



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حمد لله حمد الشاكرين، والصلاة والسلام على المبعوث رحمة للعالمين، وهادياً للناس أجمعين.
صلاةً وسلاماً دائمين إلى يوم الدين، وآله وصحبه ومن تبعهم بإحسان، وسلم تسليماً كثيراً، أما بعد:

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Aqidah Khatme Nubuwwat in the Light of Qur'an and Sunnah

“The Finality of Prophethood through Muhammad ﷺ, the Seal of the Prophets”

‘To Claim Prophethood After Nabi ﷺ is Kufr by Consensus of the Ummah.’ (Sharah Fiqh Akbar, p202)

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يا مدعى نبوت كى تصديق كافر

عقيدہ ختم نبوت، آخری نبی اور رسول صرف محمد صلی علیہ بی .

Allah ﷻ has stated in the Holy Qur'an: ‘Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets. And Allah ﷻ is ever All Knowing of everything.’ (s33, v40)

The belief in the finality of Prophethood of Prophet Muhammad ﷺ is the foundation to all Islamic beliefs. The Prophet Muhammad bin Abdullah ﷺ is the final Prophet and Messenger sent to Mankind. The chain of Prophethood which commenced with Adam ﷺ was brought to completion with the advent of Muhammad ﷺ. The religion of Islam and its teachings were initiated with Adam ﷺ and completed with the Shari'ah revealed to Muhammad ﷺ. There is no requirement for any Messenger/Prophet or laws left to be revealed to Mankind. The divine revelation from the heavens was brought to a close with the passing of Muhammad ﷺ. In the above verse of Surah Ahzab, Allah ﷻ clearly informed mankind through this revelation of the finality of Prophethood. This verse was revealed in 5AH and even prior to its revelation the blessed Companions of the Prophet ﷺ considered the Prophet Muhammad ﷺ to be the final Prophet sent to Mankind and believed in خَاتَمُ النَّبِيِّ (the finality of the Prophethood). They would not accept that there would be any new Prophet, Messenger or revelation to Mankind. The Isa ﷺ (Jesus) was sent prior to the advent of Muhammad ﷺ, he was physically raised to the heavens during his life. He will return to the Earth close to the Day of Judgement, but only as a follower of the Prophet Muhammad ﷺ and abiding by the laws of the Shari'ah.

Evidence supporting the finality of Propethood can be found in 100 verses of the Qur'an, 150 Saheeh (authentic) Ahadith (sayings from the majority of the Companions of the Prophet ﷺ), together with a staggering 1400 years of Islamic Scholarship. Due to this copious evidence there is no requirement for further elucidation, translation and explanation of this fact by any third person or dictionary. In fact, it is clearly understandable from the verses of the Qur'an itself. It is also for this reason that after the passing of the Prophet ﷺ, in the Khilafat of Sayyidina Abu Bakr ﷺ, the Muslims united against the claimants of Prophethood. This clearly established for generations to come, that there was no room in Islam for a new Prophet or law after the Prophet Muhammad ﷺ.

In the same manner as the belief in the finality of the Prophethood (i.e. recognising Muhammad ﷺ to be the seal of the Prophets) is essential for one to have the correct Aqidah (belief), a belief contrary to this is clear Kufr (disbelief). It is due to this that Shaytan targeted this tenet of belief, even during the time of the Prophet ﷺ; the likes of Musailama Khathaab (the great liar) and Aswad Unsi claimed Prophethood. It is recorded in a Saheeh Hadith that Rasulallah ﷺ stated two titles will be given to those who claim to be Prophets/Messengers after me – (1) *Khathaab: very great liar* (2) *Dajjal: imposter, this is due to their false claim and action of deceiving people by masquerading as sincere Muslims.*

It is related from Thawban ﷺ that the Prophet ﷺ stated: ‘Verily, thirty liars will be born in my Ummah, every one of them will claim to be a Prophet, but I am the last of the Prophets (خَاتَمُ النَّبِيِّ) and there will be no Prophet after me ()’ (Saheeh Muslim, vol 2, p397/ Jami Tirmidhi, vol 2, p45/ Musnad Ahmed, vol 5, p278)

Allah ﷻ refers to the Prophet ﷺ in Surah Azhab as خَاتَمُ النَّبِيِّ. The Prophet ﷺ has explained in the above Hadith the meaning of the phrase خَاتَمُ النَّبِيِّ to mean that there will be no Prophet after him ﷺ -

The clarity of the above two statements and the explanation from the Prophet ﷺ as to what نَبِيٌّ means is sufficient for all to understand. It would not be necessary from any other person to explain the meaning of خَاتَمُ النَّبِيِّ. Only a liar or severely corrupt individual would seek to translate خَاتَمُ النَّبِيِّ in any other manner to what the Prophet Rasulallah ﷺ has referred to.

