



The LAST of all PROPHETS ﷺ



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Translated into English by
Translation Department (Dawat-e-Islami)

سب سے آخری نبی ﷺ

Sab say Aakhiri Nabi ﷺ

THE LAST OF ALL PROPHETS ﷺ

THIS booklet was written by Shaykh-e-Tareeqah, Ameer-e-Ahl-e-Sunnah, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward.

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An English translation of ‘Sab say Aakhiri Nabi ﷺ’



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
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, **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّ وَجَلَّ**! Open the door 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 Durood upon the Beloved Rasool ﷺ once before and after the Du'a.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
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The last of all PROPHETS ﷺ

O Lord of the Holy Prophet ﷺ! Whosoever reads or listens to this 50-page booklet, 'The last of all Prophets ﷺ', forgive him without accountability and make him the neighbor of the Final Prophet ﷺ in Jannat-ul-Firdaus.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Durood

O people! Indeed, the one to attain quick salvation on the Day of Judgement from its horrors and accountability will be the one among you who would have sent Salat upon me in abundance in the world.¹

Hazrat Jibril عَلَيْهِ السَّلَام says Salam (Parable)

The Holy Prophet ﷺ said: Jibril (عَلَيْهِ السَّلَام) came and

¹ (Al-Firdaus bi masoor-il-Khittab, vol. 5, p. 277, Hadees 8175)

said Salam to me like this: **‘الْسَّلَامُ عَلَيْكَ يَا بَاطِنُ’** I asked: O Jibril! These are the attributes of Allah Almighty, for they are appropriate for Him only. How come they relate to a human like me? Jibril replied: Allah Almighty has honoured you from these attributes, raised you above all prophets and messengers (عَلَيْهِمُ السَّلَام) from these (attributes), and brought your name and Wasf (i.e., attribute) out of His name and Wasf. Allah Almighty named you ‘Awwal’, for you are the first (Awwal) of all prophets in terms of creation. He named you ‘Aakhir’, for you will come in the last after the eras of all prophets, and you are the Final Prophet of the final Ummah. Allah Almighty named you ‘Batin’, for Allah Almighty had your name, along with His name inscribed forever with the golden Nur (light) on the leg of the ‘Arsh (throne) two thousand years before the creation of Sayyiduna Adam عَلَيْهِ السَّلَام. He then ordained me to send Durood upon you, so I sent Durood upon you for one thousand years and Salam for one thousand years until Allah Almighty sent you as the messenger who gives good news and warning, as the caller who calls towards Allah Almighty upon His order, and as the Sun who lights up. And Allah Almighty named you ‘Zahir’, for He blessed you with supremacy in all religions and revealed your Shari’at and excellence to all those living in the world as well as in the heavens, so there remained no one who would not send Durood upon you. May Allah Almighty send Durood (i.e., mercy) upon you! Thus, your Creator is Mahmood (i.e., the praised one) and you are ‘Muhammad’ (i.e., the highly praised one). Your Creator is ‘Awwal-o-Aakhir and

The last of all Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Zahir-o-Batin', and (by the grant of Allah Almighty) you are also 'Awwal-o-Aakhir and Zahir-o-Batin'. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (upon listening to this) said, 'All praise be to Allah Almighty Who raised me above all prophets (عَلَيْهِمُ السَّلَام) until (He gave) excellence in my name and Wasf.'¹

اَلْحَمْدُ لِلّٰهِ We are Ummati of the Final Prophet ﷺ

O devotees of the Final Prophet! Allah Almighty did us a great favour that He made us the Ummati of His Beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. اَلْحَمْدُ لِلّٰهِ الْكَرِيمِ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Greatest of all prophets and messengers, and by the mercy of Allah Almighty, his Ummah is the greatest of all previous Ummahs by the Sadaqah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Saaray Rasoolon say tum bar-tar, tum saaray Nabiyon kay Sarwar

*Sab say behtar Ummat walay, صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ*²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The most important obligation

O devotees of the Holy Prophet! Believing in Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as the Final Prophet of Allah Almighty is one of the

¹ (Sharh Al-Shifa' -lil-Qaari, vol. 1, p. 515; Fatawa Razawiyyah, vol. 15, p. 663)

² (Saman-e-Bakhshish, p. 93)

necessities of Deen. Whosoever refutes it or suspects it even a little bit, is Kafir (disbeliever) and Murtad (apostate), and he is out of the fold of Islam. Allah Almighty says in Part 22, Surah Ahzab, Verse 40:

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

Translation from Kanz-ul-Iman: (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. And Allah knows everything.

Explanation of the Ayah

In relation to this part ‘وْخَاتَمَ النَّبِيِّينَ’ of the Ayah, ‘Allamah Maulana Syed Muhammad Na’eem-ud-Deen Muradabadi رَحْمَةُ اللّٰهِ عَلَيْهِ has mentioned in ‘Khazain-ul-Irfan’: That is, Muhammad Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Final Prophet, for no other prophet will come after him, and the prophethood has come to end on him, and no one can get the prophethood after his prophethood, that even Sayyiduna ‘Isa عَلَيْهِ السَّلَام will descend. Although Sayyiduna ‘Isa عَلَيْهِ السَّلَام has already got the prophethood and he will follow the Shari’at of Muhammad after the descent, make decisions as per this Shari’at, and perform Salah (facing) towards the Holy Prophet’s Qiblah i.e., Ka’bah Sharif. (Remember!) The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as being the Final Prophet is absolute, and

this absoluteness is even proven by the Holy Quran and Blessed Hadith. There is also a clear Ayah of the Holy Quran, and Ahadith have also reached the level of Tawatur (consecutiveness¹). All this has proven that Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Final Prophet, and no other prophet will come after him. Whoever considers it possible that anyone can receive the prophethood after the Holy Prophet's prophethood, is disbeliever and denier of the finality of the Prophethood, and he is out of the fold of Islam.²

Meaning of Khaatam

Mufti Ahmad Yaar Khan رَحْمَةُ اللهِ عَلَيْهِ has mentioned: 'Khaatam' is derived from Khatm which means 'Stamp' and 'Final'. In fact, a stamp is called Khaatam, just because it is put at the end of any topic, or if some bag is stamped, now nothing inside can come out of it and nothing can go in it from outside. Similarly, this stamp has been put; the final flower of the prophethood's garden has bloomed. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has himself stated the meaning of Khaatam-un-Nabiyyeen: 'لَا نَبِيَّ بَعْدِي' i.e., There is no other prophet after me.³

¹ Hadith Mutawatir: Such a Hadith whose narrators are present in every era in such a large number that their agreement on a falsehood (a fact against the event) is habitually Muhaal (impossible). (*Muntakhab Hadeesayn*, p. 25)

² (*Khaza'in-ul-Irfan*, p. 763; *Sirat-ul-Jinan*, vol. 8, p. 47, summarised)

³ (*Shan-e-Habib-ur-Rehman*, p. 171)

Ba'd Aap kay hergiz nah aa'ay gaa Nabi nayaa

Wallah! Imaan hay mayra, ay Aakhiri Nabi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Even animals believe in the Final Prophet ﷺ

It is narrated by Sayyiduna ‘Abdullah Bin ‘Umar رَضِيَ اللهُ عَنْهُمَا that a villager from the Bani Sulaim tribe came to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘I will not believe in you until this ‘monitor lizard’ of mine does not believe in you.’ After saying this, he put his monitor lizard in front of him. He called the monitor lizard, it said ‘لَبَّيْكَ وَسَعْدَيْكَ’ (i.e., I am present and ready to obey) so loudly that all the attendees heard it. Then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Who is your Lord (i.e., worthy of worship)?’ The monitor lizard replied, ‘My Lord is the One Whose ‘Arsh is up on the heavens, and it is only His governance on the earth, His mercy lies in Paradise, and His torment lies in Hell.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked, ‘O monitor lizard! Tell me who I am.’ It said loudly, ‘أَنْتَ رَسُولُ رَبِّ الْعَالَمِينَ، وَخَاتَمُ النَّبِيِّينَ’ i.e., You are a Messenger of ‘اللَّهُ رَبُّ الْعَالَمِينَ’ and the Final Prophet. Whoever believes in you as truthful, he succeeds; and whoever refutes you, he will be damned.’ Upon seeing this, the villager got impressed so much that he immediately recited the Kalimah and embraced Islam.¹

¹ (Mu’jam Awsat, vol. 4, p. 283, Hadith 5996)

The last of all Prophets ﷺ

*Ay balaa! Bay khiradiy-e-kuffaar, rakhtay hayn aisay kay haq mayn inkaar
Keh gawahi ho gar us ko darkaar, bay zabaan bol utha kertay hayn¹*

Explanation of Raza's poetry

Those who do not believe in the Holy Prophet ﷺ are extremely foolish. However, if our Beloved Prophet ﷺ wants to give testimony about being the 'True' and 'Final' Prophet, even the speechless animals, etc. start speaking to give testimony.

