

وَرَفَعْنَا لَكَ ذِكْرَكَ



A wonderful collection of clear and absolute proofs of the finality of Prophethood from the life of the Blessed Prophet ﷺ, the testimony of faith (Kalima Tayyiba), and Islamic practices.

Shawaahid Khatme Nabuwwat min

Sirat Sahib An-Nabuwwat ﷺ

ALIAS

Evidences Of The Finality Of Prophethood
From The Life Of Muhammad ﷺ

FINALITY OF PROPHETHOOD FROM:

QUR'AN AND HADITH

HAJJ AND UMRAH

SALAH

WUDHU

MI'RAJ

THE COMPLETION OF DEEN

ADHAAN AND IQAMAH

THE KA'BA

BATTLES OF ISLAM

HAJJAT-UL-WIDA

HADITHS ON INTERCESSION

MAQAM-E-IBRAHIM (AS)

HADITHS ON THE GRAVE

PROHIBITION OF INTEREST

THE KALIMA TAYYABA

THE QUESTIONS OF SAHABAH

THE PERPETUITY OF ISLAM

Written By:

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Fazil Jania Umm-ul-Qura (Makkah Mukarramah)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ ، أَمَا بَعْدُ !

On the 14th of Ramadan, 1427 A.H. (Sunday, 8th October, 2006) the *Jamia Tayyibaat lil-Binaat-us-Saalihaat* held its 9th Annual Congregation. At this congregation of women several lectures were delivered in both Urdu and Arabic, on the topic of the Finality of Prophethood. At another occasion, English lectures on this topic were also delivered. This booklet is a publication of those lectures in English. The aim was to publish it as a part of the book *Ayaat-e-Khatm-e-Nabuwwat*, which in turn is a part of a more comprehensive book *Nabi-ul-Anbiya*. Both these books are in the process of being compiled.

Like other publications the Jamia has produced, this booklet also deals with the issue at hand in the unique manner of presenting strong arguments through easily understood language. This booklet is entitled *Shawahid-e-Khatm-e-Nabuwwat min Sirat-e-Sahib Nabuwwa*, or the Evidences of the Belief in the Finality of Prophethood from the Life of the Blessed Messenger. In this brief booklet, there are approximately 20 verses of the Qur'an, 40 Hadiths, and dozens of new conclusive proofs. This booklet has integrated images which leads to the impression that the very objects within these illustrations testify to the finality of the Prophet Muhammad. By the Grace of Allah, in addition to English, this booklet has been printed in Arabic and Urdu. The Jamia plans InshAllah to publish *Ahadith-e-Khatm-e-Nabuwwat* and *Bayanaat-e-Khatm-e-Nabuwwat*; readers are requested to pray that this intent materializes.

The Muslim belief that Prophet Muhammad is the ultimate messenger of Allah is unquestioned and undisputed. It is a core belief which has never caused conflict. Hadrat Maulana Muhammad Qasim Nanotwi's works are replete with this assertion, especially the book *Nabi-ul-Anbiya*, which is an exposition of his position on the finality and greatness of the Prophet Muhammad.

When Hazrat Allama Anwar Shah Kashmiri arrived in Bahawalpur as a witness for the lawsuit against Mirza Qadiyani, he addressed the gathering at the Jamia Mosque thus:

"Gentlemen, I had prepared my luggage for traveling to Dabhel, but while still in Deoband I received a letter from Maulana Ghulam Muhammad Sahab, the principal of the Jamia, requesting me to give testimony in Bahawalpur. Hence this humble servant postponed the journey to Dabhel and headed for Bahawalpur, thinking that his book of deeds is blackened already, but

perhaps the fact that he came to Bahawalpur as a supporter of the Prophet Muhammad ﷺ would become the very means for his redemption.”

Upon hearing these words of Hazrat, an immense agony overcame the crowd within the mosque and each began to weep loudly and uncontrollably.

The writer of these words too, can think of no deed worthy enough to be presented in the court of Allah ﷻ. Hence this booklet is being published with the hope that he be included amongst the servants of the supporters of the Prophet ﷺ and that he be blessed with the Prophet's ﷺ intercession on the Day of Judgment.

May Allah ﷻ Accept this Jamia, Forgive all those support it and Include its teachers and students among His close servants. May Allah ﷻ also Accept the efforts of those who rendered the lectures in this booklet into Arabic, English, and Urdu.

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ آمِينَ

Yours only,

Muhammad Saif-ur-Rahman Qasim, may His Forgiveness Grace him

Jamia Tayyibaat lil Binaat-us-Saalihaat

On Monday, 1428 (4th June, 2007)

A Prepared Speech delivered on the Finality of Prophethood after the Khutbah:

Honored principal, respected guests and my dear fellow students, I offer you a Muslim prayer:

Assalamu alaykum wa Rahmatullahi wa Barakaatuhu

السَّلَامُ عَلَيكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I thank you all for being in this blessed, pure, merciful and unique congregation and for honoring us with your presence in this gathering which has a focused theme. My speech revolves around the idea that the finality of the prophethood of Prophet Muhammad ﷺ is intimately tied to his character and conduct. In the course of this speech, some evidence that lies outside the realm of this idea will also be presented. Muslims have believed in the concept of the Seal of prophethood ever since they entered the fold of Islam. Hence, here are some proofs. Please pay heed to them and send salutations with me upon the Prophet Muhammad ﷺ in a fitting tone.

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

Wait for the Last Prophet of All Times

(Allah Bless him and Grant him peace)



Masjid Banī Qurayza: Where the Blessed Messenger prayed during the siege of the Jews.

The People of the Book prayed on basis of the mediation Of the Last Prophet ﷺ

Allah ﷻ says in the Qur'an:

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى
الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (البقرة: ٨٩)

“And when there came to them a Book from Allah confirming what was with them, although aforetime they had invoked Allah in order to gain victory over those who disbelieved, then when there came to them that which they recognized, they disbelieved in it. So let the curse of Allah be upon the disbelievers.” (Al-Baqarah: 89)

Authors of Quranic exegesis have explained that the Jews used to say the following prayer [Tafsir Jalalayn]:

اللَّهُمَّ انصُرْنَا عَلَيْهِم بِالنَّبِيِّ الْمَبْعُوثِ آخِرَ الزَّمَانِ

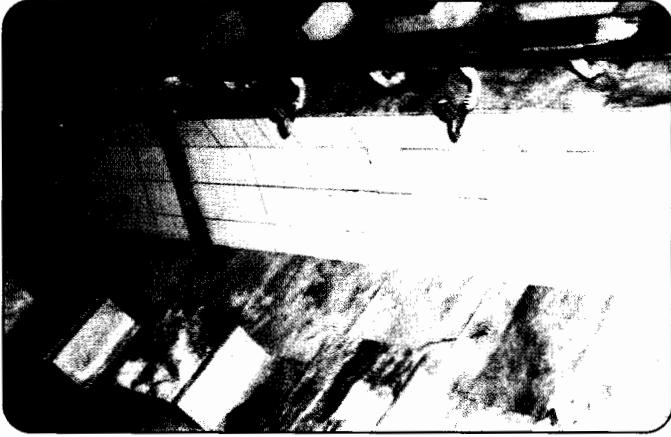
“Oh Allah, help us over them through the blessing of the Prophet who will be sent at the end of time.”