The Sayings of the Mufasssireen of the Ummah

Allah ﷻ blessed this Ummah with the great Mufasssireen of the Qur'an. Over the centuries, all the Mufasssireen of the Qur'an have unanimously translated and detailed the meaning of the above verse of Surah Ahzab referring to the Prophet ﷺ as خَاتَمَ النَّبِيِّينَ. This finality of Prophethood is complete and encompasses all types: Nabuwwaat Shari, Nabuwwaat Ghair-Shari, Nabuwwat Barozi (taking the colour of a Prophet), Nabuwwat Zilli (in the shadow of a Prophet). There are no deceptive routes left to be taken advantage of in order to mislead people. The finality of the Prophet ﷺ is complete and all encompassing as the seal of all Messengers and Prophets sent to Mankind. There are 64 sayings from the Companions of the Prophet ﷺ which the Mufasssireen have recorded in their books which state the above verse defines the Prophet ﷺ as خَاتَمَ النَّبِيِّينَ.

Imam Abu Jafar ibn Jareer Tibri رحمه writes: The verse which mentions, 'but he is the Messenger of Allah and the last of the Prophets.' The Prophet ﷺ is the last in such a manner that the chain of Prophets and all that comes with it ends on his Prophethood. It was on his Prophethood that a seal was placed and after the Prophet ﷺ this seal will never be broken. This is the same manner in which the Companions of the Prophet ﷺ, the scholars of Qur'an and others have mentioned throughout the ages. (Ibn Jareer, vol 22, p11)

Hafiz Imadudeen ibn Kathir رحمه writes: This verse clearly states that there can be no prophet after the Prophet ﷺ. When there can be no prophet then it is impossible for a messenger to be sent, because it is necessary for every prophet to be a messenger whereas every messenger does not have to be a prophet. It is also proven from many Mutawatir narrations that Rasulullah ﷺ is the final Prophet sent to Mankind and a large group of the Sahabah رضي الله عنهم have related this. Allah ﷻ finalised the chain of prophets and messengers on the Prophet ﷺ, just as Allah ﷻ completed the religion of monotheism on the Prophet ﷺ. Anybody who claims the status of prophet after the Prophet ﷺ, will be an imposter and the most deviated and cursed of all people. Just as Aswad Unsi and Musailama (the liar) claimed prophethood, by reading the episodes of these two as recorded in history, all the people with sense can realise that they were only liars and imposters, seeking to lead people astray for meagre worldly gain. The chain of false claimants to prophethood will however continue until the coming of the Dajjal. May the curse of Allah ﷻ be upon all those who claim prophethood after Nabi ﷺ until the day of Judgement. In every generation, the scholars of Islam rose up against the false claimants to prophethood and will continue to do so. (Tafsir Ibn Kathir, vol 8, p91)

Allamah Zamakhshari رحمه writes in his well-known Tafsir-e-Kashaaf: If you question how the Prophet ﷺ can be the final Prophet when the Prophet Isa عليه السلام (Jesus) will descend from the Heavens near the end of time... then we respond that the Prophet ﷺ is the final Prophet sent to Mankind after whom there will be no new prophets. The second coming of the Prophet Isa عليه السلام cannot confuse the understanding of this matter. Isa عليه السلام was sent as a Prophet to a select group of people before the time of the Prophet Muhammad ﷺ. (Tafsir Kashaaf, vol 2, p215)

Allamah Zamakhshari رحمه, aside from the Tafsir of Qur'an was a master of the Arabic language; he stated that the above mentioned verse of Surah Ahzab refers to the personality of the Prophet ﷺ being خَاتَمَ النَّبِيِّينَ .

Allamah Sayed Mahmood Aloosi رحمه was the grand Mufti of Iraq in his time, and writes: The system of prophethood was cut after the Prophet ﷺ received prophethood. From amongst the Jinn and Mankind, there can be no individual who receives this blessing of prophethood. This is the belief upon the finality of prophethood which the Qur'an makes clear. It is also explained in great detail in many mutawatir ahadith and the Ummah is unanimous upon this. It is necessary to believe in the finality of prophethood of the Prophet ﷺ, and whosoever denies this fact is considered a disbeliever. (Ruhul Ma'ani, vol 7, p60)

خَاتَمَ النَّبِيِّينَ means that Allah ﷻ completed prophethood in its entirety upon the Prophet Muhammad ﷺ. Neither can there be a prophet after the time of the Prophet ﷺ nor could there be a prophet in the time of the Prophet ﷺ. (Tafsir Khazin, vol 3, p370)