Importance of the belief in Khatm-e-Nubuwwat (Finality of the Prophethood)

O devotees of the Final Prophet! The belief in the finality of the Prophethood is meant to believe that Prophet ﷺ is the Final Prophet. Allah Almighty has sealed the chain of prophethood on him. From the era of the apparent life of Prophet Muhammad ﷺ to the Judgement Day, there cannot be any new prophet. Upon the arrival of Sayyiduna 'Isa عليه السلام, it will not make any difference to the belief in the finality of the prophethood as after the arrival of Sayyiduna Muhammad ﷺ, no one will receive the prophethood. Sayyiduna 'Isa عليه السلام was given prophethood before him. Sayyiduna 'Isa, as a prophet, will not preach his Shari'at, but in fact, he will only preach the Shari'at of Prophet Muhammad ﷺ.²

¹ (Hadaiq-e-Bakhshish)

² (Summary from Tafseer Nasfi, p. 943 etc.)

Remember! After a prophet receives the prophethood, his prophethood is not taken away, but in fact, it will remain forever. It is mentioned on pages 110-111 of '*Fatawa Razawiyyah*': 'Hasha! A prophet is not relieved of the prophethood; Sayyiduna 'Isa عَلَيْهِ السَّلَام will not be relieved of the prophethood, nor being the Holy Prophet's Ummati will be against the prophethood.' (*Fatawa Razawiyyah*) The level of significance of the belief in the finality of prophethood is the same as the level of significance of the belief in Tawheed, which means that both are among the necessities of Deen. Therefore, as it is necessary for a Muslim to believe that Allah is One, similarly, it is also necessary for him to believe that Allah Almighty's Beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Final Prophet.

No evidence will be asked

Sayyiduna Imam Abu Mansur Matureedi رَحْمَةُ اللهِ عَلَيْهِ has written: Whoever claims the arrival of a prophet after the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he will not be asked for any evidence, but in fact, the belief (of that person) will be rejected, for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'لَا نَبِيَّ بَعْدِي' i.e., There is no other prophet after me.¹

How is it to ask for a marvel from a false prophet?

The answer is written on page 134 of '*Malfuzaat-e-A'la Hazrat*':

¹ (*Taawilaat-e-Ahl-e-Sunnah*, vol. 8, p. 396)

Can a marvel be asked from Mudda'i-e-Nubuwwat (i.e., one who falsely claims to be a prophet)?

Answer: If a marvel is asked from Mudda'i-e-Nubuwwat (i.e., one who claims to be a prophet) considering his failure to be absolute, there is no harm; and if a marvel is asked for verification whether he can show any marvel or not, he [who asked] will become Kafir (disbeliever) immediately.¹

لَا نَبِيَّ بَعْدِي

A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: From this Hadith Mutawatir 'لَا نَبِيَّ بَعْدِي' i.e., There is no other prophet after me, all successors and predecessors of Ummat-e-Marhooma (i.e., may Allah Almighty have mercy on that Ummah) have always deciphered the same meaning that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Final of all the prophets without specifying anyone. With the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or after Him صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, until the Judgement Day, it is impossible for anyone to receive the prophethood.²

Sab Ambiya kay ho tum-heen Sardaar la-jaram

Tum saa nahin hay dusraa ay Aakhiri Nabi

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ (Fatawa Aalamgiri, vol. 2, p. 263, derived from)

² (Fatawa Razawiyyah, vol. 14, p. 333)

Disadvantage of not caring about the protection of faith (Iman)

Dear Islamic brothers! The most precious, in fact, the most priceless thing for a person is his faith. By the mercy of Allah Almighty, whosoever has the wealth of faith, although he is poor in terms of money, he is way wealthier than a billionaire who is deprived of the wealth of faith. On the other hand, a wealthy person who is deprived of this wealth is actually destitute and poor. And ‘مَعَاذَ اللّٰهِ ثُمَّ مَعَاذَ اللّٰهِ’ anyone who dies in this state (of disbelief) will stay in Hell forever. Every Muslim should keep praying to Allah Almighty for the protection of faith and death with the safety of faith. In this era of tribulations, where profound laziness in performing pious deeds has prevailed, there is also a serious lack of concern about the protection of faith. Every single day, lots of new tribulations hollow the Muslims’ faith out in different ways. The protection of Iman is extremely important. Whether you have spent your whole life in pious deeds, Allah forbid, if you die without the safety of faith, you will have to stay in Hell forever. The Holy Prophet said: ‘إِنَّمَا الْأَعْمَالُ بِالنَّوَائِظِ’ i.e., ‘One’s deeds depend upon one’s end.’¹

Attar hay Iman ki hifazat ka suwali

Khali nahin ja`ay gaa yeh Darbaar-e-Nabi say

¹ (Bukhari, vol. 4, p. 274, Hadith 6607)

Not caring about faith is alarming

The highly alarming issue is that negligence causes the loss of worldly wealth when it comes to the matter of its security, therefore, the matter of the protection of faith is more severe. It is mentioned on page 495 of ‘*Malfuzaat-e-A’la Hazrat*’ that the Islamic scholars have stated, ‘Whoever has no fear of faith being snatched away, there is a terrible fear of his faith being snatched away at the time of Naz’a (i.e. agony of death).’

Musalman hay Attar tayri ‘ata say

Ho Imaan per khatimah ya Ilahi

Momin in the morning, disbeliever in the evening

The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Hasten to pious deeds before those tribulations that are like parts of the dark night. A man would be a believer in the morning and turn disbeliever in the evening, and he would be a believer in the evening and turn disbeliever in the morning. More so, he will sell his religion for worldly gain.’¹

Explanation of Blessed Hadith

In relation to this Hadith, Sayyiduna Imam Sharaf-ud-Deen Nawawi رَحِمَهُ اللهُ عَلَيْهِ, the interpreter of Sahih Muslim, said: In this

¹ (Muslim, p. 69, Hadith 313)

Hadith, we have been prompted to perform pious deeds before we cannot perform them and get involved in those consecutive tribulations which will increase even more as the darkness spreads in an extremely dark night that even the moon cannot be sighted. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has explained one kind of those severe tribulations here, and those tribulations will be so severe that a human's heart will change within a single day, and this is a huge change.¹

Dear Islamic brothers! How unfortunate is the person who sells his faith for mundane enjoyment and luxury of the temporary world, مَعَاذَ اللَّهِ trades faith with Kufr, and makes Hell his abode instead of Paradise. All devotees of the Holy Prophet must recite this Masnoon Du'a 'يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ' i.e., O Changer of the hearts! Make my heart steadfast in Your Deen.' By the virtue of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, may Allah Almighty keep our faith intact, may He make us steadfast in Deen-e-Islam, and may He give us martyrdom with faith and comfort whilst getting blessed with a vision of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ under the shade of the Green Dome, burial in Jannat-ul-Baqi', and neighbourhood in Jannat-ul-Firdaus!

