

Forty Evidences for the Finality of Prophethood

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Contents

Editor's Introduction	3
The 1 st Evidence	11
The 2 nd Evidence	15
The 3 rd Evidence	17
The 4 th Evidence	18
The 5 th Evidence	19
The 6 th Evidence	20
The 7 th Evidence	21
The 8 th Evidence	22
The 9 th Evidence	24
The 10 th Evidence	25
The 11 th Evidence	26
The 12 th Evidence	27
The 13 th Evidence	29
The 14 th Evidence	30
The 15 th Evidence	31
The 16 th Evidence	32
The 17 th Evidence	33
The 18 th Evidence	34
The 19 th Evidence	35
The 20 th Evidence	36
The 21 st Evidence	37
The 22 nd Evidence	38
The 23 rd Evidence	39
The 24 th Evidence	40
The 25 th Evidence	41
The 26 th Evidence	42
The 27 th Evidence	43
The 28 th Evidence	44
The 29 th Evidence	45

The 30 th Evidence.....	46
The 31 st Evidence.....	47
The 32 nd Evidence	48
The 33 rd Evidence	49
The 34 th Evidence.....	50
The 35 th Evidence.....	51
The 36 th Evidence.....	52
The 37 th Evidence.....	53
The 38 th Evidence.....	55
The 39 th Evidence.....	56
The 40 th Evidence.....	57
[The Companions Who Narrated the Finality of Prophethood]	58
[The Descent of ‘Isa bin Maryam (Peace be upon him)].....	59
[Consensus on The Descent of ‘Isa bin Maryam (Peace be upon him)]	62
[The Contradictions of Mirza Ghulam Ahmad Qadiyani].....	64

Editor's Introduction

‘Audhu Billāhi min ash-Shayṭān al-Rajīm Bismillāh al-Raḥmān al-Raḥīm Alḥamdullilāhi Rabbil ‘Alamīn, Waṣalatu Wassalām ‘Ala Rasūlillahil Karīm, Wa ‘Ala Alihī Wa Aṣḥābīhi Wa Man Tabiāhum Bi-Eḥsan Ila’ Yaum al-Dīn; Wa Ba’d

All Praise belongs and is directed to the Rabb of everything that exists, Praise and Salutations be upon His Final beloved Messenger, his revered family and his noble Companions and upon those who follow them in good until the end of times, to proceed,

Shaikh Zubayr Ali Za’i was at the forefront in writing and defending the hadith and Sunnah of the Prophet Sallallahu Alayhi Wasallam. Shaikh Zubayr also excelled and specialized in refuting the methodology of various sects, their core ideas and the evidence they put forward to substantiate their view. The Shaikh was well known for his detailed knowledge of hadith and its sciences which he applied to the evidences presented by various deviant sects and groups. He is therefore not in need to any introduction.

In this regard the Shaikh was emphatic and focused on repudiating and rebutting the ideas and evidences of the religion of Qadiyanism. In this short but concise treatise the Shaikh presents 40 evidences to establish Muhammad Sallallahu Alayhi Wasallam was the final Prophet and Messenger of Allah. The Shaikh had a unique but overwhelmingly convincing approach in presenting his views – he undoubtedly covers most aspects related to Prophethood in this treatise.

Muslim scholars have authored numerous works on the subject of *Dalail an-Nabuwwah* – Evidences for the Prophethood of Muhammad Sallallahu alayhi Wasallam historically throughout the centuries. Some scholars of Ahlus Sunnah also addressed the deviation and corruption of other religions while others focussed on signs that alluded to Muhammad Sallallahu Alayhi Wasallam being the true Prophet and Messenger.

It is therefore important to show the historical efforts of Sunni scholars in preserving Muslim heritage and their works on *Dalail an-Nabuwwah*. It is important to note some of the books listed below on this genre were from non-traditionalists (non-Ahlul Hadith) meaning they belonged to historical deviant sects like the Mu’tazilites. However, since we are addressing this from an Islamic

historical perspective and Muslim works overall – such works are listed and at the same time it is not for the faint hearted to get hung up over them!

Some of the works Muslim scholars authored in this Islamic category include and are not restricted to,

Third Century

1. *Alam an-Nabuwwah* of Mamun Abdullah b. Haroon b. al-Mahdi al-Abbasi (d.218H)
2. *Dalail an-Nabuwwah* of al-Humaydi, Abdullah b. az-Zubayr al-Makki (d.219H)
3. *Ayat un-Nabi Sallallahu Alayhi Wasallam* of Abul Hasan Ali Muhammad b. Abdullah al-Mada'ini al-Basti al-Akhbari (d.224H)
4. *Amarat un-Nabuwwah* of Abu Ishaq al-Juzjani (d.259H)
5. *Dalail an-Nabuwwah* of Abu Zur'ah ar-Razi (d.264H)
6. *A'lam un-Nabi Sallallahu alayhi Wasallam* of Abu Sulayman Dawud b. Ali b. Dawud b. Khalf al-Asbahani (d.270H)
7. *A'lam an-Nubuwwah* of Abu Dawud Sulayman b. Ash'at as-Sijastani (d.275H)
8. *A'lam Rasulullah Sallallahu Alayhi Wasallam al-Manzilatu Ala Raslihi Sallallahu Alayhim Fit-Tawrat wal-Injil waz-Zabur wal-Quran Wa Ghayru Zalik wa Dala'il Nabuwwatihi Minal Barahin an-Nirati wad-Dala'il al-Wadhihah* of Ibn Qutaybah (d.276H)
9. *Dalail an-Nabuwwah* of Abu Ishaq Ibrahim b. al-Haytham al-Muhallab al-Baladi al-Baghdadi (d.277H)
10. *Dalail an-Nabuwwah* of Abu Bakr b. Abi Dunya (d.281H)
11. *A'lam an-Nabuwwah* of Abu Bakr b. Abi Dunya (d.281H)
12. *Dalail an-Nabuwwah* of Abu Ishaq Ibrahim b. Ishaq al-Harbi (d.285H)

Fourth Century

13. *Dalail an-Nabuwwah* of Abu Bakr al-Firyabi (d.301H)
14. *Dalail an-Nabuwwah* of Abul Qasim Thabit b. Hazm as-Sarquti (d.313H)
15. *Dalail an-Nabuwwah* of Abu Ishaq Ibrahim b. Hammad b. Ishaq al-Baghdadi al-Maliki (d.320H)
16. *Dalail an-Nabuwwah* of Abu Ahmad Muhammad b. Ahmad b. Ibrahim al-Assal al-Asbahani (d.349H)
17. *Dalail an-Nabuwwah* of Abu Bakr Muhammad b. al-Hasan an-Naqqash al-Muqri al-Mawsili (> al-Baghdadi) (d.351)

18. Dalail an-Nabuwwah of Abul Qasim at-Tabarani (d.360H)
19. Dalail an-Nabuwwah of Abu Bakr Muhammad b. Ali b. Isma'I al-Qaffal al-Kabir ash-Shashi (d.365H)
20. Dalail an-Nabuwwah of Abush-Shaikh Abdullah b. Muhammad b. Hayyan al-Asbahani (d.369H)
21. Dalail an-Nabuwwah of Abu Abdullah Muhammad b. Ishaq b. Mandah (d.395H)
22. A'lam an-Nabuwwah of Ibn Faris (d.395H)

Fifth Century

23. A'lam an-Nabuwwah of Abu Mutarrif Abdur Rahman b. Muhammad b. Qutays al-Andalusi al-Qurtubi (d.402H)
24. Dalail an-Nabuwwah of Kharkhushi Abdul Malik b. Muhammad b. Ibrahim an-Nisapuri (d.407H)
25. Tathbit Dalail an-Nabuwwah of Qadhi Abdul Jabbar (d.415H)
26. Dalail an-Nabuwwah of Abu Nu'aym al-Asbahani (d.430H)
27. Dalail an-Nabuwwah of Abul Abbas Ja'far b. Muhammad b. al-Mu'taz an-Nasafi (d.332H)
28. Dalail an-Nabuwwah of Abi Dharr Abd b. Ahmad al-Harawi (d.434H)
29. A'lam an-Nabuwwah of al-Mawardi (d.450H)
30. Dalail an-Nabuwwah of al-Bayhaqi (d.458H)
31. Dalail an-Nabuwwah of Ibn Dilhath Ahmad b. Umar b. Anas al-Udhri al-Andalusi (d.478H)
32. A'lam an-Nabuwwah of Abu Ubayd Abu Abdullah b. Abdul Aziz al-Bakrii al-Qurtubi (d.487H)

Sixth Century

33. Dala'il an-Nabuwwah of Muwaffaq ud-Din Abil Qasim Isma'il b Muhammad b Fadhal at-Tamimi al-Asbahani (d.535) known as Qiwwam as-Sunnah
34. A'lam an-Nabuwwah of Shams ud-Din Muhammad b. Abdullah al-Ma'ruf Bi-Ibn Zafar al-Makki (d.565H)

Seventh Century

36. Al-Ayat al-Bayinat Fi Zikr Ma fi A'dha Rasulullah Sallallahu Alayhi Wasallam Minal Mu'jizat of Abu Khattab b. Dihyah Umar b. Ali az-Zahiri al-Andalusi (d.633H)

37. Dalail an-Nabuwwah Wl-Ilahiyyat of Qadhi al-Maqdisi Abu Abdullah Muhammad Abdul Wahid al-Maqdisi al-Dimashqi as-Salihi al-Hanbali – author of Ahadith al-Mukhtarah (d.643H)

Eighth Century

38. Ikhtisar Dalail an-Nabuwwah of Ima dud-Din Ahmad b. Ibrahim b. Abdur Rahman al-Wasiti ash-Shafi'i (d.711H)

39. Mu'jizat un-Nabi Sallallahu Alayhi Wasallam of Abu Ghasan Muhammad b. Ibrahim al-Ishbili al-Ansari (d.723H)

40. A'lam an-Nabuwwah of Ala ud-Din Mughlatai b. Qalij b. Abdullah al-Misri (d.762H)

Ninth Century

41. Ikhtisar Dalail an-Nabuwwah of Siraj ibn al-Mulaqqin (d.804H)

42. Al-Ayat al-Wadhihat Fi Wajh Dalalah al-Mu'jizat of Abu Abdullah Muhammad b. Ahmad at-Talimsani al-Maliki known as Ibn Marzuq (d.842H)

43. Isharah al-Muntaqa Ila A'lam ad-Dalail an-Nabuwwah Lil-Bayhaqi of Burhan ud-Din al-Baqa'i (d.885H)

Tenth Century

44. Al-Qawl al-Murtafa Fi Khatam Dala'il an-Nabuwwah Lil-Bayhaqi of Muhammad b. Abdur Rahman as-Sakhawi (d.902H)

There are numerous contemporary works authored and compiled in the last century, two of which are noteworthy are,

Dalail an-Nabuwwah al-Muhammadiyah Fi Dhaw al-Ma'arif al-Hadithiyyah of Mahmud Mahdi al-Istanbuli and *As-Sahih al-Musnad Min Dala'il an-Nabuwwah* of Shaikh Muqbil b. Hadi al-Wadi'i

Shaikh Zubayr wrote many articles and treatise on those who attacked and desecrated the finality of Prophethood. One of the most important works is the one you are reading, Forty Evidences of the Finality of Prophethood ((*Tahqiqi Islahi Awr Ilmi Maqalat* (5/11-37), *Masalah Katham Nabuwwat* (p.35-61), *al-Hadith Magazine*, Issue no.100 p.22-47, dated 21st April 2012). Our brother Abu Sinan has presented a succinct and worthy translation of this work and further

furnished it with applicable and earnest notes. May Allah reward him with much good, accept it from him and allow him to continue with other such efforts, Amin.

I would like to present a general overview of the works and efforts of Shaikh Zubayr Ali Za’i in refuting and holding the Qadiyani religion at bay. From his efforts include the following and not by any means limited to,

1. The 30 – Thirty Lies of Mirza Ghulam Ahmad Qadiyani

In this small treatise Shaikh Zubayr presents 30 lies of Mirza Ghulam Ahmad Qadiyani and then refutes each and every lie in detail. Shaikh Zubayr said at the end of this small treatise he presented the statements from Mirza Qadiyani’s books and those who claim to be from his ummah i.e. his followers! The Shaikh went on to say he would offer 10,000 rupees as rewards for any incorrect quotes but not typing errors. This small treatise was written in 2007 nearly 15 years ago. The treatise is 18 pages but weighty in refuting the lies of the arch liar Mirza Ghulam Qadiyani. The treatise is in the Shaikh’s *Tahqiqi Islahi Awr Ilmi Maqalat* (1/132-149), *Masalah Katham Nabuwwat* (p.103-120).

