

*A compilation of articles from the
monthly magazine, Faizan-e-Madinah*



BELIEF IN THE FINALITY OF PROPHETHOOD



Aqeedah-e-Khatm-e-Nubuwwat

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Translated into English by

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **بِسْمِ اللَّهِ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Salat-'Alan-Nabi ﷺ once before and after the Du'a.

By the grace of Allah Almighty, the monthly magazine, Faizan-e-Madinah, (by Dawat-e-Islami) publishes approximately 40 articles every month on more than 25 topics (on average), keeping in view the religious, worldly, Shar’i, character-related, psychological, social, economic, individual, and communal needs of people from various different walks of life. Therefore, articles on Tafseer, commentary of Hadees, solutions to Fiqhi issues, stories for children, social issues, Shar’i guidance for businessmen, Shar’i guidance for women, other special topics, biographies of pious predecessors, the Madani news of Dawat-e-Islami, and much more adorn the pages of the monthly magazine, Faizan-e-Madinah. Since its inception in Rabi-ul-Aakhir 1438 AH until the time of writing (Muharram 1442 AH), the monthly magazine, Faizan-e-Madinah, has published more than 1270 articles consisting of a total of approximately 3030 pages. From these, selected articles on the fundamental Islamic belief of the Finality of Prophethood are presented in this compilation.

- ❖ The Final Brick in the Edifice of Prophethood
- ❖ The meaning of ‘مُحَمَّدٌ الرَّسُولُ الْبَرُّ الْكَلِيمُ’ in the light of Tafseer
- ❖ Muhammad ﷺ – the last Prophet of Allah ﷻ
- ❖ Mirzai, Ahmadi, and Qadiyani
- ❖ The Final Nabi ﷺ
- ❖ The testimony of an iguana



The Final Brick in the Edifice of Prophethood

Mufti Muhammad Qasim Attari

Allah Almighty states,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ^ط

(The Holy Prophet) Muhammad is not the father of any man amongst you. Yes, he is the Messenger of Allah and the Last of all the Prophets.

[Kanz-ul-Iman (translation of Quran)](Part. 22, Surah Al-Ahzaab, Ayah 40)

Commentary: This blessed verse is a Nass Qat'i (decisive textual stipulation) on the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being the Final Prophet and its meaning is completely clear such that it has no scope whatsoever for any figurative interpretation or specification. The detail regarding the finality of Prophethood is that Allah Almighty sent the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after all of the other Prophets and Messengers عَلَيْهِمُ السَّلَامُ and he ended the sequence of

Prophethood and Messengership with him. It is impossible for anyone in the time of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or after him until the day of Judgement to be given Prophethood. This belief is from the necessities of the religion and the one who denies it or even has the slightest doubt in it is a disbeliever, an apostate, and accursed.

Other than the aforementioned verse, there are dozens of verses of the Quran which, from various different aspects, support and prove that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Final Prophet. For example, if we reflect from the aspect of his Messengership, then:

- ❖ He was sent as a Messenger for all of mankind. (*Part 9, Al-A'raaf: 158*)
- ❖ He was made a bearer of glad tidings and a warner for all people. (*Part 22, Saba: 28*)
- ❖ He warns the entire universe of the punishment of Allah. (*Part 18, Al-Furqan: 01*)
- ❖ He brings out all the people from the darkness of disbelief into the light of faith. (*Part 13, Ibrahim: 01*)
- ❖ He was sent as a mercy to all of the worlds. (*Part 17, Al-Ambiya: 107*)
- ❖ Allah Almighty took a covenant from all the Prophets that when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ comes, they must believe in him and support him. (*Part 3, Aal-e-Imran: 81*) There is no mention of believing in or supporting any prophet after him.
- ❖ The coming of previous Prophets was mentioned (*Part 4, Aal-e-Imran: 144, Part 17, Al-Ambiya: 41, Part 7, Al-An'aam: 34*) but there is no mention of any other Prophet coming after him.

- ❖ Sayyiduna ‘Isa confirmed the Torah and gave the glad tidings of the arrival of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (Part 28, As-Saff, 06) whereas the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not give glad tidings of the arrival of any other Prophet after him.

If we reflect from the aspect of the religion that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ brought, then:

- ❖ Allah Almighty made his religion complete. (Part 6, Al-Maaidah, 03) as it will not be abrogated like previous religions, rather it will remain until the Day of Judgement.
- ❖ He was sent with guidance and the true religion so that this religion would prevail over all other religions. (Part 28, As-Saff, 09)

If we reflect from the aspect of the Holy Book that was revealed upon him, i.e. the Holy Quran, then:

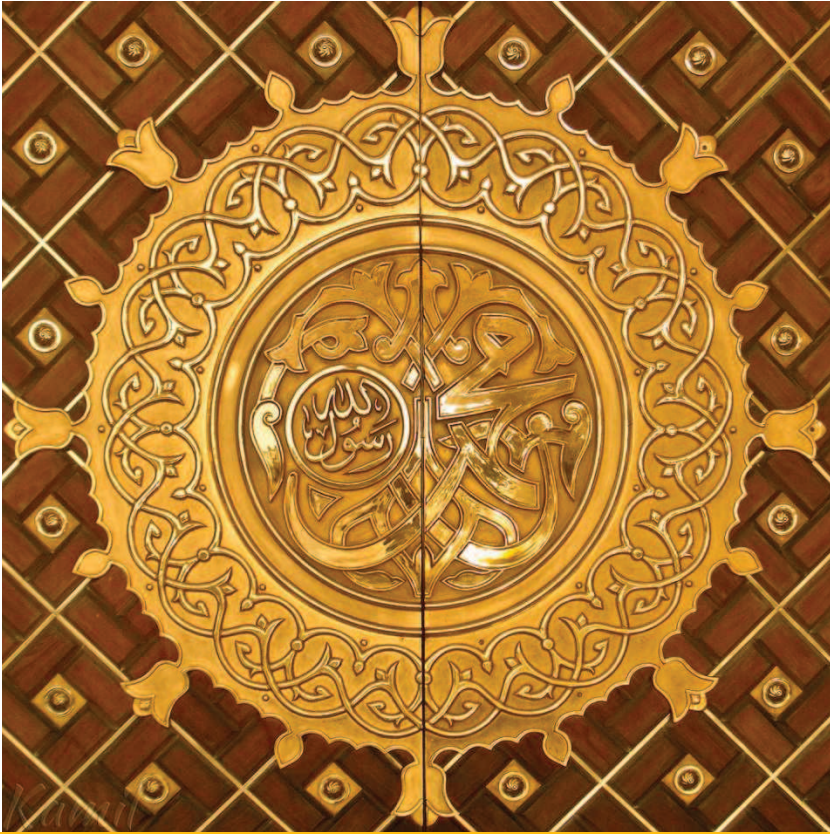
- ❖ With regards to belief in the Holy Books, Allah Almighty mentioned the Quran and previous books (Part 1, Al-Baqarah, 04, Part 5, An-Nisa, 136, 162) but did not mention any Holy Book that would come after the Quran.
- ❖ The Quran confirms previous Holy Books. (Part 26, Al-Ahqaaf, 29) but it did not confirm any book that would come after it.
- ❖ The Quran is guiding advice for the entire universe. (Part 30, At-Takweer, 26)
- ❖ The Quran is the means of guidance for all of mankind. (Part 1, Al-Baqarah, 185)

Finally, consider the following Hadees in which the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The similitude of all of the Prophets and me is like that of a person who built a marvellous and beautiful building,

around which people began to walk, commenting, ‘We have not seen a more excellent building than this, except for this (empty space for a) brick (which is missing). So, I am the (final) brick (of that building).’ (*Muslim, p. 965, Hadees: 5959*)

**Faizan-e-Madinah Monthly Magazine (Muharram 1439), pg. 5,
Topic: Commentary of the Holy Quran**





Knowledge is Light

Abul Hassan Attari Madani

The meaning of 'خَاتَمُ النَّبِيِّينَ' in the light of Tafseer

Belief in the finality of Prophethood (i.e. that Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the last of the Prophets and that no prophet will be sent after him) is a foundational belief of Islam. This is such a crucial belief that the denial of the finality of Prophethood is in fact the denial of the Quran. The denial of the finality of Prophethood is the denial of the consensus of the Companions. The denial of the

finality of Prophethood is the denial of the consensus of the scholars, the jurists, and the pious predecessors of the entire Muslim Ummah. Not believing in the finality of Prophethood is tantamount to declaring every single Muslim's belief, from the blessed time of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to the present day, as a lie.

Allah Almighty says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن

رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

(The Holy Prophet) Muhammad is not the father of any man among you. Yes, he is the Messenger of Allah and the Last of all the Prophets. And Allah knows everything.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Verse 40)

The deniers of the finality of Prophethood make up all kinds of baseless, false and deceptive interpretations in the meaning of the words 'خَاتَمَ النَّبِيِّينَ' contained in this blessed verse, contradicting the Quran, the Hadees, and the edicts and the consensus of the Companions, the scholars of Tafseer, the scholars of Hadees, the researchers, the theologians, and the entire Muslim Ummah.

In the light of the books of Tafseer and the sayings of the scholars of Tafseer, the definitive meaning of 'خَاتَمَ النَّبِيِّينَ' is 'the Last of the Prophets'. In this regard, the commentator of the Quran, Muhammad Bin Jareer Bin Yazeed Bin Kaseer Bin Ghalib Al-Aamili, Abu Ja'far At-Tabari (died 310 AH), Sayyiduna Abul Hassan Ali Bin Muhammad Al-Baghdadi Al-Mawardi (died: 450

AH), Abul Hassan Ali Bin Ahmad Bin Muhammad Bin Ali Al-Wahidi Al-Nisaburi Al-Shaafi'i (died: 468 AH), Abul Muzaffar Mansur Bin Muhammad Al-Marwazi As-Sam'ani Ash-Shaafi'i (died: 489 AH), Muhy-us-Sunnah, Abu Muhammad Husayn Bin Mas'ood Al-Baghawi (died: 510AH), Abu Muhammad Abd-ul-Haq Bin Ghalib Andalusi Muhaaribi (died: 542 AH), Sultan-ul-'Ulama` Abu Muhammad Izz-ud-Deen Abdul Aziz Bin Abd-ul-Salam As-Sulami Ad-Dimashqi (died: 660 AH), Nasir-ud-Deen Abu Sa'eed Abdullah Bin Umar Sheerazi Al-Baydawi (died: 685 AH), Abul Barakaat Abdullah Bin Ahmad Bin Mahmood Hafiz-ul-Deen Al-Nasafi (died: 710 AH), Abul Qasim Muhammad Bin Ahmad Bin Muhammad Al-Kalbi Al-Gharnati (died: 741 AH), Abu Abdullah Muhammad Bin Muhammad Bin 'Arafah Al-Warghami Al-Maliki (died: 803 AH), Jalal-ud-Deen Muhammad Bin Ahmad Mahalli (died: 864 AH) and Abu-ul-Su'ood Al-'Imadi Muhammad Bin Muhammad Bin Mustafa (died: 982 AH) and many other commentators have emphasised and explicitly declared in the commentary of this verse that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the last prophet.