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ (Sharh Muslim-lil-Nawawi, vol. 2, p. 133)

Hayn Ghulaam Aap kay jitnay, karo door un say fitnay

Burri Maut say bachana, Madani Madinay walay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

An unusual parable of an unseen holy man

As Sayyiduna Nadlah Bin Mu'awiyah رَضِيَ اللهُ عَنْهُ, along with 300 Muhajireen and Ansaar was on his way to bring the spoils of war from Hulwan, Iraq and the evening fell near a mountain therefore, Sayyiduna Nadlah رَضِيَ اللهُ عَنْهُ called Azan. When he said 'اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ', a voice came out of the mountain. Someone was saying, 'O Nadlah! You have mentioned the greatness of the Greatest!' When he said 'اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ', the answer came, 'O Nadlah! You have mentioned pure Tawheed. When he said 'اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ', the voice came, 'He has been sent as such a Prophet that there is no prophet after him. He is the one who gives a warning. He is the one whose good news was given by Sayyiduna 'Isa عَلَيْهِ السَّلَام. At the end of his Ummah, the Judgement Day will take place.' When Sayyiduna Nadlah رَضِيَ اللهُ عَنْهُ said 'سَلِّ عَلَى الصَّلَاةِ', the answer came, 'Salah is an obligation, the good news is for the one who walks towards it and becomes punctual in offering it.' When 'سَلِّ عَلَى الْفَلَاحِ' was said, the voice came, 'He is successful who came for Salah and embraced punctuality about it. He is successful who obeyed the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.' When he said 'اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ', the voice came, 'O Nadlah! You have attained complete Ikhlas, so due

to this, Allah Almighty has declared your body as Haraam upon Hell.’ Sayyiduna Nadlah رَضِيَ اللهُ عَنْهُ stood up after Salah and said, ‘O the one speaking in a beautiful way! We heard what you said. Are you an angel, Jinn or Rijal-ul-Ghaib (i.e., a human who is hidden from the eyes)? Appear before us and talk to us, for we are the representatives of Allah Almighty and His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Sayyiduna Umar رَضِيَ اللهُ عَنْهُ.’ As he said that, a holy man with a brilliant face and a white beard appeared from the mountain. He was wearing a white woolen shawl. As he came, he said Salam: ‘الْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ’ All the attendees there replied. Sayyiduna Nadlah رَضِيَ اللهُ عَنْهُ said, ‘May Allah Almighty have mercy upon you, who are you?’ He said, ‘I am Zuraib Bin Sarmala.’ Allah Almighty’s Prophet Sayyiduna ‘Isa عَلَيْهِ السَّلَام made me stay in this mountain and prayed for me to remain alive until his second coming from the heavens.’ It is stated in another narration that he asked, ‘Where is the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?’ Sayyiduna Nadlah رَضِيَ اللهُ عَنْهُ said, ‘He passed away.’ Upon this, the holy man cried a lot. He then said, ‘Who succeeded him?’ It was said, ‘Abu Bakr (Siddiq رَضِيَ اللهُ عَنْهُ).’ It was asked, ‘Where is he?’ It was answered, ‘(He also) passed away.’ He said, ‘Who succeeded him then?’ It was said, ‘Umar رَضِيَ اللهُ عَنْهُ.’ It was said, ‘Give my Salam to Ameer-ul-Mu’mineen Sayyiduna Umar رَضِيَ اللهُ عَنْهُ and say: O Umar! Keep the governance straight. Get closer to people. The Judgement Day is near. And O Umar! When these things appear in the Ummah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, departing from the world is better. Some of them are as follows:

The last of all Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. When people start to change their Nasab (i.e., calling themselves Syed, Siddiqi, Alawi, etc. despite no pedigree)
2. Elderly people have no affection for the children.
3. People don't call towards righteousness nor forbid evil.
4. They acquire (religious) knowledge for the sake of earning worldly wealth.
5. Rains come down a lot.
6. Offspring becomes a bone of contention.
7. People start decorating the Masajid, but they are empty of the Salah performers.
8. Bribe becomes common.
9. Strong buildings start to be constructed.
10. People follow their desires.
11. They start selling Deen for the world.
12. Cutting ties with relatives becomes normal.
13. Interest becomes widespread, and
14. Being wealthy becomes the cause of respect.

When all these things become common, hide in a cave of a mountain, and peace will only lie in remaining busy in the remembrance of Allah Almighty in that hideout.' Upon saying this, the holy man disappeared.

Sayyiduna Nadlah رَضِيَ اللهُ عَنْهُ wrote this whole incident and sent it to Sayyiduna Saad Bin Abi Waqqas رَضِيَ اللهُ عَنْهُ, who forwarded the same to Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ. In reply, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ ordered Sayyiduna Saad bin Abi Waqqas رَضِيَ اللهُ عَنْهُ that he should take Muhajireen and Ansaar Sahabah with him to that mountain and say his Salam if that holy man appears again. Sayyiduna Saad Bin Abi Waqqas رَضِيَ اللهُ عَنْهُ took four thousand Muhajireen and Ansaar Sahabah with him to that mountain and called Azan continuously for forty days, but no voice or answer received.¹

May Allah Almighty have mercy on all of them and forgive us without accountability by their virtue!

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّينَ صَلَّی اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Sab Sahabah ka hay yeh 'Aqeedah atal

Hayn yeh Khayr-ul-Waraa Khaatam-ul-Ambiya

Faith-refreshing death (Madani parable)

Dear Islamic brothers! To attain steadfastness in the belief in the finality of prophethood and make a mindset of the importance of the protection of faith, always remain associated with the religious

¹ (Tareekh-e-Baghdad, vol. 10, p. 254; Dalaail-un-Nubuwwah-lil-Bayhaqi, vol. 5, pp. 425-427; Fatawa Razawiyyah, vol. 10, p. 691, summarised)

environment of Dawat-e-Islami, a movement of the devotees of the Holy Prophet **إِنْ شَاءَ اللَّهُ الْكَرِيمُ** صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. You will receive such blessings that both life and death will be magnificent. In order to increase your enthusiasm, a Madani parable is as follows: An Islamic brother namely, Muhammad Wasim Attari, would come to Sag-e-Madinah. The poor man got cancer in his left hand which doctors amputated. Another Islamic brother from his neighbourhood informed Sag-e-Madinah that brother Waseem was deeply suffering due to intense pain. I reached the hospital for condolence. While reassuring, I said as follows: The left hand got amputated, don't worry about that. **الْحَمْدُ لِلَّهِ** The right hand is safe, and the biggest privilege is that **الْحَمْدُ لِلَّهِ** 'Faith' is also safe. **الْحَمْدُ لِلَّهِ** I found him highly patient. He kept smiling until he got up from his bed and came out to send me off. The pain wore off gradually, but the poor man got into trouble once again, his chest got filled with water. Days started to pass in extreme pain. At last, one day the pain grew stronger. He started the Zikr of Allah Almighty. The room was echoed with the voice of Allah, Allah. His condition got really critical. The effort was made to take him to the doctor, but he denied it. The grandmother took (his head) on her lap out of love and affection. He recited Kalimah Tayyibah **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and around 22-year Muhammad Wasim passed away. **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** ط When he was about to be taken for Ghushl, suddenly the sheet removed from his face. The deceased's face was glowing like a flower. After Ghushl, the face

glowed even more. After the burial, while the devotees of the Holy Prophet were reciting Na'ats, fragrance started to emanate from the grave. However, some of them smelled. Some family members dreamed the late Muhammad Wasim Attari in a room decorated with flowers and asked, 'Where do you live?' Pointing a hand towards a room, the deceased said, 'This is my home, I am really happy here.' He was then laid down on a decorated bed. The deceased father found himself in a dream near the grave of Wasim Attari. All at once, the grave split open and the deceased whilst wearing 'Imamah on the head and white shroud came out. He talked a little and entered the grave again, and the grave closed again.

