

Chapter One

Chapter on the speciality of the Master of the Universe, Sayyiduna Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, in terms of his being the first Prophet in terms of creation, his Prophethood preceding the Prophethood of all the Prophets and the Covenant being taken for him صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

First Prophet & Last to be sent

1. Imam Ibn Abi Hatim¹ (d.327 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ in his Tafsir (exegesis of the Qur'an) and Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ in Dalail al-Nubuwwah with multiple chains (of narrations) have narrated from Sayyiduna Qatada رَضِيَ اللّٰهُ عَنْهُ and he from Sayyiduna Hasan رَضِيَ اللّٰهُ عَنْهُ and he from Sayyiduna Abu Hurayrah رَضِيَ اللّٰهُ عَنْهُ and he from the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in relation to the Verse:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ...

"And remember O dear Prophet when We took a covenant (pledge) from the Prophets..."²

that the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said; "In terms of creation, I am the first of the Prophets and in terms of being sent, I am the last of them. So Allah (عَزَّوَجَلَّ) commenced with me (in taking covenant) prior to them."^{3 4}

2. Imam Abu Sahl Qattan رَحْمَةُ اللّٰهِ عَلَيْهِ (d. 350 AH) in his Amaali (dictations) narrated from Sayyiduna Sahl Ibn Salih Hamdani رَضِيَ اللّٰهُ عَنْهُ who said; "I asked (Sayyiduna) Abu Ja'far Muhammad ibn 'Ali (رَضِيَ اللّٰهُ عَنْهُ), 'How is it that the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) precedes all the Prophets (عَلَيْهِمُ السَّلَام) whilst he is the last to be sent?' He answered, "When Allah (عَزَّوَجَلَّ) took the children of (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) from their spines and took oath and made them witnesses over themselves and said, 'Am I not Your Lord?'⁵ The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) was the first to reply, 'Yes,

¹ Both Imam Suyuti (d. 911 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ and Imam Ibn Kathir (d. 774 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ drew heavily from the narrations in Imam Ibn Abi Hatim's رَحْمَةُ اللّٰهِ عَلَيْهِ tafsir, among others.

² Surah Ahzab. Surah No: 33. Verse: 7.

³ There is no doubt in relation to the meaning of Khaatam un Nabiyyeen that it refers to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم being the last of the Prophets عَلَيْهِمُ السَّلَام to be sent to the creation. Please refer to translators note at the end of the chapter for further details in this regard.

⁴ Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ quotes this in Fatawa-e-Ridawiyya referenced from Al-Jaami Al-Ahadith. Vol: 4. P. 467. It is narrated by Sayyiduna Abu Hurayrah. This has also been narrated in Al-Tabaqat al-Kubra by Allama Muhammad ibn Sa'd (d. 230 AH). This has also been narrated in Kanzul Ummaal by Allama Alaaddin Al-Muttaqi (d. 975 AH), Al-Dur al-Manthur by Imam Suyuti (d. 911 AH) and Al-Asrar Al-Marfu'ah Fi'l-Mawdu'ah Fil Akhbar Al-Mawdu'ah by Mulla Ali Qari (d. 1014 AH) written in relation the narration that mentions that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was a Prophet when Sayyiduna Aadam was between water and clay that the meaning of it is correct due to the Hadith, "In terms of creation, I am the first of the Prophets and in terms of being sent, I am the last of them." Imam Ibn Abi Hatim (d. 327 AH) narrated this in his tafsir and Imam Abu Nu'aym (d. 430 AH) narrated this in Al-Dalaa'il from Sayyiduna Abu Hurayrah as Imam Suyuti (d. 911 AH) mentioned it. It is also narrated by Sayyiduna Qatadah.

⁵ Surah Al-A'raf. Surah No: 7. Verse: 172. *"And remember when your Lord brought forth the generations from the backs of the Descendants of Aadam, and made them their own witness; 'Am I not your Lord?'; they all said, 'Yes*

surely you are.’ For this reason, he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) precedes all the Prophets (عَلَيْهِمُ السَّلَام) even though he was the last to be sent.”

Granted Prophethood

Imam Ahmad (d. 241 AH), Imam Bukhari (d. 256 AH) in his Tareekh (history), Imam Tabarani (d. 360 AH), Imam Hakim (d. 405 AH), Imam Baihaqi (d. 458 AH) and Imam Abu Nu’aym (d. 430 AH) رَضِيَ اللَّهُ عَنْهُ narrate from Sayyiduna Maysarah al-Fajr رَضِيَ اللَّهُ عَنْهُ who stated; “I said, ‘O Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! When were you granted Prophethood?’” He (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said; “I was a Prophet when Aadam (عَلَيْهِ السَّلَام) was still between body and soul.”

