

The Seal of Prophethood

(Khatam an-Nabuwat)

By Professor Muhammad Al Massari

Allah, majestic be His remembrance and sanctified be His Names said:

“Muhammad is not the father of anyone of your men, however he is the Messenger of Allah and the Seal of the Prophets. And Allah is Knowing of all things.”

The meaning of the above cited verse is clearer than the sun, and it is for this reason Imam at-Tabari said in his tafsir: “The interpretation of his words: ‘*Muhammad is not the father of anyone of your men, however he is the Messenger of Allah and the Seal of the Prophets. And Allah is Knowing of all things*’; Allah ta’ala mentions that O mankind, Muhammad is not the father of Zayd ibn Haritha, nor is he the father of anyone of your men, (none of sired by Muhammad), which would prohibit him from marrying his wife if he separated from her. However, he is the Messenger of Allah and the Seal of the Prophets by which prophethood has ended. Consequently, he has been made the stamp of prophethood, which no one will reopen after him, until the establishment of the Hour. And Allah is Knowing of all things pertaining to your actions; your words and other than these. He is the Possessor of Omnipotent Knowledge and nothing is hidden from Him. It is in the manner in which we have cited here that the people of interpretation have interpreted the meaning of this verse.

Among those who narrated prophetic traditions regarding the meaning of the above verse are the following:

Bishr narrated to us saying that Yazid narrated to us saying that Sa’id related to us on the authority of Qatada regarding His words: “*Muhammad is not the father of anyone of your men*” was revealed regarding Zayd, that he was not his son. I swear by my age that he did sire male children for he was the father of Abu’l-Qasim, Ibrahim, at-Tayyib and al-Muttahir. The meaning of His words: “*However, he is the Messenger of Allah and the Seal of the Prophets*”, means that he is the last of them: “*And Allah is Knowing of all things*”.

Muhammad ibn `Amaara related to me, that Ali ibn Qaadim related to us, that Sufyan ibn Naseer ibn Dhu’luuq related to us, on the authority of Ali ibn al-Husayn regarding His words: ‘*Muhammad is not the father of anyone of your men*’; this verse was revealed regarding Zayd ibn Haritha. The phrase: ‘the Messenger of Allah, may Allah bless him and grant him peace, is placed in the accusative case; which gives it the meaning of reiteration of the phrase. Some scholars place the phrase in the nominative case, which gives the meaning of resumption of the speech when He said: ‘however he is the Messenger of Allah’; but with us the phrase is recited in the accusative case.

There is disagreement regarding the recitation of the phrase: ‘*and the Seal of the Prophets*’. The majority of the reciters of the Islamic metropolises, besides al-Hassan and `Aasim, recite it with the inflexion of the letter *taa* in *khaatim’n-nabiyyeen* with *kasra*; which gives it the meaning that he is the seal of the

Prophets, may Allah bless him and them and grant them peace. However in what al-Hassan and `Aasim narrate regarding the phrase *khaatam`n-nabiyyeen* being recited with the inflexion of the letter *taa* with *fat`ha*; which gives it the meaning that he is the last of the Prophets; in the same manner that one says: 'That which is sealed, seals the musk'; meaning that it is the last of the Musk."

However it did not occur to the mind of at-Tabari nor the minds of other scholars during that ancient time that there would emerge controversy surrounding the meaning of the expression: 'seal' because during that time there was only one meaning of the phrase; which included: 'stamping; closure; shutting; completion; and the like of what can be interpolated to embrace the affairs in their finality or in their end. The Arabs had no other interpretation of the meaning of this phrase other than that.

The stipulation of the expression 'seal' has three distinct connotations, which is utilized in seven other places of the Qur'an; which I will narrate consecutively as they are narrated in the scripture:

[1] Allah ta`ala says: *"Allah has placed a seal on their hearts and their hearing; and over their eyes is a haze."*

[2] He, majestic be His remembrance, says: *"Have you seen how Allah seizes your hearing and sight; and places a seal over your hearts? Is there a deity besides Allah that you can bring?"*

[3] He, sanctified be His Name says: *"This day have We placed a seal over their mouths and their hands will speak out."*

[4] He says: *"Or do they say you have invented a lie against Allah? If Allah wills He can place a seal on your heart."*

[5] He says: *"Have you not seen those who take their passions as a deity; and how Allah causes him to go astray from knowledge; places a seal on his hearing and his heart; and places a haze over his sight?"*

[6] He says: *"They will be given to drink from exquisite sealed nectar."*

[7] He says: *"Its seal will be musk; for this let be a matter for which those who compete, compete with one another."*

Imam at-Tabari was a proof in the linguistic sciences; was among its preeminent scholars; along with the fact that he was an Imam in the sciences of Qur'anic exegesis, prophetic traditions; as well as being an absolute mujtahid. He further elaborated on the controversies of the expression: 'seal' when he first presented its appearances in the consecutive order in the scripture. He mentioned the unique linguistic meanings in an abridge manner, then went on to elaborate on its diverse issues of controversy; in those issues regarding 'guidance and error'; 'the flooding of sins over the heart' etc.; where he said:

"With reference to the first verse regarding the exegesis and interpretation of His words:

'Allah has placed a seal on their hearts and their hearing'.

"The etymological root of the word 'seal' is 'imprint'; for the 'signet' is a 'stamp' which is usually utilized one says: 'I have sealed the book' when an impression was made. For when someone says to us: 'How does He seal the hearts?' The expression seal here means an impression which is made upon the containers, the receptacles or the encasements, because it is said that the hearts of the servants are the containers which comprise sciences; and the receptacles in which are placed the realization of matters.

Thus, the meaning of placing a seal upon their hearts and upon their hearing by which they comprehend what is heard, is that before them a barrier is placed which prevents the heart and hearing from attaining realization of the truths of news of the Unseen. Thus, the analogous meaning of the expression 'seal' carries the same meaning of an imprint that is made upon any container or receptacle.

If it is asked: Is this an attribute from its attributes by which we can better comprehend it? Is the same as the seal which is known and is apparent to sight; or is it something different? It is said that the people of Qur'anic interpretation differ with respect to the descriptions of this seal. We will discuss the description of the seal after discussing some of the words of the interpreters.

Isa ibn Uthman ibn Isa ar-Ramli informed me that Yahya ibn Isa informed us on the authority of al-'Amash said: 'Mujaahid showed us his hand, and said:

'They used to show me that the heart was no larger than this, (meaning by that the palm). When a servant commits a sin, it encloses upon like this, (and he then closed his small finger upon his palm). When he commits another sin, it encloses upon it like this, (he then closed the next finger upon his palm). When he commits another sin, it encloses upon it like this, (he then closed his middle finger upon his palm).' He did this until all of his fingers had closed upon his palm and said: 'Then the heart is imprinted upon with an impression'.

Mujaahid said:

'They used to show me that this closing in on the heart was doubt which overcomes it'.

Abu Kurayb related to us saying that Waki'u narrated on the authority of al-'Amash on the authority of Mujaahid who said:

"The heart is like the palm of the hand; and when a sin is committed the fingers grasp down upon it until all the fingers enclose upon it. Our companions used to show us that this encompassment is a kind of doubt that overwhelms the heart."

Al-Qasim ibn al-Hassan narrated to us saying that al-Husayn ibn Dawud related to us that Hajaaj related to me that Ibn Jurayj said that Mujaahid said:

'I was informed that sins encircle the heart with what has been forbidden it until eventually the heart becomes accustomed to it and thus, sins become firmly imprinted upon it. This impression is the seal.'

Ibn Jurayj said:

'This seal is the sealing of the heart and the hearing'."

Al-Qasim related to us saying that al-Husayn narrated that Hujjaaj related on the authority of Ibn Jurayj who said Abdallah ibn Kathir narrated to me that he heard Mujaahid say:

"This encompassing doubt is easier than, the impression upon the heart. The impressions made upon the heart are easier than the heart being completely locked. The heart being completely locked is the severest of them all."

With reference to the second verse Imam at-Tabari said in his tafsir:

"The opinions regarding the interpretation of the words of Allah ta`ala: *'Have you not seen how Allah seizes your hearing and sight; and places a seal over your hearts? Is there a deity besides Allah that you can bring. See how We direct the Signs, while they turn away'*."

Here Allah ta`ala says to His Prophet, Muhammad may Allah bless him and grant him peace:

'Say O Muhammad to those who turn away from Me deviating with the idols and false deities and who deny you: 'Have you who associate deities besides Allah not seen, that if Allah desired to make you deaf by seizing your hearing; your actions; seizes your sight and places a seal over your hearts; stamping it so that you are unable to comprehend words, or have insight into clear evidence, or have clear understanding of anything; is there a deity besides Allah that you can bring that is worshipped by all those who worship; who can return what Allah has seized of your hearing, sight and understanding'?'"

In this verse, you can see that the expression 'seal' was only utilized in the middle of the sentence which suffices as a proof in its interpretation that it is a synonym of the expression 'to make an imprint'."

With reference to the third verse Imam at-Tabari said in his exegesis:

"The interpretation of the His words: *'This day have We placed a seal over their mouths and their hands will speak out.'*" What Allah ta`ala means when He mentions: *'This day have We placed a seal over their mouths'*; is 'this day have We stamped over the mouths of those who associate deities besides Allah.' The expression 'this day' refers to the Day of Standing. The meaning of His words: *'and their hands will speak out'*; means that they will speak out regarding what they did in this life from disobedience of Allah. The meaning of His words: *'...and their feet will testify against them'*; in summation has the same meaning as what preceded."

With reference to the fourth verse Imam at-Tabari said in his exegesis:

"The interpretation of His words: *'Or do they say you have invented a lie against Allah? If Allah wills He can place a seal of your heart. Allah wipes away falsehood and establishes the truth by means of His words, verily He Knows what is in the core of the breast.'*" Here Allah ta`ala mentions that do those who associate deities besides Allah say that Muhammad has invented a lie against Allah, while he brings revelation which is in opposition to anything which can be construed to come from his own whims. If Allah

willed O Muhammad, He could imprint over your heart causing you to forget this Qur'an which has been revealed to you'."

With reference to the fifth verse where Allah ta'ala says:

"Have you not seen those who take their passions as a deity; and how Allah causes him to go astray from knowledge; places a seal on his hearing and his heart; and places a haze over his sight?"

Imam at-Tabari said in his exegesis:

"The meaning of His words: 'places a seal on his hearing and his heart'; means that He imprints over their hearing where they are unable to hear the admonitions of Allah and the verses of His Book, where they can reflect, be attentive, consider or apprehend what is in It of light, clarity and guidance. The meaning of His words: 'his heart' is that it too is imprinted upon where it is unable to conceive or grasp anything of the truth."

With regard to the interpretation of the last two verses: the sixth and seventh cited above; Imam at-Tabari discussed their interpretation at length in his exegesis, where he elaborates on the differences of opinion among the scholars of tafseer regarding their meanings. He said:

"The meaning of His words: *'They will be given to drink from exquisite sealed nectar'*; is that these righteous people will be given to drink a pure wine which is not diluted by anything. Based upon what we have received from the people of Qur'anic interpretation from chains of authorities which amount to close to ten, all of which agree that the: *'sealed nectar'* is wine." The meaning of His words: *"Its seal will be musk"* is that the people of Qur'anic interpretation differ regarding its meaning. Some of them say that it means that it will be blended, mixed or intermixed with musk. Those who interpret it in that fashion base their opinions on the following narrations:

Ibn Humayd narrated to us saying, that Mihran narrated to us on the authority of Sufyan, on the authority of Ash'ath ibn Abi's-Sha'tha, on the authority of Yazid ibn Mu'awiyya and 'Alqama, on the authority of Abdallah ibn Mas'ud that the meaning of His words: *"Its seal will be musk"*, does not mean that it is sealed literally, but that it is intermixed with musk.

Ibn Bashaar narrated to us saying, that Yahya ibn Sa'id and Abd'r-Rahman related to us, that Sufyan narrated to us on the authority of Ash'ath ibn Sulaym on the authority of Yazid ibn Mu'awiyya on the authority of 'Alqama, on the authority of Abdallah ibn Mas'ud said regarding the meaning of His words: *'Its seal will be musk'*; "The expression 'seal' does not mean the kind of seal that closes a thing. Have you not heard one of your women say: 'So-and-so perfume was intermixed with musk'?"

Muhammad ibn 'Ubayd al-Mahaaribi related to me saying, Ayyub narrated to us on the authority of Ash'ath ibn Abi's-Sha'tha what he narrated on the authority of 'Alqama regarding His words: *'Its seal will be musk'*; means that it will be intermixed with musk. Abu Kurayb related to me saying, Waki' narrated to us on the authority of al-'Amash on the authority of Abdallah ibn Murra on the authority of Masruq on the authority of Abdallah, that the meaning of: *'Its seal'* is that its seal will be intermixed with musk; which means that its taste and fragrance will be mixed with it.

Waki` narrated to us on the authority of his father on the authority of Ash`ath ibn Abi`s-Sha`tha on the authority of Yazid ibn Mu`awiyya on the authority of `Alqama that the meaning of: *'Its seal will be musk'*; is that its taste and fragrance will be that of musk. Others said that its meaning is that the last of their drink will be sealed with musk which will be placed in it. Those who hold this opinion base their evidence on the following prophetic traditions:

Ali related to me saying, Abu Saalih narrated to us saying, Mu`awiyya related to me on the authority of Ali on the authority of Ibn Abass who said regarding His words: *'Its seal will be musk'*; means that it will be wine whose seal will be made with musk.

Muhammad ibn Sa`d related to me saying, my father related to me saying, that my uncle related to me saying, my father related to me on the authority of my father on the authority of Ibn Abass that the meaning of His words: *"Its seal will be musk"*; means that Allah will indulge them with wine and it will be the last thing until it will be sealed with musk.

Bishr related to us saying Yazid related to us saying, Sa`id narrated to us on the authority of Qatada that the meaning of: *"Its seal will be musk"*; is that its final consequence will be that of musk, in that their wine will be first intermixed with camphor and then sealed with musk.

Ibn Abd'l-`Alaa related to us saying that Ibn Thawr narrated to us on the authority of Mu`amar on the authority of Qatada that the meaning of: *"Its seal will be musk"* is that its final outcome will be with musk. It was related to me on the authority of al-Hussayn who said: "I heard Abu Mu`adh say, `Ubayd narrated to us saying: 'I heard ad-Duhaak say regarding His words: *'Its seal will be musk'*; means that Allah will indulge them with wine; and they will find that in the last of it will be the fragrance of musk."

Ibn Abd'l-`Alaa narrated to us saying that Haatim ibn Wardan narrated to us saying that Abu Hamza narrated to us on the authority of Ibrahim and al-Hassan regarding the meaning of this verse: *"Its seal will be musk"* is that its result or final outcome will be musk.

Ibn Humayd narrated to us saying, Yahya ibn Waadih narrated to us saying, Abu Hamza related to us on the authority of Jaabir on the authority of Abd'r-Rahman ibn Sabit on the authority of Abu'd-Darda that the meaning of His words: *"Its seal will be musk"* is that it is a beverage which is as bright as silver with which those who will be given it to drink will seal their drinking. Even if a man from this life were to enter one of his fingers in it and then take it out, the fragrance of it would remain with him even after his spirit has been taken.

Other scholars said that the meaning of His words: *"Its seal will be musk"* is that it will be sealed with a clay covering made from musk. Those who hold to this opinion take their evidence from the following prophetic traditions: Muhammad ibn `Amr related to me saying that Abu `Aasim narrated to us that Isa narrated to us, that al-Harith related to me saying al-Hassan narrated to us that Waraqa related to all of us on the authority of Ibn Abi Najeesh on the authority of Mujaahid who said: "The meaning of His words: *'Its seal will be musk'* means that its seal will be sealed with a clay covering made from musk."

Yunis related to us saying Ibn Wahb narrated to us saying that Ibn Zayd said regarding His words: *"Its seal will be musk"* means that the wine will be sealed musk. Subsequently, with Allah its seal will be musk, while today in this life wine is sealed with clay. The foremost of the opinions which is most correct with us in what we related above is the opinion of those who said its meaning is: *"Its last or final outcome will be musk. That is to say that it will be the fragrance of its perfume; in that the fragrance at the end of its drinking will give off the fragrance of musk."*

We say that this opinion is foremost in soundness of the preceding opinions because in the language of the Arabs there is no other linguistic meaning to the expression 'seal' other than 'an imprint' and 'completion'; like their saying: 'So and- so sealed the Qur'an', when they mean that he came to its ending. Since the meaning of 'stamp' when referring to the drink of the people of Paradise has a finite meaning, it is understood that their drink flows like the flowing of the water in a river and does not ripen or age like the wine of this world's life which would require it to be closed and sealed. Thus, the concept of 'sealing' here is specific and the soundest opinion would mean that it applies to the final outcome of the drink by which it is sealed. As for the expression of 'seal' with the meaning of 'intermixing', we do not know this to be heard from the language of the Arabs."

You can see here how Imam at-Tabari likes to digress and elaborate when given the chance, and in spite of that he only discovered in the expression of 'seal' the meanings of 'to imprint upon', 'to close', 'to end' or 'to complete'. And he discovered no other meaning in the language of the Arabs beside these. Subsequently, the preponderate meaning of the final verse: *"Its seal will be musk"* is that its final outcome and completion will become like the perfumed fragrance of musk. Unlike the fragrance of the wine of this world's like which diffuses a foul odor from the mouth of its drinker. This is the meaning that al-Yatim gave and it is exclusively mentioned by the author of the Mukhtar as-Suhaah, which will be made apparent in following text.

In the Mukhtar as-Suhaah under the section of the letter arrangement م خ ت ; it states: "The expression 'to seal a thing' is to be taken as illustration for something that is 'closed' and 'shut' when it is intensified to express amplification; like the expressions: 'Allah sealed it with good'; and 'He sealed the Qur'an'; meaning that he reached its ending. Thus, the conclusion of a thing is the opposite of its beginning. The expressions الخاتَم , (with the letter ta inflexed with the fat'ha); الخاتم (with the letter ta inflexed with the kasra); الخيتام ; and الخاتام all have one meaning. And its plural form is الخواتيم. The expression تَخْتَم means to wear a ring while the expression: خاتمة الشيء ('to seal a thing') means its ending. Thus, Muhammad, may Allah bless him and grant him peace is the Seal of the Prophets, upon them be blessings and peace. The expression الخِتام (sealing wax) is clay used to seal a thing, thus the meaning in Allah ta'ala's words: *"Its seal will be musk"*; i.e. 'its ending will be with musk, since the last fragrance which will exude from the wine or its drinker will be the fragrance of musk.'"

Indeed, here the expression تَخْتَم which means to wear a ring, but the original meaning of the word 'ring' (الخاتم) is so named because initially the ring was used to seal envelopes and letters which were officially sent by kingdoms; where the messages were secured with red wax and then stamped with the ring. Thus, the envelopes or messages could not be opened except by breaking the seal.

Consequently, it was impossible to dally with the letter or its contents without it being apparent and obvious that it was tampered with. Thereafter, the rings became a sought of adornment which were worn upon the fingers and in some cases were still utilized in many regions for it's original purpose of sealing messages and closing envelopes; especially initially. Rather, it is still utilized presently in these days in the Arab peninsular for the same purposes.

That which will suffice you in this meaning is the interpretation of the Ruuh Allah and His Word, the Messiah Isa ibn Maryum, upon him and his mother be the purest blessings and most perfect peace which he will say on the Day of Standing:

"Have you not seen how when a container which has goods inside of it has a seal upon it that it is impossible to access what is in it until the seal is broken? It will be said: 'No' He will say: 'Likewise, Muhammad, may Allah bless him and grant him peace is the Seal of the Prophets'." This was as the Messenger of Allah, Muhammad, the Seal of the Prophets, informed us, upon him and his family blessings and peace.

As it has been related in the Musnad of Imam Ahmad ibn Hanbal with the soundest chain of authority establishing it as a proof in the religion just as it is a proof linguistically; where he said: "Afaan related to us that Humaad ibn Salama related to us that Thabit related to us on the authority of Anas that the Messenger of Allah, may Allah bless him and grant him peace said:

'The Day of Standing will be elongated for its people to the extent that some of the people will say to others: 'Lets go to Adam the Father of mankind so that he can intercede with us with our Lord; and he can inform us of what will happen with us.' They will then go to Adam and say: 'O Adam you are the one whom Allah created with His Hand and caused to live in His Paradise, so intercede for us with your Lord, and inform us what will become of us.' He will say: 'I am unable to bring you relief, however go to Noah who is the head of the Prophets.'

They will then proceed to him and say: 'O Noah intercede for us with your Lord, and inform us what will befall us.' He will say: 'I am unable to bring relief for you, however go to Abraham, the Bosom Friend of Allah azza wa jalla'. They will then proceed to him and say: 'O Abraham intercede for us with your Lord and inform us what will become of us.' He will say: 'I am unable to bring you relief, however go to Musa, whom Allah azza wa jalla chose for His Message and Speech'.

They will then proceed to him and say: 'O Musa intercede for us with your Lord azza wa jalla, and inform us what will become of us.' He will say: 'I am unable to bring you relief, however go to Isa, the Spirit belonging to Allah and His Word'.

They will then proceed to Isa and say: 'O Isa intercede for us with your Lord and inform us what will become of us.' He will say: 'I am unable to bring relief to you, however go to Muhammad, may Allah bless him and grant him peace, for he is the Seal of the Prophets. This Day he is present and his sins of the past and the future have been forgiven.' He, Isa, will then say: 'Have you not seen how when a container which has goods inside of it has a seal upon it that it is impossible to access what is in it until the seal is broken? It will be said: 'No' He will say: 'Likewise, Muhammad, may Allah bless him and grant him peace is the Seal of the Prophets'. The Messenger of Allah, may Allah bless him and grant him peace then said:

'They will then come to me and say: 'O Muhammad intercede for us with your Lord and inform us of what will befall us.' I will say: 'Yes'. I will then go to the Door of Paradise and take hold of Door handle in order to open it. Then a voice will be heard: 'Who are you?' I will say: 'Muhammad'. Then the Door will be opened for me, and I will then fall into prostration and give praises to my Lord, azza wa jalla, with a praise that no being before or after me will ever praise Him with. He will then say to me: 'Lift your head! Speak and I will listen! Ask and I will give you! Intercede and I will accept your intercession!' I will say:

'Indeed O Lord, my Umma! My Umma!' He, Allah will then say: 'Go and take out those in whose hearts is the weight of a barley seed of faith'. I will then take them out and then go and fall into prostration and give praises to my Lord, azza wa jalla, with a praise that no being before or after me will ever praise Him with. He, Allah will then say: 'Lift your head! Ask and I will give you! Intercede and I will accept your intercession!' I will say: 'Indeed O Lord, my Umma! My Umma!' He, Allah will then say: 'Go and take out those in whose hearts is the weight of a fruit seed of faith'. I will then take them out and then go and fall into prostration and say what I said before. He, Allah will then say what He said before and then say: 'Go and take out those in whose hearts is the weight of an atom of faith'. I will then take them out.'"

Likewise, we say indeed that Allah and His Messengers spoke the truth, and we bear witness that there is no deity except Allah and that Muhammad is His Messenger, the seal of the Prophets, and Messengers and that Isa is the servant of Allah, His Messenger, a Word and Spirit belonging to Him which He cast into the chaste virgin Maryum, the champion of truth; that the Paradise is true; the Fire is true; the Hour is true there is no doubt about it; and that Allah will resurrect those who are in the graves. We deny and are completely free of Musaylama, the al-Aswad al-Unsi, al-Bahai'; the Qadiani and others among the lying impostors.

Allah says:

"Who is more unjust than he who invents a lie against Allah; or he says: 'It has been revealed to me', when nothing has been revealed to him; and those who say: 'Reveal the like of what Allah has revealed.' For when you see those who have been unjust in hardships of death and the Angels with their hands outspread saying: 'Take yourselves out of it! This Day is the recompense of the Punishment of the grave, because of what you used to say about Allah without truth and because you used to be arrogant towards His Signs'."

From this it is clear without doubt that the expression 'the Seal of the Prophets' can only mean that he is the last of them. Rather, its meaning is stronger than that as a proof because prophethood is like a container which is closed and has a stamp upon it, from which nothing can exit or enter until the great establishment of the Hour. Thus, the prophethood of the foregoing Prophets is well established and cannot be repealed forever. It is inconceivable for this description to be repealed from them forever; and that Muhammad is the last of them, and this description also can never be repealed from him. For there will be no new prophet after him forever. And this does not mean he is merely a witness for their prophethood and a means to measure it only, although he is a witness for them. Nor does it mean that he is merely the certifier of them only, although he does certify them. Nor does it mean that he is merely their nobility only, although he does ennoble them. This is because the expression 'seal' does not comprise any of the above meanings in Arabic; although these meanings have been established for him, upon him and his family be blessings and peace in other texts.

However in the above mentioned verse and in its definition is definitive certain proof (which only a disbeliever denies) that Muhammad upon him and his family be blessings and peace is the last of the Prophets and their Seal. There will be no prophet or messenger after him. Whoever claims that after him is a lying charlatan. There is no difference between him and Musaylama al-Hanafi al-Arabi al-Adnani, the liar; or al-Aswad al-Anasi al-Arabi al-Qahtani, the liar; or al-Baha, the lying Persian; or Ghulam Ahmad al-Qadiani al-Hindi, the liar; or anyone like them from the past; are from those who will come in the future. This includes the messiah of error, the great al-Masih ad-Dajjal, who has been foretold to appear before the completion of this existence. All of them have lied; or will invent lies against Allah. Each of them are enemies of Allah and each of them have been cursed and have earned the Anger of Allah.

As for the previous Prophets, among them being Isa ibn Maryum, blessings and peace be upon him and his mother; they were among the receptacle of prophethood before it was sealed and locked. For each of them are Prophets now as they were then; and he (Isa ibn Maryum) is also a Prophet now, even when he returns to this world, he will be a Prophet just as he was in the past holding the post of his previous prophethood before its sealing. And his prophethood after that will not be a new dispensation, since all of the laws they brought have been abrogated and their communities as they have been described in the scripture have ceased. Thus, any of the Prophets who will come back, will no doubt return as individual members of this final Muhammadan community, will necessarily follow the Seal of messengership and will enforce the final Muhammadan shari`a. This is the truth which it is not permissible not to believe in for those who truly believe in Allah and Last Day. Whoever denies this, then Allah is Independent of the entire world.

However, Allah, may His Omnipotence be majestic, knows that there are those who dispute and deny the finality of the prophethood of Muhammad ibn Abdallah al-Hashimi al-Arabi, upon him and his family be the most perfect blessings and pure peace. Thus He makes clear in undisputed, unambiguous expressions on the tongue of His Prophet, evidence which further proves the above. Among them are his words:

"There will be no prophet after me"; his words: "Verily I am the Seal of the Prophets and there will be no prophet after me"; his words: "There is to be no Prophet after me"; his words: "I am the Seal of the Prophets and you are the last of the religious communities"; his words: "There will be no Prophet after me and there will be no religious community after you"; his words regarding his names: "I am the Subsequent one", (which is the one after whom there will be no prophet); his words: "I am the last of the Prophets and my masjid is the last of the prophetic masajid"; his words: "I and the Hour have been sent like this", and he then put up his index and middle finger together. As well as the prophetic traditions narrated regarding the Great Intercession.

The words of the Messiah on that Day was previously mentioned where mankind will say: "O Muhammad you are the Messenger of Allah and the Seal of the Prophets whom Allah has forgiven for what has passed and what is to come; so intercede on our behalf to your Lord! Do you not see our condition? Do you not see what has befallen us?" As well as in the prophetic tradition narrated regarding the House whose construction was complete with the exception of one brick; about which the people asked him and he said: *"I am that brick and I am the Seal of the Prophets."*

All of the above prophetic traditions verify that prophethood has ceased and that there only remains 'glad tidings' which are true dream visions as he, upon him be blessings and peace said: "Nothing remains of prophethood except glad tidings."

