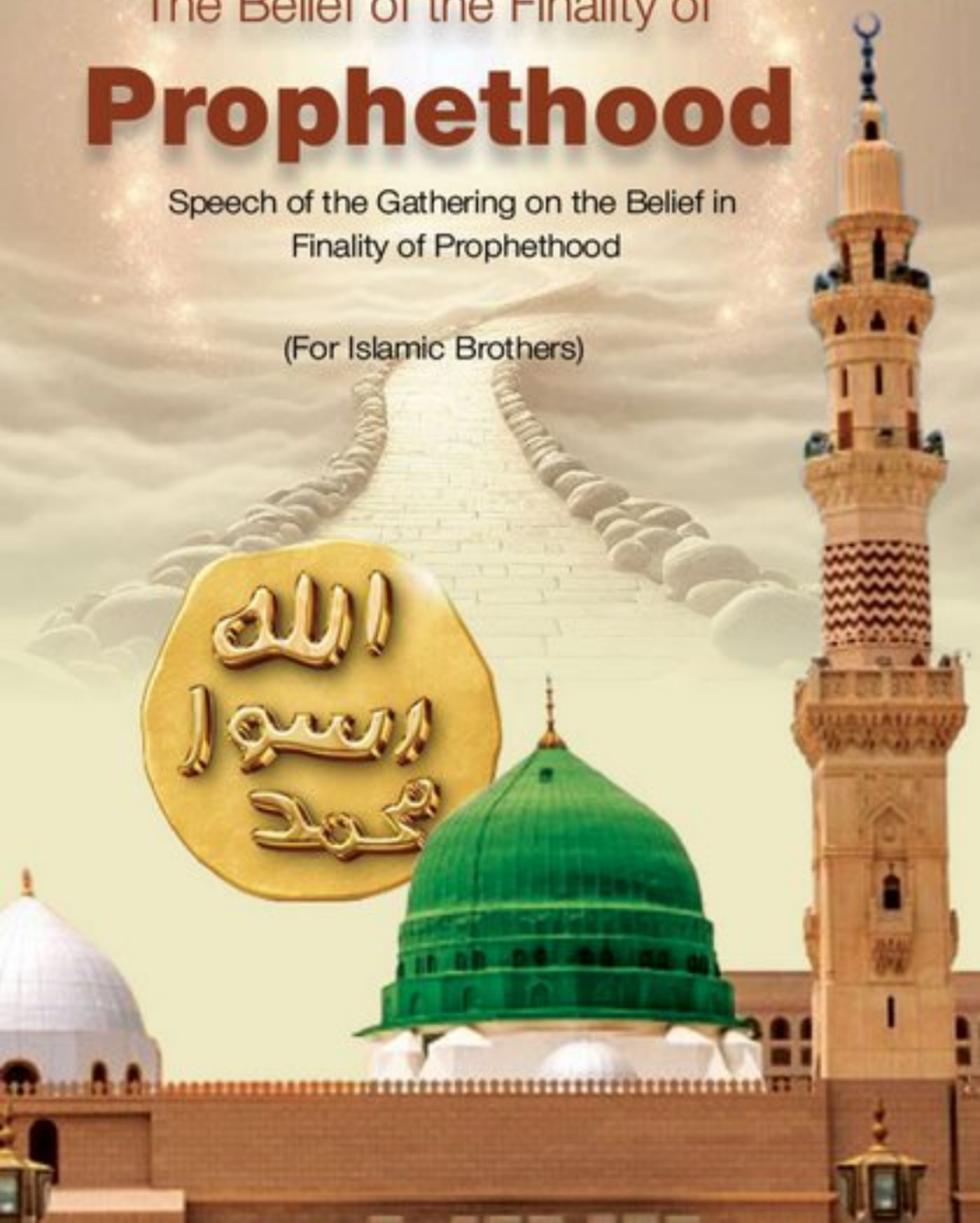


The Belief of the Finality of  
**Prophethood**

Speech of the Gathering on the Belief in  
Finality of Prophethood

(For Islamic Brothers)



اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيِّنَ  
 اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

## The Belief of the Finality of Prophethood

وَعَلَىٰ إِلِكْ وَأَصْحِكْ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَىٰ إِلِكْ وَأَصْحِكْ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make the intention of Sunnah *i'tikāf*.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you will then continuously gain the reward of *i'tikāf* as long as you stay inside. Remember, eating, drinking, sleeping, having saḥūr or ifṭār, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. However, if the intention of *i'tikāf* is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody wishes to eat, drink, or sleep in a masjid, he should make an intention of *i'tikāf* and engage in the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so)."