Imam Ahmad (d.241 AH), Imam Hakim (d. 405 AH) and Imam Baihaqi (d. 458 AH) رَضِيَ اللَّهُ عَنْهُ narrate from Sayyiduna ‘Irbaad رَضِيَ اللَّهُ عَنْهُ who stated; “I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) saying, ‘I was the seal of Prophets (عَلَيْهِمُ السَّلَام), without doubt in the court of Allah (عَزَّوَجَلَّ) in the Preserved Tablet (Umm ul Kitaab) and when Aadam (عَلَيْهِ السَّلَام) was enveloped by clay in his cast.”⁶

3. Imam Hakim (d.405 AH), Imam Baihaqi (d. 458 AH) and Imam Abu Nu’aym (d. 430 AH) رَضِيَ اللَّهُ عَنْهُ narrate from Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that someone asked the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ); “When did Prophethood become binding for you?” He (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “Between the creation of Aadam (عَلَيْهِ السَّلَام) and the blowing of the soul into him.”

4. Imam Bazaar (d.292 AH), Imam Tabarani (d. 360 AH) in Al-Mu’jam al-Awsat and Imam Abu Nu’aym (d. 430 AH) رَضِيَ اللَّهُ عَنْهُ from the chain of Imam Sha’bi (d. 104 AH) رَحِمَهُ اللَّهُ narrate from Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا that someone asked; “O Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! When were you a Prophet?” He (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) replied, “When Aadam (عَلَيْهِ السَّلَام) was between body and soul.”

5. Imam Abu Nu’aym (d. 430 AH) رَحِمَهُ اللَّهُ narrates from Sayyiduna Sanabihi رَضِيَ اللَّهُ عَنْهُ that he said; “Sayyiduna ‘Umar رَضِيَ اللَّهُ عَنْهُ asked, ‘O Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! When did you receive Prophethood?’” He (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) replied, “When Aadam (عَلَيْهِ السَّلَام) was still enveloped by clay in his cast.” Hadith Mursal.⁷

6. Imam Ibn Sa’d (d. 230 AH) رَحِمَهُ اللَّهُ narrates from Sayyiduna Abil Jad’a رَضِيَ اللَّهُ عَنْهُ who said; “I asked the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), “When did you receive Prophethood?” He (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “When Aadam (عَلَيْهِ السَّلَام) was between body and soul.”

7. Imam Ibn Sa’d (d. 230 AH) رَحِمَهُ اللَّهُ narrates from Sayyiduna Mutraf ibn ‘Abdullah bin Al-Shakhir رَضِيَ اللَّهُ عَنْهُ that a person asked; “O Messenger (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! When did you receive Prophethood?” He (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) replied, “When Aadam (عَلَيْهِ السَّلَام) was between soil and soul.”

surely You are, why not? We testify”; for you may say on the Day of Resurrection that, “We were unaware of this.”

⁶ Also narrated in Musnad al-Shamiyyin. Among others.

⁷ If one or more narrator is omitted from the last part of al-Sanad (chain of narration) after a Tabi’i then the narration is known as al-Mursal and the action of not mentioning the narrator is called al-Irsal. An example of this is when a Tabi’i states that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said such and such a thing. As the Tabi’i was not blessed with meeting Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), it is evident that at least one Companion of Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has not been mentioned and there is a possibility that along with at least one Companion, one or more of the al-Tabi’un have been omitted as well. It should be noted that al-Mursal and al-Munqati’ are sometimes used in the same meaning. Nevertheless, the more prevalent terminology is the one mentioned above as al-Mursal is a type of al-Munqati’. (Usul ul_Hadith by Maulana Nafees Ahmad Misbahi).

8. Imam Ibn Sa'd (d. 230 AH) رَحِمَهُ اللَّهُ عَلَيْهِ narrates from Sayyiduna Aamir رَضِيَ اللَّهُ عَنْهُ who said; "A person asked the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, when was Prophethood given to you?" He (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said: "When Aadam (عَلَيْهِ السَّلَام) was between body and soul, when my pledge⁸ was taken."⁹

Supplication of Sayyiduna Ibrahim عَلَيْهِ السَّلَام & Glad tidings of Sayyiduna 'Isa عَلَيْهِ السَّلَام

Imam Tabarani (d. 360 AH) and Imam Abu Nu'aym (d. 430 AH) رَضِيَ اللَّهُ عَنْهُمَا narrate from Sayyiduna Abu Maryam Ghassani رَضِيَ اللَّهُ عَنْهُ that a Bedouin asked the Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; "What was the first thing that occurred in regards to your Prophethood?" He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Allah (عَزَّ وَجَلَّ) took pledge from me just as He (عَزَّ وَجَلَّ) took pledge from all the Prophets (عَلَيْهِمُ السَّلَام). I am the supplication of Ibrahim (عَلَيْهِ السَّلَام) and glad tiding of 'Isa (عَلَيْهِ السَّلَام). (Before my birth), my mother saw in a dream that a light emanated from her which illuminated the palaces of Syria."¹⁰

Section:

His صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Prophethood is general to all creation. All the Prophets and their nations are from his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nation.

Shaykh Taqiuddeen Subki (d. 756 AH) رَحِمَهُ اللَّهُ عَلَيْهِ in his book 'Al Ta'dheem Wal Minnah'¹¹ writes in the explanation of the Verse:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ...