There are many prophetic traditions other than these with established sound chains of authorities from narrators such as Abu Hurayra, Sa'd ibn Abi Waqas, Asma bint 'Umaysh, the mother of the believers Umm Salama, Abdallah ibn Umar ibn al-Khattab, Ali ibn Abi Talib, Thawban, Hudhayfa ibn al-Yemen, Fatima bint Qays, Abi Amama al-Bahili, Abdallah ibn 'Amr ibn al-'Aas, Jubayr ibn Mat'am, Anas ibn Malik, Ibn Abass, Abu't-Tufayl, the mother of the believers A'isha, Umm Karaz al-Ka'biya, Abdallah ibn Abi Awfa, Abdallah ibn Mas'ud, al-'Irbad ibn Sariya as-Salami, 'Uqba ibn 'Aamir, and Jabir ibn Abdallah, may the pleasure and peace of Allah be upon all of them.

All of these narrations have been transmitted with the soundest chains of authorities, where each chain stands as a legal proof by itself, not to speak of when they are joined together. The veracity of this principle has also been established by others such as Sah' ibn Sa'd, Muhammad ibn 'Adiy ibn Ka'b and an-Nu'maan ibn Bashir.

Each of these prophetic traditions and narratives are congruent, unambiguous and diverse, which makes it impossible for an intelligent person to entertain misgivings about their veracity. These narrations are the strongest unbroken and clear transmission in the worlds. No one doubts this except the one upon whom the Pen has been lifted and he is unfortunately included among the idiotic madmen.

Here I will discuss the details of the congruencies of the above narrated traditions:

The First Congruence

This congruence has to do with the 'Seal of the Prophets' being followed by 'vicegerency' (khulafa) and there being many after him, upon him be the most perfect blessings and purest peace; as it has been related in the al-Jaami' as-Saheeh in an abridged form by Imam al-Bukhari who said: "Muhammad ibn Bashar narrated to me, that Muhammad ibn Ja'far narrated to us, that Sha'ba narrated to us on the authority of Furat al-Qazaaz who said: 'I heard Abu Hazim say: 'I sat with Abu Hurayra for five years and once I heard him relate from the Prophet, may Allah bless him and grant him peace who said:

'The Banu Isra'il were governed by the Prophets. Each time a Prophet passed away he was succeeded by another Prophet. However, there will be no prophet after me. There will be khulafa who will be many.' They said: 'So what do you order us to do.' He said: 'Adhere to the first oath of allegiance. Give the first their rights, for Allah will question them about those under their charge'."

In the Saheeh of Muslim with the same above mentioned chain of authority and texts: "Muhammad ibn Bashaar narrated to us", to the end of the tradition. Muslim also narrated a similar prophetic tradition where he said: "Abu Bakr ibn Abi Shayba and Abdallah ibn Baraad al-Ash'ari both

narrated to us saying that Abdallah ibn Irs narrated to us on the authority of al-Hassan ibn Furat on the authority of his father, with this chain of authority.”

In the Sunnan of Ibn Maja: “Abu Bakr ibn Abi Shayba narrated to us that Abdallah ibn Idris narrated to us the same.” Al-Albani: sound.

In the Musnad of Imam Ahmad ibn Hanbal: “Muhammad ibn Ja`far narrated to us that Sha`aba narrated to us on the authority of Furat”; to its end.

It is in the Musnad of Is`haq ibn Rawayhi: “Abd’s-Samad ibn Abd’l-Warith informed us that I heard my father say: ‘Muhammad ibn Juhada narrated to us on the authority of al-Furat al-Quzaaz with his chain of authority. Ibn Rawayhi also said, al-Mas`ab ibn al-Muqaddim informed us that Isra’il narrated to us that Furat al-Quzaaz narrated to’; the same.”

In the Saheeh of Ibn Hibban: “Al-Hassan ibn Sufyan informed us that Ja`far ibn Mihran as-Sibaak informed us that Abd’l-Warith informed us on the authority of Muhammad ibn Jihara who said the Furat al-Quzaaz narrated to me on the authority of Abu Hazim on the authority of Abu Hurayra”; the same. Shaykh Shu`ayb al-Arna’ut said: “Its chain of authority is sound”.

In the Saheeh of Ibn Hibban: “Muhammad ibn Abdallah ibn Abd’s-Salaam informed us on the authority of Furat al-Quzaaz on the authority of Abu Hazim on the authority of Abu Hurayra”; a similar prophetic tradition, except that he, may Allah bless him and grant him peace said: “...and that there will be no prophet after me.” Shaykh Shu`ayb al-Arna’ut said: “Its chain of authority is sound”.

Just as in the Musnad of Abu Ya`ala: “Both Abu Bakr and Uthman narrated to us, that Ibn Idris narrated to us on the authority of Hassan ibn Furat on the authority of his father on the authority of Abu Hazim on the authority of Abu Hurayra”; a similar prophetic tradition, except that he, may Allah bless him and grant him peace said: “...and that it will not exist among you”, meaning by that the prophets. Shaykh Hussayn Asad said: “Its chain of authority is sound”.

And it is in the Sunnan al-Kubra of al-Bayhaqi with diverse chains of authorities following the custom of transmission of al-Bayhaqi.

The Second Congruence

This second congruence is distinct in that it has come in the congruence of a prophetic tradition narrated that he, upon him and his family be blessings and peace that he said to Ali ibn Abi Talib, may the pleasure and peace of Allah be upon him:

“You are with me is like the position that Harun was with Musa, except that there will be no prophet after me.”

As it is in the Saheeh of Muslim on the authority of Sa`d ibn Abi Waqqas with the soundest chain of authority going back to Sa`id ibn al-Musayyib on the authority of both `Aamir ibn Sa`d and his father: "Yahya ibn Yahya at-Tamimi, Abu Ja`far Muhammad ibn as-Sabaah, `Ubaydullah al-Qawarizmi, Surayj ibn Yusef all narrated to us on the authority of Yusef ibn al-Majishun, with the wording narrated by Ibn as-Sabaah who said Yusef Abu Salma al-Majishun narrated to us, that Muhammad ibn al-Munkadir narrated to us on the authority of Sa`id ibn al-Musayyib on the authority of `Aamir ibn Sa`d ibn Abi Waqqas on the authority of his father who said that the Messenger of Allah, may Allah bless him and grant him peace once said to Ali:

"You are in the same with relation to me as Harun was in relation to Musa, except that there will be no prophet after me." Sa`id said: "I desired to receive this directly from Sa`d, so I met with Sa`d and related to him what `Aamir related to me and he then said: 'I heard him say that'. I then said to him: 'Did you hear it?' He then placed his fingers in his ears and said: 'Yes, and if not then may these become deaf'!"

And in the Fadaa'il as-Sahaaba with the soundest of chains of authority: "Ibrahim narrated to us, that Muslim ibn Ibrahim narrated to us, that Ibrahim narrated to us, that Yusef ibn Ya`qub al-Majishun related to us that Muhammad ibn al-Munkadir related to us on the authority of Sa`id ibn al-Musayyib on the authority of `Aamir ibn Sa`d on the authority of his father, Sa` ibn Abi Waqqas who said:

'I heard the Prophet, may Allah bless him and grant him peace say to Ali: *"Are you not content to have with me the same position that Harun had with Musa, except that there will be no prophet after me?"* Sa`id said: "I desired to receive this directly from Sa`d, so I met him and mentioned what `Aamir mentioned to me and Sa`d then placed his fingers in his ear and said: 'May these two ears become deaf if I did not hear it from the Prophet, may Allah bless him and grant him peace'."

In the Musnad of Abu Ya`ala: "Abu Khuthayma narrated to us, that Sulayman ibn Dawud al-Hashimi related to us, that Yusef ibn al-Majishun narrated to me that Muhammad ibn al-Munkadir related to me on the authority of Sa`id ibn al-Musayyib"; [with it] (sic). Shaykh Hussayn Asad said: "Its chain of authority is sound".

And in the Musnad of Abu Ya`ala:4 "Sa`id ibn Matraf al-Bahili narrated to us that Yusef ibn Ya`qub narrated to us on the authority of Ibn al-Munkadir on the authority of Sa`id ibn al-Musayyib the same.

And in the as-Sunan'l-Kubra: "Is'haq ibn Musa ibn Abdallah ibn Musa ibn Abdallah ibn Yazid al-Ansari informed me saying that Qadim ibn Kathir al-Jirfi narrated to us on the authority of Muhammad ibn al-Munkadir on the authority of Sa`id ibn al-Musayyib on the authority of Sa`d that the Messenger of Allah, may Allah bless him and grant him peace said to Ali:

"You are with me is the (same) position that Harun was with Musa, except that there will be no prophet after me'."

And in the as-Sunan'l-Kubra by another path to Ibn al-Musayyib: "Zakariyya ibn Yahya informed me saying that Abu Mus`ab narrated to us on the authority of ad-Darawardi on the authority of Hashim

ibn al-Qasim on the authority of Sa'id ibn al-Musayyib on the authority of Sa'd who said: 'When the Messenger of Allah, may Allah bless him and grant him peace left for Tabuk, Ali may Allah be pleased with him came out to bid him farewell. He wept and said:

'O Messenger of Allah will you leave me behind with those who have been left behind?' Then the Prophet, may Allah bless him and grant him peace said: *'O Ali are you not content to be with me in the position that Harun was with Musa, with the exception of prophethood?'*"

And in the Sunnan of at-Tirmidhi: "Al-Qasim ibn Dinar al-Kufi narrated to us that Abu Nu'aym narrated to us on the authority of Abd 's-Salaam ibn Harb on the authority of Yahya ibn Sa'id on the authority of Sa'id ibn al-Musayyib on the authority of Sa'd ibn Abi Waqaas that the Prophet, may Allah bless him and grant him peace said to Ali:

'You are with me in the position that Harun was with Musa, except that there will be no prophet after me'."

At-Tirmidhi said: "This prophetic tradition is good, and it was related from another perspective from Sa'd on the authority of the Prophet, may Allah bless him and grant him peace. This prophetic tradition was extracted extraneously from the prophetic tradition of Yahya ibn Sa'id al-Ansari."

Al-Albani said: "Sound."

And in the Musnad of Imam Ahmad ibn Hanbal: "Abd'r-Razaaq narrated to us that Mu'amir narrated to us on the authority of Qatada and Ali ibn Zayd ibn Jad'an both who said Ibn al-Musayyib narrated to us that Ibn Sa'd (sic) ibn Malik narrated to us on the authority of his father who said: 'I once entered upon Sa'd and said to him:

'A prophetic tradition which has been narrated to me on your authority when the Messenger of Allah, may Allah bless him and grant him peace appointed Ali, may Allah ta'ala be pleased with him over Medina.' Sa'd became very angry and said: 'Who narrated that to you.' He disliked informing him that it was his own son who narrated it to him out of fear that he would be angry with him. Sa'd then said:

'Indeed the Messenger of Allah, may Allah bless him and grant him peace when he departed for the military engagement of Tabuk, appointed Ali, may Allah ta'ala be pleased with him over Medina.' Then Ali said: 'O Messenger of Allah, I only love that when you depart for a direction that I be with you.' He then said: *'Are you not content to be with me in the position that Harun was with Musa, with the exception of prophethood?'*"

And in the as-Sunnan'l-Kubra: "Zakariya ibn Yahya informed us saying that Ibn Abi as-Shawarib narrated to us saying that Hamaad ibn Zayd narrated to us on the authority of Ali ibn Zayd on the authority of Sa'id ibn al-Musayyib on the authority of 'Aamir ibn Sa'd on the authority of Sa'd that the Prophet, may Allah bless him and grant him peace said to Ali:

'You are with me in the position that Harun was with Musa, except that there will be no prophet after me'. Sa'id said: 'I desired to corroborate this with Sa'd, so I went to him and said: 'What is condition with the prophetic tradition which `Aamir narrated to me on your authority?' He then entered his fingers into his two ears and said: 'I heard it from the Messenger of Allah, may Allah bless him and grant him peace, or may these become deaf'." This prophetic tradition was related by Sha`ba on the authority of Ali ibn Zayd, but he did not mention `Aamir ibn Sa'd.

And in the al-Mu`jima as-Sagheer: "Muhammad ibn `Uqba as-Shaybani al-Kufi narrated to us that al-Hassan ibn Ali al-Haluwani narrated to us that Nasr ibn Hamaad ibn al-Harith al-Waraaq narrated to us that Sha`ba narrated to us on the authority of Yahya ibn Sa'id al-Ansari on the authority of Sa'id ibn al-Musayyib on the authority of Sa'd ibn Abi Waqaas that the Prophet, may Allah bless him and grant him peace said to Ali: '

You are with me in the position that Harun was with Musa, except that there will be no prophet after me'." No one related this on the authority of Sha`ba except Nasr.

I say that Abu'l-Harith Nasr ibn Hamaad ibn al-Harith al-Waraaq was among the traditionists except that he committed many mistakes and many chains of authorities were turned upside down by him. Thus he is usually disregarded. And this is accepted by the soundest authorities that they were overturned by him. For this prophetic tradition is not known to be from Sha`ba even if it was related on the authority of Yahya ibn Sa'id al-Ansari as it is in at-Tirmidhi, and Allah knows best.

And in the as-Sunnan 'l-Kubra of an-Nisaii' with the complete narrative: "Bishr ibn Hilal informed us saying Ja`far, meaning Ibn Sulayman informed us saying that Harb ibn Shidad informed us on the authority of Qatada on the authority Sa'id ibn al-Musayyib on the authority of Sa'd ibn Abi Waqaas who said:

'When the Messenger of Allah, may Allah bless him and grant him peace made the military expedition against Tabuk he appointed Ali over Medina. The people said regarding him: 'He has disregarded him and dislikes his company.' Then Ali followed after the Prophet, may Allah bless him and grant him peace until he encountered him on the road and said: 'O Messenger of Allah have you left me behind in Medina with the children and women until the people are saying that you disregard me and spurn my company?!' Then the Prophet, may Allah bless him and grant him peace said to him: *'O Ali I left you behind to look after my family. Are you not content to be with me in the position that Harun was with Musa, except that there will be no prophet after me'.*"

And it is in the Musnad of Abu Ya`ala: "Bishr ibn Hilal as-Sawaaf narrated to us that Ja`far ibn Sulayman narrated it." Shaykh Hussayn Asad said: "The men of this prophetic tradition are sound men."

And it is in the Musnad of Imam Ahmad ibn Hanbal abridged: "Sufyan ibn `Uyayna narrated to us on the authority of Ali ibn Zayd on the authority of Sa'id ibn al-Musayyib on the authority of Sa'd that the Prophet, may Allah bless him and grant him peace said to Ali:

'You are with me in the position that Harun was with Musa'. It was then said to Sufyan: '...except that there will be no prophet after me.' And Sufyan said: 'yes'."

I say that Ali ibn Zayd ibn Jad'an was upright and regarding him there is Weakness.

And in the Saheeh of Muslim in the complete narrative with the soundest chain of authority in the world on the authority of Mus'ab ibn Sa'd on the of Sha'ba [sic] also Muhammad ibn al-Muthna and Ibn Bashir both said Muhammad ibn Ja'far narrated to us that Sha'ba on the authority of al-Hakim on the authority of Mus'ab ibn Sa'd ibn Abi Waqaas on Sa'd ibn Abi Waqaas who said:

'The Messenger of Allah , may Allah bless him and grant him peace appointed Ali ibn Abi Talib during the military expedition of Tabuk and said: 'O Messenger of Allah do you leave me behind with the women and infants?!' He then said: *'Are you not content to be with me in the position that Harun was with Musa, except that here will be no prophet after me?'*" Muslim said: "'Ubayd Allah ibn Mu'adh narrated to us saying that my father narrated to us that Sha'ba narrated to us'; regarding this chain of authority."

And it also is in the Saheeh of Ibn Hibban: "Al-Hassan ibn Sufyan informed us that Abu Bakr ibn Abi Shayba narrated to us that Ghandar narrated to us on the authority of Sha'ba on the authority of al-Hakim [with it]." Shaykh Shu'ayb al-Arna'ut said:

"Its chain of authority is sound based upon the criterion of the two Shaykhs."

And in the Musnad of Abu Ya'ala: "'Ubayd Allah narrated to us that Ghandar narrated to us that Sha'ba narrated to us on the authority of al-Hakim [with it]." Shaykh Husayn Asad said:

"Its chain of authority is sound."

And in the Musnad of Abu Dawud at-Tayalisi: "Sha'ba narrated to us on the authority of al-Hakim on the authority of Mus'ab ibn Sa'd on the authority of Sa'd [with it]."

And in the as-Sunnan'l-Kubra abridged: "Both Muhammad ibn al-Muthna and Muhammad ibn Bishaar narrated to us that Muhammad informed us saying that Sha'ba informed us on the authority of al-Hakim on the authority of Mus'ab ibn Sa'd on the authority of Sa'd who said: 'The Messenger of Allah, may Allah bless him and grant him peace left behind Ali ibn Abi Talib during the military expedition of Tabuk, who said:

'O Messenger of Allah have you left me behind with the women and infants?' He then said: *'Are you not content to be with me in the position that Harun was with Musa, except that there will be no prophet after me?'*"

In the Musnad of Imam Ahmad ibn Hanbal by way of Hamza ibn Abdallah on the authority of his father, who was Abdallah ibn Umar ibn al-Khattab on the authority of Sa'd: "Abu Ahmad az-Zubayr

narrated to us that Abdallah, meaning Ibn Habib ibn Abi Thabit on the authority of Hamza ibn Abdallah on the authority of his father on the authority of Sa`d who said:

‘When the Messenger of Allah, may Allah bless him and grant him peace departed for the military expedition of Tabuk he left Ali may Allah ta`ala be pleased with him behind who said to him: ‘Have you left me behind?’ He then said to him: *‘Are you not content to be with me in the position that Harun was with Musa, except that there will be no prophet after me?’.*”

I say that this chain of authority has the utmost limit of soundness.

And in the as-Sunnan’l-Kubra: “Al-Fadl ibn Sahl informed us saying that Abu Ahmad az-Zubayri narrated to us [with it].”

And in the as-Sunnan’l-Kubra by way of Maghayra on the authority of Ibrahim ibn Sa`d on the authority of his father: “‘Ubayd Allah ibn Sa`d informed us saying that my uncle narrated to me saying that my father narrated to us on the authority of Ibn Is’haq who said Muhammad ibn Talha ibn Yazid ibn Rukana narrated to me on the authority of Ibrahim ibn Sa`d ibn Abi Waqaas on the authority of his father Sa`d that he heard the Prophet, may Allah bless him and grant him peace say to Ali when he left him behind over his family during the military expedition of Tabuk:

‘Are you not content to be with me in the position that Harun was with Musa, except that there will be no prophet after me?’.” Abu Abd’r-Rahman said: “This prophetic tradition was related on the authority of `Aamir ibn Sa`d on the authority of his father without the prophetic tradition of Sa`id ibn al-Musayyib.”

And in the Musnad of Abu Ya`ala also: “Zuhayr narrated to us that Ya`qub ibn Ibrahin narrated to us saying that my father narrated to us on the authority of Ibn Is’haq saying that Muhammad ibn Talha ibn Yazid ibn Rukana narrated to me [with it].” Shaykh Hussayn Asad said:

“Its chain of authority is sound.”

And in the as-Sunnan ‘l-Kubra by way of Abdallah ibn Abi Najeesh on the authority of his father on the authority of Sa`d. The exact narration is: “‘Imraan ibn Bakaar ibn Raashid narrated to me saying that Ahmad ibn Khalid related to us saying that Muhammad related to us on the authority of Abdallah ibn Abi Najeesh on the authority of his father, that Mu`awiyya mentioned Ali ibn Abi Talib negatively and Sa`d ibn Abi Waqaas said:

‘By Allah! If I had just one of the three things which he had it would be more beloved to me than everything which the sun has shined upon. If it had been said to me what was said to him when he was turned away from going on the campaign of Tabuk: *‘Are you not content to have with me the same position that Harun had with Musa, except that there will be no prophet after me?’*; it would be more beloved to me than everything upon which the sun has shined. If it has been said to me what was said to him on the day of Khaybar: *‘I will give the flag to a man who loves Allah and His Messenger, and Allah and His Messenger loves him. Allah will conquer by his hands and he will never flee’*; it would be more beloved to

me than everything upon which the sun has shined. If I would have been fortunate enough to be his son-in-law and have children with his daughter, it would have been more beloved to me than everything upon which the sun has shined.”

This tradition as it is has a sound chain of authority. Abu Najeesh mentioned in the prophetic tradition is Yasaar at-Thaqafi, he and his father are among the reliable men of narration of Imam Muslim.

It is related in the as-Sunnan’l-Kubra of an-Nisaai’¹³ on the authority of Abd’r-Rahman ibn Saabit on the authority of Sa’d in another opportunity in narration which follows: “Hurmi ibn Yusef ibn Muhammad related to us saying Abu Ghusaan narrated to us saying that Abd’s-Salaam narrated to us on the authority of Musa as-Sagheer on the authority of Abd’r-Rahman ibn Saabit on the authority of Sa’d ibn Abu Waqaas who said:

‘I was once sitting in an assembly where Ali ibn Abi Talib was being diminished by others. I then said: ‘I heard the Messenger of Allah, may Allah bless him and grant him peace say about him three traits that even I had just one it would be more beloved to me than red sulfur. I heard him say: *‘He has with me the same position that Harun had with Musa, except that there will be no prophet after me’*. I heard him say: *‘I will give the flag to a man who loves Allah and His Messenger, and Allah and His Messenger loves him.’* I heard him say: *‘Whoever I am the master of then Ali is also his master’*.”

And in the Sunnan of Ibn Maja which clarifies the state of those who denigrate Ali: “Ali ibn Muhammad narrated to us that Abu Mu`awwiyya narrated to us that Musa ibn Muslim narrated to us on the authority of Ibn Saaqit, (who is Abd’r-Rahman) on the authority of Sa’d ibn Abi Waqaas who said:

‘A delegation came to Mu`awwiyya to fulfill some of his needs. Sa’d then entered upon him, and they were mentioning Ali in a negative manner. Then Sa’d became angry and turned away from him and said: ‘Say to that man that I heard the Messenger of Allah, may Allah bless him and grant him peace say: *‘Whoever I am the master of, then Ali is his master’*. I also heard him say: *‘You have with me the same position that Harun had with Musa, except that there will be no prophet after me’*. And I heard him say: *‘I will give the flag to a man who loves Allah and His Messenger, and Allah and His Messenger loves him.’*” Al-Albani said this prophetic tradition was sound.

And in the Musnad of Imam Ahmad ibn Hanbal in a tradition from `Aamir ibn Sa’d on the authority of his father: “Qutayba ibn Sa`id narrated to us that Haatim ibn Isma`il narrated to us on the authority of Baheer ibn Masmaar on the authority of `Aamir ibn Sa’d on the authority of his father who said I heard the Messenger of Allah, may Allah bless him and grant him peace to Ali when he was left behind in one of the military expeditions and Ali, may Allah be pleased with him said to him in response to that:

“Do you leave me with the children and women?” He, may Allah bless him and grant him peace said: “O Ali! Are you not content to have with me the same position that Harun had with Musa, except that there will be no prophet after me?” I heard him say at the Battle of Khatbar: *“I will give the flag to a man who loves Allah and His Messenger, and Allah and His Messenger love him.”* We were all vying for that when he said: *“Call Ali, may Allah be pleased with him to me.”* He was brought to him with sore-eyes, and he spat in them and then handed the standard over to. Allah then opened the Khaybar at his hands. When this verse: *“Call our children and your children”*; the Messenger of Allah, may Allah bless him and

grant him peace called Ali, Fatima, Hassan and Hussayn, may Allah be pleased with all of them and said: *"O Allah these are my family."*

It itself is narrated in the al-Mustadrak al-as-Saheehayn in a long narrative mentioning its circumstance as well: "Abu'l-Abass Muhammad ibn Ya`qub narrated to us, that Muhammad ibn Sinan al-Qazaz narrated to us that `Ubaydullah ibn Abd'l- Majid al-Hanifi related to us saying that Ahmad ibn Ja`far al-Qati` informed me saying that Abdallah ibn Ahmad ibn Hanbal narrated to us who said that my father narrated to me that Abu Bakr al-Hanifi narrated to us that Bakeer ibn Masmaar narrated to us saying, I heard `Aamir ibn Sa`d say:

"Once Mu`awiyya said to Sa`d ibn Abi Waqaas, may Allah be pleased with both of them: 'What prevents you from denouncing Ibn Abi Talib?' He said: 'I can never denounce someone about whom the Messenger of Allah, may Allah bless him and grant him peace said the following three things, anyone which if I possessed would be more beloved to me than red sulphur.' Mu`awiyya said to him: "What are they O Abu Is'haq?" He said: "How can I denounce someone about whom was mentioned when the revelation descended and he, may Allah bless him and grant him peace took Ali, his two sons and Fatima, entered under his cloak and said: 'O Lord these are the people of my house'. How can I denounce someone about whom it was mentioned during the military campaign of Tabuk, which the Messenger of Allah, may Allah bless him and grant him peace participated in, when Ali said to him: *'Do you leave me behind with the children and women?' He said: 'Are you not content to have with me the same position that Harun had with Musa, except that there will be no prophet after me?'* How can I denounce someone about whom it was mentioned during the day of Khaybar, where the Messenger of Allah, may Allah bless him and grant him peace said: *'I will give the flag to a man who loves Allah and His Messenger, and Allah and His Messenger love him. Allah will conquer by his hands'*. We were all vying for that with the Messenger of Allah, may Allah bless him and grant him peace when he said: 'Where is Ali?' The people said: 'He has an eye-sore.' He said: 'Call him to me.' They called him and he spat in his face, then gave him the standard, as a result Allah conquered the city at his hands.' He then said: 'No, by Allah, Mu`awiyya did not mentioned a single word negatively concerning Ali until he left the city of Medina'."

This prophetic tradition is sound based upon conditioned laid down by the two Shaykhs, however they did not relate it using the above expression. Although they were both unanimous regarding relating the prophetic tradition of 'brotherhood' and the one regarding the standard. Ad-Dhahabi said in his al-Talkhees: "Upon the conditioned laid down by Muslim only."

And in the as-Sunnan'l-Kubra in a prophetic tradition related by A`isha bint Sa`d on the authority of Sa`d: "Al-Hassan ibn Isma`il ibn Sulayman informed us saying al-Muttalib informed us on the authority of Layth on the authority of al-Hakam on the authority of A`isha bint Sa`d on the authority of Sa`d that the Messenger of Allah, may Allah bless him and grant him peace said to Ali during the battle of Tabuk:

'You are with me in the position that Harun was with Musa, except that there will be no prophet after me'." Abu Abd'r-Rahman said: "Although Sha`bat is more veracious in his memorization, and Layth is considered weak, yet the prophetic tradition was narrated by A`isha!"

And in the al-Mu`jim'l-Kabeer on the authority of Abu Abdallah al-Judali on the authority of Sa`d ibn Abi Waqaas, may Allah be pleased with him: "Al-Hassan ibn al-Abass narrated to us that Abdallah ibn Daahir ar-Razi narrated to us saying that my father narrated to us on the authority of al-`Amash on the authority of Saalim ibn Abi al-Ju`d on the authority of Abu Abdallah al-Judali who said:

'I once heard Sa`d, may Allah be pleased with him say: 'I heard the Messenger of Allah, may Allah bless him and grant him peace say to Ali: *'You are with me in the position that Harun was with Musa, except that there will be no prophet after me'.*"

I say that Abdallah ibn Dahir ar-Razi is not established as a proof. Al-`Aqili initiated unworthy ideas regarding him, however, al-`Aqili himself is not a reliance.

