

"Ahmadi" or Qadiani? Series (PRO)

1071

ISLAMIC BELIEF OF FINALITY OF PROPHETHOOD

ACCORDING TO
THE QURAN, THE SUNNAH AND
CONSENSUS OF UMMAH

by

Maulana Muhammad Yusuf Ludhianvi

MS 3

1071

Translated by
K.M. Salim

"AHMADI" OR QADIANI?

The followers of Mirza Ghulam Ahmad, who was born in Qadian, are Qadiani whether they belong to the Qadiani jamaat of Rabwa or the Lahori jamaat of Qadianis. But these people call themselves "Ahmadi." Their calling themselves as "Ahmadi" rests on the plea that Mirza Ghulam Ahmad Qadiani befits the verse " اسمه احمد " in the holy Quran. Whereas according to the Muslims this Quranic verse relates to the holy Prophet Muhammad. *صلى الله عليه وسلم*

Taking undue advantage of the word, 'Ahmad', in his name, Mirza Ghulam Ahmad twisted the meaning of the Quranic verse " اسمه احمد " in his favour and claimed prophethood on this basis, though his name, 'Ghulam Ahmad', actually means: "slave of Ahmad." According to the holy Quran both 'Ahmad' and 'Muhammad' are the holy names of our Prophet *صلى الله عليه وسلم*

Therefore, the application of the said Quranic verse to Mirza Ghulam Ahmad Qadiani is a deliberate alteration in the holy Quran. On this basis calling Qadianis as "Ahmadis" is 'Haram' (forbidden) and unlawful.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 اَحْمَدُ لِلّٰهِ وَسَلَامٌ عَلٰی عِبَادِهِ الَّذِیْنَ اصْطَفٰی

The holy Quran and the holy Prophet's Ahadith (Traditions) eloquently prove that prophethood ('nubuwwat' and 'risalat') came to an end with our Prophet Muhammad ﷺ. There are decisive verses to that effect. Being the last Prophet in the chain of prophethood no one ever shall now succeed him to that status of dignity.

"ما كان محمد ابا احد من رجالكم ولكن رسول الله و
 خاتم النبيين وكان الله بكل شيء عليما" (الاحزاب: ٤٠)

'Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is Aware of all things'. (Quran, 33:40)

INTERPRETERS OF THE HOLY QURAN

All the interpreters of the holy Quran agree on the meaning of 'Khatam-un-Nabieen' خاتم النبيين that our Prophet ﷺ was the last of all the prophets and none shall be exalted to the lofty position of prophethood after him.

(1) Imam Hafiz Ibne-Katheer (Allah's mercy on him)

His explanatory remarks on the above verse are as follows:

"وهذه الآية نص في انه لا نبي بعده و اذا كان لانبي بعده فلا رسول بالطريق الاولى والاحرى لان مقام الرسالة اخص من مقام النبوة فان كل رسول نبي ولا ينعكس و بذلك وردت الاحاديث المتواترة من رسول الله ﷺ من حديث جماعة من الصحابة رضى الله عنهم." (تفسير ابن كثير ص ٤١٢ ج ٢)

"This verse is conclusive of the precept that our Prophet is the last prophet and that there shall be no 'nabi' after him. When there shall be no 'nabi' to follow him the ordainment of a 'rasool' cannot arise by logic of anteriority because the status of a 'rasool' is more exclusive than that of a 'nabi'. Every 'rasool' is a 'nabi' but every 'nabi' is not a 'rasool'. There exists a continuous and unbroken chain of citations of Ahadith from a large number of venerable 'sahabah' or Companions of the Prophet (Allah be pleased with them), that there shall be no 'nabi' or 'rasool' after Muhammad ﷺ

(Tafseer Ibne Katheer, Vol. 3, p.493).

Note: Every prophet is called a 'Nabi' whether he was given a 'Shariat' or not; and the prophet who was given a 'Shariat' is called a 'Rasool'.

(2) Imam Qartabi

Imam Qartabi comments on the quoted verse as follows:

"قال ابن عطية هذه الالفاظ عند جماعة علماء الامة خلفاً و سلفاً متلقاة على العموم التام مقتضية نصاً انه لا نبي بعده ﷺ" (تفسير قرطبي ١١٦ ج ١٤)

"Said Ibne Atiya that the words (Khatam-un-Nabieen') according to the learned men of the Ummat of the present and the past indicate perfect com-

prehensiveness and signify, in consonance with the Quranic injunction, that there shall be no prophet after Muhammad صلی اللہ علیہ وسلم

(3) Hujjat ul Islam, Imam Ghazali

Hujjat ul Islam, Imam Ghazali explains the said verse in these words:

”ان الامة فهمت با لا جماع من هذا اللفظ و من قرانن احواله انه
انهمر عدم نبي بعدة اهدا و انه ليس فيه تاويل ولا تخصيص
فمنكر هذا لا يكون الا منكر الاجماع“ (الاقتصاد في الاعتقاد ص ۱۲۲)

"No doubt the Ummat has unanimously understood from this word ('Khatam-un-Nabieen') and its circumstantial reference to mean non-existence of a 'nabi' or 'rasool' ever after Muhammad صلی اللہ علیہ وسلم and that (this word calls for) no reservation or tacit interpretation in it; hence its dissident is certainly the one who rejects (Ummat's) unanimity".

(*Al Iqtisad fil Etiqad*, p.123)

'KHATME-NUBUWWAT' AND AHADITH

The Prophet صلی اللہ علیہ وسلم unequivocally declared that he was 'Khatam-un-Nabieen'. There are a large number of Ahadith to sustain this article of Islamic faith. Not only that but the Prophet صلی اللہ علیہ وسلم was also pleased to bring forth such expositions of this word that all doubts relating to his finality in prophethood stand void and misinterpretations exposed. Many people having theological distinctions to their credit have stressed upon the unbroken and consecutive nature of those Ahadith which concern Khatme-Nubuwwat. Opinions of some of them are quoted below:

(1) Hafiz Ibne-Hazm says on page 77 (Vol. 1) of his *Kitab-ul-Fasl*:

"وقد صح عن رسول الله ﷺ بنقل الكوفات التي نقلت نبوته
واعلامه وكتابه انه اخبر انه لا نبي بعده." (كتاب الفصل ص ١٤٠)

"All those personages who have dwelt upon the subject of Muhammad's ﷺ prophethood, his miracles and expounded the holy Quran, have stated that he ﷺ had informed that there would be no prophet after him".

(2) Hafiz Ibne-Katheer writes under the caption of 'Khatam-un-Nabieen':

"وبذلك وردت الاحاديث المتواترة عن رسول الله ﷺ من حديث
جماعة من الصحابة رضي الله عنهم" (تفسير ابن كثير ص ٤١٢ ج ٢)

"And on this (precept of 'Khatme Nubuwwat') there have come from Allah's messenger ﷺ 'mutawatir' ahadith which have been transmitted by an unbroken chain of his 'sahabah. (Allah be pleased with them).

(*Tafseer Ibne Katheer Vol. 3, p.493*)

(3) Allama Syed Mahmood Aloosi writes in his *Tafseer Roohul-Maani* under the verse Khatamun-Nabieen:

"وكونه ﷺ خاتم النبيين مانتق به الكتاب و صدعت به السنة
واجمعت عليه الامة فيكفر مدعى خلافه و يقتل ان اصر"
(روح المعاني ص ٤١ جلد ٢٢)

"That he (Muhammad) ﷺ was 'Khatam-un-Nabieen' is ordained by the Book (Quran), acknowledged by the Sunnah, and agreed upon by the Ummah; hence a claimant to the contrary will be (determined as) Kafir and put to death if (he is) persistent".

(*Rooh ul Maani, Vol. 22, p.41*).

To conclude therefore, 'Khatme Nubuwwat' is an article of faith by the Quran's text and 'mutawatir' Ahadith. For the sake of brevity some of them are reproduced below:

HADITH: (1) THE LAST BRICK

1:1 "عن ابي هريرة رضى الله عنه ان رسول الله ﷺ قال ان مثلى و
مثل الانبياء من قبلى كمثل رجل بنى بناينا فاحسنه واجمله
الاموضع لبنة من زاوية من زاويه فجعل الناس يطوفون به
ويعجبون له و يقولون هلا وضعت هذه اللبنة قال فانا اللبنة وانا
خاتم النبيين."

(صحیح بخاری کتاب المناقب ص ۵۰۱ ج ۱ صحیح مسلم ص ۲۴۸ ج ۲)

1:1 "From Abu Huraira, (Allah be pleased with him):
Allah's messenger ﷺ said:

"Certainly my example and the example of prophets earlier than me is like the example of a palace most elegant and most beautiful constructed by a person except (that he left in it) a blank space for a brick in one of its corners and that made the people (who were) going around it wonder (at its marvellousness) and exclaimed (in perplexion): "Why not is this brick inlaid in here!" The Prophet ﷺ said, "I am that (corner's last) brick and I am the last of the prophets".

(Sahih Bukhari, Vol. 1, p.501 & Sahih Muslim, Vol. 2, p.248).

1:2 The above Hadith is also related by Hazrat Jabir bin Abdullah, (Allah be pleased with him,) and is included in *Musnad Ahmad, Sahih Muslim and Jama-e-Tirmizi*. *Sahih Muslim's* narration ends with these words:

۲:۱ "قال رسول الله ﷺ فانا موضع اللبنة فنجنت فنجمت الانبياء"

(مسند احمد ص ۲۶۱ ج ۲ صحیح بخاری ص ۵۰۱ ج ۱ مسلم ص ۲۴۸ ج ۲ ترمذی ص ۱۰۹ ج ۲)

"Said Allah's messenger صلى الله عليه وسلم "So I am in place of this brick; I came and so I completed the chain of the prophets".

(*Musnad Ahmad*, Vol. 3, p.361; *Sahih Bukhari*, Vol. 1, p.501; *Sahih Muslim* Vol. 2, p.248; *Tirmizi*, Vol. 2, p.109).