The Jews migrated from Syria to Madinah in order to support Muhammad ﷺ, the Seal of the prophets, because they knew that he would migrate to Madinah, but soon they became envious of him since he was not from their lineage. [Ma'riful Qur'an, v. 7, p. 770, v. 8, p. 358]

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Wudhu

a proof of the Finality of Prophethood



Paradise promised for reciting Kalima-e-Shahadah after Wudhu

The key to paradise is the Prayer and the key to Prayer is wudhu. It was at the time of the first revelation that the Prophet ﷺ was taught how to pray and perform wudhu. [Musnad Ahmad, v.4, p.161, Mishkat, p.43]

Wudhu is considered to be a strong proof for the finality of Prophet Muhammad's ﷺ prophethood and in relation to this, Hadrat Umar ؓ narrates that:

“The messenger of Allah said: whosoever performs wudhu carefully and then recites

﴿أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ﴾

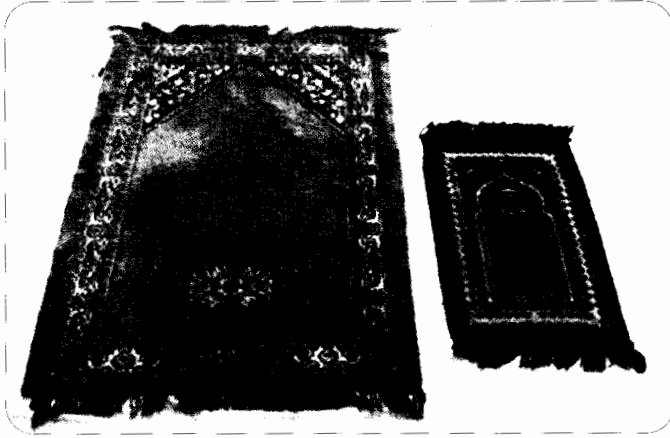
eight doors of paradise will be opened for him; he may enter from whichever one he wishes. [Sahih Muslim, Hadith No. 234]

The method of wudhu that existed at the time of the Prophet ﷺ has continued till this day, as have the merits of reciting the kalima-e-shahadah after its performance. If some other prophet was to come after Prophet Muhammad ﷺ, then surely a kalima which mentioned the name of this prophet to come would have been recited after wudhu. How is it possible that a new prophet should come and one should enter paradise without testifying to his prophethood (after every wudhu)? How is it further possible, that the prerequisite for entering paradise (the kalima-e-shahadah) should exclude belief in this new prophet? Thus we learn that all eight doors of paradise will open for the person who has performed wudhu and believes in the Prophethood of Sayyidina Muhammad ﷺ. No door of paradise then remains for the one who believes in Qadiyani. However, the seven doors of hell remain, the believer in Qadiyani may choose whichever he wishes.

عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

Salah Testimony to the Finality of Prophethood



Reference in Salah to the Prophethood of Prophet Muhammad ﷺ

Imam Ahmad bin Hanbal رحمته الله narrates from Sayyidina Zayd ibn Harith رضي الله عنه, who narrates from Prophet Muhammad ﷺ, that when the first revelation came down upon the Prophet ﷺ, the Noble Angel Jibrail عليه السلام came to the Prophet ﷺ and taught him the method of performing wudhu and salah. [Musnad Ahmad, v.4, p.141]

In Salah, the Prophet Muhammad ﷺ ordered the recitation of the following Kalma e Shahadah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

[Sahih Bukhari, Hadith No.835 , Sahih Muslim, Hadith No. 402]

If another prophet was to succeed Prophet Muhammad ﷺ, then Allah ﷻ would never have made public the prophethood of Prophet Muhammad ﷺ through wudhu and salah. If another prophet were to replace him, then Allah ﷻ would have obliterated such a wudu and salah which confirmed only the prophethood of Muhammad ﷺ and omitted the prophethood of the one who was to follow him. Allah ﷻ would have revealed such a kalima which prophesied the one to come next. In short, salah which is comprised of Kalma e Shahadah and Durood Shareef is a clear proof of the finality of the Prophethood of Prophet Muhammad ﷺ.

Acceptance of Islam by the People of Madinah



The Acceptance of Islam by the Inhabitants of Madinah Upon Recognizing the Prophet ﷺ as the Final Prophet for All Times.

Reference in Salah to the Prophethood of Prophet Muhammad ﷺ

During the days of Hajj the Prophet ﷺ met an assembly of people from the Khazraj tribe of Madinah whom he invited to Islam. These people had heard from the Jews of the coming of a Prophet. The Jews threatened and warned these people that in the near future the final Prophet would come whom they would join to fight and destroy the people of Madinah similar to the destruction once faced by the nations of Aad and Erum before them. Upon hearing the invitation of the Prophet ﷺ some members of this assembly started to declare that 'By Allah this is the same Prophet whose name the Jews used to terrorize us, let not the Jews triumph over us in believing in him' and so they all accepted the invitation of the Prophet ﷺ and announced their faith in him. [Sirah al-Nabawiyya, Nadwi, pp. 153-155]

This event lays bare the fact that the people of Madinah announced their faith in Prophet Muhammad ﷺ on the basis that he ﷺ was the last prophet and none other would succeed him. If this assertion of the Ansar had been false, then Allah ﷻ would have refuted their claim through revelation and the Prophet ﷺ himself would have opposed them.

Thus we learn that even today a person can only be Muslim when he

عَلَىٰ حَبِيْبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا

Imamat of the Prophets on the Night of Mi'raj



On the Night of Mi'raj all the Prophets were present but there was no Qadiyani

The event of the Mi'raj is a weighty testimony to the Finality of Prophethood. On this night all the prophets were brought to the Bait ul Muqaddas and the Prophet ﷺ led them in Salah as their Imam. [Sunan Nasai, v. 1, p. 222; Tafsir Ibn Kathir, v. 3, p.39] But in this assembly neither was Musaylima Kadhhab present nor Aswad Ansi. Qadiyani too was missing, thereby testifying against their claim of prophethood.

If the Prophet ﷺ had led the other prophets in prayer in Masjid e Haram then it could be believed that he led the prayer only because he was the host. But in Bait-ul-Muqaddas although he was the guest of other Prophets, he still led the prayer. This detail establishes and confirms that not only is the Prophet ﷺ most distinguished of the Prophets but he is also their chief because a leader is more worthy of Imamat than a host. [Sharh Muslim by Nawawi, v.1, p.236; Al-Rowz Al-Murbi, v.1, p. 72]

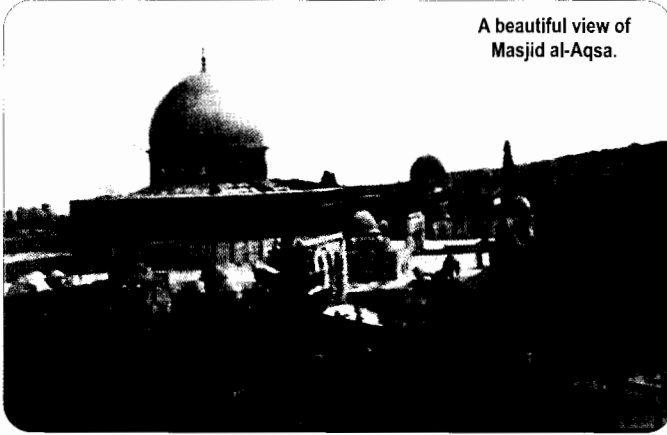
Maulana Muhammad Qasim رحمته اللہ علیہ (d.1297 AH) has aptly said that "Just as the Prophet ﷺ is the Prophet of the whole Ummah, so is he the Prophet of all the Prophets." [Tahzeer-un-Naas, p.4]

Sayyidina Ali رضی اللہ عنہ said: "Allah the Exalted took a pledge from all the Prophets that if Muhammad ﷺ were to come in their time, they would each follow him." [Tafsir Durre Manthoor, v.2, pp. 352-354]

عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

Proclamation of the Finality of Prophethood in the Presence of the Prophets



A beautiful view of
Masjid al-Aqsa.

The Ummah of the Prophet ﷺ is the last Ummah

On the night of the Mi'raj, Prophet Ibrahim عليه السلام addressed the Prophet ﷺ saying 'O son, tonight you shall meet your Lord, and your nation is the last and the largest nation' [Tafsir Ibn Kathir, v. 3, p.28]

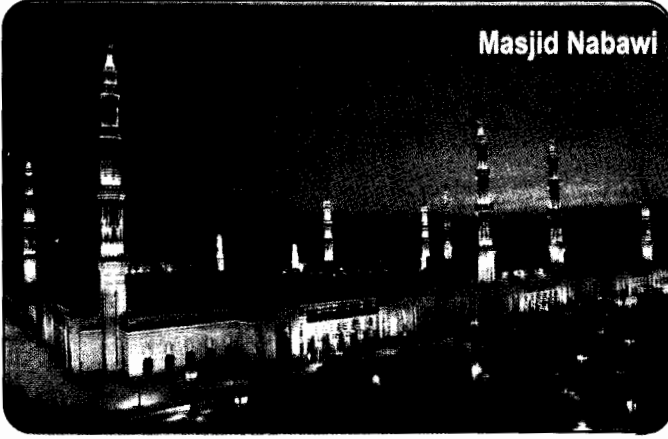
On the same night, the Prophet ﷺ, whilst speaking of the blessings of his Prophethood, told the Prophets that Allah ﷻ had elevated his praise and remembrance, and had granted him triumph and finality of prophethood. Hafiz Ibn Kathir (rah) explains this claim by elaborating: "The finality of prophethood entails that the Prophet ﷺ is the last prophet and triumph entails that he will be the first intercessor for humanity on the Day of Judgment." [Tafsir Ibn Kathir, v.3, pp.31-32] The Prophet ﷺ said 'I have been elevated over the other prophets in six ways: I was helped through fear being cast in the hearts of my enemies; the spoils of war were made lawful for me; the earth was made a place of prayer and purification for me; I was sent to all of creation, and after me, the line of prophets ended. [Sahih Muslim, Hadith No. 523]

