيزَانِ مِنَ السَّمَاءِ قَالَ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ خِلَافَةُ النَّبِيِّ تَلْتُونَ عَامًا ثُمَّ يَكُونُ مُلْكٌ فَاسْتَأْذَنَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْزِي نِسَاءَهُ ذَلِكَ فَقَالَ خِلَافَةُ نَبِيِّ ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ (رواه الترمذى وابوداود)

“(It is related) on the authority of Safina رحمة الله عليه the freed slave of Umm Salama رضي الله عنه/ها/هما/هم in connection with a lengthy Hadith concerning a dream in which he saw a scale descending from heaven. On hearing this dream Rasulullaah ﷺ was much dismayed and he then said: ‘The Khilaafah of Nubuwwah (Prophethood) shall remain only for thirty years. Then it will change into a kingdom.’ At this juncture Rasulullaah ﷺ felt very much grieved and he remarked: ‘A Khilaafah of Nubuwwah (Prophethood) (for a short period) and then kingdom, to whomever He pleases to give’.” (Narrated by al-Tirmidhi and Abu Dawud.)

This Hadith tells us clearly that there shall remain the Khilaafah of Nubuwwah (Prophethood) for some time, and the Khilaafah shall in no case be Nubuwwah (Prophethood) as it is called. If any type of Nubuwwah (Prophethood) was to remain behind, Rasulullaah ﷺ should have mentioned it prior to mentioning the Khilaafah.

Hadith No. 40:

حديث نمبر ۴۰ | عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا أَنَّهُ لَيْسَ يَبْقَى بَعْدِي مِنَ النَّبُوءَةِ
(أَلَا الرَّؤْيَا الصَّالِحَةَ رَدَاهُ النَّسَائِيُّ وَابُودَاوُدَ مِنَ الْقَتَمِ ۲۳۱)

“(It is related) on the authority of Abu Hurairah who directly reports from Rasulullaah ﷺ who said, “Nothing of Nubuwwah (Prophethood) shall remain after me, except the true dreams.” (Narrated by al-Nasa’i and Abu Dawud - see the Fath al-Bari, Vol. 12, p.331).

Hadith No. 41:

حديث نمبر ۴۱ | عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
نَحْنُ آخِرُ الْأُمَمِ وَأَوَّلُ مَنْ يُحَاسَبُ أَيْنَ الْأُمَّةُ أُمِّيَّةٌ وَنَسَبُهَا
فَنَحْنُ الْآخِرُونَ الْأَوَّلُونَ (رواه ابن ماجه كذا في الكنز ج ۶)

“(It is related) on the authority of Ibn ‘Abbas رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, “We belong to the last of the Ummahs (nations) and to the earliest of those who will be judged (on the Last Day) and called out - where is the Ummah of Umayya and their Prophet? For, we shall be the last and also the first.” (Narrated by Ibn Majah, as is given in the Kanz, Vol. 6, p.23).

Hadith No. 42:

حديث نمبر ۴۲ | عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ مَرْفُوعًا تَكْمُلُ يَوْمَ
الْقِيَامَةِ سَبْعُونَ أُمَّةً نَحْنُ آخِرُهَا وَخَيْرُهَا (رواه الترمذي ابن حبان
والدارمي كذا في الكنز ج ۶ وقال هذا حديث حسن كذا
في المشكوة ۵۸۴)

“(It is related) on the authority of Bahz ibn Hakim رحمه الله عليه from his father, and he from his grandfather رضي الله عنه/ها/هما/هم directly from Rasulullaah ﷺ who said, “On the Day of Resurrection there shall be seventy complete Ummahs (nations). We shall be the last of them and also the best of them.” (Narrated by al-Tirmidhi, Ibn Majah, and al-Darimi, as is given in the Kanz, Vol. 6, p.232. In the Mishkat p.584, it is stated that this Hadith is hasan [good]).

Hadith No. 43:

حديث نمبر ۴۳ | عَنْ مُعَاوِيَةَ بْنِ جَنْدَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنْتُمْ تَمْتَمُونَ سَبْعِينَ أُمَّةً وَأَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ،
رواه احمد في مسنده والترمذى وابن ماجه والحاكم في
المستدرک، کنز، ص ۲۳۶ ج ۶)

“(It is related) on the authority of Mu’awiya ibn Janda رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, “You will complete seventy nations, and you will be the best of them and the most honoured of them in the Sight of Allaah.” (Narrated by Ahmad in his Musnad, and al-Tirmidhi, Ibn Majah, and al-Hakim in the al-Mustadrak - see al-Kanz, Vol. 6, p.230).

Hadith No. 44:

حديث نمبر ۴۴ | عَنْ حَدِيْقَةَ كَمَيْبِقٍ مِنْ مَبَشَرَاتِ الشُّبُورَةِ إِلَّا الرُّؤْيَا
الصَّالِحَةَ (رواه النسائي، کنز، ص ۳۳۶ ج ۶)

“(It is related) on the authority of Hudhaifa رضي الله عنه/ها/هما/هم, “Nothing shall remain behind of the mubashshirat of Nubuwwah (Prophethood) except the true dreams.” (Narrated by al-Nasa’i - see al-Kanz, Vol. 6, p.33).

Hadith No. 45:

حديث نمبر ۴۵ | عَنْ عَلِيٍّ قَالَ بَيْنَ كَتِفَيْهِ خَاتَمُ النَّبُوَّةِ وَهُوَ خَاتَمُ
النَّبِيِّينَ (رواه الترمذى في شمائله، ص ۳)

“(It is related) on the authority of ‘Ali رضي الله عنه/ها/هما/هم who reports that between both of his ﷺ shoulders there was the Seal of Nubuwwah (Prophethood). Thus he was the Last (Seal) of the Prophets. (Narrated by al-Tirmidhi in his Shama’il, p.3).

Ahadith from the Musnad of Imam Ahmad ibn Hanbal رحمه الله عليه

The Musnad of Imam Ahmad ibn Hanbal رحمه الله عليه is one of the most authentic and reliable of the collections of Hadith. The Imam selected only 30,000 Ahaadith out of a huge thesaurus of 7,500,000 ahadith. The Masters of Hadith are agreed in that there is no Hadith in this collection which should be considered below the rank of hasan (good). Therefore, all the Ahaadith of the Musnad are authentic and reliable.

Hadith No. 46:

حديث نمبر ۴۶ | عَنْ عِنِّ بْنِ بَازٍ بْنِ سَارِيَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ إِنِّي عِنْدَ اللَّهِ مَكْتُوبٌ خَاتَمُ النَّبِيِّينَ وَإِنَّ أَدَمَ لَمُنْجِدٌ لِي فِي
طَيْبَتِهِ (رواه في شرح السنة واحمد في مسنده كذا في المشكوة)

“(It is related) on the authority of ‘Irbad ibn Saariya هم/ها/هنا/هنا رضي الله عنه from the Prophet who is reported to have said: It was already recorded with Allaah that I am the Khaatam un-Nabiyyin while Nabi Adam عليه السلام was still in the transitional period.” (Narrated in the Sharh al-Sunnah, and narrated by Ahmad in his Musnad, as given in the Mishkat and al-Kanz, Vol.6, p.116).

Ibn Sa’d رحمة الله عليه narrates this Hadith with the following wording:

رفي لفظ لهذا الحديث عند ابن سعد إني في أم الكتاب خاتم النبيين الحديث كذا في الكثر.

“I am recorded in the Umm ul-Kittab as Khaatam un-Nabiyyin.” see al-Kanz, Vol. 6, p.112).

Hadith No. 47:

حديث نبوي | عن ابن عمر وثيقول حريم علي بن رسول الله صلى الله عليه وسلم يوم ما كان مودع فقال أنا النبي الأتمى نلتا ولا نبى بعدى إلى قوله فاسمعوا وأطيعوا ما دمت فيكم فإنا ذهب في فقلبيكم بكتا لله تعالى أحلوا حلاله وحرموا حرامه رواه أحمد في مسنده كذا في تفسير ابن كثير ص ٨٦٩١ ج ٣ ب ٣٠٥

“(It is related) on the authority of Ibn ‘Umar هم/ها/هنا/هنا رضي الله عنه who reports that one day Rasulullaah ﷺ, in a manner as if he was to go away said: ‘I am the unlettered Prophet; I am the unlettered Prophet; I am the unlettered Prophet and there shall be no Prophet after me...’ till he finally said: ‘Listen (to me) and obey as long as I stay among you. And when I am taken away (from this world) it is incumbent on you to hold fast to the Book of Allaah. Take the lawful (given in) the Book for lawful, and take the unlawful of it for unlawful’.” (Narrated by Ahmad in his al-Musnad, as quoted by Ibn Kathir in his Tafsir, old edition with Tafsir al-Baghawi on its margin, Vol. 8, p.91. Also narrated by Ibn Mirdawaihi, as quoted by al-Suyuti in the al-Durr al-Manthur, Vol. 3, p.131).

It means that as long as the Prophet shall stay among the people, he would continue interpreting and explaining the real purport of the Quraan and the people should follow his instructions. If anything new crops up before the people after his death, they should try to find out its solution from the very Book of Allaah.

Mu’adh ibn Jabal هم/ها/هنا/هنا رضي الله عنه has further explained it in a Hadith related on his authority that if the solution is not be found in the Quraan, we should look for it in his Sunnah; and if it is still not to be available in it, one should follow the

Ijma' (consensus) of the Muslims and it is only then that one should exert to apply a proper analogy.

Hadith No. 48:

حديث نمبر ۴۸ | عَنْ نُعْمَانَ بْنِ بَشِيرٍ وَحُذَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكُونُ الشُّبُوهُ بَيْنَكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً تَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ الشُّبُوهِ ثُمَّ تَكُونُ
(رواه احمد في مسنده والبيهقي كذا في المشكوة)

“(It is related) on the authority of Nu'man ibn Bashir رضي الله عنه/ها/هما/هم and also of Hudhaifa رضي الله عنه/ها/هما/هم who report that Rasulullaah ﷺ said, “Nubuwwah (Prophethood) shall continue among you, as long as Allaah will (i.e., as long as Rasulullaah ﷺ lives among you). Then Allaah the Exalted will gather up Nubuwwah (the Nubuwwah (Prophethood)), and automatic rule will take its place, which will continue among you as long as Allaah will. Then Allaah the Exalted will gather up the same. After this a Khilaafah on the pattern of Nubuwwah (Prophethood) shall come into existence’. Then Rasulullaah ﷺ kept silent.” (Narrated by Ahmad in his Musnad, and also by al-Baihaqi as quoted by the author of the Mishkat).

The Khilaafah which is mentioned in the end of this Hadith refers to the Khilaafah that shall prevail in the days of Nabi 'Isa عليه السلام.

NOTE: This Hadith also tells us clearly that there shall not remain behind any kind or form of Nubuwwah (Prophethood) after our Prophet. Only an autocratic ruler shall take its place.

Hadith No. 49:

حديث نمبر ۴۹ | عَنْ حُذَيْفَةَ فِي مِثْلِ حَدِيثِ النُّعْمَانِ الْمَذْكُورِ مَرْثُومًا
(رواه احمد في مسنده والبيهقي كذا في المشكوة)

“(It is related) on the authority of Hudhaifa رضي الله عنه/ها/هما/هم who reports a Hadith similar to that related by al-Nu'man رضي الله عنه/ها/هما/هم as mentioned above. (Narrated by Ahmad in his al-Musnad, and also by al-Baihaqi, as referred to in the Mishkat).

Hadith No. 50:

حديث نمبر ۵۰ | عَنْ حَدِّ يَفَّةَ بْنِ أُسَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَهَبَتِ النَّبُوءَةُ فَلَا نُبُوَّةَ بَعْدِي إِلَّا الْمُبَشِّرَاتُ، قِيلَ مَا الْمُبَشِّرَاتُ يَا رَسُولَ اللَّهِ قَالَ الرُّؤْيَا الصَّالِحَةُ تَرَاهَا الرَّجُلُ أَوْ تُرَى لَهُ رَوَاهُ أَحْمَدُ وَالْخَطِيبُ كَذَا فِي الْكَتَابِ

“(It is related) on the authority of Hudhaifa ibn Usaid رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, “Nubuwwah (the Nubuwwah (Prophethood) has passed away; so here shall be no Nubuwwah (Prophethood) after me except the Mubashshirat’ (true dreams bearing good tidings). He ﷺ was asked: ‘O Messenger of Allaah ﷺ, what are the Mubashshirat?’ He ﷺ replied: ‘The true dreams which a man may see or if somebody else sees for him in dream’.”
(Narrated by Ahmad and al-Khatib — see al-Kanz).

Hadith No. 51:

حديث نمبر ۵۱ | عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي رَوَاهُ أَحْمَدُ وَابُو بَكْرٍ الْمُطَيْرِيُّ فِي جَزَائِهِ ص ۱۵۳ كَذَا فِي الْكَتَابِ

“(It is related) on the authority of Abu Sa’id al-Khudri رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said to ‘Ali رضي الله عنه/ها/هما/هم ‘You are to me as Nabi Harun was to Nabi Musa عليه السلام except that there shall not come a Prophet after me’.” (Narrated by Ahmad and Abu Bakr al-Mutairi in his work [Vol. 6, p.153]- as quoted in the Kanz). This narration has already been discussed.

Hadith No. 52:

حديث نمبر ۵۲ | عَنْ زَيْدِ بْنِ أَبِي أَوْفَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا اخْتَرْتُكَ إِلَّا لِنَفْسِي وَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي (رَوَاهُ أَحْمَدُ وَابْنُ عَسَاكِرٍ مِنَ الْكَتَابِ)

“(It is related) on the authority of Zaid ibn Abi Awfa رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, ‘O ‘Ali رضي الله عنه/ها/هما/هم, by Him Who has commissioned me with truth (i.e., with a true religion), I have preferred you only for myself, and therefore you are to me as Nabi Harun عليه السلام was to Nabi Musa عليه السلام, except that there shall not come a Prophet after me’.”
(Narrated by Ahmad and Ibn ‘Asakir - see al-Kanz).

Hadith No. 53:

حديث نمبر ۵۲ | عَنْ أَبِي نَضْرَةَ عَنِ ابْنِ عَبَّاسٍ فِي حَدِيثِ الشَّفَاعَةِ
 قَالُوا يَا نَبِيَّ اللَّهِ نَسْتَأْذِنُكَ لِنَا إِلَى رَبِّنَا نَقِضَ بَيْنَنَا نَقِضُوكَ
 إِنِّي لَسْتُ هُنَا كَمَا إِنِّي أَخَذْتُ وَأَمِي الْهَيْبِ مِنْ دُونِ اللَّهِ وَ
 لَكِنْ أَطْرَيْتُمْ لَنَا مَتَاعًا فِي وَعَاؤِ قَدْ حُتِمَ عَلَيْهِ أَكَّانَ يُؤْمَلُ
 أَمَى مَا فِي الرِّعَاءِ حَتَّى يُفَضَّ الْخَاتَمُ فَيَقُولُونَ لَا نَقُولُ فَإِنَّ مُحْتَدًا
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ حَضَرَ الْيَوْمَ وَقَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ
 ذَنْبِهِ وَمَا تَأَخَّرَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا
 النَّاسُ يَأْتِيكُمْ نَبِيٌّ مِنْ رَبِّكُمْ حَتَّى يَقْضِيَ بَيْنَكُمْ فَأَقُولُ أَنَا
 لَهَا أَنَا لَهَا إِلَى أَنْ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَتَخْرُجُ الْآخِرُونَ
 وَالْأَوَّلُونَ وَالْأَوَّلُ مِنْ يَحَاسِبُ وَتَقْرَأُ لَنَا الْأُمَمُ عَلَى طَرَفَيْنَا
 وَتَقُولُ الْأُمَمُ كَادَتْ هَذِهِ الْأُمَّةُ أَنْ تَكُونَ أَسْبَابًا لِكُلِّهَا الْعَذَابِ
 رَوَاهُ ابْنُ أَبِي شَيْبَةَ فِي مَسْنَدِهِ ۳۵۷ ، رَوَاهُ أَحْمَدُ وَالْبَيْهَقِيُّ
 وَابْنُ أَبِي عَرِينَةَ (يعني عيسى) ، أَنَّ مُحْتَدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 خَاتَمَ النَّبِيِّينَ قَدْ حَضَرَ الْيَوْمَ)۔

رضي الله رحمة الله عليه from Ibn ‘Abbas (It is related) on the authority of Abu Nadra
 عنه/ها/هما/هم in a Hadith concerning shafa’a (intercession), ‘Then people will come
 to Nabi ‘Isa عليه/هم السلام and ask him to intercede for them with Allaah so that their
 accounts are (favourably) settled. He will reply, ‘I am nothing here and of no avail
 to you, for my Mother and I have been taken for deities beside Allaah. Do you
 think if a substance is placed in a utensil which is then sealed up, can the
 substance in the utensil be had without breaking the seal? They would say, ‘No.’
 He would then say, ‘Verily Muhammad ﷺ has come here this day; he has been
 forgiven all previous and future sins.’ Rasulullaah ﷺ then added: ‘People would
 then come to me and request me to intercede for them with Allaah so that their
 accounts are favourably settled. I shall tell them: It is an affair to be done by me. I
 shall do it.’ And at the end the Messenger said: ‘We are the last (of them) and we
 shall be the first (of them). We shall be the first of them whose accounts will be
 settled and will be relieved, and who will be given way by other nations (out of
 respect for us). They will say, ‘It appears that this Ummah shall have all of its
 members to be reckoned Prophets...’” (Narrated by Abu Dawud al-Tayalisi in his
 Musnad, p.354;

Also narrated by Ahmad and Abu Ya’la with a reading, (Nabi ‘Isa عليه/هم السلام) will
 say:

‘Muhammad ﷺ is the Khaatam-un-Nabiyyin and he is present here this day’.”

Hadith No. 54:

حديث نمبر ۵۴ | عن بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بُعِثْتُ أَنَا وَالسَّاعَةُ جُمُعًا إِنَّ كَادَتْ لِتَسْبِقَنِي (أَخْرَجَهُ ابْنُ جُرَيْرٍ
بِحِوَالَةِ مُسْنَدِ أَحْمَدَ، كَذَا فِي تَفْسِيرِ ابْنِ كَثِيرٍ ص ۶۱۵ طبع في دار الحديث بدمشق)

“(It is related) on the authority of Buraid رضي الله عنه/ها/هما/هم who reports the Messenger of Allaah ﷺ to have said: ‘I and the Last Hour have been sent (almost) together. The Last Horn was virtually outstripping me’.”

(Related by Ibn Jarir, with reference to the Musnad of Ahmad; as is given in the Tafsir of Ibn Kathir, old edition with Baghawi on the margin, Vol. 6, p.156).

In this Hadith it is hyperbolically (to exaggerate) expressed that the Day of Resurrection would closely follow the Messenger. Please also refer to Hadith No. 17 (supra) where it has been clearly explained that there shall not come a Prophet between Rasulullaah ﷺ and the advent of the Day of Resurrection.

Hadith No. 55:

حديث نمبر ۵۵ | عَنْ أَبِي الطُّفَيْلِ مَرْفُوعًا لِنُبُوَّةٍ بَعْدِي إِلَّا الْمُبَشِّرَاتُ الرَّؤْيَا
الصَّالِحَةُ (أَخْرَجَهُ سَعِيدُ بْنُ مَنْصُورٍ وَأَحْمَدُ فِي مُسْنَدِهِ وَابْنُ مَرْدُودٍ
مِنَ الْكَتَابِ ص ۱۸۳۳)

“(It is related) on the authority of Abut-Tufail directly from Rasulullaah ﷺ, “There shall not exist Nubuwwah (Prophethood) after me, except the Mubashshirat of true dreams’.” (Related by Sa’id ibn Mansur, and Ahmad in his Musnad and Ibn Mirdawaihi - see al-Kanz, Vol. 8, p.33).

Hadith No. 56:

حديث نمبر ۵۶ | عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا لَأَبْقَى بَعْدِي مِنَ النَّبُوَّةِ شَيْءٌ إِلَّا الْمُبَشِّرَاتُ
الرُّؤْيَا الصَّالِحَةُ (أَخْرَجَهُ أَحْمَدُ وَالْخَطِيبُ، مِنْ الْكَتَابِ ص ۱۸۳۳)

“(It is related) on the authority of ‘A’isha رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: ‘Nothing of Nubuwwah (Prophethood) shall remain behind after me, except the Mubashshirat of true dreams’.” (Related by Ahmad and al-Khatib - see al-Kanz, Vol. 8, p.33).

Other Ahadith from the Authentic Works on Hadith

In this part we shall discuss only those of the Ahaadith which the great masters of Hadith have narrated in their authentic works. But the Muhaddithun (traditionalists) have not commented on them.

Hadith No. 57:

حديث نمبر ۵۷ | عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا قَائِدُ الْمُرْسَلِينَ وَلَا تَخْرُرَ أَنَا خَاتَمَ النَّبِيِّينَ وَلَا تَخْرُرَ أَنَا أَوَّلَ شَافِعٍ وَمُسْتَعْمٍ وَلَا تَخْرُرَ. (رواه الدارمي وابن عساکر کذا فی مشکوٰۃ والکنز ص ۱۰۹-۱۰۶).

“(It is related) on the authority of Jabir ibn ‘Abdullah رضي الله عنه/ها/هما/هم who reports that once Rasullullaah ﷺ remarked: ‘I am the leader of the Ambiyaa reports that once Rasullullaah ﷺ remarked: ‘I am the leader of the Ambiyaa (عليه/هم السلام, but I do not feel proud of this. I am the Khaatam-un-Nabiyyin, but I still do not feel proud of this. I am the first to intercede (for the sinners with Allaah) and am one whose intercession is accepted, but I do not feel proud of it.’” (Narrated by al-Darimi, and Ibn ‘Asakir as quoted in the Mishkat - see al-Kanz, Vol. 6, p.109).

In the al-Khasa’is al-kubra (Vol. 2, p.224) the same Hadith has been quoted from the Ta’rikh of al-Bukhari, Al-Mu’jam ul-Awsaat of al-Tabarani, and from al-Baihaqi and Abu Nu’aim.

Hadith No. 58:

حديث نمبر ۵۸ | عَنْ تَمِيمِ الدَّارِيِّ فِي حَدِيثٍ طَوِيلٍ فِي سَوَالِ الْقَبْرِ نَقُولُ (أَيُّ الْمِيتِ) الْإِسْلَامُ دِينِي وَمُحَمَّدٌ نَبِيِّي وَهُوَ خَاتَمُ النَّبِيِّينَ يَقُولُونَ لَهُ صَدَقْتَ (رواه ابن أبي الدنيا والبيهقي كذا في الدر المنثور للسيوطي ص ۱۵۶-۱۵۷).

“(It is related) on the authority of Tamim ad-Dari who reports a long Hadith from the Messenger in connection with the questioning in the grave, he (i.e., the dead body) says: ‘Islam is my religion, and Muhammad ﷺ is my Prophet who is the Khaatam-un-Nabiyyin (last of the Prophets), they would say to him: You have said the truth.’” (Narrated by Ibn Abi ‘l-Dunya and Abu Ya’la, as is quoted by Imam Suyuti in the Durr al-Manthur, Vol. 6, p.165).

This Hadith also proves that the belief of Khatm-un-Nubuwwah (Finality of Prophethood) is one of the important parts of the creed. Even in the short questioning in the grave the dead body is asked to testify to this belief.

Hadith No. 59:

حديث نمبر ۵۹ | عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 لَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ أَخْبَرَهُ بِبَيْنِيهِ فَجَعَلَ يَرَى فَمَاتِلَ
 بَعْضِهِمْ عَلَى بَعْضٍ فَرَأَى نُورًا سَاطِعًا فِي أَسْفَلِهِمْ قَالَ يَا رَبِّ
 مَنْ هَذَا قَالَ هَذَا ابْنُكَ أَحْمَدُ هُوَ الْأَوَّلُ هُوَ الْآخِرُ وَهُوَ شَافِعٌ
 وَأَوَّلُ مُشَفِّعٍ (رواه ابن عساکر کذا فی الکتر)

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم who reports Rasulullah ﷺ to have said: ‘When Allaah the Mighty, the Grand created Nabi Adam عليه/هم السلام, He informed him of his progeny. Nabi Adam عليه/هم السلام saw superiority of one of his children over others. And in the end he saw a light, he asked, “O my Rabb, who is this? He replied, “It is your son Ahmad, who is the first and who is the last; he is the intercessor, and his intercession is to be accepted’.” (Narrated by Ibn ‘Asakir - see al-Kanz).

Hadith No. 60:

حديث نمبر ۶۰ | عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 لَمَّا نَزَلَ آدَمُ بِالْهِنْدِ وَاسْتَوْحَشَ فَنَزَلَ جِبْرِيْلُ فَنَادَى بِأَذْنِ
 اللَّهِ ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ مَرَّتَيْنِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مَرَّتَيْنِ
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ مَرَّتَيْنِ قَالَ آدَمُ لِجِبْرِيْلَ مَنْ
 مُحَمَّدٌ قَالَ آخِرُ وُلْدِكَ مِنَ الْأَنْبِيَاءِ (رواه ابن عساکر کذا فی الکتر)

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم who reports the Messenger to have said: ‘When Nabi Adam عليه/هم السلام descended in India he felt lonely. Jibreel عليه/هم السلام appeared to him and he called to prayer by saying Allahu Akbar Allahu Akbar twice, Ashhadu an la ilaha illa ‘Ilah twice, and Ashhadu anna Muhammadan Rasul Allaah twice. Nabi Adam عليه/هم السلام asked Jibreel عليه/هم السلام, “Who is Muhammad?” He replied, “The last of your children to be elevated to Nubuwwah (Prophethood).” (Narrated by Ibu ‘Asakir - see al-Kanz, Vol. 6, p.114).

This Hadith is again narrated in the Khasa’is al-kubra Vol. 1, from Abu Nu’aim).

Hadith No. 61:

حديث نمبر ۶۱ | عن ابن أمية قال قال رسول الله صلى الله عليه وسلم
 في خطبته يوم حجة الوداع أيها الناس أنه لا نبي بعدي ولا أمة
 بعدكم فاعبدوا ربكم وصلوا أحسنكم وصوموا شهركم
 أددا زكوة أموالكم طيبة بها أنفسكم وأطيعوا أولاة أموركم
 تدخلوا الجنة ربكم (كذا في منتخب اللزعي هاشم مسند احمد
 ص ۳۹۱)

“(It is related) on the authority of Abu Umama رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have proclaimed in his sermon on the Last Pilgrimage: ‘O people, indeed there shall not come any Prophet after me, nor shall there be any other Ummah after you. Therefore, worship your Rabb and say the stipulated five-time Salaah, keep fasts during the month (of Ramadan), and pay the poor-due from your properties with eagerness. You should also obey the commanders of your affairs so that you enter the Jannah of your Rabb.’” (Muntakhab al-Kanz, on the margin of the Musnad of Ahmad, Vol. 2, p.391).

NOTE: It became clear from this Hadith that there shall not come a Prophet of any form after Rasulullaah ﷺ, as invented by the Mirza (I.a.). If any type of Prophet was at all to come after Rasulullaah ﷺ, he should have mentioned him, for obedience unto him ought to have been of more importance than obedience unto the person (commander) in authority. Here in this Hadith ‘obedience unto a commander of your affairs’ is considered sufficient.

Hadith No. 62:

حديث نمبر ۶۲ | عن نعيم بن مسعود قال قال رسول الله صلى الله عليه
 وسلم لا تقوم الساعة حتى يخرج ثلاثون كذابا كلهم يزعم أنه
 نبي (رواه الطبراني)

“(It is related) on the authority of Nu’aim ibn Mas’ud رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: ‘The Last Hour shall not come to pass unless the thirty of the liars should appear, each of them would claim himself to be a Prophet.’” (Narrated by al-Tabarani).

Hadith No. 63:

حديث نمبر ۶۳ | عن عبيد الله بن عمرو اللبني قال قال رسول الله صلى الله
 عليه وسلم لا تقوم الساعة حتى يخرج ثلاثون كذابا كلهم يزعم
 أنه نبي قبل يوم القيامة (رواه ابن ابى شيبه)

“(It is related) on the authority of ‘Ubaid Allaah ibn ‘Amr al-Laithi who reports Rasulullaah ﷺ to have said: ‘The Last Hour shall not come to pass unless thirty liars should appear, each imagining himself to be a Prophet before the Day of Resurrection’.” (Narrated by Ibn Abi Shaiba).

Hadith No. 64:

حديث نمبر ٦٤ | عَنْ أَبِي بَكْرَةَ قَالَ أَكْثَرَ النَّاسِ فِي أَمْرِ مَسَيْمَةِ الْكُذَّابِ

قَبْلَ أَنْ يَقُولَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ فِيهِ شَيْئًا ثُمَّ قَامَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَأَثْبَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ
أَمَا بَعْدُ فِي شَأْنِ هَذَا الرَّجُلِ الَّذِي قَدْ أَكْثَرْتُمْ فِي شَأْنِهِ فَإِنَّهُ
كَذَّابٌ مِنْ ثَلَاثِينَ يَخْرُجُونَ قَبْلَ الدَّجَالِ (رواه الطحاوي في مشرقاته)

“(It is related) on the authority of Abu Bakr رضي الله عنه/ها/هما/هم who says, “People had been much talking of the affair of Musailima the Liar, before Rasulullaah ﷺ finally addressed the people and after praising Allaah he said: ‘As for this man you have talked too much of him. He is only one of the thirty impostors who would appear before the (great) Dajjal’.” (Narrated by al-Tahawi in his Mushkil al-athar, Vol. 4, p.104).

Hadith No. 65:

حديث نمبر ٦٥ | عَنْ صَخَالِكِ بْنِ تَوَيْلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

رَسُولٌ لَا نَبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدَ أُمَّتِي (رواه البيهقي في
كتاب التذوي).

“(It is related) on the authority of Dahhak ibn Nawfal who reports Rasulullaah ﷺ to have said, ‘There shall not come after me any Prophet nor shall there be any Ummah after my Ummah’.” (Narrated by al-Baihaqi in the Kitab al-ru’ya).

Hadith No. 66:

حديث نمبر ٦٦ | عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ تَرَيْتَنِي رَبِّي اللَّهُ تَعَالَى حَتَّى كَانَ بَيْنِي وَ
بَيْنَهُ كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى قَالَ يَا حَبِيبِي يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ
يَا رَبِّ قَالَ هَلْ غَمَمْتُكَ إِنْ جَعَلْتُكَ أَخِيرَ النَّبِيِّينَ قُلْتُ لَا يَا رَبِّ قَالَ
حَبِيبِي هَلْ غَمَمْتُكَ إِنْ جَعَلْتُكُمْ أَخِيرَ الْأُمَّةِ قُلْتُ يَا رَبِّ لَا قَالَ
أَبْلِغْ عَنِّي السَّلَامَ وَ أَخْبِرْهُمْ إِنْ جَعَلْتُكُمْ أَخِيرَ الْأُمَّةِ (رواه الخطيب
وَالدَّيْلَمِيُّ) (كذاني الكنز ١١٦ ج ٦)

“(It is related) on the authority of Anas who reports the Messenger of Allaah ﷺ to have said, “When I was taken at night to the heaven.’ (17:3). Then my Rabb,

Allaah the Exalted ‘drew me near unto Him until I was at the distance of two bows (or, two cubits) length from Him, or yet nearer. (53:9—10). He said to me, “O my beloved, O Muhammad!” I replied: Here am I at Your service, O my Rabb. He then said: Does it grieve you that I have made you the Last of the Ambiyaa عليه/هم السلام.

I replied, “Not at all, O my Rabb! Then He said, “O my beloved, would it grieve your Ummah that I have made them the Last of the Ummahs (nations).” I replied, “Never, O my Rabb. Then He asked me, “Carry My blessings to your Ummah and tell them that I have made them the Last of the Ummahs.” (Narrated by al-Khatib and al-Dailami - see in the Kanz, Vol. 6, p.112).

Hadith No. 67:

حديث رقم ٦٧ | عَنْ أَبِي هُرَيْرَةَ رَضِيَ عَنِ الشَّيْخِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِ
اللَّهِ عَزَّ وَجَلَّ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ
آلِهِ قَالَ كُنْتُ أَذَلَّ النَّبِيِّينَ فِي الْخَلْقِ وَأَخْرَهُمْ فِي الْبُعْثِ رَوَاهُ
ابن أبي حاتم وابن مردويه والبرقي في الدلائل من والدي
وابن عساکر وابن أبي شيبة وابن جرير وابن سعد وكنز في
تفسير ابن كثير ص ٨٩ ج ٨ طبع قديم مع بغوي والدر المنثور ج ٥
كنز العمال ص ١٦٤ ج ٦

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم directly from Rasulullaah ﷺ explaining the Quraanic verse,

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ
وَأَخَذْنَا مِنْهُم مِّيثَاقًا عَلِيمًا ۝

(Remember) when We accepted their covenant from the Ambiyaa عليه/هم السلام, and from you (O Muhammad ﷺ), and from Nabi Nuh عليه/هم السلام (33:7). He commented: ‘I was the first in respect of creation and I am the last of them in respect of Resurrection.’ (Narrated by Ibn Abi Hatim, Ibn Mirdawaihi, Abu Nu’aim in his Dala’il (p.6), al-Dailami, Ibn ‘Asakir, Ibn Abi Shaiba, Ibn Jarir and Ibn Sa’d, as quoted in the Tafsir of Ibn Kathir, old edition, with Baghawi on its margin, Vol. 8, p.89, al-Darral-Manthur, Vol. 5, p.84; Kanz al-’ummal, Vol. 6, p.112).

Hadith No. 68:

حديث رقم ٦٨ | عَنْ تَنَادَةَ كُنْتُ أَذَلَّ النَّاسِ فِي الْخَلْقِ وَأَخْرَهُمْ فِي الْبُعْثِ
رَوَاهُ ابن سعد مرسلًا وكنز في الكنز ص ٦٦ ج ٦ ورواه ابن أبي شيبة مسندًا
عنه، كنز في الدر ص ١٨٣ ج ٥

“(It is related) on the authority of Qatada رضى الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, “I was the first of mankind in respect of creation, and shall be the last of them to be raised’.” (Narrated by Ibn Sa’d as a mursal Hadith, as quoted in the Kanz, Vol. 6, p.102; also narrated by Ibn Abi Shaiba from Qatada, as in al-Durr, Vol. 5, p.184).

Hadith No. 69:

حديث نمبر ٦٩ | عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ أَحَقُّكُمْ بِالنُّبُوَّةِ وَلَا نُبُوَّةَ بَعْدِي وَتُحْصَى سَبْعٌ لَا يَحَاجُّكَ فِيهَا أَحَدٌ أَنْتَ أَوْلَهُمْ إِيْمَانًا رَوَاهُ ابْنُ أَبِي شَيْبَةَ (كذا في الكافي ج ٦)

“(It is related) on the authority of Mu’adh رضى الله عنه/ها/هما/هم who reports the Messenger of Allaah ﷺ to have said to ‘Ali رضى الله عنه/ها/هما/هم, “O ‘Ali, Nubuwwah (Prophethood) is being contended between you and me; but the fact is that there shall be no Nubuwwah (Prophethood) after me. Seven of the things shall be contended between you and others, but no one shall be able to compete you out. The one of these things is that you are the earliest of men in believing (on me).” (Narrated by Abu Nu’aim in the Hilya, as quoted in the Kanz, Vol. 6, p.156).

Hadith No. 70:

حديث نمبر ٧٠ | وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدْ انْقَطَعَتْ وَلَا يَأْتِي بَعْدِي وَلَا رَسُولٌ وَلَكِنْ بَقِيَتِ الْمُبَشِّرَاتُ قَالُوا وَمَا الْمُبَشِّرَاتُ قَالَ رُؤْيَا الْمُسْلِمِينَ جُزْءٌ مِنْ أَجْزَاءِ النُّبُوَّةِ أَخْرَجَهُ ابْنُ أَبِي شَيْبَةَ (فتح ١٣٣ ج ١٢)

“(It is related) on the authority of Anas رضى الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, “Risaalah (Messengerhood) and Nubuwwah (Prophethood) both are discontinued; and hence there shall be no Prophet after me, nor shall any Messenger ever come. But only the Mubashshiraat shall remain behind’. Sahaba رضى الله عنه/ها/هما/هم asked: ‘What are the Mubashshirat?’ He replied: ‘The dreams of the Muslims are a part of the several parts of Nubuwwah (Prophethood)’.” (Narrated by Abu Ya’la - see al-Fath, Vol. 12, p.232).

NOTE: We have already discussed this Hadith in detail. Here it is again reiterated that Nubuwwah (Prophethood) shall not exist (after Rasulullaah ﷺ) but only a part of it may exist.

Hadith No. 71:

حديث نمبر ۷۱ | عَنْ سَهْلِ بْنِ السَّاعِدِيِّ قَالَ اسْتَأْذَنَ الْعَبَّاسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْهَجْرَةِ فَكَتَبَ إِلَيْهِ يَا عَمُّ آتِمِ مَكَانَكَ أَنْتَ بِهِ نَانَ اللَّهِ قَدْ خَتَمَ بِكَ الْهَجْرَةَ لِمَا خَتَمَ فِي النَّبِيِّينَ (رواه الطبراني والوفيعم وابو يعلى وابن عساکر وابن النجار) ومن الكتب

“(It is related) on the authority of Sahl ibn al-Sa’idi رضي الله عنه/ها/هما/هم who reports that once ‘Abbas رضي الله عنه/ها/هما/هم asked Rasulullaah ﷺ to grant him permission to migrate (after he had embraced Islam, and hence obviously after the Conquest of Makkah). Rasulullaah ﷺ wrote to him: ‘O my uncle, stay where you are; for, Allaah has closed the Migration (hijrah) on you, as the (chain of) Ambiyaa عليه/هم السلام has been ended with me’.” (Narrated by al-Tabarani, Abu Nu’aim, Abu Ya’la, Ibn ‘Asakir, and Ibn al-Najjar - see Kanz).

After the Conquest of Makkah, the City of Makkah has itself become ‘a land of Islam’. Therefore, no occasion should arise to migrate therefrom.

Hadith No. 72:

حديث نمبر ۷۲ | عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَلَفْتُكَ أَنْ تَكُونَ خَلِيفَتِي قُلْتُ أَنْتَ خَلَفْتَ عِنْدَ رَسُولِ اللَّهِ قَالَ أَلَا تَرَى أَنِّي كُنْتُ نَبِيًّا بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا يَبِيَّ بَعْدِي (رواه الطبراني في الاوسط)

“(It is related) on the authority of ‘Ali رضي الله عنه/ها/هما/هم (who reports) that once Rasulullaah ﷺ said: ‘I have left you behind so that you may act as my vicegerent.’ ‘Ali رضي الله عنه/ها/هما/هم asked, ‘Shall I remain off from you, O Messenger of Allaah ﷺ?’ He ﷺ replied: ‘Don’t you see yourself to me as Nabi Harun عليه/هم السلام to Nabi Musa عليه/هم السلام? Except that there shall be no Prophet after me’.” (Narrated by al-Tabarani in his (al-Mu’jam) al-awsat).

Hadith No. 73:

حديث نمبر ۷۳ | وَعَنْ عَمْرِو بْنِ مِثْلَةَ عِنْدَ الْخَطِيبِ كَذَا فِي تَرْغِيبِ الْعَالَمِينَ (۶۱۳ ج ۱)

“(It is related) on the authority of ‘Amr رضي الله عنه/ها/هما/هم with the same wording as recorded by al-Khatib (see Kanz al-’ummal, Vol. 6, p.154).

Hadith No. 74:

حديث نمبر ۷۴ | عَنْ ابْنِ عَبَّاسٍ مِثْلَهُ عِنْدَ الطَّبْرَانِيِّ فِي الْكَبِيرِ كَذَا فِي التَّرغِيبِ (۶۱۳ ج ۱)

A similar Hadith is related on the authority of Ibn ‘Abbas رضي الله عنه/ها/هما/هم as is recorded in the Mu’jam al-Kabir of al-Tabarani (see Kanz, Vol. 6, p.154).

Hadith No. 75:

حديث نمبر ٧٥ | عَنْ حُبْشِيِّ بْنِ جُنَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي
(رواه البونعيم) كذا في الكنز

“(It is related) on the authority of Hubshi ibn Junada رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said (to ‘Ali): ‘O ‘Ali, you are to me as was Nabi Harun عليه/هم السلام to Nabi Musa عليه/هم السلام, except that there shall not come any Prophet after me’.” (Narrated by Abu Nu’aim - as is recorded in the Kanz).

Hadith No. 76:

حديث نمبر ٧٦ | عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي
(رواه الطبراني)

“(It is related) on the authority of Asma’ bint ‘Umair رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: ‘O ‘Ali, you are to me as was Nabi Harun to Nabi Musa عليه/هم السلام, except that there shall be no Prophet after me’.” (Narrated by al-Tabarani).

Hadith No. 77:

حديث نمبر ٧٧ | عَنْ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ
كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُثْمَانُ بْنُ الْخَطَّابِ (رواه الخطيب)

“(It is related) on the authority of Malik رضي الله عنه/ها/هما/هم who reports the Messenger of Allaah ﷺ to have said: ‘Had there at all been a Prophet after me, it should have been ‘Umar ibn al-Khattab رضي الله عنه/ها/هما/هم!’ (Narrated by al-Khatib).

This Hadith has already been discussed. The obvious meaning of the Hadith is that although ‘Umar al-Faruq رضي الله عنه/ها/هما/هم is endowed with a large share of the perfections of Nubuwwah (Prophethood), yet the gate of Nubuwwah (Prophethood) has been closed after Rasulullaah ﷺ. Therefore, the office of Nubuwwah (Prophethood) was not to be conferred on ‘Umar رضي الله عنه/ها/هما/هم.