1:3 The above Hadith is also related by Hazrat Abi bin Kaab, (Allah be pleased with him,) as recorded in *Musnad Ahmad* and *Tirmizi*".

٣:١ "مثلى فى النبيين كمثل رجل بنى داراً فاحسنها واكملها واجملها و ترك منها موضع لبنة فجعل الناس يطوفون بالبناء، و يعجبون منه و يقولون لوتم موضع تلك اللبنة - و انا فى النبيين موضع تلك اللبنة - قال الترمذى هذا حديث حسن صحيح ."

(مسند احمد ص ١٢٧ ج ١، ترمذى ص ٢٠١ ج ٢)

"My example among the prophets has a likeness (in the sense) that a man constructed a palace most lovely and perfect and extremely elegant but left the place of one brick incomplete in it (for subsequent in-laying); then people went around the palace and wondered (on its excellence) and said, "Would that space for one brick be also filled up!" The holy Prophet صلى الله عليه وسلم said, "I am in place of this brick among the prophets". Imam Tirmizi calls this Hadith Hasan-Sahih.

(*Musnad Ahmad*, Vol.1, p.137 & *Tirmizi*, Vol. 2, p.201).

1:4 This Hadith is also related in *Sahih Muslim* on the authority of Hazrat Abu Saeed Khudri, (Allah be pleased with him.) In *Musnad Ahmad* the words of the Hadith are:

١:٤ "مثلى و مثل النبيين من قبلى كمثل رجل بنى داراً فاقمها، الالبنة فجئت انا فاقمت تلك اللبنة."

(مسند احمد ص ٩ ج ٢، صحيح مسلم ص ٢٤٨ ج ٢، جامع الاموال ص ٥٢٩ ج ٨)

"My example and that of other Prophets is as though a person constructed a palace and completed it but left (open) space for one brick only (in it); then I came, and I completed this one brick."

(*Musnad Ahmad, Vol. 3, p.9; Sahih Muslim Vol. 2, p.248, Jamea ul Usool, Vol. 8, p.539*)

All these Ahadith, given above, are tangible examples of the precept of 'Khatme-Nubuwwat'. If human sensibility plays a fair game, honestly and judiciously, then these Ahadith are obvious in meaning and no interpretational twisting is called for.

HADITH (2)

LINE OF PROPHETHOOD TERMINATED

١٠٢ "عن ابي هريرة رضى الله عنه ان رسول الله ﷺ قال فضلت على الانبياء بست اعطيت جوامع الكلم و نصرت بالرعب واحلت لى الغنائم و جعلت لى الارض مسجداً و ظهوراً و ارسلت الى الخلق كافة و ختم بهى النبيون." (صحيح مسلم ١١١ ج ١، مشكواص، ٥١٢)

2:1 "From Abu Huraira, (Allah be pleased with him): Allah's messenger Muhammad ﷺ said: I have been bestowed with excellence over (other) Prophets in six respects: (1) I have been gifted with comprehensive words; (2) I have been helped through awe (being put in the hearts of enemies) (3) spoils have been made lawful to me; (4) the whole earth turned into a mosque for me and a means of purification; (5) I have been ordained as the Prophet for all humanity; and (6) the line of the Prophets has been terminated with me".

(*Sahih Muslim, Vol.1, p.199; Mishkat, p.512*)

2:2 One Hadith containing similar subject matter is narrated in *Sahihain* from Hazrat Jabir, (Allah be

pleased with him) that the Prophet ﷺ said: "I have been gifted with five qualities not bestowed upon anybody before me". At the end of this Hadith are the following words:

٢:٢ " وكان النبي يبعث الى قومه خاصة وبعثت الى الناس عامة "
(مشكوة ص ٥١٢)

"Former prophets were sent to their people alone, whereas I have been sent as the Prophet to all mankind".

(Mishkat, p.513).

HADITH (3)

ADDRESS TO HAZRAT ALI

١:٣ " عن سعد بن ابى وقاص رضى الله عنه قال قال رسول الله ﷺ لعلى
انت منى بمنزلة هارون من موسى الا انه لا نبي بعدى -
(صحیح بخاری ص ١٢٢ ج ١)

3:1 "From Saad bin Abi Waqqas, (Allah be pleased with him): Said Allah's messenger Muhammad ﷺ to Hazrat Ali, (Allah be pleased with him) "You have the same relation with me as Haroon had with Moosa (peace be on them) except that there shall be no prophet after me".

(Sahih Bukhari Vol. 2, p.633).

3:2 According to another narration in Muslim the words are: "No prophethood after me".

(Sahih Muslim, Vol. 2, p.278).

و فی روایة المسلم انه لا نبوة بعدی"
٢:٣
(صحیح مسلم ص ٢٧٨ ج ١)

This Hadith is 'Mutawatir' (i.e., it is transmitted by an unbroken chain of reliable narrators) because, apart from Hazrat Saad, similar narrations are accredited to the following distinguished Sahabah, (Allah be pleased with them):

3:3 Hadith from Hazrat Jabir Bin Abdullah; (Allah

be pleased with him.)

(Recorded in *Musnad Ahmad* Vol. 3, p.338)

(Recorded in *Tirmizi* Vol. 2, p.214.)

(Recorded in *Ibne-Majah* p. 12.)

3:4 Hadith from Hazrat Umar, (Allah be pleased with him (Recorded in: *Kanzul Ummal* Vol. 11, p.607, Hadith No. 32934).

3:5 Hadith from Hazrat Ali, (Allah be pleased with him), (Recorded in *Kanz* Vol. 13. p.158 Hadith No. 36488 and in *Majmauz Zawaid* Vol. 9, p.110).

3:6 Hadith from Asma bint Amees,(Allah be pleased with her). (Recorded in *Musnad Ahmad*, Vol. 6, p.438, and in *Majma* Vol. 9, p.109: and in *Kanz*, Vol.11, p.607, Hadith No. 32937).

3:7 Hadith from Abu Saeed Khudri (Allah be pleased with him.) (Recorded in *Majma* Vol. 9, p.109 and in *Kanz* Vol. 11, p.603, Hadith No. 32915).

3:8 Hadith from Abu Ayub Ansari, (Allah be pleased with him) (Recorded in *Majma* Vol. 9, p.111).

3:9 Hadith from Jabir bin Samrah, (Allah be pleased with him) (Recorded in *Majina* Vol. 9, p.110).

3:10 Hadith from Umme Salma, (Allah be pleased with her) (Recorded in *Majma* Vol. 9, p.109).

3:11 Hadith from Bra bin Aazib (Allah be pleased with him). (Recorded in *Majma*, Vol. 9, p.111).

3:12 Hadith from Zaid Bin Arqam, (Allah be pleased with him) (Recorded in *Majma* Vol. 9, p.111)

3:13 Hadith from Abdullah bin Umar, (Allah be

pleased them). (Recorded in *Majma* Vol. 9, p.110 and in *Khasais Kubra Suyutee* Vol. 2, p. 249).

3:14 Hadith from Hubshi bin Junadah, (Allah be pleased with him) (Recorded in *Majma* Vol. 9, p.109 and in *Kanz*, Vol. 13, p. 192, Hadith No. 36572).

3:15 Hadith from Malik bin Hassan bin Huwarith, (Allah be pleased with him) (Recorded in *Kanz*, Vol. 11, p.606, Hadith No. 32932).

3:16 Hadith from Zaid bin Abi Aufa, (Allah be pleased with him) (Recorded in *Kanz*, Vol. 13, p.105, Hadith No. 36345).

It should be noted that a Hadith which is accredited to more than ten distinguished Sahabah, (Allah be pleased with them), is classified among the Ahadith Mutawatirah as per decision of the noted Muhadditheen (Tradition Narrators). Since there are more than ten accreditations in this case, Hazrat Shah Waliullah Muhaddith Dehlavi, (Allah's mercy on him), has included it among the mutawatirat. He writes in his *Izalat-ul-Khifa* under the caption, "*Maathir-e-Ali*" (Allah be pleased with him):

"فمن المتواتر : انت منى بمنزلة هارون من موسى"
(ازالة الحقا مترجم ص ۳۴۴ ج ۳ مطبوعه قديمي كتب خانہ کراچی)

"From among the Mutawatir Ahadith there is a Hadith that the holy Prophet ﷺ said to Hazrat Ali (Allah be pleased with him) "Thou art to me in the same position as Haroon was in relation to Moosa. (Allah's peace be upon them).

(*Izalatul Khifa Mutarjam* Vol. 4, p. 444. Printers Qadeemi Kutub Khana, Karachi).

HADITH (4)

Neither 'Tashreei Nabi' Nor 'Ghair Tashreei Nabi' in this Ummat

١٠٢ عن ابي هريرة يحدث عن النبي ﷺ كانت بنو اسرائيل
تسوسهم الانبياء كلما هلك نبي خلفه نبي وانه لا نبي بعدى
وسيكون خلفاء فيكثرون.
(صحیح بخاری ص ٣٩١ ج ١، صحیح مسلم ص ١٢٦ ج ٢، مستد احمد ص ٢١٧ ج ٢)

4:1 "Abu Huraira (Allah be pleased with him) relates from the Prophet ﷺ that the Bani Israel were led by their own prophets; when one prophet died, another prophet took his place but there shall be no prophet after me except that there shall be Caliphs and they will be many". It is well-known that the prophets who came among the Bani Israel did not bring with them any new Shariat (Divine Statutes); they only strengthened those laws which were sent down earlier through Hazrat Moosa, (peace be on him), because they were simply 'ghair tashreee' prophets.

Note: 'Tashreei Nabi' means Prophet with a Shariat; 'Ghair Tashreei Nabi' means Prophet without a new Shariat.

4:2 In the case of our Prophet ﷺ even such prophets will not come, except that there shall be religious revivalists of the Ummat. They will come most certainly as is related in the Hadith of *Abu Dawood* and others:

٢:٢ "ان الله يبعث لهذه الامة على راس كل مائة سنة من يجدد لها
دينها"
(ابوداؤد ص ٢٢٢ ج ٢)

"Verily, Allah the Exalted will send down to this Ummat such men at the head of every century as will

revive the Deen for it" (the Ummat).