**O Lord, praises and prayers forever and always,
Upon your beloved and the best of all creation.**

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

The Words of the Azaan and the Iqama are Proofs of the Finality of Prophethood



The Words of the Azaan and the Iqama do not Mention a New Prophet

In the first year of Hijrah, a companion of the Prophet ﷺ, Hazrat Abdullah bin Zaid bin Abdi Rabbih ؓ, was taught the azaan and the iqama in a dream. The Prophet ﷺ said that this was a true vision. He then taught the words of the azaan and iqama to Hazrat Bilal ؓ. It is common knowledge that these are the words of the azaan according to the Prophet ﷺ:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
[Abu Dawud, Hadith Nos.498-507]

The testimony to the oneness of Allah ﷻ and the prophethood of Prophet Muhammad ﷺ is announced all around the world and even Musaylima the liar used to utter these words whilst delivering the azaan. [Ma'riful Qur'an, v.2, p.522] If there were to be a prophet after the Prophet ﷺ, Allah ﷻ would not have allowed for an azaan without the mention of a new prophet to spread. Instead, the azaan would have mentioned the new prophet if indeed Allah ﷻ wanted him to be the next prophet. It is strange that even the television channel broadcast by the Qadiyani proclaims the same words of the azaan:

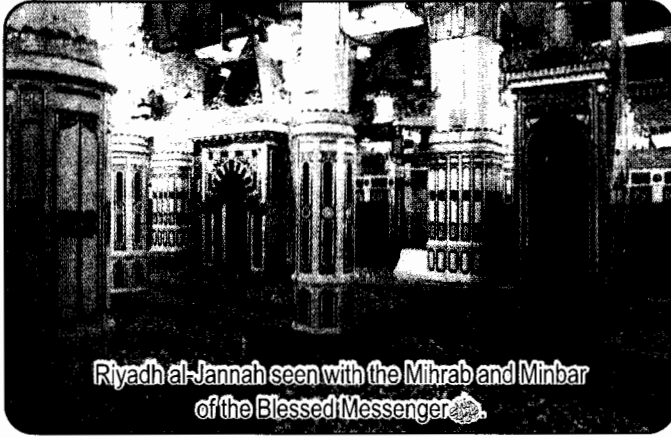
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I bear witness that Muhammad is the messenger of Allah" without any mention of the name of Qadiyani in them. Fortunate is the Muslim who gives the Azaan with the belief in the finality of Prophethood.

عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

The Reply to the Azaan and the Iqama Provide an Indication of the Finality of Prophethood

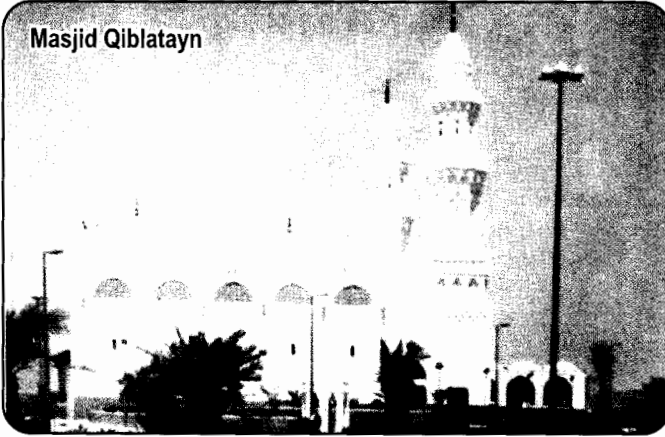


Riyadh al-Jannah seen with the Mihrab and Minbar of the Blessed Messenger ﷺ

The Shahadah is a Part of the Reply to the Azaan and the Iqama

The Prophet ﷺ said "When the muazzin says Allahu Akbar, Allahu Akbar, then one of you says Allahu Akbar, Allahu Akbar. Then the muazzin says Ashhadu anna la ilaha illa Allah and then he says ashhadu anna la ilaha illa Allah, then the muazzin says ashadu anna muhammadur rasul Allah and he says ashhadu anna muhammadur rasul Allah, then the muazzin says hayya ala as Salah and he says la houla wala quwwata illa billah, then the muazzin says Allahu Akbar, Allahu Akbar, and he says Allahu Akbar Allahu Akbar, then the muazzin says la illaha illah Allah, and he repeats la ilaha illa Allah with sincerity of heart, thus he will enter paradise." [Sahih Muslim, Hadith No.385] The answer to the iqama is the same with "Aqamaha Allahu wa adamaha" as an answer to 'qad qamat as salah' [Abu Dawud, Hadith No.528]. After the azaan, the durud shareef and the prayers that are recited make mention of the Prophet ﷺ. [Sahih Muslim, Hadith No.382 to 386] Therefore, proof of the finality of Prophet Muhammad's prophethood lies in the fact that the Prophet ﷺ (and not any new prophet) is mentioned in the azaan and the iqama and in the prayers that are made after them. Fortunate is that Muslim who replies to the azaan with the belief in the finality of Prophethood.

Change in Qibla Due to Finality of Prophethood



**The Holy Kaa'ba is the most beloved Qibla of the last Prophet
Muhammad ﷺ**

The qibla has a very important place in a Muslim's life. Salah, Adhaan, Iqamah and the Namaz e Janaaza are all to be performed while facing the qibla. To urinate facing the qibla is makruh. After death a Muslim is buried facing the qibla and thus all Muslims after death are united as one ummah. One should remember that the Holy Kaa'ba is the most favourite qibla of the Holy Prophet ﷺ and the Prophet ﷺ eventually re-entered and reclaimed the holy city of Makkah.

It is narrated in Sahih Bukhari [Hadith No.299] that the Prophet Muhammad ﷺ used to pray that the qibla be changed to the Baitullah so Allah ﷻ revealed Verse 144 of Surah Baqarah,

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

After which the Prophet ﷺ started facing the Holy Ka'ba.

Regarding this verse, scholars have written that the earlier revealed books mention that the last prophet ﷺ will have two qiblas and that eventually the Holy Ka'ba will be the qibla [Tafsir Uthmani, p. 29] implying that the person who does not believe in the Prophet ﷺ as the last Prophet has no right to face in the direction of the qibla. The one, who rejects the finality of prophethood, is an unbeliever. His direction in the grave should be turned away from the Holy Ka'ba.

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

Evidence of the Finality of Prophethood from the Battle of Badr



Masjid 'Aaresh, Badr. Here the Blessed Messenger ﷺ led the Muslim army.

The supplication at Badr mentions the Ummah of the Prophet ﷺ as the last Ummah

The Battle of Badr was Islam's first decisive battle against the unbelievers. The Holy Quran refers to this as Yaum-ul-Furqan - the deciding day [Al-Anfaal: 41). It is narrated by Sayyidina Ibn Abbas ﷺ that Sayyidina Umar ﷺ narrated to him that on the day of Badr, when the Holy Prophet ﷺ saw that the Pagans of Makkah were a thousand in number and the companions of the Prophet ﷺ are only a little more than three hundred, the Prophet ﷺ turned towards the qibla and supplicated to his Lord and prayed:

اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِ مَا وَعَدْتَنِي اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ
الْعَصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا تَعْبُدْ فِي الْأَرْضِ

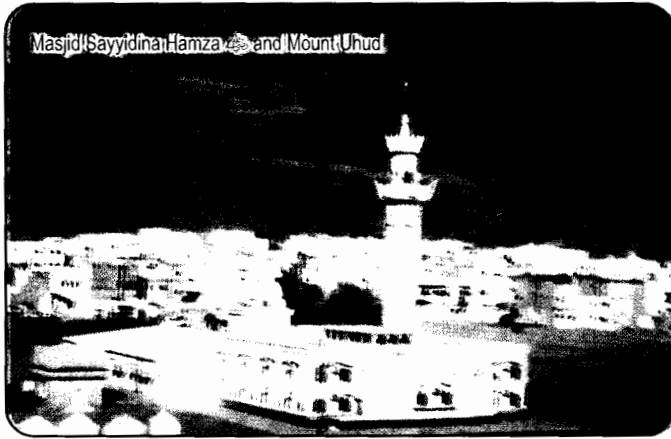
“Oh Allah, fulfill the promise that you made to me, Oh Allah grant me that which you promised me, Oh Allah if this group of Muslims are killed then there would be no one left on this earth to worship you.” [Sahih Muslim, Hadith No. 1763]

The Prophet ﷺ in this prayer did not say that there will be no one there to worship you till the next prophet. Instead the negation of the worship was kept open or common to all generations to come. Thus the Prophet ﷺ is the last Prophet and there is no Prophet after him.