Hadith No. 78:

حديث نمبر ٧٨ | عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنَا خَاتِمُ الْأَنْبِيَاءِ وَمَسْجِدِي خَاتِمُ مَسَاجِدِ الْأَنْبِيَاءِ (رواه
الديلمي وابن النجار والبزار) (من الكنز)

“(It is related) on the authority of ‘A’isha رضي الله عنه/ها/هما/هم who reports the Messenger of Allaah ﷺ to have said: ‘I am the Last of the Ambiyaa عليهم السلام, and my Masjid (at Madinah) is the last of the Masaajid (ever built by a Nabi)’.”

(Narrated by al-Dailami, Ibn al-Najjar and al-Bazzar - see al-Kanz).

The importance of the Hadith is obvious and manifest that there shall not come any Prophet after Rasulullaah ﷺ nor any Masjid of any Nabi shall ever be constructed (after him ﷺ).

Hadith No. 79:

حديث نمبر ٧٩ | عن الحسن مرسلاً قال قال رسول الله صلى الله عليه وسلم
رسلاً أنا رسول من أدرك حياً ومن يؤد بعدى رواه ابن
سعد (من الكنز، ص ١٠١، ج ٦)

“(It is related) on the authority of al-Hasan as a mursal Hadith (it is a Hadith in which the collector of Ahaadith asserts that Rasulullaah ﷺ said so), that Rasulullaah ﷺ said, ‘I am a Messenger for those whom I find living or who should be born after me’.” (Narrated by Ibn Sa’d – see al-Kanz, Vol. 6, p.101; Al-Khasa’is al-kubra, Vol. 2, p.188).

Hadith No. 80:

حديث نمبر ٨٠ | عن أبي قُبَيْلَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَأَنْبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدَكُمْ فاعْبُدُوا رَبَّكُمْ وَأَنِيبُوا حَسْبُكُمْ
وَصُومُوا شَهْرَكُمْ وَأَطِيعُوا أَوْلِيَاءَ أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ
(رواه الطبراني والبيهقي، من الكنز)

“(It is related) on the authority of Abu Qubaila رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, ‘No Prophet shall ever come after me, and there shall be no other Ummah than yourselves. Therefore, worship your Rabb, establish the five-time Salaah, fast in the month of Ramadan, and always obey the commanders of your affairs so that you enter Jannah’.” (Narrated by al-Tabarani and al-Baghawi – see al-Kanz).

Hadith No. 81:

حديث نمبر ٨١ | عن أبي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنَّهُ لَمْ يُبْعَثْ نَبِيٌّ قَطُّ إِلَّا كَانَ فِي أُمَّتِهِ مَنْ يُحَدِّثُ فَإِنْ
يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ نَهَوْهُمْ رَوَاهُ ابْنُ عَسَاكِرٍ (من الكنز)

“(It is related) on the authority of Abu Sa’id al-Khudri رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: ‘No Prophet has ever been commissioned

before me but that there was a Muhaddith among his Ummah (community). If there should at all be a (Muhaddith) among my Ummah, it shall be ‘Umar رضي الله عنه/ها/هما/هم” (Narrated by Ibn ‘Asakir - see al-Kanz; also narrated by al-Tabarani as recorded in the al-Khasa’is al-kubra, Vol. 2, p.129).

We have already noticed that Rasulullaah ﷺ had on one occasion described ‘Umar رضي الله عنه/ها/هما/هم as a Muhaddith in clear words. We have also noticed in some other Ahaadith that if there at all there was to be a Prophet in this Ummah, it would have been ‘Umar رضي الله عنه/ها/هما/هم only. When in the presence of all these declarations, ‘Umar رضي الله عنه/ها/هما/هم has not been entitled to attain to Nubuwwah (Prophethood), it becomes clear that nobody shall ever be elevated to the rank of Nubuwwah (Prophethood) (after Rasulullaah ﷺ).

Hadith No. 82:

حديث نمبر ۸۲ | عَنْ عَقِيلِ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَا عَقِيلُ وَاللَّهِ لَأَجِيبُكَ لِخَصْلَتَيْنِ لِقَرَابَتِكَ وَلِحُبِّ أَبِي طَالِبٍ
إِيَّاكَ وَأَمَّا أَنْتَ يَا جَعْفَرُ نَخَلُوكَ نُشْبَهُ خُلُقِي وَأَمَّا أَنْتَ يَا عَلِيُّ
فَأَنْتَ مِنِّي بِسُنْبُلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا يَأْتِي بَعْدِي رِثَابٌ بِنِسْبَتِي

“(It is related) on the authority of ‘Aqil ibn Abi Talib رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said to him, ‘O ‘Aqil, by Allaah I love you for two of your traits, namely for your close relationship to me and for the love of Abu Talib for you; and as for you, O Ja’far (ibn Abi Talib), your nature and behaviour resembles that of me.

And as regards you, O ‘Ali, you are to me as was Nabi Harun عليه السلام to Nabi Musa عليه السلام, except that there shall not come a Prophet after me’.”
(Narrated by Ibn ‘Asakir – see al-Kanz).

Hadith No. 83:

حديث نمبر ۸۳ | عَنْ أَبِي الْفَضْلِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنْ لِي عِنْدَ رَبِّي عَزْرٌ سَجَلٌ عَشْرٌ أَسْمَاءُ مُحَمَّدٌ، أَحْمَدُ وَأَبُو الْقَاسِمِ
وَالْقَاتِمُ وَالْحَاسِمُ وَالْمَاهِي وَالْعَاقِبُ وَالْحَاشِرُ وَيَسِينُ وَطَاهُ.

“(It is related) on the authority of Abul-Fadl who reports Rasulullaah ﷺ to have said, ‘Allaah the Rabb, the Mighty, the Grand has ten names for me: Muhammad, Ahmad, Abu ‘I-Qasim, al-Faatih, Al-Khaatam, al-Mahi, Al-‘Aqib, al-Hashir, Yasin and Ta’ha’.” (Narrated by Ibn ‘Asakir, Ibi. ‘Adi in the Kamil, - al-Kanz, Vol. 6, p.116).

Hadith No. 84:

حديث نمبر ۸۴ | عَنْ جَابِرٍ مَرْفُوعًا أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَالْحَاشِرُ الَّذِي
أُخْشِرَ النَّاسَ عَلَى قَدَمَيَّ مِنْ الْكُتُبِ ج ۶ برواية طبرانی

“Jabir رضي الله عنه/ها/هما/هم relates directly from (Rasulullaah ﷺ): ‘I am Muhammad, and I am Ahmad, and al-Hashir i.e., the people will be raised in my days’.” (Narrated by al-Tabarani - see al-Kanz, Vol. 6, p.116).

Hadith No. 85:

حديث نمبر ۸۵ | عَنْ حُذَيْفَةَ مِثْلَهُ (رواه سعيد بن منصور في سننه من الكتوب ج ۶)

“A similar Hadith is related on the authority of Hudhaifa رضي الله عنه/ها/هما/هم (Narrated by Sa’id ibn Mansur in his Sunan - al-Kanz, Vol. 6, p.116).

Hadith No. 86:

حديث نمبر ۸۶ | عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنَا أَحْمَدُ وَأَنَا مُحَمَّدٌ وَالْحَاشِرُ وَالْمُقَافَا وَالْخَاتَمُ رِثَاةُ الْخَطِيبِ
داين عساکر، من الکتب، ص ۱۱۶ ج ۶

“(It is related) on the authority of Ibn ‘Abbas رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: ‘I am Ahmad, I am Muhammad, al-Hashir, al-Muqaffa, and al-Khaatam’.” (Narrated by al-Khatib, and Ibn ‘Asakir - see al-Kanz, Vol. 6, p.116).

In all these Ahaadith most of the names mentioned for Rasulullaah ﷺ are intended to denote that he is the Last of the Ambiyaa عليه السلام, as we have already explained.

Hadith No. 87:

حديث نمبر ۸۷ | عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ إِنَّ اللَّهَ بَدَأَ هَذَا الْأَمْرَ بِيَوْمٍ وَرَحْمَةً وَكَأَيُّهَا خِلَافَةٌ وَرَحْمَةً
وَكَأَيُّهَا مِنْكَ عَضُوضًا وَكَأَيُّهَا عُمُورًا وَجَبْرِيَّةً وَفَسَادًا فِي
الْأُمَّةِ (رواه الطبرانی في الكبير، كذا في الكتوب ج ۶)

“(It is related) on the authority of Abu Malik al-Ash’ari رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: ‘Verily Allaah has started this affair (with me) as Nubuwwah (Prophethood) and General Mercy; to become (in a few days) as Khilaafah and Mercy, and later as an austere Kingdom, and finally as audacity, oppression and chaos in the Ummah’.” (Narrated by al-Tabarani in his al-Mu’jam al-kabir - see al-Kanz, Vol. 6, p.29).

Hadith No. 88:

حديث رقم ٨٨ | عَنْ مُعَاذِ بْنِ مَرْثُودٍ مِثْلَهُ (رواه ابوداؤد الطيالسي والبيهقي
في السنن) (من الكنز، ص ٦٧٢٩)

“A similar Hadith is related on the authority of Mu’adh رضى الله عنه/ها/هما/هم directly (from Rasulullaah ﷺ). (Narrated by Abu Dawud al-Tayalisi and by al-Baihaqi in his Sunan - Kanz al-’ummal, Vol. 6, p.29).

Hadith No. 89:

حديث رقم ٨٩ | عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا لَمْ يَبْقَ بَعْدِي مِنَ الْمُبَشِّرَاتِ إِلَّا
الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الرَّجُلُ أَوْ تُرَى لَهُ (رواه البيهقي في
الشعب) (من الكنز ص ٨٣٣)

“(It is related) on the authority of ‘A’isha رضى الله عنه/ها/هما/هم directly (from Rasulullaah ﷺ): ‘There shall not remain after me anything of the mubashshirat except the true dreams which a man may see or is shown to him’.” (Narrated by al-Baihaqi in the Shu’ab al-imam - al-Kanz, Vol. 8, p33).

Hadith No. 90:

حديث رقم ٩٠ | عَنْ عِصْمَةَ بِنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ
كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرُ بْنُ الْخَطَّابِ (رواه الطبراني في الكنز ص ٣٣١)

“(It is related) on the authority of ‘Isma ibn Malik رضى الله عنه/ها/هما/هم from Rasulullaah ﷺ who said: ‘If at all there had been a Prophet after me it would have been ‘Umar ibn al-Khattab رضى الله عنه/ها/هما/هم.’” (Narrated by al-Tabarani - see al-Kanz, Vol. 6, p.146).

In some of the previously mentioned Ahaadith it has been stated that ‘Umar رضى الله عنه/ها/هما/هم is not to be a Prophet. Thus it is proven that there shall not come a Prophet after Nabi Muhammad ﷺ.

Hadith No. 91:

حديث رقم ٩١ | عَنْ مُعَاذِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
حَدِيثٍ طَوِيلٍ فِي الْفِتَنِ تَنَاسَخَتِ السُّبُورَةُ نَصَارَتٌ مُلْكًا عَضُوفًا
رَجِمَ اللَّهُ مَنْ أَخَذَهَا بِالْحَقِّ خُرُوجٍ مِنْهَا كَمَا دَخَلَهَا رِسَاءُ الطَّبَرَانِيِّ
فِي الْكَبِيرِ (كنز في الكنز، ص ٦٧٣٩)

“(It is related) on the authority of Mu’adh رضى الله عنه/ها/هما/هم who reports the Messenger of Allaah ﷺ to have said in a long Hadith concerning fitnas (rebellions and mischiefs): ‘Nubuwwah (the Nubuwwah (Prophethood)) is now abrogated and has assumed the complexion of oppressive autocracy. May Allaah be merciful

unto him who should take this kingdom with truth and quit it as he entered it’.”

(Narrated by al-Tabarani in his Mu'jam-ul-Kabir - see al-Kanz, Vol.6, p.29).

Hadith No. 92:

حديث نمبر ۹۲ | عن قتادة قال ذكر لنا ان النبي صلى الله عليه وسلم قال
ذات يوم وهو مسند ظهره الى الكعبة نحن نكمل يوم القيمة
سبعين امة نحن اخيرها وخيرها رواه ابن جرير في تفسير قوله
كنتم خيرا امة الاية (كذا في الدرر، ص ۶۳ ۶۴)

“(It is related) on the authority of Qatada رضي الله عنه/ها/هما/هم who reports that once Rasulullaah ﷺ was reported to have said on a day (at Makkah) when he was sitting against the wall of the Ka’bah, ‘We shall be seventy Ummahs to complete the Day of Resurrection. We shall be the last of them and at the same time the best of them.’” (Narrated by Ibn Jarir in his Tafsir explaining the term kuntum kaira Ummah (You are the best of nations... (Surah Aali Imraan 3:106)) - al-Durr al-Manthur, Vol. 6, p.64).

Hadith No. 93:

حديث نمبر ۹۳ | عن محمد بن حزم من الانصار يكمل يوم القيمة سبعون
امة نحن اخيرها وخيرها رواه الماوردى، كذا في الكنز ۳۳۷ ۳۳۸

“(It is related) on the authority of Muhammad ibn Hazm رضي الله عنه/ها/هما/هم, one of the Ansar directly from Rasulullaah ﷺ, ‘Seventy nations will complete the Day of Resurrection. We shall be the last of them and the best of them.’” (Narrated by al-Mawardi - as is recorded in the Kanz, Vol.6, p.232).

Hadith No. 94:

حديث نمبر ۹۴ | عن عبد الرحمن بن سمرة عن النبي صلى الله عليه وسلم
قال مثل امتي كحد يقة قام عليها صاحبها فاحدها روايتها وهيا
مساكنها وحلق سعتها فاطعم عامًا فوجًا وعامًا فوجًا فلتعل اخيرها
طعمًا ان يكون اجودهما قنوا فانا واهلنا شمرًا والذمي تبشني
بالعق ليجدن عيسى بن مريم في امتي خلفاء من حواريه رواه
ابونعيم (كذا في الكنز ۳۳۷ جلد ۶)

“(It is related) on the authority of ‘Abd al-Rahman ibn Samura رضي الله عنه/ها/هما/هم from Rasulullaah ﷺ who said: ‘My Ummah is like a garden, the owner whereof takes care of it. He keeps the wells well dredged, and seats groomed. He lops the small twigs. He gives fruit to a troop one year and fruit of the next year to another

troop. Perchance the taste of the second year fruit is better with larger bunches (of fruit) with longer stalks. By Him Who has sent me with the true (religion) Jesus son of Mary will surely find in my Ummah people of the status of his disciples.”

(Narrated by Abu Nu’aim - see al-Kanz, Vol. 6, p.106).

Hadith No. 95:

حديث رقم ٩٥ | عَنْ أَبِي قَتَادَةَ مَرْسُلاً إِنَّمَا بُعِثْتُ خَاتِماً وَ
فَاتِحاً وَأُعْطِيتُ جَوَامِيعَ الْكَلِمِ وَكُوتَيْحَهُ رَسُولاً
السَّبِيحِ فِي الشَّعْبِ (كذا في الكتر من ٦٣)

“(It is related) from Qatada رضي الله عنه/ها/هما/هم as a mursal Hadith from Rasulullaah ﷺ, “I have been sent as a Khaatim (one who ends a thing, that is Nubuwwah (Prophethood) and as a Faatih (one who opens a thing, i.e., the creation). I have also been given the concise and compact laws, and have been given the opening terms.” [It is related in the book al-Khasa’is al-kubra (Vol. 2, p.194)

Ibn Shihab mentions that the term ‘Jawaami’-ul-Kalim’ means concise and compact speech. In the past the Ambiyaa عليه/هم السلام were given, by revelation, several commandments, but in the case of Rasulullaah ﷺ these commandments have been condensed and abridged. As regard ‘Fawaatih-ul-Kalim’, it signifies those terms which open up new fields of knowledge, and give rise to some independent branch of learning.] (Narrated by al-Baihaqi in his Shu’ab al-imam - see al-Kanz, Vol. 6, p.106).

Hadith No. 96:

حديث رقم ٩٦ | عَنْ عَمْرِو بْنِ قَيْسٍ مَرْثُوعاً إِنَّ اللَّهَ تَعَالَى أَدْرَكَتْ بِي فِي الْأَجَلِ
الْمَرْجُوعِ وَأَخْتَارَتْنِي لِأَخْتِيَارِ فَتَنْحَنُ الْأَخْرُونَ وَتَنْحَنُ السَّابِقُونَ يَوْمَ
الْقِيَامَةِ (رواه الدارمي، من الكتر من ١١٠٦٣)

“(It is related) on the authority of ‘Amr ibn Qais رضي الله عنه/ها/هما/هم directly from Rasulullaah ﷺ who said): ‘Allaah the Exalted has caught (or retained) me for an expected hour and has selected me for an important (job). Therefore, we shall be the last of the people on the Day of Resurrection, and shall also be the earliest of them.” (Narrated by al-Darimi - al-Kanz, Vol. 6, p.110).

Hadith No. 97:

حديث نمبر ۹۷ | عَنْ سَلْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا
خَلَقَ اللَّهُ الْعَرْشَ كَتَبَ عَلَيْهِ مِنْ نُورِ طُولِ الْقَلَمِ مَا بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَبِهِ أُخِذَ وَبِهِ أُعْطِيَ
وَأُمَّتُهُ أَفْضَلُ الْأُمَمِ وَأَفْضَلُهَا أَبُو بَكْرٍ رَوَاهُ الرَّافِعِيُّ، مِنَ اللَّكْنَوِيِّ (۶۳)

“(It is related) on the authority of Salman رضي الله عنه/ها/هما/هم who reports the Messenger of Allaah ﷺ to have said: ‘When Allaah created the ‘Arsh (Throne), He wrote with a ‘light’ (nur) on the (Throne) by the length of the Pen as wide as the East to the West, ‘There is none worthy to be worshipped except Allaah, Muhammad is Rasulullaah ﷺ’. Everybody will be punished for not obeying him and will be awarded for doing obedience unto him. His Ummah shall be the most excellent of all Ummahs and the most excellent of them will be Abu Bakr رضي الله عنه/ها/هما/هم.” (Narrated by al Rafi’i - al-Kanz, Vol. 6, p.138).

This Hadith clearly denotes that Abu Bakr al-Siddiq رضي الله عنه/ها/هما/هم is the most excellent of all the followers of Rasulullaah ﷺ, although he was not a Prophet. This also goes to prove that there shall not come any Prophet in this Ummah. Otherwise Abu Bakr رضي الله عنه/ها/هما/هم, who is not a Prophet, should excel a Prophet – which is not possible.

Hadith. No. 98:

حديث نمبر ۹۸ | عَنْ ابْنِ عَبَّاسٍ قَالَ لَا دُعَىٰ إِلَّا الْقُرْآنُ دَعَا ابْنِ الْمُعْتَصِرِ
مِنْ مُشْكِلِ الْأَثَارِ، ص ۴۵۲

“(It is related) from Ibn ‘Abbas رضي الله عنه/ها/هما/هم that there is no Wahy (revelation) except the Quraan.” (See al-Mu’tasar min mushkil al-athar, p.452).

This denotes that no new Divine Book shall descend from heaven after the Noble Quraan.

Hadith No. 99:

حديث نمبر ۹۹ | عَنْ أَبِي الطَّفَيْلِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنِّي عِنْدَ رَبِّي عَشْرَةٌ أَسْمَاءُ قَالَ أَبُو الطَّفَيْلِ حَفِظْتُ مِنْهَا
ثَمَانِيَةَ مُحَمَّدٌ وَآحْمَدُ وَأَبُو الْقَاسِمِ وَالْقَاتِمُ وَالْحَاشِمُ وَ
الْقَائِبُ وَالْحَاشِرُ وَالْمَاحِي رَوَاهُ ابْنُ أَبِي بَكْرٍ فِي الدَّلَائِلِ ص ۱۲

“(It is related) on the authority of Abut-Tufail رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: ‘With my Rabb I have ten names.’ Abut-Tufail رضي الله عنه/ها/هما/هم says: ‘Of them I remember only eight – Muhammad ﷺ, Ahmad, Abul-Qasim, Al-Faatih, al-Khaatim, al-‘Aqib, al-Hashir and al-Mahi.’” (Narrated by Abu Nu’aim in his Dala’il al-Nubuwwah, p.12).

Hadith No. 100:

حديث نمبر ۱۰۰ | عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي النَّبُوَّةِ وَالْخِلاَفَةِ (رواه ابن عساكر) (من الكنز ص ۶۱۸)

“(It is related) on the authority of Ibn ‘Abbas رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: ‘For me is (reserved) Nubuwwah (Prophethood), and for you only Khilafah.’” (Narrated by Ibn ‘Asakir - al-Kanz, Vol. 6, p.180).

The division of functions, as enumerated in this Hadith, clearly mentions that this Ummah shall have nothing more than Khilaafah to be conferred on them; for Nubuwwah (Prophethood) has already ended with our Rasul, Nabi Muhammad ﷺ.

Hadith No. 101:

حديث نمبر ۱۰۱ | عَنِ ابْنِ شِهَابٍ مُرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَطْمَئِنَّ يَا عَمُّ فَإِنَّكَ خَاتِمُ الْمُهَاجِرِينَ فِي الْهَجْرَةِ كَمَا أَنَا
خَاتِمُ النَّبِيِّينَ فِي النَّبُوَّةِ (كذا في الكنز، ص ۶۱۷)

“(It is related from Ibn Shihab as a mursal Hadith stating that Rasulullaah ﷺ once remarked (addressing his uncle ‘Abbas رضي الله عنه/ها/هما/هم), ‘Feel at peace, O my uncle, for, with you hijrah (migration) is ended, as I am the Khaatim-un-Nabiyyin (i.e., the last of the Prophets) in respect of Nubuwwah (Prophethood).’” (As in al-Kanz, Vol. 6, p.178). (Narrated by al-Ru’yani and Ibn ‘Asakir).

Hadith No. 102:

حديث نمبر ۱۰۲ | عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَبُو بَكْرٍ خَيْرُ النَّاسِ إِلَّا أَنْ يَكُونَ نَبِيٌّ (رواه الطبراني وابن
عدي في الكامل) (من الكنز، ص ۶۱۳)

“(It is related) on the authority of Salama ibn al-Akwa’ رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have once remarked: ‘Abu Bakr رضي الله عنه/ها/هما/هم is the best of mankind except that he is not a Prophet.’” (Narrated by al-Tabarani, Ibn ‘Adi in his al-Kamil - see al-Kanz, Vol. 6, p.137).

Hadith No. 103:

حديث نمبر ۱۰۳ | عَنْ عِكْرَمَةَ بْنِ الْأَكْوَعِ عَنْ أَبِيهِ مَرْفُوعًا أَبُو بَكْرٍ خَيْرُ
النَّاسِ بَعْدِي إِلَّا أَنْ يَكُونَ نَبِيٌّ (رواه ابن عدي والطبراني في
الكبير والخطيب في المتفق والمفترق والديلمى) (من الكنز، ص ۶۱۳)

“(It is related) on the authority of ‘Ikrima ibn al-Akwa’, from his father who relates directly (from Rasulullaah ﷺ): ‘Abu Bakr رضي الله عنه/ها/هما/هم is the best of mankind after me except that he is not a Prophet.’”

(Narrated by Ibn 'Adi, al-Tabarani in his (al-Mu'jam) al-kabir and al-Khatib in the al-Muttafaqa wa 'l-muftaraq and by al-Dailami - al-Kanz, Vol. 6, p.138).

Hadith No. 104:

حديث نمبر ۱۰۴ | عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَتَانِي جِبْرِيلُ فَقُلْتُ مَنْ يَمَاجِرُ مَعِيَ قَالَ أَبُو بَكْرٍ وَهُوَ بِي أَمْرٌ
أَمْتِكَ مِنْ بَعْدِكَ وَهُوَ أَفْضَلُ أُمَّتِكَ مِنْ بَعْدِكَ (رواه الدليمي
من الكنز ص ۱۳۸/۶)

“(It is related) on the authority of ‘Ali رضي الله عنه/ها/هما/هم who reports the Messenger of Allaah ﷺ to have said, “Jibreel عليه/هم السلام appeared to me. I asked him, ‘Who will migrate (to Madinah) with me?’ He said: ‘Abu Bakr رضي الله عنه/ها/هما/هم, and he will be the commander (amir) of the affairs of your Ummah after you, and he is the best of the men of your Ummah after you.” (Narrated by al-Dailami- al-Kanz, Vol. 6, p.138).

Hadith No. 105:

حديث نمبر ۱۰۵ | عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَا أَبَا الدَّرْدَاءِ أَتَشْتِي أَمَامَ مَنْ هُوَ خَيْرٌ مَعْنِكَ فِي الدُّنْيَا وَالْآخِرَةِ
مَا طَلَعَتْ شَمْسٌ وَلَا غُرُبَتْ عَلَى أَحَدٍ بَعْدَ النَّبِيِّينَ وَالْمُرْسَلِينَ
أَفْضَلُ مِنْ أَبِي بَكْرٍ (رواه ابن النجار ورجل) (من الكنز ص ۱۴۰/۶)

“(It is related) on the authority of Abud -Darda’ رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have once addressed him: ‘O Abud-Darda’, do you walk ahead of one who is more excellent than you in this world and the hereafter. (Remember) that the sun has never risen and set on a person after the Ambiyaa رضي الله عنه/ها/هما/هم and the Rusul who should be more excellent than Abu Bakr رضي الله عنه/ها/هما/هم.” (Narrated by Ibn al-Najjar - al-Kanz, Vol. 6, p.140).

Hadith No. 106:

حديث نمبر ۱۰۶ | عَنْ عَلِيٍّ مَرْثُوعًا قَالَ خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ
عُمَرُ (رواه ابن عساکر - من الكنز ص ۱۴۳/۶)

“(It is related) from ‘Ali رضي الله عنه/ها/هما/هم directly from Rasulullaah ﷺ who said: ‘The best of this Ummah after their Nabi ﷺ is Abu Bakr رضي الله عنه/ها/هما/هم and then comes ‘Umar رضي الله عنه/ها/هما/هم (in order).” (Narrated by Ibn ‘Asakir - al-Kanz, Vol. 6, p.143).

Hadith No. 107:

حديث نمبر ۱۰۸ | عَنْ الزُّبَيْرِ مَرْفُوعًا خَيْرَ أُمَّتِي بَعْدِي أَبُو بَكْرٍ وَعُمَرُ .
 (رواه ابن عساکر . من الكنز ، ص ۶۳۱۴۲)

“(It is related) from al-Zubair رضي الله عنه/ها/هما/هم directly (from Rasulullaah ﷺ who said): ‘The best of my Ummah after me is Abu Bakr رضي الله عنه/ها/هما/هم and then is ‘Umar رضي الله عنه/ها/هما/هم.’” (Narrated by Ibn ‘Asakir - al-Kanz, Vol. 6, p.142).

The significance of all these Ahaadith is that Abu Bakr al-Siddiq رضي الله عنه/ها/هما/هم is the most excellent of all mankind from the Ummah of Nabi Muhammad ﷺ, while he is not to be a Prophet. This clearly indicates that there shall not come in this Ummah any Prophet, nor is ever a non-Prophet to be more excellent than a Prophet.

Hadith No. 108:

حديث نمبر ۱۰۸ | عَنْ عُمَرَ بْنِ الْخَطَّابِ فِي حَدِيثٍ طَوِيلٍ قَالَ الْأَعْرَابِيُّ
 لَا أَمْنُكَ بِيكَ رَيْعِي يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى يُؤْمِنَ
 بِكَ هَذَا الصَّبُّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَنَا
 يَا صَبُّ فَقَالَ الصَّبُّ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ يَفْهَمُهُ الْقَوْمُ جَمِيعًا
 لَبِّكَ وَمَعَدَيْكَ يَا رَسُولَ رَبِّ الْعَالَمِينَ قَالَ مَنْ تَعْبُدُ فَقَالَ
 الَّذِي فِي السَّمَاءِ عَرْشُهُ وَفِي الْأَرْضِ سُلْطَانُهُ وَفِي الْبَحْرِ سَيِّلُهُ
 وَفِي الْجَنَّةِ رَحْمَتُهُ وَفِي النَّارِ عَذَابُهُ قَالَ فَمَنْ أَنَا قَالَ أَنْتَ يَا رَسُولَ
 رَبِّ الْعَالَمِينَ وَخَاتِمِ النَّبِيِّينَ الحديث اخرجہ الطبرانی فی
 الاوسط والصغیر وابن عدی والحاکم فی المعجزات والبیہقی
 وابونعیم وابن عساکر وليس فی اسناده من ينظر فی حاله سوى
 محمد بن علی بن الولید البصری السلی شیخ الطبرانی وابن عدی و
 قال السیوطی فی الخصائص تُلک لحدیث عمر طریق اخر لیس فیہ
 محمد بن علی بن الولید اخرجہ ابونعیم .

“(It is related) on the authority of ‘Umar Ibn al-Khattab رضي الله عنه/ها/هما/هم in a long Hadith in which a bedouin is described to have said (to Rasulullaah ﷺ), ‘I do not believe on you unless this lizard should also believe on you.’ Rasulullaah ﷺ said, “Who am I? O lizard!’ The lizard spoke in a distinct Arabic language which all the audience heard and understood, ‘Here am I, O Messenger of the Rabb of all the creatures!’ He ﷺ said, ‘Whom do you worship?’ The (lizard) replied, ‘Him Who has His Throne in the heaven, and wields His Power on the earth, Who has His approach to the Sea, has His Mercy in Paradise, in the (Hell) fire is His

Punishment.’ Rasulullaah ﷺ then asked, ‘And who am I?’ The (lizard) replied, ‘You are the Messenger of the Rabb of all the creatures and the last of (all) the Ambiyaa عليهم السلام.’” (Narrated by al-Tabarani in his (al-Mu’jam) al-Awsat, and his (al-Mu’jam) al-saghir, and Ibn ‘Adi, al-Hakim in his al- Mu’jizat, al-Baihaqi, Abu Na’aim, and Ibn ‘Asakir.

In the chain of narrators of this Hadith there is no one who should be considered not reliable except Muhammad ibn ‘Ali ibn al-Walid al-Basri, who is a teacher of al-Tabarani and Ibn ‘Adi. Imam Suyuti says in his al-Khasaa’is that in this Hadith of ‘Umar رضي الله عنه/ها/هما/هم there is another chain of narrators in which this Muhammad ibn ‘Ali ibn al-Walid is not to be found. Abu Nu’aim has narrated this Hadith with this genuine chain of narrators).

Hadith No. 109:

حديث نمبر ۱۰۹ | عَنْ عَائِشَةَ مِثْلَهُ عِنْدَ الْبَيْهَقِيِّ كَذَا فِي الْخِصَائِصِ الْكُبْرَى (۱۰۹)

A similar Hadith has been related on the authority of A’isha رضي الله عنه/ها/هما/هم (As narrated by al-Baihaqi - see al-Khasaa’is al-kubra, Vol. 2, p.65).

Hadith No. 110:

حديث نمبر ۱۱۰ | عَنْ أَبِي هُرَيْرَةَ مِثْلَهُ أَخْرَجَهُ الْبَيْهَقِيُّ (من الخصاص الكبری)

A similar Hadith has been related on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم - narrated by al-Baihaqi - al-Khasaa’is al-kubra.

Hadith No. 111:

حديث نمبر ۱۱۱ | وَمِثْلَهُ عَنْ عَلِيِّ بْنِ عَسَاكِرٍ كَذَا فِي الْخِصَائِصِ (ص ۱۱۱)

A similar Hadith has been related on the authority of ‘Ali رضي الله عنه/ها/هما/هم (narrated by Ibn ‘Asakir - al-Khasaa’is al-kubra, Vol. 2, p.65).

Isn’t it very sad, that wild animals of the forests believe in our Nabi ﷺ as being the Last of the Ambiyaa عليهم السلام, but the Qadiyanis who claim to be obedient adherents of Islam pay no heed to this belief.

Hadith No. 112:

حديث نمبر ۱۱۲ | عَنْ أَبِي زَيْدِ الْجَهَنِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَأْوِيلِ رُؤْيَا رَدِي الْحَدِيثِ طَوَّلًا، وَبَعْضُ النَّازِلِ هَكَذَا وَأَمَّا النَّاقَةُ الَّتِي رَأَيْتُمَا وَرَأَيْتُمَا فِي السَّاعَةِ عَلَيْنَا نَقُومُ لِأَنَّيْ بَعْدِي وَلَا أُمَّةَ بَعْدَ أُمَّتِي. رَوَاهُ الْبَيْهَقِيُّ فِي دَلَائِلِ النَّبِيِّ هَكَذَا عِنْدَ ابْنِ كَثِيرٍ فِي التَّفْسِيرِ، ص ۳۶۹ ج ۱ طبع قدیم مع بغوی

“(It is related) on the authority of Abu Zumal al-Juhanni رضي الله عنه/ها/هما/هم from Rasulullaah ﷺ while interpreting one of the dreams (in a long Hadith) and some of the words of the Hadith were like this, ‘As for the she-camel that you saw in

the dream and which you saw me driving was the Last Hour that come to pass on our Ummah, for there shall not come a Prophet after me, nor shall there be any other Ummah after my Ummah’.”

(Narrated by al-Baihaqi in his Dala’il al-Nubuwwah - see Ibn Kathir, Tafsir, old edition, with Tafsir of al-Baghawi on the. margin, Vol. 9, p.369).

Hadith No. 113:

حديث نمبر ۱۱۳ | في حديث طويل في باب الاسماء عن ابي هريرة مؤلفنا
 قال يا جبريل من هذا امك قال هذا محمد رسول الله خاتم
 النبيين (الان قال) فقال له ربه تبارك وتعالى قد اخذتك
 حبيبا وهو مكتوب في التوراة محمد حبيب الرحمن واسلك
 للناس كافة وجعلت امك هم الاولون وهم الاخيرون و
 جعلت امك لا تجوز لهم خطبة حتى يشهدوا انك عبدى ر
 رسولى وجعلت اول النبيين خلقا واخرهم نبيا واعطيتك
 سبعا من المثاني ولما اعطيتك النبى تبارك واعطيتك خواتيم
 سورة البقرة من كنز تحت العرش لما اعطيتك تبارك وجعلت
 فاتحا وخاتما الحديث رواه البزار (كذا في مجمع الزوائد ۲/۳۶۷)

In a long Hadith concerning al-Isra' (Night-Journey of Rasulullaah ﷺ), (it is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم directly from (Rasulullaah ﷺ), "O Jibreel عليه السلام, who is with you?" He replied (to the Angels), "It is Muhammad Rasulullaah ﷺ the Last of the Ambiyaa عليه السلام... (till he said) ... Then Allaah the Blessed said unto him, 'I have taken you for my beloved. It is also recorded in the Torah that Nabi Muhammad ﷺ is the beloved of the Most Beneficent. And We have sent you to all mankind. I have made your Ummah the earliest and the last of all the nations. I have also made your Ummah such as no khutbah (sermon, or address) shall be valid unless people testify that you are My servant and My Messenger. I have made you the first of the Ambiyaa عليه السلام in creation, and the last of them in respect of Resurrection. I also gave you the seven repeated (verses - i.e., the Surat ul-Fatiha) and I did not give it to any other Prophet before you, and I have given you the last verses of the Surat ul-Baqara from that treasure which is (hidden) under the Throne and which I did not give to any other Nabi. I have also made you a Faatih (an opener) and a Khaatim (one who ends a thing)." (Narrated by al-Bazzar - see Majma' al-zawa'id, pp.27-

29). This Hadith is also narrated in the Khasa'is al-kubra, p.171, on the authority of Ibn Jarir, Ibn Abi Hatim, Ibn Mirdawaihi, Abu Ya'la and al-Baihaqi).

Hadith No. 114:

حديث نمبر ۱۱۴ | عن ابن عباس قال لما أمر إبراهيم عليه السلام بإخراج هاجر
 حين على البراق فكان لا يستر يرضى عليه سهلة إلا قال أنزل ههنا يا جبريل
 فيقول لا حتى أتى مكة فقال جبريل أنزل يا إبراهيم قال حيث لأضرع ولا
 رزق قال نعم ههنا يخرج النبي الأسمى من ذرية ابنك الذي تسم به الكعبة
 العلى (كذا في الخصائص الكبرى م)

“(It is reported) on the authority of Ibn ‘Abbas رضي الله عنه/ها/هما/هم who reports (from Rasulullaah ﷺ) that when Nabi Ibrahim عليه/هم السلام was commanded to quit the town with Haajarah رضي الله عنه/ها/هما/هم, he was taken on the Burraq. Whenever he passed by a green soft land he asked Jibreel عليه/هم السلام to stay there. But Jibreel عليه/هم السلام every time told him, ‘Not here;’ Till at last he came to Makkah and he said, ‘O Nabi Ibrahim عليه/هم السلام get down here.’ He replied, ‘What a thing (we should alight at a place) where there is no fruitful valley and no sheep or goats for milk!’

Jibreel عليه/هم السلام said, ‘Yes, here there shall appear the unlettered Nabi from the progeny of your son, whereby the lofty Word (of Allaah) shall be completed.’” (Khasa'is al-kubra, p.9).

Hadith No. 115:

حديث نمبر ۱۱۵ | عن سلمان في حديث الشفاعة يا مؤمن محمد أتقولون يا
 نبي الله أنت الذي نتج الله بك رحم وغفر لك ما تقدم وما
 تأخر. رواه ابن أبي شيبة (كذا في فتح الباري، ص ۳۷۸ ج ۱۱)

“(It is related) on the authority of Salman رضي الله عنه/ها/هما/هم who reports (from Rasulullaah ﷺ) in the Hadith concerning shafa’a (intercession), ‘People shall flock round Muhammad ﷺ saying, ‘O Nabi of Allaah ﷺ, it is you with whom Allaah opened (the fate of Nubuwwah-Nubuwwah (Prophethood)) and it is again you with whom He ended (Nubuwwah-the Nubuwwah (Prophethood)) and it is you who is forgiven (his slips) of the past and the future’.” (Narrated by Ibn Abi Shaiba - see Fath al-Bari, Vol. II, p378).

Hadith No. 116:

حديث نمبر ۱۱۶ | عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ نَزَلَ مُوسَى فَأَسْعَمُوهُ وَتَرَكَتُمُوهُ لَضَلَلْتُمْ أَنَا حَقْلُكُمْ مِنَ النَّبِيِّينَ وَأَنْتُمْ حَقْلٌ مِنَ الْأُمَمِ . رواه البيهقي في الشعب (١١٦)

(It is related) on the authority of ‘Abdullah ibn al-Harith رضي الله عنه/ها/هما/هم from Rasulullaah ﷺ who said, ‘Even if Nabi Musa عليه/هم السلام should come down unto you and you begin to obey and follow him and also forsake me, you will certainly be led astray. For, of the Prophets, I alone am to your lot, and of the Ummahs (nations) you alone are sent to my lot.’” (Narrated by al-Baihaqi in the Shu’ab al-imam, vide al-Kanz, Vol. 1, p.49).

A Hadith of the similar purport has already been discussed on the authority of the Musnad of Ahmad (No. 48) in which he reserved himself particularly for this Ummah, and as well denied any Prophet for this Ummah other than himself.

Hadith No. 117:

حديث نمبر ۱۱۷ | عَنْ أَبِي الدَّرْدَاءِ مِثْلَهُ عِنْدَ الطَّبْرَانِيِّ فِي الْكَبِيرِ (الترجمہ ۱۱۷ جلد ۱)

“A similar Hadith as related on the authority of Abud-Darda’ has been narrated by al-Tabarani in his al-Mu’jam al-kabir (al- Kanz, Vol. 1, p.5).

Hadith No. 118:

حديث نمبر ۱۱۸ | عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آتَى مُوسَى لَمَّا نَزَلَتْ عَلَيْهِ التَّوْرَةُ وَقَرَأَهَا فَوَجَدَ فِيهَا ذِكْرَ هَذِهِ الْأُمَّةِ فَقَالَ يَا رَبِّ إِنِّي أَجِدُ فِي الْأَلْوَامِ أُمَّةً هُمْ الْأَخِيرُونَ وَالْأَوَّلُونَ فَأَجْعَلُهُمْ أُمَّتِي (الحديث)

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, ‘When the Torah was revealed unto Nabi Musa عليه/هم السلام and he read it, he found in it this Ummah mentioned.’ He said (unto Allaah), ‘O my Rabb, I find in these tablets (mention of) an Ummah who are the last of all men, yet are the earliest of them. I wish You had made them my Ummah’.” (Narrated by AbuNu’aim, Dala’il al-Nubuwwah, p.14).

Hadith No. 119:

حديث نمبر ۱۱۹ | أَخْرَجَ ابْنُ عَسَاكِرٍ مِنْ طَرِيقِ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ كَتِفَيْ آدَمَ مَكْتُوبٌ مُحَمَّدٌ رَسُولُ اللَّهِ خَاتِمُ النَّبِيِّينَ (انضمام ابن عساکر جلد ۱)

“Ibn ‘Asakir narrates from Abuz-Zubair, and he from Jabir رضي الله عنه/ها/هما/هم directly (from Rasulullaah ﷺ who says), ‘Between the shoulders of Nabi Adam عليه/هم السلام it was scribed, ‘Muhammad ﷺ is the Messenger of Allaah and the Last of the Ambiyaa عليه/هم السلام.’” (al-Khasa’is al-kubra, Vol. 1, p.7).