2. Answering the Qadiyani Attacks on the Authentic Hadith of the Finality of Prophethood

In this treatise Shaikh Zubayr answers the distortions and misinterpretations of the Qadianis of authentic ahadith. (*Tahqiqi Islahi Awr Ilmi Maqalat* (3/481-505), *Sirat Rahmatul Alamin Ke Darkhasha Pehlu – Shining Aspects of the Life of the Mercy to the Universe*. (p.58-82), *Masalah Katham Nabuwwat* (p.62-86).

3. 20 Beliefs Shared between the Masudiyyah and Qadiyanis

The Masudiyyah as referred to by Shaikh Zubayr are the registered organisation in Pakistan known as Jamat al-Muslimin. Mainly based in Karachi and have some strands around the globe. This group has some erroneous beliefs and ideas some of which are very dangerous. In this treatise the Shaikh shows similarities between the two. (*Tahqiqi Islahi Awr Ilmi Maqalat* (3/560-563), *Masalah Katham Nabuwwat* (p.233-236).

4. An Answer Regarding a Question about Qadiyani’s

In this legal edict Shaikh Zubayr answers a question about Qadiyanis and the Islamic ruling concerning them. (*Tahqiqi Islahi Awr Ilmi Maqalat* (3/564-565, 4/446-447), *Masalah Katham Nabuwwat* (p.237-238).

5. Allah’s Messenger Sallallahu Alayhi Wasallam is the seal of the Prophet i.e the last of the Prophets

This is a chapter in *Sirat Rahmatul Alamin Ke Darkhasha Pehlu – Shining Aspects of the Life of the Mercy to the Universe*. (p.31-57).

6. Who was Mirza Ghulam Ahmad Qadiyani before Claiming Prophethood

This is a unique treatise in which Shaikh Zubayr presented 20 analytical points mostly from Barelwis and Deobandis describing the religious background of Mirza Ghulam Ahmad. This small treatise also includes some quotes and references from Qadiyani books and two Salafi scholars quoting Qadiyanis themselves. (*Tahqiqi Islahi Awr Ilmi Maqalat* (5/265-276), *Tawdhih al-Ahkam* (2/363-375), *Masalah Katham Nabuwwat* (p.239-250).

7. The Innovated Difference between Hadith and Sunnah was First Presented by Mirza Ghulam Ahmad Qadiyani

In this article Shaikh Zubayr showed how Mirza Qadiyani was the first to present this deviant and innovated idea that many other recent misguided sects also presented. (*Tahqiqi Islahi Awr Ilmi Maqalat* (2/290-292).

8. A Refutation of the Rejected Narrations Used as Evidence by Qadiyanis

In this treatise Shaikh Zubayr answered the narrations used by Qadiyanis as evidence to support their false religion. For example, they use the narration, “There is no Mahdi except Isa bin Maryam” (*Sunan Ibn Majah* no.4039) Shaikh Zubayr refutes this evidence and said it was weak due to four reason, (i) the tadlis of Hasan al-Basri (ii) Muhammad b. Khalid al-Jundi is unknown (iii) There is confusion in the chain (iv) Disconnection in the chain since Aban b. Salih did not hear from Hasan al-Basri. (*Tahqiqi Islahi Awr Ilmi Maqalat* (5/38-53), *Masalah Katham Nabuwwat* (p.87-102).

Furthermore, we have related articles and lengthy treatises associated with affairs intertwined with Qadiyanism which Shaikh Zubayr Ali Za’i authored, for example they include,

1. The Descent of the Masih (Messiah) is true also known as Al-Qawl as Sahih Fima Tawatur Fi Nuzul al-Masih

This extends over 49 pages. (*Tahqiqi Islahi Awr Ilmi Maqalat*) 1/83-131), *Masalah Katham Nabuwwat* (p.143-191).

2. The descent of Isa and Imam Zuhri (*Tahqiqi Islahi Awr Ilmi Maqalat* (3/434-442), *Masalah Katham Nabuwwat* (p.224-232).

May Allah forgive the shortcomings of our Shaikh Zubayr Ali Za'i, accept his efforts in defending the Sunni Creed and Manhaj and make his scales heavy in the hereafter, Amin

Abu Khuzaimah Ansari

Jumada at-Thani 1444H / January 2023

Birmingham, UK.

الحمد لله رب العالمين والصلوة والسلام على محمد بن عبد الله
بن عبدالمطلب: رسول الله الأمين و خاتم النبيين أي آخر
النبيين ورضي الله عن آله وأصحابه وأزواجه وذريته
أجمعين ورحمة الله على التابعين وأتباع التابعين
وأتباع أتباع التابعين وهم السلف
الصالحين من خير القرون
ومن تبعهم باحسان
إلى يوم الدين –
أما بعد:

All Praise is for Allah, Rabb of the ‘Alamin (all that exists), and may His Praise and Peace be upon Muhammad bin Abdillah bin Abdil-Mutallib, the Trusted Messenger of Allah and the Seal of the Prophets, the Last of the Prophets, and may Allah be pleased with all of his family, his companions, his wives, and offspring, and may Allah have mercy upon the Tabi’in (the successors of the Companions), and those that followed them, and those that followed them, and they are the Salaf-us-Salihin (the Righteous Predecessors), from the best of generations, and those that follow them in goodness until the Day of Judgement – to proceed:

It is established from the Honourable Qur’an, the Authentic Ahadith, and the Ijma’ (consensus) of the Ummah that Sayyiduna Muhammad bin Abdillah bin Abdil-Mutallib, the Messenger of Allah ﷺ, is the Final Messenger, and until the Day of Resurrection, no Messenger nor Prophet will be born after him. The following forty evidences are from the countless evidences for this vital belief of utmost importance, which has been unanimously agreed upon:

The 1st Evidence

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Allah (Most High) says, **“And Muhammad is not the father of any of your men, but he is a Messenger of Allah and the Seal of the Prophets.”**

(*Surah Al-Ahzab, 33:40*)

The Famous Mufasssir (exegete) of the Qur'an, Imam Abu Ja'far Muhammad bin Jarir bin Yazid At-Tabari (d. 310H, may Allah have mercy upon him) explained this Noble Ayah as, **“Meaning that verily he is the Last of the Prophets.”** (*Tafsir At-Tabari 9/244, Egypt: Dar Al-Hadith Cairo*)

The following scholars of Islam have also explained this Ayah in the same way:

1. The Trustworthy Imam, the Leader of the Believers in Arabic Grammar, Abu Zakariyah Yahya bin Ziyad bin Abdillahi bin Mandhur Al-Daylami Al-Asadi Al-Kufi Al-Farra', the Companion of Al-Kisa'i (d. 207H) – *Ma'ani Al-Qur'an Al-Farra' (2/344)*¹
2. Imam, the Grammarian of the time, Abu Ishaq Ibrahim bin Muhammad bin Al-Sirri bin Sahl Az-Zajjaj Al-Baghdadi (d. 311H) – *Ma'ani Al-Qur'an wa I'rabuhu of Az-Zajjaj (4/230)*²
3. Al-Imam Al-Mufasssir Abu Bakr Muhammad bin 'Uzayr As-Sijistani Al-'Uzayri (d. 330H) – *Gharib Al-Qur'an of As-Sijistani (1/211)*³
4. Al-'Allamah, Imam of the Arabic Language, Abu Ja'far Ahmad bin Muhammad bin Isma'il bin Yunus Al-Maradi An-Nahwi Al-Misri (d. 338H) – *I'rab Al-Qur'an of An-Nahhas (p. 774, Lebnon: Dar Al-Ma'rifah)*⁴

¹ [Translator's Note:] Al-Farra' said, **“And whoever recited {Khaatam} intended that he is the Last of the Prophets.”**

² [TN:] Az-Zajjaj said, **“And whoever [recites with a kasrah on the ta'] (ت), then its meaning is that he sealed the [chain of] Prophets, and whoever [recites with a fatha on the ta'] (ث) then its meaning is that he is the Last of the Prophets, there is no Prophet after him, ﷺ.”**

³ [TN:] Ibn 'Uzayr said, **“Khatam An-Nabiyyin: Last of the Prophets.”**

⁴ [TN:] Abu Ja'far An-Nahhas said, **“And Al-Hasan, Ash-Sha'bi and 'Asim recited it as 'Khaatam' with a fatha on the ta' (ث), meaning the Last of the Prophets.”**

5. Abu'l Layth Nasr bin Muhammad bin Ahmad bin Ibrahim As-Samarqandi (d. 385H) – *Tafsir As-Samarqandi, named Bahr Al- 'Ulum* (4/53-54)⁵
6. Al- 'Allamah Al-Mufasssir Abu Mansur Muhammad bin Ahmad bin Al-Azhar bin Talha Al-Azhari Al-Lughawi (d. 370H) – *Ma 'ani Al-Qira 'at of Al-Azhari* (2/284), *Tadhib Al-Lugha of Al-Azhari* (7/138)⁶
7. Al-Mufasssir Al-Imam An-Nahwi Abu'l Hasan 'Ali bin Fadhal bin 'Ali bin Ghalib Al-Mujashi' Al-Qayrawani At-Tamimi (d. 479H) – *An-Nukt fi'l Qur'an Al-Karim of Al-Mujashi' Al-Qayrawani* (1/394)⁷
8. Al-Imam Al-Mufasssir Abu'l Hasan 'Ali bin Ahmad Al-Wahidi An-Naysapuri (d. 468H) – *Al-Wasit fi Tafsir Al-Qur'an Al-Majid* (3/474)⁸
9. Abu Nasr Isma'il bin Hammad Al-Jawhari Al-Farabi (d. 394H) – *Taj Al-Lughwa wa Sihah Al- 'Arabiyyah, called As-Sihah Al-Jawhari* (4/1550, he said, **'and a khatam of something is its end.'**)
10. Abu 'Abdir-Rahman Khalil bin Ahmad Al-Farahidi (d. 175H) – *Kitab Al- 'Ayn* (p. 231, he said, **'The khatam of the Surah means its ending, and a khatam of an action and everything means its ending'**)
11. Abu'l Husayn Ahmad bin Faris bin Zakariya (d. 395H) – *Mu'jam Maqayyis Al-Lugha* (2/245, he said, **'And the Prophet ﷺ is the Khatam (Seal) of the Prophets, for verily he is the Last of them.'**)
12. Abu 'Ubaydillah Al-Husayn bin Muhammad Ad-Damghani (d. 478H) – *Al-Wujuh w'an-Nadha'ir l'il-Alfadh Kitabillah Al-Aziz* (p. 206)⁹
13. Abu'l Mudhaffar Mansur bin Muhammad bin Abdil-Jabbar Ahmad Al-Marwazi As-Sam'ani At-Tamimi (d. 489H) – *Tafsir As-Sam'ani* (4/290)¹⁰

⁵ [TN:] Abu'l Layth As-Samarqandi said, **"And whoever recites b'il-Kasr (Khaatim) means: Last of the Prophets, and whoever recites b'in-Nasb (Khaatam) then it means he is the doer of the action, meaning: He sealed [the chain] of Prophets and he is the Khaatam (Seal)."**

⁶ [TN:] Abu Mansur Al-Azhari said, **"And whoever recites {Khaatam An-Nabiyyin} then its meaning is: Last of the Prophets, there is no Prophet after him."**

⁷ [TN:] Abu'l Hasan Al-Mujashi'I said, **"Asim recited {Khaatam An-Nabiyyin} with a fatha and it is the recitation of Al-Hasan, while the rest recited it with a kasrah, as if the meaning with him is: The Last of the Prophets."**

⁸ [TN:] Al-Wahidi said, **"...but he was a Messenger of Allah and the Seal of the Prophets – the last of them, so there is no Prophet after him."**

⁹ [TN:] Ad-Damghani said, **"...Meaning the last of [something], like the statement of The Most High, "The Seal of the Prophets", meaning the Last of Them."**

¹⁰ [TN:] As-Sam'ani said, **"Bi'l-Fath (Khaatam) – i.e., The Last of the Prophets, and as for bi'l-Kasr (Khaatim): i.e., The [chain of] Prophets was sealed by him."**