### The Excellence of Ṣalāt upon the Beloved Prophet ﷺ

My dear Islamic brothers! The fourth Caliph of Islam, Sayyiduna 'Alī al-Murtaḍā, the Lion of Allah رَضِيَ اللَّهُ عَنْهُ, used to recite the following Ṣalāt

upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

اللَّهُمَّ اجْعَلْ شَرَّائِفَ صَلَاتِكَ وَنَوَافِيزَ بَرَكَاتِكَ وَرَافِعَ تَحِيَّتِكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الْخَاتِمِ لِمَا سَبَقَ وَ  
الْفَاتِحِ لِمَا آخَرَ

**Translation:** O Allah! Send Your most honourable blessings, Your ever-increasing blessings, and Your most exalted greetings upon Muḥammad, who is Your chosen servant and Messenger, the seal for what has preceded (i.e. the Final Prophet), and the opener for what has been locked (i.e. the solver of difficulties).<sup>1</sup>

*Fathe Bab-e-Nubuwwat pe be had durood*

*Khatm-e-Dore risalat per lakho salam<sup>2</sup>*

**Explanation:** O the being through whom the door of prophethood was opened, meaning the one who was granted the crown of prophethood before everyone else, as it is stated in a Hadith: (And I was a Prophet when Adam was still between his soul and body).<sup>2</sup> Countless blessings be upon you. And O the being upon whom messengership was concluded, as you were sent as the Final Prophet and the Final Messenger, millions of greetings be upon you.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “أَفْضَلُ الْعَمَلِ الْبَيِّنَةُ الصَّادِقَةُ” – “The best of deeds is a sincere intention.”<sup>3</sup>

Dear Islamic brothers! Make it a habit to form good intentions before

<sup>1</sup> Mu‘jam al-Awsaṭ, vol. 6, p. 365, Hadith 9089 selected

<sup>2</sup> *Tirmidhī*, Abwāb-ul-Manāqib ‘an Rasūlillāh, p. 825, Hadith: 3618.

<sup>3</sup> Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain knowledge.
- I will sit respectfully.
- I will avoid being lazy.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others

Dear Islamic brothers! A fundamental tenet of the religion of Islam is the belief that Allah Almighty concluded the chain of Prophethood and Messengership with the Final Prophet, Sayyidunā Muḥammad al-Muṣṭafā' صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After him, no Prophet or Messenger has come, nor can one come, nor will one come. Anyone who denies this belief, or harbours even a fraction of a doubt about it, is excluded from the fold of Islam.

The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had already given a prophecy of the Unseen, saying, "There will be thirty major liars in my Ummah, each of them will claim to be a Prophet, but I am the Final Prophet and there will be no Prophet after me."<sup>1</sup> The fact that our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Final Prophet is established by explicit verses of the Holy Qur'an, Hadith, and the unanimous consensus of all the Companions, their successors, and the entire Muslim Ummah. Let us first listen to the Qur'anic verses and their interpretations on this matter.

Allah Almighty says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ<sup>ط</sup>

Muhammad is not the father of any of your men. However, he is the Messenger of Allah and the last of the Prophets<sup>1</sup>

<sup>1</sup> Al-Quran, Al-Ahzab, verse 40; translation from Kanz al-'Irfān

**Explanation:** This blessed verse is a definitive proof (*naṣṣ qaṭʿī*) concerning the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being the last Prophet. Its meaning is completely clear, leaving no room for any interpretation or exception. The details regarding the finality of Prophethood are that Allah Almighty sent the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as the last of all Prophets and Messengers عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, and He ended the chain of Prophethood and Messengership with him. It is impossible for anyone to be granted Prophethood alongside him or after him until the Day of Judgement. This belief is among the essentials of the religion, and anyone who denies it or has even the slightest doubt is a disbeliever, an apostate, and is cursed.

The explanation of this verse was given by the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself. The noble Companions رَضِيَ اللهُ عَنْهُمْ also explained its meaning, as did the Tābiʿīn, and following them, the scholars of the last 13 centuries also gave beautiful and academic explanations of this verse.

The Imam of Ahl al-Sunnah, Imam Aḥmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ, summarising the research of these 13 centuries, writes: "The meaning of آخِرُ الْأَنْبِيَاءِ إِسْمَاءُ الْخَاتَمِ النَّبِيِّينَ (the last of the Prophets), which means that it is impossible for anyone to be granted Prophethood alongside the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or after him until the Day of Judgement. Trying to reinterpret or make exceptions to this meaning of the verse (i.e., extracting one's own desired meaning) is disbelief."<sup>1</sup>

In addition to the above verse, dozens of other verses endorse and confirm the Holy Prophet's status as the Final Prophet from different perspectives. From the perspective of his messengership:

1. He was sent as a Messenger to all of mankind.<sup>2</sup>

<sup>1</sup> Fatāwā Riḍāwīyah, vol. 14, p. 333 summarised

<sup>2</sup> Part 9, Al-Aʿrāf: 158

2. He was made a giver of good tidings and a warner to all people.<sup>1</sup>
3. He is a warner against Allah's wrath for all worlds.<sup>2</sup>
4. He is the one who brings all people out from the darkness of disbelief into the light of faith.<sup>3</sup>
5. And he was sent as a mercy to all worlds.<sup>4</sup>
6. Allah Almighty took a covenant from all Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ that when the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrives, they must believe in him and assist him.<sup>5</sup> No mention is made of believing in or assisting any Prophet after him.
7. The arrival of Messengers before him was mentioned.<sup>6</sup> But the arrival of any Messenger after him has not been mentioned.
8. Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ affirmed the Torah and gave the good news of the arrival of the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>7</sup> But the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not give the good news of any Prophet coming after him.