Hadith No. 120:

حديث نمبر ۱۲۰ | عَنْ أَنَسٍ رَفِيَ حَدِيثٍ طَوِيلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ مُوسَى دَعَا اللَّهَ تَعَالَى اجْعَلْنِي نَبِيَّ تِلْكَ الْأُمَّةِ رَيْفِي هَذِهِ الْأُمَّةِ الْمَرْحُومَةِ، قَالَ رَفِيَ اللَّهُ تَعَالَى، نَسِيهَا مِنْهَا تَالِ اجْعَلْنِي مِنْ أُمَّةٍ ذَلِكَ النَّبِيُّ قَالَ اسْتَقَدَّ مَتَّ وَاسْتَاخَرَّ وَلَكِنْ سَاجَعَمَ بَيْنَكُمَا فِي دَارِ جَلَالٍ رَوَاهُ الْبُؤننم فِي الْحَلِيَةِ كَذَا فِي الْخَصَائِصِ ص ۱۲۱

“(It is related) on the authority of Anas رضي الله عنه/ها/هما/هم - in a lengthy Hadith - who reports Rasulullaah ﷺ to have said, ‘Verily Nabi Musa عليه/هم السلام once made Duaa to Allaah the Exalted: make me the Nabi of this Ummah (i.e., the Ummah of Muhammad ﷺ). (Allaah) said, ‘The Nabi of that Ummah shall be from among them.’ He then made Duaa, ‘Make me a member of the Ummah of that Nabi.’ (Allaah) said: ‘You came before him, and he will come after (you). But I shall put you together in Daar ul Jalaal (House of Majesty) i.e., on the Last Day.’” (Narrated by Abu Nu’aim in the Hilya - as recorded in al-Khasa’is, Vol. 1, p.14).

It is evident from this Hadith that:

1. Even a grand Nabi as Nabi Musa عليه/هم السلام could not be taken as a member of this Ummah, therefore no other person can even attain to Nubuwwah (Prophethood) after our Rasul ﷺ.
2. Secondly, the word nabiiyuha ‘the Nabi of this Ummah’ is worthy of note. It is in singular form which indicates that there shall only be one Nabi for this Ummah, otherwise the term ‘one of the Prophets of this Ummah’ should have been used.

Hadith No. 121:

حديث نمبر ۱۲۱ | عَنْ مُجَاهِدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا مُحَمَّدٌ وَأَحْمَدُ وَأَنَا رَسُولُ الرَّحْمَةِ أَنَا رَسُولُ الْمَلْحَمَةِ أَنَا الْمُتَّقَى وَالْمَأْمُورُ بِبُعْثِكُمْ بِالْجِهَادِ وَلَمْ أُبْعَثْ بِالزَّرْعِ (أَخْرَجَهُ ابْنُ سَعْدٍ، كَذَا فِي الْخَصَائِصِ ص ۱۲۱)

“(It is related) on the authority of Mujahid رحمه الله عليه from Rasulullaah ﷺ who said, ‘I am Muhammad, and Ahmad; I am the Messenger of Mercy. I am the Messenger of Jihad. I am al-Muqaffa (the last Messenger), and the Hashir (one after whom the Day of Resurrection shall come to pass). I have been sent for Jihad, and not for Agriculture.’” (Narrated by Ibn Sa’d - as recorded in the Khasa’is, Vol. 1, p.76).

Hadith No. 122:

حديث نمبر ۱۲۲ | عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فِي قِصَّةِ الْمَعْرَاجِ فِي حَدِيثٍ طَوِيلٍ قَالَ
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِي إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ
 يَا بَنِيَّ إِنَّكَ لَأَتِي رَبَّكَ اللَّيْلَةَ وَإِنَّ أُمَّتَكَ إِخِرَ الْأُمَمِ وَأَضْعَفُهَا
 فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ حَاجَتِكَ كُلَّهَا وَاجِلَهَا فِي أُمَّتِكَ فَافْعَلْ
 أَخْرَجَهُ ابْنُ عَرَفَةَ فِي جَزَائِهِ وَابْنُ أَبِي عَسَاكِرٍ وَابْنُ عَسَاكِرٍ مِنْ طَرِيقِ ابْنِ أَبِي عَيْدٍ
 عَنْ ابْنِ مَسْعُودٍ (رخصائيس، ص ۱۶۲ ج ۱)

“(It is related) on the authority of ‘Abdullah ibn Mas’ud رضى الله عنه/ها/هما/هم while describing the story of Ascension (in a long Hadith) in which Rasulullaah ﷺ said, ‘Nabi Ibrahim عليه السلام said to me, ‘O my son, you are going to meet your Rabb this evening, and your Ummah is going to be the last of all nations and also the weakest of them. If ever you can do for this (Ummah), endeavour to have the easiest thing for your Ummah. Do it.’” (Narrated by Ibn ‘Arafa, Abu Nu’aim, Ibn ‘Asakir, through Ibn Abi ‘Ubaida from Ibn Mas’ud رضى الله عنه/ها/هما/هم - see al-Khasa’is Vol. 1, p.162).

Hadith No. 123:

حديث نمبر ۱۲۳ | عَنْ عَائِشَةَ فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا كَانَ نَبِيٌّ
 إِلَّا كَانَ فِي أُمَّتِهِ مُعَلِّمٌ أَوْ مُعَلِّمَاتَانِ فَإِنْ تَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ فَهُوَ
 عُمَرُ بْنُ الْخَطَّابِ (أخرجه الطبراني في الاوسط. خصائص كبرى، ص ۱۲۹ ج ۱)

“(It is related) on the authority of ‘A’isha رضى الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, ‘Every Ummah must have a Mu’allim (teacher) or two. If there should have been any in my Ummah, one of them should be ‘Umar ibn al-Khattab رضى الله عنه/ها/هما/هم.’” (Narrated by al-Tabarani in the (Mu’jam) al-Awsat as recorded in the al-Khasa’is al-kubra, Vol. 2, p.129).

A number of Ahaadith bearing the same subject-matter have already been discussed. But in meaning of all these ahadith are the same. They point to the main meaning that Nubuwwah (the Nubuwwah (Prophethood)) is ended.

Hadith No. 124:

حديث نمبر ۱۲۴ | أَخْرَجَهُ ابْنُ عَسَاكِرٍ عَنْ سَلْمَانَ فِي حَدِيثٍ طَوِيلٍ قَالَ قَالَ جِبْرِيلُ
 لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَبَّكَ يَقُولُ إِنْ كُنْتُ أَصْطَفَيْتُ أُمَّةً
 فَقَدْ خَمَمْتُ بِكَ الْأَنْبِيَاءَ وَمَا خَلَقْتُ خَلْقًا أَكْرَمَ مِنْكَ عَلَى .
 (رخصائيس، ص ۱۹۳ ج ۲)

“(Ibn ‘Asakir has narrated a long Hadith on the authority of Salman رضى الله عنه/ها/هما/هم who reports that Jibreel عليه السلام once said to Rasulullaah ﷺ,

‘Verily your Rabb says, ‘If I had selected Nabi Adam عليه/هم السلام no harm, I have ended the chain of Ambiyaa عليه/هم السلام with you. And I have not created anyone more honourable than you.’” (Al-Khasa’is al-kubra, Vol. 2, p.193).

Hadith No. 125:

حديث نمبر ۱۲۵ | عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ
اللَّهَ أَيَّدَنِي بِأَرْبَعَةٍ وَرَدَّاهُ اثْنَتَيْنِ مِنْ أَهْلِ السَّمَاءِ جِبْرِيلَ وَمِيكَائِيلَ
وَاثْنَتَيْنِ مِنْ أَهْلِ الْأَرْضِ أَبِي بَكْرًا وَعُمَرَ أَخْرَجَهُ الْبَزَارِيُّ وَالطَّبْرَانِيُّ
(كذافي الخصائص، ص ۲۰۰)

“It is related) on the authority of Ibn ‘Abbas رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, ‘Verily Allaah has helped me through four of the Wazirs - two from heaven, Jibreel عليه/هم السلام and Meekail عليه/هم السلام; and two from the dwellers of this earth, Abu Bakr رضي الله عنه/ها/هما/هم and ‘Umar رضي الله عنه/ها/هما/هم.” (Narrated by al-Bazzar and al-Tabarani - as recorded in al-Khasa’is al-kubra, Vol. 2, p.200).

This Hadith indicates that Abu Bakr رضي الله عنه/ها/هما/هم and ‘Umar رضي الله عنه/ها/هما/هم are the Wazirs of Rasulullaah ﷺ. But in spite of all these high qualities they are not to be reckoned Prophets. The Ummah holds consensus on this view. While the former Ambiyaa عليه/هم السلام had their Wazirs elevated to the rank of Ambiyaa عليه/هم السلام as Allaah says,

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ وَآخَاهُ هَارُونَ وَزِيرًا ۚ

“And We appointed him Nabi Harun عليه/هم السلام his brother for a Wazir (minister).” (Surah Furqaan 25:35).

And on another occasion Nabi Musa عليه/هم السلام prays in these words,

وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ۚ

“And give me a Wazir (or, counsellor) of my family,

هَارُونَ أَخِي ۚ

i.e., Nabi Harun عليه/هم السلام my brother.” (Surah Taha 20:29-30).

Rasulullaah ﷺ had no Wazirs or counsellors who could be Prophets. It therefore becomes evident that this Ummah shall not have any other Nabi than himself.

Hadith No. 126:

حديث نمبر ۱۲۶ | اخرج ابن جرير في كتاب السنة عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم ان الله اخذ اصحابي على جميع العالمين سيوى النبيين والمرسلين واختر من اصحابي اربعة ابا بكر وعمر وعثمان وعلياً نجعلهم خيرا اصحابي وفي اصحابي كلهم خيرا (خصائص كبرى، صفحة ۲۰۳ جلد ۲)

“Ibn Jarir has narrated in his work the Kitab us-Sunnah, a Hadith related on the authority of Jaber ibn ‘Abdullah رضي الله عنه/ها/هما/هم who reports the Messenger of Allaah ﷺ to have said, ‘Indeed Allaah has selected my Sahaba رضي الله عنه/ها/هما/هم over all mankind with the exception of the Ambiyaa عليهم السلام and the Rusul عليهم السلام. He also selected four of my Sahaba رضي الله عنه/ها/هما/هم - Abu Bakr رضي الله عنه/ها/هما/هم and ‘Umar رضي الله عنه/ها/هما/هم, ‘Uthman رضي الله عنه/ها/هما/هم and ‘Ali رضي الله عنه/ها/هما/هم, and made them the best of my Sahaba رضي الله عنه/ها/هما/هم bear good in them.’”
(Narrated in the al-Khasa’is alkubra, Vol. 2, p.203).

This Hadith proves that the Sahaba رضي الله عنه/ها/هما/هم are the best of the whole Ummah, though they are not to be elevated to the rank of Ambiyaa عليهم السلام.

Hadith No. 127:

حديث نمبر ۱۲۷ | عن عمر قال قال رسول الله صلى الله عليه وسلم في حديث طويل، بل يا يهودي انتم الاذلون ونحن الاخرون السابقون يوم القيامة. اخرجه ابن راهويه في مسند ابن ابي شيبة في المصنف (خصائص، ص ۲۰۹ جلد ۲)

“(It is related) on the authority of ‘Umar رضي الله عنه/ها/هما/هم who reports that Rasulullaah ﷺ (in a long story) said, ‘O Jew, you and your people are the first of the people (prior to us), but we are the last of the people and yet the excellent of them on the Day of Resurrection.’” (Narrated by Ibn Rahuya in his Musnad, Ibn Abi Shaiba in his Musannaf - as recorded in al-Khasa’is al-kubra, Vol. 2, p.209).

Hadith No. 128:

حديث نمبر ۱۲۸ | اخرج ابو نعيم في حديث طويل عن خالد بن الوليد انه سأل ما هاتك عاميل ملك الروم على الشام هل كانت رسولاكم اخبركم انه يا في بعده رسول قال لا ولكن اخبرته لاني بعدا واخبرتك عيسى بن مريم قد نبس به قومه قال الرومي وانا على ذلك من الشاهدين (خصائص جلد ۲)

“Abu Nu’aim narrated a long Hadith on the authority of Khalid ibn al-Walid رضي الله عنه/ها/هما/هم whom Mahan the Governor of Roman Emperor in Syria asked, ‘Did

your Messenger (ﷺ) ever give you the information that there shall come a Prophet after him?’ He replied, ‘No, he rather said that there shall be no Prophet after him. He also informed that Nabi ‘Isa ibn Maryam عليه السلام had already given a good tiding about him to his people.’ The Roman (Mahan) said: ‘I am also one of the witnesses for this.’” (see al-Khasa’is, Vol.2, p.484).

Hadith No. 129:

حديث نمبر ۱۲۹ | عَنْ أَنَسٍ (في حديث طويل) مَرْفُوعًا أَلْحَمْدُ لِلَّهِ الَّذِي رَسَلَنِي رَحْمَةً لِّلْعَالَمِينَ وَكَأَمَّةٍ لِّلنَّاسِ (الى قوله) وَجَعَلَ أُمَّتِي هُمُ الْأَخِرُونَ وَهُمْ الْأَوَّلُونَ قَالَ تَبَارَكَ وَتَعَالَى جَعَلْتُكَ أُمَّتَكَ هُمُ الْأَخِرُونَ وَهُمْ الْأَوَّلُونَ (الى قوله) جَعَلْتُكَ أَوَّلَ النَّبِيِّينَ خَلْقًا وَآخِرَهُمْ بَعَثًا (الى قوله) وَجَعَلْتُكَ نَائِحًا وَرَخَائِمًا (اخرجہ ابونعیم) (خصائص كبرى ۱۹۶)

“(It is related) in a long Hadith on the authority of Anas رضي الله عنه/ها/هما/هم directly (from Rasulullaah ﷺ) who said, ‘All praise be to Allaah Who had sent to me as Mercy for the creatures and (Messenger) unto all mankind... (till he ﷺ said:) and made my Ummah the last of the nations, and still they are the first of them. Allaah the Blessed the Exalted said, I made your Ummah the last of the people and yet they are the first of them... (till He said) I made you the first of the Ambiyaa عليه السلام in respect of creation, and the last of them in respect of Resurrection... (till He said:) and I made you the Faatih (one who opens the chain of the Ambiyaa عليه السلام) and the Khaatim (one who closes the chain of Ambiyaa عليه السلام).” (Narrated by Abu Na’aim as recorded in the al-Khasa’is al-kubra, Vol. 2, p.197).

Hadith No. 130:

حديث نمبر ۱۳۰ | عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نُبُوَّةَ وَلَا وِرَاثَةَ (خصائص ص ۲۳۹ ج ۲ بحوالہ طبرانی)

“(It is related) on the authority of Ibn ‘Umar رضي الله عنه/ها/هما/هم who reports that Rasulullaah ﷺ said to ‘Ali رضي الله عنه/ها/هما/هم, ‘Are you not pleased to be to me as Nabi Harun was to Nabi Musa عليه السلام, except that there is no Nubuwwah (Prophethood) and no Wiraathah (inheritance) after me?’” (Narrated by al-Tabarani - as recorded in the Khasa’is, Vol. 2, p.249).

Hadith No. 131:

حديث نمبر ۱۳۱ | اخرج ابو نعيم عن يونس بن ميسرة بن جليل قال قال
رسول الله صلى الله عليه وسلم اتاني ملك بطست من ذهب فشق
بطني فاحرم حسوة في جوفني ففعلها ثم ذر عليه ذرورا ثم قال فيها
قال) و انت محمد رسول الله الملقى والعاشر (خاص ۱۷۵)

“Abu Nu’aim has narrated (a Hadith) on the authority of Yunus ibn Maisara ibn Halbis رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, ‘An angel came to me with a tray of gold and tore open my chest (or belly). He took out a clot from my belly and then washed it. Then he sprinkled some powder over it. Then (the angel said,) You are Muhammad Rasulullaah ﷺ, the Muqaffa and the Hashir (i.e., there shall not come a Prophet after you and then shall the Day of Resurrection come to pass.’” (al-Khasa’is, Vol. 1, p.125).

Hadith No. 132:

حديث نمبر ۱۳۲ | اخرج الدارمي وابن عساكر عن ابن غنم قال جبريل
انزل علي رسول الله صلى الله عليه وسلم فشق بطنة ثم قال جبريل
قلبك وكيف فيه اذنان سمعتان وعينان بصيرتان محمد رسول
الله الملقى العاشر (خاص ۱۷۶)

“Ad-Daarimi and Ibn ‘Asakir narrate on the authority of Ibn Ghanam who reports that once Jibreel عليه السلام descended (from heaven) unto the Messenger of Allaah ﷺ and tore open his belly. Then Jibreel عليه السلام said, ‘A heart that guards and preserves (you), having two ears to listen (to the admonition of Allaah), and two eyes which are penetrating. This is Muhammad, Rasulullaah ﷺ, the Muqaffa, the Hashir (as explained above).” (Narrated in the Khasa’is, Vol. 1, p.65).

Hadith No. 133:

حديث نمبر ۱۳۳ | عن النعمان بن بشير قال كان زيد بن خارية من سرة
الأنصار نبينا هو ينشئ في طريقي من طريقي المدينة بين الظهر و
العصر إذ خرفوني فاعلمت به الأنصار فأتوه فاحملوه إلى
بيته وسجوه كساء وبرد في وفي البيت نساء من نساء الأنصار
يكيبن عليه ورجال من رجالهم فمكث على حاله حتى إذا كان بين
المغرب والعشاء إذا سمعوا صوت قائل يقول أنصتوا أنصتوا
تنظروا فإذا الصوت من تحت الثياب فحصر دأعن وجهه و
صدريه فإذا القائل يقول على لسانه محمد رسول الله النبي

الْأُمَّيْ خَاتِمَ النَّبِيِّينَ لَا يَبْقَى بَعْدَهُ كَاتٌ ذَلِكِ فِي الْكِتَابِ
الْأَدْلَى صَدَقَى صَدَقَى .

“(It is related) on the authority of al-Nu’man ibn Bashir who reports that once Zaid ibn Kharija رضي الله عنه/ها/هما/هم one of the chiefs of the Ansar was walking along one of the streets in Madinah in the afternoon between times of Zuhr and ‘Asr Salaahs, when he suddenly fell down and died (on the spot). The Ansar got wind of it and they rushed to him and carried him back to his house. They covered him and wrapped him with two sheets and an upper garment. In the house there were some ladies from the Ansar. The women were wailing (over his death).

Some of the men of the Ansar were also present there. This state of affairs continued so till suddenly between the hours of Maghrib and ‘Isha’ prayers they heard a voice, ‘Ansitu, ansitu, (Attend thereto and listen)!’ They turned round to listen. Lo it was a voice from beneath the clothes. They uncovered the face of the body. He was uttering with his tongue: ‘Muhammad ﷺ is Rasulullaah ﷺ, the unlettered Nabi the Last of the Ambiyaa عليه/هم السلام. There shall not come a Prophet after him.’ These words are to be found in the First Book (Torah/Injil). It is a truth, it is a truth!”

Hadith No. 134:

حديث نمبر ۱۳۴ | رَوَى أَبُو يَعْلَى بِإِسْنَادٍ حَسَنٍ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يُخْرَجَ ثَلَاثُونَ كَذَّابًا دَجَّالًا مِنْهُمْ الْمُسَيْلِمَةُ وَالْعَنَسِيُّ وَالْمُخْتَارُ وَكَذَلِكَ فِي
نتم الباری من طبم الهند، ص ۳۴۳، ۱۴۲

“Abu Ya’la narrates a Hadith with a good isnad (chain of authorities) from ‘Abdullah ibn al-Zubair رضي الله عنه/ها/هما/هم who reports the Messenger of Allaah ﷺ to have said, ‘The (Last) Hour shall not come to pass till thirty liars Dajjaals (impostors) should appear and among them would be al-Musailima and (al-Aswad) al-’Ansi and al-Mukhtar.” (As recorded in the Fath al-Bari, Indian edition, Part 14, p343).

Hadith No. 135:

حديث نمبر ۱۳۵ | عَنِ ابْنِ عُمَرَ فِي حَدِيثٍ طَوِيلٍ فِي خُطْبَةِ أَبِي بَكْرٍ الصِّدِّيقِ نَجَّعَهُمُ اللَّهُ تَعَالَى بِسُحُودٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعَلَهُمُ الْأُمَّةَ
الْبَاقِيَةَ الْوَسْطَى (كنت العمال ۱۳۴ ج ۳)

“(It is related) on the authority of Ibn Umar رضي الله عنه/ها/هما/هم in a long Hadith concerning the address of Abu Bakr al-Siddiq رضي الله عنه/ها/هما/هم wherein he is reported to have said (in the beginning), ‘Look, Allaah the Exalted has gathered

them together through Muhammad ﷺ and made them one solid permanent and moderate Ummah'." (Kanz al-'ummal, Vol.3, p.142).

This Ummah shall be solid and permanent, i.e., an Ummah that can continue till the Day of Resurrection, only when no other Prophet is to come between.

Hadith No. 136:

حديث نمبر ۱۳۶ | وفي حديث انش عند البيهقي في الدلائل في حديث الامراء
بنيما هو يسير اذ لقيه خلق الله فسكروا عليه فقالوا السلام عليك يا
اول السلام عليك يا اخير السلام عليك يا حاشير رزق قال ثم روي
ص ۶۷۳۰) وفي اخره قال جبرئيل واما الذين سكروا عليك فابراهم
وموسى وعيسى .

"Al-Baihaqi has narrated a Hadith in his Dala'il al-Nubuwwah concerning the Isra' (Ascension) as related on the authority of Anas رضي الله عنه/ها/هما/هم, wherein he reports, 'As and when Rasulullaah ﷺ was going up (to heaven) he met a group of creatures of Allaah who greeted him saying, 'Peace be upon you, O the first (in creation), and peace be upon you, O the last (of all the Ambiyaa عليهم السلام), and again peace be upon you, O the Hashir (one with whom the Resurrection shall come to pass.'" (Al Zurqani: Sharh al-Mawahib, Vol. 6, p.40).

In the end of this Hadith it is reported, 'Jibreel عليه السلام informed Rasulullaah ﷺ, "As for those who have greeted you, they were Nabi Ibrahim (Nabi Ibrahim عليه السلام), Nabi Musa عليه السلام and Nabi 'Isa عليه السلام."

The word Aakhir (the last [of all the Prophets]) and the Haashir indicate the truth of the belief of Khatm-un-Nubuwwah (Finality of Prophethood).

Hadith No. 137:

حديث نمبر ۱۳۷ | عن ابن عباس مرفوعا ابو بكر وعمر مني بمنزلة هارون
من موسى (رواه ابن الجوزي)

"(It is related) on the authority of Ibn 'Abbas رضي الله عنه/ها/هما/هم directly from Rasulullaah ﷺ who is reported to have said: 'Abu Bakr رضي الله عنه/ها/هما/هم and 'Umar رضي الله عنه/ها/هما/هم belong to me as Nabi Harun عليه السلام belonged to Nabi Musa عليه السلام.'" (Ibn al-Jawzi).

In this Hadith the first two Elders (namely, Abu Bakr رضي الله عنه/ها/هما/هم and 'Umar رضي الله عنه/ها/هما/هم) are given the status of Nabi Harun عليه السلام although they were not a Nabi like Nabi Harun AS.

This means that there shall not come in this Ummah any Prophet (after Rasulullaah ﷺ). If it had been feasible these two Elders who had been elevated to the rank of Nabi Harun عليه السلام should have also been Prophets.

Hadith No. 138:

حديث نمبر ۱۳۸ | عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا أَبُو بَكْرٍ وَعُمَرُ خَيْرُ أَهْلِ السَّمَوَاتِ وَالْأَرْضِ وَخَيْرُ مَنْ بَقِيَ إِلَى يَوْمِ الْقِيَامَةِ (رواه الديلمي) (كنز، ص ۱۴۳)

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم directly from Rasulullaah ﷺ who is reported to have said: ‘Abu Bakr رضي الله عنه/ها/هما/هم and ‘Umar رضي الله عنه/ها/هما/هم are the best of the dwellers of heaven and earth, and the best of those who would (come into existence, till the Day of Resurrection.’”
(Narrated by al-Dailami, see Kanz, Vol. 6, p. 143).

This Hadith manifestly clarifies the aim we are driving at, i.e., the two Elders shall remain reckoned as the best of all the generations to come till the Day of Resurrection. As a necessary corollary, we should say that no Prophet shall ever come, lest it should be inconsistent that a non-Prophet excels a Prophet. Two other ahadith of the same subject-matter have already been discussed.

Hadith No. 139:

حديث نمبر ۱۳۹ | عَنْ أَبِي أُمَامَةَ مَرْفُوعًا أُتِيَتْ بِكَفَّةٍ مِيزَانٍ تَوَضَّعَتْ فِيهَا وَرَجِيئُ بَأْمَتِي وَوَضِعَتْ فِي الْكَفَّةِ الْأُخْرَى تَرَجَّحَتْ بَأْمَتِي ثُمَّ رُفِعَتْ فَيَجِيئُ يَا بَنِي بَكْرٍ تَوْضِعَ فِي كَفَّةِ الْمِيزَانِ تَرَجَّحَ بَأْمَتِي ثُمَّ رُفِعَ أَبُو بَكْرٍ وَجِيئُ بِعُمَرَ بْنِ الْخَطَّابِ تَوْضِعَ فِي كَفَّةِ الْمِيزَانِ تَرَجَّحَ بَأْمَتِي ثُمَّ رُفِعَ الْمِيزَانُ إِلَى السَّمَاءِ وَأَنَا أَنْظُرُ (رواه ابن نعيم في فضائل الصحابة) (كنز، ص ۱۴۳)

“(It is related) on the authority of Abu Umama رضي الله عنه/ها/هما/هم directly from Rasulullaah ﷺ who is reported to have said, ‘A balance was brought before me (in a dream) and I was placed in one of the scales. Then all the members of my Ummah were called up and placed in the other scale. I outweighed the whole of my Ummah. I was then taken out of the scale and Abu Bakr رضي الله عنه/ها/هما/هم was placed in that very scale; he also outweighed the whole of my Ummah. Then Abu Bakr رضي الله عنه/ها/هما/هم was removed from the scale, and ‘Umar ibn al-Khattab رضي الله عنه/ها/هما/هم was called up to be placed in that very scale. Here again he outweighed the whole of my Ummah. After this the balance was taken up to the heaven and I saw it (going up).’” (Narrated by Abu Nu’aim in the Fada’il al-Sahaba - Kanz, Vol. 6, p.143).

Hadith No. 140:

حديث نمبر ۱۴۰ | عَنْ مَعَاذِ بْنِ جَبَلٍ فِي مِثْلِهِ (بتغير ما) عند الطبراني في الكبير (تراجم، ص ۱۴۳)

A similar Hadith has been related on the authority of Mu'adh ibn Jabal رضي الله عنه/ها/هما/هم with some change narrated by al-Tabarani in his Mu'jam al-kabir as recorded in the Kanz al-' ummal, Vol. 6, p.143).

Hadith No. 141:

حديث نمبر ۱۴۱ | عن ابن مسعود قال قال النبي صلى الله عليه وسلم قولوا
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ
 النَّبِيِّينَ . اخرجہ الدیلمی مرفوعاً قال الحافظ ابن حجر العسقلانی المعروف
 أنه موقوف عليه كذا رواه ابن ماجه (الکنز ص ۱۲۵ ج ۱)

“(It is related) on the authority of Ibn Mas’ud رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, ‘Say, O our Allaah, may your blessings and graces be upon the Chief of the Messengers, and the leader of the pious, and the last of the Ambiyaa عليهم السلام.’” (Narrated by al-Dailami, directly from Rasulullaah ﷺ. Hafiz Ibn Hajar al-’Asqalani says, “This Hadith is mawquf (i.e., a restricted Hadith related by one of the Sahaba رضي الله عنه/ها/هما/هم - as narrated by Ibn Majah - al-Kanz, Vol. 1, p.125).

Hadith No. 142:

حديث نمبر ۱۴۲ | عن الضحاک بن زوفل في حديث طويل في الرؤيا مرفوعاً
 فالذُّنيا سبعة آلاف سنة وَاَمَّا فِي آخِرِهَا الْفَأرُّ (التي تولد وَاَمَّا الْفَأرُّ
 التي رأيتها ذرأيتي أتبعها في السَّاعة عَلَيْنَا نَقُومُ لِأَنَّي بَعْدِي
 وَلَا أُمَّةَ بَعْدِي أُمَّتِي رواه الطبرانی في الكبير والبيهقي (الکنز ص ۳۵ ج ۱)

“(It is related) on the authority of al-Dahhak ibn Nawfal رضي الله عنه/ها/هما/هم in a long Hadith concerning a dream directly (from Rasulullaah ﷺ), ‘The world is to stay for seven thousand years; and as for the last of the one thousand years... (to his saying) ... and as for the she-camel that you saw (in the dream) and that you saw me driving it is the (Last) Hour which shall come to pass on us. (Therefore) there shall be no Prophet after me and no Ummah shall follow my Ummah.” (Narrated by al-Tabarani in (his al-Mu’jam) al-kabir, and by al-Baihaqi - see al-Kanz, Vol. 8, p35).

Hadith No. 143:

حديث نمبر ۱۴۳ | عن علي في صيغ الصلوة على النبي صلى الله عليه وسلم خاتم
 النَّبِيِّينَ وَإِمَامِ الْمُرْسَلِينَ . الحديث (رواه عياض في الشفاء)

“(It is related) from ‘Ali رضي الله عنه/ها/هما/هم in connection with the formulae of Salaah, i.e., benedictions (Darud) to be sent to Rasulullaah ﷺ (that it is to be

added): ‘The last of all the Ambiyaa عليه/هم and the leader of the Rusul عليه/هم (Narrated by ‘Iyad in his Al-Shifa’).

Those Ahadith from which the belief/Aqeedah of Khatm-un-Nubuwwah (Finality of Prophethood) is inferred

Hadith No. 144:

حديث نمبر ۱۴۴ | عَنْ عَلِيٍّ مَرْفُوعًا أَنَّهَا سَتَكُونُ فِتْنَةً قِيلَ مَا الْمَخْرُجُ عَنْهَا قَالَ كِتَابُ
اللَّهِ فِيهِ نَبَأٌ بِمَنْ قَبْلِكُمْ وَخَبْرٌ مَنْ بَعْدَكُمْ وَحُكْمٌ مَا بَيْنَكُمْ هُوَ الْفَصْلُ لَيْسَ
بِالْمَزَلِ مِنْ تَرْكِهِ مِنْ جَبَارٍ قَصَصَهُ اللَّهُ وَمَنْ اتَّبَعَ الْهُدَى مِنْ غَيْرِهِ أَضَلَّهُ
اللَّهُ . (رواه احمد والترمذى) (كنز، ص ۴۵ ج ۱)

“(It is related) on the authority of ‘Ali رضي الله عنه/ها/هما/هم as a Marfu’ (i.e., one related or performed by Rasulullaah ﷺ and handed down in a tradition), ‘Verily there shall soon come to pass a fitna (trouble, mischief, chaos).’ He was asked, ‘Then what is the way out?’ He said: ‘The Book of Allaah (is with you). It contains the stories of the former people and prophecies about those who will follow you. These are decisions of your disputes. This gives you the last (final) decision (on any matter). It is not a mere plaything. One who shall discard it with transgression, Allaah shall destroy him. One who shall seek guidance from anything other than this, Allaah shall lead him astray.’” (Narrated by Ahmad and al-Tirmidhi - al-Kanz, Vol. 1, p.45).

Hadith No. 145:

حديث نمبر ۱۴۵ | عَنْ زَيْدِ بْنِ أَرْقَمٍ مِثْلَهُ وَلَفْظُهُ مِنَ اسْتَمْسَكَ بِهِ وَأَخَذَ كَانَ
عَلَى الْهُدَى وَمَنْ أَخْطَأَهُ ضَلَّ الْحَدِيثَ (رواه احمد في مسنداه وعبد الله بن
حميد) (من الكنز، ص ۱۴۵ ج ۱)

A similar Hadith has been related on the authority of Zaid ibn Arqam رضي الله عنه/ها/هما/هم with a slight change in its wording, “One who shall adhere to it and keep on it, he shall be on the right path: but one who ever missed it shall go astray.” (Narrated by Ahmad in the Musnad, and by ‘Abdullah ibn Humaid - al-Kanz, Vol. 1, p.145).

Hadith No. 146:

حديث نمبر ۱۴۶ | عَنْ زَيْدِ بْنِ أَرْقَمٍ مَرْفُوعًا إِلَى تَارِكٍ فِيكُمْ كِتَابُ اللَّهِ هُوَ
حَبْلُ اللَّهِ مَنِ اتَّبَعَهُ كَانَ عَلَى الْهُدَى وَمَنْ تَرَكَهُ كَانَ عَلَى الضَّلَالَةِ (رواه
ابن أبي شيبة وابن حبان في صحيحه) (كنز، ص ۱۴۶ ج ۱)

“(It is related) on the authority of Zaid ibn Arqam رضي الله عنه/ها/هما/هم as a Marfu’ (Hadith): ‘I am leaving with you the Book of Allaah which is the Rope of Allaah. Whoever follows it shall be on the right path, and whoever abandons it shall be

going astray.” (Narrated by Ibn Abi Shaiba, and Ibn Hibban in his Sahih - al-Kanz, Vol. 1, p.147).

These Ahaadith prove that no other Divine Book shall ever be revealed, nor any new Shari’ah be sent down. No word of the Quraan shall ever be abrogated. These are the proofs of the discontinuity of Nubuwwah (Prophethood).

Hadith No. 147:

حديث نمبر ۱۴۷ | عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ أَنْزَلَ اللَّهُ كِتَابَهُ عَلَى لِسَانِ نَبِيِّهِ وَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ فَمَا أَحَلَّ فِي كِتَابِهِ عَلَى لِسَانِ نَبِيِّهِ فَهُوَ حَلَالٌ إِلَى يَوْمِ الْقِيَامَةِ وَمَا حَرَّمَ فِي كِتَابِهِ عَلَى لِسَانِ نَبِيِّهِ فَهُوَ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ رَوَاهُ ابُو النَّصْرِ السَّنْجَرِيُّ فِي الْأَمَانَةِ (كنز، ص ۱۳۵۰)

“(It is related) on the authority of Anas رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have once said, ‘O people, Allaah has revealed His Book in the tongue of His Nabi, and has made all of His lawful things lawful for him, and made all of His unlawful things unlawful for him. Whatever Allaah has made lawful in His Book in the tongue of His Nabi shall remain lawful till the Day of Resurrection and whatever He has declared unlawful in His Book in the tongue of His Nabi shall remain unlawful for ever.’” (Narrated by Abu ‘I-Nasr al-Sanjari in his al-Amana - see al-Kanz, Vol. 1, p.50).

Hadith No. 148:

حديث نمبر ۱۴۸ | عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنْ يَزِيحَ هَذَا الدِّينَ قَائِمًا يُقَاتِلُ عَلَيْهِ عَصَابَةٌ مِنَ الْمُسْلِمِينَ حَتَّى تَقُومَ السَّاعَةُ رَأْسًا لِمَنْ كَفَرَ

“(It is related) on the authority of Jabir ibn Samura رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, ‘This religion shall remain in vogue; and a party of the Muslims shall continue fighting for its defence till the Day of Resurrection shall come to pass.’” (Narrated by Muslim -al-Kanz, Vol. 6, p.23).

Hadith No. 149:

حديث نمبر ۱۴۹ | عَنْ مُغْبِرَةَ مِثْلَهُ عِنْدَ الْبُخَارِيِّ وَمُسْلِمٍ (كنز، ص ۲۳۱، جلد ۶)

A similar Hadith has been related by al-Mughira رضي الله عنه/ها/هما/هم as narrated by al-Bukhari and Muslim - see al-Kanz, Vol. 6, p.231).

Hadith No. 150:

حديث نمبر ۱۵۰ | عَنْ أَبِي هُرَيْرَةَ مِثْلَهُ عِنْدَ ابْنِ مَاجَةَ (كنز، ص ۲۳۱، جلد ۶)

A similar Hadith has been related by Abu Hurariah رضي الله عنه/ها/هما/هم as narrated by Ibn Majah - see al-Kanz, Vol. 6, p.231).

Hadith No. 151:

حديث نمبر ۱۵۱ | عَنْ عُمَرَ بْنِ مَيْمُونَةَ عِنْدَ الْحَاكِمِ فِي الْمُسْتَدْرَكِ (كَنْزُ ۶ ج ۲۳۱)

A similar Hadith has been related by 'Umar رضي الله عنه/ها/هما/هم as narrated by al-Hakim in his al-Mustadrak (al-Kanz, Vol. 6, p.231).

Hadith No. 152:

حديث نمبر ۱۵۲ | عَنْ مُقَاتِلِ بْنِ مَيْمُونَةَ عِنْدَ أَحْمَدَ فِي مُسْنَدِ الْجَارِي وَمُتَّفَقٌ (كَنْزُ ۶ ج ۲۳۲)

A similar Hadith has been related on the authority of Mu'awiya رضي الله عنه/ها/هما/هم as narrated by Ahmad in his al-Musnad, by al-Bukhari and Muslim (al-Kanz, Vol. 6, p.232).

Hadith No. 153:

حديث نمبر ۱۵۳ | عَنْ ثَوْبَانَ مِثْلَهُ عِنْدَ مُسْلِمٍ وَالتِّرْمِذِيِّ وَابْنِ مَاجَةَ (كَنْزُ ۶ ج ۲۳۲)

A similar Hadith has been related on the authority of Thawban رضي الله عنه/ها/هما/هم as narrated by Muslim, al-Tirmidhi and Ibn Majah - (al-Kanz, Vol. 6, p.132).

Hadith No. 154:

حديث نمبر ۱۵۴ | عَنْ عُقْبَةَ بْنِ عَامِرٍ مِثْلَهُ وَفِيهِ حَتَّى تَأْتِيَهُمُ السَّاعَةُ وَهُمْ عَلَى ذَلِكَ عِنْدَهُ . مُسْلِمٌ (كَنْزُ ۶ ج ۲۳۲)

A similar Hadith has been related on the authority of 'Uqba ibn 'Aamir رضي الله عنه/ها/هما/هم with a slight change in its wording: "till the (Last) Hour should come to pass and they stick to it." (Narrated by Muslim - al-Kanz, Vol. 6, p.132).

Hadith No. 155:

حديث نمبر ۱۵۵ | وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ مِثْلَهُ وَفِيهِ حَتَّى يُقَاتِلَ آخِرُهُمُ الدَّجَالَ، أَخْرَجَهُ أَحْمَدُ فِي مُسْنَدِهِ وَابُودَاوُدَ وَالْحَاكِمُ فِي الْمُسْتَدْرَكِ (كَنْزُ ۶ ج ۲۳۲)

A similar Hadith has been related on the authority of 'Imran ibn Husain رضي الله عنه/ها/هما/هم with a minor change in wording: "till the last of them should fight the Dajjal (impostor)." Narrated by Ahmad in his al-Musnad, by Abu Dawud, and by al-Hakim in his al-Mustadrak - (see al-Kanz, Vol. 6, p.132).

Hadith No. 156:

حديث نمبر ۱۵۶ | وَعَنْ قُرَّةِ بْنِ إِيَّاسٍ مِثْلَهُ عِنْدَ ابْنِ حِبَّانَ فِي صَحِيحِهِ وَأَحْمَدُ فِي التِّرْمِذِيِّ (كَنْزُ ۶ ج ۲۳۲)

A similar Hadith has been related on the authority of Qurra ibn Iyas رضي الله عنه/ها/هما/هم as narrated by Ibn Hibban in is Sahih, by Ahmad and al-Tirmidhi - (al-Kanz, Vol. 6, p.232).

Hadith No. 157:

حديث نمبر ۱۵۷ | عَنْ سَلَمَةَ بْنِ نَفِيلٍ مِثْلَهُ عِنْدَ الطَّبْرَانِيِّ الْكَبِيرِ وَابْنِ سَعْدٍ (۶ ج ۲۳۵)

A similar Hadith has been related on the authority of Salama ibn Nufail رضي الله عنه/ها/هما/هم as narrated by al-Tabarani in his (al-Mu'jam) al-kabir, and by Ibn Sa'd - see al-Kanz, Vol. 6, p.235.

Hadith No. 158:

حديث نمبر ۱۵۸ | وَعَنْ أَنَسٍ مِثْلَهُ عِنْدَ ابْنِ حِبَّانٍ فِي صَحِيحِهِ (كَنْزٌ ص ۲۳۵ ج ۶)

A similar Hadith has been related on the authority of Anas رضي الله عنه/ها/هما/هم as narrated by Ibn Hibban in his Sahih - al-Kanz, Vol. 6, p.235.

Hadith No. 159:

حديث نمبر ۱۵۹ | وَعَنْ زَيْدِ بْنِ أَرْقَمٍ مِثْلَهُ عِنْدَ عَبْدِ بْنِ حَمِيدٍ .

A similar Hadith has been related on the authority of Zaid ibn Arqam رضي الله عنه/ها/هما/هم as narrated by 'Abd ibn Humaid.

Hadith No. 160:

حديث نمبر ۱۶۰ | وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ مِثْلَهُ أَخْرَجَهُ ابُو النَّصْرِ السَّنْجَرِيُّ فِي
الْإِبَانَةِ وَالْهَرَوِيُّ فِي ذِمِّ الْكَلَامِ (كَنْزٌ ص ۲۳۵ ج ۶)

A similar Hadith has been related on the authority of Sa'd ibn Abi Waqqaas رضي الله عنه/ها/هما/هم as narrated by Abun-Nasr as-Sanjari in his al-Ibana, and by al-Harawi in the Damm al-kalam - see al-Kanz, Vol. 6, p.235.

All these four ahadith enumerated above declare in plain words that the Ummah of Nabi Muhammad ﷺ shall endure till the Day of Resurrection. This is a clear proof of the fact that there shall not come a Prophet after our Nabi ﷺ.