Allamah Nasfi رحمه writes: After the Prophet ﷺ no other person will be made a prophet. The Prophet Isa عليه السلام was made a prophet before the time of the Prophet ﷺ. Therefore, his descent from the heavens cannot be a claim against the principle of finality of Prophethood. (Madarikul Tanzeel, vol 3, p370)

These are a few well known commentaries of the Qur'an which have been recorded. The entire collection of Quranic commentaries throughout the centuries state the same as the above recorded statements. The one who denies the finality of Prophethood of the Prophet Muhammad ﷺ is regarded a disbeliever and they have no connection to the religion of Islam.

The Prophet ﷺ has shown the straight path and correct belief and actions for Mankind, as an example to follow. There was no deficiency left in the religion of Islam or its laws to requisite the need for any more prophets or revelation after the Prophet ﷺ.

Allah ﷻ has stated 'This day I have perfected your religion for you, completed My favour upon you and chosen for you Islam as your religion.' (s5, v3)

The laws that were revealed to previous Prophets were sufficient from that time, but not applicable until the Doomsday. However, the Qur'an and Shari'ah given to the Prophet ﷺ completed and supercedes all previously divine revelation and is relevant until the Day of Judgement.

Hafiz Ibn Qayim رحمه writes: 'Allah ﷻ gave the Prophet ﷺ all the best qualities that other Prophets were individually blessed with.' (Risalihul Furqan p56)

Allah ﷻ has stated 'And we have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all Mankind, but most men know not.' (s34, v28)

It is proven through the verses of the Qur'an above that the religion given to Muhammad ﷺ is for the whole of Mankind. At the same time, it is perfect and complete. Allah ﷻ also states that the Prophet ﷺ was sent to the whole of Mankind as a Messenger and Prophet of Allah. The previous Prophets and Messengers were sent to certain specific nations and people, none had the responsibility to preach to the entire of Mankind, except the Prophet Muhammad ﷺ. If the personality and religion given to the Prophet ﷺ was completed and perfected in his ﷺ lifetime, this further verifies the finality of Prophethood of Muhammad ﷺ. The Prophet ﷺ is the Messenger for all Mankind from his time to the Day of Judgement.

When a person, Allah forbid, follows another person as a prophet/messenger apart from the Prophet ﷺ, this action will cause him to leave the class of followers of the Prophet ﷺ – Ummati. They will leave the fold of Islam and be devoid of all virtues and blessings attached to this status. Anybody who claims to be or follow a new prophet after the Prophet ﷺ is in effect denying the above verse of the Qur'an and statement of Allah ﷻ.

Allah ﷻ has stated: 'And we have not sent you (O Muhammad) but as a Mercy to all the Alamin, Mankind, Jinn and all that exists.' (s21, v107)

Just as it is proven that Allah ﷻ is the Lord, Creator and Sustainer of all the Alamin (*all that exists*), in the same manner, the Prophet ﷺ is regarded as the Messenger, Prophet and Mercy sent to all the Alamin. Any imposter after the Rasulullah ﷺ claiming prophethood, through this claim, also denies the above verse of the Qur'an. In effect, they would imply that the Prophet ﷺ was not a Mercy for all Mankind, Jinn etc. until the Day of Judgement. In effect, the mercy of the Prophet ﷺ was incomplete and more mercy was required for Mankind to benefit. Such an imposter is one who denies the favour of Allah ﷻ for sending the Prophet ﷺ as a Mercy to the creation and ultimately devoids himself of the supreme Mercy of Allah ﷻ. Therefore, anybody who claims prophethood after the Prophet ﷺ is not to be considered a mercy for mankind. Rather such a claim is propagating a great evil amongst the people.

Only Allah ﷻ is aware of the extent of the Creation and the Worlds. There are 4 worlds: (1) Alame Arwa – the realm of souls (2) Alame Dunya – the realm of the world (3) Alame Burzakh – the realm of the grave (4) Alame Akhirat – after the Day of Judgement. Allah ﷻ is the Lord and Sustainer of all these worlds. In every one of the mentioned worlds, the Prophet Muhammad ﷺ is the final and seal of the Prophets ﷺ.