Below are some excerpts from some of the commentaries:

- ❖ Imam of the Ahl-us-Sunnah, Abu Mansoor Al-Maaturidi (died: 333 AH) writes in his commentary '*Ta'wilaat Ahl-us-Sunnah*': 'Whoever claims to be a prophet after the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should not be asked for any evidence or argument. Rather, he will be rejected because the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: لَا نَبِيَّ بَعْدِي i.e. there is no prophet after me. (*Ta'wilaat Ahl-us-Sunnah*, vol. 8, p. 396, *Taht-Al-Ayah 40*)
- ❖ The writer of *Zad-ul-Maseer* Abul-Faraj Abd-ur-Rahman Bin Ali Al-Jawzi (died: 597 AH) writes: 'The meaning of حَاتَمَ النَّبِيِّينَ

is آخِرُ النَّبِيِّينَ i.e. 'the Last of the Prophets'. Sayyiduna Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said: What is meant by this is that if Allah Almighty had not ended the chain of Prophethood through Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then the son of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would have remained alive and became a prophet after him. (*Zad-ul-Maseer, vol. 6, p. 393, Taht-al-Ayah 40*)

- ❖ Imam Abu Abdullah Muhammad Bin Ahmad Qurtubi (died: 671 AH) writes in Al-Jami'-li-Ahkam-e-Quran: 'The words خَاتَمَ النَّبِيِّينَ are completely general (i.e. understood in their apparent meaning) according to all the classical and modern scholars of the Ummah. These words, as a definitive textual stipulation, necessitate that there is no prophet after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' Refuting those who take other meanings and interpretations of the words خَاتَمَ النَّبِيِّينَ which are contrary to the finality of Prophethood, Imam Qurtubi writes, 'According to me, this is heresy and a vicious act to disturb the belief of Muslims about the finality of Prophethood. So beware and be wary, and Allah alone is the One who guides through His mercy. (*Tafseer Qurtubi, juz. 14, vol. 7, p. 144, Taht-al-Ayah 40*)
- ❖ In Tafseer *Lubab-ul-Taweel*, Sayyiduna 'Ala-ud-Deen Ali Bin Muhammad Al-Khaazin (died: 741 AH) writes: خَاتَمَ النَّبِيِّينَ means that Allah Almighty ended the chain of Prophethood with him, so there is no Prophethood after him and there is no other prophet after him. Sayyiduna Abdullah Bin Abbas رَضِيَ اللَّهُ عَنْهُمَا said: Because Allah Almighty knew that there is no prophet after the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, therefore he did not give the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ any male offspring who reached the age of maturity. As for the coming of Sayyiduna Isa عَلَيْهِ السَّلَام, he is one of the prophets who came to this world before the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and when he comes

in the end of times, he will follow the sacred law of Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he will offer prayers facing his Qiblah, as though he is from the Ummah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Tafseer Khaazin, vol. 3, p. 503, Taht-al-Ayah 40*)

- ❖ In the famous Tafseer-ul-Lubab fi 'Uloom-ul-Kitab, Abu Hafsa Siraaj-ud-Deen Umar Bin Ali Hanbali Dimashqi (died: 775 AH) said: Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا said: 'No male offspring of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reached adulthood.' After quoting this, he writes: It has been said that the one after whom there is no prophet will be very kind to his Ummah and will deeply wish for them to be guided. It will be as if he is like the Ummah's father who has no other children (*Al-Lubab fi Uloom al-Kitab, vol. 15, p. 558, Taht-al-Ayah 40*) According to this commentary, after Allah Almighty, the one who is the most compassionate and merciful to the Ummah is Sayyiduna Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for which there is ample proof, including the following Quranic verse:

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

heavy upon him is your suffering, he immensely desires your wellbeing; utmost kind, merciful for the Muslims.

[*Kanz-ul-Iman (translation of Quran)*] (Part 11, Surah Al-Tawbah, Verse 128)

In Tafseer *Nazm-ul-Durar*, Sayyiduna Ibrahim Bin Umar Al-Biq'a'ee (died: 885 AH) writes: Because the Messengership of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is all inclusive of the entire world and his Prophethood is accompanied by the I'jaz (inimitability) of the Quran, there is no need for a new messenger or prophet to be sent, and therefore no prophet will be born after the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

عَلَيْهِ وَالهِ وَسَلَّمَ. This is what necessitated that no son of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّمَ reached the age of puberty, because if the coming of a prophet after the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّمَ had been decreed in the knowledge of Allah Almighty, then for the honour and dignity of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّمَ, he would have certainly been from the offspring of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّمَ because he صَلَّى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّمَ is the most exalted and honourable of all the Prophets. But Allah Almighty has decided for the honour and glory of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّمَ that no prophet will come after him. (*Nazm-ul-Durur, vol. 6, p. 112, Taht-al-Ayah 40*)

Shaykh 'Alwaan Ni'matullah Bin Mahmood (d. 920 AH) says in Tafseer *Al-Fawatih Al-Ilahiyyah*: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّمَ was sent by Allah to guide the bondsmen of Allah Almighty. Allah Almighty sent the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّمَ to show the straight path and provide guidance, like He send prophets to the previous nations; but the status of this Prophet صَلَّى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّمَ is that he is the last of the Prophets and the last of the Messengers because, after his arrival, the circle of Prophethood was concluded and the message of Messenger ship was completed. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّمَ said: 'I have been sent to complete good character', and Allah Almighty has said declaring the virtue of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّمَ:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

Today, I have perfected for you your religion

[*Kanz-ul-Iman (translation of Quran)*] (Part 6, Surah Al-Maa'idah, Verse 3)