And in the as-Sunnan'l-Kubra by way of al-Haarith ibn Malik on the authority of Sa`d: "Ahmad ibn Yahya narrated to us saying that Ali ibn Qaadim narrated to us saying that Isra'il narrated to us on the authority of Abdallah ibn Shareek on the authority of al-Haarith ibn Malik who said that Sa`d ibn Malik said that the Messenger of Allah, may Allah bless him and grant him peace had prepared his red camel to set out for a military raid and he left behind Ali, who came and took the reigns of the red camel and said :

'O Messenger of Allah, the Quraysh are claiming that you left me behind in order to belittle me and because you disliked my company.' Ali then began to weep. Then the Messenger of Allah, may Allah bless him and grant him peace called out to all the people: *'There is not one of you except that he has a defender. O Ibn Abi Talib, are you not content to have with me the same position that Harun had with Musa, except that there will be no prophet after me?'* Ali then said: 'I am content with Allah and His Messenger, may Allah bless him and grant him peace'."

And in the Tarikh Baghdad in the section on biography of Ahmad ibn Saalih ibn Muhammad, Abu Abdallah al-Bazaaz, that al-Khateeb said: "Abu Talib Muhammad ibn Muhammad ibn Ibrahim ibn Ghaylan narrated to us that Muhammad ibn Abdallah as-Shafi` narrated to us, that Abu Abdallah Ahmad ibn Saalih ibn Muhammad al-Bazaaz narrated to me, that Yusef ibn Musa al-Qataan narrated to us, that `Ubaydallah ibn Musa narrated to us, that Isra'il narrated to us on the authority of Hakim on the authority of Jubayr on the authority of Ali ibn al-Husayn who said that Sa`id ibn al-Musayyib narrated to me on the authority of Sa`d that the Messenger of Allah, may Allah bless him and grant him peace once went on during the military expedition of Tabuk and left behind Ali who said to him:

'Will you leave me behind?' And he said: *'Are you not content to have with me the same position that Harun had with Musa, except that there will be no prophet after me?'*"

And in the Musnad of Ahmad ibn Hanbal on the authority of Asma bint `Umaysh, may Allah be pleased with her in the following prophetic tradition: "Yahya ibn Sa`id narrated to us on the authority of Musa al-Juhni who said:

'I once entered upon Fatima bint Ali and my close friend, Abu Sahl, said to her: 'How old are you?' She said: 'Eighty-six years'. He then said: 'I have not heard any prophetic traditions regarding your father.' She then said: 'Asma bint `Umaysh narrated to me that the Messenger of Allah, may Allah bless him and grant him peace once said to Ali: *'You are with me in the position that Harun was with Musa, except that there will be no prophet after me'.*'"

I say that this chain of authority is sound.

Likewise, in the as-Sunnan'I-Kubra: "Amr ibn Ali informed us saying that Yahya ibn Sa'id informed us..." where similar expressions were used as that of the previous prophetic tradition. However, Yahya ibn Sa'id al-Qataan, considered a lofty mountain and evident Imam, was not unique in narrating the above prophetic tradition. Rather, another narration which was transmitted in the al-Mu`jim 'I-Kubra where it states:

"Ali ibn Abd'I-Aziz narrated to us that Abu Ghasaan Malik ibn Isma'il narrated to us that both al-Hassan ibn Salih and Ja'far ibn Ziyad al-Ahmar narrated to us on the authority of Musa al-Juhni on the authority of Fatima bint al-Husayn on the authority of Asma bint `Amish..." is a similar prophetic tradition. He also said: "The narrator was Fatima bint al-Husayn", but this is a misconstruction because she was actually the daughter of Ali, may the pleasure of Allah and His peace be upon both of them.

Likewise in the al-Mu`jim'I-Kabeer in a fourth path: "Al-Hassan ibn Muhammad ibn Mus`ab al-Ashnani narrated to us that Isa ibn Uthman al-Kana'iy related to us that Yahya ibn Isa narrated to us on the authority of Sa'id ibn Hazim on say:

'I heard the Messenger of Allah, may Allah bless him and grant him peace say: *'You are with me in the position that Harun was with Musa, except that there will be no prophet after me'.*"

And in the al-Mu`jim'I-Kabeer in a fifth path of transmission in the following prophetic tradition: "Abu Hussien Muhammad ibn al-Husayn al-Qadi narrated to us that Jundali ibn Waaliq narrated to us that Hafs ibn `Imran related to us on the authority of Musa al-Juhni..." a similar tradition.

And in the al-Mu`jim 'I-Kabeer in a sixth path of transmission in the following prophetic tradition: "Abu Hussien narrated to us that Muhammad ibn al-Junayd narrated to us that `Umar ibn Sa'd al-Basri narrated to us on the authority of Musa al-Juhni..." [with it].

And in the Musnad of Imam Ahmad ibn Hanbal on the authority of Abu Sa'id al-Khudri, may Allah be pleased with him: "Waki` narrated to us that Fudayl ibn Marzuq narrated to us on the authority of Atiyya al-`Awfi on the authority of Abu Sa'id al-Khudri who said that the Messenger of Allah, may Allah bless him and grant him peace once said to Ali:

"You are with me in the position that Harun was with Musa, except that there will be no prophet after me."

There is a similar tradition related in the Musnad of Ibn al-Ja'd.

And in the Sunnan of at-Tirmidhi on the authority of Jaabir ibn Abdallah: "Mahmud ibn Ghaylan narrated to us, that Abu Ahmad narrated to us, that Shareek narrated to us on the authority of Abdallah ibn Muhammad ibn `Aqeel on the authority of Jaabir ibn Abdallah that the Prophet, may Allah bless him and grant him peace said to Ali:

'You are with me in the position that Harun was with Musa, except that there will be no prophet after me'." Abu Isa said that this prophetic tradition is considered good but strange (hassan ghareeb) from the above perspective, from various narrations on the authority of Sa'd, Zayd ibn Arqam, Abu Hurayra and Umm Salama.

Al-Albani said: "It is sound to others".

And in the al-Mu`jim'l-Kabeer by way of Jaabir ibn Abdallah, may Allah be pleased with him:

"Abdan ibn Ahmad narrated to us that Yusef ibn Musa narrated to us that Isma'il ibn Aban narrated to us that Naasih ibn Samaak narrated to us on the authority of Jaabir who said that the Messenger of Allah, may Allah bless him and grant him peace once said to Ali:

'You are with me in the position that Harun was with Musa, except that there will be no prophet after me'."

Likewise, in the al-Mu`jim as-Sagheer on the authority of Hubshi ibn Janaada as-Saluli, may Allah ta'ala be pleased with him: "Muhammad ibn Isma'il ibn Aban al-Waaraq narrated to us that Abu Maryum Abd'l-Ghafaar ibn al-Qaasim narrated to us on the authority of Abu Is'haq on the authority of Hubshi ibn Janaada as-Saluli who said the Messenger of Allah, may Allah bless him and grant him peace once said to Ali:

'You are with me in the position that Harun was with Musa, except that there will be no prophet after me'."

At-Tabarani said: "No one related this prophetic tradition on the authority of Abu Is'haq except Abu Maryum where Isma'il ibn Aban is singled out."

I say that Abu Maryum Abd'l-Ghafaar ibn al-Qaasim is considered weak and there is unanimous agreement regarding his weakness.

It has come in the al-Asl: "Isma'il ibn Abdallah al-`Abdi was known for distortions of the prophetic tradition and that his real name was Isma'il ibn Abdallah al-`Abduri."

And in the al-Mu`jim'l-Kubeer by way of Abu Ayyub, may Allah be pleased with him: "'Ubayd ibn Kathir at-Timaar al-Kufi narrated to us that Daraar ibn Sard narrated to us that Ali ibn Hashim narrated to

us on the authority of Muhammad ibn `Ubaydullah ibn Abi Raafi` on the authority of Abdallah ibn Abd'r-Rahman al-Hazimi on the authority of his father, on the authority of Abu Ayyub, that the Messenger of Allah, may Allah bless him and grant him peace once said to Ali:

'You are with me in the position that Harun was with Musa, except that there will be no prophet after me'."

It has been related in the Saheeh of Ibn Hibaan on the authority of both Sa`d and Umm Salama: "Ahmad ibn Ali ibn al-Mthna narrated to us that Dawud ibn `Amr ad-Dabbi narrated to us saying that Hasaan ibn Ibrahim narrated to us on the authority of Muhammad ibn Salama ibn Kuhayl on the authority of his father on the authority of al-Manhal ibn `Amr ibn `Aamir ibn Sa`d ibn Abi Waqaas on the authority of his father and on the authority of Umm Salama that the Prophet, may Allah bless him and grant him peace once said to Ali:

'Are you not content to have with me the same position that Harun had with Musa, except that there will be no prophet after me'?" Shaykh Shu`ayb al-Arna`ut said: "Its chain of authority is weak".

It has come in the al-Mu`jim'l-Kabeer on the authority of Umm Salama: "Ali ibn al-Abass al-Bujali al-Kufi narrated to us that Muhammad ibn Tasneem narrated to us that Hassan ibn Hussayn al-Arabi narrated to us that Yahya ibn Isa ar-Ramli narrated to us on the authority of al-`Amish on the authority of Habib ibn Abi Thabit on the authority of Sa`id ibn Jubayr on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace once said to Umm Salama:

'This Ali ibn Abi Talib: his flesh is my flesh, and he has with me the same position that Harun had with Musa, except that there will be no prophet after me'."

I say that Hassan ibn Husayn al-Arabi was not known except as a person known for distorting the prophetic traditions narrated from al-Husayn ibn al-Hassan al-Ashqar, the teacher of Imam Ahmad, thus his veracity is an error. If the prophetic tradition is like that, then the chain of authority can be considered only good, especially when the preceding prophetic traditions are brought to bear witness on its veracity.

And in the Du`afa of al-`Aqili: "Ali ibn Sa`id narrated to us saying that Abdallah ibn Daahir ibn Yahya at-Taazi narrated to me, saying that `Ubayy narrated to me on the authority of al-`Amish on the authority of `Ibaaya al-Asadi on the authority of Ibn Abass on the authority of the Prophet, may Allah bless him and grant him peace once said to Umm Salama:

'O Umma Salama, verily Ali's flesh is my flesh and his blood is my blood. He has with me the same position that Harun had with Musa, except that there will be no prophet after me?'."

I say, that there are words of unreliability regarding `Ibaaya ibn Rab`iy al-Asadi and likewise Daahir ibn Yahya.

And in the Fadaa'il as-Sahaaba by way of Zayd ibn Abi Awfa: "Abdullah narrated to us saying that Husayn ibn Muhammad ad-Dhaari` narrated to us saying that Abd'l-Mu'min ibn `Ibaad narrated to us

saying that Yazid ibn Ma'an narrated to us on the authority of Abdallah ibn Sharhabeel on the authority of Zayd ibn Abi Awfa who said:

'I once entered upon the Messenger of Allah, may Allah bless him and grant him peace while he was in his masjid, regarding the story of the fealty of brotherhood which the Messenger of Allah, may Allah bless him and grant him peace made between the Companions. Ali then mentioned to the Prophet, may Allah bless him and grant him peace: 'My spirit almost left me and my back almost broke when I saw what you had done with all of your Companions except me. If this was done out of discontent with me, then I ask you to be kind and generous.' Then the Messenger of Allah, may Allah bless him and grant him peace said: *'I swear by the One who sent me with the Truth I only postponed you for myself. You have with me the same position that Harun had with Musa, except that there will be no prophet after me. You are my brother and my inheritor'*. He then said: 'What will I inherit from you O Messenger of Allah'? He said: *'What was inherited from the Prophets before me'*. He asked: 'And what was inherited from the Prophets before you?' He said: *'The Book of Allah and the Sunna of their Prophets. You will be with me in the Palace in Paradise along with Fatima my daughter. You are my brother and my close friend'*. Then the Messenger of Allah, may Allah bless him and grant him peace recited the verse: *'They will be brothers reclining on couches facing each other'; loving one another for the sake of Allah gazing one on another.'*"

I say that Abd'l-Mu'min ibn 'Ibaad al-'Abadi al-Basri is not considered strong and in some transmissions he is rejected.

And in the as-Sunnan of at-Tirmidhi by way of Abdallah ibn Umar: "Yusef ibn Musa al-Qataan al-Baghdadi narrated to us that Ali ibn Qadim narrated to us that Ali ibn Saalih ibn Hayy narrated to us on the authority of Hakim ibn Jubayr on the authority of Ibn 'Umayr on the authority of at-Taymi on the authority of Ibn Umar who said:

'The Messenger of Allah, may Allah bless him and grant him peace made a fealty of brotherhood between the Companions. Then Ali came and tears were flowing from his eyes and said: 'O Messenger of Allah, you made fealty of brotherhood between your Companions, however you didn't make a pact of brotherhood between me and anyone!' Then the Messenger of Allah, may Allah bless him and grant him peace said: *'You are my brother in this life and the Next'.*"

Abi Isa said that this prophetic tradition is considered good and strange (hasan ghareeb), and in the al-Baab on the authority of Zayd ibn Abi Awfa. Al-Albani said: "Weak".

I say that at-Tirmidhi considered it good, but al-Albani didn't consider it good, as will become apparent in the following prophetic Traditions.

It has come in the al-Mustadrak 'ala as-Saheehayn: "Abu Sahl Ahmad ibn Muhammad ibn Ziyad an-Nahawi narrated to us in Baghdad, that Ahmad ibn Muhammad ibn Isa al-Qadi narrated to us that Is'haq ibn Bashr al-Kahili narrated to us that Muhammad ibn Fudayl narrated to us on the authority of Salim ibn Abi Hafs on the authority of Jami' ibn 'Umayr at-Tayyimi on the authority of Ibn Umar, may

Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace made fealty of brotherhood between the Companions. He made a pact of brotherhood between Abu Bakr and Umar; between Talha and az-Zubayr; between Uthman ibn Afan and Abd'r-Rahman ibn Awf . Then Ali said:

'O Messenger of Allah, you have made a fealty of brotherhood between your Companions, then who is my brother?' The Messenger of Allah, may Allah bless him and grant him peace said: *'Are you not content O Ali that I am your brother?'* (Ibn Umar then said: 'Ali, may Allah ta'ala be pleased with him was tough and brave.') Then Ali responded: 'Indeed O Messenger of Allah.' Then the Messenger of Allah, may Allah bless him and grant him peace said: *'You are my brother in this world and the Next'.*"

[However, ad-Dhahabi said in his at-Talkhees: "Jami' ibn 'Umayr was considered someone who misconstrued the prophetic traditions while Is'haq ibn Bashr al-Kaahili was considered someone who damaged the prophetic traditions."

I say that ad-Dhahabi did not consider the pivot of this prophetic tradition to be good. And this is the same in the prophetic tradition related by at-Tirmidhi regarding the Jami' ibn 'Umayr at-Tayyimi. However this should not be a reason to impeach him, because al-Ujli said about him that he was a Taabi' was considered reliable. Abu Haatim said: "He was from the earliest of the shi'a, and his place is trustworthy, upright in the transmission of prophetic traditions. He was a Kufan from among the Taabi'uun." Al-Haafidh said: "Jami' ibn 'Umayr at-Taymi Abu'l-Aswad made errors in transmissions and was among those who followed the shi'a sect among the Taabi'uun."

As for the impeachment made against him by Ibn Hibaan, in the soundest of his opinion; he placed him with the same names of those among the very last of the third generation. This was because he was from among the tenth grade. The evidence for this is that Ibn Hibaan narrated on the authority of his teachers that Ibn 'Umayr's character as a transmitter was impeached. He said:

"He was among the most lying of people. He used to claim that the pike fish germinated in the heavens and its germination never ceases!"

Also Ibn Numayr, the father, was the teacher of Imam Ahmad, and he never met any of the class of transmitters of Jami' ibn 'Umayr at-Tayyimi. As for the son, he was the teacher of Muslim which makes his time extremely far from that of which was claimed. The soundest opinion is that he was impeached by those of the second generation. As for the Is'haq ibn Bashr mentioned here, it is highly unlikely that he is al-Kaahili, that is, Is'haq ibn Bashr ibn Muqaatil, Abu Ya'ub al-Kufi al-Kaahili. The reason for this is that al-Haakim authored the al-Mustadrak when he was advanced in age and was suffering from misconceptions. Al-Kaahili was actually considered a notorious fabricator of Kufa who narrated transmissions from Malik, and Abi Ma'ashir, the author of the al-Maghazi. He claimed in his impertinence that Ahmad ibn Hanbal transcribed prophetic traditions from him!! (The source for this being al-Jarhi wa't-Ta'deel). He is also impeached by the narration of the story regarding Haama ibn al-Hayyim ibn Laaqis ibn Iblees!!

However, the impeachment is actually directed towards Abi Ma`ashir or his teacher, whom Imam Abu Bakr ibn Abi Shayba clearly considered to be a liar, along with the fact that what prevented him from being an absolute fabricator of the transmissions of others is that he died on the year 218 A.H..

Ibn Hibaan and others confused him with Abu Hudhayfa Is`haq ibn Bishr ibn Muhammad ibn Abdullah ibn Saalim al-Qurayshi al-Bukhari, the author of the book called al-Mubtada`u. However, he was definitely not him, because he lived some years before al-Kaahili. Based upon this he was impeached. However, this was among the falacies related from Ibn Jurayj, at- Thawri and others of the preceding generations that he died in the year 206 A.H..

As for the real identity of our companion, he was Is`haq ibn Bishr al-Bazaari ar-Raazi whose time was a little after that of al-Kaahili. He narrated transmissions on the authority of Ibn Fudayl, Sufyaan ibn `Uyayna and the transmitters of their generation; also Abu Zar`a transcribed transmissions from him.

Abu Haatim said: "He was trustworthy." This was also verified by the fact that Ahmad ibn Muhammad ibn Isa al-Barti, the judge, when he was young was the disciple following Abu Bakr ibn Abi Shayba, Abu Nu`aym, Abu Salma at-Tabuudhaki, Abu'l-Waleed at-Tayalasi, Abu Umar Hafs ibn Umar al-Hawdi and other famous notable Imams like them among the teachers of al-Bukhari.

The choices of his teachers alone demonstrate his strictness. He was reliable, firm and considered a proof, among the notables of the worshippers of Allah. It is highly unlikely that he took from al-Kaahili, or that he would even waste his time with people like him, even if he may have taken from him in the beginning of his studies, before he knew him. So it is highly unlikely that he would transmit anything from him, especially when his teacher, Abu Bakr ibn Abi Shayba clearly impeached him with being among the fabricators. Thus the chains of authorities, that is, those narrated by al-Haakim are by themselves supportable.

Therefore, our words regarding Is`haq ibn Bishr is that he is sound, was good in prophetic traditions, based upon the evidences he brought and his paths of transmissions. To Allah is the praise and favor. So there is nothing in the text of the transmissions which can be objected to. On the contrary, the transmissions are established on the highest grade of uprightness.

Therefore, is not Abu'l-Hassan with the Seal of the Prophets of Allah, like Harun was to Musa; as it has been firmly established in the unbroken chains of transmissions?! Then, why are there objections to it?! And why are these narrations being counted among the false prophetic traditions?! And why is so much effort made to determine them as weak?!]

And in the al-Mu`jim al-Kabeer by way of Ibn Abass, may Allah be pleased with them: "Mahmud ibn Muhammad al-Marwuzi narrated to us, that Haamid ibn Adam al-Marwuzi narrated to us, that Jareer narrated to us on the authority of Layth on the authority of Mujaahid on the authority of Ibn Abass who said:

'When the Prophet, may Allah bless him and grant him peace made the fealty of brotherhood of

his Companions between the Muhajiruun and the Ansaar, he did not make a fealty of brotherhood between Ali ibn Abi Talib and anyone among them. Ali, may Allah ta'ala be pleased with him subsequently, left in anger until he eventually laid down in the dust from the earth which darkened his arms and the wind blew more dust upon him. Then, the Prophet, may Allah bless him and grant him peace went looking for him and nudged him with his foot and said: *'Stand up! Is the only thing that can make things right for you is that you become 'the Father of Dust' (Abu Turaab)?! Are you angry with me because when I made a fealty of brotherhood between the Muhajiruun and the Ansaar, that I didn't make a fealty of brotherhood between you and anyone among them?! Are you not content to be with me in the same place that Harun was with Musa, except that there will be no prophet after me? Do you not know that whoever loves you, is completely encircled with protection and faith, and that whoever is angry with you, that Allah will cause him to die the death of ignorance, and that his actions in Islam will be devalued'?!'*

I say that is nothing because Haamid ibn Adam al-Marwuzi is considered disregarded and impeached.

And in the Tarikh Baghdad on the authority of Ali ibn Abi Talib himself, may the pleasure and peace of Allah be upon him, in a prophetic tradition which is transmitted by one of the Caliphs of Abassiyya, at the point where the biography of Ahmad ibn Ja'far ibn Muhammad ibn Ali, Abi'l-Hassan as-Saydalani is given. Al- Khateeb said: "It was written in a letter to Abd'r-Rahman ibn Uthman ad-Damasqi mentioning in it that Abu'l-Hassan Ahmad ibn Ja'far as-Saydalani al-Baghdadi informed them in the city of Damascus in the year 341 A.H. saying: 'Al-Husayn ibn `Ubayd, who was known as Minqaar, narrated to us, that Abu Bakr Ahmad ibn Muhammad ibn Ahmad ibn Ja'far al-Yazdi informed me in Isbahaan, narrating that Ahmad ibn Muhammad ibn Musa al-Milhami narrated to us, that al-Hassan ibn Uthman at-Tastari informed us saying that Ibrahim ibn Sa'id al-Jawhari narrated to us that al-Ma'muun narrated to me, that ar-Rashid narrated to me, that al-Mahdi narrated to me saying: I once entered upon Sufyan at-Thawri and said:

'Narrate to me the best of that which is with you regarding the merits of Ali!' He said: Salma ibn Kuhayl narrated to me on the authority of Hajiya ibn `Adiy on the authority of Ali who said that the Messenger of Allah, may Allah bless him and grant him peace said: *"You have with me the same position that Harun had with Musa, except that there will be no prophet after me."*

Then al-Khateeb concluded this transmission by saying:

"This is the expression of the prophetic tradition as it was transmitted by as-Saydalani. Abu'l-Qasim ibn at-Thalaaj mentioned in what I read in his own hand that Abu'l-Hassan Ahmad ibn Ja'far as-Saydalani actually died in the month of Rabi'l- Awwal in the year 342 A.H."

And in the al-Kaamil fi Du`afa 'r-Rijaal on the authority of Jaabir ibn Sumra, when he cited the biography of Naasih ibn Abdallah Abu Abdallah al-Mulhimi al-Kufi: "Muhammad ibn Ja'far ibn Yazid narrated to us, that Ahmad ibn Haazim ibn `Azra narrated to us, that Isma'il ibn Abaan narrated to us,

that Naasih Abu Abdallah narrated to us on the authority of Simaak ibn Harb on the authority of Jaabir ibn Samura who said that the Messenger of Allah, may Allah bless him and grant him peace said:

“Ali has the same position with me as Harun had with Musa, except there will be no prophet after me.” The Messenger of Allah, may Allah bless him and grant him peace also said: *“Ammaar will be killed by the unjust faction.”*

I say that Naasih ibn Abdallah was upright in his religion, however he was not strong in the transmission of prophetic traditions, because an-Nisaa’i and others considered him weak. Ibn `Adiy said after transmitting this prophetic tradition: “He was considered to be among the group of the extreme Shi’a of the people of Kufa, and was among those who transcribed their prophetic traditions.” However, the prophetic tradition cited by him here is upright in its text and it is absolutely impeccable.

And in the Fadaa’il as-Sahaaba on the authority of Mu`awiyya: “Muhammad ibn Yunis narrated to us, that Wahb ibn `Amr ibn Uthman an-Nimri al-Basri narrated to us, saying that my father narrated to me on the authority of Isma’il ibn Abi Khalid on the authority of Qays ibn Abi Haazim who said that a man once came to Mu`awiyya and asked him about an issue. He responded by saying:

‘Go and ask Ali ibn Abi Talib, for he is more knowledgable’. The man said: ‘O Amir’l-Mu’mineen your answer regarding this is more beloved to me than the answer of Ali’. He then said: ‘Most evil is what you have just said, and more evil is what you have come with. You are actually showing dislike for a man that the Messenger of Allah, may Allah bless him and grant him peace reinforced with much knowledge. For the Messenger of Allah, may Allah bless him and grant him peace once said to him: *‘You have the same position with me that Harun had with Musa, except there is no prophet after me’*. Also Umar used to be perplexed with certain legal issues and he, Ali would remove these perplexities from him. I myself witnessed Umar having issues that perplexed him, and he would declare: ‘Here is Ali! Stand against them Ali, or may Allah may not make your feet (O Umar) support you!’”

I say that this narrative is a lie and fabrication of the facts, because Qays ibn Abi Haazim took transmissions from those who lie. And the affair of Mu`awiyya as the head of the unjust faction along with, Amir’l-Mu’mineen Ali ibn Abi Talib, being the Imam of guidance is clear even for a blind person to see. However, we only cited it in order to clarify that the unbroken transmission of the words:

“You have the same position with me that Harun had with Musa except that there is not prophet after me”; is so commonly known on the tongue of the people, even with the fabricators who place it on the tongue of Mu`awiyya, not to speak of the fact that this prophetic transmission manifests in the finest form of authorship. So it is impossible to consider it false. You can see for yourself that this prophetic tradition has a place among the highest levels of integrity; and has been firmly established with certainty on the authority of Sa’d ibn Abi Waqaas, may Allah be pleased with him. This in reality makes it an unbroken chain of transmission and stands alone as clear proof that he upon him be blessings and peace is the Seal of the Prophets and that there will be no prophet after him; and that Ali ibn Abi Talib has the same position with him that Harun had with Musa.

Likewise, it has been established in a sound chain of authority on the authority of Asma bint `Umaysh, and Jaabir ibn Abdallah. It has also been narrated in disparate and discrepant traditions from Abu Sa`id al-Khudri, Umm Salama, Ibn Umar, Zayd ibn Abi Awfa, Hubshi ibn Junaada as-Saluli, and Abu Ayyub al-Ansaari. Thus, the evidence proves that this prophetic tradition is unbroken and is legally to be considered decisive knowledge, in which there is no doubt. This is something which has failed to dawn upon the hearts of many people and has caused their hearts to be restricted, may Allah increase their constriction, difficulties and conceal their souls.

The Third Congruence

The third congruence concerns what he, upon him be blessing and peace came with, as a certification of that he is compassionate adviser when he warned his Umma against the lying imposters (kadhaabeen dajaaleen); by his words:

“...and I am the Seal of the Prophets, there will be no prophets after me”;

as it has come in the Saheeh of Ibn Habban: “Ahmad ibn Ali ibn al-Muthna informed us saying that Abu Khuthayma narrated to us saying that Mu`adh ibn Hisham narrated to us saying that my father narrated to me on the authority of Qatada, on the authority of Abu Qilaba, on the authority of Abu Asma’, on the authority of Thawban that the Prophet, may Allah bless him and grant him peace said:

“Verily Allah folded the entire earth for me, and I saw its farthest east and west; that I had been given the two treasures of the red and the white; and that the rule of my Umma would reach what had been folded up for me. I then asked my Lord that my Umma would not be destroyed by a widespread drought; that an enemy outside of them would not subjugate them destroying them completely; and that factionalism would not overcome them where some will experience the harm from others. He said: O Muhammad, when I grant a thing it cannot be overturned. Verily I have granted to your Umma that they will not be destroyed completely by a worldwide drought; and that an enemy outside themselves will not subjugate them completely. However, they will be overcome by factionalism which will gather upon them the far reaches of the earth until some of them will destroy others, some will cause others to perish; and some will denounce others.’ Also tribes from my Umma will resort to the Europeans and the worship of idols. But the worst fear I have for my Umma is from the leaders who will lead astray. For once they establish the sword among them, it will not be lifted until the Day of Standing. There will emerge from my Umma lying imposters, whose number will reach close to thirty. For I am the Seal of the Prophets, there will be no prophet after me. There will always remain a cadre from my Umma upon the Truth being victorious until the Command of Allah comes.”