From the perspective of the religion:

9. Allah Almighty perfected his religion<sup>8</sup> in such way that it will not be abrogated like the previous religions, rather it will remain until the Day of Judgement.

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<sup>1</sup> Part 22, Saba: 28

<sup>2</sup> Part 18, Al-Furqān: 01

<sup>3</sup> Part 13, Ibrāhīm: 01

<sup>4</sup> Part 17, Al-Anbiyā': 107

<sup>5</sup> Part 3, Āl 'Imrān: 81

<sup>6</sup> Part 4, Āl 'Imrān: 144, Part 17, Al-Anbiyā': 41, Part 7, Al-An'ām: 34

<sup>7</sup> Part 28, Al-Şaff: 06

<sup>8</sup> (Part 6, Al-Mā'idah: 03) This religion will not be abrogated like previous religions; rather, it will remain until the Day of Judgement.

10. He was sent with guidance and the true religion so that it may be dominant over all other religions.<sup>1</sup>

From the perspective of the book revealed to him, the Holy Quran:

11. Concerning faith in the divine books, Allah Almighty mentioned the Quran and previous books.<sup>2</sup> But He did not mention any other heavenly book after the Quran.
12. The Quran affirms previous books.<sup>3</sup> But it does not affirm any book after it.
13. The Quran is a reminder for all worlds.<sup>4</sup>
14. The Quran is a source of guidance for all of humanity.<sup>5</sup>

## Hadith Regarding the Finality of Prophethood

Dear Islamic brothers! Just as the belief in the finality of Prophethood is very clear in the Holy Quran, so too has the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made it very clear in the hadith that he is the Final Prophet. Let us consider a few narrations in this regard:

1. The Immaculate Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "My example and the example of all the Prophets is like a person who built a beautiful and magnificent building. People walk around it and say, 'We have not seen a better building than this, but there was one brick (missing from its place).' I am that (last) brick."<sup>6</sup>
2. Indeed, Messengership and Prophethood have ended. There is now

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<sup>1</sup> Part 28, Al-Şaff: 09

<sup>2</sup> Part 1, Al-Baqarah: 04, Part 5, Al-Nisā': 136, 162

<sup>3</sup> Part 26, Al-Aḥqāf: 29

<sup>4</sup> Part 30, Al-Takwīr: 26

<sup>5</sup> Part 1, Al-Baqarah: 185

<sup>6</sup> Sahih Muslim, p. 965, Hadith 5959

neither a Messenger nor a Prophet after me.<sup>1</sup>

3. O people! Undoubtedly, there is no Prophet after me, and there is no nation after you.<sup>2</sup>
4. Indeed, I was written as **خَاتَمُ النَّبِيِّينَ** in the preserved Tablet (Lawḥ Maḥfūz) in the Court of Allah, when (Prophet) Adam **عَلَيْهِ السَّلَام** was still being moulded in his clay.<sup>3</sup>

**صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

### **Sayyidunā Jibrīl عَلَيْهِ السَّلَام and the Belief in the Finality of Prophethood**

The Imam of Ahl al-Sunnah, Imam Aḥmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ**, in his *Fatāwā Riḍawiyyah*, vol. 15, p. 663, writes while presenting evidence for the belief in the Finality of Prophethood:

“On one occasion, the chief of angels, Sayyidunā Jibrīl **عَلَيْهِ السَّلَام**, came to the Holy Prophet and greeted him, saying: **السَّلَامُ عَلَيْكَ يَا ظَاهِرُهُ! السَّلَامُ عَلَيْكَ يَا بَاطِنُهُ** (Salām be upon you, O Outward Prophet! Salām be upon you, O Inward Prophet!). Upon this, the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: "O Jibrīl! These are the attributes of Allah, and they are befitting only for Him. How can these attributes be for me?" Jibrīl **عَلَيْهِ السَّلَام** replied: "Allah has graced you with these attributes; He has granted you superiority over all Prophets and Messengers, and He has derived your name and description from His own name and attribute."

"O Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Allah has named you *Awwal* (First) because you are the first of all the Prophets in terms of creation (as your

<sup>1</sup> Jāmi‘ Tirmidhī, vol. 4, p. 121, Hadith 2279

<sup>2</sup> Mu‘jam al-Kabir, vol. 8, p. 115, Hadith 7535

<sup>3</sup> Kanz al-‘Ummāl, Part 11, vol. 6, p. 188, Hadith 31957

sacred light was created first). Allah has also given you the sacred name *Ākhir* (Last) because you were the last to arrive among all Prophets, and you are the last Prophet of the last Ummah. Likewise, Allah has also given you the sacred name *Bāṭin* (Inward) because Allah had permanently inscribed your name with His name in light on the pillar of the ‘Arsh two thousand years before the creation of Sayyidunā Adam عَلَيْهِ السَّلَام. Then He commanded me to send Ṣalāt upon you, so I sent Ṣalāt upon you for one thousand years and Salām for one thousand years, until Allah sent you as a giver of good news, a warner, a caller to Allah's command, and a shining sun.