Hadith No. 161:

حديث نمبر ۱۶۱ | عَنْ ابْنِ عَبَّاسٍ مَرْفُوعًا أُعْطِيتُ خَمْسًا لَمْ يُعْطَ بِئِي قَبْلِي وَلَا أَوْلَاءُ نَحْوًا
بُعِثْتُ إِلَى النَّاسِ كَأَنَّهُ الْأَخْمَرُ وَالْأَسْوَدُ وَكَانَ النَّبِيُّ قَبْلِي يُعْتَدُ إِلَى تَوَمِّهِ رَوَاهُ
أَحْمَدُ فِي مُسْنَدِهِ وَالْحَكِيمُ - مِنْ الْكَنْزِ ص ۱۰۹ ج ۶

“(It is related) on the authority of Ibn ‘Abbas رضي الله عنه/ها/هما/هم directly from Rasulullaah ﷺ who is reported to have said, ‘I have been given five such things as are not given to any of the former Prophets, and I am yet not proud of them - I have been sent to all mankind (including) the red, brown and the black. (Every) Nabi before me was sent to his own race or nation.’” (Narrated by Ahmad in his al-Musnad, and al-Hakim (al-Tirmidhi) - see al-Kanz, Vol. 6, p.109).

Hadith No. 162:

حديث نمبر ۱۶۲ | عَنْ عَلِيِّ مَرْفُوعًا أُعْطِيتُ خَمْسًا لَمْ يُعْطَ بِئِي قَبْلِي أُرْسِلْتُ إِلَى الْأَيُّمِيِّ
وَالْأَسْوَدِ وَالْأَخْمَرِ (الْحَدِيثُ) رَوَاهُ الْعَسْكَرِيُّ فِي الْأَمْثَالِ (كَنْزٌ ص ۱۰۹ ج ۶)

“(It is related) on the authority of ‘Ali رضي الله عنه/ها/هما/هم directly from Rasulullaah ﷺ who is reported to have said, ‘I have been granted five things which have never been given to any Prophet before me. I have been commissioned to the white, the black and the red, (or the brown) ...’” (Narrated by al-‘Askari in the Amthal - see al-Kanz, Vol. 6, p.109).

Hadith No. 163:

حديث نمبر ۱۶۳ | وَمِثْلُهُ عَنْ أَبِي ذَرٍّ . رواه طه وحك والدرمي (من الكنز ج ۶)

A similar Hadith has been related on the authority of Abu Dharr رضي الله عنه/ها/هما/هم (narrated by Ahmad in his al-Musnad, al-Hakim in his al-Mustadrak, and al-Darimi - see al-Kanz, Vol. 6, p.109).

Hadith No. 164:

حديث نمبر ۱۶۴ | وَمِثْلُهُ عَنْ عَبْدِ اللَّهِ بْنِ عُرَيْرٍ عِنْدَ الْحَكِيمِ وَالتَّبْرَانِيِّ فِي الْكَبِيرِ (كثير ج ۶)

A similar Hadith has been related on the authority of ‘Abdullah ibn ‘Umar رضي الله عنه/ها/هما/هم as narrated by al-Hakim (al-Tirmidhi), al-Tabarani in his (al-Mu‘jam) al-kabir - see al-Kanz, Vol. 6, p.109.

Hadith No. 165:

حديث نمبر ۱۶۵ | وَمِثْلُهُ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ . اخبره احمد في مسنده والطبراني في الكبير . (من الكنز ص ۶۱۰۹)

A similar Hadith has been related on the authority of Abu Musa al-Ash‘ari رضي الله عنه/ها/هما/هم - as narrated by Ahmad in his al-Musnad and by al-Tabarani in his (al-Mu ‘jam) al-kabir - see al-Kanz, Vol. 6, p.109.

Hadith No. 166:

حديث نمبر ۱۶۶ | عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ أُعْطِيتُ اللَّيْلَةَ حَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي أَمَا أَرَأَيْتَنَ فَأُرْسِلَتْ إِلَى النَّاسِ كُلِّهِمْ كَأَنَّهُ عَامَّةٌ وَكَانَ مِنْ قَبْلِي إِنَّمَا يُرْسَلُ إِلَى قَوْمِهِ . رواه احمد في مسنده والحكيم (من الكنز ص ۶۱۱۰)

“(It is related) on the authority of Amr ibn Shu‘aib, from his father, from his grandfather رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: ‘The last evening I have been granted five of the things which have never been granted to any other Prophet before me. As for the first of them it is that I have been commissioned to all mankind in general, for, every other Prophet before me had been commissioned only to his own nation or race.’” (Narrated by Ahmad in his Musnad, and by al-Hakim (al-Tirmidhi) - see al-Kanz, Vol. 6, p.110).

Hadith No. 167:

حديث نمبر ۱۶۸ | وَمِثْلَهُ عَنْ ابْنِ أُمَامَةَ عِنْدَ الطَّبْرَانِيِّ فِي الْكَبِيرِ وَأَخْرَجَ التِّرْمِذِيُّ
بَعْضَهُ وَقَالَ حَسَنٌ صَحِيحٌ (من الكنز، ص ۱۱۰ ج ۶)

A similar Hadith has been related on the authority of Abu Umama رضي الله عنه/ها/هما/هم as narrated by al-Tabarani in his (al-Mu'jam) al-kabir. Al-Tirmidhi has narrated only a part of it; and considered it Sahih (genuine) and Hasan (good) – (al-Kanz, Vol. 2, P.110).

Hadith No. 168:

حديث نمبر ۱۶۸ | عَنْ خَالِدِ بْنِ مَعْدَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بُعِثْتُ إِلَى النَّاسِ كَأَنَّهُ (الحديث)

“(It is related) on the authority of Khalid ibn Ma’dan رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said: ‘I have been commissioned to all mankind.’”
These Ahaadith go to prove that Rasulullaah ﷺ has been sent to the whole world and for all the dwellers of this globe till the Day of Resurrection.
All people who lived in this world from his time to the Last Day will belong to his Ummah. This Nubuwwah (Prophethood) is universal, - universal in respect of all nations, races, generations, etc., and universal in respect of time and age. We have already explained this point in the Ahaadith mentioned above, in the Hadith of Hasan who reports Nabi ﷺ to have said:

أَنَا رَسُولٌ مِّنْ أَدْرِكُهُ حَيَاتٍ مِّنْ يُؤَلِّدُ بَعْدِي

“I am the Messenger (of Allaah) sent unto him whom I find in my days and also unto him who shall be born after me.”

However, the Nubuwwah (Prophethood) of Rasulullaah ﷺ is universal, i.e., for all the peoples of the world and for all times to come till the Day of Resurrection. Thus his Nubuwwah (Prophethood) would continue till the Last Day. When this is proven as a fact and reality, no Prophet shall ever come (after him). If this not be so, it will be humiliation of Rasulullaah ﷺ. The following Ahaadith will further bear it out.

Hadith No. 169:

حديث نمبر ۱۶۹ | عَنْ ابْنِ أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ
عَزَّ وَجَلَّ بَعَثَنِي رَحْمَةً لِلْعَالَمِينَ وَهُدًى لِلْمُؤْمِنِينَ (رواه احمد في مسنده والطبراني في الكبير)

“(It is related) on the authority of Abu Umama رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, ‘Verily Allaah the Exalted, the Mighty has sent me as a Mercy unto all the people and as a source of guidance for the believers.’”
(Narrated by Ahmad in his al-Musnad, and al-Tabarani in his (al-Mu'jam) al-kabir).

Hadith No. 170:

حديث نمبر ۱۷۰ | عَنْ مِسْوَرِ بْنِ مَخْرَمَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ بَعَثَنِي رَحْمَةً لِلنَّاسِ كَأَنَّهُ . رواه الطبرانی فی الکبیر (کنز ص ۶۱۱۱)

“(It is related) on the authority of Miswar ibn Makhrama رضي الله عنه/ها/هما/هم whom Rasulullaah ﷺ is reported to have remarked, ‘Verily Allaah has sent me unto all mankind as a source of Mercy.’” (Narrated by al-Tabarani in his (al-Mu’jam) al-kabir - see al-Kanz, Vol. 6, p.111).

Hadith No. 171:

حديث نمبر ۱۷۱ | وَمِثْلُهُ عَنْ أَنَسٍ عَنِ الْحَسَنِ بْنِ سَفْيَانَ وَابْنِ مَنَاذِرٍ وَابْنِ نَعِيمٍ وَابْنِ النَّجَّارِ

A similar Hadith has been related on the authority of Anas رضي الله عنه/ها/هما/هم as narrated by al-Hasan ibn Sufyan, Ibn Manda, Abu Nu’aim and Ibn al-Naffar. See al-Khasa’is al-kubra, Vol. 1, p.16.

Hadith No. 172:

حديث نمبر ۱۷۲ | عَنْ عُرْوَةَ بْنِ رُوَيْمٍ مَرْثُوعًا خَيْرُ امَّتِي أَوْلَاهَا وَأَخِيرُهَا أَوْلَاهَا فِيهِمْ رَسُولُ اللَّهِ وَأَخِيرُهَا فِيهِمْ عِيسَى بْنُ مَرْيَمَ وَبَيْنَ ذَلِكَ نَهْمٌ أَعْوَجٌ لَيْسَ مِنْكُمْ وَكُنْتُمْ مِنْهُمْ . رواه ابو نعيم في الحلية مرسلًا من الكنز ص ۶۱۳۲

“(It is related) on the authority of ‘Urwa ibn Ru’aim رضي الله عنه/ها/هما/هم as a marfu’ Hadith, ‘The best of my Ummah are those who are the first (earliest) of them and also the last of them. In the earliest group of them is Rasulullaah ﷺ, and in the last of them shall be Nabi ‘Isa Ibn Maryam عليه السلام. Between these two main groups shall be people with a crooked path. They do not belong to your group, nor are you among them.’” (Narrated by Abu Nu’aim in his al-Hilya as a mursal tradition - al-Kanz, Vol. 2, p.132).

Hadith No. 173:

حديث نمبر ۱۷۳ | عَنْ زَمَلِ بْنِ عَمْرِوٍ وَالْعَدْرِ بْنِ قِيٍّ فِي حَدِيثٍ طَوِيلٍ ثُمَّ قَالَ رِيعِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الْعَرَبِ إِنِّي رَسُولُ اللَّهِ إِلَى الْأَنْبِيَاءِ كَأَنَّهُ (إِلَى أَنْ قَالَ) فَمَنْ أَجَابَنِي فَلَهُ الْجَنَّةُ نَزْلًا وَتَوَابًا وَمَنْ عَصَانِي كَانَتْ لَهُ النَّارُ مُتَقَبَّلاً (الحديث، من الكنز)

“(It is related) on the authority of Zumal ibn ‘Amr al-‘Adhari رضي الله عنه/ها/هما/هم in a long Hadith (in which Rasulullaah ﷺ is reported to have said), ‘O the people of Arabia, I am the Rasul of Allaah ﷺ to all mankind... (till he eventually remarked...) As for those who accepted (my call) for them there shall be Paradise as a mark of

hospitality and of recompense. But as for those who rejected me, for them there shall be Hellfire as a seat” - al-Kanz.

Hadith No. 174:

حديث نمبر ۱۷۴ | عَنْ ابْنِ عَبَّاسٍ مَرْفُوعًا أَنَّ اللَّهَ أَيَّدَنِي بِأَرْبَعَةِ وَزَرَءِ اثْنَتَيْنِ مِنْ أَهْلِ السَّمَاءِ جِبْرِئِيلُ وَمِيكَائِيلُ وَاثْنَتَيْنِ مِنَ أَهْلِ الْأَرْضِ أَبُو بَكْرٍ وَعُمَرُ (خَرِطَ لِي فِي الْبَرِّ)

“(It is related) on the authority of Ibn ‘Abbas رضي الله عنه/ها/هما/هم directly (from Rasulullaah ﷺ, who is reported to have said), ‘Indeed Allaah has helped me with four of the Wazirs - two from the dwellers of heaven, namely Jibreel عليه السلام and Mikaeel; and the two of them from the dwellers of this world, namely Abu Bakr رضي الله عنه/ها/هما/هم and ‘Umar رضي الله عنه/ها/هما/هم.’” (Narrated by al-Tabarani and al-Bazzar).

This also proves that all the people of the world till the Day of Resurrection shall remain the Ummah of our Rasul ﷺ till Nabi ‘Isa عليه السلام will appear when all the people will belong to the Ummah of our Prophet. For, Nabi ‘Isa AS will not appear as a Prophet for this Ummah, though he should be retaining his office of Nubuwwah (Prophethood). In other words, he will remain the Nabi of the Bani Israel as before.

Hadith No. 175:

حديث نمبر ۱۷۵ | عَنْ ابْنِ الدَّرْدَاءِ مَرْفُوعًا رَأَيْتُ لَيْلَةً أُسْرِي فِي حَوْلِ الْعَرْشِ نَبِيًّا خَضَاءَ مَكْتُوبٍ فِيهَا يَعْلَمُ نُورًا بَيْعِنَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَبُو بَكْرٍ الصِّدِّيقُ رَوَاهُ ابْنُ حِبَّانَ فِي الضَّعْفَاءِ وَالِدَارِقُطْنِي فِي الْأَفْرَادِ (كَنْزُ ص ۶۱۳۸)

“(It is related) on the authority of Abud-Darda’ رضي الله عنه/ها/هما/هم directly (from Rasulullaah ﷺ who is reported to have said), ‘I saw, during the night of the heavenly journey to the ‘Arsh (Throne), a green pearl over which was inscribed with a white resplendent light (filled with Nur),

There is none worthy to be worshipped except Allaah; (and) Muhammad ﷺ is Rasulullaah ﷺ - Abu Bakr al-Siddiq.”

(Narrated by Ibn Hibban in his Kitab ud-Du’afa’, and by al-Daraqutni in his al-Afrad —see al-Kanz, Vol. 6, p.138).

Hadith No. 176:

حديث نمبر ۱۷۶ | عَنْ عَلِيٍّ مِثْلَهُ وَفِي آخِرِهِ أَبُو بَكْرٍ الصِّدِّيقُ وَعُمَرُ الْفَارُوقُ وَعُمَانُ ذَوَالنُّورَيْنِ، أَخْرَجَهُ ابْنُ عَسَاكِرَ (كَذَلِكَ فِي الْخَصَائِصِ)

A similar Hadith has been related on the authority of ‘Ali رضي الله عنه/ها/هما/هم and in the end of it he adds, “Abu Bakr al-Siddiq رضي الله عنه/ها/هما/هم, ‘Umar al-Faruq

رضي الله عنه/ها/هما/هم 'Uthman Dhun-Nurain - narrated by Ibn 'Asakir — see al-Khasa'is.

Hadith No. 177:

حديث نمبر ۱۷۷ | عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ أُسْرِي
بَنِي غَزَاةٍ إِلَى السَّمَاءِ مَا مَرَرْتُ بِسَمَاءٍ إِلَّا وَجَدْتُ فِيهَا مَكْتُوبٌ فِيهَا وَأَبُو بَكْرٍ السِّدِّيقِيُّ
خَلْفِي . أَخْرَجَهُ الْبَيْهَقِيُّ وَالطَّبْرَانِيُّ فِي الْأَرْسَطِ وَابْنُ عَسَاكِرُ وَابْنُ عَرُوفَةَ فِي جَزَائِهِ

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, ‘The night I was taken up to the heaven, I did not pass by any sky but that I found inscribed thereon my name and also (that of) Abu Bakr al-Siddiq after it.’” (Narrated by Abu Ya’la, al-Tabarani in his (Mu’jam) al-awsat, Ibn ‘Asakir and Ibn ‘Arafa in his Juz’ - see al-Khasa’is).

These Ahaadith clearly prove that after Rasulullaah ﷺ, al-Siddiq ul-Akbar رضي الله عنه/ها/هما/هم is the most excellent of the Ummah. When the (Siddiq) is not to be elevated to the rank of Nabi, who else can rise to that rank? Otherwise a non-Prophet shall be superior to and more excellent than a Prophet.

An Anecdote: Ibn ‘Asakir رحمه الله عليه has narrated a queer story in his Taarikh, and so has Ibn al-Najjaar narrated it in his Taarikh, on the authority of Abul- Hasan, ‘Ali ibn ‘Abdullah al-Haashimi al-Raqqi who relates: “Once I went to India and visited a number of cities and towns. Once when I was in a village I saw a black rose on which a large flower of rose would blossom. It gave a very nice fragrance and showed a brilliant dark colour. On the petals the following inscription in a light colour was to be found: ‘There is none worthy to be worshipped except Allaah (and) Muhammad ﷺ is the Rasul of Allaah ﷻ, Abu Bakr al-Siddiq رضي الله عنه/ها/هما/هم.’ I was very much amazed to observe this. I thought that it was an artificial flower on which this inscription had been carved by somebody.

But when I opened another bud which had not yet blown into blossom, I found the same wording inscribed on its petals. I also found that the people of this village were idol-worshippers and had no notion of Allaah.”

- (Imam Suyuti: al-Khasa’is al-kubra, Vol. 1, p.8).

Hadith No. 178:

حديث نمبر ۱۷۸ | عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ إِنِّي تَرَكْتُ فِيكُمْ مَائِدَانِ
أَخَذْتُكُمْ بِهِ لَنْ تَفْضُلُوا كِتَابَ اللَّهِ وَعِثْرَتِي أَهْلَ بَيْتِي رَوَاهُ ت (الذَّانِي الْكَلْبَرِيُّ ۳۳)

“(It is related) on the authority of Jabir who reports the Messenger of Allaah ﷺ to have said, ‘I have left behind with you two things, if you adhere to them you shall

never be misled. It is the Book of Allaah and my family.” (Narrated by al-Nasa’i, al-Tirmidhi - al-Kanz, Vol. 1, p.44).

In this Hadith Rasulullaah ﷺ has stressed that the salvation of humanity lies in adherence to the ordinances contained in the Quraan and obedience to the Ahl al-Bait (people of Rasulullaah ﷺ’s House), which is a clear indication of the fact that there shall come no Prophet after Nabi Muhammad ﷺ. Otherwise the he ﷺ should have mentioned that some Prophet is also to come after him.

There are innumerable Ahaadith of this nature, Ahaadith which tells us to hold onto two things, only a few of them are given below:

Hadith No. 179:

حديث نمبر ۱۷۹ | عَنْ زَيْدِ بْنِ ثَابِتٍ مِثْلَهُ وَلَفْظُهُ إِنِّي تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ كِتَابَ اللَّهِ عَزَّ وَجَلَّ مَمْدُودٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَعِزَّتِي وَأَهْلَ بَيْتِي وَإِنَّمَا لَنْ يَلْقَى تَابِعِي يَرِدَ عَلَيَّ الْحَوْضِ . رواه احمد في مسنده والطبراني في الكبير (كنز ص ۱۴۳ ج ۱)

A similar Hadith is related on the authority of Zaid ibn Thabit رضي الله عنه/ها/هما/هم which reads, “I am leaving behind me among you two deputies - the Book of Allaah the Exalted Whose rule is extended between the heaven and the earth, and the family of my House. They shall not part for ever till they meet me on the bank (of Kawthar).” (Narrated by Ahmad in his Musnad, and al-Tabarani in his (al-Mu’jam) al-kabir - al-Kanz, Vol. 1, p.144).

Hadith No. 180:

حديث نمبر ۱۸۰ | عَنْ زَيْدِ بْنِ أَرْقَمٍ مِثْلَهُ عِنْدَ التِّرْمِذِيِّ (كذا في الكنز)

A similar Hadith is related on the authority of Zaid ibn Arqam رضي الله عنه/ها/هما/هم as narrated by al-Tirmidhi - al-Kanz.

Hadith No. 181:

حديث نمبر ۱۸۱ | عَنْ أَبِي هُرَيْرَةَ مِثْلَهُ عِنْدَ الْحَاكِمِ فِي الْمُسْتَدْرَكِ وَالْإِسْنَانِي (مرا الكنز)

A similar Hadith is related on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم as narrated by al-Hakim in his al-Mustadrak, and by Abu Bakr al Shafi’i - al-Kanz.

Hadith No. 182:

حديث نمبر ۱۸۲ | عَنْ عَمْرِو بْنِ سَابِئَةَ مَرْفُوعًا أَوْصِيَكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَلَا تَوَارَعُوا عِندَ عِبْدِي وَحَبِشِي فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرِنِي اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ تَسْكُوبُوا بِهَا وَعَضُوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُخَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُخَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ . رواه احمد في مسنده وابوداود والترمذی وابن ماجه والحاکم في المستدرک (کنز ص ۱۴۳ ج ۲)

“(It is related) on the authority of ‘Irbad ibn Sariya رضى الله عنه/ها/هما/هم directly (from Rasulullaah ﷺ), ‘I advise you to fear Allaah and to do obedience unto one who has been made your commander even if he be an Abyssinian slave. For, after me you will find wide differences and scions. Therefore, it is incumbent on you to adhere to my Sunnah (practice) and the practice of my rightly-guided Khalifahs. You should hold fast unto the (Sunnah) most tenaciously, and avoid innovations. For, every new and novel thing will be a bid’a (innovation) and every bid’a is a source of error.” (Narrated by Ahmad in his al-Musnad, and by Abu Dawud, al-Tirmidhi, Ibn Majah and al-Hakim in his al-Mustadrak - al-Kanz, Vol. 4, p.144).

Hadith No. 183:

حديث نمبر ۱۸۳ | عَنْ ابْنِ عَبَّاسٍ مَرْفُوعًا إِلَى تَرْكُتُ فِيكُمْ مَا إِنِ اعْتَصَمْتُمْ بِهِ فَلَنْ تَهْلُكُوا
أَبَدًا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّكُمْ - رواه الحاكم في المستدرک (من الكنز ج ۴)

“(It is related) on the authority of Ibn ‘Abbas رضى الله عنه/ها/هما/هم directly (from Rasulullaah ﷺ who is reported to have said), ‘I am leaving with you something that if you adhere to it, you shall never be misled - the Book of Allaah and the Sunnah (practice) of your Rasul ﷺ.” (Narrated by al-Hakim in his al-Mustadrak - al-Kanz, Vol. 4, p.147).

Hadith No. 184:

حديث نمبر ۱۸۴ | وَ مِثْلَهُ عَنْ أَبِي سَعِيدٍ عِنْدَ الْبَارِدِيِّ وَابْنِ أَبِي شَيْبَةَ وَاحْمَدَ وَابْنَ
سَعْدٍ وَابْنَ بَعْلَانَ (كنز، ص ۱۴۷ ج ۴)

A similar Hadith is related on the authority of Abu Sa’id رضى الله عنه/ها/هما/هم as narrated by al-Bawardi, Ibn Abi Shaiba, Ahmad, Ibn Sa’d and Abu Ya’la - al-Kanz, Vol. 4, p.147).

Hadith No. 185:

حديث نمبر ۱۸۵ | وَعَنْ زَيْدِ بْنِ ثَابِتٍ عِنْدَ أَحْمَدَ فِي مُسْنَدِهِ وَالطَّبْرَانِي فِي الْكَبِيرِ وَ
سَعِيدِ بْنِ مَنْصُورٍ فِي سُنَنِهِ (كنز، ص ۱۴۷ ج ۴)

A similar Hadith is related on the authority of Zaid ibn Thabit رضى الله عنه/ها/هما/هم (as narrated by Ahmad in his al-Musnad, al-Tabarani in his (al- Mu’jam) al-kabir and Sa’id ibn Mansur in his al-Sunan - al-Kanz, Vol. 4, p.147).

Hadith No. 186:

حديث نمبر ۱۸۶ | عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ وَالْخَطِيبِ (كنز، ص ۱۴۸ ج ۱)

A similar Hadith has been related on the authority of Jabir رضى الله عنه/ها/هما/هم (as narrated by Ibn Abi Shaiba and al-Khatib - al-Kanz, Vol. 1, p.148).

Hadith No. 187:

حدیث نمبر ۱۸۷ | عَنْ مَعَاذِ مِثْلَهُ عِنْدَ الدَّيْلَمِيِّ رَكَتَر ۱۳۸ (۱۷)

A similar Hadith has been related on the authority of Mu'adh رضي الله عنه/ها/هما/هم (as narrated by al-Dailami - al-Kanz, Vol. 1, p.148).

In all these Ahaadith the practice that has been suggested by Rasulullaah ﷺ for his Ummah does not contain any reference to a future Prophet who shall be responsible for the guidance of the Ummah.

Hadith No. 188:

حدیث نمبر ۱۸۸ | عَنْ سَعْدِ بْنِ مَرْثَدَةَ رَضِيَ اللَّهُ بِاللهِ رَبِّنا وَبِ مُحَمَّدٍ رَسُولِنا بِالْإِسْلَامِ وَبِنا
رواه ابن السني في عمل اليوم والليلة .

“(It is related) on the authority of Sa’d رضي الله عنه/ها/هما/هم directly (from Rasulullaah ﷺ who is reported to have said), ‘I am pleased with Allaah to worship Him, as am I also pleased with Nabi Muhammad ﷺ as His Messenger, and also pleased with Islam as the religion.’” (Narrated by Ibn al-Saniy in his book ‘Amal al-yawm wa ‘l-laila).

Hadith No. 189:

حدیث نمبر ۱۸۹ | من طریق سعيد بن خيثم عن شيخ من أهل الشام مرفوعاً عن رسول الله ﷺ
أَنْ تَتَّقُوا اللَّهَ وَتَلْزَمُوا سُنَّتِي وَسُنَّةَ الْخُلَفَاءِ الْمَهْدِيِّينَ الْمُهْتَدِينَ تَعْتَمِدُوا عَلَيَّامَّا بَاتُوا
وَإِنْ أَسْئَلُ عَلَيْكُمْ عَبْدٌ فَجَبْتَنِي نَاصِمِعُوا وَأَطِيعُوا. رواه البغوي رَكَتَر ۵۳ (۱۷)

“(It is related) through Sa’id ibn Khaitham from an old scholar of Syria directly (from Rasulullaah ﷺ who is reported to have said), ‘I command you to fear Allaah and to adhere to my Sunnah (practice) and the practice of the rightly-guided and guiding Khalifahs tenaciously, and even if an Abyssinian slave is made your commander you should listen to him and obey him.’” (Narrated by al-Baghawi - al-Kanz, Vol. 1, p.54).

Hadith No. 190:

حدیث نمبر ۱۹۰ | عَنْ أَبِي بَكْرَةَ مَرْثَدَةَ مَنْ أَهَانَ سُلْطَانَ اللَّهِ فِي الْأَرْضِ أَهَانَهُ اللَّهُ
وَمَنْ أَكْرَمَ سُلْطَانَ اللَّهِ فِي الْأَرْضِ أَكْرَمَهُ اللَّهُ. طبرانی رَكَتَر ۵۵ (۱۷)

“(It is related) on the authority of Abu Bakr (directly from Rasulullaah ﷺ who is reported to have said), ‘He who defies (and humiliates) a ruler of Allaah on the earth, Allaah will humiliate him. He who pays homage to a ruler of Allaah on the earth, Allaah will be gracious to him.’” (al-Tabarani - al-Kanz, Vol. 1, p.55).

Hadith No. 191:

حدیث نمبر ۱۹۱ | عَنْ ابْنِ عَبَّاسٍ مِثْلَهُ عِنْدَ السَّجَرِيِّ .

A similar Hadith is related on the authority of Ibn ‘Abbas رضي الله عنه/ها/هما/هم (as narrated by al-Sanjari).

Hadith No. 192:

حديث نمبر ۱۹۲ | عَنْ حُدَيْفَةَ مِثْلَهُ عِنْدَ الدَّيْلَمِيِّ (كَنْزٌ ص ۱۷۵)

A similar Hadith is related on the authority of Hudhaifah رضي الله عنه/ها/هما/هم (as narrated by al-Dailami - al-Kanz, Vol. 1, p.55).

Hadith No. 193:

حديث نمبر ۱۹۳ | وَعَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْمَلُوا بِالْقُرْآنِ أَنْ أَحَلَّوْا حَلَالَهُ وَحَرَمُوا حَرَامَهُ وَأَقْتَدُوا بِرَأْيِهِ وَلَا تَكْفُرُوا بِأَيِّ شَيْءٍ مِنْهُ وَمَا تَشَابَهَ عَلَيْكُمْ فَرُدُّوهُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى أَرْبَابِ الْعِلْمِ مِنْ بَعْدِي كَيْمَا يُخَيِّرُكُمْ وَأَمِنُوا بِالتَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَمَا أُوتِيَ السَّبِيحُونَ مِنْ رَبِّهِمْ. رواه الطبرانی فی الکبیر والحاکم فی المستدرک (من الکنز ص ۳۹ جلد ۱)

“(It is related) on the authority of Ma’qil ibn Yasar رضي الله عنه/ها/هما/هم who reports Rasulullaah ﷺ to have said, ‘Act according to the teachings of the Quraan. Take for lawful that which it declares lawful; and take for unlawful that which it declares unlawful, and act accordingly. Do not deny and flout any of the things from the Quraan. Whatever should appear ambiguous and uncertain to you, refer it to Allaah the Exalted (i.e., to the Quraan) and to the people of learning, [This Hadith tells us that in cases of ambiguity and dubiety we should have recourse to the people of knowledge and learning. This taqlid (blind following) is a direct teaching from the Prophet and is not to be considered shirk as some ignorant people think so], after me so that they should tell you (the true interpretation.)]

You should also believe in the Torah, the Injil, the Zaboor (Psalms) and whatever had been revealed to the former Prophets from their Rabb.” (Narrated by al-Tabarani in his (al-Mujam) al-kabir and by al-Hakim in his al-Mutadrak - al-Kanz, Vol. 1, p.49).

Hadith No. 194:

حديث نمبر ۱۹۴ | عَنْ أَبِي هُرَيْرَةَ أَنَّ اللَّهَ تَعَالَى أَنْ يَبْعَثَ لِهَذِهِ الْأُمَّةِ عَلَى كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ دِينَهَا فِيهَا. رواه البودادري والحاكم والبيهقي في المعرفه (ص ۳۳۸)

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم who reports (Rasulullaah ﷺ to have said), ‘Verily Allaah the Exalted shall send unto this Ummah at the (end of) every century someone who should reform their religion (to its original) form.” (Narrated by Abu Dawud, al-Hakim, al-Baihaqi in his al-Ma’rifa - al-Kanz, Vol. 1, p.338).

Hadith No. 195:

حديث نمبر ۱۹۵ | عَنْ تَمِيمِ الدَّارِيِّ مَرْفُوعًا الَّذِي تَلَمَّحَتْهُ تَلَمَّحَاتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ بِالسَّيِّئَةِ إِلَّا نِيَّةُ الْمُسْلِمِينَ وَعَامَّتِهِمْ (رواه مسلم)

“(It is related) on the authority of Tamim al-Dari رضي الله عنه/ها/هما/هم who reports directly (from Rasulullaah ﷺ to have said), ‘The religion is sincerity.’ We asked him: ‘Sincerity to whom?’ He said: ‘Sincerity to Allaah, to His Book, to His Messenger, to the leaders of the Muslims and to the general people.’” (Narrated by Muslim).

Hadith No. 196:

حديث نمبر ۱۹۶ | عَنْ حُدَيْفَةَ مَرْفُوعًا اقْتَدَا بِالَّذَيْنِ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرُ بْنُ الْكَلْبِ (أحمد في مسنده والترمذي وابن ماجه (كثر من ۱۳۲ ج ۶)

“(It is related) on the authority of Hudhaifah رضي الله عنه/ها/هما/هم who reports directly the Prophet to have said: ‘Follow the two men after me – Abu Bakr رضي الله عنه/ها/هما/هم and ‘Umar رضي الله عنه/ها/هما/هم.’” (Narrated by Ahmad in his al-Musnad, al-Tirmidhi and Ibn Majah - al-Kanz, Vol. 6, p.142).

Hadith No. 197:

حديث نمبر ۱۹۷ | عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا يَأْتِي يَوْمَ الْقِيَامَةِ كُلُّ أُمَّةٍ عُطَّاشًا إِلَّا مَنْ أَحَبَّ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيًّا. (رواه الرازي (كثر من ۱۶۱ ج ۶)

“(It is related) on the authority of Abu Hurairah رضي الله عنه/ها/هما/هم directly (from Rasulullaah ﷺ who is reported to have said): ‘On the Day of Resurrection all the Ummahs shall come up thirsty, except those who should love Abu Bakr رضي الله عنه/ها/هما/هم and ‘Umar رضي الله عنه/ها/هما/هم, ‘Uthman رضي الله عنه/ها/هما/هم and ‘Ali رضي الله عنه/ها/هما/هم.’” (Narrated by al-Rafi’i - al-Kanz, Vol. 6, p.161).

Hadith No. 198:

حديث نمبر ۱۹۸ | عَنْ ابْنِ مَسْعُودٍ مَرْفُوعًا اقْتَدَا بِالَّذَيْنِ مِنْ أَصْحَابِي أَبِي بَكْرٍ وَعُمَرُ، إِهْتَدَا بِهَذَا عَمَّا فِي رِجْلَيْهِمَا ابْنُ مَسْعُودٍ. (رواه الترمذي (كثر من ۱۳۲ جلد ۶) -

“(It is related) on the authority of Ibn Mas’ud رضي الله عنه/ها/هما/هم directly (from who is reported to have said): ‘Follow the two men of my Sahaba رضي الله عنه/ها/هما/هم and ‘Umar رضي الله عنه/ها/هما/هم. Seek guidance from the guidance of ‘Ammar (ibn Yasir رضي الله عنه/ها/هما/هم) and hold fast the covenant (promise) of Ibn Mas’ud رضي الله عنه/ها/هما/هم.’” (Narrated by al-Tirmidhi - al-Kanz, Vol. 6, p.142).

Hadith No. 199:

حديث نمبر ۱۹۹ | عَنْ حَدِيثِ يَفَّةٍ مِثْلُهُ عِنْدَ الرَّوْيَانِيِّ (كَنْزٌ ص ۶۳۱۴۲)

A similar Hadith is related on the authority of Hudhaifah رضي الله عنه/ها/هما/هم (as narrated by al-Ru'yani - al-Kanz, Vol. 6, p.142).

Hadith No. 200:

حديث نمبر ۲۰۰ | دَعَنَّ أَنَسٌ مِثْلُهُ (كَنْزٌ ص ۶۳۱۴۲)

A similar Hadith is related on the authority of Anas رضي الله عنه/ها/هما/هم – see al-Kanz, Vol. 6, p.142.

Hadith No. 201:

حديث نمبر ۲۰۱ | عَنْ جَابِرٍ مِثْلُهُ عِنْدَ الطَّبْرَانِيِّ فِي الْاَوْسَطِ (كَنْزٌ ص ۶۳۱۴۲)

A similar Hadith is related on the authority of Jabir رضي الله عنه/ها/هما/هم as narrated by al-Tabarani in his (al-Mujam) al-awsat - al-Kanz, Vol. 6, p.142.

Hadith No. 202:

حديث نمبر ۲۰۲ | عَنْ أَبِي سَعِيدٍ مِثْلُهُ (كَنْزٌ ص ۶۳۱۴۲)

A similar Hadith is related on the authority of Abu Sa'id رضي الله عنه/ها/هما/هم - see al-Kanz, Vol. 6, p.142.

Hadith No. 203:

حديث نمبر ۲۰۳ | عَنْ أَبِي الدَّرْدَاءِ مِثْلُهُ (كَنْزٌ ص ۶۳۱۴۲)

A similar Hadith is related on the authority of Abud-Darda' رضي الله عنه/ها/هما/هم - see al-Kanz, Vol. 6, p.142.

Hadith No. 204:

حديث نمبر ۲۰۴ | عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيَّ الزُّبَيْرِ. أَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ وَالتِّرْمِذِيُّ (الرِّيَاضُ النَّصْرَةَ لِلطَّبْرَانِيِّ ص ۲۳۶)

“(It is related) on the authority of Jabir رضي الله عنه/ها/هما/هم who reports the Messenger of Allaah ﷺ to have said, ‘Every Nabi has a Hawaari (disciple). My Hawaari is Zubair رضي الله عنه/ها/هما/هم.’” (Narrated by al-Bukhari, Muslim, al-Tirmidhi -see al-Tabani, al-Riyad al-nadra, Vol. 2, p.264).

Hadith No. 205:

حديث نمبر ۲۰۵ | عَنْ أَنَسِ بْنِ مَالِكٍ مَرُوعًا لِكُلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ (الرِّيَاضُ النَّصْرَةَ ص ۳۰۸ جلد ۲)

“(It is related) on the authority of Anas ibn Malik رضي الله عنه/ها/هما/هم who reports directly Rasulullaah ﷺ to have said: ‘Every Ummah has an Amin (trustee). The Amin of this Ummah is Abu ‘Ubaida ibn al-Jarrah رضي الله عنه/ها/هما/هم.’” (Narrated by al-Bukhari, Muslim (al-Riyad al-nadra), Vol. 2, p.308).

Hadith No. 206:

حديث نمبر ۲۰۶ | عَنْ ابْنِ عَبَّاسٍ مَرْفُوعًا لِكُلِّ شَيْءٍ سَنَامٌ وَسَنَامُ هَذِهِ الْأُمَّةِ عَمِّي
الْعَبَّاسُ وَكُلُّ شَيْءٍ سَبَطٌ وَسَبَطُ هَذِهِ الْأُمَّةِ الْحَسَنُ وَالْحُسَيْنُ (الكنز ص ۶۳۱۶۳)

“(It is related) on the authority of Ibn ‘Abbas رضي الله عنه/ها/هما/هم directly from the Prophet who is reported to have said, ‘Everything has a top. The top of this Ummah is my uncle ‘Abbas رضي الله عنه/ها/هما/هم. Everything has an off-shoot. The offshoot of this Ummah consists in al-Hasan and al-Husain.’” - al-Kanz, Vol. 6, p.163).

Hadith No. 207:

حديث نمبر ۲۰۷ | عَنْ ابْنِ عُمَرَ مَرْفُوعًا خَيْرُ هَذِهِ الْأُمَّةِ عَبْدُ اللَّهِ بْنِ عَبَّاسٍ. (خطابي كنز ص ۶۳۱۶۳)

“(It is related) on the authority of Ibn ‘Umar رضي الله عنه/ها/هما/هم directly (from Rasulullaah ﷺ who is reported to have said), ‘The best of this Ummah is ‘Abdullah ibn ‘Abbas رضي الله عنه/ها/هما/هم.’” (Narrated by al-Khattabi - see al-Kanz, Vol. 6, p.163).

Hadith No. 208:

حديث نمبر ۲۰۸ | عَنْ جَابِرٍ مَرْفُوعًا أَعْلَمُهَا (أى الأمة) بِالْحَلَالِ وَالْحَرَامِ مَعَاذُ
بْنِ جَبْرِ (الكنز ص ۶۳۱۶۳)

“(It is related) on the authority of Jabir رضي الله عنه/ها/هما/هم directly (from the Prophet who is reported to have said), ‘The most informed of the (Ummah) of the lawful and the unlawful is Mu’adh ibn Jabal رضي الله عنه/ها/هما/هم.’” - al-Kanz, Vol. 6, p.163).

Hadith No. 209:

حديث نمبر ۲۰۹ | عَنْ عَلِيٍّ قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَبْدَالُ
يَكُونُونَ بِالشَّامِ وَهُمْ أَرْبَعُونَ رَجُلًا كَمَا مَاتَ رَجُلٌ أَبَدَلَ اللَّهُ مَكَانَهُ رَجُلًا يُسْقِي
بِهِمُ الْغَيْثُ وَيَنْصُرُهُمْ عَلَى الْأَعْدَاءِ. رواه احمد (مشكوة صفحہ ۵۷۵)

“(It is related) on the authority of ‘Ali رضي الله عنه/ها/هما/هم who reports that he heard Rasulullaah ﷺ say: ‘The Abdaal shall be from Syria, and they shall be forty in number. Whenever any of them dies, Allaah replaces him with a man by whom people are given abundant rain and are given assistance against the enemy.’” (Narrated by Ahmad - Mishkat p575).

Hadith No. 210:

حديث نمبر ۲۱ | عن ابن عمر أن رسول الله صلى الله عليه وسلم قال إن رجلاً يأتيكم من اليمن يقال له أُوَيْسُ (الذي توله)، فمن لقيه منكم فليستغفر لكم. رواه مسلم (صحة: ۵).

“(It is related) on the authority of Ibn ‘Umar رضي الله عنه/ها/هما/هم who reports that Rasulullaah ﷺ said, ‘A man from Yemen will come unto you. His name would be Uwais... (till he said in the end), ‘Whoever of you should meet him let him ask (Uwais رحمه الله عليه) to pray for his forgiveness (for Uwais رحمه الله عليه will be answered his request).’” - Mishkat, p.573.

Synopsis

The love, affection and sincerity that Rasulullaah ﷺ bore in his heart for his Ummah cannot be over-emphasised. It is also a well-established fact that most of the knowledge and sciences of the past and the future were granted to the Prophet to such an extent that no other Prophet or angel has had the privilege of attaining to it.

We have also to believe that he left behind for his Ummah such a smooth and open path in which no one is likely to go astray or to tumble anywhere. He informed his Ummah of all the pitfalls that could come in their way, and he also alluded to the sign-posts of the right path.

Therefore, when we look into the vast thesaurus of Hadith literature, we find that the Prophet did not leave any stone unturned in preparing the smooth path for his Ummah. Rasulullaah ﷺ was also kind enough to name the eminent leaders of the Ummah with the salient features and stressed upon the Ummah to be careful in tenaciously adhering to their instructions and in offering complete obedience unto them. We have enumerated some of the Ahaadith to support this assertion. Those who should know of the affection and love of Rasulullaah ﷺ for his Ummah cannot resist the temptation of entertaining firm belief in the fact that there shall not come any Prophet after him. Otherwise the most affectionate and merciful Prophet should have mentioned him and should have cautioned the Ummah to accept him and obey him in order to attain to salvation. For, whenever a Nabi (Prophet) is commissioned to an Ummah, it becomes incumbent on them to accept him and obey him for their salvation; otherwise all of their good acts are rendered fruitless and vain.