(*Abu Dawood, Vol. 2, p. 233*).

HADITH (5)

THIRTY LIARS IN THE UMMAT

٥:١ عن ثوبان رضى الله قال قال رسول الله ﷺ انه سيكون في
 امتي كذابون ثلاثون كلهم يزعم انه نبي و انا خاتم
 النبیین لا نبی بعدی" (ابو داؤد ص ٢٢٧ ج ٢، ترمذی ص ٤٥ ج ٢)

5:1 "It is related by Hazrat Thauban, (Allah be pleased with him) that our Prophet صلی اللہ علیہ وسلم said "In my Ummat there shall be born thirty liars; each of them will pretend that he is a prophet but I am the last of the prophets; there shall be no prophet after me".

This Hadith is also Mutawatir. Besides Hazrat Thouban (Allah be pleased with him), the following venerable Sahabah, (Allah be pleased with them all), have also related it:

5:2 Hadith from Hazrat Abu Huraira, (Allah be pleased with him). (Recorded in '*Sahih Bukhari*' Vol. 1, p. 509, and '*Sahih Muslim*,' Vol. 2, p. 397).

5:3 Hadith from Hazrat Nuaim bin Masud, (Allah be pleased with him). (Recorded in '*Kanzul Ummal*' Vol. 14, p.198, Hadith No. 38372).

5:4 Hadith from Abu Bakrah, (Allah be pleased with him.). (Recorded in *Mushkil ul Asaar* Vol. 4, p.104).

5:5 Hadith from Abdullah bin Zubair, (Allah be pleased with them). (Recorded in *Fath ul Bari*, Vol. 6, p.617, Hadith No. 3609).

5:6 Hadith from Abdullah bin Amr, (Allah be pleased

with them). (Recorded in *Fath ul Bari*, Vol. 13, p.87, Hadith No. 7121).

5:7 Hadith from Abdullah bin Masud, Allah be pleased with him). (Recorded in *Fath ul Bari*, as above).

5:8 Hadith from Hazrat Ali, (Allah be pleased with him). (Recorded in *Fath ul Bari* as above).

5:9 Hadith from Hazrat Samurah, (Allah be pleased with him). (Recorded in *Fath ul Bari*, as above).

5:10 Hadith from Hazrat Huzaifa, (Allah be pleased with him). (Recorded in *Fath ul Bari*, as above).

5:11 Hadith from Hazrat Anas, (Allah be pleased with him). (Recorded in *Fath ul Bari*, as above).

5:12 Hadith from Hazrat Noman bin Bashir, (Allah be pleased with him). (Recorded in *Majmauz Zawaid*) Vol.

Note: The text of all these Ahadith has been narrated in *Majmauz Zawaid*, Vol. 7, p p.332-334.

HADITH (6) NO NABI NO RASOOL AFTER ME

١٠٦ عن انس بن مالك رضى الله عنه قال قال رسول الله ﷺ ان
الرسالة و النبوة قدانقطعت فلا رسول بعدى ولا نبي

(ترمذي ص ٥١ ج ٢، مستد احمد ص ٢٦٧ ج ٢)

6:1 "From Anas bin Malik, (Allah be pleased with him): Allah's messenger Muhammad ﷺ said: "Verily, 'risalat' and 'nubuwwat' are terminated; so there shall be neither a 'rasool nor a 'nabi' after me'. Imam Tirmizi calls this Hadith as

'Sahih' and Hafiz Ibne Katheer says that Imam Ahmad wrote it in his *Musnad*.

Note: Every prophet is called a 'Nabi' whether he was given a 'Shariat' or not; and the prophet who was given a 'Shariat' is called a 'Rasool'.

6:2 On the authority of Abu Yala, Hafiz Ibne Hajr, (Allah's mercy on him) ended this Hadith with the following words:

٢٠٦ "ولكن بقيت المبشرات قالوا ما المبشرات؟ قال رؤيا المؤمن جزءاً
من اجزاء النبوة." (فتح الباري ص ٣٠٥ ع ١٢٤)

"But joyful tidings shall continue to be!" The Sahabah رضي الله عنهم asked, "What (are) joyful tidings?" The Prophet صلى الله عليه وسلم said, "(It is) the dream of a believer which is a part of the ingredients of prophethood".

(*Fath ul Bari, vol. 12, p.375*)

This subject matter of Hadith is also related from the following Sahabah (Allah be pleased with them).

6:3 Hadith from Hazrat Abu Huraira, (Allah be pleased with him). (Recorded in *Sahih Bukhari*, Vol. 2, p.1035).

6:4 Hadith from Hazrat Ummul Momineen, Aisha Siddiqah, (Allah be pleased with her). (Recorded in *Kanzul Ummal*, Vol. 15, p. 370, Hadith No. 41419 and in *Majmauz Zawaid*, Vol. 7, p.172).

6:5 Hadith from Hazrat Huzaifa bin Aseed, (Allah be pleased with him) (Recorded as in 6:4 above).

6:6 Hadith from Hazrat Ibne Abbas, (Allah be pleased with him). (Recorded in *Sahih Muslim*, Vol. 1, p.191 and *Sunan-e-Nasai*: Vol. 1, p.186, and *Abu Dawood*

Vol. 1, p.127 and *Ibne Majah*, p.278).

6:7 Hadith from Umme Karzenil K'abia, (Allah be pleased with her). (Recorded in *Ibne Majah* p.278 and *Ahmad* Vol. 6, p.381 and *Fath ul Bari* Vol. 12, p.375).

6:8 Hadith from Abul Tufail, (Allah be pleased with him). (Recorded in *Musnad Ahmad* Vol. 5, p.454 and *Majmauz Zawaid*, Vol. 7, p.173).

HADITH (7)

LAST PROPHET: LAST UMMAT

١٠٤ "عن ابى هريرة رضى الله عنه انه سمع النبى ﷺ يقول نحن الاخرون السابقون يوم القيامة. بيد انهم اوتوا الكتاب من قبلنا."
(صحيح بخاري ١٢٠ ج ٢، صحيح مسلم ٢٨٢ ج ١)

7:1 "From Abu Huraira (Allah be pleased with him): I heard the Prophet ﷺ saying "We are the last (Ummat) but will precede all on the Day of Resurrection except that the 'Book' was given to them before us".

In this Hadith, the Prophet ﷺ has mentioned himself as the last of all the prophets and his Ummat as the last of all the Umam. This subject matter appears in several Ahadith as referred to below:

7:2 Hadith from Hazrat Huzaifa nibnil Yamaan, (Allah be pleased with him) that the holy Prophet ﷺ said, "We came in the last among the people in the world and shall be the first among the created to be judged on the Day of Resurrection."

(Recorded in *Sahih Muslim*, Vol. 1, p. 282, and in *Nasai*, Vol. 1, p.202).

"عن حذيفة رضى الله عنه قال قال رسول الله ﷺ (فذكر الحديث، وفيه) ونحن الاخرون من اهل الدنيا والاولون يوم القيامة المقضى لهم قبل الخلاق" (صحيح مسلم ٢٨٢ ج ١، نسائي من ٢٠١ ج ١)

”عن ابن عباس رضى الله عنه قال قال رسول الله ﷺ (فذكر
 حديث الشفاعة، وفيه) نحن الاخرون الاولون نحن آخر الامم و
 اول من يحاسب“
 (مسند احمد ص ٢٨٢ ج ١)

7:3 Hadith from Hazrat Ibne Abbas, (Allah be pleased with him) that the holy Prophet ﷺ said in (Hadith-e-Shafa'at) "We are the last and the first. We came after all peoples and we shall precede all (on the Day of Judgement) in getting adjudged".

(Recorded in *Musnad Ahmad* Vol. 1, p. 282).

٣١٤. ”عن عائشة رضى الله عنها عن النبي ﷺ قال انا خاتم
 الانبياء و مسجدى خاتم مساجد الانبياء“

(مختر المال ص ٢٧٠ ج ١٢ حديث لبر ٣٤٩٩٩)

7:4 "From (Hazrat) Aisha (Allah be pleased with her): The Prophet ﷺ said I am the last Prophet and my mosque is the last mosque among the mosques of all the prophets".

(*Kanzul Ummal*, Vol. 12, p.270, Hadith No.34999).

٥٤٤ ”عن ابى هريرة رضى الله عنه قال قال رسول الله ﷺ كنت
 اول النبيين فى الخلق و آخرهم فى البعث.“

(كنز المال ص ٣٠٩ ج ١١ حديث ٣١١١٦، ٣١١١٧)

7:5 "From Abu Huraira (Allah be pleased with him): Allah's Prophet Muhammad ﷺ said, "I was first among the Prophets in creation and the last of them to be sent down as the Prophet into the world".

(*Kanzul Ummal*, Vol. 11, p.409, Hadith No. 31916/23126).

٦٤٤ ”عن العرياض بن سارية رضى الله عنه قال قال رسول الله
 ﷺ انى عند الله فى امر الكتاب خاتم النبيين و ان آدم
 لمنجدل فى طينته.“

(مجمع الزوائد ص ١٢٢ ج ٨، مسند احمد ص ١٢٧، ١٢٨، ١٢٩، مستدرک حاكم ص ٦٠٠ ج ٢)

7:6 "From Arbaz bin Saria (Allah be pleased with him): Allah's messenger, Muhammad ﷺ said "To Allah I was 'Khatam un Nabieen' (the last

Prophet) in 'Lauhe Mahfooz' (the 'Guarded Tablet') while the leaven of Adam (peace be upon him) was still under fermentation".

(*Musnad Ahmad*, Vol. 4, p p.127-128; *Mustadrak Hakim*, Vol. 2, p.600; *Majmauz Zawaid*, Vol.8 p.223)

٤:٤ و عن ابى هريرة رضى الله عنه فى حديث الشفاعة فباتون
محمداً ﷺ فيقولون يا محمد انت رسول الله و خاتم الانبياء.