Abu Haatim, may Allah ta`ala be pleased with him said: “The correct answer is polytheism.” Shaykh Shu`ayb al-Ar`ut said that the chain of authority of this prophetic tradition is sound based upon the conditions established by Muslim.

Ibn Habban related a prophetic tradition from another direction where he said: “Muhammad ibn Abdallah ibn al-Junayd informed us saying that Qutayba ibn Sa`id narrated to us saying that Tariq ibn Zayd

narrated to us saying that Hamaad ibn Zayd narrated to us on the authority of Ayyub, on the authority of Abu Qilaba, on the authority of Abu Asma' ar-Rahabi, on the authority of Thawbaan." Shaykh Shu'ayb al-Ar'ut said: " Its chain of authority is sound based upon the conditions established by Muslim."

And in the Musnad of Imam Ahmad ibn Hanbal: "Sulayman ibn Harb narrated to us that Hamaad narrated to us on the authority of Ayyub on the authority of Abu Qilaba on the authority of Asma' on the authority of Thawbaan"; with the same.

And in the Sunnan of Abu Dawud: "Sulayman ibn Harb and Muhammad ibn Isa narrated to us saying that Hamaad ibn Zayd narrated to us on the authority of Ayyub, on the authority of Abu Qilaba, on the authority of Abu Asma' on the authority of Thawbaan"; relating the same prophetic tradition of Ahmad.

Al-Albani said: "Sound".

And in the Sunnan of at-Tirmidhi abridged: "Qutayba narrated to us that Hamaad ibn Zayd narrated to us on the authority of Ayyub, on the authority of Abu Qilaba on the authority of Abu Asma' ar-Rahabi on the authority of Thawbaan who said that the Messenger of Allah, may Allah bless him and grant him peace said:

"The Hour will not be established until tribes from my Umma attach themselves to the idolaters, and until they worship idols. There will appear in my Umma thirty liars, each who will claim to be a prophet; while I am the Seal of the Prophets, there will be no prophet after me." Abu Isa said that this prophetic tradition is good/sound (hassan saheeh).

Al-Albani said: "Sound".

And in the al-Ahaad wa'l-Mathani in a condensed and simplified version: "Abu ar-Rabia' narrated to us that Hamaad ibn Zayd narrated to us that Ayyub narrated to us on the authority of Abu Qilaba on the authority of Abu Asma' on the authority of Thawbaan."

And in the al-Mustadrak `Ala as-Saheehayn in a complete version with a successive chain of authority narrating the prophetic tradition distinctly: "Abu'l- Abass Muhammad ibn Ya`qub narrated to us that Muhammad ibn Sinan al-Qizaz narrated to us that Is'haq ibn Idris narrated to us that Aban ibn Yazid narrated to us that Yahya ibn Abu Kathir narrated to us that Abu Qilaba Abdallah ibn Zayd al-Jurmi narrated to us that Abu Asma' ar-Rahabi narrated to me that Thawbaan narrated to him that he heard the Messenger of Allah, may Allah bless him and grant him peace say:

"Verily my Lord folded up the earth for me until I saw its furthest east and west. I saw that He had given me the two treasures of the red and the white; and that the rule of my Umma would reach what had been folded up for me. I then asked my Lord on behalf of my Umma that they would not be destroyed by worldwide drought; and He granted me that. I asked Him that He not allow an enemy other than themselves to completely subjugate them; and He granted me that. I then asked Him that He not allow the evils of some of them to harm another; but He prevented that. He then said: 'O Muhammad when I

decree a thing there is no turning it back. I have granted your Umma that they will not be destroyed by worldwide drought; and that an enemy other than themselves would not prevail over them completely, even if they gathered from all the regions of the earth; until, that is, some of them destroy others, or some of them denounce others.' I only fear for my Umma the Imams who lead astray.

The Hour will not be established until tribes from my Umma align themselves with the idolaters and until tribes from my Umma worship idols. And when the sword is unsheathed among my Umma it will not be sheathed until the Day of Standing." And he said: "All of this will begin in one hundred years. There will also appear in my Umma thirty liars. Each of them will claim that he is a prophet, while I am the Seal of the Prophets, there will be no prophet after me. However, there will always remain in my Umma a cadre plainly fighting for the Truth. And they will not be harmed by those who abandon them until the Command of Allah comes." He said: "He claimed that a man from the People of Paradise does not remove anything from its fruits, except that Allah replaces it with its likeness."

He then said: "There is no golden dinar that a man expends which is greater in reward than the dinar that he expends for his family; then the dinar that he expends for his stallion in the Way of Allah; then the dinar that he expends on behalf of his companion in the Way of Allah." He said: "He claimed that the Prophet of Allah, may Allah bless him and grant him peace then presented an immense affair as an issue. He said that when the Day of Standing is established the people of the Days of Jahiliyya will come carrying their idols upon their backs. Their Lord azza wa jalla will then question them: 'What is it that you used to worship?' They will say: 'Our Lord, no messenger was sent to us, nor was any Divine command issued to us.

If You had sent us a messenger, we would have surely obeyed him as Your servants.' Their Lord will say to them: 'So if I were to command you to do something you would obey me?' They said: 'Yes.' He then took a covenant with them in that and then ordered them to go to the Hell Fires and enter It. They then left until they reached It. When they saw It they became exasperated, sighed and alarmed. They then returned to their Lord and said: 'Our Lord we have abandoned It.' He will then say: 'Did you not give me an covenant that you would obe Me? Go back and into It!' They will then set out until when they see It, they will abandon It and return again saing: 'Our Lord we are not able to enter It.' He will then say: 'Then enter It unwillingly!'" He then said: "The Prophet of Allah, may Allah bless him and grant him peace said: 'If they had entered It the first time It would have been made cool and safe for them'."

Al-Hakim said: "This prophetic tradition is sound based upon the conditioned established by the two Shaykhs, however they did not narrate it using the above wording. For Muslim related it in an abridged form from the prophetic tradition of Mu`adh ibn Hisham on the authority of Qatada on the authority of Abu Qilaba on the authority of Asma' ar-Rahbi on the authority of Thawbaan."

Ad-Dhahabi said in his at-Talkhees based upon the conditions of al-Bukhari and Muslim.

It has been related in the al-Mu`jim'l-Kabeer: "Muhammad ibn Uthman ibn Abi Shayba narrated to us that Ali ibn al-Madini narrated to us that Khalaf ibn `Amr al-Akbara and Muhammad ibn Muhammad al-Ja`dhu'i both narrated to us saying that Ibrahim ibn Muhammad ibn `Ir'ira narrated to us saying that Mu`adh ibn Hisham narrated to us saying that: 'I read in the book of my father in his own hand, but I did not hear it narrated from him on the authority of Qatada on the authority of Abu Ma'shar on the authority of Ibrahim on the authority of Himaam ibn al-Haarith on the authority of Hudhayfa, may Allah ta'ala be pleased with him that he said that the Messenger of Allah, may Allah bless him and grant him peace said:

“There will be in my Umma twenty seven lying imposters; four of them will be women. I am the Seal of the Prophets, there will be no prophet after me.”

The chain of the authority of this prophetic tradition is sound. Abu Ma`shar, he was Zayd ibn Kulayb al-Handhali at-Tamimi who was reliable from the men of narration of Muslim. He was from the same generation as Qatada. Ahmad also related this tradition saying: “Ali ibn Abdallah narrated to us that Mu`adh narrated to us”; meaning by that Ibn Hisham.

The censure in the above prophetic tradition is not limited to those who claim prophethood, but it also is a rebuke of every imposter, liar and heretical innovator; as the following prophetic tradition establishes.

In the Musnad of Abu Ya`ala: “Abu arRabi` narrated to us that Abdallah ibn Yazid narrated to us that Sa`id ibn Abi Ayyub narrated to us that Abu Haani’ al-Khawlani Hameed ibn Haani’ narrated to us on the authority of Abu Uthman Muslim ibn Yasaar on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said:

“There will be in the End of Time a people from my Umma who will narrate to you what has neither been heard by you, nor your fathers; so you should be warned from that and from them.”

Shaykh Hussayn Asad said: Its chain of authority is sound”.

And likewise in the Musnad of Imam Ahmad ibn Hanbal: “Abu Abd’r-Rahman al-Muqri narrated to us that Sa`id narrated to us that Abu Hani’ al-Khawlani Hameed ibn Hani’ narrated to me on the authority of Abu Uthman Muslim ibn Yasaar on the authority of Abu Hurayra on the authority of the Prophet, may Allah bless him and grant him peace that he said:

‘There will be in the End of Time people from my Umma who will narrate to you what you nor your fathers ever heard; so you should be warned from that and from them.’

And in the Saheeh of Ibn Hibban: “Umar ibn Muhammad al-Hamdani informed us saying that Abu at-Tahir narrated to us saying that Ibn Wahb narrated to us saying that Sa`id ibn Abi Ayyub narrated to me on the authority of Abu Hani al-Khawlani on the authority of Muslim ibn Yasaar on the authority of Abu Hurayra on the authority of the Messenger of Allah, may Allah bless him and grant him peace that he said:

‘There will be in the End of Time people from my Umma who will relate to you what neither you or your fathers gave heard; so you should be warned from that and from them’.”

And likewise in the al-Mustadrak as-Saheehayn: “Abu’l-Abass Muhammad ibn Ya`qub narrated to us relating from Muhammad ibn Abdallah ibn Abd’l-Hakam, relating from Ibn Wahb who said Sa`id ibn Abi Ayyub informed me on the authority of Abu Haani’ al-Khawlani on the authority of Muslim ibn Yasaar on

the authority of Abu Hurayra on the authority of the Messenger of Allah, may Allah bless him and grant him peace who said:

“There will be in the End of Time a people from my Umma who will narrate to you what has neither been heard by you, nor your fathers; so you should be warned from that and from them.”

Al-Hakim said: “This prophetic tradition was mentioned by Muslim in the preface of his book along with the narrative behind it, but he did not relate it in any of the chapters of the book. It however, is sound based upon the conditions of both the Imams (al-Bukhari and Muslim). It is relied upon in the al-Jarhi wa’t-Ta’deel and I know of no defect in it.” Ad-Dhahabi said in his at-Talkhees: “Muslim related it in the preface and I know of no defect in it.”

And in the Musnad of Ahmad ibn Hanbal by a path completely independent of the above narration: “Hassan ibn Musa narrated to us that Ibn Lahyia` narrated to us that Sulayman ibn `Aamir narrated to us on the authority of Abu Uthman al-Asbahi who said I heard Abu Hurayra say that the Messenger of Allah, may Allah bless him and grant him peace said:

“There will appear from my Umma lying imposters who will narrate to you prophetic traditions with heretical innovations which has neither been heard by you, nor your fathers. So be warned from that and from them so that they do not cause tribulation among you.”

I say that Hassan ibn Musa heard this prophetic tradition from Ibn Lahyia` prior to the preferred narration just as Ibn Lahyia` explicitly narrated it.

The Fourth Congruence

The fourth congruence comes by way of his, upon him be blessing and peace, warning his Umma against the Dajjal. For he mentioned in the prophetic tradition related by Tamim ad-Daari who certified that the Dajjal will certainly appear in this Umma where he, upon him be blessings and peace said:

“There will be no prophet after me and there will be no Umma after you.”

And in the Saheeh of Ibn Habbab: “Umar ibn Muhammad al-Hamdani informed us saying that Abd’l-Malik ibn Sulayman al-Qarqasani said Isa ibn Yunus narrated to us saying that `Imran ibn Sulayman al-Qummi narrated to us on the authority of as-Sha’bi who said I heard Fatima bint Qays say: ‘The Messenger of Allah, may Allah bless him and grant him peace ascended the minbar, praised Allah and extolled Him and then said:

‘I now warn of the Dajjal, for there was no prophet before me except that he warned his Umma about him. He will be among you O Umma, and there will be no prophet after me and no Umma after you.’

In addition to this Tamim ad-Daari informed me that once, a cousin of his along with one of his companion, were riding a ship to Syria...”

Shaykh Shu'ayb al-Arn'ut said: "The prophetic tradition was sound".

And in the al-Mustadrak as-Saheehayn: "Abu'l-Hassan Ahmad ibn Muhammad in Isma'il ibn Mihran narrated to us that his father narrated saying that Ahmad ibn Abd'r-Rahman ibn Wahb al-Qurayshi narrated to us saying my paternal uncle said that Yunus ibn Yazid informed me on the authority of 'Ata' al-Khurasani on the authority of Yahya ibn Abi 'Amr as-Shaybani on the authority a prophetic tradition related by 'Amr al-Hadrami from the people Hims on the authority of Abu Amama al-Bahili, may Allah be pleased with him who said: "One day the Messenger of Allah, may Allah bless him and grant him peace gave us a sermon and in the majority of his sermon he mentioned the Dajjal. He continued to narrate to us about him until he finished his sermon. Some of what he said to us then was:

"Verily Allah ta'ala has not sent a prophet except that he warned his Umma about the Dajjal. I am the last of the Prophets and you are the last of the prophetic communities; for he will definitely appear among you. If he appears and I am present with you, then I am the recourse of every Muslim. If he appears among you after me then each person must take recourse for himself, for Allah is my khalifa with every Muslim. He will first appear from a place in between Iraq and Syria and he will cause devastation right and left O servants of Allah. But be steadfast for he will resort to saying: 'I am a prophet'; but there will be no prophet after me. Then he will be praised until he will say: 'I am your Lord'; but none of you will see your Lord until he dies. Between his eyes will be written the word 'disbeliever' (kaafir), that will be read by every believer.

Whoever encounters him should spit in his face and recite the beginning of the chapter of the Companions of the Cave. He will have subjugation over the souls of one of the children of Adam where he will kill him and then bring him back to life, but he will not be able to repeat that; after which he will have no subjugation over another. Part of his trials is that with him will be a garden and a fire, but his fire will be a garden and his garden will be a fire. Whoever is afflicted with his fire should simply close his eyes and seek the protection of Allah and it will become cool and safe as the fire became cool and safe for Ibrahim, upon him be peace. A part of his trials is that he will pass by a region that will believe in him and accept him. He will then supplicate for them and the heavens will rain down upon them from that day; the earth will become fertile for them from that day, and their live stock will become abundant from that day, greater than they were before, fatter, where their stomachs will expand and they will yield to him submissively.

He will pass by another region who will disbelieve in him and deny him. He will supplicate against them and they will have no pastures in which to graze their livestock. His days will be forty. One day will be like a year. One day will be like a month. One day will be like a week; and one day will be like other days. The last of his days will be like a mirage where a man will stand at one of the gates of Medina and the day will pass before he can reach another gate." The Companions then said: "How will we pray O Messenger of Allah during these shortened days?" He said: "Determine the length of the days and pray the same way that you determine your prayers when the days are long."

Al-Hakim said: "This prophetic tradition is sound based upon the conditions established by Muslim, however he did not relate it using these same wordings." Ad-Dhahabi said in his at-Talkhees: "It is sound based upon the conditions of Muslim."

And in the Sunnan of Ibn Maja in an extremely long prophetic tradition in which contained some ambiguous matters: "Ali ibn Muhammad narrated to us that Abd'r-Rahman al-Muhaaribi narrated to us

on the authority of Isma'il ibn Raafi` Abi Raafi` on the authority of Abu Zar'a as-Shaybani Yahya ibn Abi `Amr on the authority of Abu Amama al-Bahili who said: "The Messenger of Allah, may Allah bless him and grant him peace once gave a sermon...", he continued the transmission of the prophetic tradition in which he said: "He (Dajjal) will begin by saying: 'I am a prophet', but there will be no prophet after me. Then he will be praised and he will say:

'I am your Lord...(to the end of the prophetic tradition).'"

Abu Abdallah said: "I heard Abu'l-Hassan at-Tanaafasi say: 'I heard Abd'r-Rahman al-Muhaaribi say: 'It is necessary to encourage Qur'an teachers to learn this prophetic tradition so that they can teach it to children in school'." Al-Albani said: "Weak."

And in the Musnad as-Shamiyeen: "Bakr ibn Sahl ad-Dimyati narrated to us that Nu'aym ibn Hamaad narrated to us that Damra ibn Rabi'a narrated to us that Muhammad ibn Zareeq ibn Jaami'I-Misri narrated to us that `Amr ibn Sawaad as-Sarahi narrated to us that Ibn Wahb said that Yunus ibn Yazid informed me on the authority of `Ata al-Khurasani on the authority of Yahya ibn Abi `Amr as-Sibaani on the authority of the prophetic tradition of `Amr al-Hadrami from the people of Hims on the authority of Abu Amama al-Bahili who said: "The Messenger of Allah, may Allah bless him and grant him peace gave us a sermon and in the majority of his sermon he mentioned the Dajjal, warning us of him. He continued to narrate to us about him until he finished his sermon. Some of what he said to us then was:

"Verily Allah ta'ala did not send a prophet except that he warned his Umma. I am the last of the prophets and you are the last of the religious communities. He will definitely appear among you...";

to the end of the prophetic tradition as it was related in the prophetic tradition of al-Hakim.

The Fifth Congruence

The fifth congruence is what he left us with in the Farewell Pilgrimage and other than that from the congruences.

As it is in the al-Mu`jim'l-Kabeer and in the Musnad as-Shaamiyeen: "Muhammad ibn `Amr ibn Khalid al-Hirani narrated to us that my father narrated to us that Muhammad ibn al-Abass al-Mu'adib narrated to us that Ibrahim ibn Shamaas narrated to us saying that Isma'il ibn `Iyaash narrated to us on the authority of Shahabeel ibn Muslim on the authority of Abu Amama al-Bahili who said I heard the Messenger of Allah, may Allah bless him and grant him peace give the sermon at the Farewell Pilgrimage say:

"O mankind there will be no prophet after me and there will be no religious community after you. Worship your Lord; pray your five prayers; fast your month; and obey those who possess the authority over you; and you will enter the Paradise of your Lord."

I say that it is conceivable that this chain of the authority is considered good because there has never been reported any problem with the narrations of Isma'il ibn `Iyash from the narrators of Syria; and

this particular narration is from among them; while Shahabeel ibn Muslim was flexible and uncomplicated. As well as the fact that at-Tirmidhi considered many chains of authorities like it as good especially when it is considered with the corroboration and the coming observation.

Evidence for this comes from the al-Mu`jim'l-Kabeer as well as the Musnad as-Shaamiyeen: "Muhammad ibn Yazdad at-Tawzi narrated to us that Abi Himaam al-Walid ibn Shujaa` narrated to us that Baqiya ibn al-Walid narrated to me that on the authority of Sa`d on the authority of Khalid ibn Ma`dan on the authority of Abu Qatila that the Messenger of Allah, may Allah bless him and grant him peace stood up during the Farewell Pilgrimage and said:

"There will be no prophet after me and there will be no religious community after you. Worship your Lord; establish your five prayers; fast your month; and obey those who possess the authority over you; and you will enter the Paradise of your Lord."

And in the Musnad as-Shamiyeen: Ibrahim ibn Muhammad ibn `Urq al-Himsi narrated to us that `Amr ibn Uthman narrated to us that Baqiya narrated to us on the authority of Baheer ibn Sa`d", narrating the same. And it is in the al-Ahaad wa'l-Mathaani: `Amr ibn Uthman narrated to us that Baqiya narrated to us that on the authority of Khalid on the authority of Abu Qatila, [with it].

Then we also find in the Musnad as-Shamiyeen: "Ja`far ibn Muhammad al-Firyaani narrated to us that `Amr ibn Uthman narrated to us that Isma'il ibn `Iyash narrated to us that Sharhabeel ibn Muslim and Muhammad ibn Ziyaad narrated to me that both of them heard Abu Amaama say: "I once heard the Messenger of Allah, may Allah bless him and grant him peace say:

"O mankind there will be no prophet after me and there will be no religious community after you. Therefore do not fail to worship your Lord; pray your five prayers; fast your month; give the alms from your wealth in good spirit and obey those who possess the authority over you; and you will enter the Paradise of your Lord."

I say that this narration is the best of those narrated on this issue, because of Abu Sufyan Muhammad ibn Ziyad al-Alhani al-Himsi is considered reliable and was well known for transmissions and hearing them from Abu Amaama. Al-Bukhari also related this about him, thus the prophetic tradition is sound; and the praise and might is to Allah.

We find in the al-Mu`jim'l-Kabeer following up on Asad ibn Wadaa`ia regarding each from Sharhabeel ibn Muslim and Muhammad ibn Ziyad al-Alhani that at-Tabaraani said: al-Husayn ibn Taaqee ibn Abu at-Taaqee al-Himsi narrated to us that my grandfather, Abu Taaqee Hisham ibn Abd'l-Malik narrated to us that al-Ma`afi ibn `Imran ad-Dhahiri narrated to us that Isma'il ibn `Iyash narrated to us on the authority of Asad ibn Wadaa`ia, Sharhabeel ibn Muslim and Muhammad ibn Ziyad on the authority of Abu Amaama on the authority of the Prophet, may Allah bless him and grant him peace who said:

"There will be no prophet after me and there will be no religious community after you. Therefore worship your Lord; fast your month; pray your five prayers; give the alms from your wealth in good spirit; and you will enter the Paradise of your Lord."

From what proceeded clarifies to you the mistake of the notable Imam Ibn `Adiy when he said in his al-Kaamil Fi Du`afa ar-Rijaal while citing the biography of al-Musayyib ibn Waadih at-Tilimsani as-Shaami: "Muhammad narrated to us that al-Musayyib ibn Waaadih narrated to us that Ibn `Iyash narrated to us on the authority of Muhammad ibn Ziyad al-Alhaani (who said) I heard Abu Amaama al-Bahili say I heard the Messenger of Allah, may Allah bless him and grant him peace say during the sermon of the Farewell Pilgrimage:

"O mankind there will be no prophet after me and there will be no religious community after you."

He went on to mention the prophetic tradition in full. Ibn `Adiy said: "al-Musayyib made a mistake in this chain of authority where he said: '...on the authority of Ibn `Iyash on the authority of Muhammad ibn Ziyad al-Alhaani on the authority of Abu Amaama'; because Ibn `Iyash narrated the tradition on the authority of Sharhabeel ibn Muslim al-Khawlaani on the authority of Abu Amaama."

There is evidence for some of it in the al-Mustadrak `ala as-Saheehayn with a sound chain of transmission: "Abu'l-Abass Muhammad ibn Ya`qub narrated to us that Muhammad ibn Is'haq as-Saghaani narrated to us that Sa'id ibn Abi Maryum narrated to us on the authority of Mu`awiyya ibn Saalih on the authority of Abu Yahya Sulaym ibn `Aamir who said I heard Abu Amaama al-Bahili say I heard the Messenger of Allah, may Allah bless him and grant him peace say on the day of the Farewell Pilgrimage:

"Worship your Lord; pray your five prayers; fast your month; give the alms from your wealth and obey the possessors of authority over you; and you will enter the Paradise of your Lord."

Al-Hakim said: "This prophetic tradition is sound based upon the conditions established by Muslim; and there is no defect with it. [And they did not narrate it.] al-Bukhari and Muslim relied upon the prophetic traditions of Sulaym ibn `Aamir and the remainder of his narrators there is unanimous agreement regarding them."

Ad-Dhahabi said in the at-Talkhees: "[It is sound] ...based upon the conditions established by Muslim, and it is not known to have a defect."

Just as it is in the Musnad of Abdu ibn Humayd from the prophetic tradition narrated by Abdallah ibn Umar:

Ibn Abi Shayba narrated to me that Zayd ibn Hubaab al-`Ukli narrated to us that Musa ibn `Ubayda narrated to us saying that Sadaqa ibn Yasaar narrated to me on the authority of Ibn Umar that this Qur'anic chapter was revealed to the Messenger of Allah, may Allah bless him and grant him peace in the middle of the days of tashreeq while at Mina during the Farewell Pilgrimage: *"When help and victory of Allah comes"*; to the completion of the Qur'anic chapter; the Messenger of Allah, may Allah bless him and grant him peace understood that this was the farewell. He then commanded that his mount al-Qaswa be brought to him; he mounted it and stopped before the people at al-`Aqaba; where the people gathered around him. He praised and extolled Allah with what is due Him and then said:

“O mankind all blood which was spilt during the days of ignorant as spilt with impunity. The first of the blood spilt between you was the blood of Iyas ibn Rabi`a ibn al-Harith who was raised among the Banu Layth. He was killed by Hudhayl. The first transaction of interest which occurred in the days of ignorance was that of al-Abass ibn Abd’l-Muttalib, which has been repealed. You have the profits from your wealth, in which you should act unjustly and not be treated unjustly. O mankind verily time flows since the day which Allah created the heavens and the earth. Verily the numbers of the months with Allah are twelve months, in the Book of Allah from the day Allah created the heavens and the earth. Verily the number of the months with Allah are twelve in the Book of Allah. Four of them are sacred: Rajab which is placed between the two Jumads and the month of Sha`baan, Dhu’l-Qa`ida, Dhu’l-Hijja and al-Muharram.

Violation of the sacredness of these months increases in disbelief, by which those who disbelieved are led astray by making on year permissible and another year forbidden, in order to trample upon what Allah forbade. That was because they used to consider insignificant a year which they considered forbidden and a year which they considered permissible. This violation was from Satan. O mankind verily Satan has despaired of being worshipped in your land. These are the last days for he in the past was content with the most evil of actions from you, so beware of him in your religion. O mankind whoever among you has a deposited trust should give it over to whom it belongs. O mankind verily your women are your helpers. You have taken them as a trust from Allah, and their private parts have been made permissible to you by the Word of Allah. You have rights over them and they have rights over you. Among your rights is that they should allow no one to share your beds and that they should not disobey you in what is right. If they do this, then to them is their daily provision and what they have earned in what is right. If you strike them then strike them in such a manner which is not violent.

O mankind I have left with that which if you hold to it you will never go astray: the Book of Allah. O mankind which day is this?” They answered: “A sacred day.” He then said: “What month is this?” They said: “A sacred month.” He then said: “What land is this?” They said: “A sacred land.” He then said: “Verily Allah azza wa jalla has made your blood, wealth and honor sacred like the sacredness of this day and month. Know that there will be no prophet after me and there will be no religious Umma after you. Those who are present should deliver the message to those who are not present among you.” He then raised his hands and said three times: “O Allah bear witness that I have delivered the message.”

However Musa ibn `Ubayda ibn Nasheet is considered weak who cannot be considered as a reliable proof.

And in the Musnad of Imam Ahmad ibn Hanbal who said: “Yahya ibn Is’haq related to us that Ibn Lahija related to us on the authority of Abdallah another time who said Abdallah ibn Habeera informed me on the authority of Abd’r-Rahman ibn Jubayr who said I heard Abdallah ibn `Amr ibn al-`Aas say: “Once the Messenger of Allah, may Allah bless him and grant him peace came out one day during the farewell pilgrimage and said three times:

‘I am Muhammad, the Unlettered Prophet. There will be no prophet after me. I have been given the keys to speech, its seal and its comprehensiveness. I know the number of the repositis of the Fire, the number of the supporters of the Throne. You will be sanctioned by me, pardoned as well as the pardoning

of my Umma. Therefore hear and obey as long as I am with you. When I am gone, then obligatory upon you is the Book of Allah. Make permissible what It makes permissible and forbid what It forbids."