It is really very strange to note that Rasulullaah ﷺ has been repeatedly stressing his Ummah to show perfect obedience to the rightly-guided Khulafaa and also to the leaders of the religion or the commanders, even though any of them be a Negro slave, and in cases of dispute or differences Rasulullaah ﷺ advises his Ummah to consult the people of learning and to follow their instructions. He also advises them to follow the examples of ‘Abdullah ibn Mas’ud رضي الله عنه/ها/هما/هم

and ‘Ammar ibn Yasir رضي الله عنه/ها/هما/هم. He also invites them to pay homage to such of his Sahaba رضي الله عنه/ها/هما/هم as Zubair رضي الله عنه/ها/هما/هم, Abu ‘Ubaida ibnul-Jarraah رضي الله عنه/ها/هما/هم, Mu’adh ibn Jabal رضي الله عنه/ها/هما/هم, and ‘Abdullah ibn ‘Abbas رضي الله عنه/ها/هما/هم. Not only that, he fore-sees the appearance of ‘Uwais Qarni رحمه الله عليه who should be taken for an honourable person and be asked to pray for their forgiveness.

Rasulullaah ﷺ also informs the Ummah of the regular appearance of a Mujaddid at the end of every century. He does not forget to mention that Abdaal shall come from Syria and that their Duaas would always be answered etc., etc.

But there is not a single Hadith to be found regarding the appearance of a Prophet after him. He has not informed his Ummah of his signs, so that people should not make a mistake in recognising him. It should have rationally been in the interest of his Ummah that the merciful, affectionate and kind Rasul ﷺ should have guided his Ummah by enumerating full details of the new Prophet to come, his name, place of appearance, period in which to appear etc., etc., so that the Ummah should face no difficulty in recognising him.

If one should have a heart full of Imaan, or one should be justice-minded, a study of these Ahaadith is sufficient to convince him that: There shall never come a Prophet after our Prophet till the Day of Resurrection.

These are only two hundred and ten of the Ahaadith in which Rasulullaah ﷺ has plainly and explicitly declared:

The Chain of Ambiyaa عليه/هم السلام to come, has been cut off and Nubuwwah (Prophethood) is discontinued after our Rasul ﷺ. No new interpretations are to be allowed in this respect.

He who has eyes should see; and he who has ears must listen. Of course there is in this a lesson for him who has a heart, or who should pay heed to it. He is a witness. The blessings of Allaah, the Merciful, and the angels drawn near (unto Him), the Amnbiyaa عليه/هم السلام, the martyrs, the truthful and the righteous, and also everything that glorifies You, O the Rabb of all creatures, be on our Master Muhammad ﷺ ibn ‘Abdallah the chief of all the Ambiyaa عليه/هم السلام, the leader of all the pious people, the last of all the Prophets, the Messenger of the Rabb of all creatures, the guardian (over all mankind) and the bearer of good tidings, inviting unto You (O Allaah) with Your permission, the resplendent, and on him Your peace - (Narrated by ‘Iyad in his Shifa’ on the authority of ‘Ali رضي الله عنه/ها/هما/هم).

Part III

The Aqeedah of Khatm-un-Nubuwwah as explained in the sayings of the Sahaba

رضي الله عنه/ها/هما/هم

All praise be to Allaah and peace and blessings be upon His servants whom He has chosen. (To continue). In the first two Parts (of these Lectures) one hundred discussed, proving that our Master, the Last of the Ambiyaa عليه السلام, shall not be followed by any type of Nubuwwah (Prophethood), and that no Prophet shall ever come after him, and that every claimant to Nubuwwah (Prophethood) shall be a liar, impostor and Dajjal.

In this Part (III) we shall try to prove that this belief of Khatm-un-Nubuwwah is one of the beliefs, requirements and essentials of Imaan, and that all the Ummah has complete consensus and full agreement on this belief and there it is not susceptible to any interpretation or doubt of any sort for the last fourteen hundred years, right from the blessed days of our Nabi Muhammad ﷺ down to this day.

All the learned scholars of Islam belonging to the various branches of knowledge like Hadith, Tafsir, Fiqh, 'Ilm al-Kalam, Mysticism have left behind for us a large collection of literature on this belief, which are full of irrefutable and undeniable pieces of evidence. It will be indeed a tiresome task, if we should endeavour to reproduce all that material here, and yet we shall not be able to exhaust all the sources. Therefore, we confine ourselves to the consensus of the Ummah, and more especially the consensus of the Sahaba رضي الله عنه/ها/هما/هم on this point. This again is the summary of the consensus which we present to the readers as only a specimen. The grace is to be had from Allaah alone!

A Necessary Note

The Mirza (I.a.) and his disciples generally decline to examine the proofs and arguments that is presented to them. They say that according to them it is only one type of Nubuwwah (Prophethood) (tashri'i Nubuwwah (Prophethood)-Nubuwwah (Prophethood) endowed with a new Shari'ah) that is meant in the Khatm-un-Nubuwwah (Finality of Prophethood). This term does not include the concept of a non-tashri'i Nubuwwah (Prophethood). Therefore, in the first two Parts we have, while discussing most of the Quraanic verses and Ahaadith, stressed on the truth of the belief of Khatm-un-Nubuwwah (Finality of Prophethood), both in clear and unambiguous terms. And nowhere of the proof that we have discussed, has there been the classification of Nubuwwah (Prophethood) into the tashri'i and non-tashri'i categories. On the other hand, it has been categorically denied that there is such a classification of Nubuwwah (Prophethood).

When no one has interpreted the Khatm-un-Nubuwwah (Finality of Prophethood) for all these fourteen hundred years, how should the Mirza (I.a.) and his disciples find one fine morning for themselves to invent a new interpretation without any authority behind it?

Ijma' and its Importance

Rasulullaah ﷺ has showered innumerable favours on us. Of these favours is the Ijma' of the Ummah (consensus of the Muslim Community). Ijma' is the third of the fundamentals of Islam, from which we derive our Sharia'h, after the Noble Quraan and the Sunnah of Rasulullaah ﷺ. Ijma' expresses the unanimous consent and agreement of the Mujtahideen (learned doctors). Ijma' is as incumbent on the Ummah for acceptance and observance as the Quraan and the Hadith. Now when Rasulullaah ﷺ closed the chapter of Nubuwwah (Prophethood) in future, and there remains behind him nobody who is preserved from sin or error (ma'sum), whose ordinances should be considered as infallible as the law of Allaah. Thus if the Ummah should give a collective consent regarding a precept, positive or negative, it is to be considered, the Will of Allaah, as Rasulullaah ﷺ is reported to have said,

لَنْ تَجْمَعَ أُمَّتِي عَلَى الضَّلَالَةِ ۝

“Never shall my Ummah agree in an error.”

Therefore, the books on the Usul (i.e., the four fundamentals from which the Muslim Sharia'h is derived) Ijma' is dealt with as one of the infallible principles. In matters of the guidelines of Shari'ah it comes third in order, after the Quraan and the Sunnah. In fact, Ijma' is one of the fundamentals of the Shari'ah, and hence

we should desire guidance from this source of law in connection with the belief of the Khatm-un-Nubuwwah (Finality of Prophethood).

The author of the Tawdih says:

وَمَا اتَّفَقَ عَلَيْهِ الْمُجْتَهُدُونَ مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَصِيٍّ عَلَى أَمْرٍ يَهْدِي إِلَى خَوَاصِّ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَإِنَّهُ خَاتِمُ النَّبِيِّينَ لِأَدْوَى بَعْدَهُ وَقَدْ قَالَ اللَّهُ تَعَالَى الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَلَا شَيْءَ أَنْ الْأَحْكَامَ الَّتِي تَنْبَغُ بِصِرْمِجٍ مِنَ الْوَحْيِ بِالنَّبِيِّ إِلَى الْخَوَارِثِ لَمْ تَعْلَمْ أَحْكَامَ تِلْكَ الْخَوَارِثِ وَلَا يَأْتِيهِ اسْتِنْبَاطُ أَحْكَامٍ مَعَهَا مِنْ الْوَحْيِ (توضيح مصرى، ص ١٣٩ ج ١)

“The agreement of the Mujtahideen of the people (i.e., those who have a right, in virtue of their knowledge, to form a judgement of their own) after the death of Rasulullaah ﷺ in any age on any matter of Imaan, is one of the characteristics of the Ummah of Nabi Muhammad ﷺ, for, he is the Khaatim un-Nabiyyin (i.e., the last of the Ambiyaa عليهم السلام) and there shall not be revealed any Wahy after him. Allaah says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

“Today have I perfected for you your religion.” (Surah Maaidah 5:3). And no doubt the precepts which have been established by the Wahy (revelation) alone as compared to the matters of daily occurrence are very few, rather very, very few. If the precepts were not to be discovered and known through these daily occurrences, the precepts would be rendered meaningless and the religion would not have been considered completed and perfected. It is therefore necessary for the Mujtahideen of the Ummah to deduce and infer new precepts from the Wahy (Revelation).” (Tawdih, Vol. 1, p.49).

In short the precepts of Shari’ah are established (and inferred) from the Quraan and the Hadith; and in similar manner the precepts are inferred regarding Ijma’ from the statutes of the Quraan and the Sunnah.

However, there are some categories of Ijma’, and the following is considered to be the relative value of Ijma’. The most preferable and final in effectiveness is the Ijma’ of the Sahaba رضي الله عنه/ها/هما/هم. All the doctors of Sharia’h agree in this that if all the Sahaba رضي الله عنه/ها/هما/هم concur on a certain matter, it should be considered as infallible as the verses of the Quraan. There may be another position - some of the Sahaba رضي الله عنه/ها/هما/هم gave their independent opinion or judgement in a matter, but the rest of the Sahaba رضي الله عنه/ها/هما/هم did not

refute them or differed from them, or in other words they gave their assent to the opinion by silence or non interference, this would also be called an Ijma' of the Sahaba رضي الله عنه/ها/هما/هم. A rule inferred from such an Ijma' is as valid as the Hadith-ul-Mutaawatir.

But if we should examine it more deeply we shall come to the conclusion that Dalil (proof) is the best of the arguments and the most decisive. In some respects, it is preferable to all other proofs of Shari'ah. For, there can be much difference of opinion in defining the real meaning of the Quraanic verses and the ahadith. This sort of difference of opinion has no role to play in Ijma'.

Hafiz Ibn Taimiya رحمه الله عليه says,

وَأَجْمَاعُهُمْ حُجَّةٌ قَاطِعَةٌ يَجِبُ
 إِتِبَاعُهَا بَلْ مِنْ أَوْلَادِ الْحَجَبِ وَ
 فِي مَقَدِّمَةٍ عَلَى غَيْرِهَا وَكَأَنَّ هَذَا
 مَوْضِعٌ تَعْرِيرُ ذَلِكَ فَإِنَّ هَذَا
 الْأَمْلَ مَقَرٌّ فِي مَوْضِعِهِ وَكَأَنَّ
 فِيهِ بَيْنَ الْفُقَهَاءِ وَالْأَبْنَاءِ سَائِرِ
 الْمُؤْمِنِينَ الَّذِينَ هُمُ الْمُؤْمِنُونَ
 خِلَافَتِ الْإِمَّةِ .

“The consensus of the Sahaba رضي الله عنه/ها/هما/هم is an authoritative proof and must be followed and acted upon. It is rather the most emphatic of all the proofs and is to be given precedence over all other judgements and opinions. This is not the proper place to dwell on this subject; for, this fundamental of faith has been given its status, and there is no difference of opinion in this matter among the Fuqahaa' (the jurists) and all the believers who are true believers.” (Iqamat al-dalil, Vol. 3, p.130).

Now we come back to our original object. We shall see how the genuine and sound narrations prove that.

The first Consensus of the Sahaba رضي الله عنه/ها/هما/هم pertains to the Doctrine of Khatm-un -Nubuwwah (Finality of Prophethood), and to its denial

The imposture of Musailima (I.a.): it is an undeniable fact that Musailima (I.a.), the Liar, claimed Nubuwwah (Prophethood) for himself in the very days of Rasulullaah ﷺ and that he won the support of a number of people. Immediately after the demise of Rasulullaah ﷺ the first great Jihad that was led by the Great Siddiq (Abu Bakr رضي الله عنه/ها/هما/هم) during his Khilaafah, was against Musailima (I.a.) and his party. The multitude of the Sahaba رضي الله عنه/ها/هما/هم, both the Muhajirun (Emigrants) and the Ansar - declared Musailima (I.a.) and his accomplices, Kaafirs (infidels) **only on account of his claim to Nubuwwah (Prophethood) and their acceptance of his claim.**

They were therefore to be dealt with as were the Kaafirs. This was indeed the first occasion on which the whole Ummah agreed unanimously. This is also interesting

to note that like the Mirza (l.a.), Musailima (l.a.) did not deny (and had never denied) the truth of the Nubuwwah (Prophethood) of Nabi Muhammad ﷺ, and he also had not flouted the authority of the Quraan. Like the Mirza (l.a.), he had belief in the Nubuwwah (Prophethood) of Nabi Muhammad ﷺ and like the Mirza (l.a.) he had himself made a claim on Nubuwwah (Prophethood). Even in the usual Adhaan (call to prayer) that Musailima (l.a.) had adopted for himself and his party contained the words:

I bear witness to the fact that Muhammad ﷺ is Rasulullaah ﷺ, and he professed this himself at the time of the usual Adhaan. It is given in the History of al-Tabari:

وَكَانَ يُؤَدِّنُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ وَيَشْهَدُ فِي الْأَذَانِ أَنَّ مُحَمَّدًا
 رَسُولُ اللَّهِ وَكَانَ الَّذِي يُؤَدِّنُ لَهُ
 عَبْدُ اللَّهِ بْنُ التَّوَّاحَةِ وَكَانَ الَّذِي
 يُقِيمُهُ لَهُ حُجَيْرُ بْنُ عُمَيْرٍ وَيَشْهَدُ لَهُ
 وَكَانَ مُسَيِّمُهُ إِذْ أَدَنِي حُجَيْرٌ مِرَّةً
 الشَّهَادَةَ قَالَ صَرَخَ حُجَيْرٌ فَيَزِيدُ فِي
 صَوْتٍ وَيَبَالِغُ التَّمْدِيقَ نَفْسَهُ إِلَى

“(Musailima [l.a.]) used to call in the Adhaan ‘Muhammadar Rasulullaah’ and he himself uttered the tashahhud (i.e., I testify to the fact that Muhammad ﷺ is Rasulullaah ﷺ). The man who called the people to prayer was ‘Abdullah ibn al-Nawaha; and the man who uttered the Iqaama was Hujair ibn ‘Umair. Whenever Hujair was to pronounce the tashahhud, Musailima (l.a.) himself would utter, ‘Hujair says the truth.’ He would utter these words of verification in a loud voice.” (Al-Tabari, Ta’rikh, Vol. 3, p.244).

In short, Musailima (l.a.) observed the ritual prayers, and fasted (during the month of Ramadaan) as usual, in addition to his belief in the Nubuwwah (Prophethood) (of Rasulullaah ﷺ) and in the Quraan. But he was unanimously declared a Kaafir only on his obvious denial of the belief of Khatm-un-Nubuwwah and on his making a claim of Nubuwwah (Prophethood) for himself. Abu Bakr as-Siddiq رضي الله عنه/ها/هما/هم sent a large army comprising of the Muhajirun and the Ansar and also the Tabi’een under the banner of Khalid ibn al-Walid رضي الله عنه/ها/هما/هم to fight the Liar, Musailima (l.a.) in the region of al-Yamama. No one from among the multitude of the Sahaba رضي الله عنه/ها/هما/هم refused to join the army. Nobody ever uttered that these people are the Ahl ul-Qibla (people of Qibla), or they profess the formula of faith, or they also read and recited the Noble Quraan, and that they also perform the stipulated (five-time) Salaah, keep fasts, go to Makkah for the Hajj and pay the Zakaah (poor-due). Nobody ever

objected to this general decision of the Ummah, and nobody asked for further grounds of declaring Musailima (l.a.) and his party infidels. ‘Umar the Great رضي الله عنه/ها/هما/هم, who was among the first to oppose the move of Abu Bakr رضي الله عنه/ها/هما/هم as is narrated in some of the stories concerning this incident, opposed not on these grounds, but he opposed in waging a war against those who intended to withhold the Zakaah.

The story goes like this. After Rasulullaah ﷺ some people refused to pay the Zakaah. Abu Bakr al-Siddiq رضي الله عنه/ها/هما/هم intended to send an army against those who had refused payment of the zakat. ‘Umar al-Farooq رضي الله عنه/ها/هما/هم opposed this proposal from the chair of the Khilaafah only because of the critical situation and because of the Muslims being ill-equipped and short of army strength. But later when the matter was discussed at some length between Abu Bakr رضي الله عنه/ها/هما/هم and ‘Umar رضي الله عنه/ها/هما/هم, Umar رضي الله عنه/ها/هما/هم soon agreed.

Nevertheless, it is not to be found established that the Great Farooq رضي الله عنه/ها/هما/هم differed in the beginning and later agreed with the Khalifah رضي الله عنه/ها/هما/هم - as some semi-informed people suppose it to be so.

In short, this great army of the Party of Allaah (Hizbullaah) proceeded towards al-Yamama. The strength of the army seems to have not been recorded anywhere in the early chronicles, but al-Tabari quotes an errand from the Khalifah Abu Bakr al-Siddiq رضي الله عنه/ها/هما/هم to Khalid ibn al-Walid رضي الله عنه/ها/هما/هم which shows that about twelve hundred (1200) of the Sahaba رضي الله عنه/ها/هما/هم and the Tabi’een were slain as martyrs in this action. Al-Tabari further says that Musailima (l.a.) had come out to face the Muslim army with forty thousand (40,000) armed soldiers. Of these, about 28,000 men lost their lives. Musailima (l.a.) himself was among the slain. The rest of them laid down their arms and surrendered. Khalid ibn al-Walid رضي الله عنه/ها/هما/هم is reported to have taken a large booty and made a large number of captives. Then a truce was signed.

When Khalid رضي الله عنه/ها/هما/هم had put Musailima (l.a.) to death and had gained a clear victory over the people of al-Yamama, Khalid رضي الله عنه/ها/هما/هم married a girl named Mujama. She belonged to the accomplices of Musailima (l.a.). When the Khalifah, Abu Bakr رضي الله عنه/ها/هما/هم came to know of this, he wrote a letter to reprimand Khalid رضي الله عنه/ها/هما/هم. The letter reads as follows:

إِنَّكَ نَارٌ تَكْرِهُ النَّسَاءَ بِفَنَاءِ بَيْتِكَ دَمُ أَلْفٍ وَرِئَاسَتِي رَجُلٍ مِنَ الْمُسْلِمِينَ لَمْ يَجْفَأْ بَعْدُ

“You seem to be free to marry women, while in the courtyard of your house the blood of one thousand and two hundred (1200) Muslims has not yet dried.” (A1-Tabari, Ta’rikh, Vol. 3, p.254).

We gather from these facts that a large number of the Sahaba رضي الله عنه/ها/هما/هم had come into the field who did not care for the critical situation of the time, nor did they feel intimidated on discovering themselves weak from military point of view. They did not take the Adhaan, prayers and recitation of the Quraan and even the acceptance of the Nubuwwah (Prophethood) of Rasulullaah ﷺ into consideration. They boldly stood up as one solid united army against the impostor.

Consequences

1. In this case we find that the Sahaba رضي الله عنه/ها/هما/هم did not ask Musailima (l.a.) for proofs and miracles, in support of his claim to Nubuwwah (Prophethood). Yet all the Sahaba رضي الله عنه/ها/هما/هم were convinced that he was an impostor and a great liar. When we find that the Sahaba رضي الله عنه/ها/هما/هم had come out in the field to fight him and annihilate him, we infer that in the sight (ijma') of all the Sahaba رضي الله عنه/ها/هما/هم, if anyone should claim for himself Nubuwwah (Prophethood) after Rasulullaah ﷺ, he was to be considered, with ijma' (unanimous agreement) of the Sahaba رضي الله عنه/ها/هما/هم, as liable to be prosecuted on the charge of kufr (infidelity).
 2. We also gather from this that the Mirza (l.a.) and his followers cannot escape from the clear charge of kufr, even though they endeavour hard to take refuge in the false and far-fetched interpretation of Nubuwwah (Prophethood), twisting its meaning, and thereby they wished to hoodwink the Muslims in general. The ijma' of the Sahaba رضي الله عنه/ها/هما/هم in respect of Musailima (l.a.) and his followers did not allow anyone to listen to the false interpretations and corruption or distortion of the text. But simply the claim to Nubuwwah (Prophethood) was considered a sheer act of kufr.
 3. It is also known from this that if a man may adhere to the devotional duties and responsibilities of Islam with all sincerity and act accordingly, but happens to miss or deny only one of the precepts of the Shari'ah (provided that precept is decisive and final in Islamic faith and law), he is guilty of kufr, as if he has denied all the laws of Shari'ah, just as in the case of Musailima (l.a.) and his followers they were considered Kaafirs, although they had belief in Rasulullaah ﷺ and had been observant of Salaah and Siyaam (fasting).
- The Qadiyanis are very proud of their endeavours, which they call tabligh-i-Islam (propagation of Islamic Mission). But the case of Musailima and his men shows us that if they had undertaken all steps to propagate Islam (even in its pristine form) but their creed being based on kufr, they were to be mere losers (in the end).

4. It has further been proven that large following of a false creed is not a proof of its truth and genuineness. Otherwise the overwhelming majority of the population of al-Yamama could have been a clear proof of the truth of Musailima (l.a.)'s claim. The number of his soldiers was no less than forty-thousand. The number of women, children, old people and some others could be added to this 40,000.

It is strange that the Mirza (l.a.) is highly proud of a small group of his followers! He considers it a clear proof of the truth of his claim. The fact is that the census of the Qadiyanis today cannot in any way compete with the census of Musailima (l.a.) and his followers.

5. The action of the Sahaba رضي الله عنه/ها/هما/هم further proved that if any of the groups of this Ummah should follow a Liar, or follow one who claims Nubuwwah (Prophethood) for himself, then they are automatically thrown out of the fold of Islam; and such people cannot be held even equal to the Jews, the Christians and the Mushrikeen, especially when Islam is surrounded from all sides by the internal and external enemies, and when the Muslims are generally weak and militarily ill-equipped.

For, when a Jihad (holy war) was waged against Musailima (l.a.), the Muslims were indeed very weak and poorly-equipped. Rasulullaah ﷺ had only recently passed away; and the enemies of Islam like Jews, Christians and idolaters were on the look out for an opportunity to attack the Muslims and to weave plots against them. In addition, some of the hostile tribes of Arabia had also joined hands with Musailima (l.a.). Chaos prevailed in the land, and peace and tranquillity was always in danger. Schisms and differences of opinion were commonly met with everywhere. The responsible and eminent Elders were feeling nervous. If people, like the politicians of modern atheistic trends, had been consulted at that time, they must have advised the Muslim government of the time to take the wise step of accepting the Musailima (l.a.) and his followers as one of the sects of Islam on the ground that they professed most of the beliefs of Islam and observed several of the devotional acts in the similar manner as the Muslims did.

They should have further advised to fight other enemies and opponents by taking Musailima (l.a.) and his followers into confidence. But in fact that government was the Divine government. Abu Bakr as-Siddiq رضي الله عنه/ها/هما/هم and all the Sahaba رضي الله عنه/ها/هما/هم were not prepared to give in. The first Jihad (holy expedition) was sent against only these apostates and renegades. For, these Sahaba رضي الله عنه/ها/هما/هم knew well that victory and glory of the Muslims did not lie in the large number of their population, but it was, as it always is, in the

Hands of Allaah the Magnificent, Who granted them victory in this field of Badr when they were numerically very weak and militarily poorly equipped, and Who in the valley of Hunain granted them retreat even in the presence of laudably a very large army and of having all types of arms in their possession. They knew that the believers if they are true believers, they are great in number, even though they may be numerically very meagre they are spiritually strong. In short, this proves that to generalise the term 'Muslims' to this extent as to include therein several of the unbelievers only to show them their mammoth number against any external enemy, is against the practice of the Elders and is useless too.

Other impostors and the attitude of the Early Elders towards them:

According to the prophecy of Rasulullaah ﷺ several other people claimed Nubuwwah (Prophethood) after him. But the Sahaba رضي الله عنه/ها/هما/هم, Tabi'een and their successors always dealt with them in every age, every land, and every city in which the Liars appeared and treated them as Murtads.

When Aswad al-'Ansi (l.a.) also proclaimed to be a Prophet, even in the days of Rasulullaah ﷺ he was put to death on the order of Rasulullaah ﷺ.

In the days of the Khulafaa رضي الله عنه/ها/هما/هم whenever anyone rose with such a claim to Nubuwwah (Prophethood), he was executed forthwith.

Ibn Hajar al-'Asqalani رحمه الله عليه has narrated some of the stories of such impostors (Fath al-Bari, Vol. 6, p.455).

1. Imam al-Baihaqi رحمه الله عليه says in his Kitab ul-Mahaasin wal-Masaawi that in the period of Khalifah Abu Bakr as-Siddiq رضي الله عنه/ها/هما/هم a certain man call Tulaiha proclaimed himself to be a Prophet. Abu Bakr رضي الله عنه/ها/هما/هم sent Khalid ibnul-Walid رضي الله عنه/ها/هما/هم to put him to death. But Tulaiha made good his escape and ran away to Syria, and could not thus be caught. It is related that after the death of the Abu Bakr رضي الله عنه/ها/هما/هم, Tulaiha again embraced Islam (Kitab ul-Mahaasin wa l-Masaawi, Vol. 1, p.64).

During the Khilaafah of 'Abd al-Malik ibn Marwan a man called Harith also claimed Nubuwwah (Prophethood) for himself. The Khalifah and the great scholars of Islam (including some Sahaba رضي الله عنه/ها/هما/هم and Tabi'een) gave their legal judgement against al-Harith and he was crucified.

2. Qadi 'Iyad رحمه الله عليه states in his al-Shifa':

وَفَعَلَ ذَلِكَ غَيْرُ وَاحِدٍ مِنَ الْخُلَفَاءِ
وَالْمُلُوكِ بِأَشْبَاهِهِمْ وَأَجْمَعَ عُلَمَاءَ
وَقْتِهِمْ عَلَى صَوَابٍ فَعَلِهِمْ وَالْمُخَالَفَةُ
فِي ذَلِكَ مِنْ كُفْرِهِمْ كَانِزًا .

“And several other Khalifahs and rulers treated the impostors and Liars in a similar way. The scholars of the time always gave their unanimous view on the validity of their actions against the impostors, and if ever anyone differed from these scholars in their fatwa, he was himself declared a Kaafir (infidel).” (Al-Shifa’).

3. Once during the Khalifate of Harun al-Rashid a certain man claimed to be a Prophet and proclaimed that he was Nabi Nuh عليه/هم السلام, and further asserted that Nuh عليه/هم السلام was to have a life 1000 years long, and that there were still fifty years to complete the age of one thousand years, and he had now been sent to complete those fifty years. He gave a proof from the Noble Quraan:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا

“And indeed We sent Nabi Nuh عليه/هم السلام, and (he tarried among them) one thousand years save fifty years.” (Surah Ankaboot 29:14).

The Khalifah Harun beheaded him on the decree from the scholars of Islam of the time, for he was reckoned as Murtad (apostate), and he was later crucified as an exemplary punishment. (Kitab al-mahasin wa ‘l-masawi of al-Baihaqi, Vol. 1, p.64). This Mirza (I.a.) has claims much loftier than this. He calls himself Nabi Adam عليه/هم السلام, and also Nabi Shith عليه/هم السلام, and sometimes he becomes Nabi Nuh عليه/هم السلام, and on another occasion he assumes the name of Nabi Musa عليه/هم السلام and also Nabi ‘Isa عليه/هم السلام. Not only that, he takes pride in asserting himself as Nabi Dawud عليه/هم السلام. Thus he is every Prophet (in carnation).

The Mirza (I.a.) states in his Haqiqat al-wahy (p.72),

“I am Adam, I am Shith, I am Nuh, I am Ibrahim, I am Ishaq, I am Ya’qub, I am Yusuf, I am Musa, I am Dawud, I am ‘Isa. I am the perfect manifestation of the name of the Messenger of Allaah i.e., I am Muhammad and Ahmad by way of zill (reflection or shadow).”

In addition to this he has been insulting some of the Ambiyaa عليه/هم السلام. But fortunately for him, a group of Muslims lost their sense of faith to this extent that they took his kufriyat (profane talks) for Islam. He is very fortunate to have been

born in the regime of the British Government. Furthermore, all the Islamic States had declined and crumbled down one after the other. There was no one left behind to take the Mirza (l.a.) to account.

In short, we observe that the stories of Musailima (l.a.) the impostor and others are a clear proof of the undeniable Ijma' (unanimous agreement of the Ummah) to the effect that no Prophet of any complexion or calibre shall appear after the Prophet. In these cases, no miracles were asked of these impostors and Liars to proof that they are Prophets. They were outright declared Murtads (apostates and renegades) and were consequentially put to death and some of them were actually impaled. No Sahabi رحمه الله عليه or Tabi'i رضي الله عنه/ها/هما/هم ever raised a voice of objection against these unanimous decisions of the Ummah.

1. Qadi 'Iyad رحمه الله عليه states in his work al-Shifa',

لَا نَبِيَّ بَعْدَهُ
 سَلَّمَ خَاتِمُ النَّبِيِّينَ
 وَأَخْبَرَ عَنِ اللَّهِ تَعَالَى أَنَّهُ خَاتِمُ النَّبِيِّينَ
 وَاجْتَمَعَتِ الْأُمَّةُ عَلَى حَيْثُ هَذَا الْكَلَامِ
 عَلَى ظَاهِرِهِ وَأَنَّهُ مَفْهُومَةُ الْمُرَادِ بِهِ
 دُونَ تَأْوِيلٍ وَلَا تَخْمِينٍ فَلَا شَكَّ
 فِي كُفْرِهِمْ وَلَا فِي الطَّوَائِفِ كُلِّهَا تَطْعًا
 إِجْمَاعًا أَوْ سَعًا رِشَاءً قَاضِي عِيَاضٍ

“This is because Rasulullaah ﷺ has informed (his Ummah) that he is undoubtedly the last of the Ambiyaa عليه/هم السلام and that there shall not appear any Prophet after him. He also informed (us) from Allaah (i.e., by way of Wahy and revelation) that he is indeed the last of the Ambiyaa عليه/هم السلام. Further the whole of the Ummah is agreed in construing (the term Khaatim-un-Nabiyyin) to signify its obvious and external (zahiri) meaning, without allowing any (far-fetched) interpretation or restriction. Therefore, it cannot be doubted that all those who should deny this (belief) are Kaafirs (infidels). The belief (of Khaatim-un-Nubuwwah (Finality of Prophethood)) is a part of the Islamic creed, and is an essential and decisive part of the creed.” (Al-Shifa', Indian Edition, p.362).

2. Sayyid Mahmud al-Aalusi رحمه الله عليه, the grand Mufti of Baghdad, says in his Tafsir entitled Ruh ul-Ma'aani, Vol. 7, p.65):

ذَكَوْنَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
خَاتَمَ النَّبِيِّينَ مِمَّا نَطَقَتْ بِهِ
الْكِتَابُ وَصَدَّعَتْ بِهِ السُّنَّةُ
وَأَجْمَعَتْ عَلَيْهِ الْأُمَّةُ فَيَكْفُرُ
مَنْ عَصَى خِلَافِهِ وَيُقْتَلُ إِنْ أَصَرَ .

“That Rasulullaah ﷺ is the Khaatam-un-Nabiyyin is a belief which has explicitly been mentioned by the Divine Book, and emphasised by the Sunnah, and the whole of the Ummah have reached a perfect consensus on its validity. Therefore, anyone who should claim against this belief should be declared a Kaafir (infidel) and be beheaded if he continues to insist (in his false belief).”

3. Ibn Hajar al-Makki رحمه الله عليه has issued a similar statement in his book of Fatawaa:

وَمَنْ اعْتَقَدَ وَحْيًا بَعْدَ مُحَمَّدٍ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ كَفَرَ بِاجْمَاعِ الْمُسْلِمِينَ .

“He who should have a conviction that Wahy (revelation) is still possible to descend on anyone after Nabi Muhammad ﷺ is guilty of kufr (infidelity) by virtue of the Ijma’ of all the Muslims.

4. Mulla ‘Ali Qari رحمه الله عليه says in his Sharh al-Fiqh al-Akbar (p.202):

وَدَعْوَى السَّبْوَةِ بَعْدَ نَبِيِّنا صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ كَفْرٌ بِالْإِجْمَاعِ رَشِيحٌ قَعَمٌ كَبْرِيٌّ .

“To claim Nubuwwah (Prophethood) (for one-self) after our Rasul ﷺ is a clear act of kufr (infidelity) according to the general Ijma’ (consensus).”

Evidence of the Sahaba رضي الله عنه/ها/هما/هم and Tabi’een عليهم الله رحمة regarding Khatm-un-Nubuwwah

Although it does not seem essential to quote individual opinions and statements of the Sahaba رضي الله عنه/ها/هما/هم and the Early Elders, after when we have given the unanimous agreement of the Sahaba رضي الله عنه/ها/هما/هم, still we should like to mention some of the eminent Sahaba رضي الله عنه/ها/هما/هم, Tabi’een عليهم الله رحمة and other Elders who have expressly and explicitly defined the belief.

1. Abu Bakr al-Siddiq رضي الله عنه/ها/هما/هم once remarked in the course of his address concerning the Ridda (apostasy of those who withheld the payment of zakat):

قَدْ انْقَطَعَ الْوَحْيُ وَتَمَّ الدِّينُ وَارْتَقَمُ
وَأَنَا حَيٌّ . رواه النسائي بهذا اللفظ معناه

“Wahy (Revelation) is discontinued forever. The Religion has been perfected. Now would the religion begin to crumble down while I am still living?” (Narrated by al-Nasa’i - also in the two Sahihs, see al-Riyad al-nadra, Vol. 1, p.98, and Imam Suyuti: Ta’rikh al-khulafa’, p.94).

2. Abu Bakr as-Siddiq رضي الله عنه/ها/هما/هم again said at his death-bed:

الْيَوْمَ فَقَدْنَا الْوَحْيَ وَمِنَ عِنْدِ اللَّهِ عَزَّ
حَلَّ الْكَلَامَ . رواه ابو اسمعيل الهرمي

“We have today lost the Wahy (fresh guidance by Revelation) from Allaah the Exalted the Grand.” (Narrated by Abu Isma’il al-Harawi in his Dala’il ut-Tawhid - see Kanz ul-‘Ummal, Vol. 4, p.50).

3. ‘Umar al-Faruq رضي الله عنه/ها/هما/هم has reiterated this matter in the Sahih of ul-Bukari, Vol. 1, p.360.

4. Anas رضي الله عنه/ها/هما/هم says that when Rasulullaah ﷺ passed away, Abu Bakr as-Siddiq رضي الله عنه/ها/هما/هم one day asked ‘Umar رضي الله عنه/ها/هما/هم to follow him to Umm Aiman رضي الله عنه/ها/هما/هم; for Rasulullaah ﷺ used to visit her occasionally. Anas رضي الله عنه/ها/هما/هم further relates that they three went to Umm Aiman رضي الله عنه/ها/هما/هم. When she found us at her door she burst into tears. The two Elders consoled her and said: “Look, Umm Aiman رضي الله عنه/ها/هما/هم, it is all good for the Messenger of Allaah ﷺ which Allaah thinks best for him!” (Umm Aiman رضي الله عنه/ها/هما/هم replied:

تَدَعَيْتُ إِنَّمَا عِنْدَ اللَّهِ خَيْرٌ لِّرَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ لَكِنِّي أَكْبِي عَلَى خَيْرِ
السَّمَاءِ قَدْ انْقَطَعَ عَنَّا رِشْمٌ، ع ابوعوانم

“I know that all what is with Allaah is better for the Messenger of Allaah ﷺ, but I cry only on the discontinuation of the Divine information from the heaven.” On hearing this all these Sahaba رضي الله عنه/ها/هما/هم began to weep. (Al-Kanz, Vol. 4, p.48).

5. It is recorded in the Al-Mawaahib ul-Ladunniya that in the beginning, ‘Umar رضي الله عنه/ها/هما/هم continued denying that Rasulullaah ﷺ had actually passed away. Abu Bakr as-Siddiq رضي الله عنه/ها/هما/هم remonstrated with him, and then made a passionate speech:

بِأَنِّي أَنْتَ دَائِمِي يَا رَسُولَ اللَّهِ قَدْ بَلَغَ
 مِنْ فَضِيلَتِكَ عِنْدَهُ أَنْ بَعَثَكَ آخِرَ
 الْأَنْبِيَاءِ وَذَكَرَكَ فِي أَوَّلِهِمْ فَقَالَ تَعَالَى
 إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ
 وَمِنْ نُوحٍ ر مَوَاهِبُ ص ٢٩٦ ج ٢

“O Messenger of Allaah ﷺ, may my father and mother be your ransom. Your virtues and excellences have attained to such a degree with Allaah that He sent you as the last of all the Ambiyaa ASA, and mentioned you as the first of them (in creation). Verily Allaah says:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ
 (Remember) when We accepted their covenant from the Ambiyaa عليهم السلام, and from you (O Muhammad ﷺ), and from Nabi Nuh عليهم السلام and Nabi Ibrahim عليهم السلام and Nabi ‘Isa Ibn Maryam عليه السلام
 (33:7). - Al-Mawahib, Vol. 2, p.496).

6. ‘Ali رضي الله عنه/ها/هما/هم gives a description of Rasulullaah ﷺ,

بَيْنَ كَتِفَيْهِ خَاتَمُ النَّبِيِّ وَهُوَ خَاتِمُ
 النَّبِيِّينَ رَوَاهُ التِّرْمِذِيُّ فِي الشَّمَاوِيلِ

“Between his shoulders there was the Seal of Nubuwwah (Prophethood) and he is the last of the Ambiyaa عليهم السلام.” (Narrated by al-Tirmidhi in al-Shama’il, p.3). From this statement of ‘Ali رضي الله عنه/ها/هما/هم we gather that Rasulullaah ﷺ has a Seal of Nubuwwah (Prophethood) on his back, and this was the Sign of the last of the Ambiyaa عليهم السلام.

The author of the Majma’ ul-Bihar and al-Tirmidhi in his Shama’il have been commented upon by the Mulla ‘Ali Qari رحمه الله and Shaikh ‘Abd ur-Ra’uf al-Munawi رحمه الله explains this.

7. The pupil of ‘Ali رضي الله عنه/ها/هما/هم named Salama al Kindi رحمه الله was one of the Tabi’een. He tells that ‘Ali رضي الله عنه/ها/هما/هم used to teach his pupils the words of Salawaat on Rasulullaah ﷺ with the following wording:

اللَّهُمَّ دَاخِلِ الْمُدْحَوَاتِ وَبَارِئِ الْمُبْرُكَاتِ
 اجْعَلْ شَرَّائِفَ صَلَوَاتِكَ وَنَوَامِي بَرَكَاتِكَ
 وَرَأْفَةَ رَحْمَتِكَ عَلَى مُحَمَّدٍ عَبْدِكَ
 وَرَسُولِكَ الْفَاتِحِ لِمَا أُغْلِقُ وَالْخَاتِمِ
 لِمَا سَبَقَ لَهُ

“O our Rabb, the One Who sets the lands, and the Creator of heavens, grant the noblest of Your benedictions, the loftiest of Your Blessings and the Kindest of Your Mercy on Muhammad ﷺ Your servant, and Your Messenger who opens the locked doors (of bliss) and who closes (the chapter of) Nubuwwah (Prphethood) which remained open in the past.” (Al-Qadi ‘Iyad: al-Shifa’).

This Salawaat is to be found recorded in the Hizb al-A’zam.

8. Qadi ‘Iyad رحمه الله عليه has also quoted in his al-Shi’fa’ another Durud when he recited the Quraanic verse:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ٥٦

“Of course, Allaah and His angels also send salutations unto Rasulullaah ﷺ.” (Surah Ahzaab 33:56). Then he uttered this Durud:

صَلَوَاتُ اللَّهِ الْبَرِّ الرَّحِيمِ وَالْمَلَائِكَةِ
 الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَالصِّدِّيقِينَ
 الشُّهَدَاءِ وَالصَّالِحِينَ مَا سَبَقَ لَكَ
 مِنْ شَيْءٍ يَا رَبَّ الْعَالَمِينَ عَلَى مُحَمَّدٍ
 بْنِ عَبْدِ اللَّهِ وَخَاتَمِ النَّبِيِّينَ أَه

“Blessings of Allaah the Noble the Beneficent and of the Angels, drawn near unto His Presence and of the Ambiyaa عليهم السلام, the truthful, the martyrs and the righteous, as long as anything should continue glorifying You, O the Rabb of all creatures, be on Muhammad son of ‘Abdullah ﷺ and the last of the Ambiyaa عليهم السلام.” (Al-Shifa’, Vol. 3, p.503).

9. Ibn Majah and al-Baihaqi have narrated from ‘Abdullah ibn Mas’ud رضي الله عنه/ها/هما/هم the following Salawaat:

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَحْمَتَكَ
عَلَى سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَرَ
خَاتِيمِ النَّبِيِّينَ اه (شرح شفاء ٣٥٣)

“O our Rabb, send Your blessings, graces and mercy on the chief of the Messengers, the leader of the pious and the last of the Ambiyaa عليه/هم السلام.”
(Sharh al-Shifa’, Vol. 3, p.530).