May Allah Almighty have mercy on all of them and forgive us without accountability by their virtue!

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّی اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Tu nay Islam diya tu nay jama'at mayn liya

Tu kareem ab koi phirta hay 'atiyah tayra

Explanation of Raza's poetry

O Allah's Prophet! You provided us with a gift in the form of Islam and included us in your Ummah. You are Merciful. After providing, will you take back the gift of Deen of Islam? (not at all)

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Excellence of passing on 40 Hadiths

The Beloved Prophet ﷺ has said, ‘The person who memorises 40 Hadiths about Deen for passing (them) on to my Ummah, on the Judgement Day Allah Almighty will raise him as an Islamic scholar and on the Judgement Day, I will be his intercessor and testifier.’¹

This blessed saying means: pass on 40 Ahadith to the people whether they are memorized or not.² With the intention of attaining excellence mentioned in Hadith, 40 Ahadith about Prophet Muhammad ﷺ as being the Final Prophet are as follows:

40 Ahadith about the belief in the finality of the prophethood

The last brick of a luminous palace

1. I and the other prophets before me can be put into an example: There is a man who constructed a splendid house but left a place of one brick in a corner. People began to walk around it and marvel at it saying why he did not place the

¹ (Shu'ab-ul-Iman, vol. 2, p. 270, Hadith 1726)

² (Ashi'a-tul-Lam'aat, vol. 1, p. 186)

brick. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘I am that (final) brick and the Final of the prophets.’¹

2. Another narration has the following words as well: ‘I am (the filler) of the place of that brick. When I came, I completed the chain of the prophets.’²

Hayn woh Qasr-e-Nubuwwat ki eent aakhiri
Qaul-e-Shah-e-dana Khaatam-ul-Ambiya

Explanation of Hadith

In relation to this Hadith, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ mentioned: **سُبْحَنَ اللهُ**! How beautiful the similitude is as if ‘prophethood’ is a **luminous** palace, the prophets are its **luminous** bricks, and the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the final brick of that palace, upon which the building got complete. We came to know from this that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Final Prophet. There isn’t any prophet in his era or after him. Like this palace will be complete with this final brick and there will be no place left for any other brick, in a similar way, the palace of the prophethood got complete from me, now there is no chance for any prophet. Keep in mind that Sayyiduna ‘Isa عَلَيْهِ السَّلَام will descend on the Earth when Judgment Day is near but he is a

¹ (Bukhari, vol. 2, p. 484, Hadith 3535)

² (Muslim, p. 966, Hadith 5963)

former prophet, not a latter prophet, this brick has already been placed. Moreover, now he will not come to issue the commandments of his prophethood, but rather, he will come as an Ummati of the Holy Prophet ﷺ. Keep in mind that the last son is the son, after whom there is no son born. It is not necessary that all the former sons passed away. The meaning of the Holy Prophet ﷺ as being the Final Prophet is that there will not be any prophet born in his era or after him. If a former prophet is (also apparently) alive, there is no issue (in this). Four prophets are still (apparently) alive: two on the earth, Sayyiduna Khizar and Sayyiduna Ilyas عَلَيْهِمَا السَّلَام; and two in the heavens, Hazrat Sayyiduna Idrees and Sayyiduna ‘Isa عَلَيْهِمَا السَّلَام. Their lives are not against the Holy Prophet ﷺ as being Khaatam-un-Nabiyyeen. The Holy Prophet ﷺ is the first creation and the Final Prophet.¹

Meaning of Khaatam-un-Nabiyyeen

Sahih Bukhari’s interpreter, Mufti Sharif-ul-Haq Amjadi رَحْمَةُ اللَّهِ عَلَيْهِ, has stated: The Noble Prophet ﷺ has himself explained that the meaning of **Khaatam-un-Nabiyyeen** is ‘**the final prophet**’, Sahabah have also explained the same meaning, and Ummah has agreed on this. Therefore, if a person says that it is the people’s opinion that the meaning of **Khaatam-un-Nabiyyeen** is **the final prophet**; and

¹ (Mir’aat, vol. 8, p. 7)

there is no excellence in that. And it is not deserved to be a point of admiration, the person is a disbeliever without any question.¹

Six virtues

3. I have been preferred to all prophets عَلَيْهِمُ السَّلَام due to six virtues:
- a) I have been blessed with the comprehensive words.
 - b) I have been helped with awe.
 - c) Bounties have been declared as Halal for me.
 - d) The whole earth has been declared as a place of cleanliness and Salah for me.
 - e) I have been sent (as a prophet) for all creation.
 - f) The chain of prophets has completed on me.²

Explanation of the Hadith

Mentioning five, six (virtues) is not meant to limitation. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been granted excellence in countless virtues. In explanation of this virtue (I have been blessed with the comprehensive words), Mufti Ahmad Yaar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has written: The Holy Quran's words are also comprehensive, and

¹ (Nuzha-tul-Qaari, vol. 4, p. 510)

² (Muslim, p. 210, Hadith 1167)

The last of all Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

the Holy Prophet's words are also comprehensive, which means fewer words, more meanings. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Deeds are dependent upon intentions; well-wishing is the reality of the religion; a complete believer is the one who gives up meaningless and useless conversations.' These are small sentences but enriched with the entire Shari'ah and Tariqah.

In explanation of this virtue (I have been helped with awe), Mufti Ahmad Yaar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has stated: Enemies come to fight a war with me. As they are one-month distance away from me, their hearts are filled with my fear. They will fight but with fear.

Explaining this virtue {I have been sent (as a prophet) for all creation.}, Mufti Ahmad Yaar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has stated: The Holy Prophet's prophethood and commandments apply to all creation, be it alive or lifeless, sane or insane.

Explaining this virtue (the chain of prophets has completed on me), Mufti Ahmad Yaar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has written: I am the Final Prophet, upon whom the chain of prophethood came to an end; there is no prophet in my era or after me.¹

The four prophets, Hazrat Khizr, Hazrat Ilyas, Hazrat Idrees and Hazrat 'Isa عَلَيْهِمُ السَّلَام, who have not yet passed away, are prophets without any doubt, but after the blessed birth of the Final Prophet

¹ (Mir'aat, vol. 8, pp. 10-11)

Muhammad-e-Arabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they would not preach their Shari'ah.

I am Aqib

4. I have five names. I am Muhammad; I am Ahmad; I am Mahi (i.e., remover), because Allah Almighty will eliminate sins through me; I am Hashir, for, people will gather on my steps (i.e., behind me on Judgement Day); and I am Aqib.¹ A Tabai'i saint, Imam Zuhri رَحْمَةُ اللهِ عَلَيْهِ stated: Aqib is the one, after whom there is no prophet.²

*Shah-e-Ambiya hay, Khuda ka hay piyara
Woh Nabiyon mayn sun lo! Nabi Aakhiri hay
Muhammad hay Ahmad, hay Sultan-e-Bat-ha
Woh Nabiyon mayn sun lo! Nabi Aakhiri hay*

Leader of all the prophets

5. I am the Leader of the prophets, and I don't say it with pride; I am the Final amongst all the prophets, and I don't say it with pride; and I am the one making the first intercession, and I have been accepted as the very first intercessor, and I don't say it with a pride.³

¹ (Bukhari, vol. 2, p. 484, Hadith 3532)

² (Muslim, p. 985, Hadith 6107)

³ (Daarimi, vol. 1, p. 40, Hadith 49)

The last of all Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Explanation of the Hadith

In explanation to this part (I am the Leader of the prophets) of the Hadith, it is stated in ‘Mir’at’: The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will enter Paradise before all the prophets, and all the prophets will follow him. From this perspective, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Leader of the prophets.¹

خَاتَمُ النَّبِيِّينَ

6. Indeed, I was written as Khaatam-un-Nabiyyeen with Allah Almighty while Hazrat Adam عَلَيْهِ السَّلَام was still kneaded in his clay.²
7. Indeed, I am the Final amongst all the prophets, and my Masjid is the last of all Masajid. (*Muslim, p. 553, Hadith 3376*)

Meaning of Aakhir-ul-Masajid

8. Another narration has the following words: ‘I am the Final amongst all the prophets, and my Masjid is the last of all the prophets’ Masajid.³ It means that no other prophet will be born after Hazrat Muhammad Arabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, nor will a Masjid of any prophet be made.