Musnad Imam Ahmad ibn Hanbal: "Yahya narrated to us that Ibn Lahyi'a narrated to us on the authority of Abdallah ibn Habeera on the authority of Abd'r-Rahman ibn Mareeh al-Khawlani who said: 'I heard Abu Qays, the freedman of `Amr ibn al-`Aas say: 'I heard Abdallah ibn `Amr say: 'The Messenger of Allah, may Allah bless him and grant him peace came out to us on the day of the farewell pilgrimage and said:

'I am Muhammad, the Unlettered Prophet'. He said it three times:

'There will be no prophet after me. I have been given the keys of speech, its seals, and its comprehensiveness. I know the number of the coffers of Hell Fire, the number of the Supporters of the Throne. You will be sanctioned and pardoned by means of me, and pardon will be given to my Umma. Therefore, hear and obey as long as I am among you. When I am gone, then obligatory upon you is the Book of Allah, treat its permissible as permissible and its forbideen as forbidden'."

I say like this it is in the al-Asl: "Abdallah ibn Habeera was delusional (wahm) and it was mentioned previously in a prior chain of authority some words about him; or that he was guilty of misreading. He was `Ubayd ibn al-Mughira as-Shami."

I say that Abd'r-Rahman ibn Mareeh al-Khawlani was from Egypt and he was a member of the second generation (taabi`) and was reliable; as it was mentioned in the Ma`arifat't-Thuqaat. It has been related on the authority of Jaabir and Abi Qays, the freedman of Abdallah ibn `Amr ibn al-`Aas, and on his authority `Ubayd Allah ibn al-Mughira as-Shami. However Abu Hatim did not know of him and said: "He was unknown. He was a person famous for comprehension because Ibn Yunis mentioned that he listened to transmission from Jaabir and added in the narrations from him on al-Harith ibn Yazid, Bkr ibn Sawaada and Humayd ibn Aflah, then he gave a chain by way of Ibn Lahija on the authority of Ibn al-Mughira on his authority that I heard Jaabir say: "I made seventeen military engagements along with the Messenger of Allah, may Allah bless him and grant him peace."

The Sixth Congruence

The sixth congruence is that among his names is al-Haashir (the Gatherer), which means he is the one upon whose feet mankind will be gathered. Among his name is al-`Aaqib (the Last), which means that there will be no Prophet after him. Each of these names necessitate that he is the Seal of the Prophets after which there will be no other Prophet nor Messenger.

As it is in the Saheeh of Muslim: "Zuhayr ibn Harb, Is'haq ibn Ibrahim and Ibn Abi Umar narrated to me, using the expression of Zuhayr who said that Is'haq informed us that two others³² said Sufyan ibn `Uyayna narrated to us on the authority of az-Zuhri who heard Muhammad ibn Jubayr ibn Mat'am on the authority of his father that the Prophet, may Allah bless him and grant him peace said:

'I am Muhammad, Ahmad and I am al-Mahi (the Eraser) by which disbelief is erased. I am al-Haashir (the Gatherer) the one after whom mankind will be gathered. I am al-`Aaqib (the Last) after whom there will be no other Prophet.'

This prophetic tradition is among the soundest of the chains of authority in the world, except that the commentary upon the name al-`Aaqib was subsumed from the words of az-Zuhri, as it will be made clear from another path shortly. Az-Zuhri was originally Quraysh and constituted a proof linguistically, just as it is not possible to withdraw any other meaning from it.

As it is in the al-Jaami` as-Saheeh'l-Mukhtasar of al-Bukhari: "Ibrahim ibn al-Mundhir narrated to me saying that Ma`an narrated on the authority of Malik on the authority of Shihab on the authority of Muhammad ibn Jubayr ibn Mat`am on the authority of his father may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace said:

'I have five names. I am Muhammad, Ahmad, and I am al-Mahi (the Eraser) by which Allah erases disbelief. I am al-Haashir (the Gatherer) after whom mankind will be gathered, and I am al-`Aaqib (the Last).'"

Here al-Bukhari excludes what was subsumed from the words of az-Zuhri in the previous prophetic tradition.

And in the Saheeh of Muslim: "Hurmala ibn Yahya narrated to me that Wahb narrated to us that Yunis narrated to me on the authority of Ibn Shihab on the authority of Muhammad ibn Jubayr ibn Mat`am on the authority of his father that the Messenger of Allah, may Allah bless him and grant him peace said:

'I am Muhammad, Ahmad and I am al-Mahi (the Eraser) by which disbelief is erased. I am al-Haashir (the Gatherer) the one after whom mankind will be gathered. I am al-`Aaqib (the Last) after whom there will be no other Prophet.'"

Allah also named him in compassionate and merciful, which is stated specifically in the Saheeh of Ibn Hibban: "Ibn Qutayba narrated to us that Hurmala ibn Yahya narrated to us, that Ibn Wahb narrated it."

Shaykh Shu`ayb al-Arna'ut said: "Its chain of authority is sound based upon the prerequisites of Muslim."

Likewise it is stated singled out in the al-Mu`jim'l-Kabeer: "Isma`il ibn alhassan al-Khifaf al-Misri narrated to us that Ahmad ibn Saalih related to us that Ibn Wahb narrated to us that Yunis narrated to me on the authority of Ibn Shihab."

And in the Saheeh of Muslim: "Abd'l-Malik ibn Shu`ayb ibn al-Layth narrated to me who said that my father narrated to me on the authority of grandfather that `Aqil narrated to me that Abdu ibn Humayd

narrated to us that Abd'r-Razaaq related to us that Mu`amir related to us that Abdallah ibn Abd'r-Rahman ad-Darimi narrated to us that Abu'l-Yamani related to us that Shu`ayb related all on the authority of az-Zuhri..." with that chain of authority.

In the prophetic tradition of Shu`ayb and Mu`amir: "I heard the Messenger of Allah, may Allah bless him and grant him peace".³⁶ In the prophetic tradition of `Aqil who said: "I said to az-Zuhri: 'What is al-`Aaqib (the Last)?' He said: 'He is the one after whom there will be no other prophet'." In the prophetic tradition of Mu`amir and `Aqil: 'disbelief' (feminine form); and in the prophetic tradition of Shu`yab: 'disbelief' (masculine form).

And in the al-Mu`jim'l-Kubra: "Matlab ibn Shu`ayb al-Azidi narrated to us that Abdallah ibn Saalih narrated to us that al-Layth narrated to me that `Aqil narrated to me on the authority of Shihab that Muhammad ibn Jubayr ibn Mat`am related to me on the authority of Jubayr ibn Mat`am on the authority of the Messenger of Allah, may Allah bless him and grant him peace who said:

'I have many names. I am Muhammad, Ahmad, and I am al-Mahi (the Eraser) by which Allah erases disbelief. I am al-Haashir (the Gatherer) after whom mankind will be gathered, and I am al-`Aaqib (the Last) the after whom there will be no other Prophet'."

In the Sunnan of ad-Darimi: "al-Hakim ibn Naafi` narrated to us that Shu`ayb ibn Abi Hamza narrated to us on the authority of az-Zuhri who said Muhammad ibn Jubayr ibn Mat`am narrated to me on the authority of his father who said: 'I heard the Messenger of Allah say...' the same."

In the Musnad of Imam Ahmad ibn Hanbal: "Sufyan narrated to us on the authority of az-Zuhri..." the same.

In the al-Mu`jim 'l-Kabeer: "Abu Muslim al-Kashi narrated to us that al-Qa`anibi and Ibrahim ibn Bishar ar-Rimadi narrated to us that Bishr ibn Musa narrated to us that al-Hameedi narrated to us saying Sufyan narrated to us that az-Zuhri narrated to us that Muhammad ibn Jubayr ibn Mat`am narrated to me on the authority of his father..." with it.

And in the Sunnan of at-Tirmidhi: "Sa`id ibn Abd'r-Rahman al-Makhzumi narrated to us that Sufyan narrated to us on the authority..." with it. Abu `Isa said: "This prophetic tradition was good and sound." Al-Albani said: "Sound."

In the Musnad of Abu Ya`ala: "Abu Khuthayma and Is'haq ibn Ibrahim both narrated to us saying Ibn `Uyayna narrated to us on the authority of az-Zuhri he heard Muhammad ibn Jubayr ibn Mat`am on the authority of his father narrate with it. " Shaykh Hussayn said: "Its chain of authority is sound."

And it is in the Musnad of al-Hameedi: "Sufyan narrated to us saying that az-Zuhri said that Muhammad ibn Jubayr ibn Mat`am informed me on the authority of his father with it."

And in the Musnad of Imam Ahmad ibn Hanbal is an explanation of the words of az-Zuhri: “Abd’r-Razaaq narrated to us saying that Mu`amir narrated to us on the authority of az-Zuhri on the authority of Muhammad ibn Jubayr ibn Mat`am on the authority of his father who said: ‘I heard the Messenger of Allah, may Allah bless him and grant him peace say:

‘I have many names. I am Ahmad, Muhammad and I am al-Mahi (the Eraser) by which Allah erases disbelief. I am al-Haashir (the Gatherer) after whom mankind will be gathered, and I am al-`Aaqib (the Last)’.

Mu`amir said: ‘I asked az-Zuhri: ‘What is al-`Aaqib?’ He said: ‘The one after whom there will be no prophet, may Allah bless him and grant him peace’.” And in the al- Mu`jim al-Kabeer: “Is’haq ibn Ibrahim ad-Dabri narrated to us that Abd’r-Razaaq narrated to us the very same.”

And in the al-Mustafrik `Ala as-Saheehayn there is an additional name an explanation: “ Ahmad ibn Muhammad ibn `Amr al-Akhmasi informed me that al-Hassan ibn Humayd narrated to us that Musa ibn Isma`il narrated to us that Hamaad ibn Salma narrated to us on the authority of Ja`far ibn Abi Wahshiyya on the authority of Naafi` ibn Jubayr ibn Mat`am on the authority of his father who said: ‘I heard the Messenger of Allah, may Allah bless him and grant him peace say:

‘I am Muhammad, Ahmad, al-Muqafi (the Stopping Point), al-Haashir (the Gatherer), the Seal and al-`Aaqib (the Last).’

Al-Hakim said: “This prophetic tradition is sound based upon the requisites of Muslim and they did not relate it.” ad-Dhahabi said in his at-Talkhees: “Based upon the prerequisite of Muslim.”

And it is also in the al-Mu`jim al-Kabeer: “Yusef al-Qadi and Ahmad ibn Dawud al-Mekki narrated to us both saying that Muhammad ibn Kathir narrated to us that Sulayman ibn Kathir narrated to us on the authority of az-Zuhri with the same.”

And it s in the al-Mu`jim al-Kabeer: “`Ubayd ibn Ghanaam narrated to us that Abu Bakr ibn Abi Shayba narrated to us that al-Hussayn ibn Is’haq at-Tustari narrated to us that Uthman ibn Abi Shayba narrated to us saying: Yazid ibn Harun narrated to us that Sufyan ibn Hussayn narrated to us on the authority of az-Zuhri on the authority of Muhammad ibn Jubayr ibn Mat`am on the authority of his father who said that the Messenger of Allah, may Allah bless him an grant him peace said:

‘I have many names. I am Muhammad, Ahmad and I am al-Mahi (the Eraser) by which Allah erases disbelief. I am al-Haashir (the Gatherer) after whom mankind will be gathered, and I am al-`Aaqib (the Last)’.

I asked Sufyan: ‘What is al-`Aaqib?’ He said: ‘The last of the Prophets’.”

You can see that Sufyan ibn Hussayn did not find in the expression al-`Aaqib a meaning other than ‘the seal’ or ‘the last of the Prophets’ after whom there will be no other prophet.

The Seventh Congruence:

The seventh congruence is that his masjid is the last of the masaajid just as he is the last of the Prophets as it is in the Saheeh of Muslim: "Is'haq ibn Mansuur narrated to us that `Isa ibn al-Mundhir al-Himsi narrated to us that Muhammad ibn Harb narrated to us that az-Zabidi on the authority of az-Zuhri on the authority of Abu Salma ibn Abd'r-Rahman and Abu Abdallah al-Aghar, the freedman of the al-Jahniyeen, and he was from among the companions of Abu Hurayra, that these two both heard from Abu Hurayra who said:

"A prayer in the masjid of the Messenger of Allah, may Allah bless him and grant him peace is superior to a thousand prayers in any besides it from the masaajid except the Sacred Masjid. For verily the Messenger of Allah, may Allah bless him and grant him peace was the last of the Prophets and his masjid was the last of the masaajid'.

Both Abu Salma and Abu Abdallah said:

"We had no doubt as to whether Abu Hurayra narrated this from the prophetic traditions of the Messenger of Allah, may Allah bless him and grant him peace. So this prevented us from corroborating whether Abu Hurayra had taken this from a prophetic tradition. Even up to when Abu Hurayra died, we recalled that and regretted that we did not speak to Abu Hurayra about that in order to attribute it back to the Messenger of Allah, may Allah bless him and grant him peace, if he had heard it from him. While we were in that state Abdallah ibn Ibrahim ibn Qaarith sat with us and reminded us a prophetic tradition which we had missed from the narrations of Abu Hurayra. Then Abdallah ibn Ibrahim said to us:

'I bear witness that I heard Abu Hurayra say that the Messenger of Allah, may Allah bless him and grant him peace said:

'Verily I am the last of the Prophets and my masjid is the last of the Masaajid'."

I say: Likewise Abdallah ibn Ibrahim ibn Qaarith comes here, and the soundest opinion is that he was Ibrahim ibn Abdallah ibn Qaarith, among the reliable men of narration of Muslim, who was famous for his narrations from Abu Hurayra. Many narrators related prophetic traditions from him like Ahmad and many others, except al-Bukhari and Ibn Maja.

And in the al-Mujtaba Mina's-Sunnan: "Kathir ibn `Ubayd narrated us who said that Muhammad ibn Harb narrated to us on the authority of az-Zabidi on the authority of az-Zuhri with its like."

Al-Albani said: "Sound."

And in the Saheeh of Ibn Hibban: "Muhammad ibn `Ubayd Allah ibn al-Fadl al-Kalai` narrated to us in Hims that Kathir ibn `Ubayd al-Madh'haji narrated to us that Muhammad ibn Harb narrated to us on the authority of az-Zabidi on the authority of az-Zuhri [with it]."

Abu Hatim followed up with: "His words, may Allah bless him and grant him peace that it is the last of the masaajid means that it is the last of the Sacred Masjid's belonging to the Prophets; not that the

Masjid of Medina is the last of the masajid to be constructed in this world.” Shaykh Shu`ayb al-Arna`ut said: “Its chain of authority is sound.”

And in the Tahdheeb’l-Kamaal regarding the biography of Dawud ibn Madrak, that al-Maziyy said: “Abu al-Marhaf al-Miqdad ibn Hibbat Allah al-Qaysi narrated to us saying that Abu’l-Fadl `Ubayd ibn Ahmad ibn Hibbat Allah ibn al- Mansuur Billahi informed us saying that Abu’l-Abass Ahmad ibn Abi Ghalib ibn at- Talaaya informed us saying that Abu’l-Qasim Abd’l-`Aziz ibn `Ali al-Anmaati informed us saying that Abu Tahir Muhammad ibn Abd’r-Rahman ibn al-Abass al- Mukhlas informed us saying that Abdallah ibn Muhammad al-Baghawi narrated to us saying that Dawud ibn Rashid narrated to us saying that Mekki ibn Ibrahim narrated to us saying that Musa ibn `Ubayda narrated to us on the authority of `Ubayda on the authority of Dawud ibn Amdrak on the authority of `Urwa on the authority of A`isha who said that the Messenger of Allah, may Allah bless him and grant him peace said:

‘I am the Seal of the Prophets, and my masjid is the Seal of the masajid of the Prophets. The masajid which have a greater right to be visited and to encourage caravans to are the Sacred Masjid and my masjid. A single prayer in my masjid is superior to a thousand prayers in any other masjid besides it except the Sacred Masjid’.”

The Eighth Congruence

The eighth congruence is his words, upon him and his family be blessings and peace:

“I and the Hour have been sent like this (he then indicated with his two fingers).”

As it is in the Saheeh of Ibn Hibban: “Ali ibn al-Hassan ibn Salam al- Asbahani narrated to us in Rayy that Muhammad ibn `Isaam ibn Yazid narrated to us that my father narrated to us saying that Sha`ba narrated on the authority of Abi `t-Tiyaah, Qatada and Hamza ad-Dabbi all who said we heard Anas ibn Malik say on the authority of the Prophet, may Allah bless him and grant him peace who said:

‘I and the Hour have been sent like this.’ He then indicated with his two fingers.”

Qatada used to say that it means like the surplus of one finger over another. Abu Hatim ibn Hibban said: “The similitude of the meaning of his words, may Allah bless him and grant him peace: *‘I and the Hour were sent like these two’*” meaning by that I and the Hour were sent like the index finger and the middle finger in that there will be no other prophet between us, because I am the last of the Prophets, and it is upon my Umma that the Hour will be established.”

Shaykh Shu`ayb al-Arna`ut said: “The prophet tradition is sound.”

The Ninth Congruence:

The ninth congruence is his informing us, upon him and his family be blessings and peace regarding the great intercession on the Day of Standing; as it came in the Musnad of Imam Ahmad ibn Hanbal with the soundest chain of authority being on the authority Anas: “Afan narrated to us that Humaad ibn Slama narrated to us on the authority of Anas that the Messenger of Allah, may Allah bless him and grant him peace said:

‘The Day of Standing will be prolonged for mankind to the point where some of them will say to others: ‘Let’s go to Adam, the father of mankind, who can intercede for us with our Lord azza wa jalla and He can judge between us. They will thus go to Adam and say: ‘O Adam, you are the one whom Allah created with His hand and allowed you to live in His Paradise. Intercede for us with Your Lord, so that He can judge between us’. He will then say: ‘I am not the one for you here, however go to Nuuh, the head of the Prophets.’ They will then go to him and say: ‘O Nuuh intercede for us with Your Lord so that He can judge between us.’ He will say: ‘I am not the one for you here, however go to Ibrahim, the Friend of Allah azza wa jalla.’

They will then go to him and say: ‘O Ibrahim, intercede for us with Your Lord so that He can judge between us.’ He will say: ‘I am not the one for you here, however go to Musa, the one chosen by Allah azza wa jalla for His message and speech.’ They will then go to him and say: O Musa intercede for us with Your Lord so that He can judge between us.’ He will say: ‘I am not the one for you here, however go to `Isa, the Spirit belonging to Allah and His Word. They will then go to `Isa and say: ‘O `Isa intercede for us with Your Lord so that He can judge between us.’

He will say: ‘I am not the one for you here, however go to Muhammad, may Allah bless him and grant him peace for he is the Seal of the Prophets. For he is the one who is present this Day and he is the one who has been forgiven for what has passed from his sins and what would come.’ Then `Isa will say: ‘Have you not seen how a commodity which has been sealed inside of a container; is it possible to take what is in the container without breaking the seal?’ They will say: ‘No.’ He will then say: ‘Well, Muhammad, may Allah bless him and grant him peace is the Seal of the Prophets’. Then the Messenger of Allah, may Allah bless him and grant him peace said: ‘They will then come to me and say: ‘O Muhammad intercede for us with Your Lord so that He can judge between us.’ He said: ‘I will say: ‘Yes’. I will then go to the Gate of Paradise and take hold of the Gate ring and seek for It to open. It will be said to: ‘Who are you?’ I will say: ‘Muhammad; then the Gate will be opened for me/ I will then fall down in prostration and praise my Lord azza wa jalla with a praise which nothing before me or after me will ever praise Him with. He will then say: ‘Lift your head, speak and you will be heard, ask and it will be given, and intercede and intercession will be granted.’

He will then say: ‘Indeed Lord! My Umma! My Umma!’ He will say: ‘Go and take out those in whose hearts is the weight of barley of true faith.’ I will then take them out and then fall again in prostration and and praise my Lord azza wa jalla with a praise which nothing before me or after me will ever praise Him with. He will then say: ‘Lift your head, speak and you will be heard, ask and it will be given, and intercede and intercession will be granted.’ He will then said: ‘Indeed Lord! My Umma! My Umma!’ He will say: ‘Go and take out those in whose hearts is the weight of wheat grain of true faith.’ I will then take them out and then fall again in prostration. I will then say the same that I said before and He will say: ‘Whoever in whose heart is the weight of an atom of true faith.’ I will then take them out.”

I say: this is the utmost limit in soundness and veracity in its chain of authority and textual transmission.

As it is in the al-Jaami` s-Saheeh'I-Mukhtar on the authority of Abu Hurayra with the soundest of chains of authority: "Muhammad ibn Muqatil narrated to us that Abdallah informed us that Abu Hayaan at-Tayyimi informed us on the authority of Abi Zara` ibn `Amr ibn Jareer on the authority of Abu Hurayra, may Allah ta`ala be pleased with him who said:

'Some (cooked) of meat was brought to the Messenger of Allah, may Allah bless him and grant him peace and the shoulder was given to him, which he used to love. A piece of it was cut for him and he then said:

'I will be the master of mankind on the Day of Standing. Do you know why that will be? For Allah will gather mankind from the first of them to the last of them in one location and they will listen to the caller, gazes will be lowered and then Sun will be lowered. Then mankind will reach a point of anxiety and distress which will be excruciating and unbearable. Then mankind will say to one another: 'Lets go to Adam.' They will then go to Adam, upon him be peace and say to him: 'You are the Father of humanity. Allah created you with His hand, blew into you a Spirit belonging to Him and commanded the Angels to make prostration to you. Therefore intercede for us with your Lord. Can you not see what has become of us?! Can you not see what condition we have reached?!' Adam will then say: 'My Lord has become more angry today than He has ever been before and more than he will ever be thereafter. He prohibited me from the tree, and I disobeyed Him. Myself! Myself! Myself! Go to someone else! Go to Nuuh!'

They will then go to Nuuh and say: 'O Nuuh, you were the first of the Messengers on earth. Allah named you His grateful servant. Therefore intercede for us with your Lord. Can you not see the circumstances we are in?!' He will say: 'My Lord has become more angry today than He has ever been before and more than he will ever be thereafter. He has against me a supplication which I made against my people. Myself! Myself! Myself! Go to someone else! Go to Ibrahim!'

They will then go to Ibrahim and say: 'O Ibrahim you are the Prophet of Allah and His Bosom Friend over all on earth. Therefore intercede for us with your Lord. Can you not see the circumstances we are in?!' He will then say: 'My Lord has become more angry today than He has ever been before and more than he will ever be thereafter; and I myself told three lies; (these were mentioned by Abu Hayaan in his prophetic tradition). Myself! Myself! Myself! Go to someone else! Go to Musa!'

They will then go to Musa and say: 'O Musa you are the Messenger of Allah. Allah raised you with His message and direct speech above all humanity. Therefore intercede for us with your Lord. Can you not see what circumstances we are in?!' He will then say: 'My Lord has become more angry today than He has ever been before and more than he will ever be thereafter. I once killed a person who was not ordered to be killed. Myself! Myself! Myself! Go to someone else! Go to `Isa!'

They will then go to `Isa and say: 'O `Isa you are the Messenger of Allah and His Word which He cast into Maryum and a Spirit belonging to Him. You spoke to the people from when you were a mere infant in the cradle. Therefore intercede for us. Can you not see the circumstances we are in?!' He will then say: 'My Lord has become more angry today than He has ever been before and more than he will ever be thereafter. (He will not mention any sin, but will say:) Myself! Myself! Myself! Go to someone else! Go to Muhammad, may Allah bless him and grant him peace!'

They will go to Muhammad, may Allah bless him and grant him peace and say: 'O Muhammad, you are the Messenger of Allah and Seal of the Prophets. Allah has forgiven you what went before of your sins and what was to come. Therefore intercede for us. Can you not see what circumstances we are in?!' I will then go until I reach beneath the Throne and fall down in prostration to my Lord azza wa jalla. Then

Allah will give me an opening by which to praise Him and give excellent exaltation to Him, with an opening He never granted to anyone before. He will then say: 'O Muhammad lift your head, ask and it will be given, intercede and intercession will be granted.' I will then lift my head and say: 'My Umma O Lord! My Umma O Lord!' He will then say: 'O Muhammad enter from your Umma those who have no reckoning against them, in the Right hand Gate from the Gates of Paradise. They will be partners with the people in other than that from its Gates.' He then said: 'I swear by the One in whose Hand is my soul, what is between two Gate Pillars of the Gate Pillars of Paradise is like the distance between Mecca and Hameer or like the distance between Mecca and Basra'."

And in the Saheeh of Muslim: "Abu Bakr ibn Abu Shayba and Muhammad ibn Abdallah ibn Numayr both narrated to us, both being in agreement in the context of the prophetic tradition except in a single letter which one of them added, they said; Muhammad ibn Bishr narrated to us that Abu Hayaan narrated to us on the authority of Abu Zara` on the authority of Abu Hurayra like the prolonged prophetic tradition related by al-Bukhari."

And in the as-Sunnan'I-Kubra: "Ya`qub ibn Ibrahim informed us that Yahya ibn Sa'id narrated to us that Abu Hayaan informed us saying that Abu Zara` ibn `Amr ibn Jareer narrated to me on the authority of Abu Hurayra [with it] with its length."

And in the Musnad of Abu Ya`ala from a prophetic tradition of Ibn Abass: "Abu Ya`ala Ahmad ibn Ali ibn al-Muhtna al-Mosuli informed us that Hadba narrated to us that Humaad ibn Salma narrated to us on the authority of Ali ibn Zayd on the authority of Abu Nadra who said I heard Ibn Abass giving a sermon upon the minbar of al-Basra and said that the Messenger of Allah, may Allah bless him and grant him peace said:

'There is no Prophet except that that he has a supplication by which will be realized in this life. And I concealed my supplication as an intercession for my Umma on the Day of Standing. For I am the master of the children of Adam and that is no boast; and I will be the first person the earth cracks open for and that is no boast; and in my hand will be the banner of praise; and Adam and all besides him will be under my banner and that is no boast. The Day of Standing will be extended for mankind and it will be made severe for them until some of them will say to others: 'Lets go to Adam, the father of humanity to that he can intercede for us with your Lord and He can judge between us.' They will then set out to Adam and say: 'O Adam, intercede for us with your Lord so that he can judge between us.'

Then Adam will say: 'I am not the one. I was driven from Paradise because of my mistake and thus I am only concerned with my own soul. However, go to Nuuh.'

They will then say: 'O Nuuh, intercede for us with your Lord so that he can judge between us.' He will say: 'I am not the one for you, for I supplicated for the people of earth to be drowned in the Deluge. Thus, I am only concerned today with my own soul. However, go to Ibrahim, the Bosom Friend of the All Compassionate.'

They will then go to Ibrahim upon him be peace and say: 'O Ibrahim, intercede for us with your Lord so that he can judge between us.' He will say: 'I am not the one for you. I lied three times in the cause of Islam. (It was his saying: 'I am invalid'. It was his saying: 'Rather it was the biggest one there that did it'; and his saying to the ruler what he said when he passed by him.

The Messenger of Allah, may Allah bless him and grant him peace said:

'By Allah! He only intended by these words to give honor to the religion of Allah.') Thus, my only concern today is my own soul. However, go to Musa, the servant chosen by Allah for His message and direct speech.'

They will then go to Musa and say: 'O Musa, intercede for us with your Lord so that he can judge between us.' He will say: 'I am not the one for you, for I once killed a soul. Thus, my only concern today is my own soul. However, go to 'Isa, the Spirit belonging to Allah and His Word.'

They will then go to 'Isa and say: 'O 'Isa intercede for us with your Lord so that he can judge between us.' He will say: 'I am not the one for you, for I was taken as a deity besides Allah. Thus, my only concern today is my own soul. Have you not seen how when a container which has goods inside of it has a seal upon it that it is impossible to access what is in it until the seal is broken? It will be said: 'No' He will say: 'Likewise, Muhammad, may Allah bless him and grant him peace is the Seal of the Prophets. He is the one is present whose sins have been forgiven from what preceded and what is to come.'

