AL-HIDĀYAH

MAGAZINE

Sheikh Muhammad Yunus al-Jownpuri said:
"A person should be cautious when speaking about elders. When I was young, I used to criticize, but I repented to Allah and dedicated some reward to those I criticized. I don't like criticism except in the manner of our Sheikh, who would say: 'This is what so-and-so mentioned, but I didn't find it.'"

QURANIC SCIENCES

Khatm an-Nubuwwah
(Cessation of Prophethood)

THE PROPHETIC TRADITION

An Introduction to Ṣaḥīḥayn
(Bukhārī and Muslim)

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BY

Allamah Sayyid Shamsul-Haq Afghani رحمه الله

QURANIC SCIENCES

KHATM AN-NUBUWWAH (THE CESSATION OF PROPHETHOOD)

The concept of khatm an-nubuwwah (the cessation of prophethood) has been an unquestioned tenet of faith throughout Islamic history. Any discussion on the matter was forever deemed unnecessary. However, during the British colonial era in the Indian subcontinent, the British government sought to undermine this fundamental Islamic creed to further their own interests and perpetuate their historical animosity towards Islam, thereby fragmenting Muslim unity.

To execute this conspiracy, the British identified a willing accomplice in a man from Gordaspur, a district in Punjab, named Mirza Ghulām Aĥmad Qādiyānī. Under the protection of the British government, this person established a movement, laid the groundwork for a new prophetic claim, and authored numerous books. These

writings aimed to: (1) promote his own personality and claims, (2) distort Qur'ānic teachings and present them as enlightened insights, and (3) foster enmity towards Muslims while cultivating friendships with the British. As the renowned poet Allāmah Iqbāl aptly observed:

سلطنت اغیار را رحمت شمرد

رقص ہائے گرد کلیسا کردو مرد

"They considered the dominion of foreigners a blessing, and their dances around the church were a spectacle to behold."

To safeguard the faith of uninformed Muslims, it is essential to elucidate certain aspects of khatm an-nubuwwwah.

To begin with, let us consider Islam as a comprehensive structure. Just as an engineer requires

three distinct blueprints to design a structure — conceptual, written, and practical — Islam, as a structure of doctrines, morals, values, and rites of worship, possesses a complete blueprint preserved in divine knowledge. This constitutes its conceptual blueprint. The written blueprint of Islam is embodied in the Qur'ān and the Sunnah, which document the structure of Islam. The practical blueprint of Islam has been actualized by Muslims throughout the past fourteen centuries, as they have brought Islam into practice. These three aspects of Islam — conceptual, written, and practical — have always been united, harmonious, and perfectly aligned with each other.

The reality of Islam, as conceived in divine knowledge, is identical to its manifestation in the Qur'ān and Hadith. Similarly, the reality of Islam, as expressed in the Qur'ān and Ĥadīth, has been embodied by masses of Muslims throughout generations.

Throughout Islamic history, Muslims have maintained a unified stance on the fundamental tenets of

faith, despite differences in other areas. This unity is evident in the fact that, until recent decades, there was no disagreement regarding the reality of khatm an-nubuwwah despite the emergence of sects throughout different spans of time. Rejection of this concept can only occur by distancing oneself from Islam and its foundational sources, the Qur'ān and Sunnah, which is precisely what transpired.

We will now examine the concept of khatm an-nubuwwah from two distinct perspectives: (1) textual evidence and (2) intellectual evidence. Our analysis of textual evidence will encompass three key areas: (1) the Qur'ān's stance on khatm an-nubuwwah, (2) the Ĥadīth's perspective on khatm an-nubuwwah, and (3) Ijmā' (nationwide consensus) on khatm an-nubuwwah. Upon completing our examination of these textual sources, we will provide an intellectual explanation of khatm an-nubuwwah.

EVIDENCE FROM THE QUR'ĀN

The Holy Qur'ān contains over a hundred verses that explicitly or implicitly affirm the concept of khatm an-nubuwwah. For the sake of concision, we will focus on a select few of these verses.

[1] THE EVIDENCE OF THE SEAL OF PROPHETS

The most notable verse that substantiates the termination of prophethood is found in Sūrah al-Aĥzāb:

﴿ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّنَّ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ۝ ﴾ الأحزاب: ٤٠

"Muĥammad is not the father of one of your men, but the Messenger of Allāh and the seal of the prophets. And ever is Allāh, of all things, Knowing." (33:40)

This verse explicitly indicates the cessation of prophethood, as the Prophet Muĥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is designated as "the seal of the prophets," implying that his coming seals off the prophetic chain.

Consequently, no one will receive prophethood after him. The era of the Prophet's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ prophethood was deliberately positioned after all other prophets, ensuring that his prophethood would endure until the Day of Resurrection. Even 'Īsā (Jesus Christ) عَلَيْهِ ٱلسَّلَامُ will appear at the end of time as a follower of the Prophet Muĥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, rather than as an independent prophet. All other prophets will retain their respective positions, but the established law and teachings prevalent throughout the world will be those of the Muĥammadan prophethood.