In the same way, Allah has also given you the sacred name *Zāhir* (Outward) because He granted you dominance over all religions, and He made your Shariah and eminence manifest to all those in the heavens and the earth, so there is no one who does not send Ṣalāt upon you. May Allah send Ṣalāt upon you. You Lord is Maḥmūd (the Praised One), and you are Muhammad (the Praised One). Your Lord is Awwal and Ākhir, Zāhir and Bāṭin, and you are also (by the grace of your Lord) Awwal and Ākhir, Zāhir and Bāṭin."<sup>1</sup>

## We are the Last Ummah of the Last Prophet

Dear Islamic brothers! It is a great favour and blessing of Allah upon us that He made us from the Ummah of His most Beloved and Final Prophet

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. **أَلْحَمْدُ لِلَّهِ**, our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is superior to all Messengers and Prophets, and by the mercy of Allah, his Ummah is better than all previous nations, all due to his virtue.

## By Allah, there Is No One Like You

Once, a question was asked of the devotee of the Final Prophet, Imam Aḥmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ: "Is it possible for another Muhammad to be born in the world?" What a unique question! One question could have

<sup>1</sup> Fatāwā Riḍāwīyyah, vol. 15, p. 663 selected

been whether another Prophet can come after the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or not. However, the person asking the question did not ask whether another Prophet could come or not; he asked: "Can another Muhammad be born or not?"

Now, listen to the answer of the devotee of the Final Prophet, Imam Aḥmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. The summary of his words is: "It is not possible for anyone like that Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to exist in the world, who is the Messenger of Allah, the Awwal and the Ākhir, the Zāhir and the Bāṭin, the leader of the Prophets, the Master and Possessor of Authority, whom Allah also made a mercy for all the worlds and adorned his head with the crown of خَاتَمُ النَّبِيِّينَ. Just as it is impossible for another Allah to exist, it is also impossible for another Muṣṭafā' to exist."<sup>1</sup>

Dear Islamic brothers! This was the answer of the esteemed Imam رَحْمَةُ اللهِ عَلَيْهِ. Now, listen to the evidence he gave. He writes: "Our Master and Guide, Muhammad al-Muṣṭafā' صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a glorious, unique, and unparalleled being whom the Lord of all the universes sent as خَاتَمُ النَّبِيِّينَ (the Final Prophet). Now, let's assume that it is possible for another Muhammad to be born. We ask: Will that person also be خَاتَمُ النَّبِيِّينَ (the Final Prophet) or not? If you say he will not be خَاتَمُ النَّبِيِّينَ, then he is not Muhammad al-Muṣṭafā'. If you say that he will also be خَاتَمُ النَّبِيِّينَ, then our Master and Guide, Muhammad al-Muṣṭafā' صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is no longer the last, because there can only be one last. Therefore, it is proven that the Lord of all the worlds created only one Muhammad al-Muṣṭafā' صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. No one like him has ever existed before him, and no one like him can exist after him."<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Fatāwā Riḍāwiyyah, vol. 18, pp. 27-28 summarised

<sup>2</sup> Fatāwā Riḍāwiyyah, vol. 18, p. 28 summarised

## What is the Belief in the Finality of Prophethood?

Dear Islamic brothers! **أَلْحَمْدُ لِلَّهِ**, our Master and Guide, Sayyiduna Muhammad **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is the Final Prophet. What is the belief in the Finality of Prophethood in Islam, and what is its importance? Imam Aḥmad Raza Khan's statements can be summarised as follows:

From the moment Muhammad al-Muṣṭafā' **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** arrived in this world until the Day of Judgement, no new Prophet can come under any circumstance, in any era, in the seven heavens or the seven earths, or in any region of the universe.

Furthermore, A'īlā Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ writes: "In Islam, just as it is necessary to believe in **لَا إِلَهَ إِلَّا اللهُ**, it is also imperative and necessary to believe that **حَاتَمُ النَّبِيِّينَ** مُحَمَّدٌ رَّسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is **حَاتَمُ النَّبِيِّينَ**. A person who denies this belief or possesses even a fraction of a doubt is definitely a disbeliever, is cursed, and will remain in Hell forever. Moreover, it is not just this; anyone who knows about the apostate's false belief and yet does not consider him a disbeliever, or doubts his disbelief, is also a disbeliever and an apostate.<sup>1</sup>

It should be noted that the Prophet of Allah, Sayyidunā 'Īsā عَلَيْهِ السَّلَام, is residing in the fourth heaven and has not yet tasted death. Near the Day of Judgement, he will return to the world and will propagate the Shariah of the Final Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. The arrival of Sayyidunā 'Īsā عَلَيْهِ السَّلَام will not affect the belief in the Finality of Prophethood because the meaning of **حَاتَمُ النَّبِيِّينَ** is that no one will be granted prophethood after the advent of our Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

Sayyidunā 'Īsā عَلَيْهِ السَّلَام is a Prophet already. He had been granted prophethood before, and when he returns to the world near the Day of

<sup>1</sup> Fatāwā Riḍāwīyah, vol. 15, p. 630 summarised

Judgement, he will still be a Prophet. However, he will not propagate his own Shariah as a Prophet but will act upon the Shariah of the most beloved of Allah's Prophets, Sayyiduna Muhammad ﷺ. Thus, he will return in the capacity of being a follower of the Holy Prophet."<sup>1</sup>