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

Proof of the Finality of Prophethood from The Battle of Uhud



The Commandment to Follow the Prophet ﷺ Only

On the day of the battle of Uhud, when the rumor of the Prophet's death spread, the hypocrites began to say that 'the Prophet ﷺ has been martyred, so let us return to our old beliefs, meaning the adoption of shirk and kufr. At that point, this ayah was revealed [Tafsir Zad-ul-Maseer, v. 1, p. 469]

” وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ”

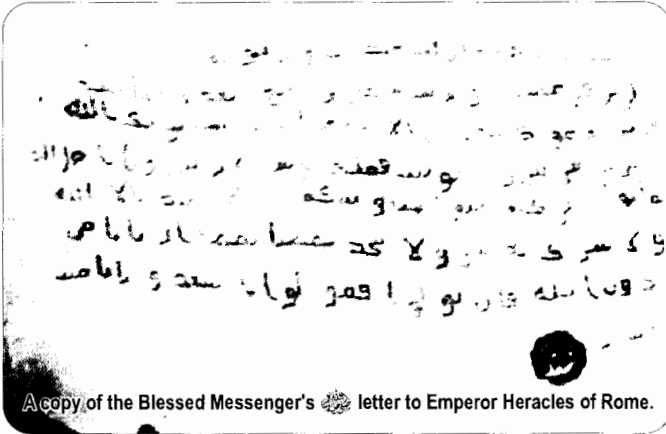
“And Muhammad ﷺ is a prophet, indeed many prophets have come and gone before him ﷺ, so will you turn away from the truth if he dies or is martyred, and whoever turns away from the truth does not cause any harm to Allah and Allah Ta'ala will soon grant reward to those who are thankful.” (Ale-Imran, Verse 144)

Allah ﷻ has strictly commanded the Muslims to hold firmly to the religion of the Prophet ﷺ, and did not inform us of any new Prophet in the future. Thus, the Prophet ﷺ is the last Prophet.

عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

Letters for the Kings - a proof of the Finality of Prophethood



Copy of the Blessed Messenger's ﷺ letter to Emperor Heracles of Rome.

The Prophet ﷺ's Letter that I am the Prophet for All the People

After the Treaty of Hudaibiya, the Prophet ﷺ wrote letters to many kings and rulers and told them to accept the true religion. In his letter to Caesar, the king of Persia, the Prophet ﷺ said:

" *Bismillahi Rahmani Rahim.* From Muhammad ﷺ, the Prophet of Allah ﷻ, to the ruler of Persia, Caesar. Peace on him who follows the commands and believes in Allah ﷻ and His Prophets and testifies that there is no God but Allah ﷻ and He is alone, and has no partners and Muhammad ﷺ is His servant and His Prophet and I call you by the command of Allah ﷻ because I am the Prophet of Allah for all the people, so that I make fearful, those who are alive and the truth becomes evident to the disbelievers thus accept Islam and you will attain eternal success. [Tarikh Tabari, v. 2, pp.654-655]

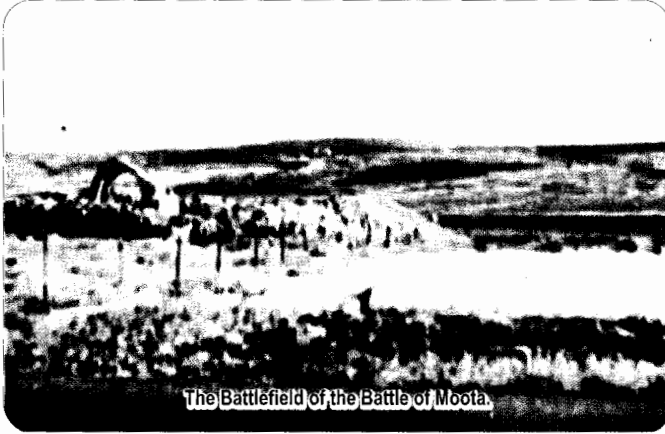
This letter is clear evidence that the Prophet ﷺ is the Seal of the prophets because if some prophet had to come after the Prophet ﷺ, then he would not have said that I have been sent for the entire humanity.

This is further supported by the verse: *قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا* (Al-'Araf: 158) "Say: O people, I am the messenger of Allah to all of you in entirety."

عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

The Quran'ic Declaration on the Conclusion of Prophethood



The Battlefield of the Battle of Mootah.

Revelation of the Ayah on the End of Prophethood

Sayyidina Zaid bin Harith رضي الله عنه was an early Muslim convert. Prophet Muhammad صلى الله عليه وسلم used to call him his son from the pre-prophethood days. In the Battle of Muthah he was the general of the Muslim army. Prophet Muhammad صلى الله عليه وسلم said in case of Hadrat Zaid being martyred Hadrat Jafar bin Abi Talib رضي الله عنه would take his place, and if he too is martyred then Hadrat Abdullah bin Royeh رضي الله عنه. All three of them were martyred one after the other, after which Hazrat Khalid bin Walid رضي الله عنه became the general. Hazrat Zaid was married to Hadrat Zainab bint Jahash. Due to incompatibility, the marriage ended in divorce after which Prophet Muhammad صلى الله عليه وسلم married Hadrat Zainab bint Jahash. When the disbelievers criticized this marriage Allah تعالى revealed the following verse:

”مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ“

(Al-Ahzab: 40)

“Muhammad صلى الله عليه وسلم is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets”.

Prophet Muhammad said

﴿أَنَا خَاتَمَ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي﴾

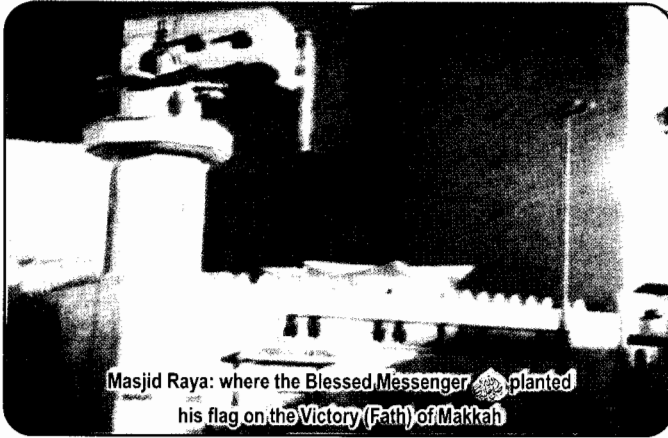
[Abu Dawud, Hadith No. 4252]

“I am the last prophet, after me there is no other prophet”. Thus, it is clear that belief in the Finality of Prophethood is established by unequivocal texts of the Quran and Hadith.

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

The Sermon of Prophet Muhammad ﷺ after the Conquest of Makkah



Masjid Raya: where the Blessed Messenger ﷺ planted his flag on the Victory (Fath) of Makkah

The Sanctity of Makkah Is For All Times To Come

Makkah was conquered in the 8th Hijrah. On the second day Prophet Muhammad ﷺ gave a sermon in Makkah. After praising Allah, he said that indeed Allah had honored Makkah, and people did not honor it, and for a person who believes in Allah and the last day, it is not permissible to kill or to cut a tree, and if someone fights in Makkah claiming that it is in the name of Allah, then say Allah permitted His messenger and He did not permit you and I too was allowed for a specific time period in the day and its sanctity has returned today as it was yesterday and it is necessary that those present convey this to those not present. [Sahih Bukhari, Hadith No.4295] In this sermon Prophet Muhammad ﷺ said that the sanctity of Makkah was forever and did not say that this sanctity was till the coming of another prophet. In this way this sermon is a solid proof that Prophet Muhammad ﷺ is the last prophet and that there would be no prophet after him.