The phrase "And ever is Allāh, of all things, Knowing" underscores Allāh's omniscience regarding the termination of prophethood, including its timing and circumstances.

The Arabic word خاتم (khātam/khātim) is recited differently by various qurrā' (reciters). While most recite it with a kasrah (short i sound) underneath the letter tā', pronouncing it as "khāt̲im", two prominent reciters, Ĥasan and 'Āṣim, whose recitation is widely followed, recite it with a fatĥah (short a sound), pronouncing it as "khāt̲am". The recitation with the kasrah, "khāt̲im an-nabiyyīn", translates to "the concluder of prophets", whereas the recitation with the fatĥah, "khāt̲am an-nabiyyīn", means "the seal of the prophets". Both recitations convey the same meaning: the Prophet Muĥammad ﷺ is the final prophet, and the door of prophethood has been sealed with his emergence.

The use of the word "seal" is a metaphorical expression to describe the culmination of prophethood, a notion supported by various Qur'ānic verses, Ĥadīth, and

Arabic literary references. The Qur'ān employs the same word to describe the termination of faith among disbelievers. In Sūrah al-Baqarah, Allāh states:

﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝ ﴾ البقرة: ٦ – ٧

"Indeed, those who disbelieve — it is all the same for them whether you warn them or do not warn them - they will not believe. <u>Allāh has set a seal upon their hearts</u> and upon their hearing, and over their vision is a veil. And for them is a tremendous punishment." (2:6-7)

The usage of the word "seal" in this context clearly indicates the termination of faith. By analogy, the same word used in the context of prophethood signifies its termination.

According to authentic narrations reported by Abū Hurairah رَضِيَٱللَّهُعَنْهُ in Muslim and by Thaubān رَضِيَٱللَّهُعَنْهُ in Abū Dāwūd and Tirmizhi, the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ warned, "Before the Day of Resurrection, deceitful impostors will emerge, claiming prophethood. However, I assure you that I am the last of the prophets; there will be no prophet after me." This prophetic declaration is corroborated by additional narrations from Ĥuzhaifah رَضِيَٱللَّهُعَنْهُ in Ṭabarānī and Aĥmad, all tracing back to the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

In a ĥadīth documented by Bukhārī and Muslim, Abū Hurairah رَضِيَٱللَّهُعَنْهُ reports that the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ employed a metaphor to illustrate his prophetic status: "My example and that of the preceding prophets is akin to a person who constructs a magnificent house, leaving only one brick unplaced. People marvel at the structure, wondering why that single brick was omitted." The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then revealed, "I am that brick, and I am the last of the prophets."

The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ emphasized his unique status among prophets in another ĥadīth recorded by Bukhārī

and Muslim, where he enumerated six traits exclusive to him, concluding with, "My advent marked the end of the prophetic chain." Abū Umāmah's رَضِىَٱللَّهُعَنْهُ narration in Ibn Mājah's chapter on the fitnah of Dajjāl quotes the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ as saying, "I am the last of the prophets, and you are the last of the nations."

In a conversation with 'Alī رَضِىَٱللَّهُعَنْهُ, the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ drew an analogy between their relationship and that of Mūsā and Hārūn عَلَيْهِمَاٱلسَّلَامُ, emphasizing, "except that there is no prophet after me." A ĥadīth documented by Bukhārī, Muslim, and Tirmizhī records the Prophet's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ statement, "Nothing remains of prophethood except for truthful dreams."

In his writings, Mirza Ghulam Ahmad, the claimant of prophethood himself, elucidates the concept of the "Seal of Prophets" in various works. In Izālat al-Auhām, he states: "The mentioned prophet will be the culmination of all prophets, and no prophet will come after our Prophet." In Ĥamāmat al-Bushrā, he emphasizes: "Do you not recognize that the Most Merciful Lord designated our

Prophet as the last of prophets, without exception? Our Prophet himself clarified this with a clear explanation, stating, 'There is no prophet after me.'" In Ayyām aṣ-Ṣulĥ, he further explains: "Our Prophet interpreted 'the last of prophets' by saying 'there is no prophet after me,' which is an unmistakable fact for seekers. The negating particle in this statement is universally applicable." In Kitāb al-Barriyyat, he writes: "The Prophet repeatedly stated that there is no prophet after him, and the ĥadīth 'lā nabiyya ba'dī' (there is no prophet after me) was widely accepted, with no dispute over its authenticity. The Qur'ān, whose every word is definitive, confirms that prophethood ceased with our Prophet through the verse 'but he is the Messenger of Allāh and the last of the prophets.'" In Tiryāq al-Qulūb, he poetically expresses: "He is the best of messengers, the best of humans; every prophethood has reached its culmination with him."