## Five Disbelieving Interpretations of “خَاتَمُ النَّبِيِّينَ”

Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ writes further: (1) Anyone who says that the meaning of خَاتَمُ النَّبِيِّينَ is a "Prophet with a new Shariah, therefore a new Prophet who acts upon this Islamic Shariah can come," is a disbeliever. (2) Anyone who interprets خَاتَمُ النَّبِيِّينَ as "Original Prophet," is a disbeliever. (3) Anyone who says that its meaning is أَفْضَلُ النَّبِيِّينَ (the most excellent of all Prophets) is a disbeliever.<sup>2</sup> It should be made clear that our Master ﷺ is certainly superior to all Prophets, but to interpret خَاتَمُ النَّبِيِّينَ to mean this is disbelief (as it changes the meaning of the Quranic word). (4) Anyone who says that a new Prophet cannot come to this earth, but can come somewhere else (for example, on the seven earths or in the seven heavens), is a disbeliever. (5) Anyone who says, "A new Prophet cannot come among human beings, but a Prophet can still come among other creations," is a disbeliever.

Remember! The one who interprets خَاتَمُ النَّبِيِّينَ in such a way is a disbeliever, and anyone who does not consider him a disbeliever or doubts his disbelief is also a disbeliever, an apostate, and has exited Islam.<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Tafsiṛ al-Nasafi, part 22, Al-Aḥzāb, under verse 40, vol. 6, p. 87 summarised

<sup>2</sup> Fatāwā Riḍawiyah, vol. 14, p. 333 derived

<sup>3</sup> Fatāwā Riḍawiyah, vol. 14, p. 338 derived

## Asking a False Claimant of Prophethood for Proof?

Sayyidunā Abū Maṣṣūr al-Māturīdī رَحْمَةُ اللهِ عَلَيْهِ writes: "If a person makes a false claim of prophethood after the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, no proof should be demanded from him. Instead, his claim should simply be denied."<sup>1</sup> This is because the Beloved Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has already stated: لَا يَبْقَى بَعْدِي (There is no Prophet after me).<sup>2</sup>

The summary of the statement of Imam Aḥmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ is that there is no harm in asking a false claimant of prophethood to show a miracle with the intention that since he is a liar, he will not be able to show a miracle and will thus be disgraced and humiliated. However, if a person asks for a miracle to verify the claim with the intention of seeing whether he can show a miracle or not, he will immediately become a disbeliever.<sup>3</sup>

Allah's refuge is sought!

## Evidence for the Belief in the Finality of Prophethood

### The Finality of Prophethood and the Preserved Tablet

It is stated in the famous book of hadith, *Ṣaḥīḥ Muslim*: The Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Allah wrote the destiny of creation 50,000 years before the creation of the heavens and the earth, and among what was written on the Preserved Tablet (Lawḥ Maḥfūz) at that time was: إِنَّ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ (Indeed, Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Final Prophet)."<sup>4</sup>

<sup>1</sup> Tafsir Tawilāt Ahl al-Sunnat Maturidi, part 22, Al-Aḥzāb, under verse 40, vol. 8, p. 396

<sup>2</sup> Saḥīḥ Muslim, p. 739, Hadith 1842

<sup>3</sup> Malfuzat-e-Ala Hazrat, p. 134

<sup>4</sup> Saḥīḥ Muslim, p. 1023, Hadith 2653

## Sayyidunā Adam عَلَيْهِ السَّلَام and the Belief in the Finality of Prophethood

A Companion of the Messenger, Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ, narrates that the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “When Allah created Sayyidunā Adam عَلَيْهِ السَّلَام, He showed him his progeny. Adam عَلَيْهِ السَّلَام saw some of his children as superior to others. Then, he saw a high and bright light at the very end. He asked: يَا رَبِّ! مَنْ هَذَا؟ (O my Lord! Who is this?). Allah said: 'O Adam! This is your son, Aḥmad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He is the first, and he is the last. He is the one who will be the first to intercede, and his intercession will be accepted first of all.’”<sup>1</sup>

A Companion of the Messenger, Sayyidunā Jābir b. ‘Abdullāh رَضِيَ اللهُ عَنْهُ, narrates that it was written between the shoulders of Allah’s Prophet, Adam عَلَيْهِ السَّلَام: مُحَمَّدٌ رَسُولُ اللهِ خَاتَمُ النَّبِيِّينَ (Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Messenger of Allah and the Final Prophet).<sup>2</sup>

## The First Azan on Earth

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates that the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: " Adam عَلَيْهِ السَّلَام descended in the land of Hind (India), and he felt a little apprehensive. So, Sayyiduna Jibrīl عَلَيْهِ السَّلَام came to him and gave the Azan. When he said, أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللهِ, Adam عَلَيْهِ السَّلَام asked, مَنْ مُحَمَّدٌ؟ (Who is Muhammad?). Sayyidunā Jibrīl عَلَيْهِ السَّلَام said: اخْرُجْ وَكَدَيْكَ مِنَ الْأَنْبِيَاءِ (Meaning, Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the last of your children among the Prophets).”<sup>3</sup>