They will then go to me and say: 'O Muhammad, intercede for us with your Lord so that he can judge between us.' I will then say: 'I am the one for this'; until Allah gives permission for whom He wills and is pleased with. Thus, when Allah desires to judge between His creation a call will be made: 'Where is Ahmad and his Umma? Where is Ahmad and his Umma?' Then the first and the last of us will come, the last of those to be resurrected and the first to be reckoned. Then the earlier communities will clear the way for us and we will proceed with brilliant light from the traces of purification. Then the communities will say: 'It is as if all of them were Prophets'."

Shaykh Hussayn Asad said: "Its chain of the authority is weak."

I say: It is not very weak because Ali ibn Zayd ibn Jad'an was virtuous and was not considered weak [with severity]. The prophetic tradition with its length is firmly established from through other paths [the highest degree in soundness]. Thus, this is also made sound by that which corroborates it.

And in the al-Mustadrak 'Ala as-Saheehayn: "Al-Hussayn ibn Muhammad ibn Is'haq informed us that Muhammad ibn Ahmad ibn al-Bara' narrated to us that Abd'l-Mun'im ibn Idris narrated to us on the authority of his father on the authority of Wahb ibn Manabah who said al-Hassan ibn Abu'l-Hassan mentioned on the authority of seven people who were witnesses at the Battle of Badr; (Wahb said: 'Abdallah ibn Abass narrated to me that each of them traced the prophetic tradition back to the Messenger of Allah, may Allah bless him and grant him peace') that he said:

'Verily Allah will call forth Nuuh and his people in the Day of Standing among the first of people; and He will say: 'What was your response to Nuuh?' They will say: 'He did not invite us, nor did he deliver the message, nor did he give us sincere advice, nor did he command us or forbid us.' Then Nuuh will say: 'O Lord I invited them with a call which is well known among the first and the last of the religious communities one after another until the news of my invitation to them ended with the Seal of the Prophets: Ahmad.' He will thus confirm his abrogation of what went before, pronounce him, believe in him and accept him.

Then Allah will say to the Angels: 'Summon Ahmad and his Umma.' Then the Messenger of Allah, may Allah bless him and grant him peace will come forth with his Umma, with their lights proceeding

before them. Then Nuuh will say to Muhammad and his Umma: 'Do you know whether I delivered the message to my people; and whether I made strenuous effort in giving them sincere advice and made every effort, secretly and openly, to save them from the Fire, but my invitation only increased them in flight?'

The Messenger of Allah, may Allah bless him and grant him peace and his Umma will respond: 'Indeed, we bear witness by what was fortified in us that you in all that you said is from the truthful.' Then the people of Nuuh will say: 'From where could you know this, O Ahmad, you and your Umma?! We were the first of the communities while you were the last of the communities!' Then the Messenger of Allah, may Allah bless him and grant him peace will recite: 'In the name of Allah, the Beneficent, the Merciful. Indeed We sent Nuuh to his people saying: 'Warn your people before there comes to them a Painful Punishment'.' He will thus, recite the Surat until he completes it. When he does finish it, then his Umma will bear witness by reciting:

'Indeed that is a truthful narrative, and there is no deity except Allah, and Allah is Mighty Wise.' Then Allah azza wa jalla will say: 'Be separate this Day O criminals.' They will be the first to be segregated in the Fire."

Ad-Dhahabi said in his at-Talkhees: "Its chain of authority is groundless."

The Tenth Congruence

The tenth congruence is his informing us upon him and his family be blessings and peace about his superiority over the Prophets: *"I have been made superior to the Prophets"*; and the completion of prophethood in the prophet tradition of *"the brick."*

As it is on the authority of Abu Hurayra in the al-Jaami` as-Saheeh 'l-Mukhtasar where al-Bukhari said: "Qutayba ibn Sa'id narrated to us that Isma'il ibn Ja'far narrated to us on the authority of Abdallah ibn Dinar on the authority of Abu Saalih on the authority of Abu Hurayra, may Allah ta'ala be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said:

'Verily my likeness and the likeness of the Prophets before me is like a man who constructs a house in the most excellent and beautiful manner, except that one place in the corner is a brick missing. Thus, the people going around it are amazed saying: 'Where did you place that brick?' I am that brick and I am the Seal of the Prophets'."

And in the as-Sunnan'l-Kubra of an-Nisaa'i: "Ali ibn Hajr informed us on the authority of Isma'il who said Abdallah ibn Dinar narrated to us on the authority of Abu Saalih on the authority of Abu Hurayra [with it]."

And in the Musnad of Ahmad ibn Hanbal: "Sulayman ibn Dawud narrated to us saying that Isma'il informed us on the authority of Ibn Dinar, meaning Abdallah on the authority of Abu Saalih as-Samaan on the authority of Abu Hurayra [with its like]."

And in the Musnad of Ahmad ibn Hanbal: “Yazid narrated to us that Muhammad ibn Is’haq informed us on the authority of Musa ibn Yasaar on the authority of Abu Hurayra [with it]⁵⁸ in an abridged manner until his words: ‘brick’ without the sentence: ‘Seal of the Prophets’.”

And in the Saheeh of Ibn Hibban: “Muhammad ibn Abd’r-Rahman as-Saami informed us that Yahya ibn Ayyub al-Muqaabiri narrated to us that Isma’il ibn Ja’far narrated to us that Abdallah ibn Dinar informed me on the authority of Abu Saalih as-Samaan on the authority of Abu Hurayra [with it]

Shaykh Shu’ayb al-Arna’ut said: “Its chain of authority is sound based upon the prerequisites of Muslim. Its men are reliable men of the two Shaykhs, excluding Yahya ibn Ayyub, for he is from the men of Muslim.”

And as it its same has come in the Saheeh of Muslim also on the authority of Abu Hurayra in another variation: “Yahya ibn Ayyub, Qutayba ibn Sa’id and Ali ibn Hajr narrated to us saying that Isma’il narrated to us, and he was Ibn Ja’far, on the authority of al-’Alaa on the authority of his father on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said:

‘I have been made superior to the other Prophets in six things: I was given comprehensive speech; I was given victory by means of fear; the spoils of war were made permissible for me; the earth was made pure and a place of worship for me; I was sent to all creatures; and I was made the Seal of the Prophets’.”

In the Saheeh of Ibn Hibban: “al-Fadl ibn al-Hubaab informed us saying that Musa ibn Isma’il narrated to us saying that Isma’il ibn Ja’far narrated to us [with it] until its end.”

Shaykh Shu’ayb al-Arna’ut said: “Its chain of authority is sound based upon the prerequisites of Muslim.”

It is the same with at-Tirmidhi: “Ali ibn Hajr narrated to us that Isma’il ibn Ja’far narrated to us [with it]” Then Imam at-Tirmidhi said: “This prophetic tradition is excellent and sound.”

And it is in the Musnad of Abu `Awaana: “Muhammad ibn Yahya narrated to us saying that Ibn Abu Maryum informed us saying that Muhammad ibn Ja’far narrated to us saying that al-’Alaa narrated to us that Muhammad ibn Yahya said that Ibrahim ibn Hamza narrated to us saying that And’l-Azeez ibn Abi Hazim narrated to us; both from al-’Alaa’ on the authority of his father on the authority of Abu Hurayra [with it].” As we find it in the Musnad of al-Hameedi.

It has been related by al-Bayhaqi by way of many to Abu Hurayra. And we wind it in the Dalaa’il an-Nubuwwa of al-Asbahani: “Aasim ibn al-Hassan informed us that Abu Umar ibn Mahdi informed us narrated to us that Abdallah ibn Ahmad ibn Is’haq al-Misri narrated to us that ar-Rabi` Sulayman narrated to us that Abdallah ibn Wahb informed me that Sulayman ibn Bilal narrated to me that al-’Alaa’ narrated to me on the authority of his father on the authority of Abu Hurayra, may Allah be pleased with him [with it] except he [said]: “I was sent to all mankind and I am the Seal of the Prophets.”

And it is in the Musnad of Ahmad ibn Hanbal on the authority of Abu Hurayra with the most complete expression. And with that chains of authority he said that the Messenger of Allah, may Allah bless him and grant him peace said:

"I have been made superior to the Prophets in six matters." It was said: "What are they O Messenger of Allah?" He said: "I have been given comprehensive speech, victory with fear, the spoils of war were made permissible to me, the earth was for me into a masjid and pure, I was sent to all mankind and by means of me the Prophets have been sealed. My likeness and the likeness of the Prophets upon them be blessings and peace is like a man who constructs a palace and completes its construction excellently except in the place of one brick. The people then look upon the palace and say: 'How excellent the construction of this palace if it was only that one brick was completed.' I am that brick. I am that brick."

Isay: The chains of authorities is: "Afan narrated to us saying Abd'r-Rahman ibn Ibrahim narrated to us on the authority of al-'Alaa' on the authority of his father on the authority of Abu Hurayra." It is sound based upon the prerequisites of Muslim.

And in the Musnad of Abu Ya'ala and with his chains of authority (sic) that the Messenger of Allah, may Allah bless him and grant him peace said:

"I have been made superior over the Prophets by six matters: I was given comprehensive speech, I was given victory with fear, the spoils of war were made permissible for me, the earth was made for me pure and a place of worship, I was sent to all mankind and I am the Prophets were Sealed by means of me."

The chain of authority cited is: "Yahya ibn Ayyub narrated to us that Isma'il ibn Ja'far narrated to us saying that al-'Alaa' informed me to the authority of his father on the authority of Abu Hurayra." Shaykh Hussayn Asad said: "Its chain of authority is sound."

And it is in the Saheeh of Ibn Hibban with longer than that in the story of other than the way of Abu Saalih as-Samaan ; "Ibn Qutayba informed us that Hurmala ibn Yahya narrated to us that Ibn Wahb narrated to us that Yunus narrated to us on the authority of Ibn Shihab that Abu Salma ibn Abd'r-Rahman informed me that Abu Hurayra said: 'I heard the Messenger of Allah, may Allah bless him and grant him peace say:

'I am the foremost of the people with the son of Maryum among the Prophets [the following phrase is obscure]. There is no Prophet between him and me.'" He said: 'Abu Hurayra used to say that the Messenger of Allah, may Allah bless him and grant him peace said: "My likeness and the likeness of the Prophets before me is like a finely constructed palace but neglected from it is a place for a single brick. Thus, the people going around it are amazed with its excellent construction except for the place of that missing brick, for they consider nothing wrong with it except that. I am that place of that missing brick by which the Messengers have been Sealed'."

Shaykh Shu'ayb al-Arna'ut said: "Its chains of authority are sound based upon the prerequisites of Muslim."

And in the Musnad of Imam Ahmad ibn Hanbal, with that chains of authority he said that the Messenger of Allah may Allah bless him and grant him peace said: "I have been made superior to the Prophets in six matters." It was said: "What are they O Messenger of Allah?" He said:

"I have been given comprehensive speech, victory with fear, the spoils of war were made permissible to me, the earth was for me into a masjid and pure, I was sent to all mankind and by means of me the Prophets have been sealed. My likeness and the likeness of the Prophets upon them be blessings and peace is like a man who constructs a palace and completes its construction excellently except in the place of one brick. The people then look upon the palace and say: 'How excellent the construction of this palace if it was only that one brick was completed.' I am that brick. I am that brick."

And the chains of authority it is: "Afan narrated to us that Abd'r-Rahman ibn Ibrahim narrated to us on the authority of al-'Alaa on the authority of his father on the authority of Abu Hurayra." However, Abd'r-Rahman ibn Ibrahim is not strong.

And also in the Saheeh of Muslim on the authority of Jaabir: "Abu Bakr ibn Abi Shayba narrated to us that 'Afan narrated to us that Salim ibn Hayaan narrated to us that Sa'id ibn Mina' narrated to us on the authority of Jaabir on the authority of the Prophet, may Allah bless him and grant him peace said:

'My likeness and the likeness of the Prophets is like a man who constructs a house, completes and perfects it except for one place for a missing brick. The people enter the house and are amazed at it and say: 'If it was for the place of that missing brick?' The Messenger of Allah, may Allah bless him and grant him peace then said: 'I am the place of that missing brick, for I came to seal the Prophets'."

In the Musnad of Abu Dawud at-Tayalisi: "Salim ibn hayaan narrated to us on the authority of Sa'id ibn Mina' on the authority of Jaabir ibn Abdallah who said that the Messenger of Allah, may Allah bless him and grant him peace said:

'My likeness and the likeness of the Prophets is like a man who constructs a house, completely and well made, except for one place for a missing brick. Whoever enters the house, look at it and say: 'What an excellent house except for the place of that missing brick'; for I am the place of that missing brick, by means of me the Prophets have been sealed'."

And in the Musnad of Imam Ahmad ibn Hanbal on the authority of Jaabir ibn Abdallah, may Allah be pleased with him: "Afan narrated to us that Salim ibn Hayaan narrated to us that Sa'id ibn Mina' narrated to us on the authority of Jaabir ibn Abdallah on the authority of the Prophet, may Allah bless him and grant him peace who said:

'My likeness and the likeness of the Prophets is like a man who constructs a house, completely and well made, except for one place for a missing brick. The people then enter it and are amazed with it saying: 'If it were not for the place of the missing brick?' Then the Messenger of Allah, may Allah bless him and grant him peace said: 'I am the place of the missing brick, for I came and sealed the Prophets'."

It has been related by al-Bayhaqi by way of many on the authority of Jaabir in the Sunnan 'l-Bayhaqi'l-Kubra: "Abu'l-Hassan Muhammad ibn al-Hussayn ibn Dawud al-'Alawi informed us, may Allah be merciful to him, that Ahmad ibn Muhammad ibn al-Hassan al-Hafidh informed us that Muhammad ibn Yahya ad-Dhahali narrated to us that 'Afan ibn Muslim narrated to us that Salim ibn Hayaan narrated to us who said: 'I heard Sa'id ibn Mina' say: 'I heard Jaabir ibn Abdallah, may Allah ta'ala be pleased with him say that the Messenger of Allah, may Allah bless him and grant him peace said:

'My likeness and the likeness of the Prophets before me is like a man who constructs a house (Yazid said: 'who constructed a house'), completely and well made, except for one place for a missing brick.' The people then enter it and are amazed with it saying: 'If it were not for the place of the missing brick?' Then the Messenger of Allah, may Allah bless him and grant him peace said: 'I am the place of the missing brick, for I came and sealed the Prophets'."

It was related by al-Bukhari in his Saheeh on the authority of Muhammad ibn Sinaan on the authority of Salim; and Muslim related it on the authority of Abu Bakr ibn Abu Shayba, and Abu Kurayb on the authority of 'Afan.

As-Shafi', may Allah be merciful to him said: "Its judgment is that his religion will be made manifest over other religions for He says: 'He is the one who sent His Messenger with the Guidance and the religion of Truth in order to make it manifest over all religions'." [He said: we have given a description explaining how it will be manifested over all other religions in other than that situation]

I say: His words, upon him be blessings and peace: "*For I am that missing brick*" is abundant humility and a raising of the status of the previous Prophets; except for we know that most of what the previous Prophets came with has been destroyed and perished and only a little of it remains. For he upon him and his family be blessings and peace has bought down the complete Deen, not simply a single subject.

The Eleventh Congruence:

The eleventh congruence is his informing us, upon him and his family be blessings and peace regarding the portents of good and the true dream; as it is on the authority of Abu Hurayra in the al-Jaami' as-Saheeh of al-Bukhari from the prophetic tradition of Abu Hurayra with the soundest of the chains of authority of this world: "Abu'l-Yamaan narrated to us that Shu'ayb informed us on the authority of az-Zuhri that Sa'id ibn al-Musayyib narrated to me that Abu Hurayra said: 'I heard the Messenger of Allah, may Allah bless him and say:

'There only remains from prophethood the portents of good.' They said: 'And what are the portents of good?' he said: *'The true dream'.*"

And it is in the Muwatta of Imam Malik [again the words which follow are incomprehensible]: "Malik narrated to me on the authority of Is'haq ibn Abdallah ibn Abu Talha on the authority of Zafar ibn

Sa'sa'a on the authority of his father on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace that when he would complete the prayer of the early morning he would say:

'Has anyone of you had a dream tonight?' He then said: 'There only remains after me from prophethood the true dream'."

And in the as-Sunnan'I-Kubra: "Ali ibn Shu'ayb informed us saying that Ma'an narrated to us saying that Malik and al-Harith ibn Maskin narrated to us reciting it on the authority of Ibn 'I-Qasim using his expression saying Malik informed us on the authority of Is'haq ibn Abdallah ibn Abu Talha [with it] as it is in the Muwatta'."

Sunnan of Abu Dawud: "Abdallah ibn Maslama on the authority of Malik [with it]." Shaykh al-Albani said: "It is sound in its chains of authority."

And in the Saheeh of Ibn Hibban: "Al-Hassayn ibn Idris al-Ansaari informed us saying that Ahmad ibn Abu Bakr informed us on the authority of Malik [with it]."

Shaykh Shu'ayb al-Arna'ut said: "Its chain of authority is sound."

And in the al-Mustadrik `Ala as-Saheehayn: "Abd'r-Rahman ibn Hamdaan al-Jilaab informed us while in Himdan that Is'haq ibn Ahmad ibn Mihran al-Khazaz that Is'haq ibn Sulayman ar-Razi narrated to us saying: 'I heard Malik ibn Anas say it has been narrated on the authority of Is'haq ibn Abdallah ibn Talha ibn Abu Talha [with it]'."

Al-Hakim said: "This prophetic traditions is sound in its chain of authority [and they did not relate it]." Ad-Dhahabi said in his at-Talkhees: "It is sound."

I say: al-Bukhari testified to its subject matter but without an additional narrative.

Musnad of Imam Ahmad ibn Hanbal: "Ruuh and Abu al-Mundhir narrated to us saying that Malik narrated to us [with it]."

And in the Muwatta of Imam Malik: "It has been related to me on the authority of Malik on the authority of Zayd ibn Aslam on the authority of `Ataa' ibn Yasaar that the Messenger of Allah, may Allah bless him and grant him peace said:

"There will only remain after me from prophethood the portents of good." They said: 'And what are the portents of good O Messenger of Allah?' He said: 'The true dream that a righteous man sees; or is seen on his behalf. It is forty-sixth parts of prophecy'."

I say: This is mursal, as if it were the prophetic tradition of Abu Hurayra.

And in the Saheeh of Muslim on the authority of Ibn Abass, may Allah be pleased with him: "Sa'id ibn Mansur, Abu Bakr ibn Abi Shayba and Zajir ibn Harb narrated to us saying that Sufyan ibn `Uyayna narrated to us that Sulayman ibn Suhaym informed me on the authority of Ibrahim ibn Abdallah ibn Mu`abud on the authority of his father on the authority of Ibn Abass who said:

'Once the Messenger of Allah, may Allah bless him and grant him peace lifted the curtain to see the people in prayer ranks behind Abu Bakr, and said: '

O mankind, there will only remain from the good portents of prophecy the true dream, which a Muslim will see or it is seen on his behalf. I was forbidden to recite the Qur'an while bowing or prostrating. As for bowing one should extol the Lord azza wa jalla during it. As for prostration, one should make strenuous effort in making supplication. It is here that it is hoped that you will be answered."

And in the Sunnan of Abu Dawud: "Masaddad narrated to us that Sufyan narrated to us on the authority of Sulayman ibn Suhaym [with it]." Al-Albani said: "Sound."

And in the Sunnan of ad-Darimi: "Muhammad ibn Ahmad informed us that Ibn `Uyayna narrated to us on the authority of Sulayman ibn Suhaym [with it]."

And it is in the as-Sunnan'l-Kubra of an-Nisaai: "Qutayba ibn Sa'id informed us saying that Sufyan narrated to us on the authority of Sulayman ibn Suhaym [with it]". Al-Albani said: "Sound."

And it is like that in the Sunnan'l-Kubra of al-Bayhaqi: "Abu Abdallah al-Hafidh informed us that Abu Bakr ibn Is'haq al-Faqih narrated to us that Bishr ibn Musa informed us that al-Hameedi narrated to us that Sufyan ibn `Uyayna narrated to us that Sulayman ibn Suhaym, the freedman of the family of Abass narrated to us saying that Ibrahim ibn Abdallah ibn Mu`abud ibn Abass informed me on the authority of his father on the authority of Ibn Abass [with it]."

It has been related by Ibn al-Jarudi in his al-Muntaqa Min as-Sunnan'l-Musnada: "Ibn al-Maqra' and Abd'r-Rahman ibn Bishr narrated to us saying that Sufyan narrated to us on the authority of Sulayman ibn Suhaym on the authority of Ibrahim ibn Abdallah ibn Mu`abud on the authority of his father on the authority of Ibn Abass [with it]"; except that Ibn al-Jarudi said that Ibn al-Maqri once said: 'perhaps'. [the following statement makes no sense] The prophet tradition of Ibn al-Maqra'. Meaning that he said: 'perhaps' in substitute of the phrase: 'that it is hoped'.

And in the Saheeh of Ibn Khuzayma by way of Sufyan and Ism`il: "Abu Tahir informed us that Ali ibn Hajr as-Sa`idi narrated to us that Isma`il, meaning Ibn Ja`far and Abd'l-Jabaar ibn al-'Alaa' narrated to us that Sufyan narrated to us on the authority Sulayman ibn Suhaym on the authority of Ibrahim ibn Abdallah ibn Mu`abud (who was the son of Ibn Abass), on the authority of his father on the authority of Ibn Abass. Thus the expression of Abd'l-Jabaar was narrated from Sufyan."

And in the Saheeh of Ibn Hibban: "Muhammad ibn Is'haq ibn Ibrahim, the freedman of the Thaqif informed us saying that Is'haq ibn Ibrahim narrated to us that Sufyan informed us on the authority of Sulayman ibn Suhaym on the authority of Ibrahim ibn Abdallah ibn Ma'abud on the authority of his father on the authority of Ibn Abass" with its like. Shaykh Shu'ayb al-Arna'ut said: "Its chain of authority is sound based upon the prerequisites of Muslim."

And in the Saheeh of Ibn Hibban: "Ahmad ibn Mahmud ibn Muqatil Muqatil Shaykh Saalih informed us that Ibn Abi Umar al-Adani narrated to us that Sufyan narrated to us on the authority of Sulayman ibn Suhaym the freedman of the people of Abass on the authority of Ibrahim ibn Abdallah ibn Mu'abud on the authority of his father on the authority of Ibn Abass [with it]." Shaykh Shu'ayb al-Arna'ut said: "Its chain of authority is sound based upon the prerequisites of Muslim."

And in the Musnad of Imam Ahmad ibn Hanbal there is a subtle benefit on the authority of the listening of [incomprehensible] Sufyan from Sulayman ibn Suhaym: "Sufyan narrated to us that Sulayman ibn Suhaym narrated to us; (Sufyan said: "I did not memorize anything else from him); saying: 'I heard on the authority of Ibrahim ibn Abdallah ibn Mu'abud on the authority of Abass on the authority of his father on the authority of Ibn Abass [with it]'."

And in the Musnad of al-Hameedi with a valuable benefit: "Sufyan narrated to us saying that Sulayman ibn Suhaym the freedman of Ibn Abass narrated to us saying that Ibrahim ibn Abdallah ibn Mu'abud ibn Abass on the authority of his father on the authority of Ibn Abass [with it]."

Al-Hameedi said: "Sufyan said: 'Ziyad ibn Sa'd informed me of it before I heard it, and I said to him: 'Give Salim the greetings of peace.' He then said: 'Yes.' When I went to Medina I gave him the greetings of peace and asked him about it."

And in the Musnad of Abu Ya'ala and on the authority of Ibn 'Uyayna said: "Sulayman ibn Suhaym narrated to me on the authority of Ibrahim ibn Abdallah ibn Mu'abud ibn Abass on the authority of his father on the authority of Ibn Abass [with it]." Shaykh Hussayn Asad said: "Its chain of authority is sound."

And in the al-Mujtaba Mina 's-Sunnan and likewise in the al-Kubra of an-Nisai' with extra explanation: "Ali ibn Hajr al-Maruzi narrated to us saying Isma'il narrated to us, he was Ibn Ja'far, saying Sulayman ibn Suhaym narrated to us on the authority of Ibrahim ibn Abdallah ibn Mu'abud ibn Abass on the authority of his father on the authority of Abdallah ibn Abass who said:

'The Messenger of Allah, may Allah bless him and grant him peace lifted the curtain and his head was wrapped due to the sickness from which he died, and said:

'O Allah, I have delivered the message'; three times. He then said: 'There only remains from the good portents of prophesy except the true dream which a servant sees or is seen on his behalf. Realize that I have been prohibited from reciting the Qur'an during bowing and prostration in prayer. Therefore, when you bow you should glorify your Lord, and when you prostrate make strong effort in supplication. It is here that it is hoped that you will be answered'."

Al-Albani said: "Sound."

And in the Saheeh of Ibn Khuzayma also in a long tradition by way of Ibn Khurayj: "Abu Tahir informed us that Abu Bakr narrated to us that Abu `Aasim narrated on the authority of Ibn Jurayj that Ibrahim ibn Abdallah ibn Mu`abud informed me on the authority of his father on the authority of Ibn Abass that the Prophet, may Allah bless him and grant him peace, once lifted the curtain and saw the people standing in prayer with Abu Bakr leading them and said:

'O Allah have I not delivered the message? There only remains from the good portents of prophesy except the true dream which a servant sees or is seen on his behalf. Realize that I have been prohibited from reciting the Qur'an during bowing and prostration in prayer. Therefore, when you bow you should glorify your Lord, and when you prostrate make strong effort in supplication. It is here that it is hoped that you will be answered'."

Ibn Khuzayma said: "Muhammad ibn Yahya said to us that Abu `Aasim once said that the Prophet, may Allah bless him and grant him peace lifted the curtain while the people were standing in prayer behind Abu Bakr." Ibn Khuzayma said: "Isma`il and Ibn `Uyayna informed [incomprehensible]"

In the Sunnan of at-Tirmidhi from the prophetic tradition of Anas ibn Malik, may Allah be pleased with him by a sound chain of authority: "Al-Hassan ibn Muhammad az-Za`farani narrated to us that `Afan ibn Muslim narrated to us that Abd'l-Wahid narrated to us (meaning Ibn Ziyad) that al-Mukhtar ibn Filfil that Anas ibn Malik narrated to us saying that the Messenger of Allah, may Allah bless him and grant him peace:

'Verily messengership and prophethood has ceased, for there will be no messenger after me nor prophets.' This news became difficult for the people, then he said: *'However, there will be good portents.'* They said: 'O Messenger of Allah what are good portents?' He said: *'The dream visions of a Muslim. It is a portion of the portions of prophethood'."*

Abu `Isa at-Tirmidhi followed this by saying: "In the chapter on the authority of Abu Hurayra, Hudhayfa ibn Aseed, Ibn Abass, Umm Karzi and Abu Aseed. This prophetic tradition is good, sound and strange from that perspective from the prophetic tradition of al-Mukhtar ibn Filfil." And al-Albani said: "It is sound of chain of authority."

And in the Musnad of Imam Ahmad ibn Hanbal: "'Afan narrated to us [with it]."

And in the al-Mustadrak `Ala as-Saheehayn by way of Al-Hassan ibn Muhammad az-Za`farani [with it]. Al-Hakim said: "This prophetic tradition is sound of chain of authority based upon the prerequisites of Muslim and he did not narrate it." Ad-Dhahabi said in the at-Talkhees: "Based upon the prerequisites of Muslim."

And it is in the Musnad of Abu Ya`ala: "Abu Bakr ibn Abu Shayba narrated to us that Abdallah ibn Idris narrated to us on the authority of al-Mukhtar ibn Filfil with its like." Shaykh Hussayn Asad said: "Its chain of authority is sound."