In light of these explicit declarations, it is impossible for any ambiguity to persist regarding the verse's implication: its implication of the cessation of

prophethood is as clear and definite as the verse's own status as an integral part of the Qur'ān.

LEXICALS ON "KHĀTAM AN-NABIYYĪN"

(1)

خَاتَمٌ: مَا يُخْتَمُ بِهِ، كَطَابِعٍ: مَا يُطْبَعُ بِهِ، فَمَنْ خَاتَمَ النَّبِيِّينَ الَّذِيْ خُتِمَ النَّبِيُّوْنَ بِهِ، وَ مَا لَهُ آخِرُ النَّبِيِّينَ.

"Khātam" (seal) means "mā yukhtamu bihī" (what is used to seal), just as "ṭāba'" (another word for seal) means "mā yuṭba'u bihī (what is used to seal)," so "Khātam an-nabiyyīn" refers to the one through whom the prophets were sealed, and who was the last of the prophets." (Rūḥ al-Ma'ānī li'l-Ālūsī)

(2)

وَ خَاتَمَ النَّبِيِّينَ؛ لِأَنَّهُ خَتَمَ النُّبُوَّةَ.

"It is said: "khātam an-nabiyyīn", because he ended prophethood." (Mufradāt al-Qur'ān li'r-Rāghib)

(3)

وَ خَاتَمُ كُلِّ شَيْءٍ وَ خَاتِمَتُهُ عَاقِبُهُ وَ آخِرُهُ.

The "khātam" of everything and the "khātimah" of everything is its end and its culmination." (al-Muĥkam li Ibn Sayyidah)

(4)

وَ خَاتَمَ النَّبِيِّينَ، أَيْ آخِرُهُمْ.

4. "Khātam an-nabiyyīn," i.e., the last of them." (at-Tahzhīb li'l-Azhari)

(5)

وَ خَاتِمُهُمْ وَ خَاتَمُهُمْ: آخِرُهُمْ.

"Their khātim and their khātam: their last." (Lisān al-'Arab)

(6)

اَلْخَاتَمُ (بِالْفَتْحِ وَ الْكَسْرِ) مِنْ أَسْمَائِهِ عَلَيْهِ السَّلَامُ وَ هُوَ الَّذِيْ خُتِمَ النُّبُوَّةُ بِمَجِيْئِهِ.

"Al-Khātam" (with a fatĥah or a kasrah) is from the names of the Prophet ﷺ, and it is he through whose coming the prophethood was concluded." (Tāj al-'Arūs)

(7)

وَ خَاتَمٌ — بِالْفَتْحِ — بِمَعْنَى الطَّابِعِ، أَيْ شَيْءٌ يَدُلُّ عَلىٰ أَنَّهُ لَا نَبِيَّ بَعْدِيْ.

7. "And "khātam" — with fatĥah — is in the meaning of the seal, i.e., something which indicates that there is no prophet after me." (Majma' al-Biĥār)

(8)

اَلْخَاتِمُ: آخِرُ الْقَوْمِ كَالْخَاتَمِ- وَ خَاتَمَ النَّبِيِّيْنَ أَيْ آخِرُهُمْ.

"Al-khātim: the last of a people, just like "al-khātam. And "Khātam an-nabiyyīn," i.e., their last." (al-Qāmūs)

(9)

وَ تَسْمِيَةُ نَبِيِّنَا خَاتَمَ الْأَنْبِيَاءِ؛ لِأَنَّ خَاتَمَ الْقَوْمِ آخِرُ الْقَوْمِ، ثُمَّ قَالَ: وَ نَفْيُ الْأَعَمِّ يَسْتَلْزِمُ نَفْيَ الْأَخَصِّ.

"And our prophet being named the "khātam" of the prophets is because the "khātam" of a people refers to the last of a people. Then he said: and negating the general necessitates the negation of the specific." (Kulliyyāt Abi'l-Baqā')

(10)

وَ خَاتِمٌ بِكَسْرِ التَّاءِ وَ فَتْحِهَا كُلُّهُ بِمَعْنًى- وَ الْجَمْعُ: الْخَوَاتِمُ- وَ خَاتِمَةُ الشَّيْءِ آخِرُهُ- وَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ خَاتَمُ الْأَنْبِيَاءِ.