عَلَىٰ حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

Battle of Tabuk - a Proof of the Finality of Prophethood



The Declaration of the End of Prophethood In Battle of Tabuk

The Battle of Tabuk is from amongst the important battles. When Prophet Muhammad ﷺ found out that the Caesar of Rome intended to attack Madinah, he decided to meet him in battle. The companions of the Prophet ﷺ were told to come out for battle. It was the summer season a season of immense heat when the dates were ripe and the companions had to really strive to go out for battle. The hypocrites made excuses while the companions went out with passion. Those who stayed behind sincerely repented.

The battle of Tabuk is a proof of the finality of prophethood because when Prophet Muhammad ﷺ told Sayyidina Ali ﷺ to stay behind in Madinah, Sayyidina Ali replied that are you leaving me with the woman and children? Prophet Muhammad ﷺ said:

”أَلَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ إِلَّا أَنَّهُ لَيْسَ بَعْدِي نَبِيٌّ”

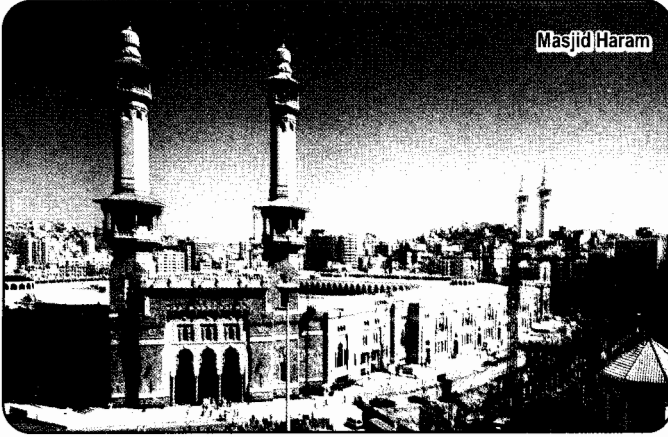
[Sahih Bukhari, Hadith No.4416]

“Aren't you happy that you are to me what the Prophet Haroon was to the Prophet Musa, but for the fact that there will be no Prophet after me?”

عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

Understanding the Principle of Finality of Prophethood in Light of Hajj



On Hajj, one intends to journey to the favorite Qiblah of the Seal of the Prophets ﷺ

Allah has made it obligatory, on those who have the ability, to perform Hajj once in one's lifetime. Allah says:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

“And Hajj to the House is a duty that mankind owes to Allah, those who can afford the expenses” (Surah al-Imran: Verse 97)

The attribution of Hajj is towards the house of Allah i.e. Ka'ba and we know that the Ka'ba was the Prophet's ﷺ favorite qiblah. Moreover, ihram and tawaaf are essential features of Hajj. Two ra'kats are offered with both of these and the Kalma e Shahadah is recited as follows:

﴿أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ﴾

“I bear witness that there is no god except Allah, who is One, Who has no partners, and I bear witness that Muhammad is His servant and apostle”

This is followed by sending blessings on the Prophet ﷺ. If some other prophet was to come then Allah would not have made the prophet's favorite qiblah the centre of Hajj. Moreover, no such acts would have been ordained in the hajj, which required the declaration of the prophethood of Prophet Muhammad ﷺ, without any mention of prophets to come.

عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

The Declaration of the Prophethood of Muhammad ﷺ Near Maqaam-e-Ibrahim



Kalma-e-Shahadat in the Rak'ats of Tawaaf

It is stated in Sahih Bukhari [Hadith No.4483] that when Sayyidina Umarؓ asked the Prophet for permission to pray near the maqaam-e-Ibrahim, the following verse was revealed:

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

According to Mufti Muhammad Shafi, the Prophet ﷺ after performing tawaaf during the farewell pilgrimage, went to maqaam e Ibrahim and recited the same verse. He then paid his salutations (istiqaal) to the House of Allah by offering two rak'at prayer, with the Maqaam-e-Ibrahim resting in between. [Ma'riful Qur'an v. 1, p.322, Sahih Muslim, Hadith No.1218]

The way this demonstrates the finality of prophethood is that even in these rak'ats, one recites the tashahhud

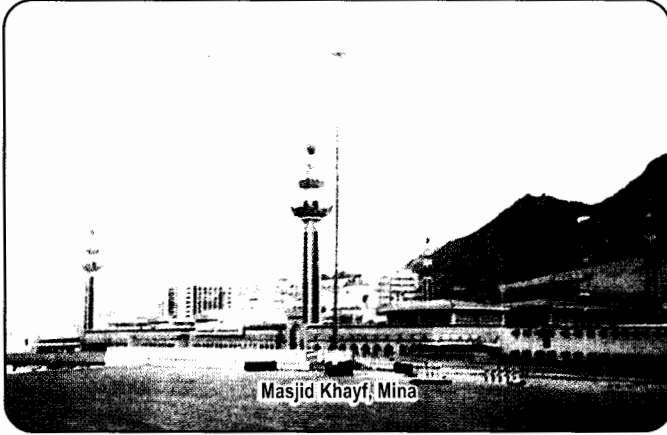
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

In the final sitting bearing witness to the prophethood of Mohammad ﷺ One then follows by sending salutations on the Prophet ﷺ and no one else. Thus, even the Maqaam-e-Ibrahim will bear witness on the Day of Judgement to the people who professed the finality of the Prophet Mohammad ﷺ and believed that no other prophet shall succeed him.

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

The Announcement by the Ameer-e-Hajj - a Proof of the Finality of Prophet Muhammad ﷺ



The Command of this Declaration Holds Till the Day of Judgement

A year before the farewell pilgrimage, in 9th Hijri, the Prophet ﷺ made Sayyidina Abu Bakr Siddiq ؓ the Ameer and sent him off to Hajj. Sayyidina Abu Huraira ؓ relates that that year on the 10th of Zil-Hajj, Sayyidina Abu Bakr ؓ sent him (Abu Huraira ؓ) along with a group to make the following announcement:

﴿لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ﴾

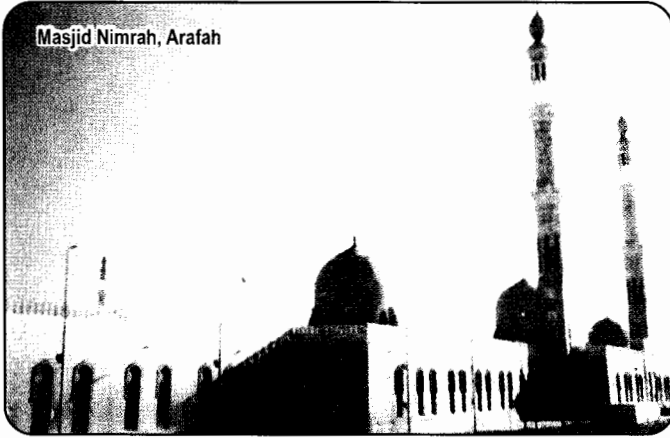
“After this year, no idolater shall perform Hajj, nor will any naked person perform tawaaf.” [Sahih Bukhari, Hadith No.4363]

This announcement was made following an order made by the Prophet ﷺ. The fact that it included the statement that no disbeliever should perform Hajj implies that this prohibition held for all times. This further corroborated the fact that Prophet Muhammad ﷺ is the final messenger of Allah and that no prophet will ever succeed him.