¹ (*Mirat, vol. 8, p. 28*)

² (*Al-Ihsan bi Tarteef Sahih Ibn-e-Habban, vol. 8, p. 106, Hadith 6370*)

³ (*Al-Firdaus, vol. 1, p. 45, Hadith 112*)

Enter Paradise

9. O people! Without any doubt, there isn't any prophet after me, and there isn't any Ummah after you. Beware! If you people worship your Lord, offer five Salahs, fast in the month of Ramadan, pay Zakat of your wealth happily, and show (fair) obedience to your leaders, you will enter Paradise of your Lord.¹

There is absolutely no other prophet after me

10. Prophets عَلَيْهِمُ السَّلَام used to govern in Bani Israil. Whenever a prophet passed away, another prophet used to succeed him. (But remember!) **There is absolutely no prophet after me.** However, soon there will be caliphs and they will be a lot.²

Explanation of the Hadith

In my era, there isn't any prophet who will become my caliph in my presence like when Hazrat Musa عَلَيْهِ السَّلَام went to bring Tawrah on Toor, Sayyiduna Haroon عَلَيْهِ السَّلَام became a temporary caliph for some days in Hazrat Musa's presence; and there isn't any prophet who can become my permanent caliph. Therefore, my caliphs are the kings of my Deen, the spiritual caliphs are Auliya and scholars.³

¹ (Mu'jam Kabeer, vol. 8, p. 115, Hadith 7535)

² (Bukhari, vol. 2, p. 461, Hadith 3455)

³ (Mirat, vol. 5, p. 346)

11. Nothing remained from the Prophethood except for glad tidings. The companions humbly asked: ‘What are glad tidings?’ It was said, ‘Good dreams.’¹
12. Nothing will remain from the Prophethood after me but glad tidings. That is, a good dream which a person himself has or someone else is made to have it for him.²
13. Indeed, Messengership and Prophethood came to an end, so there is neither a messenger nor a prophet after me.³
14. I am Muhammad; I am Ahmad; I am the Prophet of mercy; I am the Prophet of repentance; I am the Final Prophet; I am Hashir; I am the Prophet of wars in Allah’s cause.⁴

Un kay har Naam-o-Nisbat peh naami Durood

*Un kay har Waqt-o-Halat peh laakhon Salaam*⁵

15. I am Ahmad; I am Muhammad and Muqaffa.⁶ The meaning of Muqaffa is Aakhir-ul-Anbiya i.e., the Final amongst all the prophets.⁷

¹ (Bukhari, vol. 4, p. 404, Hadith 6990)

² (Musnad Imam Ahmad Bin Hanbal, vol. 9, p. 450, Hadith 25031)

³ (Tirmizi, vol. 4, p. 121, Hadith 2279)

⁴ (Shamail-e-Tirmizi, p. 215, Hadith 361; Fatawa Razawiyyah, vol. 15, p. 657)

⁵ (Hadaiq-e-Bakhshish)

⁶ (Mu’jam Awsat, vol. 1, p. 622, Hadith 2280)

⁷ (Al-Istizkaar li Ibn-e-‘Abdil Bir, vol. 2, p. 326)

16. We are the last in the era and the first on Judgement Day.¹

The first Ummah to enter Paradise

In explanation to this Hadith, the interpreter of Muslim, Hazrat Imam Nawavi رَحْمَةُ اللهِ عَلَيْهِ has written: Scholars said, ‘The meaning of this Hadith is that we are the last when it comes to the advent in the world, and the first when it comes to the excellence and entering Paradise. Therefore, this Ummah will enter Paradise before all the previous Ummahs.²

17. We will be the last of all in the world and the first on Judgement Day, for whom the judgement will take place first.³

Brief, useful talk

18. Allah Almighty chose Ikhtisar for me, so we are the last and, on Judgment Day, we are the first.⁴ One of the meanings of this part (chose Ikhtisar) of Hadith is as follows: I was blessed with preciseness that means fewer words and more meanings.⁵

¹ (Bukhari, vol. 1, p. 303, Hadith 876)

² (Sharh-e-Muslim-lil-Nawavi, vol. 6, p. 142)

³ (Muslim, p. 332, Hadith 1982)

⁴ (Daarimi, vol. 1, p. 42, Hadith 54, summarised)

⁵ (Fatawa Razawiyyah, vol. 30, p. 210)

The last of all Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

19. Indeed, I was sent as the one who opens the river of mercy and completes the Messengership and Prophethood.¹
20. I was created first of all prophets and sent last of all.²
21. I am the last prophet and you are the last Ummah.³

The reason for being the greatest of all prophets (a parable)

Hazrat Sahl bin Salih Hamdani رَحْمَةُ اللهِ عَلَيْهِ asked Hazrat Imam Baqir رَحْمَةُ اللهِ عَلَيْهِ: If the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent after all the prophets عَلَيْهِمُ السَّلَام, how did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ get excellence over all the prophets عَلَيْهِمُ السَّلَام? He رَحْمَةُ اللهِ عَلَيْهِ said, 'On the day of Misaaq (i.e., the promise) when Allah Almighty brought the children from the backs of men, made them witness to them, and said, 'Am I not your Lord?' Then, first of all, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'بلى' i.e., Yes, why not.' That's why the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ received excellence over all the prophets عَلَيْهِمُ السَّلَام. In fact, he was sent last of all in the world.⁴

Qarnon badli Rasoolon ki hoti rehi

Chand badli ka niklaa hamara Nabi

¹ (Shu'ab-ul-Iman, vol. 4, p. 308, Hadith 5202; Fatawa Razawiyyah, vol. 15, p. 661)

² (Musnad Al-Shamiyeen, vol. 4, p. 34, Hadith 2662)

³ (Ibn-e-Majah, vol. 4, p. 404, Hadith 4077)

⁴ (Khasais-e-Kubra, vol. 1, p. 7)

*Kaya khabar kitnay taaray khilay chup ga`ay
Per na dubay na duba hamara Nabi¹*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

22. (Hazrat) Adam عَلَيْهِ السَّلَام is the first of all prophets, and (Hazrat) Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Last of all prophets.²
23. 'لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرُ بْنُ الْخَطَّابِ' That is, if there were to be a prophet after me, it would be 'Umar.³

Explanation of the Hadith

In explanation of this Hadith, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: That is to say, his nature was so complete that if the door of Prophethood weren't close, he could be a prophet only by the grace of Allah Almighty, for no one deserves to receive the Prophethood due to his personality.⁴

24. Abu Bakr is better than all people except the prophets (and messengers).⁵

¹ (Hadaiq-e-Bakhshish)

² (Al-Awail-lil-Tabrani, p. 39, Hadith 13)

³ (Tirmizi, vol. 5, p. 385, Hadith 3706)

⁴ (Fatawa Razawiyyah, vol. 29, p. 373)

⁵ (Al-Kamil li Ibn-e-'Adi, vol. 6, p. 484)

There will be 30 (thirty) false prophets

25. Soon there will be 30 Kazzab (i.e., very big liars) in my Ummah. Each of them will think that he is a prophet. However, I am Khaatam-un-Nabiyyeen (i.e., the Final Prophet), and there isn't any prophet after me.¹

Explanation of the Hadith

In explanation of this Hadith, Hazrat Mufti Ahmad Yaar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: These 30 false prophets are those who people believed as prophets, and their corruption spread. Another kind of claimants of prophethood whom people didn't believe spoke rubbish and died. They are a lot.