Arbad bin Sariyah related: 'The Prophet ﷺ stated: I was ordained the Seal of Prophets when Adam ﷺ was in the form of earth (before the soul was placed in Adams body).' (Musnad Ahmed, vol 4, p127/ Mishkaat Masabih, p513)

The Finality of Prophet of Muhammad ﷺ in Light of the Saheeh Ahadith

Sayyidina Abu Saeed Al Khudri related that the Prophet ﷺ stated: "Certainly my example and the example of prophets before me is like the example of a man who erected a building and adorned this edifice with great beauty, but he left an empty niche, in the corner where just one brick was missing. People looked around the building and marvelled at its beauty, but wondered why a brick was missing from that niche? I am like unto that one missing brick and I am the last in the line of the Prophets". (Saheeh Muslim, vol 2, p248)

Allah ﷻ commenced the teaching of Islam from the time of Adam ﷺ and revealed a portion of it to all the Prophets and Messengers that were sent to Mankind. Up to the time of the Prophet ﷺ there was a portion of religion and guidance that was left. The Prophet ﷺ was sent to complete the religion of Islam and fulfil the message of guidance to Mankind. There is now no need for any other Prophet, Messenger or guidance to be sent to Mankind – the religion, its laws and teachings are complete.

Rasulullah ﷺ stated: "The previous Prophets were sent specifically to their nations. I have been sent to all Mankind." (Mishkaat Masabih, p512)

Sayyidina Abu Hurairah related that the Prophet ﷺ stated: "I have been given six favours above the previous Prophets: (1) I have been granted Jawami-ul Kalaam – to be able to say detailed things in very little words. (2) I have been granted assistance against enemies through the creation of fear in their hearts. (3) The spoils of war have been

made permissible for me. (4) The Earth has been made pure and a place of prayer for me. (5) I have been sent to all creation. (6) The chain of Prophets ends with me.” (Saheeh Muslim, vol 1, p199)

Sayyidina Sa’d bin Abi Waqas رضي الله عنه narrated that the Prophet ﷺ stated to Sayyidina Ali رضي الله عنه: “Ali you have the same relationship with me which Haroon عليه السلام had with Musa عليه السلام. But there is no Prophet after me.” (Saheeh Bukhari, vol 2, p633) It is also found in a narration of Saheeh Muslim: “There is no Prophethood after me.” (Saheeh Muslim, vol 2, p278)

Hujjat-ul-Islam Moulana Qasim Sahib Nanotavi رحمه, founder of Darul Uloom Deoband stated in the respect of the above mentioned Hadith: ‘The Prophethood of the Prophet ﷺ results in the culmination of Prophethood in every manner, this matter has been brought to a close. The Hadith mentioned has reached the status of Tawatur, there is also Ijm’a of the Ummah of this. The one who denies this is an apostate/Kufr (disbeliever).’ (Tahtheer Un-Nas p9)

Hujjat-ul-Islam further states: ‘It is our Deen and Iman that after Rasulullah ﷺ there is no right even for an inclination or thought of another person being a Prophet. One who thinks such a thing, I regard him as a disbeliever.’ (Munazirah Ajeebah p103)

Meaning of the word Khatam in the Arabic Language

The word Khatam can, in Arabic, be read in two manners; Khatam and Khatim. The word Khatim means terminator or seal, whereas the word Khatam means the final or seal.

Thus, no matter which way the word is read, the meaning derived from this is the same; when applied to the Prophet ﷺ it means, he is the last of all the categories of Prophets.

The opinion of eminent scholars in the study of the Arabic language with respect to the meaning of the word Khatamun Nabiyeen is recorded below:

Imam Raghīb Al Isfahani رحمه writes: ‘And he is the seal of the prophets’, because Muhammad ﷺ has terminated the prophethood. He ﷺ has completed it by his advent.’ (Al Mufradat p142)

Allamah Azhari رحمه writes: ‘Khatim and Khatam are from the names of the Noble Prophet Muhammad ﷺ. The Qur’an mentions: ‘Muhammad ﷺ is not the father of any of your men, but (he is) the Apostle of Allah and the Seal of the Prophets.’ Meaning he is the last of them’ (At Tahzeeb)

It is stated in *Lisanul Arab*: ‘Whether it is Khatam or Khatim, it means ‘the last of them.’

The same opinions as those mentioned above can be found to be cited in books on the study of the Arabic language by high-ranking scholars; *Kulliyate Abul Baqa*, *Majma’ul Bihar*, *Sihah*, *Tajul Uroos* etc.