"And remember when Allah took a covenant from the Prophets..."¹²

This Verse is regarding the respect, honour and status of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which is clear without doubt. It also points out that if the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came in the time of the previous Prophets عَلَيْهِمُ السَّلَام then his message would be for them. Hence his Prophethood and Message is common to the entire creation from the time of Sayyiduna Aadam عَلَيْهِ السَّلَام till the Day of Judgement. All the Prophets عَلَيْهِمُ السَّلَام and their Ummahs (nations) are also his Ummah. The statement of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, "I have been sent towards the entire mankind"¹³ is not limited to the people from his era till the Day of Judgement. Rather, it is inclusive of those who came before him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as well.

⁸ The discussion in relation to this pledge is mentioned in detail in the coming section.

⁹ Similar has been mentioned by Imam Ibn Arabi in al-Futuhaat. Vol: 2. P. 171. Vol: 4. P. 66-67.

¹⁰ Also narrated similarly from the chain of Khaalid ibn Ma'daan. Narrated by Imam Ibn Ishaq with his chain; Seerat Ibn Hishaam, Vol 1. P. 166. Narrated with a different chain by Imam al-Tabari in his Tafseer, Vol. 1. Vol: 566, and by Imam al-Haakim (d. 405 AH) in al-Mustadrak, Vol. 2. P. 600. He said: Its isnaad is Sahih (authentic) although they (al-Bukhari and Muslim) did not narrate it, and al-Dhahabi (d. 748 AH) agreed with him. Even Albani (Ghayr Muqallid) mentions it in al-Silsilah al-Saheehah, 1545 and classed as Hasan by him in Saheeh al-Jaami', 224. Imam Ahmad (d. 241 AH) narrated it from Sayyiduna al-'Irbaad ibn Saariyah. Imam Hajar Al-Haythami (d.974 AH) said in Majma' al-Zawaa'id: Its isnaad is Hasan (good). It is narrated by Imam Ahmad (d. 241 AH) and classed as Sahih (authentic) by Imam Ibn Hibbaan (d. 354 AH) and Imam al-Hakim (d. 405 AH). A similar Hadith was narrated from Sayyiduna Abu Umaamah by Imam Ahmad (d. 241 AH).

¹¹ Which is a book in relation to Surah Ale Imran, Surah No: 3. Verse No: 81.

¹² Surah Ale Imran. Surah No: 3. Verse :81

¹³ "Say, "O people! Indeed, I am, towards you all..." (Surah Aa'raf. Surah No: 7. Verse: 158.)

Therefore, the meaning of the following Hadith becomes apparent: “I was a Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) when Aadam (عَلَيْهِ السَّلَام) was still between body and soul.” As for the interpretation of the Hadith with reference to the Knowledge of Allah عَزَّ وَجَلَّ that he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would be a Prophet in the future then this is incorrect as the Knowledge of Allah عَزَّ وَجَلَّ encompasses everything. Describing the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as possessing Prophethood at that time necessitates that this was a matter established for him at that time. This is the reason Sayyiduna Aadam عَلَيْهِ السَّلَام saw his صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم name written on the Throne (‘Arsh);

مُحَمَّدٌ رَّسُولُ اللّٰهِ

“Muhammad is the Messenger of Allah” صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

So it is important that this meaning is established at that time. If the intended meaning was mere knowledge in relation to what would occur in the future, then that is not specific to him صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in terms of his being a Prophet whilst Sayyiduna Aadam عَلَيْهِ السَّلَام was between soul and body because the Prophethood of all the Prophets was in the Knowledge of Allah عَزَّ وَجَلَّ at that time and before that also.

It is clearly evident that this is from the special attributes of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. For this reason, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم informed his Ummah so that they know his status in the Court of Allah عَزَّ وَجَلَّ and they gain goodness through that.

So if you say that I want to understand this further because Prophethood is an attribute for which it is necessary that the one being described with it be present. That is only after reaching forty years of age. So how can he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم be described with it before his birth and before being sent? If that is correct then this will be correct for those other than him as well.

I say in response (Imam Taqiuddeen Subki d. 756 AH says) as we have discussed previously that Allah عَزَّ وَجَلَّ created the souls before the bodies. So the signal through the blessed words, “I was a Prophet” is to his Blessed Soul or to his reality (Haqiqah) and the realities are such that our intellects are unable to reach their understanding. The Only One who recognises these realities is their Creator and who He عَزَّ وَجَلَّ assisted with the Divine Illumination (Noor Ilaahi).