The Muhaddith, ad-Dailami رحمه الله عليه has also narrated this directly (from Rasulullaah ﷺ) but Hafiz Ibn Hajar al-’Asqalani رحمه الله عليه declares this Hadith to be Mawquf.

10. Ibn Abi Awfa رضي الله عنه/ها/هما/هم was once asked if he had seen Ibrahim رضي الله عنه/ها/هما/هم, the son of Rasulullaah ﷺ. He replied in the affirmative and added:

لَوْ قَدَّرَ أَنْ يَكُونَ بَعْدَهُ نَبِيٌّ لَعَاشَ
إِبْرَاهِيمُ (صحيح بخارى)

“If it had been destined that there should appear a Nabi after Rasulullaah ﷺ, Ibrahim should have lived.” (al- Bukhari, Sahih).

11. As-Suddi رحمه الله عليه once asked Anas رضي الله عنه/ها/هما/هم at what age had Ibrahim رضي الله عنه/ها/هما/هم died. Anas رضي الله عنه/ها/هما/هم replied:

سَامِلًا مَهْدًا وَلَوْ بَقِيَ تَكَانَ نَبِيًّا
كَلِمَ تَمَّ بَيْتِي لِأَنَّ نَبِيَّكُمْ آخِرُ الْأَنْبِيَاءِ

“He could not live the full period of his cradle (i.e., he died in his infancy). If he had lived, he would have been a Prophet. But he did not survive, for your Nabi was to be the last of all Ambiyaa عليه/هم السلام.” (Talkhis al-ta’rikh al-kabir of Ibn ‘Asakir, Vol. 1, p.294).

12. Ka’b al-Ahbaar رحمه الله عليه states that with the people of Jannah, Rasulullaah ﷺ is known by the name ‘Abdul-Karim; and with the people of Jahannam he is known as ‘Abdul-Jabbaar. In the Divine scriptures his name has been recorded as al-’Aaqib. He is recorded by the name of Faariq in the Psalms (al-Munadi, Sharh al-shama’il). We have explained the significance of al-’Aqib as described by Rasulullaah ﷺ himself as:

‘There shall not come after him any Prophet.

13. Wahb ibn Munabbih رحمه الله عليه was a learned scholar of the former scriptures. He says that Allaah, the Creator of all the worlds, has declared about this Ummah:

اخْتَمُ بِعِمِّ الْخَيْرِ الَّذِي بَدَأَتْ بِأَدْلِهِ

“I shall close My blessing with these people as I had started showering the same on them.” (Tafsir of Ibn Kathir, Vol. 8, p.96, - Chapter 33 - Old edition with Baghawi on the margin.)

14. Imam Suyuti رحمه الله عليه has quoted from Abu Ja'far Muhammad ibn 'Ali:

إِنَّ اللَّهَ تَعَالَى لَمَّا أَخَذَ مِنْ بَنِي آدَمَ
مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ كَانَ مُحَمَّدٌ
مَعَى اللَّهِ عَلَيْهِ وَسَلَّمَ أَوَّلَ مَنْ
قَالَ بَلَىٰ وَلِذَلِكَ صَارَ يَتَقَدَّمُ
الْأَنْبِيَاءَ وَهُوَ آخِرُ مَنْ بُعِثَ .

“When Allaah, the Exalted, derived the progeny of Nabi Adam عليه/هم السلام from the back-bones of the children of Nabi Adam عليه/هم السلام in the ‘Aalam ul-Mathal (the world of fancy) he asked to be witness unto the fact, ‘Alastu bi-Rabbikum (Am I not your Rabb?) at that moment the first who uttered the word: Yes, of course! Was Muhammad ﷺ. On this account he became the first of the Ambiyaa عليه/هم السلام and the last of them to be resurrected.”

(al-Khasa'is al-kubra, Vol. 1, p.3).

If we should endeavour to collect all the statements, comments and sayings of the Sahaba رضي الله عنه/ها/هما/هم, and the Tabi'een رحمه الله عليهم on the subject of Khatm-un-Nubuwwah into one book they would make a huge volume. Even then it would not exhaust all the material on the subject. Therefore, we may give here only a short list of the names of the Sahaba رضي الله عنه/ها/هما/هم whose statements on Khatm-un-Nubuwwah (Finality of Prophethood) are recorded in the main books on Hadith.

List of the Sahaba رضي الله عنه/ها/هما/هم who testified to the genuineness of Khatm-un-Nubuwwah:

1. Abu Bakr al-Siddiq, 2. 'Umar the Faruq-i-A'zam, 3. 'Ali, 4. 'Abdullah ibn 'Umar,
5. 'A'isha, 6. Ubaiy ibn Ka'b, 7. Anas, 8. Hasan, 9. 'Abbas, 10. al-Zubair, 11. Salman,
12. al-Mughira, 13. Sa'd ibn Abi Waqqas, 14. Abu Dharr, 15. Abu Sa'id al-Khudri,
16. Abu Hurairah, 17. Jabir ibn 'Abdullah, 18. Jabir ibn Samura, 19. Mu'adh ibn Jabal,
20. Abud-Darda', 21. Hudhaifah, 22. Ibn 'Abbas, 23. Khalid ibn al Walid,
24. 'Abdullah ibnuz Zubair, 25. 'Aqil ibn Abi Talib, 26. Mu'awiya ibn Junda,
27. Bahz ibn Hakim, 28. Jubair ibn Mut'im, 29. Buraida, 30. Zaid ibn Abi Awfa,

31. 'Awf ibn Malik, 32. Nafi', 33. Malik ibn Huwairith, 34. Safina the freed slave of Umm Salama, 35. Abut-Tufail, 36. Nu'aim ibn Mas'ud, 37. 'Abdullah ibn 'Amr, 38. Abu Hazim, 39. Abu Malik al-Ash'ari, 40. Umm Kurz, 41. Zaid ibn Haritha, 42. 'Abdullah ibn Thabit, 43. Abu Qatada, 44. an-Nu'man ibn Bashir, 45. Ibn Ghanam, 46. Yunus ibn Maisara, 47. Abu Bakra, 48. Sa'id ibn Haitham, 49. Sa'd, 50. Zaid ibn Thabit, 51. 'Irbad ibn Sariya, 52. Zaid ibn Arqam, 53. Mas'ud ibn Makhrama, 54. 'Urwa ibn Ru'aim, 55. Abu Umama al-Bahili, 56. Tamim ad-Dari, 57. Muhammad ibn Hazm 58. Sahl ibn Sa'd al-Sa'idi, 59. Abu Zumal Juhanni, 60. Khalid ibn Ma'dan, 61. 'Amr ibn Shu'aib, 62. Maslama ibn Nufail, 63. Qurra ibn Iyas, 64. 'Imran ibn Husain, 65. 'Uqba ibn 'Amir, 66. Thawban, 67. Dahhak ibn Nawfal, 68. Mujahid, 69. Malik, 70. Asma' bint 'Umais, 71. Hubshi ibn Junada, 72. Abdullah ibn Harith, 73. Salama ibn al-Akwa', 74. Ikrima ibn ul-Akwa', 75. 'Amr ibn Qais, 76. 'Abdur-Rahman ibn Samura, 77. Isma ibn Malik, 78. Abu Qaila, 79. Abu Musa al-Ash'ari, 80. 'Abdullah ibn Mas'ud. Allaah be pleased with all of them.

These eighty are of the most eminent Sahaba رضي الله عنه/ها/هما/هم. They are the stars of Divine guidance, heirs of the Prophetic knowledge, embodiments of credence and faithfulness, teachers of the knowledge and actions for all the world, and they belong to the blessed group of the noble Sahaba رضي الله عنه/ها/هما/هم.

These are the illustrious Sahaba رضي الله عنه/ها/هما/هم of Rasulullaah ﷺ. We only consider the obedience unto their example as a means of salvation. This is what Rasulullaah ﷺ said: "Of course this is the way of life that I and my Sahaba رضي الله عنه/ها/هما/هم have adopted."

أُولَئِكَ آبَائِي نَجِّتُنِي بِسَلْمِهِمْ ، إِذَا جَمَعْتُنَا يَا غَلَامَ الْجَمَاعِ

If these Sahaba رضي الله عنه/ها/هما/هم are on the right path, we too follow them (on the right path). If truth means something other than the exemplar of Rasulullaah ﷺ and of the Sahaba رضي الله عنه/ها/هما/هم, we solemnly declare that we do not need such a truth as the Qadiyanis hold.

The Learned Scholars

Now we shall mention some of the great pillars of the Ummah, scholars of Islam and the Early Elders in support of our belief. But this is a vast ocean of knowledge, and we shall not be able to do justice to the subject.

This would require a long life to produce the evidence of our Elders. However, we have tried to collect only a few of these statements made by the pillars of the

Ummah and scholars of Islam. We should feel contented only in giving a short list of their names with a sketchy reference to their books. Wherever possible we shall add a few details for the interest of the readers. We have divided them into different classes — for example al- Muhadditheen, Mufasssireen (Commentators on the Noble Quraan) and Fuqaha' (Jurists).

NOTE: The class of the great scholars of Islam is not enumerated separately. For, every great scholar of Islam was either a Muhaddith or a Faqih. And as such he was also a Mufasssir. We have not been able to give any methodical arrangement to the scholars of Islam, as it was not only too difficult, but was also not practicable. So it does not matter very much if too much precision is avoided.

The Muhadditheen

We shall open our discourse with mention of those great Muhadditheen who have narrated a number of Ahaadith concerning the belief of Khatm-un-Nubuwwah as related directly from Rasulullaah ﷺ, and no difference of opinion, or interpretation and particularization (restriction) has been indicated in them. These Ahaadith have been taken and understood in their obvious and external (zahiri) sense. All or most of these Ahaadith have already been discussed. Suffice here will be to enumerate the names of these Muhadditheen:

- 1.** The great leader of the Muhadditheen al-Imam al-Bukhari, **2.** Imam Muslim,
- 3.** Nasa'i, **4.** Abu Dawud Sijistani, **5.** Tirmidhi, **6.** Ibn Majah, **7.** Imam Malik,
- 8.** Ahmad ibn Hanbal, **9.** Tahawi, **10.** Ibn Abi Shaiba, **11.** Abu Dawud al-Tayalisi,
- 12.** Tabarani, **13.** Ibn Shahin, **14.** Abu Nu'aim, **15.** Ibn Hibban, **16.** Ibn 'Asakir,
- 17.** Hakim al-Tirmidhi, **18.** Al-Hakim, **19.** Ibn Sa'd, **20.** Baihaqi, **21.** Ibn Khuzaima,
- 22.** Diya', **23.** Abu Ya'la, **24.** Muhy us-Sunna al-Baghawi, **25.** Daarimi, **26.** Khatib,
- 27.** Sa'id ibn Mansur, **28.** Ibn Miradawaihi, **28.** Ibn Abid-Dunya, **29.** Dailami,
- 30.** Ibn Abi Hatim, **31.** Ibn al-Najjar, **32.** al-Bazzar, **33.** Abu Sa'id al-Bawardi,
- 34.** Ibn 'Adi, **35.** ar-Rafi'i, **36.** Ibn 'Arafa, **37.** Ibn Rahuya, **38.** Ibn ul-Jawzi,
- 39.** Qadi 'Iyad, **40.** 'Abd ibn Humaid, **41.** Abu Nasr as-Sanjari, **42.** al-Harawi, **43.** Ibn Mundhir,
- 44.** Daraqutni, **45.** Ibn us-Saniy the pupil of Nasa'i, **46.** Ru'yani, **47.** al-Tabari (in his al-Riyad al-nadra), **48.** al-Khattabi, **50.** al- Khafaji, **51.** Hafiz Ibn Hajar (in his great Commentary on the Sahih of al-Bukhari), **52.** al-'Aini (on the Sahih of al-Bukhari), **53.** al-Qastallani (on the Sahih of al-Bukhari), **54.** Nawawi (in his Commentary on the Sahih of Muslim), **55.** the author of Siraj al-Wahhaj (on the Sahih of Muslim), **56.** as-Sindi (a gloss on the Sunan of Nasa'i), **57.** Commentator of the Jami' of at- Tirmidhi, **58.** al-Sha'bi. May Allaah shower His mercy on all of them.

These are the Muhadditheen who have narrated Ahaadith concerning the belief of the Finality of Nubuwwah (Prophethood) (Khatm-un-Nubuwwah) as related from Rasulullaah ﷺ, and in these Ahaadith no interpretation is to be allowed. Let us now turn our focus on the special statements made by some of these Muhadditheen.

1. We have already discussed the opinion of the Muhaddith Qadi 'Iyad رحمه الله عليه in which he has endeavoured to prove the truth of the belief from the Quraan and Hadith, and has further added that the Ummah had reached a unanimous agreement on the point that the real, obvious and external meaning of the term should alone be accepted, and that no interpretation or particularisation is to be admitted in this case.

2. Shaikh al-Islam Abu Zur'a al-'Iraqi رحمه الله عليه states:

وَالْإِشَارَةُ بِهِ إِلَى أَنَّهُ خَاتِمُ
الْأَنْبِيَاءِ رُكْنٌ فِي شَرْحِ الشَّامِلِ

“This is an indication to the fact that he is the Last of the Ambiyaa عليهم السلام.”
(Sharh al-shama'il).

3. The Muhaddith 'Abd al-Ra'uf al-Munawi رحمه الله عليه says in his Sharh Shamaa'il:

رَامَا فَتَهُ إِلَى السُّبُورِ لِأَنَّ آيَةَ
تَمَامِهَا إِذَا الشَّيْءُ يُخْتَمُ بَعْدَ
تَمَامِهِ -

“The grammatical construction of Khatm-un-Nubuwwah (seal of Prophethood) to Nubuwwah is to prove that it is a sign of the completion (or finality) of Nubuwwah (Prophethood), for a seal is given on a document when it is completed.”

4. Hafiz Ibn Kathir رحمه الله عليه has also commented on this topic. His arguments are very decisive, and in the end he declares that anyone who should claim to be a Prophet (after Rasulullaah ﷺ) is an impostor, a liar and a Dajjal, even though he tries to convince the audience with supernatural feats and wonders - (see Ibn Kathir: Tafsir, old edition with Tafsir of al-Baghawi - p.89).

5. Al-Zurqani رحمه الله عليه has also discussed this belief. He has proven, that of the several special features and characteristics of Rasulullaah ﷺ is, that he is the last of all the Ambiyaa عليهم السلام.

6. In his al-Mawahib ul-Ladunniya (p.259) Qurtubi رحمه الله عليه says:

لِأَنَّ يَمُوتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ الْقَطْمَ الرَّخِيَّ (مَوَابِدِ الرِّبَابِ ٢٥٩)

“This is so because with the death of Rasulullaah ﷺ, the Wahy (Revelation) is discontinued for ever.”

7. The Mujaddid of the third century Imam Tahawi رحمه الله عليه says in his treatise entitled al-'Aqidat ut-Tahaawiya (p.14):

وَكُلُّ دَعْوَةٍ بَعْدَهُ عَلَيْهِ السَّلَامُ بَغْيٌ
 وَهَوْنٌ وَهُوَ الْمَبْعُوثُ إِلَى الْجِنِّ وَ
 كَافَّةِ الْوَرَى رَعِيْدًا، ص ١٤

“Every claim (to Nubuwwah (Prophethood)) after our Nabi is a revolt and a show of personal desire. Rasulullaah ﷺ had been commissioned to all people and the jinns.”

8. Hafiz Ibn ul-Qayyim رحمه الله عليه says in his treatise entitled al-Furqan baina Awliya' ir-Rahman wa awliya' ish-Shaitan (pp. 6, 56, 123 etc.) e.g.

مُحْتَاجِينَ إِلَى الْمَحْدَثِينَ بِخِلَافِ	أَلْكَرِ الشَّرِيعَةَ عَلَى التَّوْرَةِ وَشَرِيحَةِ التَّوْرَةِ	وَالْأَنْبِيَاءُ كُلُّهُمْ يَأْتِيهِمُ الْوَحْيُ مِنْ اللَّهِ تَعَالَى
أُمَّةٍ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ	جَاءَ الْمَسِيحُ بِكِتَابِهَا وَلِئِنْ أَكَانَ النَّصَارَى	لَا سِيَّامًا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَعَرَفُوا
اللَّهُ تَعَالَى أَغْنَاهُمْ بِهِ فَلَمْ يَحْتَاجُوا	مُحْتَاجِينَ إِلَى الشُّبُهَةِ الْمُتَعَدِّمَةِ عَلَى	فِي بُرْهَانِهِ مُحْتَاجًا إِلَى تَحْيِيرِهِ فَلَمْ يَحْتَجِبْ
مَعَهُ لِأَنَّ نَبِيَّ وَلَا إِلَى مُحَدِّثِ بَلْ بَيْنَهُم	الْمَسِيحُ كَالشُّرَاةِ وَالزُّبُرِ وَتَسَامُ الْأَرْبَعُ	شَرِيْعَتُهُ لِأَنَّ نَبِيَّ سَابِقٍ وَلَا إِلَى لِأَحْقِي
لَهُ مِنَ الْقَضَائِلِ وَالْمَعَارِفِ الْأَعْمَالِ	وَالْعَشِيرِينَ بُرْهَانًا وَكَانَ الْأَمَمُ قَبْلَنَا	بِخِلَافِ غَيْرِهِ فَإِنَّ الْمَسِيحَ أَحَالَهُمْ فِي
الضَّالِحَةِ سَائِرَةً فِي غَيْرِهِ مِنَ الْأَنْبِيَاءِ		

“The Wahy (revelation) is sent unto each and every Nabi from Allaah. But our Nabi Muhammad ﷺ did not stand in need of anyone else in his Nubuwwah (Prophethood). Therefore, his Shari’ah is not dependent on any of the former Ambiyaa عليه/هم السلام nor that on any future Prophet unlike other Ambiyaa عليه/هم السلام. Nabi ‘Isa عليه/هم السلام was sent to complete the Torah.

Therefore, the Christians were in need of the Shari’ah (the Torah) which had been in vogue before Nabi ‘Isa عليه/هم السلام. Again the former Ummahs always needed Muhaddithun among them. But this Ummah of Muhammad ﷺ does not need any new Prophet nor any Muhaddith. On the other hand, Allaah the Exalted has combined all types of great virtues and excellences (in this Ummah) - both intellectual, moral and practical - that were to be individually found in other Ambiyaa عليه/هم السلام.” (Al-Furqan, p.56).

9. Ibn ul-Qayyim رحمه الله عليه has also shed some light on the belief of Khatm-un-Nubuwwah in his Zad al-Ma’aad.

10. Al-Qastallani رحمه الله عليه, the great Commentator on the Sahih of al-Bukhari comments variously on the belief of Khatm un-Nubuwwah in his al- Mawaahib ul-Ladunniya, sometimes with full details and on other occasions only summarily. We have already discussed his views under the verse of Khaatam un-Nabiyyin. (Surah Ahzaab 33:5). In his al-Mawaahib ul-Ladunniya, the author says that

whenever one should have the lucky chance of visiting the Qabr of Rasulullaah ﷺ, one should make the following Duaa:

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ وَخَاتِمَ النَّبِيِّينَ (Mawaahib, Vol. 2, p.509)

“Peace be upon you, O the Chief of the Messengers and the Last of the Ambiyaa (عليه/هم السلام) (Mawaahib, Vol. 2, p.509).

11. The great Muhaddith Abu Nu’ain رحمه الله says in his al-Musnad, as does Ibn Taimiya رحمه الله say in his

جواب صحيح لمن بدل دين المسيح

Jawaabun sahihun liman Baddala Din al-Masih, and Shah Wali Allaah رحمه الله in his I’tiqad.

12. Al-Khafaji رحمه الله, while commenting on the Shifa’ of the Qadi ‘Iyad رحمه الله states:

نَبَاتُهُ لَا نَبِيَّ وَلَا رَسُولَ يُرْسَلُ بَعْدَهُ
وَلَا فِي عَهْدِهِ .

“This is because no Rasul and no Nabi is to be sent after him nor in his own time.”

13. On another occasion al-Khafaji رحمه الله says:

وَكَذَلِكَ قَالَ ابْنُ الْقَاسِمِ فِي مَنْ تَنَبَّأَ
وَزَعَمَ أَنَّهُ يُوحَى إِلَيْهِ وَقَالَهُ سَخُونُ
وَقَالَ ابْنُ الْقَاسِمِ فِيمَنْ تَنَبَّأَ أَنَّهُ
كَالْمُرِيدِ سَوَاءٌ كَانَ دَعَا ذَلِكَ إِلَى مَتَابَعَةٍ
نُبُوَّتِهِ سِرًّا كَانَ أَوْ جَهْرًا كَسَيْلِمَةَ

“In this manner has Ibn ul-Qasim stated about a man who should claim to be a Prophet and think that Wahy (revelation) is sent unto him, that he is suffering from some mental malady.”

Ibn ul-Qasim further states about a man who claims to be a Prophet that he is a murtadd (renegade and apostate), may he call others to his following and accepting his claim to Nubuwwah (Prophethood) secretly or privately, or may he declare it openly, like Musailima (l.a.).

14.

فَسَنَّهُ اللهُ وَقَالَ أَصْبَحَ بَيْنَ الْفَرْجِ
مَنْ زَعَمَ أَنَّهُ نَبِيٌّ يُوحَى إِلَيْهِ كَالْمُرِيدِ
فِي أَحْكَامِهِ لِأَنَّهُ قَدْ كَفَرَ بِكِتَابِ اللهِ
لِأَنَّهُ كَذَّبَ بِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي
قَوْلِهِ أَنَّهُ خَاتِمُ النَّبِيِّينَ وَلَا نَبِيَّ
بَعْدَهُ سَمَّ الْقَرِيْبَةَ عَلَى اللهِ .

Asbagh ibn ul-Farah رحمه الله عليه says that if a man should think that he is a Prophet and receives the Wahy (Revelation), then he is like a murtadd (apostate) in the law of Shari'ah, for he has denied the truths of the Book of Allaah (the Quraan), and also denied Rasulullaah ﷺ as the last of the Ambiyaa عليهم السلام. Rasulullaah ﷺ said: "There shall not come a Prophet after me. Again such a false claim is tantamount to iftra' (calumny, false imputation of anything) to Allaah." He further goes on expanding upon the cause of why he becomes a Kaafir and a Murtad (apostasy) and says:

لِأَنَّهُ مُكذِّبٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي قَوْلِهِ الَّذِي نَقَلَهُ عَنْهُ النَّبِيُّ
بَعْدِي أَمْ لَا يَنْبَأُ أَحَدٌ بَعْدُ نُبُوَّتِي .

"It is because he denies the Nubuwwah (Prophethood) of Rasulullaah ﷺ and especially because he denies the truth of the saying of Rasulullaah ﷺ that there shall not come a Prophet after him, i.e., nobody shall ever be elevated to the rank of Nubuwwah (Prophethood) after him." (Sharh al-Shifa', Vol. 4, p.430).

15. Ibn Hibban رحمه الله عليه says:

مَنْ ذَهَبَ إِلَى أَنَّ النَّبُوَّةَ مُكْتَسَبَةٌ
لَا تَنْقُطُ أَوْ إِلَى أَنَّ الْوَالِيَّ أَفْضَلُ مِنَ النَّبِيِّ
فَهُوَ زُنْدِيقٌ يُجِبُّ تَسْلُفُهُ .

"One who holds that Nubuwwah (Prophethood) is attainable by efforts and practice, and that Nubuwwah (Prophethood) has therefore not been discontinued, or that a Wali (saint) is more excellent than a Nabi, then such a person is a Zindiq (infidel) and is liable to be executed." (Al-Zurqani, Vol. 6, p.188).

16. In his al-Shifa', Qadi 'Iyad رحمه الله عليه states:

رَقَدَ قَتَلَ عَبْدُ الْمَلِكِ بْنِ مَرْوَانَ
الْحَارِثَ الْمُتَنَبِّئِيَّ وَصَلَبَهُ وَفَعَلَ ذَلِكَ
غَيْرُ وَاحِدٍ مِنَ الْخُلَفَاءِ وَالْمُلُوكِ بِأَسْبَاهِهِمْ
وَاحْبَمَ عُلَمَاءٌ وَتَبَيَّنَ عَلَى صَوَابِ فِعْلِهِمْ
وَالْمُخَالَفِ فِي ذَلِكَ مِنْ كُفْرِهِمْ كَافِرًا .

"The (Khalifah) 'Abd al-Malik ibn Marwan put al-Harith, the pseudo-Prophet, to death and crucified him.

Some other Khalifahs and Rulers (kings) did the same with such people (who ever dared to proclaim themselves as Prophets). The scholars (of all ages) agreed with the (rulers) in putting the pseudo-Prophets to sword, and they also declared that anyone who opposed this action of the rulers was a Kaafir (infidel).” (Ikfar, p.43).

In the Sharh ush-Shifa’ we also find recorded:

وَكَذَلِكَ نَكْفِرُ مَنْ ادَّعَى نُبُوَّةَ أَحَدٍ مَعَ
 نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْ فِي زَمَانِهِ
 كَمَسِيلِمَةَ الْكُذَّابِ وَالْأَسْوَدِ الْعَنْسِيِّ أَوْ
 ادَّعَى نُبُوَّةَ أَحَدٍ بَعْدَهُ فَإِنَّهُ خَاتِمُ النَّبِيِّينَ
 يَتَّبِعُ الْقُرْآنَ وَالْحَدِيثَ فَهَذَا الْكُذْبُ
 اللَّهُ وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 كَالْعِيسَوِيَّةِ (شرح شفاء)

“We hold, in a similar manner, anyone who claims himself to be a Prophet as a Kaafir (infidel), whether he does so in the very days of Rasulullaah ﷺ like Musailima the Liar, and al-Aswad al-’Ansi, or he claims Nubuwwah (Prophethood) after the death of our Nabi ﷺ. This is because our Nabi ﷺ is the last of the Ambiyaa عليه/هم السلام, according to the clear statutes of the Quraan and Hadith. This would amount to falsifying Allaah and his Messenger like the Christians.” (Sharh ush-Shifa’).

17. In the Subh ul-A’shaa (Vol. 13, p.305):

رَهَاتَانِ الْمَسْئَلَتَانِ مِنْ جُمْلَةِ مَا كَفَرْنَا
 بِهِ بِتَجْوِيزِ النَّبِيِّ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ الَّذِي أَخْبَرَ تَعَالَى أَنَّهُ
 خَاتِمُ النَّبِيِّينَ .

“These are two of the beliefs which render those who deny them Kaafirs (infidels), i.e., permitting Nubuwwah (Prophethood) after Rasulullaah ﷺ about whom Allaah, the Exalted, has informed (us) that he is the last of the Ambiyaa عليه/هم السلام.”

These are some of the statements and opinions of the eminent scholars of Hadith. We observe that none of them ever mentioned a new class of Prophets, like a non-tashri’i Prophet, or zilli or buruzi Prophet, and none of them has considered the Nubuwwah (Prophethood) endowed with a Shari’ah to have ended and discontinued, while allowing the Nubuwwah (Prophethood) not associated with any Shari’ah to continue till the Day of Resurrection.

If the Muhadditheen had at all neglected this point, we should see what the Mufasssireen say on the matter. The Mufasssireen have continually been attempting at explaining the intricate problems involved in the text of the Quraan. They explained everything in the simple and unequivocal words.

The Mufasssireen

Most of the statements, judgements and comments of eminent Mufasssireen have already been discussed, especially while explaining the purport and significance of the term Khaatam-un-Nabiyyin.

We therefore need not repeat them here. Suffice to mention the names of the most celebrated Mufasssireen in this respect:

1. The leader of the Mufasssirun Abu Ja'far al-Tabari, **2.** Imam al-Raghib al-Isfahani, **3.** Hafiz 'Imad ud-Din Ibn Kathir, **4.** az-Zamakhshari (the author of the famous al-Kashshaf), **5.** Mahmud al-Aalusi the Grand Mufti of Baghdad (the author of Ruh ul-Ma'aani), **6.** al-Nasafi (the author of al-Madarik), **7.** al-Baghawi (Ma'alim ut-tanzil), **8.** al-Khaazin, **9.** Imam al-Razi (Tafsir Kabir), **10.** al-Baidawi, **11.** Jalal al-Din Imam Suyuti (author of the Jalalain and al-Durr al-Manthur), **12.** Abu Hayyan (al-Bahr ul-muhit), **13.** ash-Shirbini (al-Siraj ul-Munir), **14.** the author of the Jummal, a gloss on the Jalalain, **15.** Ibn ul-'Arabi, **16.** Muhammad al-Nawawi (Marah Labid), **17.** Qadi Thana' Allaah Panipati (at-Tafsir ul-Mazhari), **18.** Shah Isma'il al-Haqqi (Ruh ul-Bayan), **19.** Shah Mu'in ud-Din (Jami' ul-Bayan), **20.** Shah 'Abd al-Qadir (Mudih ul-Quraan), **21.** Abu Muhammad Ruzbahan Shirazi ('Ara'is ul-Bayaan), **22.** ath-Tha'alibi (al-Jawahir al-hisan), **23.** Shah Kamal ud-Din Husain al-Harawi, **24.** the Fawatih Ilaahiya, **25.** Abus-Sa'ud, **26.** Ahmad popularly known as Mulla Jiwan (at-Tafsir ul-Ahmadi), **27.** Tafsir ul-Mawaahib il-Ladunniya.

The sayings and comments of these scholars have already been discussed under the caption of Khaatim-un-Nabiyyin.

All of them have said that Khatam-un-Nabiyyin means that Rasulullaah ﷺ is the Final Nabi after whom no Prophet will come.

Now we should go ahead with the Fuqaha' (jurists), for, they belong to the class of critics and researchers.

The Fuqaha' (Jurist Consults)

1. The author of the Al-Ashbaah wan-Nazaa'ir states in his work Kitab us-Siyar war-Ridda:

إِذْ لَعْنَةُ رَبِّكَ عَلَىٰ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَخِرَ الْأَنْبِيَاءِ فَلَيْسَ بِمُسْلِمٍ لِأَنَّهُ
مِنَ الصُّورِيَّاتِ - (اشباه و نزيات ص ٣٩٦)

“One should know and understand that Muhammad ﷺ is the last Nabi. If he does not, he is not a true believer; for, this is one of the essential fundamentals of the Din (religion). (Essential fundamentals of the religion are those principles which are popularly known in Islam as essential. They could be obligatory, or wajib (necessary) or masnun (practice of the Prophet). (al-Ashbaah, p.396).

2. Ibn Nujaim رحمه الله عليه says in his al-Bahr ur-Ra’iq (a Commentary on the Kanzud-Daqa’iq):

وَيَكْفُرُ بِقَوْلِهِ إِنْ كَانَ مَا قَالَ الْأَنْبِيَاءَ
حَقًّا أَوْ صِدْقًا وَيَقُولُ: أَنَا رَسُولُ اللَّهِ

“If anyone should say that the Ambiyaa عليه/هم السلام ever said something untrue or unjust or if anyone should say that he is a Messenger of Allaah, then such a person is a Kaafir (infidel).” (al-Bahr, Vol. 5, p.130).

3. We find the following pronouncement in the Fatawaa ‘Alaamgiri (Vol. 3, p.263):

إِذَا الْمُرْعِيْنِ الرَّجُلُ أَنْ مَحْتَدًا مَرَّ اللَّهُ
عَلَيْهِ وَسَلَّمَ أَخْرَجَ الْأَنْبِيَاءَ فَلَيْسَ بِمُسْلِمٍ
وَلَوْ قَالَ أَنَا رَسُولُ اللَّهِ أَوْ قَالَ بِالْفَارِسِيَّةِ
مَنْ يَمِيرُ بِمَنْ يَدُّ بِهِ مَنْ يَمِينًا مِ بَرْمِ
يَكْفُرُ:

“If someone should not hold the notion that Nabi Muhammad sallallahu alayhi wasallam is the last of the Amniyaa عليه/هم السلام, he ceases to be a Muslim; and if he should say that he is a Rasul of Allaah, or utter the same in Persian, “man Paighambaram” meaning thereby ‘I carry the message’, he too is a Kaafir.”

4. Ibn Hajar al-Makki ash-Shafi’i رحمه الله عليه says in his Fatawaa:

مَنْ أَعْتَقَدَ وَحْيًا بَعْدَ مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ كَفَرَبَ بِإِجْمَاعِ الْمُسْلِمِينَ .

“One who holds the belief that Wahy (Revelation) still descends after the demise of Nabi Muhammad ﷺ, he is a Kaafir according to the Ijma’ (consensus) of the Muslims.”

5. Mulla ‘Ali Qari رحمه الله عليه explains the Seal of Nubuwwah in his Sharh ash-Shama’il:

وَأَمَّا فَتَهُ إِلَى السُّبُوَّةِ لِأَنَّهُ خُتِمَ بِهِ
بَيْتُ السُّبُوَّةِ حَتَّى لَا يَدْخُلَ بَعْدَهُ
أَحَدٌ .

“The grammatical construction of the Khatm-un-Nubuwwah (the Finality of Nubuwwah) is only in this sense that the House of Nubuwwah (Prophethood) has been sealed on account of our Nabi ﷺ, so that no one shall enter it after him.”

6. The Mulla also says in his Sharh Fiqh ul-Akbar (p.202):

رَدَّ عَوَى السُّبُوَّةِ بَعْدَ نَبِيِّنَا صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ كُفْرًا بِالْإِجْمَاعِ .

“To claim Nubuwwah (Prophethood) after our Nabi ﷺ is kufr according to the Ijma’.”

It is very strange that the Qadiyani community ascribe falsely to Mulla ‘Ali al-Qari’ رحمه الله عليه that he does not hold the belief of Khatm-un-Nubuwwah and that he deems it permissible if it be Nubuwwah (Prophethood) not associated with a Shari’ah. While the truth is that the Mulla ‘Ali Qari’ رحمه الله عليه has categorically denied the claim to Nubuwwah (Prophethood) of any type - tashri’i or non-tashri’i.

7. Mahmud al-Aalusi رحمه الله عليه of Baghdad also says (as we have already quoted him on p.840):

رُكُونُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتِمَ
النَّبِيِّينَ مِمَّا نَطَقَتْ بِهِ الْكُتُبُ وَصَدَّقَتْ
بِهِ السُّنَّةُ وَاجْتَمَعَتْ عَلَيْهِ الْأُمَّةُ فَيُكْفَرُ
مُدَّعِي خِلَافِهِ رُقَيْقُلٌ إِنْ أَصَرَ .

“That Rasulullaah ﷺ is the last of the Ambiyaa عليهم السلام is a belief which has explicitly been mentioned in the Divine Books and fully explained by the Sunnah, and the whole of the Ummah have unanimously agreed in its validity. Therefore, anyone who shall claim against this belief shall be declared a Kaafir (infidel) and be executed if he at all insists in it.” (Ruh ul-Ma’aani, Vol. 1, p.65).

8. Shaikh Sulaiman Buhairi رحمه الله عليه says in a poem as given in the Sharh ul-Minhaj:

حَمَمٌ عَلَى كُلِّ ذِي التَّكْلِيفِ مَعْرِفَةٌ ؛ الْأَنْبِيَاءُ عَلَى التَّفْصِيلِ قَدْ عَلِمُوا

Every Muslim bound by the required responsibilities should recognise

The Ambiyaa عليهم السلام as mentioned in (the Quraan) with their characteristics.

فِي تِلْكَ حُجَّتِنَا مِنْكُمْ ثَمَانِيَةٌ ۖ مِنْ بَعْدِ عَشْرٍ وَبَقِيَ سَبْعَةٌ مِنْهُمْ

Of them eight are bound (to be known), After the ten of them and the seven who remain are:

إِدْرِيسُ وَهُودٌ شُعَيْبٌ صَالِحٌ وَكَذَا ۖ ذُو الْكِفْلِ أَدَمُ بِالْمُخْتَارِ قَدْ خَلَمُوا

Idris, Hud, Shu'aib, Salih, and also Dhu 'l-Kifl, Adam and the Selected (Muhammad ﷺ) with whom they are ended.

9. It is given in the Fusul ul-'Imaadi that the following are the sayings (or, things) that attain to infidelity:

ذَكَرَ الْوَقَالَ أَنَا رَسُولُ اللَّهِ أَدَقَالَ
بِالْفَارِسِيَّةِ مَنْ يَغَامِرُ بِرِيدٍ بِهِ بِنِيَامٍ
مَنْ يَكْفُرُ وَلَوْ أَنَّهُ جِئِنَ قَالَ هَذِهِ
الْمُقَالَةَ طَلَبَ غَيْرُهُ مِنْهُ الْمُعْجَزَةَ
قِيلَ يَكْفُرُ الطَّالِبُ وَالْمُتَأَخِّرُونَ مِنْ
الْمُتَأَخِّرِينَ تَالُوا إِنْ كَانَ غَرَضُ الطَّالِبِ
تَعْجِزُهُ وَأَنْتِصَاحَهُ لَا يَكْفُرُ .

“Similarly if one should utter: ‘I am the Messenger of Allaah’, or say in Persian: man Paighambaram i.e., ‘I carry the (Divine) messages, he attains to downright infidelity. And if anyone said such a thing and some others asked of him some miracle to prove it, this person who demands (a miracle) also becomes a Kaafir. The latter doctors of theology say: ‘If the one who demands (a miracle) from a Liar intends only to expose his inability to produce a miracle and thus to put him to shame, he shall not be liable to be called a Kaafir.’” (Fusul, p.1300).

10. Imam ‘Abdur-Rashid al-Bukhari رحمه الله عليه says in the Khulaasat ul-Fataawaa:

وَلَوْ أَدَّ عَلَى رَجُلٍ السُّبُوَّةَ وَطَلَبَ رَجُلٌ
الْمُعْجَزَةَ قَالَ بَعْضُهُمْ يَكْفُرُ وَقَالَ بَعْضُهُمْ
إِنْ كَانَ غَرَضُهُ إِظْهَارَ عِجْزِهِ وَأَنْتِصَاحَهُ
لَا يَكْفُرُ .

“If a man proclaims Nubuwwah (Prophethood) and another man demands of him a proof, he becomes a Kaafir according to some of the jurists, while some other Jurists hold that if the intention of this person demanding a proof be only to expose the inability of the Liar to show a miracle and thereby to put him to shame, he shall not be declared a Kaafir.”

11. In the Tuhfa (a commentary on al-Minhaj) some of the utterances of kufr have been enumerated:

أَدَّكَابَ رَسُولًا أَوْ نَبِيًّا أَوْ نَقَّصَهُ بِأَيِّ
 مُنْقَصٍ كَانَ صَغَرًا بِأَسْمِهِ مُرِيدًا تَحْقِيقًا
 أَوْ جَوَزَ نُبُوَّةَ أَحَدٍ بَعْدَ رُجُودِ نَبِيِّنَا
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ السَّلَامُ
 نَبِيًّا قَبْلُ فَلَا يَرُدُّ .

“Or, if one should deny a Nabi or a Rasul, or, point out any of the defects of the Rasul ﷺ, and also speaks his name in the diminutive form in order to degrade him in the eyes of the public, or, if one should allow the possibility of the appearance of any (new) Prophet after our Nabi ﷺ and/or in the presence of Nabi ‘Isa عليه/هم السلام who has already been elevated to the rank of Nubuwwah (Prophethood), and therefore his reappearance cannot be objected to.” (Ikfar, p.42).

These are the texts taken from the Fusul and Khulasat ul-Fataawaa – which are popularly considered as the authentic and reliable sources of Fiqh.

They tell us that anyone who should ever claim to be a Prophet after our Nabi Muhammad ﷺ, he shall be declared a Kaafir (murtadd) and shall be executed. It is also indicated that anyone who should consider the claim of such a Liar and an impostor plausible, and asks of him to produce a miracle to proof it, he is also a Kaafir. This would, in other words, mean that the appearance of any Prophet of any class or category whatsoever is impossible. Rather, if and when any should utter a word claiming Nubuwwah (Prophethood) for himself, it is incumbent on all Muslims to declare him a Liar and an impostor and should not try to examine his truth or ask for a miracle. We can also say that considering the possibility of truth in the claim of a Liar would amount to creating the possibility of lies in the claim of Nabi Muhammad ﷺ that he ﷺ is the Final Nabi. This would amount to denying hundreds of Ahaadith of Rasulullaah ﷺ.

It is thus clear from the legal judgements of the Fuqahaa (jurists) that Nabuwwa Nubuwwah (Prophethood) of any complexion and shade stands discontinued and ended. Not only that, but every claimant of Nubuwwah (Prophethood), and every claimant of the Wahy (that he is receiving Revelation from Allaah) is to be regarded a Kafir (infidel), liar and impostor (Dajjal) whether he claims Nubuwwah (Prophethood) associated with a Shari’ah or without it.

The Mutakallimeen (Theologians)

Now we come to the Mutakallimeen (theologians, and doctors of scholastic dogmatism). They are expert in hair-splitting of all intricate problems.

1. The great doctor of Hadith and Theology al-Hafiz Ibn Hazm al-Andalusi رحمه الله عليه says in his celebrated work entitled Fisaal fil-Milal wan-Nihaal (Vol.1, p.77):

تَوَجَّبَ الْإِقْسَارُ بِهَذِهِ الْجُمْلَةِ وَمَعَّ
أَنَّ وُجُودَ النَّبِيِّ بَعْدَهُ عَلَيْهِ السَّلَامُ
بَاطِلٌ لَا يَكُونُ الْبَسْتَةُ (ملل، ص ٧٧)

“Thus it is obligatory to profess all these things, and it becomes evident that the presence or continuity of the office of Nubuwwah (Prophethood) after our Nabi ﷺ is not valid, and is rather a nullity.”