14. Abu'l Faraj Abdur-Rahman bin 'Ali bin Muhammad Al-Baghdadi known as Ibn Al-Jawzi (d. 597H) – *Zad Al-Masir fi 'Ilm At-Tafsir* (3/533 6/393)¹¹
15. *Muhiyy As-Sunnah* Abu Muhammad Al-Husayn bin Mas'ud Al-Farra' Al-Baghawi (d. 516H) – *Ma'alim At-Tanzil, namely Tafsir Al-Baghawi* (3/533)¹²
16. Qadhi Abu Bakr Muhammad bin Abdillah known as Ibn Al-'Arabi Al-Maliki (d. 543H) – *Ahkam Al-Qur'an* (3/1549)¹³
17. Al-Imam Al-'Allamah Al-Hafidh, Shaykh At-Tafsir, Abu Ishaq Ahmad bin Muhammad bin Ibrahim An-Naysapuri (d. 427H) – *Al-Kashf w'al-Bayan known as Tafsir At-Tha'labi* (8/50)¹⁴
18. Al-'Allamah Al-Mahir w'al-Muhaqqiq Al-Bahir Abu'l Qasim Al-Husayn bin Muhammad bin Al-Fadhl known as Ar-Raghib Al-Asbahani (d. circa 506H) – *Mufradat Alfadh Al-Qur'an fi Gharib Al-Qur'an* (p. 143, he said, **'That is he sealed the Prophethood, i.e., he completed it by his coming.'**)
19. Abi Abdillah Muhammad bin Ahmad Al-Ansari Al-Qurtubi Al-Mufasssir (d. 671H) – *Al-Jami' l'Ahkam Al-Qur'an* (14/196)¹⁵
20. Abu'l Qasim Shihabud Din Abdur-Rahman bin Isma'il bin Ibrahim bin 'Uthman Al-Maqdisi Al-Dimashqi (d. 665H) – *Ibraz Al-Ma'ani min Hirz Al-Ma'ani* (1/250)¹⁶

Additionally, one should read Hujjatul Qira'at of Abdur-Rahman bin Muhammad Ibn Zur'ah bin Zanjalah (1/578), Tafsir Ibn Kathir (5/185)¹⁷, Al-Qamus Al-Muhit

¹¹ [TN:] Ibn Al-Jawzi said, **"Bi'l-Kasr of the Ta' (Khaatim) then its meaning is that he sealed the [chain of] Prophets, and those that [recited with a Fatha (Khaatam)], then its meaning is that he is the Last of the Prophets."**

¹² [TN:] Imam Al-Baghawi said, **"Allah completed the Prophethood with him."**

¹³ [TN:] Ibn Al-'Arabi said, **"And as for the Seal of the Prophets, then he is the Last of Them."**

¹⁴ [TN:] Ath-Tha'labi said, **"And the Qurra' (reciters of the Qur'an) differed on His statement, 'Seal of the Prophets', so Al-Hasan, and 'Asim recited it bi-Fath of the Ta' (Khaatam), i.e., he is the Last of the Prophets."**

¹⁵ [TN:] Al-Qurtubi said, **"And the majority recited it with bi-Kasr (Khaatim), with the meaning that he Sealed [the chain of] them, i.e., he is the Last of Them to come."**

¹⁶ [TN:] Al-Maqdisi narrated from Az-Zajaj who said, **"...and whoever [recites it with a Fatha (Khaatam)], then its meaning is that he is the Last of the Prophets, [and] there is no Prophet after him."**

¹⁷ [TN:] Al-Hafidh Ibn Kathir said, **"So this Ayah is a clear text in that there is no Prophet after him, and if there is no Prophet after him, then there is no Messenger after him...for verily the station of Messenger-ship is more specific than the station of Prophethood."** And further on he said, **"And The Most High has informed us in His Book, and the Messenger in his Sunnah which is Mutawatir (mass-transmitted) from him: Verily there is no Prophet after him, so that the people know that every single person that claims this station (of Prophethood) after him is a liar and a fabricator, a Dajjal who is misguided"**

of Al-Firuzabadi (p. 1420), Taj Al-‘Urus Ma’a Jawahir Al-Qamus of Muhammad Murtadha Al-Zubaydi (16/190), and Lisan Al-‘Arab of Ibn Mandhur (12/146)¹⁸, and others.

It has now been established that the agreed upon tafsir (exegesis) of this Noble Ayah is that Khatam (Seal) of the Prophets means the Last of the Prophets, and the People of Islam have reached consensus on this issue. Note: In some of the Masahif from Madinatul Munawwarah, this ayah is read as:

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

(i.e., as Khaatim and not Khaatam), and this recitation is further proof that what is intended is that he ﷺ is the Last of the Prophets, this is the recitation of Qalun and Warsh. After [these] twenty evidences on the [correct] understanding of Suratul Ahzab, Ayah number 40, there are many other Ayat with which the People of Islam used to prove the Finality of Prophethood, details of which can be found in much voluminous books – now, the Sahih Mutawatir¹⁹ (mass-transmitted) Ahadith are presented:

and misguides others.” (*Tafsir Al-Qur’an Al-‘Adhim of Ibn Kathir, under Surah Al-Ahzab, 33:40*)

¹⁸ [TN:] Ibn Mandhur wrote, “**Khatim and Khatam are from the names of the Prophet ﷺ, and in the Great Revelation it says: ‘And Muhammad is not the father of any of your men, but he is a Messenger of Allah and the Seal of the Prophets.’ – meaning he is the Last of them.**”

¹⁹ [TN:] Shaykh Ibn ‘Uthaymin said, “**Al-Mutawatir: What was narrated from a [large] group of people such that it was impossible for them to conspire upon a lie...**” (*Mustalah Al-Hadith of Shaykh Ibn Uthaymin p. 6, Maktabah Al-‘Ilm 1994*)

The 2nd Evidence

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ " أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي
بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى."

Sayyiduna Sa'd bin Abi Waqas (may Allah be pleased with him) narrated (with the chain of narration of 'Amir bin Sa'd bin Abi Waqas) that the Messenger of Allah ﷺ said to 'Ali bin Abi Talib (may Allah be pleased with him), **"Are you not pleased that you are, to me, in the position Harun was to Musa? Except that verily there is no Prophet after me."** (*Sahih Muslim 32/2402, Darussalam Edn. #4220*)²⁰

Other than Sahih Muslim, this narration can be found in the following books:

- Musnad of Imam Ahmad (1/185 #1608)
- Sunan At-Tirmidhi (#2999, #3724, and he (Abu 'Isa At-Tirmidhi) said, 'Hasan Gharib Sahih')
- Khasa'is 'Ali of An-Nasa'i (#11)
- Musnad Sa'd bin Abi Waqas (in the recension of Ad-Duraqi, #19), and other than them

The narrator of this Hadith, Abu Muhammad Bakir bin Mismar Al-Qarshi Az-Zuhri Al-Madani (may Allah have mercy on him), is considered to be trustworthy and truthful on account of the majority [of the scholars of Hadith] deeming him to be trustworthy. Imam Al-Bukhari's criticism of him is not proven, rather he was criticising a different narrator by the name of Bakir bin Mismar, and even if this narrator was intended, then it is only a light criticism (he said, 'he is to be looked into') and is rejected due to opposing the majority – additionally, Bakir is not alone in transmitting this narration, rather Sa'id bin Al-Musayyib supported this narration. And, in another narration, the Messenger of Allah ﷺ said to Sayyiduna 'Ali (may Allah be pleased with him), **"...except that verily there is**

²⁰ [TN:] This event occurred when the Prophet ﷺ left for the Battle of Tabuk, and he left 'Ali (may Allah be pleased with him) behind to look after his family – see p. 20.s

no Prophet after me.” (*Musnad Abi Ya’la Al-Mausuli* 2/99, #755, and its chain is Sahih)

The 3rd Evidence

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ, عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ, أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيِّ " أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي "

Sa'id bin Al-Musayyib narrated from Sa'd bin Abi Waqas (may Allah be pleased with him) that the Messenger of Allah ﷺ said to 'Ali (may Allah be pleased with him), **"You are, to me, in the position Harun was to Musa; except that verily there is no Prophet after me."** (*Sahih Muslim 30/2406, Darussalam Edn. #6217*)

The 4th Evidence

عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى تَبُوكَ، وَاسْتَخْلَفَ عَلِيًّا فَقَالَ أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ قَالَ " أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي " .

Mus'ab bin Sa'd bin Abi Waqas narrated from the chain of narration of his father that Messenger of Allah ﷺ said to 'Ali bin Abi Talib (may Allah be pleased with him), **"Are you not pleased that you are, to me, in the position Harun was to Musa? Except that verily there is no Prophet after me."** (*Sahih Al-Bukhari #4414, Sahih Muslim 2404, Musnad Sa'd bin Abi Waqas in the recension of Ad-Dawraqi #49, and Al-Hakim bin 'Utaybah clarified that he heard it directly.*)²¹

²¹ [TN:] **Tadlis:** Shaykh Zubair 'Aliza'i wrote, **"If a narrator transmits a narration from his Shaykh (with whom it is established that he met and heard from) using terms such as 'An (عن [from], this is an ambiguous form of narrating in Arabic which can imply that one heard it directly or indirectly from someone else) while he heard that narration from someone else (other than his Shaykh) – and those whom he narrates this to think that is likely that he heard it from his Shaykh, then this is known as 'Tadlis'."** (*Tahqiqi Maqalat 1/252 of Shaykh Zubayr 'Aliza'i*) – In summary, Tadlis is a hidden weakness in a chain of narration caused by a narrator concealing whom he had actually heard the narration from by using ambiguous terms such as 'An (عن).

Shaykh Zubair 'Aliza'i explains, **"It is a famous and well-known issue in the Principles of Hadith (i.e., Hadith Sciences) that the narrations of the Mudallis (a narrator that practises Tadlis) that narrates by 'An (عن) is rejected and not a proof, meaning it is weak."** He further quoted from Imam Ash-Shafi'i who wrote, **"So we say: We do not accept a Hadith from a Mudallis until he says 'Hadathani (So-and-so narrated to me)' or 'Sami'tu (I heard directly, i.e., an explicit term used for transmitting directly)'."** (*Ar-Risalah of Imam Ash-Shafi'i with the Tahqiq of Ahmad Shakir #1035 as quoted by Shaykh Zubayr 'Aliza'i in Tahqiqi Maqalat 4/151*). What the Shaykh is explaining here is that despite Al-Hakim bin 'Utaybah being a Mudallis, he clarified that he heard this narration directly, thus it can be accepted.

The 5th Evidence

سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ، يُحَدِّثُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ لِعَلِيِّ " أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى " .

Ibrahim bin Sa'd bin Abi Waqas narrated from the chain of narration of his father that Messenger of Allah ﷺ said to 'Ali bin Abi Talib (may Allah be pleased with him), **“Are you not pleased that you are, to me, in the position Harun was to Musa? Except that verily there is no Prophet after me.”** (*Khasa'is 'Ali of An-Nasa'i* #53 and its chain of narration is Hasan, *As-Sirah An-Nabawiyah of Ibn Hisham* 4/163)

The narrator of this Hadith, Imam Muhammad bin Ishaq bin Yasar Al-Madani (may Allah have mercy on him), is considered to be truthful and Hasan (good) in Hadith on account of the majority [of scholars of Hadith] deeming him to be trustworthy – and he clarified this narration with Sama' (i.e., that he heard it directly)²². Imam Abu Nu'aym Al-Asbahani said after transmitting this narration with a Sahih (authentic) chain of narration, “It is authentic and famous from the Hadith of Shu'bah.” (*Hilyatul Awliya* 7/196)

²² [TN:] See footnote: 21

The 6th Evidence

عَنْ عَائِشَةَ بِنْتِ سَعْدٍ عَنْ أَبِيهَا سَعْدٍ : أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ خَرَجَ
مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى جَاءَ ثَنِيَّةَ الْوَدَاعِ وَ عَلِيٌّ يَبْكِي وَ
يَقُولُ - تُخَلِّفُنِي مَعَ الْخَوَالِفِ فَقَالَ أَوْ مَا تَرْضَى أَنْ تَكُونَ مِنِّي
بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا النَّبُوءَةَ

‘A’isha bint Sa’d bin Abi Waqas narrated from her father (may Allah be pleased with them) that ‘Ali left with the Prophet (may Allah’s praise be upon him and his family) until they came to the entrance of Madinah, and ‘Ali was crying, saying, “You are leaving me behind with the women.” So, he ﷺ replied, “**Are you not pleased that you are, in relation to me, in the position Harun was to Musa? Except without the Prophethood.**” (*Musnad Ahmad 1/170 #1463, and its chain is Sahih*)

We learn from these details that this Hadith has been narrated by five of the Tabi’in from Sa’d bin Abi Waqas (may Allah be pleased with him) – ‘Amir bin Sa’d bin Abi Waqas, Sa’id bin Al-Musayyib, Mus’ab bin Sa’d bin Abi Waqas, Ibrahim bin Sa’d bin Abi Waqas, and ‘A’isha bint Sa’d bin Abi Waqas, may Allah have mercy on them all.