(صحيح بخاري ص ٦٨٥ ج ٢)

7:7 "From Abu Huraira (Allah be pleased with him) in Hadith-e-Shafa'at (Hadith of Intercession) On the Day of Judgement, after having approached other prophets, (Allah's peace be on them) the people (on the advice of Hazrat Isa (Jesus), (peace be on him), will go to Muhammad صلى الله عليه وسلم and will say: "Ya Muhammad, you are Allah's messenger and the last of the Prophets...".

(*Sahih Bukhari*, Vol.2, p.685).

٨:٤ " عن جابر رضى الله عنه ان النبى ﷺ انا قائد المرسلين ولا
فخر و انا خاتم النبيين ولا فخر وانا اول شافع واول مشفع ولا
فخر." (سنن دارمي ص ٣١ ج ١، كنز العمال ص ٣٠٣ ج ١١ حديث لغير ٢٨٨٢)

7:8 "From Hazrat Jabir, (Allah be pleased with him): Said the Prophet صلى الله عليه وسلم "I am the leader of all the Prophets but I don't pride (myself on it) and I am the last of all the Prophets but I don't pride (myself on it) and I shall be the first intercessor and my intercession will be the first to be accepted but I don't pride (myself on it)".

(*Sunan Darmi*, Vol. 1, p.31 & *Kanzul Ummal*, Vol. 11, p.404, Hadith No.31883).

٩:٤ " عن عبد الله بن عمرو رضى الله عنه قال خرج علينا رسول
الله ﷺ يوماً كما لمودع فقال انا محمد النبى الامى ثلاث مرات

ولا نبى بعدى." (مسند احمد ص ١٧٢، ١٧٣ ج ٢)

7:9 "Abdullah bin Amr bin Aas (Allah be pleased with them) related that once Allah's prophet Muhammad ﷺ came out to us as if he was parting away (from us for ever) and said thrice 'I am Muhammad 'Nabi Ummi' (Prophet who did not learn anything from any human) and there shall be no prophet after me".

(*Musnad Ahmad*, Vol. 2, p.172, 212).

٤: ١٠ "عن ابى هريرة رضى الله عنه مرفوعاً لما خلق الله عز وجل آدم خبره ببنيه فجعل يرئ فضائل بعضهم علي بعض فرأى نوراً ساطعاً فى اسفلهم فقال يا رب : من هذا؟ قال هذا ابنك احمد هو الاول وهو الاخر وهو اول شافع و اول مشفع."
(كنز العمال ص ٣٢٧ ج ١١)

7:10 "Hazrat Abu Huraira, (Allah be pleased with him) relates a saying of the Prophet ﷺ that when Allah, the Exalted, created Adam (peace be on him), He put Adam's progeny to test and made him behold the excellence of some over others; then Adam saw a ray of light flashing up below them (i.e., his progeny), he asked: "O Preserver, who is this"? Allah said, "This is your son Ahmad, he is the first and he is the last and he is the first intercessor and his will be the first intercession which shall be granted consent".

(*Kanzul Ummal*, Vol. 11, p.437).

٤: ١١ "عن ابى هريرة رضى الله عنه فى حديث الاسراء : وان محمداً ﷺ اثنى على ربه فقال كلكم اثنى على ربه و انا مشن على ربي الحمد لله الذى ارسلنى رحمة للعالمين و كافة للناس بشيراً و نذيراً و انزل على القرآن فيه تبيان كل شيء و جعل امتى خير امة اخرجت للناس و جعل امتى وسطاً و جعل امتى هم الاولون

وهر الاخرون و شرح لى صدرى و وضع عنى و زرى و رفع لى
ذكرى و جعلنى فاتحاً و خاتماً - فقال ابراهيم عليه السلام بهذا فضلكم

محمد عليه السلام - (مجمع الزوائد ص ١١ ج ١)

:11 "From Abu Huraira, (Allah be pleased with him), related in Hadith-e-Meraj: And Muhammad صلى الله عليه وسلم praised his Preserver and said, addressing other prophets: "You have praised your Preserver and now I eulogise my Preserver in these words: All praise to Allah Who made me as Mercy for the worlds, an apostle of good news (for those doing good deeds) and carrying warnings (for those doing evil deeds) and sent down the Quran on me in which there is information about every (important) matter (of Deen) and made my Ummat the best Ummat, brought forth for the welfare of the people and made my Ummat a moderate Ummat and made my followers (such as they are) the first and the last and opened for me my heart and removed my (heavy) load from me and exalted my mention for my sake and made me the opener and the terminator". Hearing this Hazrat Ibrahim, (Allah's peace be upon him), addressing the gathering of venerable prophets (Peace be upon them), said, "It is because of all these matters that Muhammad صلى الله عليه وسلم has taken precedence over all of you".

(Majmauz Zawaid, Vol. 1, p.69).

فقال له ربه تبارك و تعالى قد اتخذك خليلاً و هو مكتوب
فى التوراة محمد عليه السلام حبيب الرحمن و ارسلتك الى الناس كافة
وجعلت امتك هم الاولون و هم الاخرون..... وجعلتك فاتحاً و
خاتماً "

(ايضاً ص ٧١ ج ١)

It is also narrated in the same Hadith-e-Meraj that: Allah the Exalted and Glorious said to Muhammad صلى الله عليه وسلم Surely I have taken you as my true friend and that is written in Tourat that Muhammad صلى الله عليه وسلم is 'Rahman's (Allah's)

loved-one and I sent you as the Prophet for the entire mankind and made your Ummat such as they are the first and they are the last and made you first among the prophets, creation-wise, and last of them in the chain of Prophethood.

(*Majmauz Zawaid*, Vol. 1, p.71).

١٢:٤ عن ابي سعيد رضى الله عنه فى حديث الاسراء :
 ثم سارحتى اتي بيت المقدس فنزل فربط فرسه الى صخرة ثم
 دخل فصلى مع الملائكة فلما قضيت الصلاة قالوا يا جبريل من هذا
 معك؟ قال هذا محمد خاتم النبيين. (المواهب اللدنية ص ١٧٠ ج ٢)

7:12 "Hazrat Abu Sa'eed, (Allah be pleased with him) related in Hadith-e-Meraj: Then he صلى الله عليه وسلم proceeded till he arrived in Baitul Maqdis; then he alighted; and fastened his horse to a rock; then he entered and offered 'salat' along with angels (When prayers were finished) the angels asked, "O, Jibreel; Who is this with you"? He replied, "This is Muhammad Khatamun Nabieen" صلى الله عليه وسلم

(*Al Mawahib ul Laduniya*, Vol. 2, p.17).

١٣:٤ عن على رضى الله عنه فى شمائله عليه السلام و بين كتفيه خاتم
 النبوة و هو خاتم النبيين. (شمائل ترمذي ص ٢)

7:13 "Hazrat Ali, (Allah be pleased with him) describing virtues of the Prophet صلى الله عليه وسلم says: "Between his shoulders was the signet of prophethood and he صلى الله عليه وسلم was Khatamun-Nabieen".

(*Shamail-e-Tirmizi*, p.3).

١٤:٤ عن ابن عباس فى حديث الشفاعة : فيا تون عيسى فيقولون
 اشفع لنا الى ربنا حتى يقضى بيننا فيقول انى لست هناك انى
 اتخذت و امى الهين من دون الله ولكن ارايتهم لو ان متاعاً فى

وعاءٍ قد ختم عليه اكان يوصل الى ما في الوعاء حتى يفض
الحاتم فيقولون لا، فيقول ان محمدا ﷺ قد حضر اليوم .

(مسند ابوداود طرابلسي ص ٣٥٣)

7:14 "Hazrat Ibne Abbas, (Allah be pleased with him), relates in Hadith Shafa'at that people (on the Resurrection Day, after having approached Hazrat Adam, Hazrat Nooh, Hazrat Ibrahim, Hazrat Moosa, (Allah's peace on them all), will go to Hazrat Isa, (peace be upon him), (requesting him to intercede). He will have this excuse, "I am not capable for it because my mother and I were deified besides Aliah". Then he will say, "Alright, tell me, if there is something (placed) inside a container whose lid is sealed, is it possible to reach up to what is inside the container, unless the seal is broken"? They (i.e., the people) will reply in the negative. Then he will tell them, "Muhammad ﷺ is present here today, go to him".

(Musnad Abu Dawood
Tyalci, p. 354)

The purpose of Hazrat Isa, (peace be on him), from this simile is that the holy Prophet ﷺ is Khatamun Nabiéen, i.e., the seal of the Prophets. Therefore until such time as this seal is not removed and his intercession is not started, other prophets cannot intercede on their own; nor can intercession come forth from any prophet. For this reason, Hazrat Isa (peace be on him) advised the people to approach the holy Khatamun Nabiéen ﷺ to have the prophetic seal opened and get the process of prophetic intercession commenced. Then alone could any other prophet intercede.

٥٤٠ "عن ابى امامة الباهلى عن النبى ﷺ... قال انا آخر

الانبياء و انتم آخر الأمم."
(ابن ماجه ص ٢١٧)

7:15 "From Abu Amamah-al-Bahli, (Allah be pleased with him): The Prophet ﷺ said I am the

last Prophet and you are the last ummat."

(*Ibne Majah*, p.297)

7:16 Hazrat Abu Quteela, (Allah be pleased with him), relates a Hadith that the Prophet ﷺ said in his sermon spoken on the occasion of Hajjat ul Wida'.

"لا نبى بعدى ولا امة بعد كمر" ١٦:٤

(مجمع الزوائد ص ١٧٢ ج ٢، كنز العمال ص ١٣٧ ج ١٥ حديث لير ٣٢٦٢٨)

"No prophet after me and no Ummat after you".

(*Majmauz Zawaid*, Vol. 3, p. 273; *Kanzul Ummal* Vol. 15, p.947, Hadith No.43638).

7:17 Imam Behaqi relates a Hadith from Hazrat Zahak bin Nofil, (Allah be pleased with him) in '*Kitab Ur Roia*..:

"قال قال رسول الله صلى الله عليه وسلم لا نبى بعدى ولا امة

بعد امتى." (ختم نبوت طامل ص ١٧٢)

"Allah's messenger Muhammad ﷺ said: "No prophet after me and no Ummat after my Ummat."