Furthermore, the realities are such that Allah عَزَّ وَجَلَّ grants to each reality from them what He wishes in whichever time He wishes so the reality (Haqiqah) of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was before the creation of Sayyiduna Aadam عَلَيْهِ السَّلَام. So Allah عَزَّ وَجَلَّ created this reality of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in preparation for that and Allah عَزَّ وَجَلَّ bestowed him with the reality (Haqiqah) of Prophethood at that time so he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم became a Prophet and his name was written on the throne (‘Arsh) and news was given of his being a Messenger so the Angels and others recognise his great honour in the Court of Allah عَزَّ وَجَلَّ. So his reality was present from that time even though the blessed body which is attributed with Prophethood came later and even though his reality was described with the noble characteristics that were granted to him from the Court of Allah عَزَّ وَجَلَّ. The only thing that was delayed was announcing Prophethood and propagating it.

Everything that was given to him صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم from Allah عَزَّ وَجَلَّ and its worthiness of the reality in relation to Prophethood was immediate and without any delay. Like that is his صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم being made a Prophet and his صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم being given the Book and his صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم being given the ruling and Prophethood. The only thing that was delayed was his صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم existence as a human being and his صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم being transferred to the body until he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم became apparent.

Other blessed personalities of nobility are such that the bestowal of that nobility by Allah عَزَّ وَجَلَّ is after that person’s existence for a certain amount of time as Allah عَزَّ وَجَلَّ wishes. There is no doubt

that whatever occurs, Allah عَزَّ وَجَلَّ is and always was aware of it and that we have the knowledge of that through proofs which are clear intellectual proofs and legislative proofs. The people gain knowledge of it from what reaches them when it becomes apparent. For example, their becoming aware of the Prophethood of the Final Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when the Qur'an was revealed to him and when Sayyiduna Jibreel عَلَيْهِ السَّلَام came to him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for the first time. This is the Action from the Actions of Allah عَزَّ وَجَلَّ which is from amongst all that which His Knowledge encompasses and from the Symbols of His Power (Qudrah) and His Will (Iraadah) in a specific place.

These are two stations. The first is understood by evidence and the second is apparent to every eye. Between the two stations there are means from His عَزَّ وَجَلَّ Actions. After that, what becomes apparent from them occurs according to His عَزَّ وَجَلَّ Will. Amongst them is the perfection one attains even if it doesn't become apparent to anyone in the creation. That is separated into the perfection which is connected to the place where it applies from, the time one was created and to the perfection which is attained after creation. The knowledge of that does not come to us except through a valid and true narration. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the best of creation so there is no perfection for the creation greater than his perfection صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and there is no station more noble than his station صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

And we recognise through the authentic narrations, the attainment of that perfection for the Prophet عَلَيْهِ السَّلَام from the Court of His Lord عَزَّ وَجَلَّ before the creation of Sayyiduna Aadam عَلَيْهِ السَّلَام and that Allah عَزَّ وَجَلَّ granted him Prophethood from that time. Then Allah عَزَّ وَجَلَّ took covenant for him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from the Prophets عَلَيْهِمُ السَّلَام so that they would know that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is preceding them and that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is their Prophet and Messenger. In terms of taking the covenant, this is in the meaning of making them representatives (Khalifah) and for this reason the 'ل' (Laam¹⁴) entered that denotes oath in the words:

...لَتُؤْمِنَنَّ بِهِ وَلَتَنْصُرُنَّهُ...

"...That you will certainly believe in him and certainly assist him..."¹⁵

Subtle point in relation to the taking of covenant from the other Prophets for our Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being like believing in the Bay'ah (allegiance) which is taken for the Caliphates.

Perhaps the promises (oaths) that are taken for the Caliphates are derived from here so ponder upon this great reverence given to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by Allah عَزَّ وَجَلَّ. So when you understand this, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Prophet of all the Prophets عَلَيْهِمُ السَّلَام and this will become apparent in the hereafter when all the Prophets عَلَيْهِمُ السَّلَام will be under his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ flag and it became apparent in this world in the night of Al-Israa¹⁶ when he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led them in Salaah. If his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrival was to coincide with the eras of Sayyiduna Aadam, Sayyiduna Nuh, Sayyiduna Ibrahim, Sayyiduna Musa and Sayyiduna 'Isa عَلَيْهِمُ السَّلَام it would be necessary upon them and their nations to believe in him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and assist him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. For this reason, Allah عَزَّ وَجَلَّ took a covenant from them عَلَيْهِمُ السَّلَام.

¹⁴ Arabic letter.

¹⁵ Surah Ale Imran. Surah No: 3. Verse: 81.

¹⁶ Journey refers to the miraculous night journey of the final Messenger from Masjid al-Haram to Masjid al-Aqsa. Then the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled from Masjid al-Aqsa to the seven heavens and beyond and this is called Mi'raj (ascension).

So his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Prophethood over them عَلَيْهِمُ السَّلَام and his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being a Messenger to them عَلَيْهِمُ السَّلَام is a meaning that is established for him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. His صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gathering with them عَلَيْهِمُ السَّلَام matter was reliant upon his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ presence. It was not that they were not attributed with what it necessitates.

There is a difference between the reliance of a verb and an action upon the arrival of the place of application and on the other hand, its reliance upon the worthiness of the subject. There is no reliance in terms of the subject nor in terms of the blessed personality of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as reliance is only in terms of the existence of the time/era in which he is present. If he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was present during their عَلَيْهِمُ السَّلَام era, it would be necessary to follow him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ without doubt.