The 7th Evidence

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لِي خَمْسَةٌ أَسْمَاءٍ أَنَا مُحَمَّدٌ وَأَحْمَدُ وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي وَأَنَا الْعَاقِبُ " .

Sayyiduna Jubayr bin Mut'im (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said [as part of a lengthier narration], “...**I am Al-‘Aqib (the Final Prophet).**” (*Sahih Al-Bukhari* #3532, #4896, and *Az-Zuhri clarified that he heard it directly*²³, *Sahih Muslim* #2354, *Darussalam Edn.* #6105, #6107)

The narrator of this Hadith, Imam Ibn Shihab Az-Zuhri (may Allah have mercy on him, he is trustworthy by consensus and is a tabi'i of a great status) explained Al-‘Aqib as, “**The one after whom there is no Prophet.**” (*Sahih Muslim, Darussalam Edn.* #6107)

Imam Sufyan bin Husayn bin Hasan Al-Wasiti (may Allah have mercy on him) explained this Hadith saying, “**The Last of the Prophets.**” (*Tarikh Al-Madinah of 'Umar bin Shabbah* #2/631, and its chain is Sahih to him, *Mu'jam Al-Kabir of At-Tabarani* 2/122 #1526)

This narration is present in many books, for example:

- Musnad Al-Humaydi (#555, with my checking)
- Sunan At-Tirmidhi (#2840, and he [Abu 'Isa At-Tirmidhi] said, ‘This is a Hasan Sahih Hadith’)
- Musnad of Imam Ahmad (4/81,83)
- Sunan Al-Kubra of An-Nasa'i (#11590) and other than them.

Both the sons of Sayyiduna Jubayr bin Mut'im have transmitted this narration from him – Muhammad bin Jubayr bin Mut'im and Nafi' bin Jubayr bin Mut'im (*For the narration of Nafi' bin Jubayr, see Musnad of Imam Ahmad* 4/83-87, and *Bahr Al-Zakhar* 8/340 #3413, and *Al-Bazzar* said, ‘and its chain is Sahih’)

²³ [TN:] See footnote: 21

The 8th Evidence

عَنْ حُذَيْفَةَ، قَالَ: لَقِيتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي بَعْضِ طُرُقِ الْمَدِينَةِ، فَقَالَ: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا نَبِيُّ الرَّحْمَةِ، وَنَبِيُّ التَّوْبَةِ، وَأَنَا الْمُقَفَّى، وَأَنَا الْحَاشِرُ، وَنَبِيُّ الْمَلَا حِم.

Sayyiduna Hudhayfa bin Al-Yaman (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said [as part of a lengthier narration], **“I am Al-Muqaffa (the Last Prophet).”** (*Shama'il At-Tirmidhi* #366-367 with my checking, and its chain is Hasan, *Kashf Al-Astar of Al-Bazzar* 3/120 #2378)

This chain of narration is from Abu Bakr bin 'Ayyash from 'Asim bin Abi Najud from Abi Wa'il Shaiq bin Salamah from Hudhayfa (may Allah be pleased with him) – additionally, it has been narrated through the path of Hammad bin Salamah from 'Asim bin Abi Najud from Zar bin Hubaysh from Hudhayfa. (*Musnad Ahmad* 5/655, *Sahih Ibn Hibban* #2095, *Musannaf ibn Abi Shaybah* 1/457 #31683)

Both chains of narration for this Hadith are Hasan li-Dhatihi²⁴ Qari Abu Bakr bin 'Ayyash and Qari 'Asim bin Abi Najud are both considered truthful and Hasan in Ahadith on account of the majority [of the scholars of Hadith] considering them trustworthy.

Hafidh ibn Abdil Barr (d. 463H, may Allah have mercy on him) in the explanation of 'Muqaffa' wrote, **“Because he is the Last of the Prophets.”** (*At-Tamhid Lima*

²⁴ [TN:] i.e., that the Hadith is Hasan (good, acceptable) in of itself, this is in contrast to Hasan li-Ghayrihi (Hasan due to other supporting narrations). Shaykh Zubayr 'Aliza'i explained, **“Hasan li-Ghayrihi is of two categories:**

- One weak narration which is weak in of itself, when another [supporting] narration is Hasan li-Dhatihi and these two narrations are combined, it becomes Hasan li-Ghayrihi
- One weak narration which is weak in of itself, and there is another weak and rejected narration, then some of the scholars understood this to be Hasan li-Ghayrihi, however this is also one type of weak narration...” – see his Maqalat, Volume 1, Page 299-300.

Fi'l Muwatta min Al-Ma'ani w'al-Asanid 19/45, Hadith Forty-Nine of Abi'l Zanad, Al-Istidhkar 2/375 #396)

The 9th Evidence

عن أبي موسى -رضي الله عنه- قال: سَمَّى لنا رسولُ الله -صلى الله عليه وسلم- نفسه أَسْمَاءَ منها ما حَفِظْنَا فقال: «أنا محمد وأحمد والمُقَفِّي والحاشِر ونبي الرَّحمة قال يزيد: ونبيُّ التوبة ونبيُّ المَلَحمة».

Sayyiduna Abu Musa bin Qays Al-Ash'ari (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said [as part of a lengthier narration], **“I am Muhammad, and I am Ahmad, and I am Al-Muqaffa...”** (*Musannaf Ibn Abi Shaybah 11/457 #31684 and its chain is Sahih, Musnad Ahmad 4/395, Sahih Muslim #2355, Darussalam Edn. #6108*)

Also, see the previous Hadith – Note: The narrations of Imam Waki' and Abu Nu'aym Al-Fadhl bin Dukayn hearing Hadith from Imam 'Abdur-Rahman bin 'Abdullah bin 'Utaybah bin 'Abdullah bin Mas'ud Al-Mas'udi (may Allah have mercy on him) are from before his Ikhtilat (confusion and forgetfulness) – see *Al-Kawakib An-Nirat* p. 293

The 10th Evidence

عَنْ أَبِي أَمَامَةَ قَالَ: خُطَبْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , فَكَانَ فِي آخِرِ خُطْبَتِهِ مَا يُحَدِّثُنَا عَنِ الدَّجَالِ , وَيُحَذِّرُنَاهُ , وَكَانَ مِنْ قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَيُّهَا النَّاسُ- إِنَّهُ لَمْ تَكُنْ عَلَى وَجْهِ الْأَرْضِ أَكْثَمُ مِنْ فِتْنَةِ الدَّجَالِ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَلَمْ يَبْعَثْ نَبِيًّا إِلَّا حَذَّرَهُ أُمَّتَهُ , وَأَنَا آخِرُ الْأَنْبِيَاءِ وَأَنْتُمْ آخِرُ الْأُمَمِ , وَهُوَ خَارِجٌ فِيكُمْ لَا مَحَالَةَ , فَإِنْ يَخْرُجْ وَأَنَا فِيكُمْ , فَأَنَا حَاجِبٌ كُلِّ مُسْلِمٍ , وَإِنْ يَخْرُجْ مِنْ بَعْدِي فَكُلُّ أَمْرٍ حَاجِبٌ نَفْسِهِ , وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ

‘Amr bin ‘Abdullah Al-Hadhrami narrated from Sayyiduna Abu Umamah Al-Bahili (may Allah be pleased with him) that the Messenger of Allah ﷺ said [as part of a lengthier narration], “...**I am the Last of the Prophets, and you are the Last of the Nations...**” (*Kitab Al-Ahad w'al-Mathani of Ibn Abi 'Asim 2/447 #1249 and its chain is Sahih, As-Sunnah of Ibn Abi 'Asim p. 171 #391, Al-Mu'jam Al-Kabir of At-Tabarani 8/172-173 #7645 in a shortened form, Musnad Ar-Ruyani 2/295 #1239, Ash-Shari'ah of Al-Ajurri 3/1312 #882, Al-Mustadarak of Al-Hakim 4/536 #8620 and he authenticated it upon the condition of Muslim and Imam Adh-Dhahabi agreed with him, Kitab Al-Fitan of Imam Nu'aym bin Hammad As-Saduq 2/517 #1446 #1313 in another edition, Al-Fitan of Imam Hanbal bin Ishaq #37*)

‘Amr bin ‘Abdullah Al-Hadhrami was declared trustworthy by the balanced Imam Al-Ijli and also by Ibn Hibban, Al-Hakim and Adh-Dhahabi, thus he is considered a trustworthy narrator and his narrations are authentic whilst the rest of the chain is authentic.

The 11th Evidence

سَمِعْنَا أَبَا أُمَامَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّهُ لَا نَبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدَكُمْ إِلَّا فَاغْبُدُوا رَبَّكُمْ، وَصَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ طَيِّبَةً بِهَا أَنْفُسُكُمْ، وَأَطِيعُوا أَمْرَاءَكُمْ، تَدْخُلُوا جَنَّةَ رَبِّكُمْ

Sharajil bin Muslim and Muhammad bin Ziyad narrated with their chains of narration that Sayyiduna Abu Umamah Al-Bahili (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said [as part of a lengthier narration], **“O People! Verily there is no Prophet after me, nor is there any Nation after you...”** (*Al-Mu’jam Al-Kabir of At-Tabari 8/136 #7535 and its chain is Hasan, Al-Sunnah of Ibn Abi ‘Asim 2/715-716 #1095, #1061 in another edition*)

Isma’il bin ‘Ayyash transmitted this narration from the Shamis (Levantines), and they clarified that they heard this narration directly, therefore, this chain of narration is Hasan li-Dhatihi and Sahih li-Ghayrihi.²⁵ It has been proven from Hadith #10 and #11 that three different narrators transmitted the Hadith of the Finality of Prophethood from Sayyiduna Abu Umamah (may Allah be pleased with him): ‘Amr bin ‘Abdullah, Sharajil bin Muslim, and Muhammad bin Ziyad – on account of this, this Hadith is Sahih Mashur from them. Asad bin Wada’ah (a truthful narrator) also transmitted this Hadith from Sayyiduna Abu Umamah (*Al-Mu’jam Al-Kabir of At-Tabarani 8/172-173 #7622*)

²⁵ [TN:] See footnote: 21 and 24

The 12th Evidence

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "...وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَّابُونَ ثَلَاثُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي..."

Sayyiduna Thawban (freed slave of the Messenger of Allah ﷺ) narrated that the Messenger of Allah ﷺ said [as part of a lengthier narration], **"...And there will be Thirty Great Liars in my Nation, each of them claiming to be a Prophet, and I am the Seal of the Prophets, there is no Prophet after me."** (*Sunan Abi Dawud #4252 and its chain is Sahih*)

This Hadith is recorded in the following books:

- Musnad of Imam Ahmad (5/278 #22395)
- Sunan At-Tirmidhi (#2219, and he [Abu 'Isa At-Tirmidhi] said, 'This is a Sahih Hadith.')
- Sahih Ibn Hibban (Al-Ihsan #7194) and others.

The narrator of this Hadith, Imam Abu Qilabah 'Abdullah bin Zayd Al-Jurmi (may Allah have mercy on him), is considered trustworthy according to the majority [of scholars of Hadith], and it is not established that he was a Mudallis²⁶, due to this, this chain of narration is completely Sahih.