And in the Musnad of Imam Ahmad ibn Hanbal on the authority of Abu't-Tufayl with a sound chain of authority: "Yunis ibn Muhammad narrated to us that Humaad, meaning Ibn Zayd that Uthman ibn `Ubayd ar-Rasibi said: 'I heard Abu 't-Tufayl say that the Messenger of Allah, may Allah bless him and grant him peace say:

'There will be no prophecy after me except good portents'. It was said: 'What is good portents O Messenger of Allah?' He said: *'The good dream.'* Or *'The true dream'.*"

I say this prophetic tradition is sound. Uthman ibn `Ubayd ar-Rasibi al-Basri is reliable and little known. Ibn Mu`ayyin considered him reliable. Abu Hatim said: "He was upright in affairs." Ibn Hibban mentioned him among those who are reliable. Humaad ibn Zayd and Mahdi ibn Maymun narrated from him.

I say: He was Uthman ibn `Ubayd, Abu Daws al-Yahsabi as-Shami whom none clearly established his reliability except Ibn Hibban. Rather he was more famous and more reliable than is often considered.

And in the Musnad of Imam Ahmad ibn Hanbal on the authority of the Mother of the believers, A`isha, may the pleasure of Allah and His peace be upon her with a very good chain of authority: "Abdallah narrated to us that my father narrated to me that Yahya ibn Ayyub narrated to us saying that Sa`id ibn Abd'r-Rahman al-Jamhi on the authority of Hisham ibn `Urwa on the authority of his father on the authority of A`isha that the Prophet, may Allah bless him and grant him peace said:

'There will remain nothing of prophecy after me except good portents.' They said: 'O Messenger of Allah what are good portents?' He said: *'The true dream which a man sees or is seen on his behalf'.*"

Abu Abd'r-Rahman said: 'I heard this prophetic tradition many times from Yahya ibn Ayyub. It was narrated to us by Yahya ibn Ayyub who dictated it to us. He said: Sa`id ibn Abd'r-Rahman al-Jahmi narrated to us like it.'

I say: The men of the chain of authority are reliable and firm except Sa`id ibn Abd'r-Rahman al-Jahmi who is truthful but has mistakes. An-Nisaai' considered him reliable. Muslim related it. Ibn Hibban did not consider to be good in either excessively or in weakness; for the chain of authority is good and the text is correct. There is no doubt that the prophetic tradition is sound by what is brought to corroborate it.

And in the Saheeh of Ibn Hibban by way of another on the authority of Umm Karaz al-Ka`biya, may Allah be pleased with them: "Ahmad ibn Ali ibn al-Muthna informed us saying that Is'haq ibn Ibrahim al-Mawruzi narrated to us saying that Sufyan ibn `Uyayna narrated to us on the authority of `Ubaydallah ibn Abi Yazid on the authority of his father on the authority of Sibagh ibn Thabit on the authority of Umm Karaz al-Ka`biyya that the Prophet, may Allah bless him and grant him peace said: *'Prophecy has gone and*

there remains good portents’.” Shaykh Shu`ayb al-Arna`ut said: “The prophetic tradition is sound based upon what corroborates it.”

Sunnan of ad-Darimi: “Harun ibn Abdallah narrated to us that Sufyan ibn `Uyayna narrated to us [with it].”

Sunnan of Ibn Maja: “Harun ibn Abdallah al-Himaal narrated to us that Sufyan ibn `Uyayna narrated to us [with it].”⁸⁶ Al-Albani said: “Sound.”

And in the Musnad of Imam Ahmad ibn Hanbal: “Sufyan narrated to us [with it].”

And in the Musnad of al-Hameedi accompanied with valuable additions of successive of the narration: “Sufyan narrated to us saying that `Ubaydallah ibn Abi Yazid narrated to us saying my father narrated to me that he heard Siba` ibn Thabit narrate that he heard Umma Karaz say: ‘I heard the Messenger of Allah, may Allah bless him and grant him peace say: *‘Prophecy has gone and there remains good portents’.*”

Imam al-Hameedi said: “Sufyan used to narrate this prophetic tradition indirectly on the authority of `Ubaydallah on the authority of the Prophet, may Allah bless him and grant him peace. Then he narrated the same prophetic tradition on the authority of his father on the authority of Siba` on the authority of Umm Karaz. He mentioned that he used to avoid its chain of authority until he established it afterwards.”

I say: This is from the strength of the exactitude of Sufyan and the immensity of his refinement and firmness.

The Twelfth Congruence

The twelfth congruence is the death of Ibrahim ibn Muhammad, upon them and upon their family be blessings and peace while he was still young and what Abdallah ibn Abi Awfa said about him: “He died young and if it was decreed for there to be after Muhammad, may Allah bless him and grant him peace a prophet, then his son would have lived. However, there will be no prophet after him.”

As it is in the al-Jaami` as-Saheeh’l-Mukhtasar of al-Bukhari: “Ibn Numayr narrated to us that Muhammad ibn Bishr narrated to us that Isma`il narrated to us who said:

‘Did you ever see Ibrahim the son of the Prophet, may Allah bless him and grant him peace?’ He said: ‘He died young and if it was decreed for there to be after Muhammad, may Allah bless him and grant him peace a prophet, then his son would have lived. However, there will be no prophet after him’.”

In the Sunnan of Ibn Maja with the same [its] chain of authority and [its] wording: “Muhammad ibn Abdallah ibn Numayr narrated to us [with it]”. Al-Albani said: “Sound.”

Al-Ahaad wa'l-Mathani: "Wahbaan ibn Baqiyya narrated to us that Muhammad ibn al-Hussayn narrated to us on the authority of Isma'il ibn Abi Khalid [with it]."

And in the Fat'h al-Baari: "It has been related by Ibrahim ibn Hameed on the authority of Isma'il on the authority of Abu Khalid with [expression] saying: 'Yes, he most closely resembled him from among mankind. He died while young...'. This was related by Ibn Munduh and al-Isma'ili by way of Jareer on the authority of Isma'il who said: 'I once asked Ibn Abi Awfa about Ibrahim, the son of the Messenger of Allah, may Allah bless him and grant him peace what was he like when he died, and he said that he was a young child'."

Fadaa'il as-Sahaaba: "Ibrahim narrated to us that Sulayman ibn Dawud narrated to us that 'Isa ibn Yunis narrated to us that Isma'il ibn Abu Khalid narrated to us [with it]."

And similar to it in the Musnad of Imam Ahmad ibn Hanbal on the authority of Anis ibn Malik: "Afan narrated to [sic] that Abu 'Awaana narrated to us on the authority of Isma'il as-Sadi who said: 'I once asked Anas ibn Malik, who said: 'I said, the Messenger of Allah, may Allah bless him and grant him peace, prayed over his son, Ibrahim, and said: *'I do not know. The mercy of Allah be upon Ibrahim. If he had lived he would have been champion of truth and a prophet'.*" This chain of authority is excellent and strong. This as-Sadi is the notable as-Sadi who is reliable.

Musnad Imam Ahmad ibn Hanbal: "Abd'r-Rahman ibn Mahdi narrated to us that Sufyan narrated to us on the authority of as-Sadi who said: 'I heard Anas ibn Malik say: 'If Ibrahim, the son of the Prophet, may Allah bless him and grant him peace had lived, then he would have been a champion of truth and a prophet'."

With Ibn Mundah as it cited in the Fat'h'l-Baari: "Ahmad and Ibn Mundah related by way of as-Sadi who said: 'I once asked Anas ibn Malik: 'What age did Ibrahim attain?' He said: 'He had reached an age where his body completely filled the cradle. Had he remained he would have been a prophet. However it was not meant for him to persist because your Prophet is the last of the prophets'."

The expression narrated by Ahmad was: "If Ibrahim the son of the Prophet, may Allah bless him and grant him peace had lived he would have been a champion of truth and a prophet." He did not mention the story behind it.

Thus, it is apparent from this that from Anas ibn Malik and Abdallah ibn Abi Awfa it is seen that Ibrahim if he had lived he would have been a champion of truth and a prophet. Since prophethood was sealed with his father, upon them and their families be blessings and peace; then it was necessary that he die before his father.

As it is in the Sunnan of Ibn Maja: "Abd'l-Qaduus ibn Muhammad narrated to us that Dawud ibn Shabib al-Nahili narrated to us that Ibrahim ibn Uthman narrated to us that al-Hakam ibn 'Utayba narrated to us on the authority of Muqassim on the authority of Ibn Abass who said: 'When Ibrahim, the son of the

Messenger of Allah, may Allah bless him and grant him peace died, he, may Allah bless him and grant him peace prayed over him and then said:

‘Indeed he will have a wet nurse in Paradise. If he had lived he would have been a champion of truth and a prophet. If he had lived, then his uncles from the Coptic would have been automatically freed and no Coptic could be seized as captive thereafter’.”

Al-Albani said: “Sound with the exception of the sentence of freeing.”

I say: “This is an error, because it is made sound by corroboration; except that Ibrahim ibn Uthman ibn Khawasati Abu Shayba al-`Abassi the judge of Wasit is considered weak, discarded, whose prophetic traditions are objected to and who cannot be considered a proof.”

If the words: “If Ibrahim had lived he would be a champion of truth and a prophet” is from the Messenger of Allah, then it is a proof of our theme regarding the sealing of prophethood. If it is from some of the Companions, who were known not to disagree, then it is evidence of their certainty that he could not have lived because prophethood has ended. There will be no messenger or prophet after Muhammad. In every respect this is so and is additional proof of our theme regarding the sealing of prophethood.

The Thirteenth Congruence

The thirteenth congruence is the salaah Ibrahimiyah with its complete expression as they were taught by Abdallah ibn Mas`ud.

As it is in the Sunnan of Ibn Maja: “al-Hassan ibn Bayaan narrated to us that Ziyad ibn Abdallah narrated to us that al-Mas`udi narrated to us on the authority of `Awn ibn Abdallah on the authority of Abu Fakhita on the authority of al-Aswad ibn Yazid on the authority of Abdallah ibn Mas`ud who said:

‘When you send blessings upon the Messenger of Allah, may Allah bless him and grant him peace, then be excellent in sending blessings upon him, because you never know if that will be shown to him.’ It was said to him: ‘Teach us!’ He said: ‘Say: O Allah make Your blessings, mercy and baraka upon the master of the Messengers, the Imam of the people of fearful awareness, the Seal of the prophets, Muhammad, Your servant and Messenger, the Imam of excellence, the leader of excellence, the Messenger of mercy. O Allah resurrect him to the station of Mahmud, which is desired by the first and the last. O Allah send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and the family of Ibrahim. Verily You are Praiseworthy and Majestic. O Allah send baraka upon Muhammad and the family of Muhammad just and you sent baraka upon Ibrahim and the family of Ibrahim. Verily You are Praiseworthy and Majestic’.

However, al-Albani said: “It is weak.” This is not good as we will explain shortly.

Musnad Abu Ya`ala:99 “Muhammad ibn `Ibad al-Mekki narrated to us that Abu Sa`id, the freedman of the Banu Hashim narrated to us saying that al-Mas`udi narrated to us on the authority of

`Awn on the authority of Abu Fakhita on the authority of al-Aswad on the authority of Abdallah [with it].”

Shaykh Hussayn Asad said: “Its chain of authority is weak.” This is also not good as we will explain shortly.

And in the al-Mu`jim`l-Kabeer: “Ali ibn Abd`l-`Azeez narrated to us that Abu Nu`aym narrated to us [sic] and Abu Muslim al-Kashi narrated to us that Abdallah ibn Raja narrated to us [sic] and `Umar ibn Hafs as-Sadusi narrated to us that `Aasim ibn `Ali narrated to us that Abu Nu`aym narrated to us that al-Mas`udi narrated to us. (Ibn Raja said that al-Mas`udi informed us) on the authority of `Awn ibn Abdallah on the authority of Abu Fakhita on the authority of al-Aswad ibn Yazid who said that Abdallah said it.”

Al-Mu`jim`l-Kabeer: “Is`haq ibn Ibrahim ad-Dubari narrated to us on the authority of Abd`r-Razaaq on the authority of at-Thawri on the authority of Abu Salama on the authority of `Awn ibn Abdallah on the authority of a man on the authority of al-Aswad ibn Yazid on the authority of Ibn Mas`ud that he said it.”

At-Tabarani said: “This Abu Salama from whom at-Thawri related this prophetic tradition was Mas`ar ibn Kudaam.”

In the al-`Ilal of ad-Daraqutni: “Ali ibn Muhammad as-Sawaaq narrated to us that Ahmad ibn Ibrahim al-Bushakhni narrated to us (there is no harm with him), that Waki` narrated to us on the authority of al-Mas`udi on the authority of `Awn ibn Abdallah ibn `Utba on the authority of Abu Fakhita on the authority of al-Aswad who said Abdallah ibn Mas`ud said it.”

Ad-Daraqutni said: “Likewise it was related by Sulayman al`Amash on the authority of al-Mas`udi, which is extraneous with him that Abu Sahl ibn Ziyaad narrated to us saying that al-Mu`amir Abu Hisham narrated to us saying that my father narrated to us saying that Zahir narrated to us on the authority of Sulayman on the authority of Abd`r-Rahman on the authority of Abu Fakhita on the authority of al-Aswad on the authority of Abdallah.”

Ad-Daraqutni said: “Abu Bakr as-Shafi` narrated to us that Is`haq al-Harbi narrated to us that Abu Hudhayfa narrated to us that Sufyan narrated to us on the authority of `Amr ibn Murra on the authority of `Awn ibn Abdallah on the authority of al-Aswad or on the authority of a man from the Companions of Abdallah on the authority of Abdallah that he said: ‘When you send blessings’ prophetic tradition.”

In the al-`Ilal of ad-Daraqutni: “He was asked about the prophetic tradition of al-Aswad ibn Yazid on the authority of Abdallah regarding sending blessings upon the Prophet, may Allah bless him and grant him peace and he said: ‘It was narrated by `Awn ibn Abdallah. He differed from him and said al-Mas`udi related it on the authority of `Awn on the authority of Abu Fakhita on the authority of al-Aswad ibn Yazid on the authority of Abdallah. This was disputed by `Amr ibn Murra who related it on the

authority of `Awn ibn Abdallah on the authority of al-Aswad or a man from the Companions of Abdallah on the authority of Abdallah, and he did not mention Abu Fakhita.' The words of al-Mas`udi is the soundest."

I say: The prophetic tradition is considered weak by al-Albani and Hussayn Asad. Indeed it is, because al-Mas`udi died in the year 160 A.H. or a little after it. Some say he died in 166 A.H.. He was Abd'r-Rahman ibn Abdallah ibn `Utba ibn Abdallah ibn Mas`ud al-Hadhali al-Mas`udi, the brother of Abu'l-`Amis. He was truthful, reliable but confused at the end (iktila). Thus, the judgment of weak in chain of authority is obligatory, except if evidence is established that the one who heard the prophetic tradition did so before his confusion. "He was from among the notable of the scholars who held an excellent biographical mention in the Tadhkirat'l-Hufaadh, the Tahdheeb'l-Kamaal, the Tarikh Baghdad and others".

I say: All considered him reliable as it is in al-Jarh.wa'-Ta'deel: Shu`ba, Ahmad , and Ibn Numayr and no one ever disparaged him except Yahya ibn Mu`ayyin concerning some of his prophetic traditions. For he said: "His prophetic traditions on the authority of al-`Amish and Abd'l-Malik ibn `Umayr are jumbled; while his prophetic traditions on the authority of `Aasim and Abu Hissien [are not anything]; and his prophetic traditions on the authority of `Awn and al-Qaasim are sound." Yahya also said: "He was upright." Yahya ibn Mu`ayyin also said: "He used to make mistakes and errors in what he related from his teachers when he was young, like `Aasim, Salama, and al-`Amish, contrary to what he related when he was older." On the authority of Yahya also: "His prophetic traditions on the authority of al-`Amish are jumbled while his prophetic traditions on the authority of al-Qaasim and `Awn are sound."

However, Uthman ibn Sa`id ad-Darimi said: "I once said to Yahya ibn Mu`ayyin: 'How are the prophetic traditions of al-Mas`udi?' He said: 'He is reliable'. I then said: 'Is he more beloved to you or Mus`ar?' He said: 'He is reliable and he is reliable'. Then Uthman ended by saying: 'Mus`ar is more exact than al-Mas`udi, bu al-Mas`udi is reliable.'

Abu Hatim said regarding: "He was the most knowledgeable of the prophetic traditions of Ibn Mas`ud during his time." Ali ibn al-Madini said: "He was reliable except that he made mistakes in what he related from `Aasim ibn Bahdhala and Salama, and in what he related on the authority of al-Qaasim and Mu`ayyin is sound."

Muhammad ibn Abdallah ibn Numayr said: "He was reliable except that he became deranged in the end. Abd'r-Rahman ibn Mahdi and Yazid ibn Harun heard prophetic traditions from him which were confusing. But what the older teachers narrated from him was correct."

Muhammad ibn Sa`d said: "He was reliable and possessed many prophetic traditions, except that he became confused in the last of his years. However, the narrations from him prior to that were correct."

An-Nisai said: "There is no harm with him." Mus`ar said: "There was no one who was more knowledgeable than him of the knowledge of Ibn Mas`ud." Al-Bukhari related it , Abu Dawud, an-Nisai',

Ibn Maja and others related from him. Ahmad used to give preference to him over his brother Abu al-`Amis because he possessed more prophetic traditions.

I say: Yes, however, Abu'l-`Amis was more firm and exact.

I say: It is sufficient that al-Mas`udi was placed by Yahya ibn Mu`ayyin in the position of the evident Imam al-Mashaf Mas`ur ibn Kudaam ibn Dhaheer!!

I say: Abu Nu`aym al-Fadl ibn Dakeen made clear that he was reliable, firm and a proof, because he stopped taking from him after his derangement. This is the same with general scholars of Kufa who took from him before his derangement, and scrutinized. Likewise with those who heard prophetic traditions from him from among the scholars of Basra. Yahya ibn Mu`ayyin said: "Whoever heard from al-Mas`udi during the time of Abu Ja`far, it is sound transmission. Whoever, heard from him during the time of al-Mahdi, then there is nothing in those transmissions." Imam Ahmad ibn Hanbal said: "The transmissions of Waki` from al-Mas`udi in Kufa are older and abu Nu`aym as well." He said: "He became deranged while in Baghdad."

It is for this reason all of the narrations he transmitted while in Kufa and Basra before arriving in Baghdad to men such as Umayya ibn Khalid, Bishr ibn al-Mufaddal, Ja`far ibn `Awn, Khalid ibn al-Harith, Sufyan ibn Habib, Sufyan at-Thawri, Abu Qutayba Salim ibn Qutayba, Talaq ibn Ghinaam, Abdallah ibn Raja', Uthman ibn Umar ibn Faris, `Amr ibn Marzuq, `Amr ibn al-Haytham, al-Qasim ibn Ma`an ibn Abd'r-Rahman, Mu`adh ibn Mu`adh al-`Anbari, an-Nadr ibn Shamayl, Yazid ibn Zari` and others, which firmly established that.

I say: Thus the prophetic tradition is sound and its chain of authority is in the highest limit of soundness, because it is from the narrations of al-Mas`udi on the authority of his teachers: `Awn ibn Abdallah, who was a firm proof with him, as previously mentioned, and like Abu Nu`aym, Abdallah ibn Raja', Waki` using the same expression. Each of them heard this transmission from him decisively before he became deranged. Since it is sound, then it only increases this prophetic tradition in strength, because al-`Amish died in the year 147 A.H. before al-Mas`udi's derangement.

Likewise, the other narrations using the same expressions only increase the prophetic traditions in strength, by way of hearing at the time of the transmission. Then this was followed by Abu Salama Mus`ir ibn Kudaam, who was nicknamed al-Mas'haf, testifying to his veracity and exactitude on the authority of `Awn ibn Abdallah using the same expressions. And even if it was on the authority of an unknown man, except that we know that it was Abu Fakhita. If he did not name him, then he was the last to follow him on the authority of al-Aswad, with the same expression. This is an additional strengthening of the prophetic tradition. And there, likewise, is a continuation of `Amr ibn Murra with the same expression with ad-Daraqutni which is additional strengthening of the prophetic tradition, even if a man was omitted from the chain of authority, and there was doubt regarding the name of the Companion of Abdallah ibn Mas`ud. All of that does not harm in that which followed.

The Fourteenth Congruence

The fourteenth congruence is his saying:

“Verily with Allah the seal of the prophets was written for me while Adam was entwined in his mud.”

As it is in the Saheeh of Ibn Hibban on the authority of al-`Irbad ibn Sariya al-Fizari, may Allah be pleased with him. “Ali ibn al-Hussayn ibn Sulayman informed us in al-Qistas that al-Harith ibn Miskeen narrated to us that Ibn Wahb narrated to us saying that Mu`awiyya ibn Salih informed me on the authority of Sa`id ibn Suwayd on the authority of Abd’l-`Aala ibn Hilal as-Salami on the authority of al-`Irbad ibn Sariya al-Fizari who said: ‘I heard the Messenger of Allah, may Allah bless him and grant him peace say:

‘Verily with Allah the seal of the prophets was written for me while Adam was entwined in his mud. I will inform you of the beginning of that in the supplication of my father Ibrahim, in the Good News of `Isa, and in the vision of my mother when she delivered me, when she saw a light coming forth from her which shown and illuminated the palaces of Syria.’.”

Shaykh Shu`ayb al-Arna`ut said: “The prophetic tradition is sound [for other than itself]”

Musnad of Imam Ahmad ibn Hanbal: “Abd’r-Rahman ibn Mahdi narrated to us that Mu`awiyya, meaning Ibn Saalih narrated to us that on the authority of Sa`id ibn Suwayd al-Kalbi on the authority of Abdallah ibn Hilal a-Salami on the authority of `Irbad ibn Sariya who said the Messenger of Allah, may Allah bless him and grant him peace said:

“Verily with Allah the seal of the prophets was written for me while Adam was entwined in his mud. I will relate to you regarding the beginning of that in the supplication of my father Ibrahim, in the Good News of `Isa about me, in the vision of my mother when which she saw, and likewise in what the most important of the Prophets saw’.”

I say: “Likewise in the al-Asl: ‘Abdallah ibn Hilal as-Salami’. Indeed he was Abd’l-`Aala ibn Hilal as-Salami’.”

Al-Mu`jim ‘l-Kabeer: “Bikr ibn Sahl narrated to us that Abdallah ibn Saalih narrated to us that Mu`awiyya ibn Saalih narrated to me on the authority of Sa`id ibn Suwayd on the authority of Abd’l-`Aala ibn Hilal as-Salami on the authority of al-`Irbad ibn Sariya [with it.]”

Al-Mu`jim ‘l-Kabeer: “Abu Zara` Abd’r-Rahman ibn `Amr ad-Damashqi Ali ibn `Iyaash al-Himsi narrated to us that al-Layth ibn Sa`d narrated to us on the authority of Mu`awiyya ibn Saalih narrated to me that on the authority of Abd’l-`Aala ibn Hilal as-Salami on the authority of al-`Irbad ibn Sariya [with it].”

At-Tarikh as-Sagheer of al-Bukhari: “Abdallah ibn Saalih narrated to us that Mu`awiyya narrated to me on the authority of Sa`id ibn Suwayd on the authority of Abd’l-`Aala ibn Hilal as-Salami on the authority of `Irbad ibn Sariya [with it].”

In at-Tarikh’l-Kabeer of al-Bukhari: “Abd’l-`Aala ibn Hilal as-Salami as-Shami Abdallah said Mu`awiyya narrated to me on the authority of Sa`id ibn Suwayd on the authority of Abd’l-`Aala ibn Hilal as-Salami on the authority of `Irbad ibn Sariya [the prophetic tradition]. His honorific name was Abu an-Nadr.¹³⁵ Ali and Ahmad ibn Sulayman Ibrahim ibn al-Mundhir [said it] Ma`an narrated to us that Mu`awiyya narrated to us on the authority of `Aamir ibn Khushayb on the authority of Khalid ibn Ma`dan that we were present as guest to Abd’l-`Aala and with us was Abu Imama al-Bahili, may Allah ta`ala be pleased with him If it was not Ibn Hilal, then I do not know.”

In the Musnad Imam Ahmad ibn Hanbal: “Abu’l-Yemen al-Hakam ibn Naafi` narrated to us that Abu Bakr narrated to us on the authority of Sa`id ibn Suwayd on the authority of al-Irbad ibn Sariya as-Salami who said I heard the Messenger of Allah, may Allah bless him and grant him peace say:

‘Indeed with Allah in the Mother of the Book I am recorded as the Seal of the Prophets, while Adam was entwined in his mud. I will relate to you regarding the interpretation of that in the supplication of my father Ibrahim, in the Good News of `Isa to his people, in the vision of my mother when she saw a light coming forth from her which illuminated the palaces of Syria; and likewise in what the most important of the Prophets saw, may blessings of Allah be upon them’.”

And in the al-Mustadrak `Ala as-Saheehayn: “Abu al-Hassan Ahmad ibn Muhammad al-Ghanzi informed us that Uthman ibn Sa`id ad-Darimi narrated to us saying: ‘I once said to Abu’l-Yemen: Abu Bakr ibn Abi Maryum al-Ghasani narrated to you on the authority of Sa`id ibn Suwayd on the authority of al-`Irbad ibn Sariya [with it]?’ He said: ‘Yes’.”

Al-Hakim said: “This prophetic tradition is sound in its chain of authority as corroboration to the first prophetic tradition.” Ad-Dhahabi said in his at-Talkhis: “It is sound.”

I say: How can it be sound when it is broken? A man between Sa`id ibn Suwayd and al-`Irbad ibn Sariya is omitted in it, and based upon the soundest view he was Abd’l-`Aala ibn Hilal as-Salami.

Musnad as-Shamiyeen: “Ahmad ibn Abdallah ibn Najda narrated to us that Abu `l-Mughira narrated to us that Abu Bakr ibn Abi Maryum narrated to us that Sa`id ibn Suwayd narrated to me on the authority of al-`Irbad ibn Sariya [with it].”

Al-Mu`jim’l-Kabeer:¹⁴⁴ “Ahmad ibn Abd’l-Wahaab ibn Najda and Abu Zayd al-Hutiyan both narrated to us saying that Abu’l-Mughira narrated to us that Abu Bakr ibn Abi Maryum narrated to us [sic],¹⁴⁵ and that Musa ibn Harun narrated to us that Is`haq ibn Rawayhi narrated to us that Baqiya informed me that Abu Bakr ibn Abi Maryum informed me that Sa`id ibn Suwayd narrated to us on the authority of al-`Irbad ibn Sariya [with it].”

The Fifteenth Congruence

The fifteenth congruence is his words: *"If there were after me a prophet, then it would have been Umar ibn al-Khataab."*

As it in the al-Mustadrak `Ala as-Saheehayn: "Abdallah ibn Muhammad ibn Is'haq al-Khazai` informed me in Mecca that Abu Yahya ibn Abi Maysara narrated to us that Abdallah ibn Yazid al-Maqri narrated to us that Hayyat ibn Shurayh narrated to us that on the authority of Bikt ibn `Amr on the authority of Mishrah ibn Ha`aun on the authority of `Uqba ibn `Aamir, may Allah ta`ala be pleased with him who said I heard the Messenger of Allah, may Allah bless him and grant him peace say: ‘

If there were after me a prophet, then it would have been Umar ibn al-Khattab’."

Al-Hakim said: "This prophetic tradition is sound in its chain of authority, and they did not relate it." Ad-Dhahabi said in his at-Talkhees: "Sound."

I say: it shouldn't be treated as such for this grade itself. Rather it should be considered as being a strong hasan in view of the follow-up narratives, as will be considered.

And it is in the Sunnan of at-Tirmidhi: "Salma ibn Shabib narrated to us that al-Maqri narrated to us on the authority of Hayyat ibn Shurayh on the authority of Bikt ibn `Amr on the authority of Mishrah ibn Ha`aun on the authority of `Uqba ibn `Aamir, who said that the Messenger of Allah, may Allah bless him and grant him peace said: *'If there were after me a prophet, then Umar ibn al-Khattab would have Been'."*

At-Tirmidhi said: "This prophetic tradition is good and extraneous. We do not know of it except from the prophetic tradition of Mishrah ibn Ha`aun."
Al-Albani said: "Good."