(*Al-Fawatih Al-Ilahiyyah, vol. 2, pp. 158, Taht-al-Ayah 40*)

The writer of *Fath-ur-Rahman*. Mujeer-ud-Deen Ibn Muhammad Aleemi Maqdisi Hanbali (died: 927 AH) says: خَاتَمَ النَّبِيِّينَ means the Last of the prophets, in other words, the door of Prophethood is closed forever after the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. As far as Sayyiduna Isa عَلَيْهِ السَّلَام is concerned, he is one of the prophets who came to this world before the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Fath-ur-Rahman, vol. 5, p. 370, Taht-al-Ayah 40*)

May Allah عَزَّوَجَلَّ grant us the Taufeeq to continue protecting the belief in the finality of Prophethood.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاٰمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Muhammad ﷺ – the last Prophet of Allah ﷻ

To affirm that the Beloved Prophet Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the last Prophet of Allah ﷻ is a fundamental belief of Islam. After him, no new Nabi or Rasool of any type has come and nor can come. Of course, near the Judgement Day, Sayyiduna 'Isa عَلَيْهِ السَّلَام will come but, despite having the ranks of already given Nubuwwah and Risalah, he عَلَيْهِ السَّلَام will not preach his Shari'ah but rather he will come as a deputy and an Ummati of Holy Prophet Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.



(Khasaais-ul-Kubra, vol. 2, pp. 329)

This belief has been described in the Holy Quran in these words:

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

Muhammad is not the father of any man amongst you. Yes, he is the Messenger of Allah and the Last of all the Prophets, and Allah knows everything.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 40)

Here are eight sayings of the Holy Nabi ﷺ about him being the last Nabi:

1. فَإِنِّي آخِرُ الْأَنْبِيَاءِ وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ: Indeed I am the last of all Prophets and my Masjid is the last Masjid (which has been constructed by a Nabi). *(Sahih Muslim, pp. 553, Hadees 3376)*
2. I have been made superior to blessed Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ by means of six things:
 01. I have been blessed with Jami' Kalimaat (conciseness).
 02. My awe has been instilled and thus I have been helped.
 03. Spoils of war have been made Halal for me.
 04. For me, entire earth has been made pure and a place to offer Salah.
 05. I have been sent to all creatures.
 06. Prophethood has been ended through me. *(Sahih Muslim, pp. 210, Hadees 1167)*
3. إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيَّ: Indeed Risalah and Nubuwwah have been ended. So, after me, there will neither be any Rasool nor any Nabi. *(Tirmizi, vol. 4, pp. 121, Hadees 2279)*

4. أَنَا آخِرُ الْأَنْبِيَاءِ وَأَنْتُمْ آخِرُ الْأُمَمِ: I am the last of all Prophets and you are the last of all Ummahs. (*Ibn Majah, vol. 4, pp. 414, Hadees 4077*)
5. أَنَا مُحَمَّدٌ، النَّبِيُّ الْأُمِّيُّ، أَنَا مُحَمَّدٌ، النَّبِيُّ الْأُمِّيُّ، ثَلَاثًا، وَلَا نَبِيَّ بَعْدِي: He said thrice, ‘I am Muhammad, I am Ummi Nabi. And there is no Nabi after me.’ (*Musnad Ahmad, vol. 2, pp. 665, Hadees 7000*)
6. The respected Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ of the Bani Israel used to run their government. When any Prophet passed away, the other Prophet would come after him. And after me, no new Prophet will come to you. (*Musannaf Ibn Abi Shaybah, vol. 8, pp. 615, Hadees 152*)
7. دَهَبَتِ النَّبُوءَةُ، فَلَا نُبُوءَةَ بَعْدِي إِلَّا الْمُبَشِّرَاتُ۔ قِيلَ: وَمَا الْمُبَشِّرَاتُ؟ قَالَ: الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الرَّجُلُ أَوْ تُرَى لَهُ: i.e. Prophethood has gone; so after me, there is no Prophethood but glad tidings. It was respectfully asked, ‘What are glad tidings?’ He replied, ‘A good dream that a person dreams himself or that is dreamt for him.’ (*Al-Mu’jam-ul-Kabeer, vol. 3, pp. 179, Hadees 3051*)
8. أَنَا خَاتَمُ النَّبِيِّينَ وَلَا فَخْرَ: i.e. I am the last of all Prophets and I do not say it with pride. (*Al-Mu’jam-ul-Awsat, vol. 1, pp. 63, Hadees 170; Tareekh Bukhari, vol. 4, pp. 236, Hadees 5731*)

Mirzai, Ahmadi, and Qadiani



(An important question from Madani Muzakarah and its answer)

Question: What is the difference between Mirzai, Ahmadi, and Qadiani?

Answer: The terms Mirzai, Ahmadi, and Qadiani all refer to the same group. The founder of this group was called Mirza Ghulam Ahmad Qadiani. Those who, Allah forbid, consider him as a Prophet, refer to themselves as ‘Ahmadi’ in connection with his name ‘Ghulam Ahmad’, as well as ‘Mirzai’ in relation to his caste ‘Mirza’, and as ‘Qadiani’ in connection with his city ‘Qadian’. Therefore, his followers are recognized by all three names; Mirzai, Ahmadi, and Qadiani. Due to believing in Mirza Ghulam Ahmad Qadiani as being a prophet, these people are not Muslims, because Prophethood has ended with our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Leader of the Messengers, the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself announced this in his apparent life, as it has been related in the Hadees of Tirmizi Sharif: **أَنَا خَاتَمُ النَّبِيِّينَ لَا يَبْعُدِي** ‘I am the Final Prophet. There is no Prophet after me’. (*Tirmizi, vol. 4, p.93, Hadees: 2226*)

Believing in our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be the Final Prophet is from the necessities of the religion and believing that no new prophet will come after him is an essential condition (of faith). If someone believes in any new prophet after our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or believes that it is possible for someone to be given Prophethood after him, then he becomes a disbeliever and exits the folds of Islam, and regarding him as a disbeliever and an apostate is necessary.