'Abdurrahman Khadim Qadiyani raised two strange objections to this Hadith:

- Thawban is not considered trustworthy
- Abu Qilabah is not considered trustworthy

The response to the criticism of this Qadiyani is that in the book of Hafidh Adh-Dhahabi, Mizan Al-I'tidal (1/173, 1/373 #1403 in another edition), the 'Thawban bin Sa'id' being criticised (of which Adh-Dhahabi said, 'He was spoken about') is a different Thawban – additionally, Imam Abu Zur'ah Ar-Razi said regarding

²⁶ [TN:] See footnote: 21

him, “There is no problem with him.” (*Kitab Al-Jarh wa Ta’dil* 1/470, *Lisan Al-Mizan* 2/85, 2/150 in another edition). Rather, in the Hadith that we have cited, Sayyiduna Thawban Al-Hashimi Ash-Shami (may Allah be pleased with him) is a famous Companion! He was the freed slave (mawla) of the Messenger of Allah ﷺ. For further reading, refer to my Tahqiqi Islahi aur ‘Ilmi Maqalat (3/497-498), and for the response on the Qadiyani’s criticism of Abu Qibalah see (3/496-497).

The 13th Evidence

عَنْ عُقْبَةَ بْنِ عَامِرٍ, قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ
كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرُ بْنُ الْخَطَّابِ "

Sayyiduna ‘Uqba bin ‘Amir (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said, **“If there had been Prophet after me, it would have been ‘Umar bin Al-Khattab.”** (*Sunan At-Tirmidhi* #3686 and he [Abu ‘Isa At-Tirmidhi] said, ‘This is a Hasan Gharib Hadith, we do not know it except from the Hadith of Mishrah bin Ha’an.’, *Musnad Ahmad* 4/154, *Mustadarak Al-Hakim* 3/85 #4495 and he said, ‘This Hadith has a Sahih Al-Isnad and they both {Bukhari and Muslim} did not transmit it.’, and Adh-Dhahabi said, ‘Sahih.’)

This Hadith is Hasan li-Dhatihih, and the following scholars have declared it Hasan or Sahih:

- Imam At-Tirmidhi (Hasan)
- Al-Hakim (Sahih)²⁷
- Adh-Dhahabi (Sahih)

The narrator of this Hadith, Mishrah bin Ha’an is considered truthful and Hasan in Al-Hadith on account of the majority [of scholars of Hadith] declaring him trustworthy – see my book ‘Noor Al-‘Aynayn’ (p. 182-184).

²⁷ [Shaykh Zubayr:] Hafiz Ibn Asakir declared one of its chains Mahfudh (preserved) – (*Tarikh Dimashq* 44/114)

The 14th Evidence

عَنْ أَبِي صَالِحٍ, عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ, إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ, فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ, وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ قَالَ فَأَنَا اللَّبْنَةُ, وَأَنَا خَاتِمُ النَّبِيِّينَ ."

Abu Salih As-Samman (may Allah have mercy on him) narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah ﷺ said, **“The parable of me and the Prophets before me is like that of a man who has built a house, and made it nice and beautiful, except for the place of a brick in a corner – so the people go around it surprised, saying, ‘If only there had been this brick placed!’ – I am the brick, and I am the Last of the Prophets.”** (*Sahih Al-Bukhari* #3535, *Sahih Muslim* 22/2286, *Darussalam Edn.* #5961)

This Hadith is recorded in many other books, such as:

- Musnad of Imam Ahmad (2/398 #9167)
- As-Sunan Al-Kubra of Al-Nasa'i (#11422)
- Sahih Ibn Hibban (Al-Ihsan #6405)
- Sharh As-Sunnah of Al-Baghawi (13/201-202 #3621, and he [Imam Al-Baghawi] said, **‘This is a Hadith of which the authenticity has been agreed upon.’**) and others.

The 15th Evidence

عَنْ هَمَّامِ بْنِ مُنَبِّهٍ, قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ, عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَى بُيُوتًا فَأَحْسَنَهَا وَأَجْمَلَهَا وَأَكْمَلَهَا إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا فَجَعَلَ النَّاسُ يَطُوفُونَ وَيُعْجِبُهُمُ الْبُنْيَانُ فَيَقُولُونَ أَلَا وَضَعْتَ هَا هُنَا لَبْنَةً فَيَتِمُّ بُنْيَانُكَ " . فَقَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَكُنْتُ أَنَا اللَّبْنَةُ " .

The famous trustworthy Successor Imam Hammam bin Munabbih (may Allah have mercy on him) narrated from Sayyiduna Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah ﷺ said, **“The parable of me and the Prophets before me is like that of a man that constructs a house, so he makes it nice and beautifies it, and makes it complete except for the place of one brick in a corner from its corners – so the people go around it, surprised by the building, saying, ‘Oh had you placed a brick here then you would have perfected your building!’ – so I am the [final] brick.”** (*Sahifah As-Sahihah Hammam bin Munabbih p. 73 #2, Sahih Muslim 21/2286, Darussalam Edn. #5960, Musnad Ahmad 2/312 #8101, Sharh As-Sunnah of Al-Baghawi 13/199 #3619 and he [Imam Al-Baghawi] said, ‘This is a Hadith of which the authenticity has been agreed upon.’*)

The 16th Evidence

عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
" مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى بُنْيَانًا فَأَحْسَنَهُ وَأَجْمَلَهُ فَجَعَلَ
النَّاسُ يُطِيفُونَ بِهِ يَقُولُونَ مَا رَأَيْنَا بُنْيَانًا أَحْسَنَ مِنْ هَذَا إِلَّا هَذِهِ
الْبُنْيَةُ . فَكُنْتُ أَنَا تِلْكَ الْبُنْيَةُ " .

Imam ‘Abdurrahman bin Hurmuz Al-A’raj (may Allah have mercy on him) also narrated this Hadith about the beautiful building from Sayyiduna Abu Hurayrah (may Allah be pleased with him) with a slightly different wording – the Prophet ﷺ said, “**So I am that [final] brick.**” (*Sahih Muslim* 20/2286, *Darussalam Edn.* #5959, *Musnad Ahmad* 2/244, *Musnad Al-Humaydi* #1043)

The 17th Evidence

عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ, عَنْ أَبِيهِ, عَنْ أَبِي هُرَيْرَةَ, أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فَضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخُتِمَ بِيَ النَّبِيُّونَ "

‘Abdurrahman bin Ya’qub (may Allah have mercy on him) narrated with his chain of narration from Sayyiduna Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah ﷺ said, **“I have been honoured over the [previous] Prophets with 6: I have been given Jawami’ Al-Kalim²⁸, and I have been aided by terror [in the hearts of the enemies], the spoils of war have been made lawful for me, and the earth has been made a Masjid and a means of purification for me, and I have been sent to all of creation, and the [chain of] the Prophets has been completed with me.”** (*Sahih Muslim #523, Darussalam Edn. #1167, Musnad Ahmad 2/411, Sunan At-Tirmidhi #1553 and he [Abu ‘Isa At-Tirmidhi] said, ‘This is a Hasan Sahih Hadith.’*)

²⁸ [TN:] Imam Az-Zuhri said, **“Its meaning is that he (the Prophet) ﷺ would speak with brief speech, little in wording yet extensive in meanings.”** (*Fath Al-Bari 13/247*)

The 18th Evidence

عَنْ أَبِي حَازِمٍ, قَالَ قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ فَسَمِعْتُهُ يُحَدِّثُ,
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ
الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ
فَتَكْثُرُ " . قَالُوا فَمَا تَأْمُرُنَا قَالَ " فُؤَا بَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ وَأَعْطُوهُمْ
حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرَعَاهُمْ " .

Abu Hazim Salman Al-Ashja'i Al-Kufi (may Allah have mercy on him) narrated with his chain of narration from Sayyiduna Abu Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said [as part of a lengthier narration], **"...and surely there is no Prophet after me..."** (*Sahih Al-Bukhari #3455, Sahih Muslim #1842, Darussalam Edn. #4773*)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ بَنِي إِسْرَائِيلَ كَانَتْ
تَسُوسُهُمْ أَنْبِيَائُهُمْ , كُلَّمَا ذَهَبَ نَبِيٌّ خَلَفَهُ نَبِيٌّ , وَإِنَّهُ لَيْسَ كَائِنًا فِيكُمْ
نَبِيٌّ بَعْدِي

And it has reached us in another narration (with a slightly different wording) that the Prophet ﷺ said, **"...Every time a Prophet would go, another Prophet would be behind him (i.e., another Prophet would come after), and surely there will not be a Prophet after me from amongst you."** (*Musannaf Ibn Abi Shaybah 15/58 #37249 and its chain is Sahih*)

The 19th Evidence

فَقَالَ لَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ أَشْهَدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَإِنِّي آخِرُ الْأَنْبِيَاءِ وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ " .

‘Abdullah bin Ibrahim bin Qaridh (may Allah have mercy on him) narrated with his chain of narration from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah ﷺ said, **“So verily I am the Last of the Prophets, and verily my Masjid is the Last of the Masajid.”** (*Sahih Muslim 507/1394, Darrusalam Edn. #3376*)

Hafidh Abu'l ‘Abbas Ahmad bin ‘Umar bin Ibrahim Al-Qurtubi (d. 656H, may Allah have mercy on him) wrote in explanation of the meaning of ‘Last of the Masajid’, **“He connected his speech with a Fa’ At-Ta’lil (ف) to indicate the virtue of his Masjid over all other Masajid, as it is connected to the Last of all the Prophets in this lifetime (i.e., there will be no Masjid after Masjid An-Nabawi connected to a Prophet).”** (*Al-Mufham Lima Ashkala min Talkhis Kitab Muslim 3/506 #1246*)

Qadhi ‘Iyadh Al-Maliki and Muhammad bin Khalifa Al-Washtani Al-Ubbi both stated that what is intended by this Hadith is that the Masjid of the Prophet ﷺ is the most virtuous of the Masajid. (*Ikmal Al-Mu’allim bi Fawa’id Muslim 4/512, Ikmal Ikmal Al-Mu’allim 4/509*)

The 20th Evidence

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَأَبِي عَبْدِ اللَّهِ الْأَعْرَجِ، مَوْلَى
الْجُهَنِيِّينَ - وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ
يَقُولُ صَلَاةً فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلَ مِنْ
أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْحَرَامَ فَإِنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آخِرُ الْأَنْبِيَاءِ وَإِنَّ مَسْجِدَهُ آخِرُ الْمَسَاجِدِ .

Abu Salamah bin ‘Abdur-Rahman bin ‘Awf and Abu ‘Abdullah Al-Aghar (two tabi’in from the companions of Abu Hurayrah) narrated with their chains of narration from Abu Hurayrah (may Allah be pleased with him) that he said [as part of a lengthier narration], “**So verily the Messenger of Allah ﷺ is the Last of the Prophets, and verily his Masjid is the Last of the Masajid.**” (*Sahih Muslim* 507/1394, *Darussalam Edn.* #3376, *Sunan An-Nasa’i* #695, and *Sunan Al-Kubra of An-Nasa’i* #684)

Also, refer to the 19th Evidence.

The 21st Evidence

حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَمْ يَبْقَ مِنَ النَّبُوءَةِ إِلَّا الْمُبَشِّرَاتُ ".
قَالُوا وَمَا الْمُبَشِّرَاتُ قَالَ " الرُّؤْيَا الصَّالِحَةُ "

Imam Sa'id bin Al-Musayyib narrated with his chain of narration from Sayyiduna Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah ﷺ said, **“Nothing remains from Prophethood except for Al-Mubashirat.”** – The people asked, ‘And what is Al-Mubashirat?’ – He ﷺ replied, **‘The [true] good dreams.’**” (*Sahih Al-Bukhari* #6990)

The 22nd Evidence

عَنْ زُفَرَ بْنِ صَعَصَعَةَ, عَنْ أَبِيهِ, عَنْ أَبِي هُرَيْرَةَ, أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا انْصَرَفَ مِنْ صَلَاةِ الْغَدَاةِ يَقُولُ " هَلْ رَأَى أَحَدٌ مِنْكُمْ اللَّيْلَةَ رُؤْيَا " . وَيَقُولُ " لَيْسَ يَبْقَى بَعْدِي مِنَ النَّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ "

Sa'sa'a bin Malik (may Allah have mercy on him) narrated with his chain of narration from Abu Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said [as part of a lengthier narration], **“Nothing remains from Prophethood after me except the [true] good dream.”** (*Muwatta of Imam Malik in the recension of Yahya bin Yahya 2/956-957 #1847 and its chain is Sahih, and in the recension of Ibn Al-Qasim p.215 #127, Sunan Abi Dawud #5017, and Al-Hakim authenticated it 4/390-391 #8716, and Adh-Dhahabi agreed with him.*)

The narrations regarding the Finality of Prophethood were narrated from ten of the Tabi'in from Sayyiduna Abu Hurayrah (may Allah be pleased with him):

- Abu Salih As-Samman
- Hammam bin Munabbih
- 'Abdur-Rahman bin Hurmur Al-A'raj
- 'Abdur-Rahman bin Ya'qub
- Abu Hazim Al-Ashja'i
- 'Abdullah bin Ibrahim bin Qaridh
- Abu Salamah bin 'Abdur-Rahman
- Abu 'Abdillah Al-Aghar
- Sa'id bin Al-Musayyib
- Sa'sa' bin Malik

Due to this, it has been established that these Ahadith are Mutawatir from Abu Hurayrah (may Allah be pleased with him).