(*Khatme Nubuwwat Kamil*, p. 272).

7:18 Tibrani and Behaqi have related a Hadith from Ibne Zumail Johani (Allah be pleased with him), in which the Prophet ﷺ interpreted a dream the last part of which was:

"واما الناقة فهي الساعة علينا تقوم لا نبى بعدى ولا امة بعد

امتى." (خصائص كبرى سيوطي ص ١٧٨ ج ٢)

"But the female camel which you saw lifting me up is the Resurrection Day, which will set upon us; no

prophet after me and no Ummat after my Ummat."

(*Khasais-e-Kubra Sayoti*, Vol. 2, p. 178).

۱۹۰۷ "عن ابی ذر رضی اللہ عنہ قال قال رسول اللہ ﷺ یا ابا ذر اول الانبیاء آدم و آخرهم محمد"

(کنز العمال ص ۳۸۰ ج ۱۱ حدیث نمبر ۲۲۳۶۹)

7:19 "Hazrat Abu Zar, (Allah be pleased with him) relates that Allah's messenger Muhammad ﷺ said: O Abu Zar the first Prophet among the prophets is Adam (Peace be on him) and the very last Prophet is Muhammad ﷺ"

(*Kanzul Ummal*, Vol. 11, p. 480, Hadith No. 32269).

HADITH (8)

IF THERE COULD BE A PROPHET THAT WOULD HAVE BEEN UMAR

۱۰۸ "عن عقبہ بن عامر قال قال رسول اللہ ﷺ لو کان بعدی نبی لکان عمر بن الخطاب."

(ترمذی ص ۲۰۹ ج ۲)

8:1 It is narrated by Uqba bin Aamer, (Allah be pleased with him) that Allah's Messenger Muhammad ﷺ said, "If there could ever be a prophet after me, indeed Umar bin Khattab would have been such".

(*Tirmizi*, Vol. 2, p.209).

8:2 The above Hadith is also related by Hazrat Abu Saeed Khudri, (Allah be pleased with him).

(*Fath ul Bari*, Vol. 7, p.51, and *Majmauz Zawaid*, Vol. 9, p. 68).

8:3 *Majmauz Zawaid*, p. 68, Vol. 6, also contains this Hadith, related by Asmah bin Malik, (Allah be pleased with him).

The word " لو " with which the foregoing Hadith starts in Arabic and is translated into English by the word, "if", is grammatically in 'Subjunctive Mood' which denotes a supposition which is impossible. The word لو is used in Arabic language in those situations where a supposition or wish is expressed which is impossible to happen. Therefore, the sense of this Hadith is that despite Hazrat Umar's perfect worthiness for the status of prophethood he could never be a prophet because prophethood was an impossible occurrence after Muhammad ﷺ

Imam Rabbani, Mujaddid Alf Thani says:

"The Prophet ﷺ has spoken for the eminence of Hazrat Umar Farooq, (Allah be pleased with him), that "If there could ever be a prophet after me indeed Umar Khattab would have been such". It means that Hazrat Umar Khattab, (Allah be pleased with him), has all the requisites and excellences necessary for prophethood but he was not honoured with (the good fortune of) prophetic status because this (dignified) rank stood terminated (ipso-facto) on Khatam ur Rusul ﷺ "

(Maktub No. 24, Vol. 3, p. 23).

HADITH (9)

I AM 'HASHIR', I AM 'AAQIB' I AM 'MUQAFFI'

١٠:٩ " عن جبير بن مطعم رضى الله عنه قال سمعت النبي ﷺ يقول
 ان لى اسماء، انا محمد، وانا احمد، وانا ما حى الذى يحو الله
 بى الكفر، وانا الحاشر الذى يحشر الناس على قدمى، وانا
 العاقب، والعاقب الذى ليس بعده نبى. " (متنوعه) (مشكوه ص ٥١٥)

9:1 "Hazrat Jubair bin Mut'am, (Allah be pleased with him) says: I heard the Prophet صلى الله عليه وسلم saying, "Certainly there are some names for me; I am Muhammad, I am Ahmad, I am Mahi the obliterator as Allah shall blot out 'kufr' through me and I am 'Hashir', the gatherer of people who shall be resurrected at my feet and I am 'Aaqib' the last to come as there shall be no prophet after me".

(*Mishkat*, p. 515).

In this Hadith there are two words that prove the fact of his being the last of all the Prophets. One is Al Hashir("gatherer of people"). Hafiz Ibne Hajr comments on this word in *Fath ul Bari* as follows:

" اشارة الي انه ليس بعده نبي ولا شريعة فلما كان
 لا امة بعد امته لانه لا نبي بعده، نسب الحشر اليه، لانه يقع عليه."
 (فتح الباري ص ٥٥٧ ج ٦)

"This is an allusion towards the fact that there shall be neither any prophet nor any Shariat after him صلى الله عليه وسلم So when there is no Ummat after his Ummat and no prophet after him, therefore Resurrection has been related to him and Resurrection shall certainly be held after his arrival
 " صلى الله عليه وسلم

(*Fathul Bari*, Vol. 6, p.557).

The Prophet's second dignified name is Al Aaqib, i.e., 'the last to come'. This word is explicated by the Hadith itself, viz., "No prophet after him".

"الذي ليس بعده نبي."

The subject matter of this Hadith is also related by the following Sahabah, (Allah be pleased with them).

9:2 Hazrat Abu Moosa Ash'ari, (Allah be pleased with him), in whose Hadith, the words are:

٩:٢ "كان رسول الله ﷺ يسمي لنا نفسه اسماً. فقال انا محمد واحمد والمقنى والحاشر و نبي التوبة و نبي الرحمة."
(صحيح مسلم ص ٢٦١ ج ٢)

"Allah's Messenger, Muhammad ﷺ enumerated to us some names for himself. So he said: I am Muhammad; I am Ahmad; I am Muqaffi, the last to come after all the Prophets; I am 'Hashir' (the gatherer of people on the Resurrection Day); I am the Prophet of repentance and the Prophet of mercy".

(*Sahih Muslim*, Vol. 2, p.261).

٩:٣ "قال انا محمد و انا احمد و انا نبي الرحمة و نبي التوبة و انا المقنى و انا الحاشر و نبي الملاحم."
(شمائل ترمذي ص ٣٧٤ مجمع الزوائد ص ٢٨٤ ج ٨)

9:3 In the Hadith of Hazrat Huzaifa, (Allah be pleased with him), the words are: The Prophet ﷺ said, "I am Muhammad; I am Ahmad; I am the Prophet of mercy and the Prophet of repentance; I am Muqaffi the last Prophet to come; I am Hashir (the gatherer of people, on Resurrection Day); and I am the Prophet of war (for the right cause)".

(*Shamail Tirmizi* p.26; *Majmauz Zawaid*, Vol. 8, p.284).

٩:٤ انا احمد و انا محمد و انا الحاشر الذي احشر الناس على قدمي " (مجمع الدوائد ص ٢٨٤ ج ٨)

9:4 The following words are mentioned in the Hadith from Hazrat Jabir bin Abdullah, (Allah be pleased with him): "I am Ahmad; I am Muhammad; I am Hashir the gatherer of mankind (on the Resurrection Day) as people will be gathered at my feet".

(*Majmauz Zawaid*, Vol. 8, p. 284).

٥:٩ أنا احمد و محمد والحاشر و المقفى والحاتم

(مجمع الزوائد ص ٢٨٣ ج ٨)

9:5 Hazrat Ibne-Abbas, (Allah be pleased with him), in whose Narration there are these words: "I am Ahmad and Muhammad and the gatherer of people on the Resurrection Day and the last to come; and I am the seal (of the Prophets).

(*Majmauz Zawaid*, Vol. 8, p. 284).

٦:٩ أنا محمد و احمد، أنا رسول الرحمة، أنا رسول الملحمة، أنا المقفى

والحاشر، وبعثت بالجهاد ولم ابعث بالزراع.

(طبقات ابن سعد ص ١٠٥ ج ١)

9:6 Hazrat Mursal Mujahid, (Allah be pleased with him), whose Hadith contains these words: "I am Muhammad and Ahmad; I am the Prophet of mercy; I am the Prophet of good news; I am the last to come and the gatherer of people on the Resurrection Day and I am commissioned for holy war and not commissioned as a farmer".

(*Tabaqat-e-Ibne Saad*, Vol. 1, p.105).

9:7 Hazrat Abul Tufail, (Allah be pleased with him), (on the same lines).

(*Fathul Bari*, Vol. 6, p. 555).

HADITH (10) FOREFINGER AND MIDDLE FINGER

There are many Ahadith on record that Allah's Prophet صلى الله عليه وسلم pointed towards his forefinger and the middle one and said: "I and Resurrection have been sent like these two fingers".

"بعثت انا والساعة كهاتين"

The above subject matter is corroborated by the following Ahadith also:

10:1 Sahl bin Sa'd, (Allah be pleased with him) (*Bukhari*, Vol. 2, p. 963; *Muslim*:, Vol. 2, p.406).

10:2 Abu Huraira, (Allah be pleased with him) (*Bukhari*: Vol. 2, p.963).

10:3 Anas bin Malik (Allah be pleased with him) (*Bukhari*: Vol. 2, p.963).

10:4 Mustaurad bin Shaddad, (Allah be pleased with him) (*Tirmizi*: Vol. 2, p.44).

10:5 Jabir bin Abdullah, (Allah be pleased with him) (*Muslim*: Vol. 1, p. 284 and *Nasai*, Vol. 1, p. 234).

10:6 Sahl bin Hunaif, (Allah be pleased with him) (*Jamea ul Usool*, Vol. 10, p.385).

10:7 Buraidah (Allah be pleased with him) (*Musnad Ahmad*, Vol. 5, p.348).

10:8 Abi Jubairah, (Allah be pleased with him) (*Majma uz Zawaid*, Vol. 10, p.312).