The 30 liars and imposters who claim Prophethood after the Prophet Muhammad ﷺ

The Finality of the Prophet ﷺ is so well documented and recorded that the verses of the Qur’an are enough as proof of this. Nevertheless, there are numerous narrations from the Prophet ﷺ in support of this station granted to the Prophet ﷺ. This further emphasises the commitment of the Prophet ﷺ and the Companions رضي الله عنهم to portray this belief to the Muslim nations to come after them. As an example of this, we present a few Ahadith below:

عن ثوبان رضى الله عنه قال قال رسول الله صلى الله عليه وسلم: أنه سيكون في أمتي كذابون ثلاثون كلهم يزعم أنه نبي وأنا خاتم النبيين لا نبي بعدى. (45 2)

It is related from Sayyidina Thawban رضي الله عنه that the Prophet ﷺ stated: ‘Verily, thirty liars will be born in my Ummah, every one of them will claim to be a prophet, but I am the last of the Prophets (خَاتَمَ النَّبِيِّ) and there will be no prophet after me ()’. (Saheeh Muslim, vol 2, p397/ Jami Tirmidhi, vol 2, p45/ Musnad Ahmed, vol 5, p278)

Just as Allah ﷻ refers to the Prophet ﷺ in Surah Ahzab as خَاتَمَ النَّبِيِّنَ the Prophet ﷺ has explained the meaning of the phrase خَاتَمَ النَّبِيِّ in the Qur’an to mean that there will be no prophet after him ﷺ - .

The clarity of the above two statements and the explanation from the Prophet ﷺ as to what خَاتَمَ النَّبِيِّ means is sufficient for all to understand. It would not be necessary from any other person to explain the meaning of خَاتَمَ النَّبِيِّ. Only a liar or severely corrupt individual would seek to translate خَاتَمَ النَّبِيِّ in any other manner to what the Nabi ﷺ has referred to. The matter of the Prophet ﷺ mentioning the presence of 30 imposters and liars, each of who will claim prophethood, is a miracle and prophecy, the truth of which was proven even in the life of the Prophet ﷺ.

Sayyidina Abi Bakra رضي الله عنه narrated that the Prophet ﷺ stated whilst delivering a sermon: ‘Musailama the liar is a liar from amongst the 30 who will precede the biggest liar (Dajjal).’ (Mushkilul Athaar, vol 2, p104/ Musnad Ahmed, vol 5, p36)

Sayyidina Abdullah bin Zubair رضي الله عنه related that the Prophet ﷺ stated: ‘The Day of Judgment will not arrive until 30 lying imposters arise.’ (Kanzul Amal, vol 14, p454/ Fathul Bari, vol 6, p454)

From this narration it is proven that prior to the Day of Judgement there will be imposters and liars claiming prophethood. The Ummah has witnessed this fact and occurrences throughout the ages. There were false claimants to prophethood in the very life of the Prophet ﷺ. On the order of the Prophet ﷺ the Companions رضي الله عنهم treated these claimants as liars. These liars were dealt in the same manner as any other imposter to prophethood. The question may arise... what is the wisdom in there being 30 imposters to Prophethood?

Hafiz Ibn Hajar Al Asqalani رحمه writes: 'In the blessed Hadith, the number of 30 liars and imposters to prophethood does not account for every individual who will claim such a status undeservedly. There will be many who claim prophethood, amongst the sane, the insane etc. The mention of 30 imposters refers specifically to those individuals who will attract a large following and form a sect/group through their evil propagation. (Fathul Bari, vol 6, p455)

From the first imposter 'Musailama Kathaab' the liar from Yamama, the chain of liars and false claimants to prophethood started. The Scholars of the Ummah have throughout the ages identified and enumerated these imposters. The false claim of Mirza Ghulam Ahmed Qadiani the imposter, has brought the total, thus far to 22. The Prophet ﷺ himself referred to those who claim prophethood after him ﷺ, as 'Kathaab (great liars)'. It is for this very reason that Musailama of Yamama is referred in Hadith as Musailama Kathaab (the great liar).

The historians of Islam have recorded the following 22 imposters:

1. Musailama Kathaab, Yamama – he claimed prophethood towards the end of the life of the Prophet ﷺ.
2. Aswad Unsi - he claimed prophethood in the time of the Companions of the Prophet ﷺ.
3. Taliha Asadi - he claimed prophethood in the time of the Companions of the Prophet ﷺ.
4. Sajah bint Harith – a woman who claimed prophethood but repented in the time of Muawiya ؓ and accepted Islam. Her Janazah was performed by Samara bin Jundub ؓ.
5. Harith Kathaab, Damascus. He was a pious worshipper who was deceived by Shaytaan due to his little knowledge.
6. Mughira bin Saeed. He claimed prophethood after the demise of Muhammad bin Baqir رحمه.
7. Bayan bin Sam'an. He would change the meanings of the verses of Qur'an and revelation to his own desires and fantasies. In the same manner that the Qadianis are doing today.
8. Saleh bin Tareef – he claimed prophethood in 127H but was a Jew in reality. He abrogated a great deal of rulings in the Shari'ah. He had a governing base in North Africa. His children also continued to claim prophethood after him, his religious cult spanned for a period of 325 years until 451H.
9. Ishaq Akhras – he claimed prophethood in North Africa 135H. It shows that even to this day, the people of North Africa are being taken advantage of due to their simplicity and trusting nature. The Qadiani cult is still propagating their beliefs to a great extent in this area by bribing the masses with gifts and worldly pleasures.
10. Ustadh Sees Khurasani. He claimed prophethood in the rule of Abu Jafar Mansoor, he was executed due to his claim to prophethood.
11. Ali bin Muhammad Khariji – he claimed prophethood in 249H in Bahrain, he was attached to the Khariji cult.
12. Mukhtar bin Abu Ubaid Thaqafi. He was a Khariji and laid claim to prophethood later in his life.
13. Hamdaan bin Ash'ath Qarmati. He was initially a God Fearing individual, but later created a belief which was against the principles of Islam, whilst also claiming to be a prophet.
14. Ali bin Fadhl, Yemen – he was previously a member to the Ismaili sect of the Shi'a, he claimed prophethood and made impermissible things Halal in his religion. To the extent that he proclaimed alcohol Halal, even Nikah with a person's own daughter was made Halal by him.
15. Hamim bin MinAllah – he claimed prophethood in 312H, he deceived thousands in his generation and altered many of the rulings of Shariah in his time; he made only 2 prayers compulsory (morning and evening) (b) in place of the fast of Ramadhan he stipulated 2 fasts in Shawaal and a fast every Wednesday and Thursday for half a day (c) Hajj was forgiven (d) Zakat was forgiven (e) Wudhu was not required before Salah (f) swine was made lawful etc. He passed away in a battle in 319H. Alhamdulillah, there is none who believes in him today.
16. AbdulAziz Basindi – he claimed prophethood in 332H. After his death, his believers stayed around for a few years in the belief that he would return to the Earth. When this was found not to be true, his followers repented and returned to Islam.
17. Abu Tayib Ahmed bin Hussain Mutbani – he claimed prophethood, he was a well known Arab poet who was well liked. There was no obedience to religion in him, however, as in every generation, there were foolish people who believed in him and were lead astray.
18. Abul Qasim Ahmed bin Qasi – he was a simple Muslim, but his greed of wealth caused him to misinterpret the verses of the Qur'an. This led him to leave the fold of Islam, wherein he claimed prophethood for himself. He had many people who followed him. Allamah Thahabi رحمه writes: 'Abdul Mumin imprisoned him, he died in 550H and this brought an end to his cult.'
19. Abdul Haq bin Sab'een Marsi – He lived in the area of Marsia in Morroco and claimed prophethood here. His followers were called Sab'eenia. He died in 668H.
20. Bayazeed Roshan Jilindari – he was born in 931H in Punjab, he was an educated individual and was proud of his knowledge, he was a scholar of Islam. People advised him to seek the company of the pious and scholars to control his baseless self (nafs). He didn't think it befitted him to seek the company of the pious, in the end his

pride and arrogance led him to claim prophethood. He too distorted the rulings of Shari'ah for his followers: (a) the bath of ritual impurity was not required (b) he didn't classify as Muslims those who didn't believe in him. This is also the exact statement of Mirza Qadiani (c) the inheritance of his followers will not go to his children but will go to his special followers. This was also the manner in which Mirza Qadiani deceptively collected donations for his own benefit.