The 23rd Evidence

عَنْ جَابِرٍ, عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا وَأَكْمَلَهَا إِلَّا مَوْضِعَ لَبْنَةٍ فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا وَيَقُولُونَ لَوْلَا مَوْضِعُ اللَّبْنَةِ " . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَأَنَا مَوْضِعُ اللَّبْنَةِ حِينَئِذٍ فَخَتَمْتُ الْأَنْبِيَاءَ " .

Sayyiduna Jabir bin ‘Abdillah Al-Ansari (may Allah be pleased with him) narrated a Hadith, the summary of which is as follows: The Prophet ﷺ gave the example of Prophethood as being a beautifully built house which is had an empty space for one brick, the Prophet ﷺ said, **“I am that place of the brick, and I have come and completed [the chain of] Prophethood.”** (*Sahih Muslim #2287, Darussalam Edn. #5963, this narration is also recorded in Sahih Al-Bukhari in a summarised form - #3534*)

The 24th Evidence

حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ, قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيٍّ " .

Sayyiduna Anas bin Malik (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said, **“Verily Messenger-ship and Prophethood has come to an end, so there is no Messenger after me, nor a Prophet.”** (*Sunan At-Tirmidhi #2272 and he [Abu ‘Isa At-Tirmidhi] said, ‘This is a Sahih Gharib Hadith from this path.’, and its chain is Sahih, Musnad Ahmad 3/267, and Al-Hakim authenticated it 4/391 upon the condition of Muslim, and Adh-Dhahabi agreed with him.*)

To read the answers to the Qadiyani criticism of this Sahih Hadith, read my book: Tahqiqi Maqalat (3/485-489).

The 25th Evidence

عَنْ أُمِّ كُرْزٍ الْكَعْبِيَّةِ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " ذَهَبَتِ النَّبُوءَةُ وَبَقِيَتِ الْمُبَشِّرَاتُ " .

Umm Kurz Al-Ka'biyyah (may Allah be pleased with her) narrated that the Messenger of Allah ﷺ said, **“Prophethood has departed, and Al-Mubashirat (true dreams) have remained.”** (*Musnad Al-Humaydi #349 and its chain is Hasan, Sunan Ibn Majah #3896, Musnad Ahmad 6/381, Sunan Ad-Darimi 2/123 #2144, Sahih Ibn Hibban Al-Ihsan #6015, and others*)

Regarding this Hadith, Al-Buwaysari said, **“Its chain is Sahih and its men are trustworthy.”** (*Zawa'id Ibn Majah #3896*)

The 26th Evidence

قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُمَرَ انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ نَزُورُهَا كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزُورُهَا . فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ فَقَالَا لَهَا مَا يُبْكِيكِ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَتْ مَا أَبْكِي أَنْ لَا أَكُونُ أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدْ انْقَطَعَ مِنَ السَّمَاءِ . فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ فَجَعَلَا يَبْكِيَانِ مَعَهَا .

After the death of the Messenger of Allah ﷺ, Abu Bakr said to ‘Umar (may Allah be pleased with them both), **“Leave with us to visit Umm Ayman just as the Messenger of Allah ﷺ used to visit her.”** He (Abu Bakr) said, **“So when we reached her, she wept, so we said to her, ‘What makes you cry? What is with Allah (i.e., in the afterlife) is better for the Messenger ﷺ [than this life].’ So, she replied, ‘I weep not because I am ignorant of the fact that what is with Allah is better for the Messenger, but I weep because revelation has ceased to descend from the Heavens.’”** So, she moved them both to tears and they both began to weep with her. (*Sahih Muslim #2454, Darussalam Edn. #6318, Sunan Ibn Majah #1635*)

The 27th Evidence

حَدَّثَنَا إِسْمَاعِيلُ، قُلْتُ لِابْنِ أَبِي أَوْفَى رَأَيْتَ إِبْرَاهِيمَ ابْنَ النَّبِيِّ صَلَّى
الله عليه وسلم قَالَ مَاتَ صَغِيرًا، وَلَوْ قُضِيَ أَنْ يَكُونَ بَعْدَ مُحَمَّدٍ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَبِيٌّ عَاشَ ابْنُهُ، وَلَكِنْ لَا نَبِيَّ بَعْدَهُ.

Sayyiduna Abdullah bin Abi Afa (may Allah be pleased with him) said regarding Ibrahim, the son of the Messenger of Allah ﷺ (may Allah be pleased with him), **“He passed away when he was young, and if it had been decreed that there would be a Prophet after Muhammad ﷺ then his son would have lived, but there is no Prophet after him.”** (Sahih Al-Bukhari #6194)

The 28th Evidence

عَنْ ابْنِ عَبَّاسٍ, قَالَ كَشَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السِّتَارَةَ
وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - فَقَالَ " أَئِذَا
النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبُوءَةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا
الْمُسْلِمُ أَوْ تَرَى لَهُ - ثُمَّ قَالَ - أَلَا إِنِّي نُهِيتُ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا
فَأَمَّا الرُّكُوعُ فَعِظْمُوا فِيهِ الرَّبَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ
قَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ " .

Sayyiduna ‘Abdullah bin ‘Abbas (may Allah be pleased with him) narrated that the Prophet ﷺ, in his final illness, said [as part of a lengthier narration], **“O People! Nothing remains of the glad tidings of Prophethood except for the [true] good dream that the Muslim sees or is seen [by another Muslim] for him...”** (*Sahih Muslim #479, Darussalam Edn. #1074*)

The 29th Evidence

عَنْ أَبِي الطُّفَيْلِ, عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ, قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "ذَهَبَتِ النَّبُوءَةُ, فَلَا نُبُوءَةَ بَعْدِي إِلَّا الْمُبَشِّرَاتُ". قِيلَ: وَمَا الْمُبَشِّرَاتُ, قَالَ: "الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الرَّجُلُ أَوْ تُرَى لَهُ"

Sayyiduna Abu'l Tufayl 'Amir bin Wathilah narrated with his chain of narration from Sayyiduna Hudhayfah bin Asid (may Allah be pleased with them both) that the Messenger of Allah ﷺ said, **"Prophethood has departed, so there is no Prophethood after me except for Al-Mubashirat."** – It was said to him, "And what is Al-Mubashirat?" – He ﷺ replied, **"The [true] good dream that a man sees or is seen [by another] for him."** (*Al-Mu'jam Al-Kabir of At-Tabarani 3/179 #3051 and its chain is Sahih, see – Majma' Az-Zawa'id 7/173*)

The 30th Evidence

سَمِعْتُ أَبَا الطُّفَيْلِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا نُبُوءَ بَعْدِي إِلَّا الْمُبَشِّرَاتِ " , قَالَ: قِيلَ: وَمَا الْمُبَشِّرَاتُ يَا رَسُولَ اللَّهِ, قَالَ: " الرُّؤْيَا الْحَسَنَةُ " أَوْ قَالَ: " الرُّؤْيَا الصَّالِحَةُ "

Sayyiduna Abu Tufayl bin Wathilah Al-Laythi Al-Kinani (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said, **“There is no Prophethood after me except for Al-Mubashirat.”** – It was said to him, “And what is Al-Mubashirat?” – He ﷺ replied, **“The [true] good dream.”** (*Musnad Ahmad 5/454 #33795 and its chain is Sahih. Refer to Mawsu’ah Hadithiyyah li-Musnad Al-Imam Ahmad [39213-213]*)

The 31st Evidence

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " لَا يَبْقَى بَعْدِي
مِنَ النَّبُوءَةِ شَيْءٌ، إِلَّا الْمُبَشِّرَاتُ ", قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا
الْمُبَشِّرَاتُ، قَالَ: " الرُّؤْيَا الصَّالِحَةُ، يَرَاهَا الرَّجُلُ أَوْ تُرَى لَهُ "

Sayyidah ‘A’ishah Siddiqah (may Allah be pleased with her) narrated that the Prophet ﷺ said, **“Not a single thing from Prophethood remains after me except Al-Mubashirat.”** – The people said, “O Messenger of Allah! And what is Al-Mubashirat?” – He ﷺ said, **“The [true] good dream that a man sees or is seen [by another] for him.”** (*Musnad Ahmad 6/129 #24977 and its chain is Hasan, Shu’b Al-Iman of Al-Bayhaqi #4750, Zawa’id Al-Bazzar #2118*)

أَنَّ عَائِشَةَ أَخْبَرَتْهُ، قَالَتْ: ...فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"...فَيَنْزِلُ عِيسَى عَلَيْهِ السَّلَامُ فَيَقْتُلُهُ، ثُمَّ يَمُكُثُ عِيسَى عَلَيْهِ السَّلَامُ
فِي الْأَرْضِ أَرْبَعِينَ سَنَةً إِمَامًا عَدْلًا وَحَكَمًا مُقْسِطًا"

An additional benefit is that in another narration from Sayyidah ‘A’ishah (may Allah be pleased with her), the Messenger of Allah ﷺ said [as part of a lengthier narration], **“Then ‘Isa (Peace be upon him) will descend and then he will kill [the Dajjal], then ‘Isa (Peace be upon him) will remain on the Earth for 40 years as a just Imam and will rule with justice.”** (*Musnad Ahmad 6/75 #24467 and its chain is Hasan, Mawsu’ah Hadithiyyah 41/15-16, and Yahya bin Abi Kathir clarified that he heard it directly.*²⁹)

²⁹ [TN:] See footnote: 21

The 32nd Evidence

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"مَثَلِي وَمَثَلُ النَّبِيِّينَ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا إِلَّا لَبْنَةً
وَاحِدَةً، فَجِئْتُ أَنَا فَأَتَمَمْتُ تِلْكَ اللَّبْنَةَ"

Sayyiduna Abu Sa'id Al-Khudri (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said, **"The parable of me and the Prophets before me is that of a man that builds a house then completes it, except for one brick - so I have come, and I have completed that [final] brick."** (*Musnad Ahmad 3/9 #11067, Sahih Muslim 22/2286, Darussalam Edn. #5962, Musannaf Ibn Abi Shaybah 11/499 #31760*)

Benefit: The narrations of the Mudallisins³⁰ found in the Sahihayn (Sahih Al-Bukhari and Sahih Muslim) are considered to be (in terms of reliability) the same as narrations with Sama'³¹ and Mutaba'at³², even those which are Mu'an'an³³, and this matter has been agreed upon and accepted by the scholars of Hadith – due to this, it is not correct to weaken any narration in the Sahihayn on account of Tadlis, rather this is completely wrong, and all Praise is for Allah.

³⁰ [TN:] Those narrators that have been proven to commit Tadlis, see footnote: 21

³¹ [TN:] i.e., the narrator had clarified that he heard the narration directly from his Shaykh, see footnote: 21

³² [TN:] A corroborating report that is narrating from the same source

³³ [TN:] i.e., The term for ambiguous transmission, 'An (عن), is found in the chain of narration, see footnote: 21

The 33rd Evidence

حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ
أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَا أَوْلَى
النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الْأُولَى وَالْآخِرَةِ ". قَالُوا كَيْفَ يَا
رَسُولَ اللَّهِ قَالَ " الْأَنْبِيَاءُ إِخْوَةٌ مِنْ عِلَاتٍ وَأُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ
وَاحِدٌ فَلَيْسَ بَيْنَنَا نَبِيٌّ "

Sayyiduna Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet ﷺ said, **“I am the closest of the people to ‘Isa bin Maryam, in this life and the next.”** – The people said, ‘O Messenger of Allah! How is that?’ – He ﷺ replied, **“The Prophets are paternal brothers with different mothers, and their religion is one, [except] there is no Prophet between us (i.e., between me and ‘Isa).”** (*Sahifah Hammam #133, Sahih Muslim #2365, Darussalam Edn. #6132*)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَا أَوْلَى النَّاسِ بِعِيسَى
الْأَنْبِيَاءُ أَبْنَاءُ عِلَاتٍ وَلَيْسَ بَيْنِي وَبَيْنَ عِيسَى نَبِيٌّ ".