<sup>1</sup> Mukhtaṣar Tārīkh Dimashq li Ibn ‘Asākir, vol. 2, p. 111

<sup>2</sup> Mukhtaṣar Tārīkh Dimashq li Ibn ‘Asākir, vol. 2, p. 137

<sup>3</sup> Tārīkh Madina Dimashq, vol. 7, p. 437

## Sayyiduna Ibrāhīm عَلَيْهِ السَّلَام and the Belief in the Finality of Prophethood

It is narrated in *Ṭabaqāt al-Kubrā*: "It was written in the scriptures revealed to the Prophet of Allah, Sayyidunā Ibrāhīm Khalīlullāh عَلَيْهِ السَّلَام that: 'O Ibrāhīm! There will be many tribes among your children until the unschooled Prophet arrives.' Who is that unschooled Prophet? It was stated: **الَّذِي يَكُونُ خَاتَمَ الْأَنْبِيَاءِ** (He is the one who will be the Final Prophet)."<sup>1</sup>

## Sayyiduna Ya‘qūb عَلَيْهِ السَّلَام and the Belief in the Finality of Prophethood

Muhammad b. Ka‘b Quraẓī رَحِمَهُ اللهُ عَلَيْهِ narrates: "Allah revealed to His Prophet, Ya‘qūb عَلَيْهِ السَّلَام: 'O Ya‘qūb! I will create many kings and Prophets among your children until the Prophet of the Sacred Sanctuary arrives, **وَهُوَ خَاتَمَ الْأَنْبِيَاءِ وَإِسْمُهُ أَحْمَدُ** (and he will be the Final Prophet, and his name will be Aḥmad)."<sup>2</sup>

## Sayyidunā Mūsā عَلَيْهِ السَّلَام and the Belief in the Finality of Prophethood

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates that the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Indeed, when the Torah was revealed to Mūsā عَلَيْهِ السَّلَام, he recited it and saw the mention of this (last) Ummah. He said: 'O Allah! I see the mention of an Ummah in the Torah that will be the last (in time) and the first (in virtue). O Gracious Master! Make them my Ummah!' Allah said: **تِلْكَ أُمَّةٌ أَحْمَدُ** (O Mūsā! This is the Ummah of the Final Prophet, Aḥmad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)."<sup>3</sup>

<sup>1</sup> Al-Ṭabaqāt al-Kubrā li Ibn Sa‘d, vol. 1, p. 130 selected

<sup>2</sup> Al-Ṭabaqāt al-Kubrā li Ibn Sa‘d, vol. 1, p. 129 selected

<sup>3</sup> Dalā’il al-Nubuwwah, Part 1, pp. 33-34, Hadith 31 selected

## A Unique Parable of a Saint from the Unseen

Dear Islamic brothers! See how the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ of the past were formally informed through revelation that our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would be the Final Prophet. Then, the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ also taught this belief to their nations. Eventually, Sayyidunā ʿĪsā عَلَيْهِ السَّلَامُ arrived, and he also gave the good news of the prophethood and messengership of the Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and taught this belief to his nation that Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would be the Final Prophet. Let us listen to a unique parable of a follower of Prophet ʿĪsā عَلَيْهِ السَّلَامُ.

A fascinating incident occurred during the blessed era of the second Caliph of Islam, Sayyiduna ʿUmar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. Sayyiduna Naḍlah b. Muʿāwiyah Anṣārī رَضِيَ اللَّهُ عَنْهُ was returning from Ḥulwān in Iraq with 300 Muhājirūn and Anṣār carrying spoils of war when dusk fell near a mountain. Sayyiduna Naḍlah b. Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ called the azan. When he said, اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ, a voice came from the mountain, saying: “O Naḍlah! You have proclaimed the greatness of the Exalted One!” When he said, أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ, the voice responded: “O Naḍlah! You have proclaimed pure monotheism.” When he said, أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ, the voice said: “He has been sent as a Prophet after whom there will be no other Prophet. He is a warner; he is the one whose arrival was foretold to us by Sayyidunā ʿĪsā عَلَيْهِ السَّلَامُ. His Ummah will be the last and the Day of Judgement will be established at the end of his Ummah.”

Sayyiduna Naḍlah رَضِيَ اللَّهُ عَنْهُ said, سَمِعْتُ عَلَى الصَّلَاةِ, the voice replied: “Salah is an obligatory act. Glad tidings to the one who goes towards it and adheres to it.” When he said, سَمِعْتُ عَلَى الْفَلَاحِ, the voice said: “He has attained his objective who came for prayer and persevered in it. He has attained his objective who obeyed Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.” When he said, اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ, the voice said: “O Naḍlah! You have attained perfect sincerity, and لَا إِلَهَ إِلَّا اللَّهُ, the voice said: “O Naḍlah! You have attained perfect sincerity,

so Allah has made your body forbidden for Hell because of this.”

After the azan, Sayyidunā Naḍlah رَضِيَ اللهُ عَنْهُ performed the salah, after which he stood up and said: “O one who speaks so beautifully! We have heard your words. Are you an angel, a Jinn, or a man of the unseen? Reveal yourself to us and speak to us, for we are the envoys of Allah, His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and Sayyiduna ‘Umar رَضِيَ اللهُ عَنْهُ.”