Hazrat Mufti Ahmad Yaar Khan رَحْمَةُ اللهِ عَلَيْهِ has further stated: We came to know that Khaatam-un-Nabiyyeen means the Final Prophet, for there is no prophet in his era and after him. Ummah has a consensus about this meaning. The one, who says that its meaning is not 'the final prophet', but in fact, is 'real prophet', is a disbeliever.²

26. There will be Kazzab and Dajjal (extreme liar and deceiver) in my Ummah, (and) four of them will be women as well, and I am the Final Prophet, there isn't any prophet after me.³

¹ (Abu Dawood, vol. 4, p. 132, Hadith 4252)

² (Mirat, vol. 7, pp. 219-220)

³ (Mu'jam Kabeer, vol. 3, p. 169, Hadith 3026)

Excellence of Maula Ali

27. While going to the Battle of Tabuk as the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left Hazrat Ali رَضِيَ اللهُ عَنْهُ in Madinah, he رَضِيَ اللهُ عَنْهُ humbly said, ‘O Allah’s Prophet! You are leaving me amongst women and children.’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do you not agree upon this that you remain here as my caliph, like Musa عَلَيْهِ السَّلَام left Haroon عَلَيْهِ السَّلَام as his caliph when he went to talk to Allah Almighty. However, there is a difference that Haroon عَلَيْهِ السَّلَام was a prophet. Since the advent of my Prophethood, there has been no prophethood for anyone.’¹

Explanation of the Hadith

Bukhari’s interpreter, Hazrat Mufti Sharif-ul-Haq Amjadi رَحْمَةُ اللهِ عَلَيْهِ stated: When Hazrat Musa عَلَيْهِ السَّلَام went to the Mount Toor in order to bring Tawrah, he temporarily made Hazrat Haroon عَلَيْهِ السَّلَام as his caliph until his return. That came to an end after his return. This example revealed that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ temporarily made Hazrat Ali رَضِيَ اللهُ عَنْهُ his caliph until his return from Tabuk. That duty was only limited to the management matters.²

28. Ali is from me like Haroon is from Musa (for he is a brother as well as caliph), but ‘لَا نَبِيَّ بَعْدِي’ there isn’t any prophet after

¹ (Muslim, p. 1006, Hadith 6218; Tirmizi, vol. 5, p. 407, Hadith 3745)

² (Nuzha-tul-Qaari, vol. 4, p. 602)

The last of all Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

me.¹

29. I am Muhammad, Umami Prophet (i.e., Prophet who didn't learn from anyone in the world) (he said it thrice), and 'لَا نَبِيَّ بَعْدِي' there isn't any prophet after me.
30. Allah Almighty provided me with whatever I wished but I was told that: there isn't any prophet after me.²

Aye Khatam-e-Rusul, Makki Madani

Konayn mayn Tum sa ko'i nahin

You said the truth

31. Angels will ask the deceased in the grave, 'Who is your Lord?' 'What is your Deen?' 'Who is your prophet?' He says, 'My Lord is Allah, Who has no partner; and my Deen is Islam; and my prophet is (Hazrat) Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ); and he is the Final Prophet. Angels say, 'You said the truth.'³

Interpretation of a dream

32. Interpreting a dream of Hazrat ibn Ziml رَحِمَهُ اللهُ عَلَيْهِ the Beloved

¹ (Tareekh-e-Baghdad, vol. 7, p. 463)

² (Al-Sunnah li Ibn-e-Abi 'Asim, p. 303, Hadith 1348)

³ (Zikr Al-Maut ma' Mausuh'ah lil Imam Ibn Abi Al-Dunya, vol. 5, p. 474, Hadith 254; Sharh-us-Sudoor (Urdu) p. 130 summarised)

Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘As for the she-camel you saw in your dream, that I am riding, it refers to the Judgement Day; there won’t be any prophet after me, nor there will be any Ummah after my Ummah.’¹

Nur (Light) will run ahead of them

33. Without any doubt, on Judgement Day, Allah Almighty will call Hazrat Nooh عَلَيْهِ السَّلَام and his people before (He will call) anyone else and say, ‘What answer did you give to Nooh?’ They will say, ‘Nooh (عَلَيْهِ السَّلَام) didn’t call us towards You, nor did he deliver any message of Yours, nor did he give any piece of advice, nor did he explain any ruling of good or bad.’ Hazrat Nooh عَلَيْهِ السَّلَام will say, ‘O my Lord! I called them towards righteousness in such a way that it spread amongst successors and predecessors one after another until that (call) reached the Final Prophet (Hazrat) Ahmad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They wrote and read it (i.e., it was mentioned in the Holy Quran that was written and read), and they believed in it and endorsed it.’ Allah Almighty will say, ‘Call Ahmad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and the Ummah of Ahmad.’ Then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Ummah will arrive in the court of Allah Almighty in such a way that Nur (Light) will run ahead of them. They will give testimony of Nooh (عَلَيْهِ السَّلَام) (i.e., they will endorse.)²

¹ (Dalaail-un-Nubuwwah-lil-Bayhaqi, vol. 7, p. 38)

² (Al-Mustadrak, vol. 3, p. 415, Hadith 4066; Fatawa Razawiyyah, vol. 15, p. 690)

The entire creation will call the Final Prophet on Judgement Day

34. Predecessors and successors will come to me and say, ‘O Prophet! You are the Messenger of Allah Almighty and Khaatam-ul-Anbiya i.e., the Final Prophet, intercede us.’¹

يَا نَبِيَّ الْهُدَى سَلَامٌ عَلَيْكَ يَا شَفِيعَ الْوَرَى سَلَامٌ عَلَيْكَ
خَاتَمَ الْأَنْبِيَاءِ سَلَامٌ عَلَيْكَ سَيِّدِ الْأَوْصِيَاءِ سَلَامٌ عَلَيْكَ

If Muhammad were not there, I would not have created you

35. When (Hazrat) Adam عَلَيْهِ السَّلَام made an error in Ijtihad, he raised his blessed head towards the ‘Arsh and humbly said to Allah Almighty, ‘O Allah! I plead for Your forgiveness by virtue of Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ Allah Almighty said, ‘O Adam! How did you know Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? I haven’t created him yet.’ Hazrat Adam عَلَيْهِ السَّلَام said, ‘O Allah! When You created me with Your power, I raised my head and saw لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ written on the legs of the ‘Arsh, so I figured out that You must have included Your name with the name of the one who is dearer to You than all the worlds and has great honour with You.’ Allah Almighty said, ‘O Adam! You said the truth. Without any doubt, he is dearer to

¹ (Bukhari, vol. 3, p. 260, Hadith 4712, summarised)

Me than all the worlds. When you pleaded by virtue of Muhammad, I forgave your error. **‘وَلَوْلَا مُحَمَّدٌ مَا خَلَقْتُكَ’** i.e., **If it were not for Muhammad, I would not have created you.**¹ There is an addition in the narration of Tabarani: And he is the last prophet amongst your children, and his Ummah is the last Ummah amongst your children.²

Woh jo na thay tu kuch na tha, Woh jo na hon tu kuch na ho
Jaan hayn Woh jahan ki, jaan hay tau jahan hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

36. When Hazrat Adam عَلَيْهِ السَّلَام landed in Hind from Paradise, he was worried. Jibra'eel came down and delivered Azan. When the blessed name came, Hazrat Adam عَلَيْهِ السَّلَام asked, 'Who is Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?' It was said, 'The Final prophet amongst your children.'³

Mention in Tawrah

37. When Tawrah was revealed upon (Hazrat) Musa عَلَيْهِ السَّلَام, he recited it. When he found about the mention of this Ummah,

¹ (Al-Mustadarak, vol. 3, p. 517, Hadith 4286)

² (Mu'jam Sagheer Juzz Saani, p. 82; Fatawa Razawiyyah, vol. 15, p. 633)