And in another narration, the Messenger of Allah ﷺ said, **“...there is no Prophet between me and between ‘Isa.”** (*Sahih Muslim 144/2365, Darussalam Edn. #6131*)

Two matters are clearly established from this Hadith:

- There is no Prophet in between Sayyiduna ‘Isa (Peace be upon him) and Sayyiduna Muhammad ﷺ
- There will be no Prophet from the time of Sayyiduna Muhammad ﷺ until the descent of Sayyiduna ‘Isa (Peace be upon him) from the Heavens – additionally, in light of other evidences, there will be no Prophet born after the descent of Sayyiduna ‘Isa (Peace be upon him) until the Day of Resurrection.

The 34th Evidence

عن عرباض بن سارية, قال: قال رسول الله صلى الله عليه وسلم:
" إني عند الله لخاتم النبيين, وإن آدم عليه السلام لمنجدل في
طينته..."

Sayyiduna ‘Irbadh bin Sariyah (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said [as part of a lengthier narration], “**Verily I was the Last of the Prophets in [the decree of] Allah, whilst Adam (Peace be upon him) had not even been formed from clay...**”(Musnad Ahmad 4/127 #17150 and its chain is Hasan, and those who weakened it erred, Sahih Ibn Hibban Al-Ihsan #6404, Mustadarak Al-Hakim 2/600)

The 35th Evidence

أَخْبَرْتَنِي أَسْمَاءُ بِنْتُ عُمَيْسٍ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ بَعْدِي نَبِيٌّ

Sayyidah Asma' bint 'Umayy (may Allah be pleased with her) narrated that the Messenger of Allah ﷺ said, **“O ‘Ali! You are to me in the position Harun was to Musa, except that surely there is no Prophet after me.”** (*Khasa'is 'Ali of Imam An-Nasa'i #63 and its chain is Sahih – also see Musnad Ahmad 6/438, Fadha'il As-Sahabah of Imam Ahmad #1020, Musannaf ibn Abi Shaybah 12/60, and Al-Ahad w'al-Mathani of Ibn Abi 'Asim #1346, and other than them*)

The 36th Evidence

عَنْ عَلِيٍّ, قَالَ: " قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ
تَبُوكَ: خَلَّفْتُكَ أَنْ تَكُونَ خَلِيفَتِي فِي أَهْلِي, قُلْتُ: لَا أَتَخَلَّفُ بِعَدِّكَ يَا
نَبِيَّ اللَّهِ , قَالَ: "أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ
مُوسَى, إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي"

Sayyiduna ‘Ali bin Abi Talib (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said [as part of a lengthier narration], **“Are you not pleased that you are to me in the position Harun was to Musa? Except that surely there is no Prophet after me.”** (*Hilyat Al-Awliya*’ 7/196 and its chain is Sahih)

The narrator of this Hadith, ‘Abbas bin Muhammad Al-Mujashi’i (may Allah have mercy on him) is trustworthy.

The 37th Evidence

عَنْ أَبِي قُتَيْبَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَامَ فِي النَّاسِ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: "لَا نَبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدَكُمْ،
فَاعْبُدُوا رَبَّكُمْ عَزَّ وَجَلَّ وَصَلُّوا خَمْسَكُمْ وَأَدُّوا زَكَاةَكُمْ وَصُومُوا
شَهْرَكُمْ وَأَطِيعُوا وُلاَةَ أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ"

Sayyiduna Abu Qutaylah (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ stood up amongst the people during the Farewell Hajj, then said, **“There is no Prophet after me, nor a Nation after you, so worship your Rabb (Mighty and Majestic), and pray your Five [obligatory prayers], and pay your Zakat, and fast your month [of Ramadan], and obey those who have authority of your affairs and you shall enter the Paradise of your Rabb.”** (*Al-Ahad w'al-Mathani of Ibn Abi 'Asim 5/252 #2779*)

This Hadith is present in the following books:

- Al-Mu'jam Al-Kabir of At-Tabarani (22/316 #797)
- Musnad Ash-Shamiyin (2/193-194 #1173)
- Silsilah Ahadith As-Sahihah of Al-Albani (7/707, #3233) and other than them.

In regard to this Hadith, three benefits are presented:

- Regardless of if Baqiyyah bin Al-Walid was a truthful Mudallis, if he narrates from Bahir bin Sa'd, then his narration is considered to have been with a [direct] hearing, as he is narrating from a book, thus this narration from Bahir bin Sa'd is authentic. Ibn 'Abdil-Hadi said, “The narrations of Baqiyyah from Bahir are authentic, regardless of whether he clarifies it [with his hearing] or not.” (*Ta'liqiyyah 'Ala'l 'Ilal of Ibn Abi Hatim p. 124 #35/123*)³⁴

³⁴ [TN:] See footnote: 21

- Abu Qutaylah (may Allah be pleased with him) was a Companion, refer to Tajrid Asma' As-Sahabah of Adh-Dhahabi (2/194 #2245)
- The narration of Baqiyyah from Bahir bin Sa'd with a clarified hearing can be found in the book of Muhammad bin Al-Husayn Al-Azadi – Al-Kunali-Man La Yu'raf Lahu Ismuhu (1/55 #135), however, this clarification is rejected due to two reasons:
 - Azadi is weak in of himself, rather there is a harsh criticism on him
 - His book is not present with an uninterrupted chain of narration

The 38th Evidence

عَنْ ابْنِ عَبَّاسٍ, أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ: "أَمَّا
تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى, إِلَّا أَنَّهُ لَا نَبِيَّ
بَعْدِي"

Sayyiduna ‘Abdullah bin ‘Abbas (may Allah be pleased with him) narrated that the Prophet ﷺ said to ‘Ali (may Allah be pleased with him), **“Are you not pleased that you are, in relation to me, in the position Harun was to Musa? Except that surely there is no Prophet after me.”** (*Kashf Al-Astar ‘an Zawa’id Al-Bazzar* 3/185 #2525 and its chain is Hasan)

Another narration of Sayyiduna Ibn ‘Abbas has already preceded – see #28.

The 39th Evidence

عَنْ أَنَسٍ, عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بُعِثْتُ أَنَا وَالسَّاعَةَ
كَهَاتَيْنِ "

Sayyiduna Anas bin Malik (may Allah be pleased with him) narrated that the Prophet ﷺ said, **"I have been sent with the Hour like these [two fingers]."** (*Sahih Al-Bukhari* #6504, *Sahih Muslim* #2951, *Darussalam Edn.* #7404)

Sayyiduna Anas (may Allah be pleased with him) clarified the meaning by saying, **"He joined the index finger with the middle finger."** (*Sahih Muslim* #2951)

Hafidh Ibn Hibban, in explanation of this Hadith, said, **"What is intended [by this Hadith] is: 'Verily I and the Hour have been sent like the index finger and middle finger, without another Prophet between us, for verily I am the Last of the Prophets, and the Hour is being established upon my Nation.'"** (*Sahih Ibn Hibban Al-Ihsan* 15/13 #6640)

The 40th Evidence

عَنْ عَبْدِ الرَّحْمَنِ بْنِ آدَمَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى وَدِيْنُهُمْ وَاحِدٌ، وَإِنِّي أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ، لِأَنَّهُ لَمْ يَكُنْ بَيْنِي وَبَيْنَهُ نَبِيٌّ، وَإِنَّهُ نَازِلٌ..."

‘Abdur-Rahman bin Adam transmitted with his chain of narration from Sayyiduna Abu Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said [as part of a lengthier narration], **“The Prophets are all paternal brothers with different mothers, and their religion is one, and I am the closest of the people to ‘Isa bin Maryam, for verily there is no Prophet between me and him, and he will surely descend [from the Heavens]...”** (*Musnad Ahmad 2/437 #9630 and its chain is Sahih, and Qatadah clarified that he heard it directly, Sahih Ibn Hibban Al-Ihsan #6782 and the addition is from him – also see Tahqiqi Maqalat 1/107-108*)

For other narrations from Abu Hurayrah, refer to Evidences No. 14-22 and 33.

Aside from these, there are many other narrations, for example, Sayyiduna ‘Umar (may Allah be pleased with him) said [as part of a longer narration], **“...and verily The Revelation has ceased [to descend] ...”** (*Sahih Al-Bukhari #2641*).

Dear readers! The summary of the aforementioned Qur’anic Ayat and Ahadith is that our master, the Messenger of Allah ﷺ, is the Final Prophet – and after him until the Day of Resurrection, no Prophet will be born, and the entirety of the Muslims have reached consensus on this matter. Due to this, the one who rejects Khatam An-Nabuwat, by the meaning of the Finality of Prophethood, is a disbeliever and an apostate who has left the Ummah of the Muslims.³⁵

³⁵ [TN:] Ibn Qudama Al-Maqdisi said, **“Chapter: And whoever claims prophethood, or believes the one that claims it, then he has surely apostated, for verily when Musaylimah**

[The Companions Who Narrated the Finality of Prophethood]

The following Companions (may Allah be pleased with them all) that narrated Ahadith regarding the Finality of Prophethood are as follows, in alphabetical order:

Name of Companion	Evidence #
1 Abu'l Tufayl 'Amir bin Wathila	30
2 Abu Umamah Al-Bahili	10-11
3 Abu Bakr As-Siddiq	26
4 Abu Sa'id Al-Khudri	32
5 Abu Qutaylah	37
6 Abu Musa Al-Ash'ari	9
7 Abu Hurayrah	14-22, 33, 40
8 Asma' bint 'Umayy	35
9 Umm Ayman	26
10 Umm Kurz Al-Ka'biyyah	25
11 Anas bin Malik	24, 39
12 Thawban, Mawla of the Messenger of Allah ﷺ	12
13 Jabir bin 'Abdillah Al-Ansari	23
14 Jubayr bin Mut'am	7
15 Hudhayfah bin Asid	29
16 Hudhayfah bin Al-Yaman	8
17 Sa'd bin Abi Waqas	2-6
18 'A'isha Siddiqah	31
19 'Abdullah bin Abi Awfa	27
20 'Abdullah bin 'Abbas	28, 38
21 'Irbadh bin Sariyah	34
22 'Uqbah bin 'Amir	13
23 'Ali bin Abi Talib	36
24 'Umar bin Al-Khattab	26

This is a matter of creed on which the Noble Companions, the Great Tabi'in, the Tabi' Tabi'in and the Salaf-us-Salihin (Noble Predecessors) maintained consensus – and this is the matter of creed over which they killed Musaylimah Al-Kadhab and others that claimed Prophethood.

claimed Prophethood, and his people believed them, they became apostates..." (Al-Mughni 9/28)

[The Descent of ‘Isa bin Maryam (Peace be upon him)]³⁶

After the Mutawatir Ahadith and the consensus of the Ummah on the Finality of Prophethood, it is said that Sayyiduna ‘Isa (Peace be upon him) will descend from the Heavens to the Earth and will kill the Dajjal before the Day of Resurrection, as is proven by the Sahih Ahadith.

- 1) Sayyiduna Abu Hurayrah (may Allah be pleased with him) narrated that Abu’l Qasim (the Messenger of Allah ﷺ) said [as part of a lengthier narration], **“Then ‘Isa bin Maryam ﷺ will descend from the Heavens...”** (*Al-Bahr Az-Zakhar* 17/96 #9642 and his wording after has فيقوم الناس, *Kashf Al-Astar ‘An Zawa’id Al-Bazzar* 4/142-143 and his wording after has فيقوم الناس, *Majma’ Az-Zawa’id* 7/349, the chain of narration is authentic – refer to my book ‘*Tahqiqi Maqalat* 1/111,112)

The wording of the Hadith فيقوم الناس means that the people will stand up for prayer, the meaning of فيقوم الناس is that after the day that Sayyiduna ‘Isa (Peace be upon him) descends, he will lead all the remaining prayers – due to this, there is no contradiction between these Ahadith.