Likewise, if someone believes in our Beloved Prophet, Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as being the Final Prophet, but he reads the Kalimah of a false prophet, or believes that a false prophet is true, then such a person is also outside the folds of Islam, and his belief that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Final Prophet is of no use to him; rather it is also necessary to consider such a person as a disbeliever and an apostate.

Therefore, those who believe in the prophethood of Mirza Ghulam Ahmad Qadiani are completely outside the folds of Islam, they have no connection to Islam whatsoever, and they are complete apostates. Whoever dies upon the Qadiani religion will remain in Hellfire forever and ever, and their punishment will be even more severe than idol-worshipping polytheists. Mentioning the punishment of the disbelievers who will remain in the Hellfire even after the sinful believers who, Allah forbid, entered Hellfire will have been taken out, Sadr-ush-Shariah, Badr-ut-Tariqah, 'Allama, Mawlana, Mufti Amjad 'Ali 'Azami رَحْمَةُ اللهِ عَلَيْهِ states, "The punishment for the disbeliever will be that he will be placed into a box of fire which is equivalent in height to his height. Fire will then be ignited in the box and it will be locked with a lock of fire. Then this box will be placed inside another box of fire and fire will be lit between those two boxes and this will then also be locked with a lock of fire. Then

in the same way, it will be placed inside another box which will be locked with a lock of fire and placed into fire. Now, every disbeliever will think that no one else other than him remains in the Hellfire, which is a punishment upon punishment, and punishment will remain for him forever. When all the dwellers of Paradise would have entered Paradise and only those individuals will remain in Hellfire who have to remain in it forever, at that time, death will be brought like a ram between Paradise and Hellfire. Then, a caller will call out to the people of Paradise who will glimpse in the fear that they may be given the command to leave Paradise. Then the caller will call out to the people of Hellfire who will glimpse happily with the hope that they may be freed from torment. Then the caller will ask them all, 'Do you recognise this?' They will all respond, 'Yes! This is death.' It will be slaughtered and the caller will say, 'O dwellers of Paradise! Now there is eternity, and no death. O dwellers of Hellfire! Now there is eternity, and no death.' At that time, there will be happiness upon happiness for the dwellers of Paradise and sorrow upon sorrow for the dwellers of Hellfire.

(Bahar-e-Shari'at, vol. 1, pp. 171-172)

It is my sympathetic advice to all of those who deny the Finality of Prophethood to have pity on themselves and to not commit oppression against themselves. They should believe in the Final Prophet, Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from the depths of their hearts, regard anyone who made a false claim to Prophethood and anyone who believes in such a person as apostates, and come into the folds of Islam.

Likewise, I also invite other non-Muslims to accept Islam. Islam is a peaceful religion. If you accept Islam, اِنْ شَاءَ اللهُ peace and tranquillity will fill your heart, you will attain comfort in the world, in the

grave, and on the Day of Judgement, and **إِنْ شَاءَ اللَّهُ** you will also be given the everlasting blessings of Paradise.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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Topic: Questions and Answers from Madani Muzakarah

The Final Nabi ﷺ

Amongst the basic Islamic beliefs, a belief is: Allah ﷻ has ended the chain of Nubuwwat and Risalat on Khaatam-un-Nabiyyeen [خَاتَمُ النَّبِيِّينَ], the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, neither has any type of a Nabi or Rasool come, nor can come, nor will come. A person who denies this belief or has even slight doubt in it is out of the fold of Islam. Giving the news of Ghayb [unseen], the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had told beforehand: ‘Soon there will be thirty liars in my Ummah. Everyone amongst them will presume that he is a Nabi, although I am ‘خَاتَمُ النَّبِيِّينَ’ [the Seal of Ambiya] and there isn’t any Nabi after me.’

(Abu Dawood, vol. 4, pp. 132, Hadees 4252)

The fact that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the final Nabi is proved from the categorical Ayahs of the Holy Quran and blessed Ahadees, and on this belief, there is Ijma’ [consensus] of all the blessed Sahabah, great Tabi’een, Tab’-e-Tabi’een and the entire Ummah of Rasoolullah. Following are the blessed Ahadees in this regard:

7 Sayings of the Beloved Rasool ﷺ

1. Certainly, ‘Risalat and Nubuwwat’ has come to an end. Now, after me, neither is any Rasool nor any Nabi. *(Sunan-ut-Tirmizi, vol. 4, pp. 121, Hadees 2279)*