For this reason, Sayyiduna 'Isa عَلَيْهِ السَّلَام will come at the end of times upon the Laws (Shariah) of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ yet he عَلَيْهِ السَّلَام is a Noble Prophet عَلَيْهِ السَّلَام stationed upon his عَلَيْهِ السَّلَام state (meaning his عَلَيْهِ السَّلَام Prophethood is still established - he عَلَيْهِ السَّلَام is not negated as a Prophet). This is in contrast to some who think that he عَلَيْهِ السَّلَام will come as one person from this Ummah. (This means that some thought he عَلَيْهِ السَّلَام will be an individual from this Ummah and not a Prophet). Yes, he عَلَيْهِ السَّلَام is a member of this Ummah in terms of what we have said, in terms of the obedience to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He عَلَيْهِ السَّلَام will only command in accordance with the Shari'ah (Islamic Law) of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through the Qur'an and Sunnah and whatever is within it in terms of commands and prohibitions. So he عَلَيْهِ السَّلَام is connected to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ like the rest of the Ummah but yet he عَلَيْهِ السَّلَام is a Noble Prophet عَلَيْهِ السَّلَام on his عَلَيْهِ السَّلَام state. Nothing from his عَلَيْهِ السَّلَام Prophethood is removed. Like this, if the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent during the time of Sayyiduna 'Isa or in the time of Sayyiduna Musa, Sayyiduna Ibrahim, Sayyiduna Nuh, or Sayyiduna Aadam عَلَيْهِمُ السَّلَام, they would continue to be Prophets and Messengers and their message would continue to their nations. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would be a Prophet to them and Messenger to all of them عَلَيْهِمُ السَّلَام. So his عَلَيْهِ السَّلَام Prophethood and Message is general and inclusive and greater and it is in accordance with their عَلَيْهِمُ السَّلَام Shari'ah (Law) in terms of principles. The principles do not differ. In terms of the precedence of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the difference that occurs with the other Shari'ah is in terms of secondary matters either by way of making specification or through the way of abrogation (Naskh) or without abrogation and specification. The Shari'ah (Islamic Law) of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at those times in connections to those nations was what their Prophets عَلَيْهِمُ السَّلَام brought to them and in this time, to this Ummah, is this Shari'ah (Islamic Law). The rulings differ in terms of different people and different times. So through this, the meaning of two Hadith (Prophetic Narrations) which were hidden from us becomes apparent to us. One of them is the statement of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, "I was sent to all the people." We used to think that this meant from this time to the day of judgment but it has become apparent that this means to all people - the earlier people and the later people.

The second Hadith (Prophetic Narration) is, "I was a Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) when Aadam (عَلَيْهِ السَّلَام) was between soul and body." We used to think this meant in terms of knowledge - it was known that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would be a Prophet عَلَيْهِ السَّلَام. It has become apparent that it refers to more than knowledge as we have explained. The situation only differs when it comes to the discussion in relation to after the presence of his body صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (after birth) and his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reaching the age of forty and what is before that in terms of being sent to them and their capability to hear his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ words. This is not in connection to him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nor them. If they were capable of hearing his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed words and following his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Shari'ah (Islamic Law) before that then he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would have been sent

to them earlier. The rules relate to conditions and this sometimes is in terms of the upcoming place where the rules are going to apply whilst other times it is in terms of the subject who is carrying out the authority in this regard. The relation of the condition in this situation is only in terms of the place where it will apply and that is to whom he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is sent to and their accepting of the address and listening to it and in terms of the Blessed Body which would address them with their language.

The example of this is when a person makes another man a representative in terms of marrying his daughter when there is a person with the same social status present, meaning when he finds someone of the same social status. So the appointment of a representative is fine and the person made the representative is worthy and his representation is established but there is a condition attached to which carrying out this representation which is the presence of a person of the same social status. That only comes to fruition after a while. This does not affect the validity of the representation and the representative being capable of representing. The words of Al-Imam Al-Subki رَحْمَةُ اللَّهِ عَلَيْهِ conclude here. And Allah عَزَّ وَجَلَّ knows best.

Translator's Note:

As is clear from numerous Ahadith in this chapter, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the final Prophet to be sent and no Prophet can come after him. It is unfortunate that there are some individuals who attempted to distort the meaning of Khaatam un Nabiyyeen (finality of Prophethood). However, this is a matter which is absolutely and categorically clear within the Quran and Sunnah that the meaning of Khaatam un Nabiyyeen is Final Prophet as in no Prophet can come after the Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said;

أَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ لَا بَعْدِي

“I am the final Prophet, there will be no Prophet after me.”¹⁷

The scholars of Hadith have explained that this is the explanation from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in relation to what Khaatam un Nabiyyeen means.