عَلَىٰ حَيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

Prohibition of Interest - Indication of the Finality of Prophethood



Declaration of War Against Those Who Take Interest

Allah ﷻ prohibited the consumption of unlawful things for the Muslims and specifically forbade interest. Even during the days of the farewell pilgrimage Prophet Muhammad ﷺ, in his sermons at Arafat and Mina, declared interest to be unlawful [Sahih Muslim, Hadith No.1218 ; Musnad Ahmad v. 5, p.73]

Allah ﷻ after prohibiting interest mentions in the Holy Qurán:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ

“O you who have attained to faith! Remain conscious of God and give up all outstanding gains from usury, if you are [truly] believers; for if you do it not, then know that you are at war with Allah and His Messenger.”(Al-Baqarah:278-279)

This verse testifies to the finality of the Prophethood of Prophet Muhammad ﷺ. Had Allah ﷻ intended to send another prophet after Prophet Muhammad ﷺ, the aforementioned verse would have been worded as follows:

“... at war with Allah and His Messengers”

عَلَىٰ حَبِيْبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا

Using the Farewell Pilgrimage to Remove the Misunderstanding about Finality of Prophethood



Jabal Rahmah, Where the glad tidings of Perfection of Deen and
Completion of Blessings were revealed on Hajjat-ul-Widah

Declaration of perfection of religion

The farewell pilgrimage provides strong evidence for the finality of prophethood. In the Sahih of Bukhari [Hadith No.4606], it is narrated that the following verse was revealed on the farewell pilgrimage:

“الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي”

“This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.”(5:3)

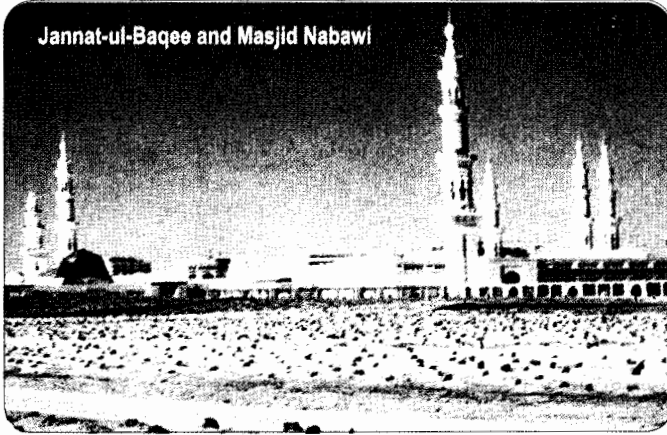
The Prophet ﷺ explained the concept of perfection of religion using the example of a man who constructed a beautiful and grand building but left an empty space for one last brick in it. The people enquired about the reason for leaving the empty space. The Prophet ﷺ replied I am that brick and I am the seal of Prophets.[Sahih Muslim, Hadith No.2286]

Just like leaving the space empty for that one last brick left the building incomplete, adding an extra brick to it after its completion would make the building disproportionate, and it would be necessary to remove the extra brick. In a similar manner, believing in another prophet after Prophet Muhammad ﷺ corrupts the faith of a believer and he becomes an apostate. It is the duty of the government to convince him to revert and if he persists, then to

عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

Loneliness of the Grave and the Finality of Prophethood



Liberation in the Grave through the First Kalima

The angels ask man in his grave “ مَنْ نَبِيِّكَ ” “Who is your Prophet?” The believer replies “ نَبِيِّ مُحَمَّدٍ ﷺ ” “My Prophet is Muhammad ﷺ” [Sahih Muslim, Hadith No. 2871]

One hadith narrates that a believer replies

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

[Tirmidhi, Hadith No. 1071]

The grave is illuminated and spread wide for the one who gives this answer. As for the one who is unable to give the correct answer his grave contracts till his ribs break and overlap. [ibid] This makes one reflect about the fate of the one who replies that my prophet is Qadiyani

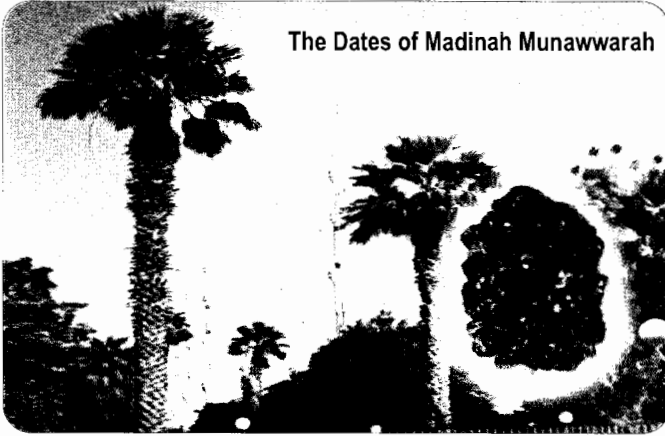
وَالْعِيَادُ بِاللَّهِ

This shows illumination of the grave will be rewarded only to those who believe that Prophet Muhammad ﷺ is the last and final Messenger of Allah ﷻ and not as the belief exists, through acquiring a place in the popular graveyard in Chenab Nagar.

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

The Second Kalima is like a Strong Tree which Bears Fruits (Surah Ibrahim: Ayah 24)



The Dates of Madinah Munawwarah

The kalima of Muslims is analogous to a pure and strong tree which is useful at all times and in all places.

Upon the birth of a child, the Azaan is recited in the child's right ear and the words of iqamah are recited in his left ear. [Tuhfatul-Ahwazi, v.5, p.107] When a child reaches seven years of age he should be told to offer prayer and if at ten years of age he does not pray he should be reprimanded and made to pray.

For all the compulsory prayers the call for prayer is made and the iqamah is recited. During the call for prayer and the iqamah the Muazzin recites the kalima and those who hear them answer by repeating the words.

The one who dies with the kalima on his lips is extremely fortunate since the kalima is of enormous help in the grave. When the believer is asked about the Prophet ﷺ he replies ﴿نَبِيِّ مُحَمَّدٍ﴾ "My prophet is Muhammad ﷺ".

On the day of judgment, when people will ask the Prophet ﷺ to intercede they will say ﴿يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمَ الْأَنْبِيَاءِ﴾

"O Muhammad, you are the Messenger of Allah and the Last Prophet." [Sahih Bukhari, Hadith No. 4712, Sahih Muslim, Hadith No. 194]

Then those who did not believe in the finality of the prophethood of Prophet Muhammad ﷺ will dwell in hell for all eternity.

**O Lord, praises and prayers forever and always,
Upon your beloved and the best of all creation.**

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

**“The Parable of an Evil Word is
that of an Evil Tree.” (Surah Ibrahim: Ayah 26)**



A vine of wild gourd that is easily removed

**The One who believes in Mirza is Without a
Companion or a Helper**

Mirza claimed to be a Prophet but we do not hear his name in the azan, the iqamat, or the salah. There is no mention of him in the grave; neither do we hear of him in the hadith of intercession. A Mirzai might be able to facilitate one in getting married, get him a job, or get him a visa to a non-Muslim country. But when death seizes a Mirzai, the entire building of affluence he has built around him will fall and he will forever abide in Hell.

The word of the Prophet ﷺ was pure. At every moment he guided.

Apart from a few satanic inspirations Mirza had nothing. When the Prophet ﷺ claimed prophethood he held onto to that claim with firmness and perseverance. In the battle of Hunain, amidst the showering of arrows, he said, **أَنَا النَّبِيُّ لَا كَذِبَ** “I am the Prophet and I don't lie.” In letters the Prophet ﷺ used to dictate “

مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ

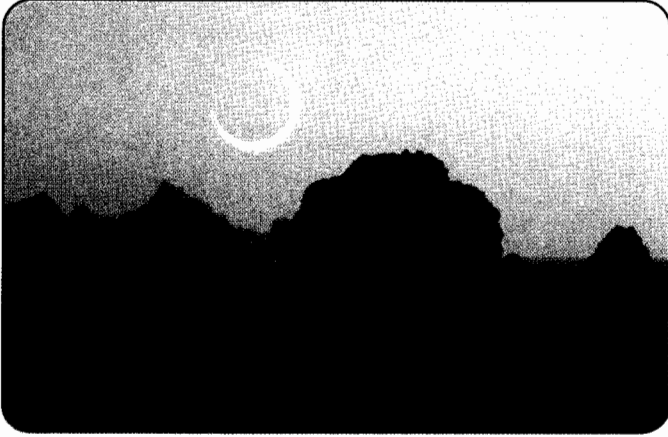
from Muhammad ﷺ, the Messenger of Allah.” Contrarily, Qadiyani's word was an evil word and he never hung onto his claim. At the end of his books he used to write “the humble servant, Mirza Ghulam Ahmed Qadiyani.” [Barakaat-ud-Dua, pp. 46-47] Where did his claim to prophethood go? Where did his claim to messengerhood go? His word was an evil word: there was no consistency in it.

عَلَىٰ حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

"They ask thee concerning the New Moons."

(Surah Baqara: ayah 189)



We were informed of the Coming of Dajjal, But Not the Coming of Another Prophet.