2. O people! Certainly, there isn't any Nabi after me and there isn't any Ummah after you. (*Al-Mu'jam-ul-Kabeer, vol. 8, pp. 115, Hadees 7535*)
3. The example of mine and the Ambiya before me is like it that a person constructed a beautiful and pretty house but left the space of a brick in a corner. People started moving around it and saying amazingly: 'Why hasn't he placed this brick?' I am that brick (of the palace of Nubuwwat) and I am 'حَاتَمُ النَّبِيِّينَ'. (*Sahih Muslim, pp. 965, Hadees 5961*)
4. Certainly, in the court of Allah عَزَّوَجَلَّ, I was (already recorded as) 'حَاتَمُ النَّبِيِّينَ' in Lawh-e-Mahfuz [Preserved Tablet] when Sayyiduna Aadam عَلَيْهِ السَّلَامُ was still in [the form of] his clay [i.e. he was being created]. (*Kanz-ul-'Ummal, Juz: 11, vol. 6, pp. 188, Hadees 31957*)
5. I have many names. I am Muhammad; I am Ahmad; I am Maahi [مَاهِي] as Allah عَزَّوَجَلَّ effaces Kufr by me; I am Haashir [حَاشِر] as people's Hashr will take place at my feet; I am 'Aaqib [عَاقِب], and that 'Aaqib after whom there isn't any Nabi. (*Sunan-ut-Tirmizi, vol. 4, pp. 382, Hadees 2849*)
6. Nothing from Nubuwwat will remain after me except good news, (i.e.) good dream which a person dreams himself or someone else is made to dream [it] for him. (*Musnad Imam Ahmad, vol. 9, pp. 450, Hadees 25031*)
7. (O 'Ali!) You have the same association with me which Sayyiduna Haroon [عَلَيْهِ السَّلَامُ] had with Sayyiduna Musa [عَلَيْهِ السَّلَامُ] but [the fact is that] there isn't any Nabi after me. (*Sahih Muslim, pp. 1006, Hadees 6217*)

Important explanation

The arrival of Sayyiduna ‘Isa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ in the world again before the Day of Judgement is not contrary to Khatm-e-Nubuwwat because he will come as the representative of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he will issue the rulings according to the Shari’ah of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Imam Jalaluddin Suyuti رَحِمَهُ اللهُ عَلَيْهِ has narrated: When Sayyiduna ‘Isa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ will descend, he will issue orders according to the Shari’ah of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as his representative. Moreover, he will be amongst the followers of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and amongst the Ummah of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Khasaais-ul-Kubra, vol. 2, pp. 329*)

Nahin hay aur na hoga ba’d Aqa kay Nabi koi

Woh hayn Shah-e-Rusul, Khatm-e-Nubuwwat is ko kehtay hayn

Laga ker pusht per muhr-e-Nubuwwat Haq Ta’aala nay

Inhayn aakhir mayn bhayja, khatmiyyat is ko kehtay hayn

(Qabalah-e-Bakhshish, pp. 115)

The testimony of an iguana

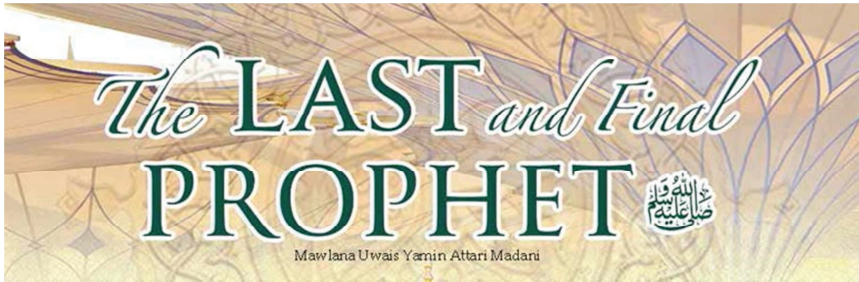
Shahzaib Attari Madani

One day, the Holy Prophet ﷺ was sitting with his noble Sahabah when a Bedouin passed by this blessed gathering. This Bedouin had captured an iguana and was bringing it with him. He asked the people about the Holy Prophet ﷺ, 'Who is he?' The people replied, 'He is the Prophet of Allah'. Hearing this, the Bedouin came to the Holy Prophet ﷺ and said, 'I will believe in you when this iguana believes in your Prophethood.' Having said this, he placed the iguana in front of the Holy Prophet (Arabic). The Beloved Prophet ﷺ called the iguana and it replied 'Labbayk' in such a loud voice that all those present heard it. Then the Holy Prophet ﷺ asked it, 'O iguana! Tell me, who am I?' The iguana responded loudly, 'You are the Messenger of the Lord of all the worlds and you are the Last of the Prophets. Whoever believes that you are truthful is successful and whoever denies you is unsuccessful.' Upon seeing this, the Bedouin immediately recited the Kalimah and became Muslim. (*Zurqani Alal-Mawahib, vol. 6, p. 554*)

Dear children! From this incident, we learn that:

1. Our Beloved Prophet, Sayyiduna Muhammad ﷺ, is the Last Prophet of Allah Almighty.
2. No new prophet will come after him
3. Even animals believe in the Finality of the Beloved Prophet ﷺ.
4. In reality, only the one who is a Muslim is successful

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Allah Almighty states in the noble Quran:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ^ط

(The Beloved Prophet) Muhammad is not the father of any man amongst you. Yes, he is the Messenger of Allah and the final amongst all the Prophets. ^{1/}

This verse is definitive text (*naṣṣ qatʿī*) about the Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being the last and final prophet (*khatam al-nabiyyīn*). Holding this belief is a fundamental belief and foundation of the Islamic faith. An individual becomes a disbeliever and leaves the folds of Islam if he does not accept the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be the last and final prophet, has even the slightest doubt in this regard, or draws invalid interpretations and affirms another as a prophet after him.