A little later he says:

كَذَلِكَ مَنْ قَالَ (الِى تَوْلَاهُ) أَوْ أَنَّ بَعْدَ
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا غَيْرَ
عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ فَإِنَّهُ
لَا يُخَلِّفُ اثْنَانِ فِي تَكْفِيرِهِ لِبَصْحَةِ
يَوْمِ الْحُجَّةِ بِكُلِّ هَذَا .

“Similarly one who says (this and this), or that after Muhammad ﷺ there can appear a Prophet to the exclusion of Nabi ‘Isa عليه/هم السلام, nobody should differ in declaring such a person a Kaafir (infidel), because the validity of this argument has been fully established.” Ibn Hazm repeats the same on several occasions (e.g., Vol. 4, pp.198 and 180; Vol. 1, p.113).

He also says elsewhere in this book:

فَكَيْفَ يَسْتَجِيزُ مُسْلِمًا أَنْ يَتَّبِعَ بَعْدَهُ
عَلَيْهِ السَّلَامُ نَبِيًّا فِي الْأَرْضِ .

“How can a Muslim ever dare to consider it possible and permissible that any man can appear as a Prophet after Rasulullaah ﷺ on this earth?”

2. The Mulla ‘Ali Qari رحمه الله عليه has said the same thing in the Sharh of al-Fiqh ul-Akbar which we have recently quoted to the effect that to claim Nubuwwah (Prophethood) is itself a kufr.

3. Najm ud-Din, ‘Umar an-Nasafi رحمه الله عليه says in the ‘Aqa’id:

وَأَوَّلَ الْأَنْبِيَاءِ آدَمُ وَأَخْرَمَهُ مُحَمَّدٌ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

“And the first of the Prophets is Nabi Adam عليه/هم السلام and the last of them is Nabi Muhammad ﷺ.”

4. At-Taftazani رحمه الله عليه comments on the statement of an-Nasafi:

وَدَدُّ دَلِّ كَلَامَهُ وَكَلَامُ اللَّهِ الْمُنَزَّلُ عَلَيْهِ
أَنَّ خَاتِمَ النَّبِيِّينَ وَأَنَّ مَبْعُوثُ إِلَى
كَافَّةِ النَّاسِ بَلْ إِلَى الْجِنِّ وَالْإِنْسِ
ثَبَّتَ أَنَّ أَخْرَأَ الْأَنْبِيَاءِ .

“The speech (of Rasulullaah ﷺ) and the Word of Allaah (the Quraan) which descended on him, having indicated that he is the last of the Prophets (33:40), and the one sent to all mankind, nay rather to al-Jinn and mankind too, by this indication it has been established that he is the last of the Ambiyaa عليه/هم السلام.”
(p.135).

This belief has been described briefly and also with details in different books on Creed and Theology - we can name some of them:

1. Al-Mu'taqad ul-Muntaqad, p.209; 2. Imam Suyuti: al-Itqan, Vol. 2, p.128; 3. Al-Masamara of Ibn Hummam, p.204; 4. Majmu'at ul-'Aqaa'id of al-Yafi'i, p.15;
 5. 'Aqidat ul-'Awamm of Ahmad al-Marzuqi, p12; 6. Sharh 'Aqidat ul-'Awamm of an-Nawawi; 7. Masa'il of Abul-Laith; 8. Qatr ul-Ghaith of an-Nawawi, p.150.
5. In the Mizaan ul-'Aqaa'id, Shah 'Abdul-'Aziz عليهم الله رحمة states:

مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولٌ
وَرِخَاتِيمُهُمْ .

“Nabi Muhammad ﷺ is the Messenger and the last of them.”

6. In the famous book on Creed entitled Jawharat ut-Tawhid we find (in verse):

وَحَصَّ خَيْرَ الْخَلْقِ أَنْ قَدْ تَمَّسَا بِرَبِّهِ الْجَمِيعِ رَبُّنَا دَعَّاسَا

He characterised the best of all the creatures when He finished-With all the creation, our Rabb. He was sent to all (mankind and Jinn).

7. Shaikh 'Abdus-Salam ibn Ibrahim al-Maliki رحمه الله عليه in his Ithaaf ul-Murid (p. 126):

أَخْتَمَ رَبُّنَا بِنُبُوَّتِهِ جَيْمِ الْأَنْبِيَاءِ
 قَالَ تَعَالَى وَخَاتَمَ النَّبِيِّينَ وَلَكُمْ مِنْهُ
 خَتْمُ الْمُرْسَلِينَ أَيْضًا لِأَنَّ خَتْمَ الْأَعْتَمِ
 خَتْمٌ لِلْأَخْصِ مِنْ غَيْرِ عَكْسٍ فَلَا تَبْدَأُ
 نُبُوَّةٌ وَلَا شَرِيْعَةٌ بَعْدَ مَا صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ رِاحَاتُ الْمَرْءِ ص ١٢٦

“That is, our Rabb has ended the office of Nubuwwah (Prophethood) with the conferment of Nubuwwah (Prophethood) on our (Rasul ﷺ) and said:

وَخَاتَمَ النَّبِيِّينَ

and the Khaatam-un-Nabiyyin (Surah Ahzaab 33:40). It demands the discontinuity of a person becoming a Prophet as well. Because when the general is ended, with it the particular is also ended, and not vice versa.

Therefore, no Nubuwwah (Prophethood) shall ever appear again after Rasulullaah ﷺ, nor any Shari’ah.

In this text the word ‘la tabtada’u’ (shall not appear again) has removed the illusion that the reappearance of Nabi ‘Isa عليه/هم السلام would be inconsistent with Khatm-un-Nubuwwah. Hence it has been clarified that after Rasulullaah ﷺ no new Nubuwwah (Prophethood) shall appear, and that the Nubuwwah (Prophethood) of Nabi ‘Isa عليه/هم السلام has already appeared (which would reappear after a break).

8. Shaikh ‘Abdul-Ghani al-Nablusi رحمه الله عليه says in the Sharh Kifayat ul-’Awaamm, p.18:

أَرْكَأَهُمْ أَدَمُ ثُمَّ الْأَخِيرُ مِنْهُمْ يَحْيَى
 لَيْسَ بَعْدَهُ نَبِيٌّ وَلَا رَسُولٌ أَصْلًا مُحَمَّدٌ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ النَّبِيُّ الْبَالِي
 عَلَى رِسَالَتِهِ وَإِنْ مَاتَ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ إِلَى آخِرِ الزَّمَانِ وَانْقِطَاعِ الدُّنْيَا
 بِنُ عِبْدِ اللَّهِ خَاتَمِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

“The first of them (i.e., the Prophets) is Nabi Adam عليه/هم السلام, and then the last of them, in respect that there shall not appear after him any Prophet or Messenger whatsoever, is Muhammad ﷺ ibn ‘Abdullaah ﷺ, the Khaatam ul-Ambiyaa عليه/هم السلام, (i.e., the last of the Ambiyaa عليه/هم السلام) and of the Messengers and that he would be the Nabi who would retain his office of Nubuwwah (Prophethood) and Risaalah (Messengership) for ever, even though

had been sharing the office of Nubuwwah (Prophethood) with Nabi Muhammad ﷺ. But this is a sheer display of their Kufr (heresy).”

10. In the Commentary of the ‘Aqidah Saffaarini (p.257) we find:

وَمَنْ زَعَمَ أَنَّهُا مَكْتَسِبَةٌ فَمَوْزِعِيٌّ
يَجِبُ قَتْلُهُ لِأَنَّهُ يَفْتَعِي كَلَامَهُ وَأَعْقَادَهُ
أَن لَّا تَنْقَطِعَ وَهُوَ مُخَالَفٌ لِلْبَيِّنَاتِ الْقُرْآنِيَّةِ
وَالْأَحَادِيثِ الْمُتَوَاتِرَةِ بِأَنَّ نَبِيَّنَا
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتِمُ النَّبِيِّينَ
(إلى قوله) وَكَانَ ذَلِكَ مُسَدِّدًا آمِنًا عَهْدِ
الْأَبِ الْأَوَّلِ الصَّبِيِّ آدَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
إِلَى أَنْ بُعِثَ الْخَاتِمُ النَّبِيُّ الْحَبِيبُ مُحَمَّدٌ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ (شرح عقائد سافاريني ص ٢٥٤)

“Whoever thinks that Nubuwwah (Prophethood) can be attained by efforts, is a zindiq (heretic), and he is to be executed, because his speech and his creed and notions require the Nubuwwah (Prophethood) as a continuous process which is not to end and discontinue. This notion is incompatible with the clear statutes of the Quraan and the Ahaadith Mutawaatira, for Rasulullaah ﷺ is the last of the Ambiyaa عليهم السلام ... (till he finally says): This office of Nubuwwah (Prophethood) extends from the time of the first father, the selected Nabi Adam عليه السلام, to the time that the Khaatim, the Nabi, the Beloved, Muhammad ﷺ was commissioned.”

11. Hujjat al-Islam, Imam al-Ghazzali رحمه الله عليه says in his al-Iqtisad and explains the belief of Khaatim-un-Nubuwwah (Finality of Prophethood) and gives decisive proofs in support thereof:

إِنَّ الْأُمَّةَ فَهِمَتْ بِالْإِجْبَاعِ مِنْ هَذَا
اللَّفْظِ وَمِنْ قَرَأَتِ أَحْوَالِهِ أَنَّهُ نُهِيَ
عَدْمُ نَبِيِّ بَعْدَهُ أَبَدًا وَعَدْمُ رَسُولِ اللَّهِ
أَبَدًا وَإِنَّهُ لَيْسَ فِيهِ تَأْوِيلٌ وَلَا تَخْصِصٌ

“The Ummah has indeed understood this term Khaatam-un-Nabiyyin (Surah Ahzaab 33:40) on the basis of circumstantial evidence related thereto, that it means absolute absence of a Prophet after him ﷺ forever, and similarly absolute absence of a Messenger of Allaah forever. This admits no interpretation, and no method of particularisation is to be involved therein.” (Al-Iqtisad, Egyptian edition, p.128).

12. In the text of the Iqtisad prior to this text the Imam al-Ghazzali رحمه الله عليه considers all the interpretations to be given on this term as nonsense.

He thinks that these interpretations on the term Khaatim-un-Nabiyyin and Laa Nabiya ba'di have been invented by the atheists.

Synopsis

The doctors of 'aqa'id (creed) and theology have given their comments and views on the belief of Khatm-un-Nubuwwah (Finality of Prophethood). Throughout our discussion we did not find any of the theologians making reference to any classification of Nubuwwah (Prophethood) of that type, which could support the self-invented classification of Nubuwwah (Prophethood) given by the Qadiyanis.

The Comments of the Mystics (Sufis) of Islam

Now we shall try to examine the statements and comments made by the great mystics of Islam, and see whether they were ever inclined to classify Nubuwwah (Prophethood) into the so-called tashri'i and non-tashri'i Nubuwwah (Prophethood).

1. The great saint, Moulana Jaami رحمه الله عليه says in his versified 'Aqa'id-Naama:

He is the last of the Prophets and the Messengers

The other (Prophets and Messengers) are only a part each, while he is the whole.

There shall not appear any Messenger after him.

After him no person can ever be elevated to the rank of a Messenger.

According to the saying of the Messenger ﷺ, in the last days the Maseeh shall descend from the heaven.

He will follow the religion and law of Rasulullaah ﷺ.

He will follow the root (i.e., the Rasul ﷺ) and himself shall be a branch only.

He will consider the religion and Shari'ah of Rasulullaah ﷺ as the true Deen

He will preach to everyone the same true Deen (of our Rasul ﷺ).

2. In the Sharh ut-Ta'aruf this belief has been explained in an articulate manner.

This Sharh al-Ta'aruf is one of the best books on tasawwuf (Mysticism) and according to Hajji Khalifa رحمه الله عليه the author of Kashf uz-Zunun, if there had

not been the book entitled at-Ta'aruf, people would not have been able to understand tasawwuf. "Allaah has ended the list of all Ambiyaa عليهم السلام, with Nabi Muhammad ﷺ. Therefore, Allaah says:

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ

"But he is Rasulullaah ﷺ and Khaatam al-Nabiyyin." (Surah Ahzaab 33:40). If this term is to be read with Nasb (i.e., a fatha) it means the seal of the Messengers and Prophets; and hence the last of the Ambiyaa عليهم السلام. If it is to be read with a kasra (under the ta') it signifies one who impresses the seal and closes (the

thing thereby), i.e., one who ends. Rasulullaah ﷺ once said to ‘Ali رضي الله عنه/ها/هما/هم:

أَنْتَ مِثِّي بِسُنَّةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ

You are to me as was Nabi Harun عليه/هم السلام to Nabi Musa عليه/هم السلام, except that there shall not be a Nabi after me.”

He ﷺ also said on another occasion:

وَأَنَا الْعَاقِبُ لَا نَبِيَّ بَعْدِي

I am al-‘Aaqib, i.e., no Nabi shall appear after me.”

(Sharh ut-Ta’aarruf, p.14).

3. Mawlana Nizami Ganjawi رحمه الله عليه says in his Makhzaan ul-Asraar:

“You are a Nabi - so as to carry knowledge ahead. The seal of Nubuwwah (Prophethood) has been given over to Muhammad ﷺ.

4. Ghawth-ul-A’zam, Shaikh ‘Abdul-Qadir رحمه الله عليه says in his Ghunyat ut-Taalibin:

وَتَرَكُوا الْإِسْلَامَ وَفَارَقُوا الْإِيمَانَ
وَجَعَدُوا الْإِلَهَ وَالرُّسُلَ وَالنُّزُلَ
فَنَعُوذُ بِاللَّهِ مِنْ ذَهَابِ هَذِهِ
الْمَقَالَةِ رَغْنِيهِ، منقول من إكفار الملهمين ص ٤٢

أَدَعَتْ أَيْضًا أَنْ عَلِيًّا نَبِيًّا (رَأَى تَوَلَّهُ)
لَعَنَهُمُ اللَّهُ وَالْمَلَائِكَةُ وَمَا يَرِخْلَعُهُ
إِلَى يَوْمِ الدِّينِ وَقَلَمَ وَأَبَادَ خَصْرًا بَيْنَهُمْ
وَلَا يَجْعَلُ مِنْهُمْ فِي الْأَرْضِ دِيَارًا فَإِنَّمَا
بِالْعُتُوِّ فِي عُتُوِّهِمْ وَمَرَدُّوْا عَلَى الْكُفْرِ

“The (extremist Shi’a) have also claimed that ‘Ali رضي الله عنه/ها/هما/هم was a Prophet... (till he says:) May Allaah, the angels and the whole of creation curse these (Shi’a) to the day of Judgement, and may render their fields and greenery into ruins and deserts, and may He not leave any place on earth liveable for them, because they have exaggerated in their extreme views and have insisted stubbornly in their kufr (infidelity), and they have forsaken Islam and have widely deviated from the path of Iman. They have denied Allaah, His Messengers and the Revelation (i.e., the Quraan). We therefore seek refuge in Allaah from (the mischief of) those who hold this notion.” (Ikfaar ul-Mulhidin, p.42).

5. Shaikh ‘Abd al-Ghani al-Nablusi رحمه الله عليه says in his Sharh ul Faraa’id, wherein he declares the extremist Shi’a Kaafirs (infidels):

فَسَادَ مَدَّهِمْ غَيْرُ عَنِ الْبَيَانِ تَهَادٍ
 الْعَيَانِ كَيْفَ وَهُوَ يُؤَدِّي إِلَى تَجْوِينِ
 نَبِيِّ مَعَ نَبِيَّتِنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 وَبَعْدَهُ وَذَلِكَ يُسْتَلْزَمُ تَكْذِيبَ
 الْقُرْآنِ إِذْ قَدْ نَصَّ عَلَى أَنَّهُ خَاتِمُ
 النَّبِيِّينَ وَآخِرُ الْمُرْسَلِينَ فِي السَّنَةِ
 أَنَا الْعَاقِبُ لِأَنِّي بَعْدِي وَأَجْمَعَتِ
 الْأُمَّةُ عَلَى إِبْقَاءِ هَذَا الْكَلَامِ عَلَى
 ظَاهِرِهِ وَهَذَا إِحْدَى الْمَسَائِلِ الْمَشْهُورَةِ
 الَّتِي كَفَرْنَا بِهَا الْفَلَاسِيفَةَ لَعَنَهُمُ اللَّهُ تَعَالَى

“The corruption of their school and faith needs no description. It is itself a testimony of its corruption. Their school leads to a false and mischievous notion that there shall come after our Rasul ﷺ a new Prophet.

This goes a long way to denying the truths contained in the Quraan. The statute of the Quraan is clear, that he ﷺ is the last of the Ambiyaa عليهم السلام (33:40) and the last of the Messengers (sent unto mankind).

In the Hadith we find: “I am the ‘Aaqib and there shall not come a Nabi after me.”

Again the whole of the Islamic Ummah have reached the consensus on the perpetual truth of this speech to be taken in its external and obvious (zahiri) sense. This is one of the beliefs - too well-known - whereby we have been able to declare the philosophers and (modern) thinkers Kaafirs (infidels).” (Ikfar, p.42).

The great scholars of Tasawwuf and Suluk (Journey in the path unto Allaah) call the extremist Shi’a Kaafirs, for these Shi’a hold ‘Ali رضي الله عنه/ها/هما/هم to be a Prophet, although they do not ascribe to him an independent and tashri’ Nubuwwah (Prophethood). This proves that to accept the claim of a person to Nubuwwah (Prophethood) of any type or class is tantamount to denying the truths of the Quraan and the Ahaadith.

6. Another saint, Shaikh ‘Imad ud-Din al-Umawi رحمه الله عليه says in his work entitled Hayaat ul-Qulub fi Kaifiyat il-wusul ilal-Mahbub wherein he tries to summarise the general beliefs of the Awlyaa:

أَفْضَلُ الرَّايِمِ فِي شَرْحِ عَقِيدَتِهِمُ
الَّتِي أَجْمَعُوا عَلَيْهَا وَمَا أَخَذُوا مِنْ
الْمَذَاهِبِ فِي فُرُوعِ الْأَحْكَامِ أَمَّا
عَقِيدَتُهُمْ فَعَقِيدَةُ شَيْخِ السُّنَّةِ
أَبِي الْحَسَنِ الْأَشْعَرِيِّ وَأَصْحَابِهِ مِنْ
فَاتِحَتِهَا إِلَى خَاتِمَتِهَا رِحَايَاتِ الْقُلُوبِ
بِرِحَايَةِ قَوْلِ الْقُلُوبِ، ص ٢٣٢ (٢)

“The Fourth Section concerning the description of their beliefs according to their consensus, and also concerning their madhhab which they adopt in regard to the rules and regulations to which they adhere. As for their beliefs, the (main) belief propounded by Shaikh Abul-Hasan Ash’ari and his followers pertain to the Opener of This Creation and the one who closes it (i.e., Rasulullaah ﷺ is the first and the last of the Ambiyaa عليه/هم السلام).” - (Hayat ul-Qulub, Vol. 2, p.2, margin).

After describing this briefly, he dwells on it with some details and says:

وَأَنَّ مُحَمَّدًا أَفْضَلُ الْأَنْبِيَاءِ وَأَنَّ
اللَّهَ تَعَالَى خَتَمَ بِهِ السُّبُوءَةَ .

“Indeed Muhammad ﷺ is the most excellent of all the Ambiyaa عليه/هم السلام and with him Allaah has ended the continuity of Nubuwwah (Prophethood) for ever.”
(Ibid, Vol. 2, p.4).

7. The saint, Taqi ud-Din, ‘Abd ul-Malik رحمه الله عليه enumerates some of the virtues and excellences of Rasulullaah ﷺ in his work entitled Nuzhat un-Naazirin and considers Khatm-un-Nubuwwah (Finality of Prophethood) as the most excellent of his characteristics.

He quotes a number of Ahaadith in support of this assertion. We have mentioned all those Ahaadith in the sectioning pertaining to the Ahaadith. (See Nuzha, Vol. 1, p.15).

8. Shaikh ul-Akbar, Muhiy ud-Din, Ibn ul-‘Arabi رحمه الله عليه says in his al-Futuhaat:

فَأَخْبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنَّ الرَّؤْيَا جُزْءٌ مِنْ أَجْزَاءِ السُّبُوءَةِ
وَلَا النَّبِيَّ إِلَّا عَلَى الْمَشْرِعِ خَاصَّةً
فَحَجَرَ هَذَا الْإِسْمَ لِخُصُومِي وَصِفِ
غَيْرُهُ وَمَعَ هَذَا لَا يُطْلَقُ اسْمُ السُّبُوءَةِ مُعَيَّنِينَ فِي السُّبُوءَةِ .

“Rasulullaah ﷺ has informed (us) that dreams are one of the parts of Nubuwwah (Prophethood). Of Nubuwwah (Prophethood) there shall remain for the people only this part, and nothing more than that. In spite of this, the term ‘Nubuwwah (Prophethood)’ shall not be applicable to anything, nor the term Nabi ‘Prophet’ be applicable to anyone other than the one endowed with a Shari’ah. Thus ‘Nubuwwah (Prophethood)’ has been banned on account of this particular characteristic.” (Futuhaat ul-Makkiya, Vol. 2, p.495).

Elsewhere in the Futuhaat ul-Makkiya (Vol. 2, p.568) we find the following:

كَمَنْ يُوسَىٰ إِلَيْهِ فِي الْمُبَشِّرَاتِ رَهِي
 جُزْءٌ مِنْ أَجْزَاءِ النَّبُوءَةِ وَإِنْ لَمْ يَكُنْ
 صَاحِبَ الْمُبَشِّرَةِ نَبِيًّا فَتَقَطُّنَ لِعُمُومِ
 رَحْمَةِ اللَّهِ فَمَا تَطَّلُنَ النَّبُوءَةَ إِلَّا لِمَنْ
 أَنْصَفَ بِالْمَجْمُوعِ فَذَلِكَ الشَّيْءُ وَ
 تِلْكَ النَّبُوءَةُ الَّتِي مَجِئَتْ عَلَيْنَا وَ
 انْقَطَعَتْ فَإِنَّ مِنْ جَمَلَتِهَا التَّشْرِيفُ
 بِالْوَحْيِ الْمَلَكِيِّ فِي التَّشْرِيفِ وَذَلِكَ لَا
 يَكُونُ إِلَّا لِنَبِيِّ خَاصَّةً .

“Just as a man unto whom are revealed some Mubashshirat (dreams giving good tidings), which are only a part of Nubuwwah (Prophethood), even though such a man does not become a Prophet in actuality, therefore the generality of the Mercy of Allaah is to be taken into account. Thus Nubuwwah (Prophethood) can be applied only to one who is characterised by all the parts of Nubuwwah (Prophethood), and only then he is known as a Prophet. The Nubuwwah (Prophethood) which has been restricted from us and is now discontinued for ever has these characteristics. Of these characteristics is the Shari’ah revealed by Wahy (Revelation) through an angel (Jibreel عليه/هم السلام). This is peculiar only to a Prophet.” (Futuhat, Vol. 2, p.568).

Shaikh ul-Akbar رحمه الله عليه has expressed himself on this belief in almost the same words as the multitude of the Islamic Ummah and all the sects of the mystics have done, namely the office of Nubuwwah (Prophethood) cannot be conferred on anyone after Rasulullaah ﷺ and that the thing which is called Nubuwwah (Prophethood) in the terminology of the Shari’ah is absolutely and entirely discontinued. The Kamaalat (perfections) of Nubuwwah (Prophethood) are however to be met within this Ummah more frequently and more profusely than in other former nations. This is not to be denied by the general scholars (who are externalists) nor by the learned mystics (i.e., the spiritualists). From the above-quoted texts, from the work of the Shaikh, we also deduce that the Shaikh did not mean anything by saying, “Nubuwwah (Prophethood) without tashri’ may continue”, but that he intended to say that the kamalaat of

Nubuwwah (Prophethood) and the Mubashshirat and even wilaya (sainthood) still exist and these are the parts of a non-tashri'i Nubuwwah (Prophethood). He has further clarified in these passages that Nubuwwah (Prophethood) which is non-tashri'i, is not at all to be called Nubuwwah (Prophethood). The term Nubuwwah (Prophethood) is applied only when all the parts of Nubuwwah (Prophethood) (including tashri' – law making capacity) are to be found in their perfect forms. This passage would therefore mean the same thing as has been described in the Hadith:

A true dream is a part of Nubuwwah (Prophethood).

But nobody can claim a true dream to be Nubuwwah (Prophethood). Similarly, the Shaikh says that Tashri'i is a part of Nubuwwah (Prophethood) and again says that non-tashri'i Nubuwwah (Prophethood) may possibly exist. This would mean that Nubuwwah (Prophethood) is discontinued: only some of its parts are to be found existing, and such a thing cannot be called Nubuwwah (Prophethood) in Islamic law and theology, nor in general discourse. The Shaikh has explicitly said that the term 'Nubuwwah (Prophethood)' cannot be applied to Nubuwwah (Prophethood) unless it is endowed with its essential part of tashri'. This goes to expose the tricks and deceit of the Qadiyanis which they endeavoured to publish among the Muslims on the pretext that the Shaikh ul-Akbar رحمه الله عليه believes in the subsistence of Nubuwwah (Prophethood after our Prophet). The learned readers have just known from the words of the Shaikh ul-Akbar that non-tashri'i Nubuwwah (Prophethood) is no Nubuwwah (Prophethood), but is only a part of Nubuwwah (Prophethood). In short, what the Shaikh believes as subsisting is not Nubuwwah (Prophethood) at all and he does not believe in Nubuwwah (Prophethood) as subsisting. This is the belief of the Ummah by consensus, and it is obligatory to hold this belief. Even if we had not been able to understand the intent of the Shaikh, the clear statutes of the Quraan and Ahaadith, the Ijma' (unanimous agreement) of the Sahaba رضي الله عنه/ها/هما/هم and the belief commonly accepted by the multitude of the Islamic Ummah could not be dispensed away for the sake of a flimsy statement of the Shaikh ul-Akbar رحمه الله عليه.

Shaikh 'Abd al-Ghani al-Nablusi رحمه الله عليه explains a passage of the Fusus ul-Hikam of the Shaikh ul-Akbar رحمه الله عليه:

وَقَدْ انْقَطَعَتِ النَّبُوءَةُ وَالرِّسَالَةُ
بِنُبُوءَةِ نَبِيِّنَا وَرَسُولِنَا مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بِحَيْثُ لَمْ يَبْقَ أَحَدٌ
يَتَّصِفُ بِذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ -

“Nubuwwah (Prophethood) and Messengerhood have been discontinued on account of the Nubuwwah (Prophethood) of our Nabi and Messenger Muhammad ﷺ, whereas no man is left behind who is characterised with the qualities of a Prophet till the Day of Resurrection.” (Sharh Fusus ul-Hikam, p.81).

9. The leader of the saints Shaikh Mujaddid رحمه الله عليه of the second millennium says in his works entitled Maktubaat (Vol. 3, p.38; Vol. 8, p.90):

“Since this innovatory sect [i.e., the extremist Shi’a. This passage has been added in this new edition] claims to be Ahl ul-Qiblah (people of the Qiblah, i.e., who worship in the direction of Makkah), we should avoid declaring them Kaafirs till such a time that it is established that they deny the essential requirements of the religion, and that they repudiate the precepts of the Shari’ah which are popularly known and accepted.” (Maktubaat ul-Imam Rabbani).

This clarifies that any belief or practice of Islam which is popularly known and is mutawatir or is established as essential, if someone denies it he outright throws himself in the pale of kufr (heresy). The belief of Khatm-un-Nubuwwah (Finality of Prophethood) is Mutawaatir and has remained established in all the ages by all the members of the Ummah. Therefore, in the sight of the Mujaddid if someone denies this he will render himself a Kaafir. This subject has been discussed by the Shaikh ul-Akbar رحمه الله عليه in his Futuhat (Vol. 2, p.257):

التَّارِئِلُ الْفَاسِدُ كَالْكَفْرِ

“A far-fetched interpretation in (the essential requirements of Religion) induces kufr.”

These are the views of the Awlyaa رحمه الله عليه.

We must have observed that all classes of the Ummah, especially these high-thinking pious people considered the Nubuwwah (Prophethood) of all complexions, discontinued and ended with our Nabi Muhammad ﷺ and this belief was an essential part of their Iman (faith).

The views and sayings of all the various classes of the Islamic Ummah have been discussed, and it has been proven that in the Shari’ah, Nubuwwah (Prophethood) without any fresh interpretation, particularisation and without going into the

details of its classification, it is finally discontinued and ended with the Prophet Muhammad ﷺ.

Mention of the Doctrine of Khatm-un-Nubuwwah (Finality of Prophethood) in the Ancient Scriptures, the Torah and the Injil

Now we shall examine the claims of some of the former Ambiyaa عليه/هم السلام and the early nations. Let one who has eyes, see, and let he who has ears listen.

وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُّورٍ؛

“And unto whomever Allaah shall not grant of (His) Light, he shall enjoy no light at all.” (Surah Nur 24:40).

The discontinuation of Nubuwwah (Prophethood) after our Nabi ﷺ is a peculiar excellence with which only our Nabi ﷺ has been invested. This peculiar excellence had already been announced to the former Ummahs before our Nabi ﷺ actually appeared in this world.

The Torah and the Injil has been badly and cruelly corrupted by their followers. Much of the words of these Scriptures have been changed, interpolated, suppressed or otherwise added. Even up to this time Boards and Commissions are formed and are convened to make changes in the text of these Scriptures. Therefore, we shall rely on the texts quoted by our Early Fathers, and which have been preserved in the authentic works on Hadith. In a way we may call such views, the statements of the Muhadditheen. Here again we find a vast ocean of information, of which we shall confine ourselves to offer only a few of the pearls for the interest of our readers.

Nabi Musa عليه/هم السلام and his people

1. The great Mufasssireen Ibn Jarir al-Tabari رحمه الله عليه, while commenting on the Quranic verse:

أَخَذَ الْأَلْوَاحَ ط

“and he (i.e., Nabi Musa عليه/هم السلام) threw down the tablets” (7:154) narrates a long story and finally remarks:

قَالَ مُوسَى يَا رَبِّ إِنِّي أَجِدُ فِي
الْأَلْوَاحِ أُمَّةً هُمْ الْآخِرُونَ فِي الْخَلْقِ
السَّابِقُونَ فِي دُخُولِ الْجَنَّةِ رَبِّ
اجْعَلْهُمْ أُمَّةً لِي
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

“Nabi Musa عليه/هم السلام said: O my Rabb, I find in the tablets (mention of) a nation who are the last in creation, but the first among them to enter Paradise. O my Rabb make them my Ummah. (Allaah) said: That is the Ummah of Muhammad ﷺ.”

The Muhaddith, Abu Nu’aim رحمه الله عليه has also narrated this story in his Dala’il-un-Nubuwwah (p.14), and has also related it on the authority of Hassan who reports: “Once in the last hours of a night I was standing on a hillock when I suddenly heard a noise, it was the voice of a man at its pitch. I discovered that it was a Jew from Madinah standing on the top of a hill, holding a torch in his hand. People had gathered round him. He was asked why he was shouting?

Hassaan رحمه الله عليه reports that he heard the Jew say the following words:

هَذَا الْكَوْكَبُ أَحْمَدٌ قَدْ طَلَعَ هَذَا
 كَوْكَبٌ لَا يَطْلُعُ إِلَّا بِالنَّبُوَّةِ وَالْمَقِيَّةِ
 مِنَ الْأَنْبِيَاءِ إِلَّا أَحْمَدُ .
 (دلائل النبوة، ص ١٤)

‘This star of Ahmad has risen. This star never appears on the horizon except as a sign of Nubuwwah (Prophethood); and no Prophet is left behind who has yet to appear except Ahmad.’” (Dala’il-un Nubuwwah, p.17).

2. Khuwaisa ibn Mas’ud رضى الله عنه/ها/هما/هم reports: “The Jews lived amongst us. They had been frequently mentioning that a Nabi is shortly to appear. (This was an incident prior to the proclamation of Muhammad ﷺ’s Nubuwwah (Prophethood)). They always told that this Rasul ﷺ would appear in Makkah, and he would be called Ahmad. No other Nabi has at all to be commissioned now. All these details are to be found recorded in our Scriptures.” (Dala’il, p.17)

3. Abu Sa’id al-Khudri رضى الله عنه/ها/هما/هم relates that he heard Abu Malik ibn Sinan say: “Once I went to the tribe of Banu ‘Abd ul-Ashhal, where I met Yusha’ the Jew who said: ‘The time has approached when a Nabi is to be born (to appear), who would be known as Ahmad. He will appear in the Haram’ (Sanctuary of Makkah). He then further added: Th is was not the statement of Yusha’ alone, several other Jews of Yathrib (i.e., Madinah) used to say similar things.”

4. Abu Malik ibn Sinan رضى الله عنه/ها/هما/هم says: I left (Banu ‘Abd ul-Ashhal) and went to Banu Quraiza where I found a party of men talking of the (coming of) the Nabi. Zuhair ibn Bata (of Quraiza) said: “The star of Ahmad has already risen. This star appears only when a Nabi is to be born. No Nabi now remains to be born except Ahmad. This town is the place to which he will migrate.” (Abu Nu’aim, Dala’il, p.18).

5. Ka’b al-Ahbaar رضى الله عليه reports that his father was the most learned of the men of Yathrib in the Torah and the Sacred Speech which had been revealed unto Nabi Musa عليه السلام. Whatever he knew he did not conceal from me. When his last hour approached he called me to his bed and said: “My child, you know that all what I ever could learn I gave you it. There are still two folios which I did not disclose to you. They concern the description of a Nabi. His time of appearance has now approached. I did not think it proper to tell you of this, lest any impostor should know of it and claim Nubuwwah (Prophethood), and you should begin obeying him. I have buried these two folios in the arch, that you can see, with mortar (and cement).”

Ka'b al-Ahbar رحمه الله عليه narrated this interesting story and finally said: "I took out those folios and read the following line inscribed thereon:

مُحَمَّدٌ رَسُولُ اللَّهِ خَاتِمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدَهُ رِوَاةُ الْبُخَارِيِّ وَالْمُسْلِمِ وَالْإِسْنَانِيِّ وَالْحَيْثَمِيِّ وَالْبَيْهَقِيِّ وَالْبُرْهَانِيِّ وَالْبَيْهَقِيِّ وَالْبُرْهَانِيِّ وَالْبُرْهَانِيِّ وَالْبُرْهَانِيِّ

Muhammad ﷺ is Rasul of Allaah, the last of the Ambiyaa عليهم السلام (and) there shall not ever appear a Prophet after him." (Narrated by Abu Nu'aim, - see al-Durr al-Manthur, Vol. 3, p.122).

Nabi Shu'aib عليهم السلام

1. Wahb ibn Munabbih رحمه الله عليه relates that Allaah once sent a Wahy (Revelation) unto Nabi Shu'aib عليهم السلام which contained the following words:

إِنِّي بَاعِثٌ نَبِيًّا أُمِّيًّا أَفْتَحُ بِهِ إِذَا أَنَا
 صُمًّا وَكَلُوبًا غُلْفًا وَأَعْيُنًا عَمِيًّا
 مَوْلِدُهُ بِمَكَّةَ وَمُهَاجِرُهُ بِطَيْبَةَ وَ
 مُلْكُهُ بِالشَّامِ (إِلَى قَوْلِهِ) وَأَجْعَلُ
 أُمَّتِهِمْ خَيْرَ أُمَّةٍ (إِلَى قَوْلِهِ) أَحْسَنِيمُ
 يَكْتُبُهُمُ الْكُتُبَ وَيُشْرِعُهُمُ الشَّرَائِعَ
 وَبَدَنِيهِمُ الْأَدْيَانَ، الْحَدِيثُ رِوَاةُ

"I am shortly sending a Prophet who will be Ummi (unlettered). Through him I shall open the ears that are deaf, the hearts that are sealed, and the eyes that are blind. His place of birth shall be Makkah, place of migration shall be Taiba (i.e., Madinah), and place of authority shall be Syria... (till He said) ... I shall make his Ummah the best of all the Ummahs) I shall close (this revelation of) all the Divine Books with the Book of this Ummah, as shall I also close all the Shari'ahs with the Shari'ah of this Ummah, and I shall close all the religions with the religion of this Ummah." (Narrated by Abu Nu'aim in his Dala'il, p.16, Imam Suyuti in his al-Durr al-Manthur, Vol. 3, p.114).

Nabi Daniyaal عليهم السلام

1. Ka'b al-Ahbar رحمه الله عليه narrates that the real cause of the emancipation of the Bani Israil from the land of Babylon was the dream of Nebuchadnezzar. He saw in the dream a huge image, whose head touched the heaven, and feet in the earth. His upper body was of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet partly iron and partly clay, when suddenly a stone came down from heaven and dashed on the top of it and smashed the whole of it into pieces. All gold, silver, iron, copper and brass became into one. Then the stone became a mountain which spread to all sides and filled the whole earth. Nothing was then visible except the heaven. The dream was interpreted by Nabi Daniyaal عليهم السلام, a Nabi by that time. The interpretation goes like this: "The heavenly stone that smashed the head of the image was the religion of Allaah,

which will be hurled on the head of that Ummah towards the last days. Allaah will then commission an unlettered Prophet to Arabia. This shall spread through the earth, and all the religions and nations will be destroyed as the stone had destroyed the image.” (Abu Nu’aim: Dala’il, p.20).

2. The same story has been narrated by Imam Suyuti رحمه الله عليه in his al-Khasa’is, Vol. 1, p.24.

Nabi ‘Isa عليه السلام (aWonderful Story)

1. Al-Mughira ibn Shu’ba رضي الله عنه/ها/هما/هم relates: “Once I and Ibn Malik رضي الله عنه/ها/هما/هم had access to Muqawqis, the Emperor of Rome. The Emperor asked us how we could reach him while Muhammad ﷺ was amongst us and did not he and his Sahaba رضي الله عنه/ها/هما/هم prevent us from going to him? We replied: We travelled along the coast, and we had the same fear. Then he enquired about Muhammad ﷺ who had appeared with a mission. We replied: ‘None of us had yet accepted his call’. He asked: ‘Why?’ We replied: ‘He has come with a new religion and faith, which was unknown to our forefathers.’ The Emperor and we are on the old rut as our forefathers.

Muqawqis then enquired as to how his own people (the Quraish) are treating and behaving towards him. We replied: ‘The young men have followed him, and those who opposed him fought against him on several occasions, sometimes defeated and sometimes successful.’

Muqawqis asked if they could tell him what really he taught. We replied: ‘In a nutshell his preaching is simple, that we should worship only one Allaah Who has no equal unto Him, and that we should give up worshipping idols of our ancestors, and that we should say prayers and give alms (zakat).’

Muqawqis asked, ‘What is this prayer and what is this zakat?’. We told him that these people say five-time prayers which are known by their specific names, and for the zakat, it is one-fortieth of twenty mithqal gold.

Muqawqis was inquisitive. He enquired: ‘How does he spend this zakat-fund?’ We replied: ‘He distributes all the money thus collected among the poor and needy.’ We also told him that the Prophet stresses to re-unite the bonds of relationship, and he advises people to be true to their promises. Usury, adultery and wine are forbidden. An animal slaughtered in the name of anyone other than Allaah is also not lawful for him.

Maqawqis exclaimed: ‘Indeed he is a Nabi, and has been commissioned for the guidance of all mankind. Had he come to Copt and Rome, they should have of course accepted him and followed him.’ For, Nabi ‘Isa عليه السلام had described to them these qualities of the Ambiyaa. It is well-nigh that success would pay him

homage so much so that no living person shall defy him; and his religion shall prevail in all lands that are accessible to camels and horses. His people will then defend him with every weapon of war.

We said: 'No, we shall never join him, even though all mankind are turned subservient to him'.

Muqawqis shook his head in indignation and said: 'You insist in blood-shed'. Then Muqawqis enquired about his genealogy. We told him that the Nabi (ﷺ) belongs to a noble family.

Muqawqis said: 'All Ambiyaa عليه/هم السلام hail from noble families like Nabi'Isa عليه/هم السلام'.

Muqawqis asked, 'Does he always speak the truth?'. We told him: 'Yes, it is for his truthfulness that he is commonly known among the Arabs as al-Amin.'

Muqawqis then advised us to reconsider the matter, for, a man who speaks truth to everyone cannot falsely impute things to Allaah.

He then asked us as to who and who are not following him. We told: 'Young people'.

Muqawqis remarked: 'He is just like Nabi 'Isa عليه/هم السلام and other Ambiyaa عليه/هم السلام of the past.'

Muqawqis asked, 'How have the Jews of Yathrib (Madinah) received him, as they are the people of the Torah?'. We replied: 'They opposed him. We fought against them, and put some to death and made some captives, and others were dispersed.'

Muqawqis said: 'They are jealous. They opposed him for envy. Otherwise the Jews are as aware of the qualities of the Nabi as we Christians are.'

Al-Mughira رضي الله عنه/ها/هما/هم then adds: We rose with his permission. We had heard from him

such convincing remarks that we became almost obedient to Muhammad ﷺ. We conversed with each other and said: 'What a thing! This non-true king, who lives a long way off from the Nabi, yet verifies and testifies to the truth of his mission and fears him. But we, who live so close unto him and are related to him, yet reject his faith and religion'. He had on several occasions come to our doors to deliver the Message of Allaah!

Al-Mughira رضي الله عنه/ها/هما/هم further says: 'I then stayed at Alexandria where I continued visiting every church and monastery to enquire from the Copts and Roman priests of the signs and qualities of Muhammad (ﷺ) as recorded in their Scriptures.'