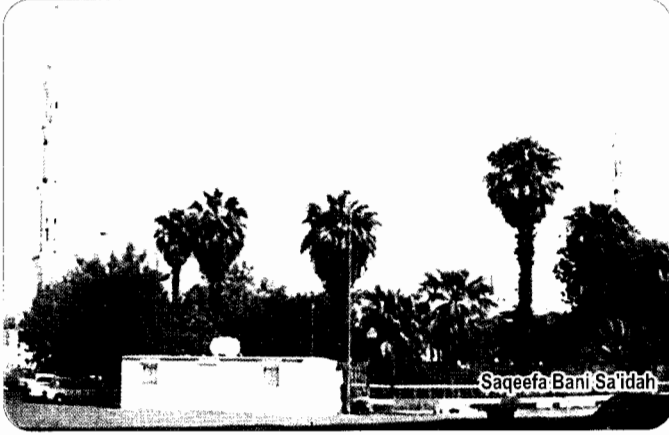
The Prophet ﷺ was asked about the moon, and several other questions were put forward to him, but no one asked about a prophet who was to come. Even Qadiyani was not asked about the coming of a prophet after him and he himself never mentioned such a thing. In fact, he dismissed a claimant of prophethood from his community. [Aimma Talbis, v. 2, p. 411]

The Prophet ﷺ was the greatest well-wisher of the community, yet he never informed them of the coming of a truthful Prophet; on the other hand he informed them of around 30 false prophets. [Sahih Bukhari, Hadith No. 7121] Maulana Muhammad Qasim Nanotwi in his Arabic explanation of Kirmani's research on the Sahih Bukhari, writes that these 30 prophets would claim to be prophets and Dajjal would claim to be god. [Sahih Bukhari, v.2, p. 1054, note 11] The Prophet ﷺ saw some of these false prophets as well as Dajjal in his dreams and informed the community of the description of all of them. [Sahih Bukhari, Hadith No. 6999] He never saw nor described the appearance of a true prophet who would come after him and this is the proof of the fact that there is no prophet after the Prophet Muhammad ﷺ.

عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

The System of Caliphs an Evidence of the Finality of Prophethood



Sayyidina Abu Bakr (Siddique Akbar) (رضي الله عنه) was a Khalifa Without Dispute.

The Prophet ﷺ said “In Bani Israil, the Prophets (عليه السلام) used to engage in politics. When one Prophet passed away another would come in his place. And indeed after me there will be no prophet; only a succession of caliphs and many of them.” [Sahih Bukhari, Hadith No.3455 , Sahih Muslim, Hadith No. 1842]

Allah ﷻ proved the saying of His Beloved Prophet ﷺ to be true: after the Prophet ﷺ, Sayyidina Abu Bakr al-Siddiq (رضي الله عنه) was made caliph and then the progression of caliphs began and there was no prophet after that. The Mirzais do not believe that there existed any prophet in between the Prophet Muhammad ﷺ and Qadiyani; then after Qadiyani they believe in a chain of caliphs not prophets. Hakeem Nuruddin became the first successor (or caliph) after Qadiyani. After this there was a disagreement and so Muhammad Ali Mirzai started a new sect (dubbed the Lahori group) and began calling Qadiyani a revivalist as opposed to a prophet. It is thus proved that they too are convinced of the Seal of prophethood but they take Mirza Qadiyani as that seal although he himself denied the real seal of prophethood. Woe unto you O Qadiyani! And woe unto those who take such a corrupt man as a prophet, revivalist or messiah. Turn to Allah and declare you faith in Him or else you will not be given respite in the Hereafter.

عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

The Words of the Quran from Every Dot
to every Diacritical Mark (*Haraka*) to all the Initial
Letters (*Huroof muqqata'at*) are Protected



A copy of a manuscript of the Qur'an
from the time of Sayyidina Uthman

What Need is there for Another Revelation when The Quran Exists?

The preservation and protection of the Holy Quran is proof of the seal of Prophethood. Maulana Nanotwi has said, "Just like after the sun rises, until the redness of dusk ends, the light of the moon and the stars is not needed, like that after the rise of the Prophet ﷺ until the light of the Holy Quran stays, there is no need for another prophet. [see Qasim-ul-Uloom, p. 56]

The Prophet ﷺ expressed the importance of following the Book and Sunnah. He said that the one who holds onto the book and the sunnah will not go astray. [Muwatta Imam Malik, Hadith No.46:3] In the time of disagreements, the Prophet ﷺ made it mandatory for people to follow his example and the example of the four righteous Caliphs [Abu Dawud, Hadith No. 4607, Ibn Maja Hadith No. 42, Darimi, p.45]; not the following of a new prophet.

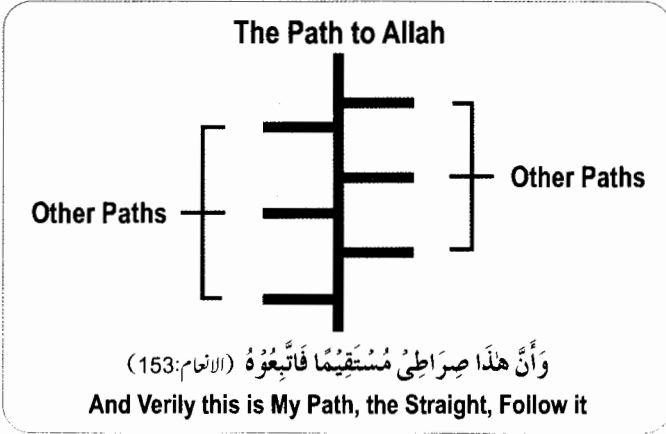
Praise be to Allah! There exist today jurists, scholars, and the friends of Allah, all who explain issues in the light of the Quran and Hadith; therefore there is no need of a new prophet.

**O Lord, praises and prayers forever and always,
Upon your beloved and the best of all creation.**

عَلَىٰ حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

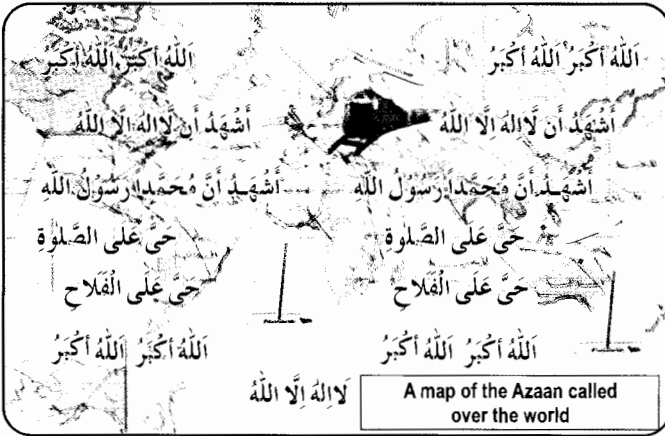
Islam: A Living Reality



Still Existing: Sirat-e-mustaqim

Prophet Muhammad ﷺ once drew a line and said that this is the path of Allah. Then he drew many lines towards the left and the right of the first line and said that these are the other paths. On each of these paths is Shaitan, who calls one towards himself. [Sharh al-Sunnah, Hadith No. 97] The Prophet did not make a point or a dot, he made a line. Had he drawn a point instead of a line it would have meant that the source of guidance is limited to his own role as a teacher and a guide. On the other hand, a straight line meant that not only did the path of guidance carry forth from the Prophet ﷺ but was also directed in a straight line. The latter was possible because the people with a need of guidance always found the right way in the foot steps of the wise, learned and prestigious scholars and teachers. This chain of passing down the knowledge of the right path was made possible by handing over the knowledge itself from teachers to students, who in turn passed it down to their students and so forth. That is how the Muslim community came to know of the expertise in understanding of the Quran and Sunnah. Through the same group of people who kept on handing over knowledge to others through generations, it was put forth that the prophethood has ended with the Prophet Muhammad ﷺ. Also, it was through the phenomenal efforts of this group that it was made obvious to the whole Muslim society that the pre-Islamic and post-Islamic religions have no validity in their existence or practice. The very feature of sustaining and amplifying the principles and teachings of the group of scholars, teachers, students and guides praises the religion of Islam. All praise is to Allah that this group is still alive and therefore, Islam is still thriving. The descent of the Prophet Isa (Jesus) عليه السلام will be welcomed by this very group, i.e. those who would still have upheld the straight path.

And We Exalted your remembrance (O Blessed Messenger) (Al-Inshirah: 4)



إِنَّ شَانِكَ هُوَ الْإِيْتَر (الكوثر: ٣)

“For he who hates thee, He will be cut off”

Through the call to prayer, the prayer itself and other aspects of offering prayer, the remembrance of the Prophet ﷺ is enacted all over the world at all times. This recollection is realized through the different times of the five prayers; fajr, zuhr, asr, maghrib and 'isha, in different parts of the world. Also in some parts of the world, the calls to prayers are given for a long time.