This tenet of faith is known as the belief in the finality of prophethood, which is established from the noble Quran and Hadith, upon which there is the consensus of all the Companions, their successors, the successors of their successors, the pious predecessors, the accomplished scholars and all the Muslims. This belief is from the core foundations of Islam. The one who denies this tenet of faith or has even the slightest doubt concerning it is a disbeliever.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself many times clarified that he is the last and final prophet. Let us look at 26 of these noble Aḥādīth and fortify this creed of the finality of prophethood in our hearts:

1. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Indeed messengership and prophethood have ended. So, there will be no messenger or prophet after me.”^{2/}

2. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

I have been given superiority over the other prophets in six respects: I have been given speech that is concise yet comprehensive; I have been helped by formidability [being placed in the hearts of enemies]; spoils of war have been made lawful for me; the earth has been made clean for me and a place of worship; I have been sent as a messenger to all of creation; and prophethood has been ended with me.^[3]

3. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned, "Banī Isrā'īl were ruled by the prophets عَصَاهُمُ الْقُلُوبُ وَالسَّلَامُ. Whenever a prophet passed away, another succeeded him. However, there is certainly no prophet after me."^[4]

4. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed us, "Indeed, my similitude and that of the prophets is like that of a person who built a beautiful building but left the space of a brick in a corner. So, people begin to go around it and are surprised at it and say, 'Why has he not placed this brick?' I am that brick, and I am the final Prophet."^[5]

5. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ foretold, "Indeed, there shall be 30 major liars in my ummah, each of them claiming that he is a prophet. However, I am the last of the prophets; there is no prophet after me."^[6]

6. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, "Indeed, I am the last of the prophets, and my masjid is the last of the masjids [built by a prophet]."^[7]

7. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proclaimed, "Certainly, I was recorded as the last prophet with Allah Almighty in the Preserved Tablet whilst Ādam was kneaded in his clay."^[8]

8. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "I am the final Prophet, and you are the final ummah."^[9]

9. Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced, "Prophethood has ended. There is no prophethood after me, but there are glad tidings."

They asked, "What are the glad tidings?"

He replied, "Righteous dreams that a person sees or they are seen for him."^[10]

10. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, "Indeed, I have many names: I am Muhammad and Aḥmad; I am al-Māḥī through whom Allah eliminates

disbelief; I am al-Ḥāshir at whose feet the people will be resurrected; and I am al-Āqib; al-Āqib is the one after whom there is no prophet.”^[11]

11. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “I am Muḥammad, the *Ummī* Prophet. I am Muḥammad, the Ummī Prophet. I am Muḥammad, the Ummī Prophet,” three times, “There is no prophet after me.”^[12]

12. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed us, “I am the last of the prophets, and this is no boast.”^[13]

13. *Sayyidunā* Abū Ṭufayl رَضِيَ اللهُ عَنْهُ relates that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I have ten names with my Lord.” *Sayyidunā* Abū Ṭufayl رَضِيَ اللهُ عَنْهُ states, “I remember eight of them: Muḥammad, Aḥmad, Abū al-Qāsim, al-Fātiḥ [the one who initiates prophethood], al-Khātīm [the one who concludes prophethood], al-Māḥī [the eliminator of disbelief], al-Āqib [the one after whom there is no prophet], al-Ḥāshir [the one who gathers the people].”^[14]

14. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I am the first of the Prophets to be created and the last of them to be sent forth.”^[15]

15. On the night of the Miraj, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned before all the prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ:

All praise belongs to Allah, Who has sent me as a mercy to all the worlds—a bearer of glad tidings and a warner—Who has revealed upon me the Criterion [al-Quran], in which there is a perfect exposition of all things; Who has made my ummah the best community brought forth for the benefit of humankind, made them an upright middle community and made them the first and the last; Who has expanded my breast, relieved me of my burden, made exalted my mention, and made me the opener and the concluder [of the prophets].^[16]

16. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned in his farewell Hajj sermon, “O people! There is no prophet after me, and there is no ummah after you. Worship your Lord, offer the five daily prayers, keep the fasts of Ramadan, obey your rulers and enter the Paradise of your Lord.”^[17]

17. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The first of the messengers is Ādam, and the last of them is Muhammad.”^[18]

18. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “I am Aḥmad, Muhammad, al-Ḥāshir, al-Muqaffī [the one sent after all other prophets] and al-Khātim.”^[19]

19. Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “This seal that is between my shoulders is the sign of the previous prophets because there is neither a prophet nor a messenger after me.”^[20]

20. Sayyidunā Qatādah رَضِيَ اللهُ عَنْهُ narrates, “When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite the verse:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ

‘And O beloved, remember when we took a covenant from the prophets, and from you, and from Nūḥ,’^[21]

He would say, ‘Goodness was begun with me, and I was the last of them [the prophets] in being sent forth.’^[22]

21. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Ādam was brought down to al-Hind and experienced solitude. So, Jibrīl descended and announced the azan, أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ twice, and أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ, اللَّهُ أَكْبَرُ أَكْبَرُ twice.

Ādam عَلَيْهِ السَّلَامُ asked, ‘Who is Muhammad?’

Jibrīl عَلَيْهِ السَّلَامُ replied, ‘The final of your progeny from the prophets.’^[23]

22. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prophesied, “There will be 27 major lying deceivers in my ummah; four from them will be women. Indeed, I am the last and final of the prophets; there is no prophet after me.”^[24]

23. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “When I was taken on the night journey, Allah Almighty granted me a station of proximity until there was between me and Him the length of two bows or less; in fact, less. Allah Almighty said, ‘O my beloved: O Muhammad! Are you grieved that I have made you the last of all the prophets?’ I replied, ‘O my Lord! No.’