The great Pope Abu Ghani was much revered by the public. People thronged round him to seek his blessings for the cure of their patients. I watched him. He said five-time prayers with great contrition. I asked him:

أَخِيرُ فِي هَلْ بَقِيَ أَحَدٌ مِنَ الْأَنْبِيَاءِ
 قَالَ تَعَمْ وَهُوَ أَخِيرُ الْأَنْبِيَاءِ لَيْسَ
 بَيْنَهُ وَبَيْنَ عَيْسَى بْنِ مَرْيَمَ أَحَدٌ
 وَهُوَ نَبِيٌّ قَدْ أَمَرْنَا عَلَيْهِ بِاتِّبَاعِهِ
 وَهُوَ النَّبِيُّ الْأَخِيرُ الْعَرَبِيُّ اسْمُهُ
 أَحْمَدُ لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ
 فِي عَيْنَيْهِ حُمْرَةٌ الْحَدِيثُ رَوَاهُ
 ابْنُ بَرَكِيَّةٍ فِي الدَّلَائِلِ ص ٢٠٢٠

‘Please tell me if any Prophet still remains to come.’ He said: ‘Yes. He is the last of all the Ambiyaa عليه/هم السلام. There is no Prophet between him and Nabi ‘Isa عليه/هم السلام. He is indeed a Prophet. Jesus has commanded us to follow him (when he appears). He will be an unlettered Arab Prophet, called by the name Ahmad. He would not be too tall, nor too short in stature. There shall be a tinge of redness in eyes...’ (Narrated by Abu Nu’aim in the Dala’il, pp.20-21).

Maqawqis said: ‘They are jealous,’ with these remarks and statements of other priests in mind. When later I came to Rasulullaah ﷺ I related the whole story and embraced Islam. We thank Allaah for this.

“We only wanted to lay emphasis on two of this lines (in Arabic) wherein it has clearly been expressed that Nubuwwah (Prophethood) shall end and discontinue for ever after our Prophet.”

2. Bilal ibn Harith رضي الله عنه/ها/هما/هم reports: “I once set out on a trade expedition to Syria. When I was hardly in the suburbs of (Damascus) I chanced upon meeting a man from the Ahlal-Kitab (people of the Scripture) who asked me: ‘Has anyone among you claimed Nubuwwah (Prophethood)?’ I said: ‘Yes.’ He further asked me if I actually recollect his face. I replied in the affirmative. He then took me to his house and found a picture of the Nabi in his house. In the picture I saw another man standing behind Nabi Muhammad ﷺ. I asked him: ‘Who is this man standing behind the Nabi?’ He replied:

إِنَّهُ لَمْ يَكُنْ نَبِيًّا إِلَّا كَانَ بَعْدَهُ نَبِيٌّ
 الْإِهْدَاءُ فَإِنَّهُ لَا نَبِيَّ بَعْدَهُ وَهَذَا
 الْخُلَيْفَةُ بَعْدَهُ . رَوَاهُ الطَّبْرَانِيُّ
 كَذَا فِي الْكَتَابِ ص ١٦٣٢٨١

‘He is not a Nabi, that there shall not come any Nabi after him ﷺ, and this is his successor (Khalifa) after him’. (Narrated by al-Tabarani, - al-Kanz, Vol. 6, p.281).

Bilal ibn Harith رضي الله عنه/ها/هما/هم adds: ‘When I looked at the picture more minutely I found that it was Abu Bakr al-Siddiq رضي الله عنه/ها/هما/هم.’

Nabi Ibrahim عليه/هم السلام

1. Imam Sha’bi رحمه الله عليه says: In the sahfah (scripture) of Nabi Ibrahim عليه/هم السلام is recorded:

إِنَّهُ كَأْتِي مِنْ وُلْدِكَ سُعُوبٌ وَسُعُوبٌ
 حَتَّى يَأْتِيَ الشَّيْءَ الْأُمِّيَّ الَّذِي يَكُونُ
 خَاتِمَ الْأَنْبِيَاءِ (خصائص السيوطي ١١٦)

“Tribes after tribes shall be coming in your progeny, till the Ummi (unlettered) Nabi shall eventually appear. He will be the last of the Ambiyaa عليه/هم السلام.”

(Imam Suyuti: al-Khasa’is al-kubra, Vol. 1, p.9).

2. Ibn Jarir (al-Tabari) رحمه الله عليه says in his Tafsir on the authority of Abul-’Aaliya رحمه الله عليه

That Nabi Ibrahim عليه/هم السلام made Duaa (to Allaah):

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ الْإِيه قَدْ
 اسْتَجِيبَ لَكَ وَهُوَ كَاتِبٌ فِي آخِرِ الزَّمَانِ
 رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ

“O our Rabb, send them (likewise) a Messenger from among them.” (2:129). He was sent (a Message by revelation): “I have answered your Duaa, and this (Messenger) shall be in the last of the days.”

3. Imam Baihaqi رحمه الله عليه narrates a story related on the authority of ‘Amr ibn ul-Hakam: We had inherited a folio from our ancestors, generation after generation in the pre-Islamic period, till the religion of Islam appeared. When Rasulullaah ﷺ migrated to Yathrib (Madinah) people brought this folio to the

presence of Rasulullaah ﷺ. Scholars of palaeography (the study of ancient writing systems and the deciphering and dating of historical manuscripts) were asked to decipher it. It read:

بِسْمِ اللَّهِ وَقَوْلُهُ الْحَقُّ هَذَا الذِّكْرُ لِأُمَّةٍ تَأْتِي فِي آخِرِ الزَّمَانِ
يَسْبُلُونَ أَطْرَافَهُمْ وَيَأْتِرُونَ عَلَى أَوْسَاطِهِمْ وَيَخُوضُونَ الْبَحَارَ
إِلَى أَعْدَائِهِمْ فِيهِمْ صَلَوَةٌ لَوْ كَانَتْ فِي قَوْمِ نُوحٍ مَا أَهْلَكُوا بِالطُّوفَانِ
وَفِي عَادٍ مَا أَهْلَكُوا بِالرِّيْحِ وَفِي ثَمُودَ مَا أَهْلَكُوا بِالصَّيْحَةِ .

“In the name of Allaah, and His Speech is true. This is an admonition to those people who will come in the last of the days. Their garments shall be loose and flowing and they shall be wrapping their waists with an izar. They will jump into the oceans to fight their enemies. They would be saying such prayers that if the people of Nuh عليه السلام had said such prayers they should not have been destroyed in the Deluge. Or if the people of ‘Ad had said such prayers they would not have been destroyed in the wind; or if Thamudites had said them they would not have been destroyed by the terrible noise.” (al-Khasa’is al-kubra, Vol. 1, p.16).

When Rasulullaah ﷺ heard this he smiled and approved it.

4. Zaid ibn ‘Amr ibn Nawful who was a scholar of the Scriptures and had passed away before Rasulullaah ﷺ used to describe the qualities and characteristics of Rasulullaah ﷺ. He once said:

إِنِّي بَلَّغْتُ الْبِلَادَ كُلَّهَا أَطْلُبُ دِينَ إِبْرَاهِيمَ دُرُكُلُ أَسْأَلُ مِنْ
الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ يَقُولُ هَذَا الَّذِي دَرَأَكَ وَيَسْتَعْتُونَ
مِثْلَ مَا نَعْتُهُ لَكَ وَلَسْتُ بِنَبِيِّ غَيْرِكَ (خصائص كبرى، ص ٢٥٥ ج ١)

“I visited all the towns and cities in search of the religion of Nabi Ibrahim عليه السلام. The Jews, the Christians and the Magians, whomever I asked about this religion, they always said: ‘This religion shall appear only after you;’ and they used to describe the qualities of the Nabi (Prophet) as I describe them to you, i.e., no other Prophet now remains to appear except this Nabi.” (al-Khasa’is al-kubra, Vol. 1, p.25).

5. The Muhaddith, Abu Nu’aim رحمه الله عليه relates on the authority of Sa’d ibn Thabit رضي الله عنه/ها/هما/هم who reports that the priests of the Jewish tribes, Banu Quraiza and Banu Nadir used to describe the qualities of Rasulullaah ﷺ especially when the star of Ahmad appeared they unanimously remarked:

إِنَّهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدَهُ وَأَسْمُهُ أَحْمَدُ (خصائص، ص ٢٤٠ ج ١)

“Of course he is a Nabit, and there shall not come a Nabi after him. His name shall be Ahmad.” (al-Khasa’is al-kubra, Vol. 1, p.27).

6. Abu Nu’aim رضي الله عنه/ها/هما/هم also relates on the authority of Ziyad ibn Labid رضي الله عنه who reports: Once I was on one of the hillocks of Madinah, when I suddenly and abruptly heard a voice:

يَا أَهْلَ يَثْرِبَ قَدْ ذَهَبَتْ رَأْدَةُ نُبُوَّةِ بَنِي إِسْرَائِيلَ هَذَا نَجْمٌ
قَدْ طَلَمَ بِمَوْلَى أَحْمَدَ وَهُوَ نَبِيٌّ آخِرُ الْأَنْبِيَاءِ مُهَاجِرٌ إِلَى
يَثْرِبَ (خصائص، ص ١٦٢)

“O the people of Yathrib! By Allaah, the Nubuwwah (Prophethood) of the Bani Israel has now gone (and is over and finished)! This is a star which has appeared with the birth of Ahmad. He is a Nabi and is the last of all the Ambiyaa عليه/هم السلام. He shall one day migrate to Yathrib.” (al-Khasa’is al-kubra, Vol. 1, p.27).

7. Al-Baihaqi, al-Tabarani, Abu Nu’aim and al-Khara’iti رحمه الله عليهم relate on the authority of Khalifa ibn ‘Abda who reports: One day I asked Muhammad ibn ‘Adi ibn Rabi’a: How did your father name you Muhammad. He replied: I asked my father this very question. He said in reply: “We four men of the tribe of Banu Tamim set out on an expedition to Syria. I was one of the four. Another was Safyan ibn Mujashi’ ibn Adam, the third was Yazid ibn ‘Amr ibn Rabi’a and the fourth was Usama ibn Malik ibn Khindif. When we were in the land of Syria we alighted at a tank, on the banks of which there were some trees. In the meantime, there came to us a priest (padre) and asked us who we were. We told him: We belong to a tribe of Mudar. Then he remarked:

إِنَّمَا أَنْتُمْ سَوْتٌ يُبْعَثُ مِنْكُمْ وَشَيْكَاؤُنِي نَسَارِعُوا إِلَيْهِ وَخَذُوا
بِحِظِّكُمْ مِنْهُ تَرْتُدُّوهُ فَإِنَّهُ خَاتِمُ النَّبِيِّينَ .

‘Verily in the near future a Nabi shall be commissioned unto you from among you. Hasten to accept him and receive your share (of blessings) from him so that you find yourselves guided. For indeed, he is going to be the last of all Ambiyaa عليه/هم السلام.’

We were very inquisitive and asked him: What would be his name? He said: Muhammad! When we came back from Syria we found that male children had been born to each of us. We named our children Muhammad in the hope that he might become a Prophet.” (al-Khasa’is al-kubra, Vol. 1, p.23).

Nabi Ya’qub عليه/هم السلام

1. Ibn Sa'd رحمه الله عليه relates on the authority of Muhammad ibn Ka'b al-Qurazi رحمه الله عليه who said: Allaah revealed the following Message unto Nabi Ya'qub عليه/هم السلام :

إِنِّي أَرْفَعُ مِنْ ذُرِّيَّتِكَ مُلُوكًا وَأَنْبِيَاءَ
حَتَّى أَرْفَعَنَّ النَّبِيَّ الْحَرَامِيَّ الَّذِي تَبْنِي
أُمَّةً هُنَاكَ بَيْتَ الْمَعْدِيْنِ وَهُوَ حَاكِمُ
الْأَنْبِيَاءِ وَأَسْمُهُ أَحْمَدُ (خَمَاسٌ، ١٠٩)

“I shall raise from among your children kings and Ambiyaa عليه/هم السلام till I also raise a Nabi in the Haram (of Makkah) whose Ummah shall rebuild the Masjid of Bait-al-Maqdis. He will be the Last of the Ambiyaa عليه/هم السلام and his name shall be Ahmad.” (al-Khasa'is, Vol. 1, p.9).

Some Rational Proofs of the Finality of Nubuwwah (Prophethood)

After having discussed all the legal proofs and arguments, we should like to enlighten the free-thinkers on the subject of this belief. We shall briefly discuss the wisdom underlying this belief in a rationalistic manner. But we feel that free-

thought means escape from faith and religion. Those who cannot derive benefit from the Quraan and the Ahaadith can hardly be inclined to listen to what we would drive at. However, we must do all that we can in this respect.

We have already discussed the authoritative proofs of this belief as given in the Quraan and further clarifications thereof as contained in the Ahaadith.

Not only that we have also discussed the Ijma' of the Sahaba رضي الله عنه/ها/هما/هم and hundreds of the comments and statements made by the Early Elders and great scholars of Islam. These alone are the three fundamentals whereby the beliefs and theological beliefs are to be established. As the fourth fundamental, Qiyas (analogical reasoning of the learned with regard to the teaching of the Quraan, Hadith and ijma') is also a legal foundation of the Islamic law and theology. But primarily Qiyas has nothing to do in the field of Beliefs. Again, Qiyas is only a pre-requisite of determining the validity of a legal judgement, which is to be proved by means of Qiyas, when there is no clear precept to be found in the Quraan and Hadith, nor has the Ijma' (agreement of the Sahaba رضي الله عنه/ها/هما/هم) been reached on the point. Or in other words all these three fundamentals are silent on the matter, then and then alone recourse should be had to Qiyas. The legal method of Qiyas cannot apply to a theological case or to beliefs. The wisdom underlying the statutes (of the Quraan and Hadith) and statements of early Masters can always be taken into account, and considered. Although when we have sufficiently explained the proofs from the Quraan, Hadith and the statements or comments of the Sahaba رضي الله عنه/ها/هما/هم and Early Fathers, every good Muslim will say from the core of his heart:

“My heart is filled with the realities of knowledge. It is now a treasure of secrets.

Now I shall not buy the vain talks of philosophers for a penny.

My ear is full of the voice of the Angel as the Maseeh.

How shall I now be terrified or retracted by the braying of a donkey?”

The reality is this that if the truth of any belief is to be discovered to the full satisfaction of the heart, it is only through the Light of Nubuwwah (Prophethood) and the Wahy (Divine Revelation) from Allaah, and never through reasoning and argumentation. Those who have ever undertaken to work and make researches in this field of knowledge only by virtue of Reason and intellect, have utterly failed.

Rumi says:

“I tried the far-sighted Reason (several times)

In the end I made myself insane (diwana).”

In short, a Muslim should not stand in need of anything else after he has looked into the Quraan, Hadith and the Consensus of the Sahaba رضي الله عنه/ها/هما/هم. He

should not look out for the wisdom underlying the necessity of these beliefs. He should rather sacrifice all these petty wisdoms and intellect or reason for the sake of the Real Wisdom of Allaah Who has made Rasulullaah ﷺ the real luminary of guidance for all mankind. There is no need of seeking the underlying wisdom or cause of this faith. For, Rasulullaah ﷺ follows only the Perfect intellect which indeed outwits all intellects and reasonings. One is bound to say (this Persian couplet):

“Alas that Plato himself had seen the Greek (intellectual) that I possess!”
The breast of Rasulullaah ﷺ is open to receive the Divine Wisdom that falsifies all intellects of the world.

“My heart is the treasure-house of love, so much so that Under the sky I possess the quartermaster-general who possesses everything.”

In short, we did not stand in need of roving in this field of vain contemplation after when we had satisfied ourselves with the legal proofs.

Why we need Qiyaas (Reason)?

Perhaps we needed this for two reasons: Firstly, when a narrative is explained with the help of reason it becomes effective, and it is then easy to accept it and act in accordance therewith. Secondly, the Qadiyanis have endeavoured hard to put fresh and far-fetched interpretations on the special terms that occur in the Quraan and Hadith so that they generally claim that the belief of Khatm-un-Nubuwwah (Finality of Prophethood) is incompatible with Reason, and they further assert that this belief tends to demote the status of Rasulullaah ﷺ. (A Persian couplet):

“A malicious person always completely destroys (the good things).
He shows up the vices and conceals the virtues.”

Therefore, we felt the need of undoing their tricks and rendering their schemes ineffective. So we shall try to prove through Reason and Intellect that this belief is not only reasonable but was essential, by virtue of Reason, and that Khatm-un-Nubuwwah (Finality of Prophethood) is an additional excellence of our Nabi ﷺ. It is an accomplishment by which the Rasul of Allaah ﷺ excels all other Ambiyaa عليه/هم السلام.

The Qadiyanis have employed all the tricks of eloquence to mislead the Muslims.

The Qadiyanis employ the following schemes

Their efforts are focused on two or three points:

1. Firstly, Nubuwwah (Prophethood) is a source of Mercy. Nabi ﷺ is Rahmatul lil Aalameen. Conclusion: Now that he is gone Mercy has also gone.
2. Secondly, Allah’s system is that when oppression and injustice are rampant in

the world, and unbelief and error is gaining ground, Allaah sends a Nabi. This is the system of Allaah and with regards to this system Allah says,

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۝٢٤

You will never find any change in the practice of Allaah (Surah Ahzaab 33:62; Surah Faatir 35:41; Surah Fatah 48:23).

So whenever error prevailed in the world and people began turning away from the Right Path, Allaah sent unto them a Nabi as a token of Mercy for them. Today oppression and injustice are rampant in the world, and unbelief and error is gaining ground. Conclusion: we are in need of a Prophet.

3. Thirdly, in the past the ‘primary’ Ambiyaa عليه/هم السلام had always been followed by a series of ‘secondary’ Ambiyaa عليه/هم السلام who continued their mission and propagated their Shari’ah after them. This indicated the grand status of the ‘Primary’ Ambiyaa عليه/هم السلام. Conclusion: if this was the case with ‘Primary’ Ambiyaa عليه/هم السلام, the leader of them being Nabi Muhammad ﷺ, then he should have under him as many Prophets as no other former Prophet ever had. These are some of the schemes the Qadiyanis are adopting to defend their Prophet, the Mirza (I.a.).

The quick answer to these people is that we believe, with full conviction, unquestionably, that Rasulullaah ﷺ is the Final Nabi after whom no new Nabi will come. No amount of psycho babble will make doubt in our conviction. We will follow this directive from Allaah and His Rasul ﷺ blindly. A Persian couplet reads: On several occasions have I told you: and I am not going to say it again

“That I have lost my way: and I am not treading in this path myself.

I am just like a parrot that speaks from behind the mirror everything that the Eternal Teacher speaks, I too speak the same.”

Every person who has a reasonable share of understanding about Rasulullaah ﷺ can judge for himself that the Khatm-un-Nubuwwah (Finality of Prophethood) is such an excellence and such a grand virtue for Rasulullaah ﷺ that nothing better could be imagined for him.

Let us now deal with the three assertions made by the Qadiyanis:

1. Firstly, Nubuwwah (Prophethood) is a source of Mercy and Nabi ﷺ is the epitome of mercy and was called Rahmatul lil Aalameen. Nabi ﷺ was the last to hold this title of Rahmatul lil Aalameen. Conclusion: Now that he ﷺ is gone, the Great Mercy has also gone.

In answer to this we, the Ahlus Sunnah Wal Jamaa’ah reply that your premise is correct but your conclusion is flawed.

From the beginning of this world the blessings and grace of Nubuwwah (Prophethood) had been appearing only for a restricted time period, or for a particularly region, or for a specified race. Nabi Musa عليه/هم السلام was sent unto his people in a certain geographical territory as a source of Rahmat and in another territory Nabi Shu'aib عليه/هم السلام was sent for the same type of service. In a certain land Nabi Ibrahim عليه/هم السلام, the Friend of Allaah, was sent in the garb of Allaah's Rahmah, in another land Nabi Lut عليه/هم السلام was sent as an embodiment of Rahmat (Grace). In the same way Nabi Adam عليه/هم السلام was sent in a certain age, while in another period of time Nabi Nuh commissioned.

In the end, we see the Rahmah of Allaah come into play, and He sends to this world a personality as the universal Rahmah.

This universal Rahmat (i.e., Mercy for all mankind) is the chief of the Ambiyaa عليه/هم السلام, the last of all the Ambiyaa عليه/هم السلام. He combines in him all the perfections of the all the Ambiyaa عليه/هم السلام:

“You possess the brilliance of Yusuf, the miracles of 'Isa and the white hand of (Nabi Musa عليه/هم السلام).

What all other perfect people possess, you combine all virtues in your ownself.”

The former Ambiyaa عليه/هم السلام had been the beacons of Hidaayah in their own times and for their own people. But when this brilliant moon ﷺ appeared all the light of the previous beacons (Ambiyaa عليه/هم السلام) were eclipsed. This brilliant moon was sufficient to lead and guide all the world till the day of Qiyaamah.

Or, in other words, the former Ambiyaa عليه/هم السلام were mere stars of guidance. They remained busy in removing the darkness of kufr and atheism, in their own ways, in their particular region, during their specific period and among their own people. At last, a time approached when the Sun made its appearance. The rays of the Sun filled the whole universe with radiance.

A wise man would consider the Universal Light a special blessing and would be grateful unto his Rabb for it.

2. As regards the second point, we may briefly say: No doubt the System of Allaah has remained unchanged since the beginning of the creation and will continue so for ever, so that whenever unbelief and error prevail in this world and discrimination between right and wrong ceases to exist, Allaah sends unto the world some Nabi out of His Mercy.

But in this modern age there can be two objections to this proposition.

Firstly, it is **not an established fact** that unbelief and error has overwhelmed this world that the distinction between kufr (unbelief) and Islam is absolutely

eliminated. This is obviously contrary to the facts and observations, and also contrary to the prophecy made by the Last of the Ambiya عليه/هم السلام:

لَا تَزَالُ طَائِفَةٌ مِّنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَآوَأَهُمْ
حَتَّى يَأْتِيَ أَمْرُ اللَّهِ تَعَالَى وَيُنزِلَ عِيسَى بْنُ مَرْيَمَ (مسند أحمد ج ٣٩) ربه الكريم تبارك

“In My Ummah there shall always exist a party who will uphold the right cause, and shall always be ready to fight the opponents till at last the command of Allaah shall prevail and Nabi ‘Isa رضي الله عنه/ها/هما/هم, son of Mary هم عليه/هم السلام, actually descends.” (Ahmad al-Musnad, p.429). The authorities in this chain are all reliable.

The facts and observations further prove that the spiritual influence of Rasulullaah ﷺ, the Last of the Ambiyaa عليه/هم السلام is, in spite of a long distance of time and place, still to be felt, and the Ummah is continually being brought up and trained in the Islamic way of life.

The radiance of the Sun of Nubuwwah (Prophethood) has not allowed the evil to gain full victory over virtue and righteousness. People are wide awake and conscious enough to discriminate between right and wrong.

In short, the Sun of Nubuwwah (Prophethood) and of the Messenger ﷺ is still shedding its universal light on the whole world. The rays of Nubuwwah shone brightly on the Sahaba رضي الله عنه/ها/هما/هم, the Tabi’een, Tab’ut Tabi’een and on the scholars of this Ummah. These scholars and noble men of the Ummah are performing the same duties as the former Ambiyaa عليه/هم السلام in their own times. The credit goes to Rasulullaah ﷺ who is the Last of the Ambiyaa عليه/هم السلام. Blessed are those who still benefit immensely, from their company. In the presence of the graces of this glorious sun we do not stand in need of any torch or candle.

In the Ahaadith we find that the Day of Resurrection will come to pass only when there shall remain no one on the earth to remember Allaah.

The Qadiyanis on the other hand demand that when people begin to forget Allaah and His grace, Allaah immediately commissions a Nabi to bring the humanity back on the right path.

If this premise is accepted, then it would mean that Quyamah will never come. Because every time man goes astray, immediately another prophet must be sent. So a continuous rectification which would mean that a continuous obedience, which would mean no end to this world. This premise is not correct because Qiyamah will come, and it will come when man has gone totally astray. It will come when there will none to say the name Allaah.

However, let us be clear, the system of Allaah stands correct and the world would not perish IF another new Nabi had to come, but no new Nabi will come after Rasulullaah ﷺ, and therefore the world will come to an end after Rasulullaah ﷺ.

3. As regards the third point, that in the past the ‘primary’ Ambiyaa عليه/هم السلام had always been followed by a series of ‘secondary’ Ambiyaa عليه/هم السلام who continued their mission and propagated their Shari’ah after them. The appointment of the ‘secondary’ Ambiyaa عليه/هم السلام, indicated the grand status of the ‘Primary’ Ambiyaa عليه/هم السلام. Conclusion: if this was the case with ‘Primary’ Ambiyaa عليه/هم السلام, the leader of them being Nabi Muhammad ﷺ, then he should have under him as many Prophets as no other former Nabi ever had.

We learn from the Quraan and the Ahaadith that in the past, the ‘secondary’ Ambiyaa عليه/هم السلام were sent to aid the ‘primary’ Ambiyaa عليه/هم السلام. But the Last of the Ambiyaaa عليه/هم السلام, Nabi Muhammad ﷺ needs no aid, for he is himself richly endowed with personal perfections.

Nabi Harun عليه/هم السلام was sent to help Nabi Musa عليه/هم السلام as the Quraan eloquently explains:

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ

“(Allaah said:) We shall soon strengthen your arm by your brother” (Surah Qasas 28:35).

Nabi Musa عليه/هم السلام himself made the following Duaa,

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ۚ وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۗ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ۚ

“O Rabb I have slain one of them; and I fear they will put me to death, (but my brother Harun is of a more eloquent tongue than I am, wherefore send him with me for an assistant that he may support me.” (Surah Qasas 28:33-34).

But the Khaatim-un-Nabiyyin ﷺ (the Last of the Ambiyaa عليه/هم السلام) possessed such courage and perfections of Nubuwwah (Prophethood), of such a high degree that he never stood in need of the help of another Prophet. Therefore, no Prophet was sent along with him for an assistant nor after him to complete any unfinished job or mission.

Another point that needs clarification is that the ‘secondary’ Nabi does not add to the status of the ‘primary’ Nabi. Such a statement could have been true if Nubuwwah is passed on from one Nabi to another. But Nubuwwah is not in the hands of man. Nubuwwah is in the decision of Allaah. He elevates and gives

honour of Nubuwwah to whomsoever He wishes. So the honour of Nubuwwah is in the control of Allaah. he confers it on whom He wills. It is not in the control of man, so that others can assist him in his task.

In this way, it does not add to the status of the 'primary' Nabi if a 'secondary' Nabi is commissioned in his lifetime or after him as an assistant. The 'secondary' Nabi is therefore not subordinate to the 'primary' Nabi.

However, all the Ambiyaa عليه/هم السلام are subordinate to Nabi Muhammad ﷺ, for in accordance with the statutes of the Quraan and Ahaadith, it is perfectly established that all the Ambiyaa عليه/هم السلام shall be assembled under the banner of Rasulullaah ﷺ. It is only on this account that he is generally called the Nabiiyyul-Ambiyaa عليه/هم السلام. This is another excellence and virtue associated with Rasulullaah ﷺ, that the former Ambiyaa عليه/هم السلام had been commissioned from time to time only as subordinate to him and to show that our Nabi ﷺ does not stand in need of the help of any other Nabi. Therefore, he was commissioned at the end of the Nubuwwah (Prophethood) of all other Ambiyaa عليه/هم السلام. May Allaah send Salawaat of the highest order on our Rasul ﷺ, his progeny and his Sahaba رضي الله عنه/ها/هما/هم!

Let me ask the Qadiyanis another question

Now let me ask the Mirza (I.a.) and his followers another question. Nabi Musa عليه/هم السلام was a great Nabi. Many thousands of Ambiyaa عليه/هم السلام came after him, who supported and aided him. The greatest of all Ambiyaa عليه/هم السلام is Rasulullaah ﷺ. Would reason then not dictate, according to you, that even more Prophets were commissioned than had been commissioned to aid Nabi Musa عليه/هم السلام due to him ﷺ being greater than Nabi Musa عليه/هم السلام?

But the Mirza (I.a.) states in clear words that no Prophet has so far appeared after our Nabi ﷺ, except the Mirza (I.a.) himself.

This does not prove the grandeur of Rasulullaah ﷺ, for many eminent Ambiyaa عليه/هم السلام, like Nabi Harun عليه/هم السلام and others were commissioned under the Nubuwwah (Prophethood) of Nabi Musa عليه/هم السلام but during the last 1,400 years there could appear only one Prophet?! May Allaah curse the impostor and Liar!

Law of Nature Also Requires Nubuwwah (Prophethood) to End

An ordinary observer finds two of the things in the world. First wahdat (unity); and second kathrat (plurality). If one should meditate a bit deeply one would find that in both of them wahdat (unit) is the basic element. All the pluralities that we superficially observe are all bound in one unity.

In the Kingdom of plant, we find many branches, leaves, fruit, flowers which display different colours and different forms. If they are not integrated with the root, one can imagine the lot of all these units.

The Kingdom of animal possesses hands, feet, eyes, nose, and 360 joints. If all these pluralities are not integrated into one compact unit, they would not exist.

This is the Law of Nature. Many Plurarities are bound in one Unity.

The example of Nubuwwah (Prophethood) and Messengerhood is not different from all the examples of the Law of Nature. The Plurality of Nubuwwah (Prophethood) should end in one Unity so that it could be self-subsistent and useful. That one unity in which Nubuwwah ends is Nabi Muhammad ﷺ.

All the former Ambiyaa عليهم السلام, the Divine Scriptures that were revealed unto them and their Ummahs testify to this. We have discussed this previously. This goes to prove that the Plurality (Nubuwwah of all Ambiyaa عليهم السلام) must culminate in one perfect Nubuwwah and that is the Nubuwwah of the best of all the Ambiyaa عليهم السلام, Nabi Muhammad ﷺ.

The same Law is found in the Covenant that Allaah had accepted of all the Ambiyaa عليهم السلام, that if any of them should discover himself living in the period of Rasulullaah ﷺ they should believe in him and assist him. Allaah says:

لَتُؤْمِنَنَّ بِهِءِ وَلَتَنْصُرْتَهُو

“And you shall surely believe in him and you shall assist him”. (3:81).

This goes to proof that he is the chief of the all the Ambiyaa عليهم السلام. Him ﷺ being the chief of all the Ambiyaa عليهم السلام is also established when Allaah gathered together all of the Ambiyaa عليهم السلام in the presence of Rasulullaah ﷺ in Masjidul Aqsa and he ﷺ was their Imam.

On the day of Resurrection, him ﷺ being the chief of the Ambiyaa عليهم السلام is again to be manifested when he ﷺ alone would be permitted to intercede with Allaah.

In short, the Law of Nature require that the Nubuwwah of all the former Ambiyaa عليهم السلام shall end with Rasulullaah ﷺ.

Another Example from the Law of Nature.

When we look at things we generally find several means and causes have to come into operation before the ultimate object is obtained. It is inevitable that a long time is taken before the ultimate object is obtained. And it is always in the end that the real form of the object is made available.

For instance, let us examine the case of a flower. The seed needs to be planted, then watered, sometimes pesticide needs to be sprayed. There is an entire process involved before the specific object is obtained. After a long time, and with great care, will the seed blossom into a beautiful flower.

In a similar manner, the ultimate object of the Nubuwwah (Prophethood) is the personality of Rasulullaah ﷺ and therefore it is he who has been commissioned in the end.

In a Persian couplet has my worthily teacher Mawlana Muhammad Anwar Shah رحمه الله عليه, Principal of the grand Institute of Deoband, said to express the idea:

Oh the last of the Prophets and Messengers, your Ummah is the best of all nations.

When the harvest is to be reaped, it would all be a golden harvest.

The Third example.

Similarly, for the administration of a Kingdom we find that hundreds of officials are brought up, educated and trained for the purpose. This is always done only to prepare the courtiers. When all the preparations have been accomplished the Court of the King assumes its session, and the King finally steps in and occupies the central seat. No one else is left to be awaited.

The discussion about the belief of Khatm-un-Nubuwwah (Finality of Prophethood) is very much similar to this. The King of the Ambiyaa عليه/هم السلام is the last, is the end of the series of Ambiyaa عليه/هم السلام. This is in complete consonance with the Law of Nature, and Reason also demands it. Several other examples can be made out after a short meditation.

Synopsis

The material that we have been able to collect from the Quraan, Hadith, Ijma' (consensus) of the Ummah, sayings and comments of the Early Elders and the rational discussions, is much more than sufficient to convince the readers. It is enough - and more than enough - for an eye that can see, for an ear that can listen. But we have no cure for an everlasting eternal wretched person! I hope this will be useful and beneficial to all the Muslims.

My Witness - in the case under discussion - the belief of Khatm-un- Nubuwwah.

An Arabic Couplet states:

أُولَئِكَ أَشْهَادِي فَجِئْتِي بِبَشِيرِهِمْ
إِذَا اجْتَمَعْنَا يَا غُلَامُ الْمَجَامِعِ

“These are my witnesses. Bring for me like them,

O Ghulam (Ahmed Qadiani), when the assemblies get together for us.”

In the end we should like to enumerate a list of our witnesses. The evidence afforded by these witnesses have been recorded here and there in the course of these lessons. Let everyone ponder over the consequences - what group he should choose for himself, and what group he should ignore or reject.

Allaah the Mighty is my main Witness in this case

وَكَفَى بِاللَّهِ شَهِيدًا ۚ

“And Allaah is a Sufficient Witness.” (Surah Fath 48:28).

It is not only one or two verses of the Quraan that I have relied upon, it is a hundred verses which explicitly and tacitly prove the truth of the belief, and they close the gate of allowing any far-fetched interpretations or particularisation (takhis). All these verses go to dispel all types of doubts and uncertainties created by the Mirza (I.a.) and his followers.

The Ambiyaa عليه/هم السلام - This class has a vast number of eminent members. They are 124,000 or more, whenever a Nabi or a Rasul was commissioned he tried his best to perform the job assigned to him, of which the most important was always to declare that Nubuwwah (Prophethood) shall ultimately end with the commissioning of Rasulullaah ﷺ, the Last of all the Ambiyaa عليه/هم السلام. This has been fully explained by Mahmud al-Aalusi رحمه الله عليه in his Ruh al-Ma'aani under the verse of Mithaq (Covenant 3:75).

Briefly it was a covenant that Allaah had accepted of all the Ambiyaa عليه/هم السلام on the first day of creation that they should openly declare that Nabi Muhammad ﷺ shall be the Last of all the Ambiyaa عليه/هم السلام.

Therefore, it was the duty of every Nabi and Rasul to announce that Nabi Muhammad ﷺ shall be the Last of the Ambiyaa عليه/هم السلام and no new Prophet shall ever appear after him.

This sacred class therefore accomplished this mission. Of them we have already quoted some in this lecture, and we have also quoted from the Divine Scriptures. They informed their people of the absolute discontinuation of Nubuwwah (Prophethood) and Messengerhood with the commissioning of Muhammad ﷺ as the Last of the Ambiyaa عليه/هم السلام. On no occasion has any of them alluded to a Nabi which might appear after our Rasu ﷺ who is Khatimul-Ambiyaa عليه/هم السلام.

Rasulullaah ﷺ himself: When all the 124,000 Ambiyaa عليه/هم السلام had lived and preached, our Prophet Muhammad ﷺ was commissioned to this world. More than two hundred of his sayings have been mentioned and explained in these lessons.

Not one but, there are several ahadith which explicitly describe the end of every type of Nubuwwah (Prophethood) after our Nabi Muhammad ﷺ. This completely does away with the distortion of texts (tahrifat), attempted by the Mirza (I.a.) and his disciples, and also other interpretations invented by the Qadiyanis.

Sahaba رضى الله عنه/ها/هما/هم and the **Tabi'een** عليهم رضى الله عنهم. The fourth list of my Witnesses comprises the names of the Sahaba رضى الله عنه/ها/هما/هم and the Tabi'een عليهم رضى الله عنهم. They are commonly recognised as the most excellent of all, after the Ambiyaa عليهم السلام. We have examined the statements and comments of 93 of these pious and holy persons. We could not find a single word in their statements which could give the slightest indication that Nubuwwah, by any definition or by any class is to persist or subsist after our Nabi Muhammad ﷺ. All their statements agree in calling the person who claims to be a Prophet after Nabi Muhammad ﷺ a Kaafir and a Murtad. They have also never created a distinction between Nubuwwah and Nabi as the Qadiyanis have done. The Qadiyanis have lied and said that there is a distinction between the two in as far as Nubuwwah can continue even after the demise of Nabi Muhammad ﷺ. Now this is right as far as previous Ambiyaa عليهم السلام are concerned, but not so when the Final Nabi is Nabi Muhammad ﷺ. Then both Nubuwwah and becoming a Nabi ends.

Muhadditheen عليهم رضى الله عنهم. The fifth list of our witnesses contains the names of those of the narrators of Hadith who had done great research in collecting and ascertaining the Ahaadith after travelling for hundreds and thousands of miles from their homeland. They had spent the major part of their life in scrutinising the words and their meanings so as to remove the slightest doubt or uncertainty about any word occurring in the Hadith. We have been able to produce 68 of these doctors of Hadith. They have all categorically denied the appearance of all types of Nubuwwah (Prophethood) after Nabi Muhammad ﷺ. They further decree that one who should claim Nubuwwah (Prophethood) of any complexion (after Nabi Muhammad ﷺ) should be declared a Kaafir and a murtadd (renegade).

Mufasssireen عليهم رضى الله عنهم. The sixth list of my witnesses enumerates some of the celebrated masters of Tafsir who had devoted their lives to the research of the Quraanic words and their significance, till they were finally able to remove all doubts and uncertainties. We have quoted material from the top-class Mufasssireen. **They did not say** that Khatm-un-Nubuwwah (Finality of Prophethood) (discontinuation of Nubuwwah (Prophethood)) means only the discontinuation of the new Shari'ah; or that Nubuwwah (Prophethood) of a certain complexion and would continue (after our Prophet).

Fuqahaa عليهم رضى الله عنهم (**Jurists**) of the four **Madhahib**: (Hanafis, Shafi'is, Malikis, and Hanbalis).

Although the discussion on the belief of Khatm-un-Nubuwwah (Finality of Prophethood) is theological in nature and therefore is outside the jurisdiction and

purview of the jurists, but because believing that Nabi ﷺ is not the Final Nabi induces punishment for heresy and apostasy, some of the Fuqahaa (jurists) have discussed it. We have quoted ten of the jurists from all the four different madhahib, who unanimously agree in declaring everyone who claims Nubuwwah (Prophethood) (after our Prophet) not only a Kaafir (heretic) and a murtadd (apostate! renegade), but also calling such persons who should create vulnerability of truth in the claim of the impostor (like the person asking for proof as to whether he is a Prophet or not).

Mutakallimeen رحمة الله عليه (Theologians). The seventh list of my witnesses pertain to the theologians. Of them, statements of sixteen theologians have been recorded. These scholars are always inclined to hold hot debates on petty assertions and even on every word and particle and they lose not any opportunity to deduce as many susceptibilities and probabilities as possibly they can. Even these people appear to be silent on the point whether Khatm-un-Nubuwwah (Finality of Prophethood) means the discontinuation of the new Shari'ah only, as the qadiyanis have so boldly claimed.

Mystics and Saints رحمة الله عليه. In the end we append the list of those pious people whose sayings and circumstances are the reflections of the Station of Nubuwwah (Prophethood). They are guided not only by the Sacred Books, but they are also to be led by the Divine injunction and mukashafat. We have quoted statements often of the famous saints. This class of holy men who are specialised in inferring subtleties and niceties that are based on spiritualism. They have also not been able to inform the Ummah that Nubuwwah (Prophethood) as is known as much in the terminology of Shari'ah, the Quraan and Hadith, has also another queer category that shall subsist after our Prophet. On the other hand, they always understood the belief of Khatm-un-Nubuwwah (Finality of Prophethood) and preached it in the same manner as the Ahlus-Sunnah (people of the Approved Path) and their scholars held. The views of these pious and holy people are consistent with the creed and notions of the general body of the Muslims. In short, from the first day of creation (until now) all the Ambiyaa عليهم السلام, the Sahaba رضي الله عنه/ها/هما/هم رحمة الله عليهم and the great scholars and pious people رحمة الله عليهم have continually been asserting that no new Prophet (of any type) shall appear after our Nabi Muhammad ﷺ. None of them ever dared to put a false and far-fetched interpretation, or to employ the device of particularisation in this respect. They themselves held this belief and taught others to hold the same.

In the end I should again declare openly: if truth and direction is to be found somewhere other than the paths of these Ambiyaa رضي الله عنهم/عليه/هم السلام, Sahaba رضى الله عنه/ها/هما/هم, etc., I shall never need it. I am free from such a type of direction. I also declare with an open heart that it is a sheer error to follow the Qadiyanis. How beautifully has al-Shafi'i expressed himself on a similar point:

إِنْ كَانَ رِفْصًا حُبُّ آلِ مُحَمَّدٍ ؛ فَلْيَشْهَدِ الثَّقَلَانِ إِلَى رَافِعٍ

“If love for Muhammad ﷺ and his progeny is extremism (Shi'ism) Both the (men and genii) testify to it that I am an extremist Shi'a).”

If according to the thinking of a madman all these noblest creatures (the Ambiyaa رضي الله عنهم/عليه/هم السلام and the Sahaba رضى الله عنه/ها/هما/هم, etc.,) are in error (Allaah forbid), why should I alone seek guidance? (An Arabic line):

رَمَا أَنَا مِنَ الْإِمْنِ غَزِيَّةٍ إِنْ غَوَتْ ؛ غَوَيْتُ وَإِنْ تَرُشِدُ غَزِيَّةٍ أُرْسِدُ

I am only a member of the Ghaziya tribe. If they are misled I shall also be misled. If they be on the right path I too shall be on it right path!

By Mufti Muhammad Shafi.

Simplified (hopefully by Ml. Mohammad Shoaib Ibn Ml. Fbrahim Adam)

12 Rabi' ul-Awwal 1439

Corresponding to the 30 November 2017