- 2) Sayyiduna Nawas bin Sam’an (may Allah be pleased with him) narrated that the Prophet ﷺ said [as part of a lengthier narration], **“Then, Allah (Exalted is He) will send Al-Masih bin Maryam, and he will descend at a white minaret in the East of Damascus wrapped in two garments, both hands placed on the wings of two angels...”** (*Sahih Muslim* #2937, *Tahqiqi Maqalat* 1/117)

This Hadith is explicitly clear in that Sayyiduna ‘Isa (Peace be upon him) will be brought down by two angels while he has both hands on their wings.

- 3) On the Night of Mi’raj, the Prophet ﷺ met Sayyiduna ‘Isa (Peace be upon him), who said to him [as part of a lengthier narration], **“I have been enjoined [with some tasks] before The Hour. So as for The Hour, then nobody has knowledge of it except for Allah.”** Then he mentioned the coming of the Dajjal and said, **“So I shall descend and then kill him...”** (*Sunan Ibn Majah* #4081 and its chain is Sahih, *Tahqiqi Maqalat* 1/121-122)

This Hadith is explicitly clear that the [same] Prophet that was sent to Bani Isra’il, Sayyiduna ‘Isa bin Maryam (Peace be upon him), will descend from the Heavens and kill the Dajjal.

³⁶ [TN:] The following chapter headings are not found in the original work of the Shaykh, I (Abu Sinan) added them for clarity.

4) Allah (Exalted is He) says in the Noble Qur'an:

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

“And verily there is none from the People of the Book (Jews and Christians) except that they will surely believe in him (‘Isa bin Maryam) before his death.”

(Surah An-Nisa', 4:159)

Sayyiduna ‘Abdullah bin ‘Abbas (may Allah be pleased with him) said in explanation of this Ayah, “[**Meaning**] the death of ‘Isa.” (*Tarikh Dimashq of Ibn ‘Asakir 47/513 and its chain is Hasan*)

The famous Faqih and Mujtahid, Amir Al-Mu'minin in Ahadith, the Sahabi of great status, Sayyiduna Abu Hurayrah (may Allah be pleased with him) also used this Ayah as evidence for the descent of ‘Isa bin Maryam (may Allah be pleased with him). (*Sahih Al-Bukhari #3668, Sahih Muslim #155, Darussalam Edn. #390*)³⁷

The famous trustworthy Tabi'i, Imam Hasan Al-Basri (may Allah have mercy on him), said in explanation of this Ayah, “[**Meaning**] before the death of ‘Isa, and by Allah! Verily he is alive right now with Allah (in the Heavens), but when he descends, all of [Ahlul-Kitab] will believe in him.” (*Tafsir Ibn Jarir At-Tabari 4/254 #10822 and its chain is Sahih*)

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ

“And verily he (‘Isa) will be a known sign for The Hour...”

(Surah Az-Zukhruf, 43:61)

Sayyiduna Ibn ‘Abbas (may Allah be pleased with him) said in explanation of this Ayah, “[**Meaning**] the coming of ‘Isa before the Day of Resurrection.” (*Sahih Ibn Hibban Al-Ihsan #6778 and its chain is Sahih, see Tahqiqi Maqalat 1/86*)

³⁷ [TN:] The Messenger of Allah ﷺ said, “By the One in Whose Hand is my soul! Surely the Son of Maryam (‘Isa) is about to descend amongst you as a just ruler, then he will break the Cross, kill the pigs, and abolish the Jizyah - and money will overflow until there is no one to accept it [as charity], and at that point a single prostration [for Allah] will be greater than the world and whatever is in it.”

Abu Hurayrah (may Allah be pleased with him) said after narrating this Hadith, “And recite, if you wish: ‘And verily there is none of the People of the Book (Jews and Christians) except that they will surely believe in him (‘Isa bin Maryam) before his death.” (*Sahih Al-Bukhari #3448*)

إِنِّي مُتَوَفِّيكَ

“...Verily I will take you...”

(*Surah Ali 'Imran, 3:55*)

Imam Hasan Al-Basri (may Allah have mercy on him) said in explanation of this Ayah, “[**Meaning:**] **I will take you from the Earth.**” (*Tafsir At-Tabari 3/244 #7128 and its chain is Sahih, Tafsir 'Abdur-Razzaq 1/129 #407*)

The truthful Tabi' Tabi'i, Matar bin Tahman Al-Warraq, who is considered truthful according to the majority [of scholars of Hadith] and is Hasan Al-Ahadith said, “[**Meaning:**] **I will raise you from the world without death.**” (*Tafsir At-Tabari 3/243-244 #7128 and its chain is Sahih*)

[Consensus on The Descent of ‘Isa bin Maryam (Peace be upon him)³⁸]

There is not a single person known to oppose [this belief] from the best of generations (the Companions, their successors, and their successors), thus there is Ijma’ (consensus) on the fact that Sayyiduna ‘Isa bin Maryam An-Nasiri (Peace be upon him) is alive in the heavens and will descend before the Day of Resurrection.

The famous Mufasssir (exegete) Abu Hayyan Muhammad bin Yusuf Al-Andalusi (d. 745H, may Allah have mercy on him) said, **“And the Ummah have agreed upon what is included in the Mutawatir Al-Hadith that ‘Isa is in the Heavens and that verily he shall descend in the final duration [before the Day of Resurrection].”** (*Tafsir Al-Bahr Al-Muhit* 2/497)

Abu’l Hasan Al-Ash’ari (d. 329H), the one who turned to the truth towards the end of his life, said, **“And the Ummah have agreed upon that Allah, Mighty**

³⁸ [TN:] Many of the Imams of the Religion mentioned this belief in their books of I’tiqad (creed), for example:

- Imam ‘Ali bin Al-Madini (d. 231H) narrated regarding that which is obligatory to believe in, **“Belief in that The False Messiah, Ad-Dajjal, has ‘Kafir’ written between his two eyes, and in the Ahadith that have come regarding that, [and] belief that that will occur, and that ‘Isa bin Maryam will descend and kill him at the Gate of Lud.”** (*As transmitted by Imam Al-Lalaka’i in his chapter: ‘I’tiqad of Ali bin Al-Madini and that which he transmitted regarding it from a Jama’ah of the Salaf’, 1/260-262 #290/10, Dar Al-Lu’lua Edn.*)
- Imam Ahmad said, **“The foundations of the Sunnah with us are holding onto what the Companions of the Messenger of Allah were upon...”** until his saying: **“...and belief that Al-Masih Ad-Dajjal will come out, and written between his two eyes is ‘Kafir (Disbeliever’, and [belief in] the Ahadith that have come regarding that, and belief that that will all occur, and that ‘Isa bin Maryam (Peace be upon him) will descend then kill him.”** (*As transmitted by Imam Al-Lalaka’i in his chapter: ‘I’tiqad of Al-Imam Abi ‘Abdillah Ahmad bin Hanbal’, 1/252-259 #289/18, Dar Al-Lu’lua Edn.*)
- Imam Ibn Battah Al-‘Ukbari said in explanation of the Sunnah, **“Belief in that ‘Isa bin Maryam (Peace be upon him) will descend from the Heavens to the Earth, then he will break the cross and kill the swine...”** (*Ash-Sharh w’al-Ibanah* 2/57)
- Imam Ibn Abi Zayd Al-Qayrawani said, **“Section: In clarification of what the Ummah has gathered upon...”** until his saying: **“and belief in what has been narrated regarding the Night Journey of the Prophet ﷺ to the Heavens [...] and in what is established from the coming out of the Dajjal and the descent of ‘Isa bin Maryam (Peace be upon him)...”** (*As transmitted by Ibn Al-Qayyim in Ijtima’ Al-Juyush* p. 215-220, *Dar Ibn Hazm Edn.*)

and Majestic, surely raised ‘Isa to the Heavens.’ (His famous book ‘*Al-Ibanah ‘An Usul Ad-Diyanah*’, p. 34)

One should remember that it is established from the Mustadarak of Al-Hakim (1/116)³⁹ and other than it from the Sahih Ahadith that the Ijma’ (Consensus) of the Ummah is a Shari’ proof and evidence – rather, Imam Ash-Shafi’i (may Allah have mercy on him) said, **“The Asl (foundation) is the Qur’an and Sunnah, and if [there is no explicit text from either] then Qiyas (analogy) is done based on the two. When the Hadith is continuous (i.e., the chain of narration is connected) from the Messenger of Allah ﷺ and its chain of narration is authentic then it is a Sunnah, and Ijma (consensus) is greater than a singular narration, and the Hadith is [taken] upon the apparent [meaning], and if it carries two meanings then the one closer to the apparent meaning is given precedence, and if two Hadiths counterbalance each other, then the one with the more authentic chain of narration is given precedence.”** (*Adab Ash-Shafi’i wa Manaqibih of Ibn Abi Hatim p. 177-178 and its chain of narration is Sahih*)

Regarding his statement about Consensus, Imam Shafi’i meant that a singular narration may be prone to a faulty interpretation. However, Consensus [of the Ummah] cannot have a faulty interpretation, thus Consensus is clearer than a singular narration.

³⁹ [TN:] The Messenger of Allah ﷺ said, **“Allah shall never gather my Nation together upon misguidance, and the Hand of Allah is above the Jama’at.”** (*Al-Mustadarak of Al-Hakim 1/116 #399, and Shaykh Zubair ‘Aliza’i authenticated it in his article on Ijma’ – see Monthly Al-Hadith Hazro #91, p. 9-49*)

[The Contradictions of Mirza Ghulam Ahmad Qadiyani]

After a series of Mutawatir (mass-transmitted) authentic evidences, it is vital to mention that Mirza Ghulam Ahmad Qadiyani laid down the following important principle as written in his own words, “**And Al-Qasam (an oath, i.e., ‘by Allah!’) indicates that the narration is taken upon its apparent meaning without interpretation, without exception – and if this was not the case, then what benefit was there in mentioning the oath? So, ponder upon this as those that inspect and research do.**” (*Hamamatul Bushra* p. 51, *Ruhani Khaza'in* 7/196)

روحانی خزائن

تصنیفات

حضرت مرزا غلام احمد قادیانی

مسیح موعود و مہدی معہود علیہ السلام

بقیۃ الحاشیۃ
أن یؤمن بموت الدجال بعد المائة من زمان رسول الله صلى الله عليه وسلم، وإلا فكيف يمكن
التخلف فيما قال رسول الله صلى الله عليه وسلم بوحى من الله تعالى مؤكداً بقسمه؟ والقسم
يدل على أن الخبر محمول على الظاهر لا تأويل فيه ولا استثناء، وإلا فأى فائدة كانت فى ذكر
القسم؟ فتدبر كالمفتشين المحققين. وأما تطبيق هذين الحديثين فلا يمكن إلا بعد تأويل
حديث الدجال وجعله من قبيل الاستعارات، فنقول إن حديث خروج الدجال يدل على

It is now known from this Mirza'i principle that if an oath is present in a prophecy, then it is taken upon the apparent (i.e., literal) meaning, and [figuratively] interpreting the narration or making an exception is incorrect – keeping this in mind, two Ahadith are presented:

The first: The Messenger of Allah ﷺ said, **“By the One in Whose Hand is my soul! Surely the Son of Maryam (‘Isa) is about to descend amongst you as a just ruler, then he will break the Cross, kill the pigs, and abolish the Jizyah - and money will overflow until there is no one to accept it [as charity] ...”** (*Sahih Al-Bukhari #2222, Sahih Muslim #155, Sunan At-Tirmidhi #2233 and he [Abu ‘Isa At-Tirmidhi] said: ‘This is a Hasan Sahih Hadith’, Tahqiqi Maqalat 1/100-101*)

The second: The Messenger of Allah ﷺ said, **“By Allah! [‘Isa] bin Maryam will descend as a just ruler! ...”** (*Sahih Muslim #155, Tahqiqi Maqalat 1/105-106*)

It is not explicitly clear in even a single Sahih or Hasan li-Dhatihi Hadith that ‘Isa bin Maryam (Peace be upon them) will not descend from the Heavens, let alone that he will be born in the Ummah! If any Qadiyani has any such Hadith, then let them present it or let them clearly and honestly repent from disbelief and apostasy and adopt the authentic creed of the Muslims.

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ

“And our duty is only to convey [the Message] clearly.”
(*Surah Ya-Sin, 36:17*)

21st of April 2012.

(*Translated from Monthly Al-Hadith Hazro #100, p. 22-47*)