I say: "Mishrah ibn Ha`aun was not alone in narrating it, rather it was followed by Abu `Ashaana."

And in the al-Mu`jim'l-Kabeer: "Harun ibn Malul al-Misri narrated to us that Abu Abd'r-Rahman al-Maqri narrated to us [with it]."

Fadaa'il as-Sahaaba: "Ja`far narrated to us saying that Muhammad ibn Abdallah ibn Numayr narrated to us saying that Abdallah ibn Yazid narrated to us saying that Hayyat ibn Shurayh narrated to us on the authority of Bikt ibn `Amr on the authority of Mishrah ibn Ha`aun on the authority of `Uqba ibn `Aamir, [with it]."

And in the al-Mu`jim'l-Kabeer is an excellent follow up : "Abu Muslim al-Kashi narrated to us that Yahya ibn Katheer an-Naji narrated to us that Ibn Lahiya` narrated to us on the authority of Abu `Ashaana

on the authority of `Uqba ibn `Aamir who said that the Messenger of Allah, may Allah bless him and grant him peace said: *"If there were to have been a prophet after me then Umar ibn al-Khataab, may Allah ta`ala be pleased with him would have been."*

I say: Abu `Ashaana Hayy ibn Yu`min al-Ma`afiri was a reliable narrator from the Second Generation from the middle of the Taabi`un of the second hierarchical rank. He died in 118 A.H..152

The Sixteenth Congruence

The sixteenth congruence is the prophetic tradition of Hudhayfa regarding the suspension of prophethood. For there will only be after Muhammad, may Allah bless him and grant him peace, the khilaafa or monarchy and nothing else, as for prophethood then no.

As it is in the Musnad of Imam Ahmad ibn Hanbal: "Sulayman ibn Dawud at-Tayalasi narrated to us that Dawud ibn Ibrahim al-Wasiti narrated to me that Habib ibn Salim narrated to me on the authority of an-Nu`man ibn Bashir who said:

'We were once sitting in the masjid of the Messenger of Allah, may Allah bless him grant him peace. Bashir was a person who normally was concise in his words. Then Abu Tha`alaba al-Khashani came and said: 'O Bashir ibn Sa`d, have you memorized a prophetic tradition of the Messenger of Allah, may Allah bless him and grant him peace regarding the leadership?'

Then Hudhayfa said: 'The Messenger of Allah, may Allah bless him and grant him peace said:

'Prophethood will be among you as long as Allah wills it to be, then He will remove it. Then there will be a khilaafa upon the methodology of prophethood, which will be as long as Allah wills it to be, and then when Allah wills He will remove it.' Then there will be a mendacious monarchy which will be as long as Allah wills it to be, and then when He wills He will remove it. Then there will be an oppressive monarchy which will be as long as Allah wills it to be. Then when He wills it remove it. Then there will be again a khilaafa upon the methodology of prophethood." He then became silent.

Habib said: "When Umar ibn Abd'l-Aziz arose, Yazid ibn an-Nu`maan ibn Bashir was among his companions I wrote this prophetic tradition and had it dispatched and mentioned it. I said to him: 'I hope that he, meaning Umar will be an Amir'l-Mu'mineen, after the mendacious and oppressive monarchy. My letter was brought to the presence of Umar ibn Abd'l-Aziz, where it was interpolated and he was amazed at it'."

As it is in the Sunnan of ad-Darimi: "Abdallah ibn Abd'l-Hakam al-Misri informed us that Bibr ibn Madar narrated to us on the authority of Ja`far ibn Rabi` on the authority of Saalih, who was Ibn `Ataa' ibn Khabaab, the freedman of the Banu ad-Daa'il on the authority of `Ataa' ibn Rabaah on the authority of Jabir ibn Abdallah that the Prophet, may Allah bless him and grant him peace said:

'I am the leader of the Messengers and that is no boast. I am the Seal of the prophets and that is no boast. I am the first of those who will intercede for others and the first of those who will be sort for intercession, and that is no boast.'"

And it is in the al-Mu`ajim'l-Awsat: "Ahmad ibn Humaad ibn Zaghba narrated to us saying that Yahya ibn Bakeer narrated to us saying that Bikr ibn Madar narrated to us on the authority of Ja`far ibn Abdallah"; [the same].

At-Tabarani said: "This prophetic tradition was only related on the authority of `Ataa' by Saalih ibn `Ataa' and only from Saalih by Ja`far ibn Rabia` which Bishr ibn Madar exclusively narrated."

Al-Bukhari mentioned in his at-Tarikh'l-Kabeer: "Saalih ibn `Ataa' ibn Khibaab, the freedman of the Bani ad-Dayl [sic] on the authority of `Ataa' on the authority of Jabir ibn Abdallah that the Prophet, may Allah bless him and grant him peace said:

'I am the leader of the Muslim and that is no boast. I am the Seal of the Prophets and that is no boast. I am the first of those to give intercession and who will be sort for intercession and that is no boast'.

Khalif ibn Khalid said it to us that Bikr narrated to us on the authority of Ja`far ibn Rabia` on the authority of Saalih." Muhammad ibn `Ataa' ibn Khabab narrated on the authority of his father."

And as it is in the al-Mustadrak `Ala as-Saheehayn regarding the Islam of Talha ibn `Ubaydallah: "Abu Abdallah Muhammad ibn Ahmad ibn Batta narrated to us that al-Hassan ibn al-Jahm narrated to us that al-Hussayn ibn al-Faraj narrated to us that Muhammad ibn `Amr narrated to us on the authority of ad-Duhaak ibn Uthman that Makhrama ibn Sulayman al-Walibi narrated to him on the authority of Ibrahim ibn Muhammad ibn Talha said that Talha ibn Abdallah said to me:

'I was present in the market of Basra, when a monk emerged from his hermitage and said: 'There has arrived a people during this pilgrimage season. Is there among them anyone from the people of the Sacred precincts?' Talha said, I said: 'Yes, me.' He then said: 'Has Ahmad appeared yet?' I then said: 'Who is Ahmad?' He said: He is the son of Abdallah ibn Abd'l-Muttalib. That is the name he will be famous as when he appears. He will be the last of the Prophets, and will appear in the Sacred precincts. He will make the emigration to a place of date palms, volcanic rock and swimming. It is necessary for you to be the first to accept him.'

Talha said: 'What he said made an impression on my heart. I then hurriedly left until I reached Mecca. I then said: 'Has anything happened?' It was said: 'Yes, Muhammad ibn Abdallah al-Amin has claimed to be a prophet and Ibn Abu Qahafa has followed him.' He said: 'I then went until I entered upon Abu Bakr and said to him: 'Have you followed this man?' he said: 'Yes. You should go to him, enter upon him and follow him because he is calling to the Truth.'

Then Talha informed him of what the monk has said. Then Abu Bakr went with Talha and entered upon the Messenger of Allah, may Allah bless him and grant him peace and Talha accepted Islam and then informed the Messenger of Allah, may Allah bless him and grant him peace about what the monk told him, and the Messenger of Allah, may Allah bless him and grant him peace explained

what he said. When Abu Bakr and Talha accepted Islam, Nufayl ibn Khuwaylid ibn al-`Adawiyya seized both of them and severely tied them together with a single rope, and the Banu Tayyim could not prevent him from doing that to them. This was because Nufayl ibn Khuwaylid was considered the severest of the Quraysh. It was for this reason, that Abu Bakr and Talha was called close friends. Talha ibn `Ubaydallah was not present at Badr, because the Messenger of Allah, may Allah bless him and grant him peace sent him and Suwayd ibn Zayd to spy on the caravan. He had already gone when the Messenger of Allah, may Allah bless him and grant him peace had finished with the fighting of Badr and encountering the polytheists.

Thus, when they returned and met him in the shade of the road from al-Muhjaba, he had already left Badr. However, he was present at Uhud and in other battles with the Messenger of Allah, may Allah bless him and grant him peace; and he was among those firmly established with the Messenger of Allah, may Allah bless him and grant him peace on the day of Uhud when the people dispersed from him. He gave the oath of allegiance until death. Malik ibn Zuhayr shot at the Messenger of Allah, may Allah bless him and grant him peace and Talha protected him with his hand the face of the Messenger of Allah, may Allah bless him and grant him peace; which cause his little finger to be hit and was paralyzed. When it was hit by the arrow he said: 'Feel! Feel!' It was mentioned that the Messenger of Allah, may Allah bless him and grant him peace said: *'If he has said: 'In the name of Allah', he would have entered into Paradise while the people were looking upon him'.*

At that time Talha was struck in head severely by a man from the idolaters with two strikes, one in front and the other in the back. The person who struck him was Daraar ibn al-Khataab al-Fihri who said: 'I, by Allah, was the one who struck him at that time.' Ibn Umar said: 'Talha had the honorific name of Abu Muhammad. His mother was as-Sa`aba, the daughter of Abdallah al-Hadrami. Talha was killed on the Day of the Camel and was killed by Marwan ibn al-Hakam. He has a son named Muhammad who was also called as-Sajaad (the one who makes much prostrations), by whom Talha was given his honorific name, who was killed along with his father Talha on the Day of the Camel. Talha was among the early people to accept Islam'."

And in the al-Mu`jim'l-Kabeer: "Abdallah ibn Muhammad ibn `Imran narrated to us that Abu Hafs `Amr ibn Ali narrated to us that Abu `Aasim al-`Ibaadi narrated to us that Ali ibn Zayd narrated to us on the authority of Yusef ibn Mihran on the authority of Ibn Abass who said:

'We were in an assembly in the masjid discussing the merits of the prophets and which of them were the most superior. We mentioned among them Nuuh and the extent of his worship of his Lord. We mentioned Ibrahim and his bosom friendship with the All Compassionate. We mentioned Musa, the one to whom Allah spoke directly. We mentioned `Isa ibn Maryum and the Messenger of Allah, may Allah bless him and grant him peace. While we were in that state, the Messenger of Allah, may Allah bless him and grant him peace came out to us and asked: *'What are you all discussing?'* We said: 'O Messenger of Allah, we are discussing the merits of the Prophets and which of them are the most superior. We mentioned among them Nuuh and the extent of his worship of his Lord. We mentioned Ibrahim and his bosom friendship with the All Compassionate.

We mentioned Musa, the one to whom Allah spoke directly. We mentioned `Isa ibn Maryum and you O Messenger of Allah.' He then said: 'Then who have you decided is the most superior?' We said: 'We have given superiority to you O Messenger of Allah, because Allah sent you to all mankind, forgiven you

the past of your sins and what is to come and you are the Seal of the Prophets.' The Messenger of Allah, may Allah bless him and grant him peace then said: *'It is not possible for anyone to say that I am better than Yahya ibn Zakariya.'* We said: 'O Messenger of Allah, what is the source of that?' He said: *'Have you not heard Allah how He describes him in the Qur'an by His words: 'O Yahya take hold of the Book with strength, and We gave him wisdom from a child.' And he continued reciting until he reached the verse: 'He was a spiritual master, self restraining, and a prophet from among the righteous'. He did not ever commit evil nor did he ever desire to do so.'*

I say: Ali ibn Zayd ibn Jad'an was not strong in his narrations. However, the circumstances related to Yahya ibn Zakariya, upon him and his father be blessings and peace is well established without any doubt as it has been recorded in our message: 'They are the Prophets.' This is from his humility, upon him and his family be blessings and peace, and from his guidance and his courtesy towards his companions. Other than that the exaltedness of his rank and merits over all the prophets is well known and famous.

Al-Mu`jim'l-Kabeer a strange story a man who spoke after death: "al-Abass ibn Muhammad al-Majaashi` al-Isbahani narrated to us that Muhammad ibn Abu Ya`qub al-Karmani narrated to us that ad-Duhaak ibn Maymuun at-Taqaafi narrated to us that Dawud ibn Abi Hind narrated to us on the authority of Zayd or Yazid ibn Naafi` on the authority of Habib ibn Salim on the authority of an-Nu`man ibn Bashir who said:

'Once when Zayd ibn Kharija was walking on one of the streets of Medina between dhuhr and `asr, he fell dead. He was then carried to his family and was enshrouded between a garment and a robe. Between maghrib and `isha while the women of the Ansaar had gathered around him wailing and crying, a voice was heard to come from underneath the robe saying twice: 'Be quiet O people!' Then the covers were pulled away from his face and chest, and he said: 'Muhammad is the Messenger of Allah, may Allah bless him and grant him peace, the unlettered Prophet, the Seal of the Prophets. That is in the First Book.' It was then said on his tongue: 'Abu Bakr the Khalifa of the Messenger of Allah, may Allah bless him and grant him peace told the truth. He was weak in his body but strong in the affair of Allah. That is in the First Book.' Then it was said upon his tongue three times: 'He told the truth. He told the truth, the medium, the servant of Allah, Umar, the Amir'l-Mu'mineen who did not fear regarding Allah the criticism of those who criticize. He used to prevent the strong among the people from devouring their weak.

That is in the First Book.' Then it was said upon his tongue: 'He told the truth. He told the truth. He told the truth, Uthman, the Amir'l-Mu'mineen. He was merciful to the believers. He left behind two, and there remains but four. Then the people will differ without any form of government. They will make permissible taboo matters, meaning that they will commit prohibitions, and the Hour will approach and people will devour one another'."

In the narrative itself in the al-Ahaad al-Mathaani with complete wording:

"Isma'il ibn Abdallah Abu Bashir al-'Abdi narrated to us that Shihab ibn 'Ibaad narrated to us that Ibrahim ibn Hamid ar-Ra'asi narrated to us that Isma'il ibn Abi Khalid narrated to us saying: Ibn an-Nu'man ibn Bashir once came with a letter to Ma'an ibn Abd'r-Rahman ibn Abdallah ibn Mas'ud who read it: 'In the name of Allah the Beneficent the Merciful, from an-Nu'man ibn Bashir to Umma Abdallah, the daughter of Hashim. Peace upon you. Verily for your sake I praise Allah, the One whom there is no deity except Him. To continue: Indeed you wrote to me asking me to write something to you regarding the affair of Zayd ibn Kharija. Apart of his affair is that he contracted a pain in his throat, at a time when he was considered among the soundest of the people of Medina.

He died between the first prayer and the 'asr prayer. He was shrouded in two garments and a robe. He was laid out on his burial pier from the time of dhuhr. Then there came someone to me while I was making glorification after the Maghrib prayer and said: 'Indeed Zayd has spoken after his death.' I then went hurriedly and came to him. There were present with him a group of the Ansaar when he said or it was said on his tongue: 'The medium, who did not fear regarding Allah the criticism of those who criticize. He used to prevent the people from devouring one another; the servant of Allah, the Amir'l-Mu'mineen Umar. He was truthful. He was truthful. That was in the First Book. Then there was Uthman, the Amir'l-Mu'mineen who used to reproach the people from committing many sins. He left behind two nights, and there remains but four. Then the people will differ without any form of government. They will make permissible taboo matters, and the Hour will approach and they will say to the Amir'l-Mu'mineen saying: 'The Book of Allah ta'ala and Its decree.' And command of Allah is a matter decreed.' His voice then became silent. I then asked the group present about what he had said before my arrival. They informed me that they heard him say: 'Be quiet! Be quiet! Ahmad is the Messenger of Allah, may Allah bless him and grant him peace, the Seal of the Prophets. Peace be upon you O Messenger of Allah, and the mercy of Allah and His baraka. Abu Bakr as-Sideeq was weak in his body but strong in the affair of Allah azza wa jalla. That is in the First Book. He told the truth. He told the truth'."

And in the al-Mu'jim 'l-Kabeer: "Abu Zayd Abd'r-Rahman ibn Hatim al-Muradi al-Misri narrated to us that Nu'aym ibn Himaad narrated to us that Sufyan ibn 'Uyayna narrated to us on the authority of Abu'z-Zinaad on the authority of Kharija ibn Zayd ibn Thabit on the authority of Sahl ibn Sa'd who said that the Messenger of Allah, may Allah bless him and grant him peace said to his uncle, al-'Abass, may Allah be merciful to him: *'I am the Seal of the Prophets.'* He then raised his hands and said: *'O Allah forgive al-'Abass, the children of al-'Abass and the children of the children of al-'Abass'.*"

And in the al-Mu'jim'l-Kabeer: "(In one chain of authority that) Muhammad ibn Zakariyya al-Ghilabi narrated to us (in one chain of authority) that al-'Alaa ibn al-Fadl ibn Abd'l-Malik ibn Abi Sawiya al-Manqari narrated to us; (and in another chain of authority that) Abu Umayya Salam ibn 'Isaam at-Thaqafi al-Isbahani narrated to us that al-'Abass ibn al-Faraj ar-Riyashi narrated to us, that al-'Alaa ibn al-Fadl ibn Abd'l-Malik ibn Abi Sawiya on the authority of Abu Sawiyya on the authority of his father Khalifa ibn 'Abdah ibn Jazuul who said:

'I asked Muhammad ibn 'Adi ibn Rabi'a ibn Suw'at ibn Jashm: 'How did your father name you 'Muhammad' in the time of ignorance?' He said: 'As for me, I once asked my father about what you asked me and he said: 'Four of us from the Banu Tamim: I, being one of them; as well as Sufyan ibn Mujashi'u ibn Darim, Usama ibn Malik ibn Jundub ibn al-'Anbar, and Yazid ibn Rabi'a ibn Kinabiya ibn Harqus ibn Mazin; all left heading for the son of Jufna ibn Malik ibn Ghasan in Syria. When we reached there we

dismounted at a granary belonging to him and we said: 'If we bathed ourselves from this water, perfumed, adorned ourselves and then went to our host; then he would honor us.' When we had done this, he said: 'This language of your is not the language of the people of the land.' We said: 'Indeed, we are from the people of Madar.' He said: 'From which sector of the Madar?' We said: 'from the people of Khandaf.' He then said: 'As for such there will emerge from among you an impending prophet. So hurry and seize your portion from him so that you may be guided; for he will be the Seal of the Prophets.' We then said: 'What will be his name?' He said: 'Muhammad.' Thus, when we departed from Ibn Jufna, and when each of us fathered a son, we named him Muhammad.' Al-'Alaa said: 'Qays ibn 'Aasim once said to the Prophet, may Allah bless him and grant him peace: 'Do you know the first people who knew of you from among the Arabs before you emerged?' He said: 'No'. He said: 'It was the Banu Tamim.' He then narrated the above Story."

And in the al-Isaaba Fi Tamyeez as-Sahaaba al-Hafidh said:

"Muhammad ibn 'Adiy ibn Rabi'a ibn Suwat ibn Jasham ibn Sa'd al-Munqari is mentioned by Ibn Sa'd, al-Baghawi, al-Barudi, Ibn as-Sakin and others to be among the Companions; while Ibn Sa'd numbered him among the people of Kufa." Ibn Saheen said that he was from among the Companions where he quoted by way of al-'Alaa ibn al-Fadl ibn Abi Sawiya al-Munqari, that Abu'l-Fadl ibn Abd'l-Malik on the authority of his father Abd'l-Malik ibn Abi Sawiyya, on the authority of his father Abu Sawiyya, on the authority of his father Khalifa ibn 'Abdah al-Munqari who said:

'I asked Muhammad ibn 'Adi ibn Rabi'a: 'How did your father name you 'Muhammad' in the time of ignorance?' He said: 'As for me, I once asked my father about what you asked me and he said: 'Four of us from the Banu Tamim: I, being one of them; as well as Sufyan ibn Mujashi'u ibn Darim, Yazid ibn 'Amr ibn Rabi'a ibn Kinabiya ibn Harqus ibn Mazin, and Usama ibn Malik ibn Jundub ibn al-'Anbar; all left heading for the son of Jufna ibn Malik ibn Ghasan in Syria. When we reached there we dismounted at a granary belonging to him and on him were tanned garments. When we approached him we said: 'If we bathed ourselves from this water, perfumed, and adorned ourselves'. We then went to our host; who honored us.' He then said: 'This language of yours is not the language of the people of the land.' We said: 'Indeed, we are from the people of Madar.' He said: 'From which sector of the Madar?' We said: 'from the people of Khandaf.' He then said: 'As for such there will emerge from among you an impending prophet. So hurry and seize your portion from him so that you may be guided; for he will be the Seal of the Prophets.' We then said: 'What will be his name?' He said: 'Muhammad.' Thus, when we departed from Ibn Jufna, and when each of us fathered a son, we named him Muhammad'."

Abu Nu'aym related by way of Abu Bakr ibn Khuzayma that Salih ibn Mismar Imla narrated to me that al-'Alaa ibn al-Fadl narrated to us. Abu Nu'aym said: "Ali at-Tabarani narrated to him that al-'Alaa narrated to us." I say: It is in the al-Mu'jam'l-Awsat and he did not mention it in the al-Mu'jam'l-Kabeer. Ibn al-Athir denied that Ibn Manduh withdrew Muhammad ibn 'Adiy from among the Companions and there is no objection to him in that because the context in which he related it indicates that Muhammad ibn 'Adiy was a Companion." Here ends what al-Hafidh said in the al-Isaaba Fi Tamyeez as-Sahaaba.

I say: This is a good story whose text is proper for the goal. There is nothing in it which is objectionable; even if the narrators of it are not well known, because people know their lineages, and the narratives of their fathers and grandfathers.

Fadaa'il as-Sahaaba: "Abdallah narrated to us saying that Abdallah ibn Musa ibn Shayba al-Ansari as-Salami narrated to me saying that Isma'il ibn Qays narrated to us on the authority of Abu Hazim on the authority of Sahl ibn Sa'd who said:

'When the Messenger of Allah, may Allah bless him and grant him peace left from Badr accompanied with his uncle al-Abass, who said: 'O Messenger of Allah, if you will permit me, I can go back to Mecca and then make the hijra from it.' Or he said: 'I will make the hijra from it.' Then the Messenger of Allah, may Allah bless him and grant him peace: *'O uncle be tranquil, for you are the seal of the Muhajirun in making emigration, just as I am the Seal of the Prophets in prophecy'.*"

Fadaa'il as-Sahaaba: "Abdallah narrated to us saying that Ahmad ibn Abd's-Samad al-Ansari narrated to me saying that Isma'il ibn Qays narrated to me on the authority of Abu Hazim on the authority of Sahl who said:

'When the Messenger of Allah, may Allah bless him and grant him peace came with the war captives, al-Abass said: 'O Messenger of Allah, permit me to go back to Mecca; and I will make the hijra to you, just as the Muhajiruun made the hijra to you'. He said: *'Sit O uncle for you are the seal of the Muhajiruun just as I am the Seal of the Prophets'.*"

And in the Lisan'l-Mizaan: "Al-Harith ibn Abi az-Zubayr said: 'The knowledge of al-Azidi departed, then he transmitted on the authority of Isma'il ibn Qays on the authority of Abu Hazim on the authority of Sahl that the Prophet, may Allah bless him and grant him and his family peace said: *'O Abass you are the seal of the Muhajiruun just as I am the Seal of the Prophets'.* Then al-Hafidh followed this with: 'It was mentioned previously that Isma'il was worthless'."

Imam Abu Abdallah Muhammad ibn Isma'il al-Bukhari said in the at-Tarikh 'l-Kabeer: "Ahmad ibn Ashkab Abu Abdallah as-Safaar al-Kufi heard Muhammad ibn Fudayl ibn Ghazwan on the authority of Muhammad ibn Sa'd al-Ansari on the authority of Habib ibn Salim that Habib said that Abu Hurayra narrated to us saying that the Prophet, may Allah bless him and grant him peace said:

'I am the Seal of the prophets and there will be no prophet after me'. Abu Abdallah said: 'The last that I met him was in Egypt in the year 17'.165"

In the Tadhkirat'l-Hufaadh Imam ad-Dhahabi said: "Muhammad ibn Nuuh al-Hafidh Abu al-Hassan al-Jundi Yasaburi narrated on the authority of Harun ibn Is'haq, al-Hassan ibn 'Urfa, Ali ibn Harb, Shu'ayb as-Saayrifi and the men of their generation; and on his authority Muhammad ibn Sulayman ar-Rabi', Abu Bakr ibn Shadhan, as-Daraqutni, Isa ibn az-Zubayr, Abu Hafs ibn Shaheen and others who said: 'Ibn Yusef was a reliable transmitter who came to Egypt and we recorded his transmissions from him in the year 304.' Ad-Daraqutni said:

'He was reliable, and trustworthy. I have never seen anything more sound than his books.' Ahmad ibn Is'haq informed us that al-Fat'h ibn Abdallah informed us that Hibbat Allah ibn al- Hussayn informed us Abu'l-Hussayn ibn an-Naquur informed us that Isa ibn Ali Imla narrated to us that Muhammad ibn Nuuh al-Jundi Yasaburi informed us regarding what was recited to him." It was said that Ja'far ibn Ahmad al-'Awsaji narrated to you that Abu Bilal al-Ash'ari narrated to us that Ya'qub al-Qumi narrated to us on the authority of Ja'far ibn Abi al-Mughira on the authority of Abu Abzi on the authority of A'isha who said:

"One day Ali came and the Messenger of Allah, may Allah bless him and grant him peace said: *'That is the master of the Muslims.'* I then said: 'Are you not the master of the Muslims O Messenger of Allah?' And he said: *'I am the Seal of the Prophets and the Messenger of the Lord of the worlds'.* "

Then ad-Dhahabi followed these words with: "This prophetic tradition is reprehensible because al-Bala was from al-'Awsuji."

I say: There is nothing absolutely reprehensible in the text of the prophetic tradition because Abu'l-Hassan may the contentment of Allah and His peace be with him was the master of the Muslims without doubt; just as every sincere Mujahid from among the Companions of Abu'l-Qasim upon him and them be the blessings of Allah and His peace were the masters of the Muslims. So how can this be strange in that case?! I have not found a biography of this al-'Awsuji, for if it is known and clear that he is reliable, then the prophetic tradition in that case is strong. This is because there was nothing objectionable with Bilal al-Ash'ari, Allah willing. The remainder of the narrators were well known reliable transmitters and Allah knows best.

The consensus of the Companions is agreed regarding the sealing of prophethood; that is to say that Muhammad is the last of the Prophets and Messengers; and that there will be no prophet after him or messenger. They fought against those who claimed this severely, which is well known from necessity through the historical sources cited by every Muslim and disbeliever. There has absolutely not been narrated from anyone from among them, nor from even the fabricated transmissions that one could claim Prophethood after him from any evidence or proof. This is because conclusive evidence has been established, that anyone who claims this is lying should such an immense claim appear from their mouth. This is a matter about which there is certain consensus and there will not be found in this world a consensus sounder than it; not with the Muslims or others. On the contrary, it is a matter which has been transmitted by the common among the Muslims directly following the traces of the early community. Thus, there is no need in it referencing it back to a scholar or skimming through books.

Likewise, we seal this text and repeat that Allah spoke the Truth and His Messengers spoke the Truth. We believe in Allah and His Messengers. We bear witness that there is no deity except Allah and that Muhammad is the Messenger of Allah, the Seal of the prophets and messengers and that there will be no prophet after him or messenger. We bear witness that Isa is the servant of Allah, His Messenger, His Word which He cast into Maryum, and a Spirit from Him; that the Paradise is true, the Fire is true, and that the Hour will surely come and there is no doubt about it; that Allah will resurrect those who are in

the graves. We declare as disbeliever and disassociate ourselves from Musaylama, al-Aswad al-`Unsi, al-Baha, the Qadiani and other than them from the lying imposters.

“Who is greater in injustice than he who invents a lie against Allah; or who says: ‘something has been revealed to me. For whoever says so will settle in what Allah settles him. When you see when the unjust will be in the pains of death, and the Angels with outspread hands saying: ‘Bring yourselves out of it! This Day you will be recompensed with the punishment of the grave, by what you used to say regarding Allah without right, and because you were arrogance against the Signs of Allah’.”