1. Khaatam

It is stated in Tahzirun Naas written by Muhammad Qasim Nanotwi (founder of the school of Deoband) in relation to the meaning of Khaatam in response to a number of questions by a questioner by the name of Muhammad Fazil:

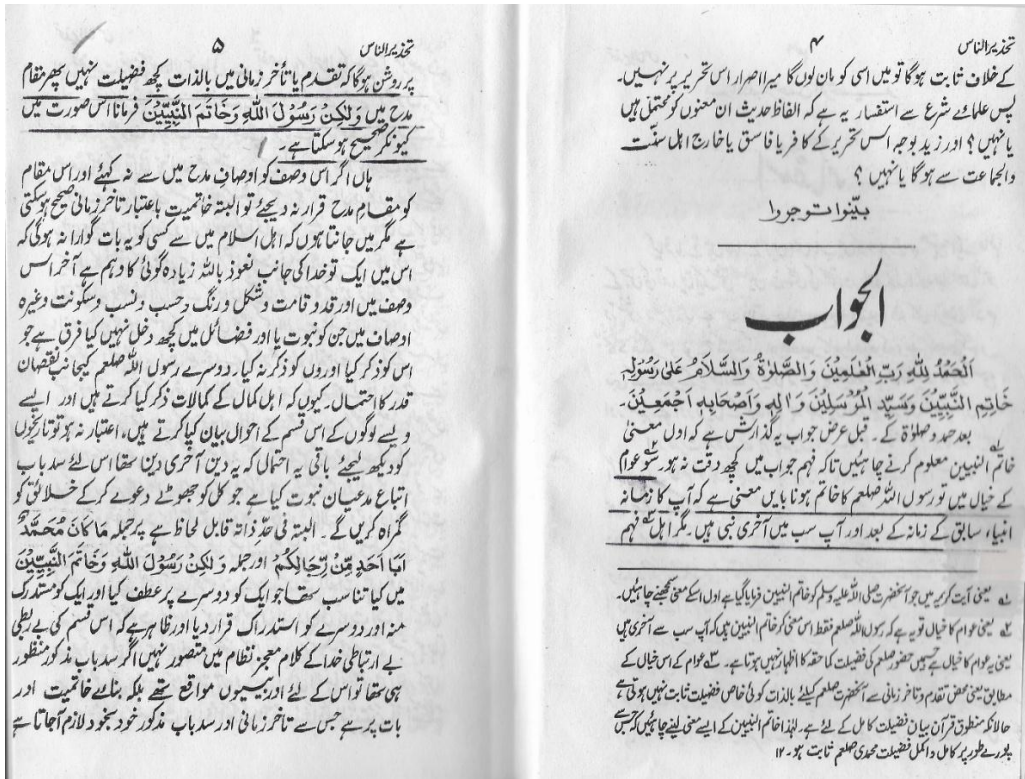
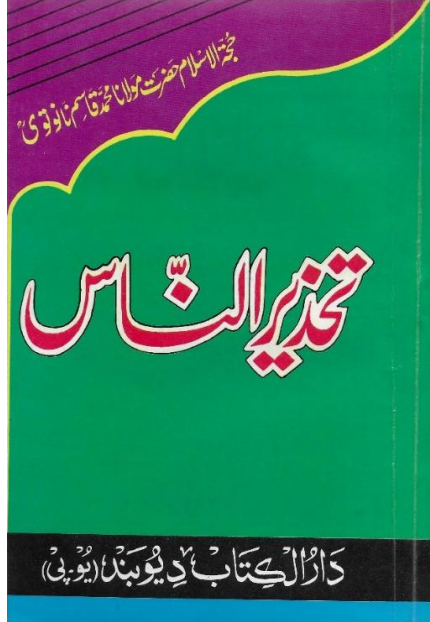
On page number 4-5 of Tahzirun Naas, Qasim Nanotwi states:

Urdu Transliteration: “...Awaam Kai Khayal Mai To Rasool-Allah Sallam¹⁸ Ka Khaatam Hona Bayee Ma’ni Hai Kai Aap Ka Zamana Anbiya Sabiq Kai Zamanah Kai Ba’ad Aur Aap Sab Mai Aakhri Nabi Hai. Magar Ahle Faham Par Roshan Hoga Kai Taqadum Ya Ta’akhur Zamanai Mai Bil Zaat Kuch Fazeelat Nahin Phir Maqame Madah Mai وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ Farmana Is Surat Mai Kyukar Sahih Ho Sakta Hai...”

¹⁷ Bukhari. Kitab Ahadith Anbiya.

¹⁸ The author has used abbreviations for salutations after the name of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This has been established as unlawful by the great Hanafi jurists.

English Translation: "...According to the general public, the meaning of the Messenger of Allah (pbuh)¹⁹ being the "Khaatam" is that his time is after the time of the previous Prophets and that he is the final Prophet, but it is clear to those with intellect that being before or after in time has no virtue in itself then how can stating in the position of praise, "But he is the Messenger of Allah and the seal of the Prophets" be correct in this situation."



¹⁹ The author has used abbreviations for salutations after the name of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. This has been established as unlawful by the great jurists.