10:9 Jabir bin Samorah, (Allah be pleased with him) (*Musnad Ahmad*, Vol. 5, p.103).

10:10 Wahb us Suwai, (Allah be pleased with him) (*Majma uz Zawaid*, Vol. 10, p.311).

10:11 Abu Juhaifah, (Allah be pleased with him) (*Kanz*: Vol. 14, p.195; and *Musnad*, Vol. 4, p. 309).

In all the foregoing Ahadith, contiguity of the Resurrection Day with the prophethood of Muhammad صلی اللہ علیہ وسلم has been mentioned, meaning thereby

that the arrival of the Prophet is a sign that the Resurrection is at hand and that there shall be no prophet till the Resurrection.

Therefore, Imam Qartabi writes in *Tadhkira*:

"و اما قوله بعثت انا والساعة كهاتين فمعناه انا النبي الاخير فلا يليني آخر، وانما تليني القيامة كما تلي السبابة الوسطى وليس بينها اصبع اخرى.....وليس بيني وبين القيامة نبي.
(التذكرة في احوال الموتى وامور الآخرة ص ٧١١)

"His saying that "I and Resurrection have been sent like these two fingers" means that "I am the last Prophet and there shall be no prophet after me; after me there is just Resurrection; just as the forefinger is next to the middle one with no finger intervening similarly no prophet shall intervene between me and the Resurrection".

(*Al Tazkirah, p. 711*).

Allama Sindhi, (Allah's mercy on him), writes in his *Hashiah Nasai*:

"التشبيه في المقارنة بينهما، اي ليس بينهما اصبع اخرى كما انه لا نبي بينه ﷺ و بين الساعة" (حاشية سندھی برنالی ص ١٤٢٣٣)

"The above simile highlights the fact of contiguity between them (i.e., the fingers). Just as there is no finger in between the two so also there is no prophet in between Muhammad ﷺ and the Resurrection".

(*Hashiah Sindhi on Nasai: Vol. 1, p. 234*).

CLARIFICATIONS BY DISTINGUISHED ELDERS OF UMMAT

'Khatme Nubuwwat' (the end of Prophethood) is

an article of faith in Islam and this is borne out by Ayat of the holy Quran and Ahadith of the Prophet صلى الله عليه وسلم reported from him consistently without any break in the chain of narration. Therefore, as an article of faith for Islamic Ummat this belief is upheld by an unbroken line of traditions that prove that Muhammad صلى الله عليه وسلم is the last prophet and nobody can step on the prophetic stance after him. Therefore, a person who claims to be a prophet is an infidel, apostate or a pretender and he is extraneous to the Islamic fold.

Views of some distinguished personages of Islam are given below:

To claim prophethood is infidelity

(1) Allama Ali Qari, (Allah's blessing be upon him) wrote in his *Fiqh Akbar*:

دعوى النبوة بعد نبينا ﷺ كفر بالاجماع. (شرح فقه الاخير ص ٢٠٢)

"To claim prophethood after the holy Prophet Muhammad صلى الله عليه وسلم is infidelity (Kufr) by unanimous consent of theologians".

(*Sharah Fiqh Akbar*, p.202).

To claim prophethood is unlawful

(2) Hafiz Ibne Hazm Andalusi, (Allah's blessing be upon him) wrote in his *Kitab-ul-Fasl*:

"قد صح عن رسول الله ﷺ بنقل الكوفان التي نقلت نبوته اعلامه وكتابه انه اخبر انه لا نبى بعده الا ما جاءت الاخبار الصحاح من نزول عيسى عليه السلام الذي بعث الى بنى اسرائيل وادعى اليهود قتله و صلبه فوجب الاقرار بهذا الجملة وصح ان وجود النبوة بعده عليه السلام باطل لا يكون البته."
(كتاب الفصل ص ٧٧ ج ١)

"All those numerous people who have narrated regarding prophethood of Muhammad ﷺ his tokens and (verses of) 'The Book', (Quran Majeed) have come forward to uphold his mandate that there shall be no prophet after him ﷺ. Albeit, it has been reported in Sahih Ahadith that Hazrat Isa (Jesus) (Allah's peace be on him), will descend. He is the same Isa (peace be on him) who was sent as a Prophet to Bani Israil and whom the Hebrews claimed to have assassinated and crucified. Therefore, affirmation of this tenet is obligatory that any claim to the existence of prophethood after the holy Prophet ﷺ is fictitious; it can never be".

(Kitabul Fasl, Vol. 1, p. 77).

”هذا مع سماعهم قول الله تعالى ولكن رسول الله و خاتم النبيين
و قول رسول الله صلى الله عليه وسلم لا نبى بعدى فكيف
يستجيز مسلم ان يثبت بعده عليه السلام نبياً فى الارض
حاشا ما استثناه رسول الله ﷺ فى الآثار المسندة الشاهقة فى
نزول عيسى بن مريم عليه السلام فى آخر الزمان.“
(كتاب النسل ص ١٨ ج ٤ مكتبة دار المعرفه شارع بلس بيروت لبنان)

At another place, Ibne-Hazm, (Allah's blessing be upon him) writes: "Having heard Allah's declaration that he is Allah's Prophet and seal over the Prophets and his declaration that "there shall be no prophet after me", how can a Muslim consider the sending of anybody as a prophet on the earth lawful after him ﷺ except the descent of Hazrat Isa, (Allah's peace be on him), towards the last era (of humanity) as per the testified Ahadith - Sahihah".

(Kitabul Fasl, Vol. 4, p.180).

” و اما من قال ان الله عزوجل فلان لانسان بعينه و ان الله يجعل
فى جسم من اجسام خلقه. او ان بعد محمد ﷺ نبى غير

عيسى بن مريم فانه لا يختلف اثنان في تكفيره.
(كتاب الفصل من ٢٣٩-٢٥٠ ج ٢)

At another place Ibne Hazm further writes: "He who says such and such a person is Allah or says that Allah has entered into the body of any of those whom He has created or (says) that there is a prophet after Muhammad صلى الله عليه وسلم excepting Hazrat Isa bin Mariam, then no two persons can differ that such a sayer is not an unbeliever (Kafir)".

(Kitabul Fasl, Vol. 3, p. 249).

Deniers are infidels

(3) Hafiz Fazalullah Torpushti (d.630 A.H.) has written a book in Persian on Islamic dogmas namely *Moatamad Filmoataqad*. He has given in it details of the doctrine of Khatme Nubuwwat and has concluded by saying that those who don't believe in the finality of the Prophet صلى الله عليه وسلم are expelled from Islam. Some important excerpts are reproduced below:

"وازان جمله آنست که تصدیق وی کند که بعد از وی هیچ نبی نباشد مرسل و نه غیر مرسل، و مراد از خاتم النبیین آنست که نبوت را مهر کرد و نبوت بآمدن او تمام شد یا بمعنی آنکه خدا تعالی پیغمبری را بوی ختم کرد و ختم خدای حکم است بد آنچه ازان نخواهد گردانیدن." (متمم فی المعتقد ص ٩٤)

"And out of those articles of (Islamic) faith is that a Muslim must admit his prophethood in the sense that no prophet can ever come (into the world) whether a rasool (with a Shariat from Allah) or no rasool (i.e., without a Shariat). The meaning of Khatme-Nubuwwat is that the Prophet صلى الله عليه وسلم sealed the line of prophethood thereby prophethood came to a finish by his arrival or it means that Allah terminated prophethood on him صلى الله عليه وسلم And this termination

is Allah's command which nobody can disobey".

(*Moatamad Filmoataqad, p.94*).

At another place, Hafiz Fazlullah writes:

و احادیث بسیار از رسول الله ﷺ درست شده است که نبوت با مدن اوقامر شد و بعد از وی دیگری نباشد و از آن احادیث یکی را معنی آنست که در امت من نزدیک سی دجال کذاب باشند که هر یک از ایشان دعوی کند که من نبی ام و بعد از من هیچ نبی نباشد. (ص ۹۵)

"And many Ahadith from Allah's Prophet ﷺ have confirmed that prophethood did come to an end on his coming into the world and there shall be no prophet after him. One of these Ahadith connotes that "There shall be nearly thirty pretenders as liars in my Ummat, each one of whom will claim that 'I am a prophet' but there shall be none after me".

(*Ibid. p.95*).

He further writes:

روایات و احادیث درین باب افزون از آنست که برتوان شمردن. و چون ازین طریق ثابت شد که بعد از وی هیچ نبی نباشد ضرورت رسول هم نباشد زیرا که هیچ رسول نباشد که نبی نباشد چون نبوت نفی کرد، رسالت بطریق اولی منفی باشد. (ص ۹۶)

"And Ahadith and narrations in this case are numerous. Being thus proved that no 'nabi' (prophet without a Shariat) shall come after Muhammad ﷺ it is thus evident that there shall neither be a 'rasool' (prophet with a Shariat) because there is no 'rasool' who is not a 'nabi'. When 'nubuwwat' has been negated, 'risalat' stands expressly void by the logic of anteriority".

(*Ibid. p.96*).

Furthermore, Hafiz Torpushti says:

«بحمد الله این مسئله در میان اسلامیان روشن تر از آن است که آنرا بکشف و بیان حاجت افتد اما این مقدار از قرآن از ترس آن یاد کردیم که مباد از ندیقی جاهلی را در شبهتی اندازد.»

"Thanks to Allah, this subject is too manifest for the Muslims to need any clarification or explication. We have clarified this subject so much as we were afraid lest some dualist-infidel should throw an ignorant person into doubts".

He continues:

و منکر این مسئله کسی تواند بود که اصلا در نبوت او معتقد نه باشد که اگر برسالت او معترف بودی ویرا در هرچه ازان خبر داد صادق دانستی-

"A denier of the tenet of 'Khatme Nubuwwat' can only be a person who from the very start bore no credibility in the personality of Muhammad صلی الله علیه وسلم as a prophet, because had he (the denier) possessed it he would have avowed the veracity of all that the holy Prophet صلی الله علیه وسلم had spoken about".