Upon this, an elderly saint with a luminous face and a white beard, wrapped in a white woollen shawl, emerged from the mountain. He came forth and greeted them with اَلْسَلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. Those present responded. Sayyiduna Naḍlah رَضِيَ اللهُ عَنْهُ said: “May Allah have mercy on you, who are you?” He replied: “I am Zurayb b. Tharmalā. Allah’s Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, made me stay on this mountain and prayed that I would remain alive until his return from the heavens.”<sup>1</sup>

## Previous Nations’ Scholars and the Belief in the Finality of Prophethood

Dear Islamic brothers! Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Final Prophet; this was well-known and common knowledge among previous nations.

Sayyidunā Ka‘b al-Aḥbār رَضِيَ اللهُ عَنْهُ states: "My noble father was a great scholar of the Torah. No one in his time had as much knowledge of what Allah had revealed to Sayyidunā Mūsā عَلَيْهِ السَّلَام as he did. He never concealed anything from me regarding his knowledge. When he was near his death, he called me and said: 'Son! You know that I have not hidden any of my knowledge from you. However, I have two pages which contain a description of a Prophet whose time of arrival is near. I did not tell you this before out of fear that a false claimant of prophethood might come, and you might follow him.' He continued: 'I have now placed those two

<sup>1</sup> Dalā'il al-Nubuwwah li abi-Nu'eem, Juz. 1, p. 56, Hadith 54

pages in a certain place. Do not open and look at them yet. When that Prophet arrives, you will follow him, if Allah wills.'

Sayyidunā Ka‘b al-Aḥbār رَضِيَ اللهُ عَنْهُ mentions: 'I took out those two pages and looked, and it was written on them: مُحَمَّدٌ رَّسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ لَا يَأْتِي بَعْدَ الْأَمْوَالِ الْأَبْيَكَّةِ وَمَهَاجِرُ الْأَيْطِيَّةِ (Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Messenger of Allah, the Final Prophet. There will be no Prophet after him. His birth will be in Makkah, and he will migrate towards Ṭaybah).'"<sup>1</sup>

The father of Sayyidunā Sa‘īd b. Zayd رَضِيَ اللهُ عَنْهُ, Sayyiduna Zayd b. ‘Amr رَضِيَ اللهُ عَلَيْهِ, was a true follower of the religion of Ibrāhīm and a traveller on the straight path during the era of ignorance. He passed away before the arrival of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He used to say: "I travelled from city to city in search of the religion of Ibrāhīm. I asked the Jews, Christians, and others, and everyone would give me the description and attributes of the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and say that there was no other Prophet after him."<sup>2</sup>

Sayyidunā Mughīrah b. Shu‘bah رَضِيَ اللهُ عَنْهُ, while narrating an incident from before he embraced Islam, states: "Once, we heard the praise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from the king of Egypt, Maqūqash. Then, I went to Alexandria, where I did not leave a single place of worship of the previous nations. I went to all of them and asked them about Muhammad al-Muṣṭafā’ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Finally, I reached a priest who was a great scholar of his people. I asked him: 'Is any Prophet yet to come into the world?' He said: نَعَمْ! وَهُوَ آخِرُ الْأَنْبِيَاءِ (Yes! He is the last of the Prophets. No Prophet has come between him and Prophet ‘Īsā عَلَيْهِ السَّلَام). ‘Īsā عَلَيْهِ السَّلَام ordered his disciples to follow him. That Prophet will be unschooled and Arabian, and his name will be Aḥmad." Sayyidunā Mughīrah رَضِيَ اللهُ عَنْهُ states: "I remembered all of these things very well and

<sup>1</sup> Al-Khaṣā’iṣ al-Kubrā, vol. 1, p. 25 selected

<sup>2</sup> Al-Khaṣā’iṣ al-Kubrā, vol. 1, p. 43 selected

returned from there and embraced Islam."<sup>1</sup>

## No Prophet After Me

The fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ, states:

"Once, I was ill and came to the blessed court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He made me stand in his place and then became engrossed in salah. He then placed a part of his blessed shawl over me. (After the prayer), he said: O ‘Alī! You have become well, and there is no suffering upon you. Everything that I asked of Allah for myself, I also asked for you, and everything that I desired, Allah granted me, but He said to me: لَا نَبِيَّ بَعْدَكَ (O Beloved Prophet! There is no Prophet after you).<sup>1</sup> Sayyiduna ‘Alī رَضِيَ اللهُ عَنْهُ said: "I became well at that very moment as if I had never been ill."<sup>2</sup>

Dear Islamic brothers! There is a very famous, short, and beautiful hadith that explains the belief in the Finality of Prophethood in a completely clear and plain manner: لَا نَبِيَّ بَعْدِي. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not say exactly these words or similar words with the same meaning and intent just once; he said them on many different occasions. Therefore, we should try to memorise this short hadith and also teach it to our children. What a blessed hadith it is: لَا نَبِيَّ بَعْدِي (There is no Prophet after me).<sup>3</sup>

## Testimonies of Animals to the Belief in the Finality of Prophethood

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ, the belief in the Finality of

<sup>1</sup> Dalā'il al-Nubuwwah li Abī Nu‘aym, Part 1, pp. 44-46, Number 45 selected

<sup>2</sup> Kanz al-‘Ummāl, Part 13, vol. 7, p. 74, Hadith 36509

<sup>3</sup> Sahih Muslim, p. 739, Hadith 1842

Prophethood is such a clear and unambiguous belief that let alone human beings, even animals, have testified to it.