This book was first published in 1290 AH (1894 AD). Since then, it has been published many times and It is still available even today. Hence page numbers for different editions will differ. The edition I have taken this from has 72 pages published in 1997. It was published by Wasif Husain Malik, Darul Kitab Deoband.

Author: Qasim Nanotwi

Book: Tahzeerun Naas, pg. 4-5

Publishers: Darul Kitab Deoband. Uttar Pradesh, India.

1. In the passage, the author is saying the word “Khaatam” (seal) is mentioned in the Qur’an in a Verse where the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is being praised. Therefore, the meaning of the word “Khaatam” (seal) has to be such that praises the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. However, being last in time (after all the previous Prophets عَلَيْهِمُ السَّلَام) is not a praiseworthy attribute according to the author. This is because; being first in time or being last in time holds no virtue in itself according to him. Therefore, he states that it is clear to those with “intellect” that the word “Khaatam” (seal) does not mean the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the last Prophet and there is no Prophet after him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. معاذ الله (the protection of Allah عَزَّوَجَلَّ is sought).

2. The author has clearly gone against the explicit words of the Qur’an as well as the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the unanimous consensus of the Ummah which includes the blessed companions رَضِيَ اللَّهُ عَنْهُمَا and the honourable scholars. This is simply because the Sunnah and the consensus clearly establish the word “Khaatam” in the Verse of the Qur’an means that the time of our Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is after the time of all the previous Prophets عَلَيْهِمُ السَّلَام and that there is no Prophet after him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The consensus of the Scholars is he who takes another meaning of the word “Khaatam” in the Verse of the Qur’an becomes a non-believer. Therefore, Muhammad Qasim Nanotwi fell into disbelief by his statement.

3. The author has declared the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the companions and the rest of the Ummah as people without intellect. This can very easily be seen by pondering over the following points:

- The author has said it is the general public (Awaam) who take the meaning of the word “Khaatam” as the last Prophet.
- It is clear that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the blessed companions رَضِيَ اللَّهُ عَنْهُمَا and all the scholars رَضِيَ اللَّهُ عَنْهُمْ of the Ummah have taken that very meaning.
- The author has used the word “intellectual” (Ahle Faham) in opposite to “general public” (Awaam).
- The term “general public” (Awaam) can be used for various meanings which depends on the word use as opposition to it. If a person uses the word “doctors” in opposite to “general public”, then it is clear the “general public” would mean those who are not doctors. In the same way when general public is used opposite to intellectual then it refers to those who are not intellectual.



2. After The Meaning of “Khaatam” Is Determined

In another place of the same book, he writes;



Urdu Transliteration: “...To Aap Ka Khaatam Hona Anbiya Guzishta-hi Ki Nisbat Khaas Na Ho Ga, Balke Agar Bil Farz Aap Kai Zamanai Mai Bhi Kahi Aur Koyi Nabi Ho Jab Bhi Aap Ka Khaatam Hona Badasatoor Baqi Rehta Hai...”

English Translation: “...Him being the Khaatam is not specifically considering the past Prophets but if for instance, in his time another Prophet exists somewhere then his being “Khaatam” will remain unaffected...”

Author: Qasim Nanotwi

Book: Tahzeerun Naas, pg. 22

Publishers: Darul Kitab Deoband, Uttar Pradesh, India.

Comments:

Similarly, to accept that the Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the final Prophet and that it is impossible for any new Prophet to be sent during his time or after it, is also Fardh and a part and parcel of true faith. It is established from the categorical wording within the Qur’an, “...but he is the Noble Messenger of Allah and the Last of the Prophets; and Allah knows all things.”²⁰ The one who has doubt in this regard even if that is based upon a weak possibility and the one who has a theory opposing this

²⁰ Surah Ahzab. Surah No: 33. Verse: 40.

categorically is by consensus a disbeliever who is cursed and will remain forever in the fire of hell.

1. In the passage before, the author established that the word “Khaatam” does not mean the Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the last in time and no other Prophet will come after Him صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Therefore, now he has concluded supposedly if there was another prophet in the time of our Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم it would not affect our Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم being the “Khaatam”. That’s simply because the word “Khaatam” has already been explained not to mean the last Prophet.

This is absolutely against the fundamentals of Islam. The fundamental belief of Islam is that the word “Khaatam” means our Prophet’s صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم time is after all the previous Prophets عَلَيْهِمُ السَّلَام and that there is no prophet after Him صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Therefore, it is impossible for there to be another Prophet in the time of our Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

3. Further Conclusion

He further writes in the same book;



Urdu Transliteration: “...Bil Farz Ba'ad Zamana Nabawi Sallallahu Alayhi Wassallam Koyi Nabi Peda Ho To Phir Bhi Khatimiyyat Muhammadi (S) Mai Kuch Farq Na Ayega Chajaye Kai Aap Mu'asir Kisi Aur Zameen Mai Ya Farz Kiyiye Isi Zameen Mai Koyi Aur Nabi Tajweez Kiya Jaye...”