It is related that the Prophet Isa's ﷺ arrival would be at a time when the prayer would be carried out. [Sunan Ibn Maja, Hadith No. 4077 and Aqidat-ul-Islam by Allamah Kashmiri, p.29] The Prophet Isa ﷺ would then, in the answer to the prayer, testify to the prophethood of Muhammad ﷺ. He would also send salutations on the Prophet Muhammad ﷺ. If there were to be any other prophet to come, then the call to the prayer would have taken the name of that prophet. On the other hand, if Mirza Qadiani's name were to be taken, then it would be a distorted shape of the call which could not even be read with ease and fluency. Hence, the question is, if the Qadianis could not even bring their own call to the prayer then how probable is the acceptance of another prophet after the Prophet Muhammad ﷺ. It is, however, a matter of great injustice that the followers of Qadiani committed this heinous act. Mirza's example is likened to that of an imposter, who has nothing to his name. Ironically, if Mirza is in such a state of helplessness and his own identity is subject to fakery and injustice, then is it not a valid question to ask, whether Mirza was only after gaining fame?

يَا مَقَلَبَ الْقُلُوبِ بَيَّتْ قُلُوبَنَا عَلَى دِينِكَ

عَلَى حَبِيْبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

1-- Elaborate on the importance of the issue of the Seal of prophethood. Also discuss the role played by Maulana Muhammad Qasim Nanotvi (R.A) and Allama Anwar Shah Kashmiri. 2-- Discuss the proof of the Seal of prophethood in light of the Jewish tribes in Madinah Munawwarah and highlight the importance of the conversion of the Jewish tribes in this regard. 3-- What were the Jews waiting for and what supplication did they use to offer? 4-- Discuss the pivotal role of ablution (*wudhu*) and prayer (*salah*) and establish their relationship with the Seal of the prophethood. 5-- How does the incident of *mi'raj* of the Prophet Muhammad ﷺ testify to the seal of the prophethood? Elaborate on the incident itself to underscore the announcement of the Seal of the prophethood during the *mi'raj*. Also, discuss why did the Prophet Muhammad ﷺ lead the prayer in the *Bait al-muqaddus*. 6-- "Thus, just like the Prophet Muhammad ﷺ is the Prophet for the Muslim community (*ummah*), in the same way, he is the Prophet of the Prophets." Identify this quote and reference it. Also, elaborate on the meaning of this saying. 7-- Allah has made me a triumphant and a seal on the prophethood. Discuss the meaning and reference of the above saying of the Prophet Muhammad ﷺ. 8-- How did the *azan* and *iqamat* originate? Discuss their importance with respect to the seal of the prophethood. 9-- When the caller to the prayer (*muazzin*) calls out: "I testify that Muhammad is the messenger of Allah", what should a listener say in return? Elaborate on the answer to this particular part of the call to prayer and discuss its role in addressing the issue of the seal of prophethood. 10-- Construct an argument which discusses the role of facing the House of Allah. Also prove the argument that the deniers of the seal of prophethood do not have the right to make their worship houses and grave yards in the direction of the House of Allah. 11-- Highlight the place of the Battles of Badr, Tabuk, and Uhud, the conquest of Makkah, Hajj and Umrah in determining the importance of the seal of the prophethood. 12-- Present that letter by the Prophet Muhammad ﷺ which addresses the issue of the seal of prophethood. 13-- Discuss the verse with its meaning and the reason of revelation which addresses the seal of the prophethood. Also, support the argument by references in Hadith which compliment your argument. 14-- Discuss how does the *Maqam-e-Ibrahim* addresses the issue of the prophet hood and support the argument by highlighting the Qadiani position on this issue. 15-- Elaborate on Prophet's last sermon, usury, completion of religion and the answers of the grave in light of the seal of the prophethood. 16-- How is our testament to the Oneness of God and prophethood manifest in a strong tree? Also, outline the importance of our testament (*shahadah*) in grave and on the Day of Resurrection. 17-- Elaborate on the analogy of Qadiani following to be like a weak sapling. Discuss in light of the Day of Judgment and grave. 18-- Present a proof of the Day of Judgment based on the following incidents: i - Prophet Muhammad ﷺ was asked about the moon. ii - Prophet Muhammad ﷺ informed about the false prophets. iii - *Dajjal* was seen by the Prophet ﷺ in his dream. iv- The Caliphate came into existence after the Prophet ﷺ. v - Prophet ﷺ asked for the Quran and Sunnah to be held onto strongly. 19-- How has Maulana Nanotwi used various means to testify to the seal of the prophethood? 20-- According to the Hadith, what does the Straight Path mean? Also highlight the importance of the Hadith in solving the issue of the seal of the prophet hood. 21-- Discuss the immense recollection and remembrance of the Prophet ﷺ and build your argument to present a proof of the seal of prophethood. 22-- "Mirza became an imposter prophet just to gain fame". Discuss the essential credentials required to present the above claim.

Easy ways to speak with Qadiyanis

How to converse with them on their belief of Ijra-e-Nubuwwa (Continuation of Prophethood)

A few Muslims should approach a Qadiyani. One Muslim should ask another, "If I claim to be a Prophet will you accept me as one?" His fellow Muslims will respond, "No, we will not accept your claim to Prophethood because the Blessed Messenger Muhammad ﷺ is the Last and Final Prophet." The Muslim should then address the Qadiyani, "Will you accept me as a Prophet or not?" If the Qadiyani replies "No" then the Muslim should ask "Why not? According to you Prophethood has not ended but continues. You accept Mirza Qadiyani as a Prophet, why not me?" And if the Qadiyani replies "Yes, I will accept you as a Prophet," then the Muslim should respond: "Now that you have accepted me as a Prophet, accept wholeheartedly what I say: Mirza Qadiyani was a liar and anyone who believes that he is a prophet is an unbeliever, so repent of such unbelief."

How to converse with them on their belief of Mirza Qadiyani's claim to be the Masih (Messiah)

A few Muslims should approach a Qadiyani and one of those Muslims should be such that his name is not Isa, nor is his mother's name Maryam. This latter Muslim should address his fellow Muslims and ask, "If I claim to Isa, will you accept my claim?" His fellow Muslims will respond, "We will not accept that you are Isa the son of Maryam, that even if we were to cast all other reasons to reject your claim aside, your name is not Isa and your mother's name is not Maryam." The Muslim should then address the Qadiyani, "Will you accept me as Isa son of Maryam or not?" If the Qadiyani replies "No" then the Muslim should ask "Why not? Mirza Qadiyani's name was also not Isa, nor was his mother's name Maryam." And if the Qadiyani replies "Yes, I will accept you as Isa son of Maryam," then the Muslim should respond: "Your acceptance of me as Isa son of Maryam means that Mirza Qadiyani was not Isa! The truth is that neither am I Isa son of Maryam, nor was Mirza Qadiyani ever Isa son of Maryam. By believing Mirza Qadiyani to be Isa son of Maryam you have made a grave error, of which you should immediately repent, otherwise you shall enter the Hellfire."

How to converse with them on their belief of Mirza Qadiyani's claim to be the Mujaddid (Renewer)

Whomsoever claims that Mirza Qadiyani was a Mujaddid should be addressed as follows: "Firstly, a Mujaddid comes after every hundred years. And it has been over a hundred years since the time of Mirza Qadiyani, therefore if nothing else, he is no longer the Mujaddid. Secondly, in order to be a Mujaddid a person must be a Muslim, and Mirza Qadiyani was not even a Muslim, let alone a Mujaddid. How can you pass judgment on those who do not accept him as a Mujaddid? The entire Muslim ummah declares Mirza Qadiyani to be an unbeliever, and an unbeliever can hardly be a Mujaddid. First, you must establish that Mirza Qadiyani was even a believer, then we can discuss whether he was a Mujaddid or not." The renowned Hadith scholar of his time, Allamah Anwar Shah Kashmiri (ra) stated:

"It has become clear to me that even the stray dogs that roam in the alleys are better than me if I am unable to preserve and safeguard the Finality of Prophethood of the Blessed Messenger."

At the time of his final and fatal illness, Allamah left a final will and bequest: "The false doctrines of Qadianism are the greatest travesty to ever afflict the Muslim ummah. You must expend all your resources to safeguard the Muslims from such blasphemy and heresy. This is a jihad for which Jannah is its reward, and I guarantee this reward."