In conclusion Hafiz Torpushti says:

و بهمان حجتها که از طریق تواتر رسالت او پیش از ما بدان درست شده است این نیز درست شد که وی باز پسین پیغمبران است در زمان او و تا قیامت بعد از وی هیچ نبی نباشد، و هر که درین بشک است دران نیز بشک است و آنکس که گوید بعد ازین نبی دیگر بود یا هست یا خواهد بود و آنکس که گوید که امکان دارد که باشد کا فراست. " (ص ۹۷)

"Those very arguments which have vouched for Hazrat Muhammad's صلی الله علیه وسلم nubuwwat and 'risalat' based on unbroken line of Traditions also vouch that he صلی الله علیه وسلم was the last of the

Prophets and that no prophet will ever come either in his lifetime or later till the Resurrection Day. Therefore whosoever doubts this Khatme-nubuwwat must also be in a doubt about the risalat of Muhammad صلى الله عليه وسلم. Similarly whosoever says there was a prophet after him or there is one living now or is likely to be born later, such a person is an infidel".

(Ibid. p.97).

Himself Misled and Misleading Others

(4) Hafiz Ibne-Katheer, (Blessing of Allah be upon him), writes under Ayat 'Khatamun-Nabieen':

فمن رحمة الله تعالى بالعباد ارسال محمد صلى الله عليه وسلم اليهم من تشريفه لهم ختمت الا نبياء والمرسلين به و اكمال الدين الخفيف له و قد اخبر الله تبارك و تعالى في كتابه ورسوله صلى الله عليه وسلم في السنة المتواترة عنه انه لا نبي بعده ليعلموا ان كل من ادعى هذا المقام بعده فهو كذاب افاك دجال ضال مضل ولو تخرق و شعبذ واتى بانواع السحر والظلامر والنيرنجيات فكلها محال وضلال عند اولي الاباب كما اجرى الله سبحانه على يد الاسود العنسى باليمن و مسيلمه الكذاب باليمامة من الاحوال الفاسدة والاقوال الباردة ما علم كل ذى لب و فهم و حجب انهما كاذبان ضالان لعنهما الله تعالى- وكذلك كل مدع لذالك الى يوم القيامة حتى يختموا بالمسيح الدجال فكل واحد من هؤلاء الكذابين يخلق الله معه من الامور ما يشهد العلماء والمؤمنون بكذب من جاء بها.

(ابن كثير، تفسير القرآن العظيم من ٤١٤ ج ٢، مطبوعه قاهره ١٣٧٥ هـ)

"Sending of Hazrat Muhammad صلى الله عليه وسلم as a prophet to His creatures is Allah's great blessing on them. As a further mark of unique respect and reverence for him Allah, the Exalted, terminated the commissioning of all the prophets and messengers on his appearance صلى الله عليه وسلم and the religion of piety was perfected for him. Allah the Exalted in his Book and the Prophet through his unbroken chain of

Ahadith have informed mankind that no prophet will ever be born after him. Hence, the Ummat should know that if a person lays a claim to this status of prophethood after him صلى الله عليه وسلم he is an arch-liar, a pretender, an impostor, scandalmonger and a seducer of men who is himself corrupt and is corrupting others. Men of wisdom will take his so-called prophetic actions as shows of jugglery, variegated conjurations, spells and sleights and his claim as fictitious, spurious and depraved, in the same way as Allah, the Exalted, exposed perverse assertions made by Aswad 'Ansi (claimant of prophethood) in Yemen and by Musailma Kazzab (another claimant of prophethood) in Yamama. Everybody possessing qualities of judgement and discernment identified these claimants as liars who led the people astray. May Allah's curse fall on them and on all those who come to lay any claim in future right till the Resurrection Day, and they will be obliterated along with the one-eyed Dajjal-e-Akbar about whom Allah, the Exalted, will cause such things to appear as would make Muslims and their learned religious men testify to his falsity".

(*Tafseer ibne Katheer Vol. 3, p. 494, Printed Cairo, 1375 A.H.*).

Capital Punishment of Dualist Infidel Obligatory

(5) Allama Safarini Hambli writes in his *Sharah Aqeeda*:

"ومن زعم انها مكتسبة فهو زنديق يجب قتله، لا نه يقتضى
كلامه و اعتقاده ان لا تنقطع وهو مخالف للنص القراني
والاحاديث المتواتر بان نبينا ﷺ خاتم النبيين عليهم السلام."

(محمد بن احمد سفاريني ص ٢٥٧ ج ٢ طبعة المنار مصر ١٢٢٢)

"Anybody claiming that prophethood (is an object which) can be acquired is a dualist-infidel whose capital punishment is obligatory because his assertion

is his belief that the door of prophethood is not closed. And this belief is in contravention of the Quranic verses and Mutawatir Ahadith which conclusively prove that our Prophet صلى الله عليه وسلم was the last of the Prophets". (Peace be upon them).

(*Sharah Aqeeda Safarini Vol. 2, p.257, Printers Almanar, Egypt, 1323 A.H.*)

Who is a Dualist Infidel

(6) Allama Zarqani relates from Imam Ibne Hibban in *Sharah Mowahib*:

"من ذهب الى ان النبوة مكتسبة لا تنقطع او الى ان الرلى افضل من النبى فهو زنديق يجب قتله لتكذيب القرآن و خاتم النبیین".
(شرح المواهب اللدنية من ١٨٨ ج ٦ مطبوعه ازهره مصر ١٣٢٧ هـ)

"He who believes that prophethood can be acquired and that the door of prophethood is still open or believes that a saint is pre-eminent over a prophet, such a man is a dualist-infidel. His execution is obligatory because he accuses the Quran of falsehood in its verses relating to Khatamun Nabieen".

(*Sharah Al Mawahib-ul-Laduniya, Vol. 6, p.188, Printers Azhariyah, Egypt, 1327, A.H.*)

Punishment of a Dualist Infidel

(7) Syed Mahmood Aaloosi Baghdadi in his *Tafseer Roohul Ma'ani* writes under the Ayaat of Khatamun Nabieen:

"وكونه عليه السلام خاتم النبیین مما نطق به الكتاب و صدعت به السنة و اجمعت عليه الامة في كفر مدعى خلافه ويقتل ان اصر."
(روح المعاني من ٤١ ج ٢٢)

"The precept of the Last Prophethood of Muhammad صلى الله عليه وسلم is from those faith-

fundamentals over which the Quran is positive and the Hadith has clarified them beyond doubt and on which there is complete agreement of the Ummat. Therefore a believer in contrariety will be decreed a dualist-infidel; if he insists (in his belief) then he should be given capital sentence".

(Roohul Ma'ani, Vol. 22, p.41).

Different Types of Infidels

(8) Qazi Ayaz writes in *Al Shifa*:

"وكذلك من ادعى نبوة احد مع نبينا ﷺ او بعده..... او من ادعى النبوة لنفسه او جوزاكتسابها..... وكذلك من ادعى منهزم انه يوحى اليه و ان لم يدع النبوة..... فهو لاء كلهم كفار مكذوبون للنبي ﷺ لانه اخبر ﷺ انه خاتم النبيين لا نبي بعده و اخبر عن الله تعالى انه خاتم النبيين انه ارسل كافة للناس و اجمعت الامة على حمل هذا الكلام على ظاهره و ان مفهومه المراد به دون تاويل ولا تخصيص فلا شك في كفر هؤلاء الطوائف كلها قطعاً اجماعاً و سماعاً." (الشفاسر ٢٣٦-٢٣٧ج٢)

"Similarly, if a person declares somebody to be a prophet along with our Prophet or after him صلى الله عليه وسلم or claims prophethood for himself or considers acquisition of prophethood legal or thinks this status is possible through self-purification or without claiming prophethood for himself, says Allah's Revelation 'wahi' descends upon him, then such a person is infidel (kafir) because he accuses the Prophet صلى الله عليه وسلم of false reporting about his status as Khatam un Nabieen having been commissioned for the entire mankind. The whole Ummat is unanimous that this word (Khatamun Nabieen) is clear in its sense and does mean only what it manifests, sans any interpretational paraphrasing. All types of claimants are infidels without doubt and their infidelity (kufr) is certain from the point of view

of the holy Book, the Sunnah and concurrence of the Ummat".

(*Al Shifa, Vol. 2, p p.246-247*)

Dualist Infidels publicly guillotined

At another place, Qazi Ayaz writes:

"And Caliph Abdul Malik bin Marwan had Harith, a claimant of prophethood, beheaded and his dead body hung from the gallows. Many Caliphs and kings treated such types of claimants of prophethood in this very manner and the religious scholars of those days unanimously declared their actions correct and proper. Therefore, anybody who is against this consensus is himself an infidel (kafir)".

(*Al-Shifa, Vol. 2, p. 257*).

"وقد قتل عبد الملك بن مروان الحارث المتنبى و صلبه و فعل ذلك غير واحد من الخلفاء والملوك باشبا همهم و اجمع علماء وقتهم على صواب فعلهم واختلف في ذلك من كفرهم كافر".
(الشفا، ص ٢٥٧ ج ٢)

WRITTEN VERDICTS OF JURISTS OF UMMAT

(1) *Fatawai-Alamgiri*

Who is not a Muslim.

"اذا لم يعرف الرجل ان محمد ﷺ آخر الانبياء فليس بمسلم ولو قال انا رسول الله او قال بالفارسية من يبغيهم يرده من بيغاهم مي برمر بكفر". (تارخي مندي، ص ٢١٢ ج ٢ مطبوعه بولاق مصر)

"If a person does not have the belief that the holy prophet Muhammad ﷺ is the last of the

Prophets then he is not a Muslim. If he says, "I am a prophet of Allah" or says in Persian language, "I am 'Paighambar', thereby meaning "I convey Allah's message" then he also becomes an infidel (kafir)."

(*Fatawa Hindiya, Vol. 3, p. 263, printed Bolaq, Egypt.*)

(2) *Fatawai-Bazzazia*

Claimant of Prophethood is an infidel (Kafir).