The second Caliph of Islam, Sayyiduna ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ, states: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting in the company of the Companions رَضِيَ اللهُ عَنْهُمْ when a man from the Banū Sulaym tribe came. He had captured a lizard and placed it in front of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He said: "I will not accept Islam until this lizard expresses faith in you."

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called out to the lizard, and it said: كَيْبِكَ وَسَعْدَيْكَ (I am present and ready to obey!). The lizard said this in such a loud voice that everyone present heard it. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked: "Who do you worship?" The lizard replied: "I worship the One whose throne is in the heavens, Whose kingdom is on the earth, Whose mercy is in Paradise, and Whose punishment is in Hell."

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked: "O lizard! Tell me who I am?"

The lizard said in a loud voice: أَنْتَ رَسُولُ رَبِّ الْعَالَمِينَ وَخَاتَمُ النَّبِيِّينَ (You are the Messenger of the Lord of all the worlds, and the Final Prophet). "He who believes in you has succeeded, and he who denies you has failed." Seeing this miracle, the man was so impressed that he embraced Islam and became a Muslim.<sup>1</sup>

## The Testimony of a Donkey

When Khaybar was conquered, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came across a black donkey. He spoke to it, and it replied to him. He asked: "What is your name?" It replied: "Shihāb, the son of Yazīd. Allah has created 60 donkeys from the lineage of my grandfather. كُلُّهُمْ لَا يَرِكْبُهُ إِلَّا نَبِيٌّ (Only Prophets rode all of them). وَقَدْ كُنْتُ أَتَوَقَّعُ أَنْ تَرَكِبَنِي لَمْ يَبْتِقِ مِنْ نَسْلِ جَدِّي غَيْرِي وَلَا مِنْ الْأَنْبِيَاءِ غَيْرِكَ

<sup>1</sup> Mu‘jam al-Awsaṭ, vol. 4, p. 283, Hadith 5996 selected

(and I had been hoping that you would take me as your mount, for none are left from the lineage of my grandfather except for me, and there is no Prophet left except for you)." The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted this fortunate donkey and named it Ya'fūr.<sup>1</sup>

## The Sunan and Etiquettes of Intention

Dear Islamic brothers! We will now have the honour of listening to some pearls of wisdom regarding the sunan and etiquettes of intention. First, consider two of the Beloved Prophet's statements:

(1) He said: **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** (Actions are dependent on intentions).<sup>2</sup>

(2) He said: **نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ حَيْثُ مِنْ عَمَلِهِ** (The intention of a Muslim is better than his action).<sup>3</sup>

- More than one good intention can be made for every permissible action.<sup>4</sup>
- No reward is gained for any good deed without a good intention.<sup>5</sup>
- A good intention in a good deed means that the heart is inclined towards the action, and the action is performed for the pleasure of Allah.<sup>6</sup>
- Intention is the resolve of the heart; it is better to say it out loud while having the intention in your heart.<sup>7</sup>

<sup>1</sup> Tārīkh Madina Dimashq, vol. 4, p. 232 selected

<sup>2</sup> Sahih Bukhari, vol. 1, p. 5, Hadith 1

<sup>3</sup> Mu'jam al-Kabīr li Ṭabarānī, vol. 6, p. 185, Hadith 5942

<sup>4</sup> Bahar-e-Niyat, p. 10

<sup>5</sup> Sawab Barhane ke Nuskhe, p. 3

<sup>6</sup> Bahar-e-Niyat, p. 10

<sup>7</sup> Bahar-e-Niyat, p. 10

- The purpose of an intention is to differentiate acts of worship from each other or to differentiate an act of worship from a habit.<sup>1</sup>
- If there is no intention in the heart, merely uttering the words of the intention will not suffice.<sup>2</sup>
- A person who is not used to making good intentions will have to form this habit through effort. It is beneficial to pause before starting a good deed and focus on making intentions appropriate for the occasion.<sup>3</sup>
- To acquire the habit of making intentions, you will first have to make a conscious effort to develop your mindset by keeping their importance in mind.<sup>4</sup>
- Sayyidunā Naʿīm b. Ḥammād رَضِيَ اللهُ عَنْهُ used to say that it is easier for us to be lashed on our backs than to make a righteous intention.<sup>5</sup>
- Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ said: "A person is given such rewards for a good intention that he is not even given for a good deed because there is no showing off in an intention."<sup>6</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> Bahar-e-Niyat, p. 11

<sup>2</sup> Bahar-e-Niyat, p. 10

<sup>3</sup> Sawab Barhane kay Nuskhe, p. 3 selected

<sup>4</sup> Sawab Barhane kay Nuskhe, p. 3 selected

<sup>5</sup> Tanbīh al-Mughtarrīn, p. 25

<sup>6</sup> Jahannam me le Jane wale Aʿmāl, vol. 1, p. 152