³ (Ibn-e-'Asakir, vol. 7, p. 437; Fatawa Razawiyyah, vol. 15, p. 640)

he humbly said to Allah Almighty, ‘O my Lord! I find an Ummah in it that this is the last in the era and the first in the rank. So, make it my Ummah.’ Allah Almighty said, ‘This is the Ummah of Ahmad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’¹

Kitab-e-Hazrat-e-Musa mayn wasf hayn un kay

Kitab-e-‘Isa mayn un kay fasanay aa’ay hayn

Unheen ki na’t kay naghmayn Zaboore say sun lo

*Zaban-e-Quran peh un kay taranay aa’ay hayn*²

The First and the Final

38. When Allah Almighty created (Hazrat) Adam عَلَيْهِ السَّلَام and he was shown his sons, he saw them according to excellence and level of one over another, and when he witnessed a huge and bright Nur at the end, he humbly said to Allah Almighty, ‘O Allah Almighty! Who is he?’ It was said, ‘He is your son, Ahmad.’ He is the first, and he is the Final; and he is the first intercessor, and he is the first whose intercession will be accepted.³

¹ (Dalail-un-Nubuwwah li Abi Nuai’m, p. 33, Hadith 31; Fatawa Razawiyyah, vol. 15, p. 633)

² (Saman-e-Bakhshish, p. 125)

³ (Dalail-un-Nubuwwah-lil-Bayhaqi, vol. 5, p. 483; Kanz-ul-Ummal, vol. 11, p. 197, Hadith 32053; Fatawa Razawiyyah, vol. 15, p. 634)

Zaat hoyi intikhab wasf huway la-jawab
Naam huwa Mustafa tum peh karoron Durood

First and last Prophet

39. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ has stated: (On the night of Mi'raaj) when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ met Prophets عَلَيْهِمُ السَّلَام in skies, all of them praised Allah Almighty, and at the end, the Last Prophet of Almighty Allah, Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'You all have praised Allah, now I will praise: "All praises are for Allah Almighty Who has sent me as mercy for all the worlds, as the bearer of good news and the one who warns all people. The Lord has revealed to me the Holy Quran which contains an explicit description of everything. He has made my Ummah better than all those Ummahs that emerged among people and has made it first as well as the last. He has elevated my remembrance for me, beginning Prophethood with me and completing it upon me." Upon listening to it, Sayyiduna Ibrahim Khalilullah عَلَيْهِ السَّلَام said to all Prophets, "Due to these attributes, Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is better than you all." Then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to Sidrah-tul-Muntaha. Then Allah Almighty had Kalam with him [as befits

His glory], saying, ‘I created you before all Prophets but I sent you after all Prophets, and I made you Faatih and Khaatam (i.e., the opener and the last).’¹

Tum ho awwal, Tum ho aakhir, Tum ho Baatin, Tum ho Zaahir
Haq nay bakhshay hayn yeh asmaa, صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ

‘اَنَا لَهَا’ will be the words of my Master

40. When people get disappointed about intercession from all Prophets عَلَيْهِمُ السَّلَام, they will go to Sayyiduna ‘Isa Ruhullah عَلَيْهِ السَّلَام, making a request for intercession. He will say, ‘I am not capable of this task but (Sayyiduna) Muhammad Khaatam-un-Nabiyyeen (i.e., the last of all Prophets) صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is capable; and he is here.’ When people come to me and request intercession, I will say ‘اَنَا لَهَا’ i.e., I am for this (task).’²

Kahayn gay aur Nabi ‘اِذْهَبُوا إِلَى غَيْرِي’
Mayray Huzoor kay lab per ‘اَنَا لَهَا’ ho ga

Explanation of Hasan’s poetry

On the Judgement Day, when people will ask Prophets for intercession, all will say, ‘Go to someone else other than me.’

¹ (Tafseer Tabri, vol. 8, pp. 9-11, Hadith 22021; Fatawa Razawiyyah, vol. 15, p. 637)

² (Musnad Abu Ya’la, vol. 2, p. 368, Hadith 2324; Fatawa Razawiyyah, vol. 15, p. 639)

When they get dejected everywhere, they will go to the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and beg for intercession. So he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will say, ‘(Sure, sure) I am for this task.’

Day day shafa'at ki khayraat mujhay khayr say

Roz-e-Qiyamat bakhshwa, ay Aakhiri Nabi (ﷺ)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

I hid nothing but... (parable)

A Taba'i saint, Sayyiduna Ka'b-ul-Ahbaar رَحْمَةُ اللهِ عَلَيْهِ stated: Among those who had the knowledge of Torah, my father was the most knowledgeable. Whatever Allah Almighty revealed to Sayyiduna Musa عَلَيْهِ السَّلَام, no one knew about it more than my father. He would share his knowledge with me. When he was close to his demise, he called me and said, ‘O my son! You know that I have not hidden my knowledge from you, but there are two pages which mention the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whose time of arrival has come. I did not inform you about these two pages in case someone (would falsely claim to be a Prophet) and you would follow him. In front of you is this niche where I have kept those pages and plastered with soil. Do not see those pages now. When that Prophet (ﷺ) comes and Allah Almighty has mercy on you, you will follow him.’ Having said this, he passed away. After we laid him to rest, I was very curious to see those pages. At last, I opened up the niche and found the pages which read:

The last of all Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

مُحَمَّدٌ رَّسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدَهُ مَوْلِدُهُ بِمَكَّةَ وَمُهَاجَرُهُ بِطَيْبَةِ

i.e., Muhammad is the Messenger of Allah Almighty, the Last Prophet; there is no Prophet after him; his birth will take place in Makkah and he will migrate to Madinah.¹

*Ba'd Aap kay hergiz na aa'ay ga Nabi nayaa
Wallah! Imaan hay mayra, Ay Aakhiri Nabi (ﷺ)*

*Hay dast bastah sar jhuka ker 'arz Sayyidi!
Tu khuwab mayn jalwah dikha, Ay Aakhiri Nabi (ﷺ)*

*Aalai'shon say pak ker kay mayray dill mayn tu
Aa-ja sama-jaa ghar bana, Ay Aakhiri Nabi (ﷺ)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Five sayings of blessed companions and Taba'een

1. Sacred words between both shoulders

The Holy Prophet's companion, Sayyiduna Jabir bin

¹ (Khasaais-e-Kubra, vol. 1, p. 25)

Abdullah رَضِيَ اللهُ عَنْهُ said, ‘Between the two shoulders of Sayyiduna Adam Safiullah عَلَيْهِ السَّلَام, the following words are written ‘مُحَمَّدٌ رَّسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ’ i.e., Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is Allah’s Messenger and the Last Prophet.’¹

2. If he had not been created, nothing would have been created

The Holy Prophet’s companion, Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ has stated that Sayyiduna Jibraeel Amin عَلَيْهِ السَّلَام came to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said ‘O Allah’s Prophet! Your Lord says: “Indeed, I have made you the last of all Prophets and I have not created anyone more honorable than you in My court. I have included your name with Mine so that wherever I am remembered, you will also be remembered. Indeed I have created the world and those in it for the purpose of revealing to them your honour and rank in My court. If I had not created you, I would not have created at all the heavens, the earth, and everything in it.”’²

Hay unheen kay dam qadam ki bagh-e-‘aalam mayn bahar

Woh na thay ‘aalam na tha, gar woh na hoon ‘alaam nahin

Explanation of Raza’s poetry

All liveliness and beauty of the world is by virtue of Allah

¹ (Tareekh Dimashq, vol. 2, p. 137; Fatawa Razawiyyah, vol. 15, p. 634)

² (Tareekh Dimashq, vol. 2, pp. 136-137; Fatawa Razawiyyah, vol. 15, p. 636)

The last of all Prophets ﷺ

Almighty's Last Prophet (ﷺ). If my Beloved Prophet ﷺ had not come in the world, this world wouldn't have been there, nor would this world have existed.