Allah Almighty said, ‘Convey my salaam to your ummah, and inform them that I have made them the last of all nations, so that I shame the other nations before them and do not shame them before the other nations.’^[25]

24. When Sayyidunā ‘Alī رضي الله عنه would describe the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he would say, “Between his two shoulder blades was the seal of prophethood, and he is the last of the prophets.”^[26]

25. When the father of Sayyidunā Zayd b. Ḥārithah came with his relatives to take Sayyidunā Zayd رضي الله عنه, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told them, “Testify *lā ilāha illa Allah* (لا إله إلا الله) and testify that I am the final prophet and messenger, I will send Zayd with you.” They excused themselves from that and offered dinars. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Ask Zayd if he wishes to go with you, and I will send him without any remuneration.” Sayyidunā Zayd رضي الله عنه said, “I will neither prefer my father nor my children over the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.” Hearing this, his father recited the testimony of faith and became a Muslim.^[27]

26. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed Sayyidunā ‘Abbās رضي الله عنه, “Indeed, Allah will conclude Hijrah upon you as he has concluded prophethood with me.”^[28]

27. Sayyidunā ‘Abdullāh b. Mas‘ūd رضي الله عنه taught the people to recite *ṣalawāt* upon the Prophet well. They said to him, “Teach us.” He said, “اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتِكَ وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَإِمَامِ الْمُتَّقِينَ، وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ” “O Allah send your grace, mercy and blessings upon the Master of the messengers, the Imam of the righteous, the Last of the prophets, Muhammad, Your servant and Messenger.”^[29]

28. It is mentioned in the Hadith of intercession that people will seek intercession from Sayyidunā ‘Īsā عَلَيْهِ السَّلَام and he will reply, “I am not for this station. Muhammad is the last of the prophets, and he is present here. Allah has forgiven for him the sins of his former and later ones for his sake.”^[30]

29. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked a lizard, “Who am I?” The lizard replied, “You are the messenger of the Lord of all the worlds, and you are the last of the prophets.”^[31]

30. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Indeed, when the Torah was revealed to Mūsā عَلَيْهِ السَّلَام, he read the mention of this ummah and made *du‘ā* in the court of Allah, ‘O my Lord! I have read on the tablets [of the Torah] that

there will be an ummah after all the others, and it will be the foremost [on the Day of Judgement.] Make it my ummah.’

Allah Almighty replied, ‘That is the ummah of Aḥmad.’”^[32]

31. Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ states that on the night of Miraj, when the prophets عَلَيْهِمُ السَّلَامُ asked about the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Jibrīl عَلَيْهِ السَّلَامُ said, “This is Muhammad: the Messenger of Allah, and he is the seal of prophets (*khatam al-nabiyyīn*).” At the end of this Hadith, it is mentioned that Allah said to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, “I have taken you as a close friend (خليل). It is recorded in the Torah: ‘Muhammad is the beloved of al-Raḥmān.’ I have sent you as a messenger to all mankind and made your ummah the first and the last. I have made you the first of the prophets to be created and the last to be sent forth, and I have made you the opener [of prophethood] and the concluder [of prophethood].”^[33]

32. Sayyidunā Nu‘mān b. Bashīr رَضِيَ اللهُ عَنْهُمَا states about Sayyidunā Zayd b. Khārijah al-Anṣārī رَضِيَ اللهُ عَنْهُمَا, After he passed away, there was a voice from beneath his shroud, so we uncovered his face and he spoke, ‘Muhammad is the Messenger of Allah, al-Ummī, the final prophet. There is no prophet after him.’”^[34]

33. Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates, “People will come to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement and say, ‘O Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You are the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the final prophet. Allah has forgiven the sins of your former ones and latter ones for your sake. Intercede with your Lord on our behalf.’”^[35]

[1] *Al-Quran, 33:40, Al-Aḥzāb, Translation from Kanz al-Īmān*

[2] *Jāmi‘ al-Tirmidhī: 2279*

[3] *Ṣaḥīḥ Muslim: 1167*

[4] *Ṣaḥīḥ Muslim: 4773*

[5] *Ṣaḥīḥ al-Bukhārī: 3535*

- [6] *Jāmi' al-Tirmidhī: 2226*
- [7] *Ṣaḥīḥ Muslim: 3376*
- [8] *Musnad Imām Aḥmad: 17163*
- [9] *Sunan Ibn Mājah: 4077*
- [10] *Al-Mu'jam al-Kabīr: 3051*
- [11] *Ṣaḥīḥ al-Bukhārī: 3532*
- [12] *Musnad Imām Aḥmad: 6981*
- [13] *Sunan Darimī: 49*
- [14] *Dalā'il al-Nubuwwah li Abī Nu'aym, p. 30, Hadith: 20*
- [15] *Kanz al-'Ummāl, part. 11, vol. 6, p. 205, Hadith: 32123*
- [16] *Musnad al-Bazzār: 9518*
- [17] *Al-Mu'jam al-Kabīr: 7617*
- [18] *Kanz al-'Ummāl, part. 11, vol. 6, p. 218, Hadith: 32266*
- [19] *Al-Mu'jam al-Ṣaghīr, vol. 1, p. 58*
- [20] *Al-Mustadrak li al-Ḥākim: 4159*
- [21] *Al-Quran, 33:7, Al-Aḥzāb, Translation from Kanz al-Īmān*
- [22] *Musannaf Ibn Abī Shaybah: 32421*
- [23] *Tāriḫ Ibn 'Asākir, vol. 7, p. 437*
- [24] *Musnad Imām Aḥmad: 23418*
- [25] *Firdaws al-Akhbār: 5361*
- [26] *Jāmi' al-Tirmidhī: 3658*
- [27] *Al-Mustadrak li al-Ḥākim: 4999*
- [28] *Al-Mu'jam al-Kabīr: 5828*
- [29] *Sunan Ibn Mājah: 906*
- [30] *Musnad Imām Aḥmad: 2546*

[31] *Al-Mu'jam al-Şaghīr*, vol. 2, p. 65

[32] *Dalā'il al-Nubuwwah li Abī Nu'aym*, p. 33, *Hadith: 31*

[33] *Musnad al-Bazzār*: 9518

[34] *Mawsū'ah Ibn Abī al-Dunyā*, vol. 6, p. 270, *raqm 7*

[35] *Şahīh al-Bukhārī*: 4712