21. Mir Muhammad Hussain Mashadi – he was a resident of Mashad in Iran. He was a follower of the Shi'a sect. His claim was based around a fabricated shi'a narration, which alleged Sayyidah Fatimah had a miscarriage, he claimed this child was named Muhsin and alleged he was the miscarried child.
22. Mirza Ghulam Ahmed Qadiani (Ahmadiyya) Kathaab – he was born in 1839AD East Punjab in India, his father was Ghulam Murtadha, his mother was Chiraag Bibi. This imposter stands out from all the false claimants of Prophethood, in that he did not merely falsely claim 1 or 2 titles, but instead this individual falsely claimed for himself every conceivable title, to the extent that he claimed the 'Prophets' mentioned in the Qur'an referred to himself, in fact he even claimed to be God himself, "I saw in one of my revelations (Kashf) that I was God and I therefore believe that I am God". (*Na'u-thu-billah*) (Ruhani Khazain, vol 3, p103). Mirza Ghulam Qadiani clearly rebukes this in his book when he refers to the Qur'anic verse 'Muhammad ﷺ is the Messenger of Allah ...' (s48, v29) and states 'This verse refers to me, I am Muhammad and I am Rasullulah' (*Na'u-thu-billah*). (Ruhani Khazain, vol 18, p207). Also, he claimed "I am the Maseeh of the time and I am Moses on whom God conferred His speech. I am Muhammad and Ahmad, the selected one". (*Na'u-thu-billah*) (Ruhani Khazain, vol 15, p134/ Taryaq-ul-Qulub, p3). Further he states in his book 'The true God is he who sent his messenger in the Qadian village (India)' (Ruhani Khazain, vol 18, p231). He disrespected and insulted the Prophets of Allah ﷺ, the Companions of the Prophet ﷺ and the Prophet's Household. He was highly skilled at propagating lies and deception, one lie upon another in an intricate web. The reality of his deception, lies and immorality are plainly illustrated in his words and can be found in his own books. The Prophet Isa ﷺ (Jesus) is a special Prophet of Allah, Muslims and Christians alike respect him greatly. Unbeknownst to many Christians, Mirza Qadiani insulted Isa ﷺ (Jesus) and his family. The famous slogan of the Qadianis today is "Love for all, hatred for none" but in reality the founder of this sect hated all and loved only those who succumbed to his deception. The reality is, in light of the Qur'an and Ahadith, if there was any person worse than Fir'aun (Pharaoh) in mankind, it was Mirza Qadiani. The Scholars and learned people of the entire Muslim world have established and proven that Mirza Qadiani and his followers are out of the fold of Islam. He was known to be very foul in his language, which would even shame the most debased of people. He (Qadiani) writes: 'those that do not believe in me or my writings are the illegitimate sons of prostitutes.' (Ruhani Khazain, vol 5, p547-8)

It is found throughout the world that Muslims, Christians, Jews, Hindus and other religions do not believe in Mirza Qadiani. His followers are very few in number. The insults of Qadianis are not only reserved for Muslims, but are directed at all followers of all other religions; Jews, Christians, Sikhs, Buddhists etc. He claimed prophethood for himself, though even members of his own family rejected him, he was even rejected by one of his wives and some of his children. Should then, the same insult be levelled against them as mentioned above in *Rohani Khazain*?

The numerous false claims of Mirza Ghulam Qadiani

Mirza Qadiani made numerous claims regarding himself and also made prophecies which number in excess of 50. Wherever in the Qur'an the name of the Prophets of Allah ﷺ is mentioned, Mirza Ghulam Qadiani has misinterpreted and distorted them in an attempt to make them fit his own personality. His deception in this regard is not merely reserved for Islam, for he also claimed to be esteemed personalities in the Hindu, Sikh, Christian and Jewish faiths; for example he claimed to be Krishna etc.

In 1880 Mirza Ghulam Qadiani began making his false claims

1. In 1880 he claimed he was sent by God Almighty to Mankind.
2. In 1882 he claimed to being a Mujaddid (reviver) of the religion.
3. In 1883 he claimed to being Adam, Maryam and Ahmed. (*Tazkirah p70*)
4. In 1884 he claimed to being a messenger of God and the greatest in creation. (*Tazkirah p125*)
5. In 1891 he claimed to being Maseh Mauwood, the promised Messiah Isa (*Tazkirah p172*). He also stated that: 'forget talking about the son of Mary, better than him is the mention of 'Mirza Ghulam Ahmed (himself)'. (*Difa Ul Balaa, p20*)
6. In 1898 together with his claim of being the Maseh, he also claimed to be the Mahdi. (*Tazkirah p257*)
7. In 1899 he claimed to being the shadow form of the Prophets of God.
8. In 1901 he claimed to being a true person of a new Shari'ah, to being a Prophet of God himself. He also claimed to being Baytullah (the house of Allah) in this same year. (*Arba'een 4, p15*)

In addition to the above claims, this despicable individual claimed to be God Almighty himself on two separate occasions.

The biggest Fitnah in the world today is that of the Qadianis, not only against Muslims, but all religions. There is no religious book in the entire World which is full of insults and abuse of sanctified personalities, except those of the Qadianis. May Allah ﷻ save all Muslims and Mankind from the Fitnah and deception of Qadianis.

The Consensus of the Ummah and The Statements of Muslim Scholars

From the time of Sayyidina Abu Bakr Siddique ؓ to the present day, the Ummah of the Prophet ﷺ has protected the finality of Prophethood of the Prophet Muhammad ﷺ. In the history of Islam, there is no greater consensus on a matter than that of the finality of the Prophethood of Muhammad ﷺ.