English Translation: “...If for instance after the Era of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ any Prophet is born even then it will not make any difference to the Khatmiyyah of Muhammad (S)²¹ whether it be his contemporary in another world or suppose in this very world another Prophet is proposal...”

Author: Qasim Nanotwi

Book: Tahzeerun Naas, pg. 43

Publishers: Darul Kitab Deoband, Uttar Pradesh, India.

Comments:

The author further concludes that it is possible for a prophet to be born after the time of the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whether it be in the very world in which the author wrote the book or in another world.

1. These words are the very words of Muhammad Qasim Nanotwi which helped Mirza Ghulam Ahmad Qadiyani in his false claim of Prophethood in the sub-continent. As he used these words as evidence. He writes in Khaatam An Nabiyyeen. P. 16 “Eight testimony, Molvi Qasim Natotvi of our times, the high-ranking scholar of Hadith from Deoband district Saharanpur states in numerous places in his book Tehzirun Naas, for example on page 28; “...If for instance after the Era of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ any Prophet is born even then it will not make any difference to the Khatmiyyah of Muhammad (S)...”.

One of the Followers of Mirza wrote a work Tablighi Tracked-e-Khatme Nabuwat (تبليغي تريكت ختم نبوت) and wrote, “Molvi Qasim Sahib Nanotvi states in Tehzirun Naas p. 28 “...If for instance after the Era of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ any Prophet is born even then it will not make any difference to the Khatmiyyah of Muhammad (S)...” therefore the Prophet being Khatam an Nabiyyen and his Shariah (Islamic law) being complete does not close the doors for Zilli Nabuwat (shadow Prophethood) in any way. Moreover, in opposition to his it opens it up fully.” After quoting these two statements of the Qadianis, Mufti Shareef ul Haq Amjadi رَحْمَةُ اللَّهِ عَلَيْهِ stated in At-Tahqiqat, “Look how all of these are happily are presenting the words of Tehzirun Naas in their support.” This book is now available in English.

Some statements Mirza Qadiani made at the time are as follows:

- Allah is He who sent his prophet (Mirza) with guidance and true religion. (Arba'een No. 3, Roohani Khazain, vol. 17, p. 416).
- I am a messenger as well as a prophet. (Mukhlisan Aik Ghalti Ka Azala, Roohani Khazain, vol. 18, p. 211)
- True God is He who sent His messenger in Qadian. (Dafi'a al Bala'a, Roohani Khazain, vol. 18, p. 231)

2. These texts are without doubt opposing the fundamentals of Islam and thus infidelity.

3. Mirza Ghulam Ahmad from a town called Qadian is the founder of the Qadiyani movement and he claimed to be a mehdi and a prophet. Gulam Ahmad Qadiani mentioned the works of Muhammad Qasim Nanotwi as evidence that the door of Prophethood is open, hence he went a step further and claimed Prophethood. There will be no other Prophet after our beloved Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is something new which neither we nor our forefathers have ever heard of as Allah عَزَّوَجَلَّ has mentioned in the Qur'aan: “Muhammad is not the father of any of your men, yes He is the Messenger of Allah and the last one among all the Prophets.”²²

²¹ The author has used abbreviations for salutations after the name of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This has been established as unlawful by the great Hanafi jurists.

²² Surah Ahzab. Surah No: 33. Verse: 40

Meaning of “Khaatam”

After reading the beliefs of Muhammad Qasim Nanotwi let us clarify the meaning of “Khaatam” according to the Qur'an, Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the consensus. According to the Qur'an; *“Muhammad is not the father of any of your men, yes, He is the Messenger of Allah and the last one among all the prophets. And Allah knows all things.”*²³

This Verse clearly proves there will be no prophet after Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, *“I am the seal of Prophets. After me there will be no new Prophet.”*²⁴

There is a seal (Khaatam) placed in the coming of any new Prophet. No new Prophet can ever come.

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reported the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: *“I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by awe: spoils have been made lawful to me: the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of Prophets is closed with me.”*²⁵

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the companions رَضِيَ اللَّهُ عَنْهُمَا, in fact the whole Ummah has the belief that “Khaatam un Nabiyeen”, means final Prophet. There is no room for any interpretation in this regard. If anyone makes an interpretation of any kind, they will leave the folds of Islam and thus become a Kafir. This has been compiled in a book by Imam Ahmad Raza Khan رَحِمَهُ اللَّهُ عَلَيْهِ called *JazaUllah Aduwwah Bi Iba’ihi Khatm al Nubuwwah* in which he proves from 120 ahadith and 30 statements of the pious predecessors that “Khaatam un Nabiyeen” is referring to the final Prophet meaning that there will be no new Prophet sent after him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The meaning of Khaatam un Nabiyyeen is so clear and evident that even the general public know it. This is part of the fundamentals of religion, *Zarooriyat-e-deen*.



²³ Surah Ahzab, Surah No: 33, Verse: 40

²⁴ Mishkat. p. 465

²⁵ Muslim