Ay keh tayra Wujood hay, wajah-e-qarar-e-do-jahan

Ay keh tayri numood hay, Zeenat-e-Bazm-e-Kai`naat

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

3. Message to Sayyiduna Ibrahim عليه السلام

A Taba'i saint, Sayyiduna Amir Sha'bi رحمه الله عليه said: 'Sahifay¹ (i.e., celestial Word) that Allah Almighty revealed to (Sayyiduna) Ibrahim (Khalilullah عليه السلام) also included the following: Indeed, there will be tribe after tribe in your children to the point that Ummi Prophet (i.e., the Prophet who has knowledge without learning from anyone in the world) Khaatam-ul-Anbiya (ﷺ) will come.²

My master, A'la Hazrat رحمه الله عليه has written:

Aisa Ummi kis liye minnat kash-e-ustad ho

Kiya kifayat us ko 'اِفْرَأْرُبُّكَ الْاَكْرَمُ' nahih

¹ In the dictionary, the pages on which the Kalām (Word) of Allah is written are called 'Sahifa'. In the terminology, it is the celestial Kalām which came down upon the Prophets in the form of a booklet. (Noor-ul-'Irfan, p. 977)

² (Al-Tabqaat Al-Kubra li Ibn-e-Sa'd, vol. 1, p. 130; Fatawa Razawiyyah, vol. 15, p. 635)

Explanation of Raza's poetry

Allah Almighty Himself taught the Last Prophet, which is mentioned in Part 30 of Surah 'Alaq. Since Allah Almighty has Himself taught him; why should he take the trouble to be present in front of any teacher in the world? Being 'Ummi' is his great miracle, showing that he didn't learn from anyone, but he acquired the knowledge of all sciences of the world.

4. Revelation to Sayyiduna Ash'iyā عَلَيْهِ السَّلَام

A Taba'i saint, Sayyiduna Wahb bin Munabbah رَحِمَهُ اللهُ عَلَيْهِ, has stated that Allah Almighty sent revelation to His beloved Prophet, Sayyiduna Ash'iyā عَلَيْهِ السَّلَام, declaring, 'I am going to send an Ummi Prophet, through whom I will "open" deaf ears, heedless hearts, and blind eyes. His birth will take place in Makkah, he will migrate to Madinah, and his kingdom is in 'Syria'. I will surely make his Ummah better and greater than all Ummahs that emerged among people. I will make other books culminate in their book, other Shari'ahs in their Shari'ah, and other religions in their religion.'¹

Kaleem-o-Naji Maseeh-o-Safi Khaleel-o-Razi Rasool-o-Nabi

'Ateeq-o-Wasi Ghani-o-Ali Sana ki zaban tumharay liye

صَلُّوا عَلَى الْحَبِيبِ صَلَّيَ اللهُ عَلَى مُحَمَّدٍ

¹ (Dalaail-un-Nubuwwah li Abi Nuai'm, p. 36, Hadith 33; Al-Khasais-ul-Kubra, vol. 1, p. 23; Fatawa Razawiyyah, vol. 15, p. 635)

Explanation of ‘the kingdom of Syria’

O devotees of the Last Prophet and Ahl-e-Bayt! The Hadith which has just been mentioned also includes that the kingdom of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be in Syria. In this regard, let me present a Madani pearl to you from *Fatawa Razawiyyah*: My master, A’la Hazrat رَحْمَةُ اللهِ عَلَيْهِ has stated, ‘Sayyiduna Ameer Mu’awiyah رَضِيَ اللهُ عَنْهُ is the first king of the kingdom of Muhammad. It is even indicated in the sacred Torah: ‘مَوْلِدُهُ بَيْتًا وَمُهَاجَرُهُ طَيْبَةَ وَمُلْكُهُ بِالشَّامِ’ i.e., That Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be born in Makkah, he will migrate to Madinah, and his kingdom will be in Syria.’ Therefore, even though Ameer Mu’awiyah رَضِيَ اللهُ عَنْهُ possessed the kingdom but in fact it was the kingdom of Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

Har Sahabi’ay Nabi! Jannati Jannati

Sab Sahabiyat bhi! Jannati Jannati

Char Yaraan-e-Nabi Jannati Jannati

Hazrat-e-Siddeeq bhi..... Jannati Jannati

Aur Umar Farooq bhi Jannati Jannati

Usman-e-Ghani Jannati Jannati

Fatimah aur Ali Jannati Jannati

Hayn Hassan Husayn bhi..... Jannati Jannati

¹ (*Fatawa Razawiyyah*, vol. 29, p. 357)

Walidayn-e-Nabi Jannati Jannati

Har zoja'ay Nabi Jannati Jannati

Aur Abu Sufyan bhi..... Jannati Jannati

Hayn Mu'awiyyah bhi Jannati Jannati

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

5. Revelation to Sayyiduna Yaqoob عَلَيْهِ السَّلَام

A Taba'i saint, Sayyiduna Muhammad bin Ka'b Qurazi رَحْمَةُ اللهِ عَلَيْهِ has stated that Allah Almighty sent revelation to Sayyiduna Yaqoob عَلَيْهِ السَّلَام: 'I will keep sending kings and Prophets عَلَيْهِمُ السَّلَام from your children until I will send the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whose Ummah will build Bayt-ul-Muqaddas high, and he is the 'Last Prophet', and his name is Ahmad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ'.¹

¹ (Al-Tabqat Al-Kubra li Ibn-e-Sa'd, vol. 1, p. 129; Fatawa Razawiyyah, vol. 15, p. 635)

SLOGANS FOR THE FINALITY OF PROPHETHOOD

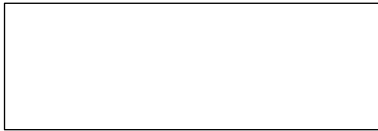
Muhammad-e-Mustafa	“Last of all Prophets”
Ahmed-e-Mujtaba	“Last of all Prophets”
Beloved of Amna	“Last of all Prophets”
King of both worlds	“Last of all Prophets”
Leader of Prophets	“Last of all Prophets”

The Beloved of Allah	“Last of all Prophets”
The Greatest Intercessor	“Last of all Prophets”
The hope of sinners	“Last of all Prophets”
The belief of Fatimah	“Last of all Prophets”
The creed of Aisha	“Last of all Prophets”
The belief of all Companions	“Last of all Prophets”
The belief of blessed family	“Last of all Prophets”

The belief of Ghaws-e-Pak	“Last of all Prophets”
Saints have also said	“Last of all Prophets”
The old and the young said	“Last of all Prophets”
Even every child said	“Last of all Prophets”
The belief of Raza	“Last of all Prophets”
The slogan of Attar	“Last of all Prophets”

Give this booklet to someone else after having read it

Reap rewards by distributing Maktaba-tul-Madīnāh's published booklets and Madanī pearls-containing pamphlets on the occasions of wedding, funeral, Ijtimā'āt, 'Urs, procession of Milād etc. Make a habit to keep some booklets in your shop to gift them to your customers with the intention of reaping rewards. Send at least one Sunnah-Inspiring booklet or Madanī pearls-containing pamphlet to each house in your neighbourhood with the help of children or paperboys, stepping up efforts for conveying the call towards righteousness and gaining great reward.



17 Rabi'-ul-Awwal 1444 AH

14-10-2022



Burden of (keeping an unowned) date

Some people were sitting in Bayt-ul-Maqdas after offering Nafl Salah. A pious man said: Ibrahim Bin Adham has been deprived of the pleasure of worship for 40 days. Hearing this, he رَحِمَهُ اللهُ عَلَيْهِ said: Hadrat! You are telling the truth, but for what reason was I deprived of it? The pious man said: You had bought dates on a such-and-such day in Basra. A date belonging to the seller was lying there. You picked it up thinking it was yours (that date is the reason for your deprivation of the pleasure of worship). Hadrat Ibrahim Bin Adham رَحِمَهُ اللهُ عَلَيْهِ travelled to Basra to have that date forgiven and got it forgiven. (*Tazkra-tul-Awliya* , vol. 1, p. 102, summarised)



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