Imam Abu Hanifah رحمه states: 'If anybody was to come and claim prophethood and was then asked to justify his claim... even this is disbelief, as this allows doubt to be entertained in respect of this matter which is clearly defined in the religion and its fundamentals.'

All Muslim jurists and scholars are unanimous on the point that there will be no prophet after the Prophet Muhammad ﷺ. Anyone who claims to be a prophet or believes someone is a prophet after him ﷺ, is regarded a disbeliever and out of the fold of Islam. Some statements of well known and respected Scholars accepted by both Muslims and Qadianis are mentioned below:

Mullah Ali Qari رحمه: 'To claim prophethood after Nabi ﷺ is Kufr by consensus of the Ummah.' (Sharah Fiqh Al Akbar p202)

Hafiz Ibn Hazm Undulusi رحمه: 'It has been narrated through numerous places in both the Qur'an and Ahadith in respect of the prophethood of Nabi ﷺ, there would be no prophet after him ﷺ.' (Kitabul Fasl, vol1, p77)

Hafiz ibn Kathir رحمه: 'From the Mercies of Allah ﷻ is that He sent Muhammad ﷺ to creation as a Messenger to them. Allah ﷻ completed the line of Prophets with Muhammad ﷺ, Mutawatir Ahadith have informed us that there is no prophet after Muhammad ﷺ. Therefore the Ummah is aware that anybody who lays claim to prophethood after Muhammad ﷺ is a liar, imposter, astray and one who leads others astray.' (Tafsir Ibn Kathir, vol3, p494)

Qadhi Iyad رحمه: 'One who claims prophethood along with our Prophet Muhammad ﷺ or after him.... or one who considers it for himself and believes its acquisition possible.... then all these are infidels belying the Prophet ﷺ. Allah ﷻ has informed us that the Prophet ﷺ in the last prophet sent to the entire Mankind, just as the Prophet ﷺ has mentioned there is no prophet after him ﷺ.' (Ash Shifa p246)

Imam Ghazali رحمه: 'No doubt the Ummah has unanimously understood from the word *Khatamun Nabiyeen* and its circumstantial reference that it declares the impossibility of a messenger or prophet after the Prophet Muhammad ﷺ. This word is so clear and unequivocal that there is no scope for any exception or any variant interpretation. Hence anyone who rejects this is a deviant.' (Al Iqtisad fil Itiqad p123)

Similarly the *Muhadditheen* including the likes of: *Imam Bukhari, Muslim, Nasa'i, Abu Dawood, Tirmidhi, Ibn Majah, Malik, Ahmed Ibn Hanbal, Tahawi, Ibn Abi Shaybah, Bayhaqi, Nawawi رحمه... the Mufasssireen, Fuqaha* and people of knowledge have declared Muhammad ﷺ as the last and final Prophet to Mankind.

Conclusion

Whether somebody was to be from any cult or sect, Lahori, Qadiani or Ahmedi... if they were to claim prophethood after the Prophet Muhammad ﷺ then they are classed as disbelievers and out of the fold of Islam. Laymen are too often easily fooled by Qadianis who recite the Shahadah (Kalimah) in their presence, in an attempt confirm their faith in Islam. This is why their deception is so dangerous; it is a deception that they, the Qadianis, have perfected. Recitation of the Kalimah alone is not sufficient for a non-muslim to enter the fold of Islam. The responsibility of fulfilling the obligations of Islam becomes binding on a person, upon recitation of the Kalimah. The proclamation of faith is made invalid by holding any number of false beliefs. Amongst these for example, is a person who denies even a single verse of the Qur'an. It is clear from the writings and sayings of Mirza Ghulam Qadiani that he negated and denied many verses of the Qur'an and changed their very meanings to suit his own ends. This in itself was enough for him to be considered a heretic, Murtad and out of the fold of Islam. His own writings are sufficient to demonstrate the level he debased and cursed himself.

In the Ummah, there was no other scholar who more clearly understood the dark and deep reality of the Kufr of Mirza Ghulam Qadiani other than Shaykh-ul-Islam Allamah Syed Anwar Shah Kashmiri رحمه. He stated: 'Mirza Ghulam Qadiani was a greater Kafir (disbeliever) than Fir'aun and Hamaan. To save oneself from this Fitnah and others also, is our responsibility. May Allah ﷻ grant us the guidance to fulfil this obligation. آمين Ameen!

والله وحده هو المسؤول والمستعان وهو الهادي إلى سبيل الخير والسلام .
مفتى محمد يوسف دُنْكَا (عفا الله عنه)

Mufti Muhammad Yusuf Danka
Croydon Masjid & Islamic Centre
(18/Rabi Al-Awwal/1431 AH) 5/03/2010)