"ادعى رجل النبوة، فقال رجل هات بالمعجزة قيل يكفر و قيل لا ."
(الفتاوى بزازية برحاشه فتاوى عالمگیری ص ۲۲۸ ج ۶ مطبوعه بولاق مصر)

"If a person claims prophethood and another asked him to show a miracle then this man who has asked becomes an infidel according to some and some said, 'No.'

(*Fatawa Bazzazia on Hashiah Alamgiri, Vol. 6, p. 328, Printed Bolaq, Egypt.*)

(3) *Bahrur Raiq Sharah Kanzud Daqaiq*

Who is an infidel (Kafir)

"ويكفر بقوله ان كان ما قال الانبياء حقاً او صدقاً وبقوله انا رسول الله. وبطلبه المعجزة حين ادعى رجل الرسالة و قيل ان اراد اظهار عجزه لا يكفر." (البحر الرائق شرح كنز الدقائق ص ۱۳۰ ج ۵ مطبوعه بيروت)

"If somebody says with a word of doubt, viz., "If the Prophet's assertion is correct and true," then he becomes a kafir. Similarly, if he claims that he is Allah's prophet, then he becomes a kafir and the man who asks that claimant to produce a miracle, also becomes a kafir. But some persons do not classify him so, in case he (who demanded a miracle) intends to prove the inability of the claimant."

(*Bahrur Raiq Sharah Kanzud-Daqaiq, Vol. 5, p. 130, Printed Beirut.*)

(4) *Jameul Fasulain*

"Demander of Miracle from Claimant of Prophethood is also Kafir."

"قال انا رسول الله او قال بالفارسية من پيغامبرم یرید به پیغام می برم کفر. ولو انه حين قال هذه الكلمة طلب منه غيره معجزة قيل كفر الطالب قال المتأخرون لو كان غرض الطالب تعجيزه لا يكفر." (جامع الفصولین ص ۳۰۳ ح ۲ مطبعه ازمهر مصر ۱۳۰۰ھ)

Somebody said, "I am a prophet," or said in Persian language, I am a Paighamber" meaning thereby, "I am carrier of Allah's message," then he will become a kafir. If someone asked him for a miracle then the person who has asked so will also become a kafir. Later theologians have said that if his intent was to humble that claimant then he would not be deemed a kafir."

(*Jame ul Fasulain, Vol. 2, p. 303, Printed Azhar, Egypt, 1300 A.H.*)

(5) *Fiqah Shafa'i Mughni ul Muhtaj Sharah Minhaj.*

Ten types of Kafirs.

In this book, which contains standard 'fatwas' of Fiqah Shafai, is written:

"(او) نفى (الرسول) بان قال من يرسلهم الله او نفى نبوة نبي او ادعى نبوة بعد نبينا ﷺ او صدق مدعيها او قال النبي ﷺ اسود او امرد او غير قرشى او قال النبوة مكتسبة او تنال رتبها بصفاء القلوب او اوحى الى ولم يدع نبوة (او كذب رسولا) او نبياً اوسبه او استخف به و باسمه او باسم الله (كفر)" (منه المحتاج ص ۱۳۵ ج ۴)

"A person will become a kafir if (1) he rejects the Prophets and (2) says Allah, the Exalted, did not send

them, or (3) negates the prophethood of some specific prophet, or (4) claims prophethood for himself after our holy Prophet صلى الله عليه وسلم or (5) affirms such a claimant's prophethood, or (6) says that our Prophet صلى الله عليه وسلم was dark-coloured, beardless and not a Qureshi, or (7) says that prophethood can be acquired or that status can be achieved through piety and purity of heart, or (8) says Allah's Revelation (Wahi) comes to him without laying any claim to prophethood, or (9) calls any prophet a liar and reviles him or scorns him, and (10) despises the name of Allah, the Exalted."

(Mughni ul Muhtaj, Vol. 4, p. 135)

(6) Fiqah Hambali: Mughni Ibn Qudamah.

**Follower of Claimant of prophethood
is also an apostate.**

"و من ادعى النبوة او صدق من ادعاها فقد ارتد لان مسيلمة لما ادعى النبوة فصدقة قومه صاروا بذلك مرتدين و كذلك طليحة الاسدي ومصدقوه--- و قال النبي ﷺ لا تقوم الساعة حتى يخرج ثلاثون كذابون كلهم يزعم انه رسول الله." و من سب الله تعالى كفر سواء كان مازحاً او وكذا لك من استهزاء بالله تعالى او باياته او برسوله او كتبه - قال الله تعالى : ولئن سألتم ليقولن انما كنا نخوض ونلعب قل ابا لله و آياته و رسوله كئتمر تستهزنون. لا تعتذروا قد كفرتم بعد ايمانكم) وينبغي ان لا يكتفي من الهازيء بذلك مجرد الاسلام حتى يزوب ادياً بجزءه عن ذلك فانه اذا لم يكتف بمن سب رسول الله ﷺ بالنبوة فمن سب الله تعالى اولياً.

(مغني ابن قدامة من ١١٢ ج ١٠)

From *Mughni ibn Qudamah* which is standard 'Fatawa' of Fiqah Hambali: "A person becomes a 'murtad' or an apostate (i.e. renouncer of the Faith) if he claims prophethood for himself or testifies to a claimant's prophethood. Therefore the supporters of

Musailma were adjudged apostates because they testified to Musailma's claim of prophethood. The same is true of Tulaiha Asadi and his followers. Prophet Muhammad صلى الله عليه وسلم declared that Resurrection will not take place until thirty liars have not come forward each one of whom will claim that he is Allah's prophet."

"Anybody who, (Allah forbid), abuses Him is a kafir even if he forgets at that moment what he is doing, or says so in a joke or in reality. That person is also kafir who makes fun of Allah the Exalted, or ridicules His Ayaat or His Prophets or His Books. Allah, the Exalted, says in the holy Quran: "And if you ask them they will say 'We were just amusing (ourselves) and jesting.' You ask them 'Were you jesting with Allah, His Ayaat and His Prophet? Don't make excuses. You have become kafir after accepting the (true) faith."

"Therefore, a person who commits an act of derision should not be left to his (lip profession of) Islam only but should be punished and given a lesson and taught some wisdom as a deterrent lest he should relapse into this mischief. When penitence alone is not deemed adequate (exoneration) for saying indecent words against the holy Prophet صلى الله عليه وسلم then the one who says arrogant words against Allah the Most High deserves punishment pre-eminently."

(Mughni Ibne Qudamah, Vol. 10, p. 112).

(7) *Al Sharah al Kabir Sharah ul Muqney* which is a standard 'fatawa' of Hambali jurisprudence also contains the same passage word for word as quoted above from *Mughni Ibne Qudamah*.

(Sharah Kabir on Hashiah Mughni, Vol. 10, p. 111).

TO CONCLUDE

It stands proved in the above written lines, that (1) the holy Quran, (2) unbroken chain of "Mutawatir" Ahadith, (3) juristic verdicts and (4) consensus of the Ummat vouch that the holy Prophet Muhammad ﷺ was the terminator of the entire chain of venerable prophets with no exception (peace be on them). Therefore no person after him ﷺ can be called a prophet in any meaning or sense and nobody can fix for himself a prophetic stance by his guile or guise. Consequently, he who does so or tries to do so or if anybody believes in the prophethood of that claimant, then such a person is a cast-off from the fold of Islam.

And this 'finality' of the holy Prophet ﷺ is a status which is most dignified, an honour most distinguished and an esteem most high. It is therefore a grave insult to the holy Prophet ﷺ if somebody is so insolent as to lay a claim to the line of prophethood.

Moreover, even if one stretches one's human imagination to the farthest end and presumes there is some prophet who has come in the world, he should seek for a proof to substantiate his hypothesis i.e. whether or not this new-comer-of-the-prophet has been doctrinated with some fresh disciplines. If it is said that no new learnings were given to the new prophet; rather the same learnings were again revealed to him as had already been revealed to the holy prophet Muhammad ﷺ that would be an inexplicable repetition. With the existing Prophetic learnings and the undiminishing Quranic reservoir of knowledge, such repetition by the "new prophet" should turn into a divine exercise in futility, whereas Allah the Exalted

is absolutely above anything futile. And if the plea is that this later claimant to prophethood was specifically bestowed with such learnings as were not conferred upon the holy Prophet صلى الله عليه وسلم then this is (Allah forbid) tantamount to (1) belittling doctrinal learnings sent by Allah through the holy Prophet صلى الله عليه وسلم (2) insinuating that the Quran Hakeem lacks completeness despite its declaration of being *تبياناً لكل شى* (Charter encompassing the entire religious matters), and (3) hinting at the imperfection of the Islamic faith, thereby disbelieving in the Quranic verse *اليوم اكملت لكم دينكم* ("This day have I perfected your religion.") Such thoughts and actions heap worst indignity upon the holy Prophet صلى الله عليه وسلم the glorious Quran and the religion of Islam.

Moreover, if just for the sake of argument, it is supposed that there is a prophet after our holy Prophet صلى الله عليه وسلم then as a natural corollary it will become incumbent upon all to express allegiance to him and believe in whatever he says or does; and conversely disbelief in him will be deemed infidelity and 'Kufr'! — Otherwise what else could prophethood signify? Such supposition in effect amounts to insulting the holy Prophet صلى الله عليه وسلم and finding fault with him to the extent that one who believes in him and his entire 'Deen' is deemed a 'Kafir' deserving Hell for ever. It would mean that even belief in the holy Prophet Muhammad صلى الله عليه وسلم would (Allah forbid) not be adequate to protect him from 'Kufr' and the Hell!

May Allah the Exalted grant all the Muslims His Graciousness to remain attached to the cloak of the holy Prophet Muhammad صلى الله عليه وسلم

Wa aakhiru d'awana anilhamdu lillahi Rab-bil

*Aalameen, Wa sall Allahu ta'ala ala khairi khalqih
Saiyyidna Mohammad wa aalhi wa ashabih
ajmaeen.*

Muhammad Yusuf Ludhianvi

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