"And "khātim" with a kasrah under its tā' or a fatḥah on top of it all have the same meaning, and its plural is "al-

khawātim," and the "khātimah" of something refers to its end, and Muḥammad ﷺ is the "khātam" of the prophets." (aṣ-Ṣiḥâh)

THE MUFASSIRĪN ON "KHĀTAM AN-NABIYYĪN"

Throughout the centuries, from the era of the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ to the time of Mirza and beyond, all translations and commentaries of the Holy Qur'ān have consistently interpreted "khātam an-nabiyyīn" to signify that no individual can attain prophethood after Prophet Muḥammad ﷺ. The sole exception was the Gordaspuri, who, driven by a desire to claim prophethood, altered his initial stance on the cessation of prophethood and reinterpreted khatm an-nubuwwwah. This drastic shift, which he conveniently timed at the very end of his life to facilitate his prophetic aspirations, yielded unexpected success. As he himself admitted: "I never anticipated that Muslims would embrace the notion of ongoing prophethood, but the influence of English education,

British protection, and the decline of religious understanding and reverence created an environment where the implausible became plausible." Surely we belong to Allāh, and surely we are to return to Him.

This fabricated prophethood took on the guise of a thriving enterprise, cleverly disguising apostasy as Islamic propagation, thereby reaping substantial financial gains. On top of that, adherents of Mirza's prophetic claims were rewarded with prestigious positions within the British Indian state and lucrative income streams, leading them to attribute these benefits to the blessings of their newfound faith — a perceived miracle (mu'jizah) exclusive to Mirza's followers, while the majority of Muslims remained deprived. Should prevailing conditions and our collective negligence persist, it would be no surprise if Muslims were to face another calamity akin to the Israeli occupation; however, no strategy will succeed without rectification.

کشورے محکم اساسے باید ت

دیدۂ مردم شناسے باید ت

مرشدِ رومی حکیم پاک زاد

سرِّ مرگ و زندگی برما کشاد

ہر ہلاک امت پیشیں کے بود

زانکہ بر جندل گماں بردند عود

Countries' stability relies on people's awareness
Guided by wise leaders, like Rumi, the sage
The pure, the mystic, unveiled life's mystery,
Revealing death's secret, setting souls free.
Every nation's downfall begins with ignorance,
As foolishness spreads, wisdom's light diminishes.

1. The renowned exegete, Muḥammad ibn Jarīr aṭ-Ṭabari رَحِمَهُٱللَّهُ, writes in his Tafsīr:

وَ لٰكِنَّهُ رَسُوْلُ اللهِ وَ خَاتَمُ النَّبِيِّيْنَ، الَّذِيْ خَتَمَ النُّبُوَّةَ، فَطُبِعَ عَلَيْهَا، فَلَا تُفْتَحُ لِأَحَدٍ بَعْدَهُ إِلٰى قِيَامِ السَّاعَةِ، وَ بِنَحْوِ الَّذِيْ قُلْنَا قَالَ أَهْلُ التَّأْوِيْلِ.

"He is the Messenger of Allāh and the final prophet, who brought prophethood to a close, sealing it. It will not be opened for anyone after him until the Hour emerges, as concurred by leading Qur'ānic scholars."

2. Ibn Jarīr رَحِمَهُٱللَّهُ cites 'Alī ibn Ḥusayn رَحِمَهُٱللَّهُ, who explains:

بِكَسْرِ التَّاءِ مِنْ خَاتِمِ النَّبِيِّينَ، بِمَعْنٰى أَنَّهُ خَتَمَ النَّبِيِّينَ، إِلٰى قَوْلِهِ: وَ قَرَأَ ذٰلِكَ فِيْمَا يُذْكَرُ الْحَسَنُ وَ الْعَاصِمُ: خَاتَمَ النَّبِيِّينَ — بِفَتْحِ التَّاءِ، — بِمَعْنٰى أَنَّهُ آخِرُ النَّبِيِّينَ.

"Khātim an-nabiyyīn" (with a kasrah under the tā') signifies the conclusion of prophethood. Alternatively, Ḥasan and 'Āṣim pronounce it "Khātam an-nabiyyīn" — with a fatḥah — which means that he is the last of the prophets."

3. In his Tafsīr, Ibn Kathīr رَحِمَهُٱللَّهُ elucidates:

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فَهٰذِهِ الْآيَةُ نَصٌّ فِيْ أَنَّهُ لَا نَبِيَّ بَعْدَهُ، وَ إِذَا كَانَ لَا نَبِيَّ بَعْدَهُ فَلَا رَسُوْلَ بِالطَّرِيْقِ

الْأَوْلٰى؛ لِأَنَّ مَقَامَ الرِّسَالَةِ أَخَصُّ مِنْ مَقَامِ النُّوَّةِ؛ فَإِنَّ كُلَّ رَسُوْلٍ نَبِيٌّ، وَ لَا يَنْعَكِسُ،

وَ بِذٰلِك وَرَدَتِ الْأَحَادِيْثُ الْمُتَوَاتِرَةُ مِنْ حَدِيْثِ جَمَاعَةٍ مِنَ الصَّحَابَةِ.

"This verse clearly establishes that no prophet will succeed him. By extension, it is even more evident that no messenger will come after him, since messengership is a more specific and elevated station than prophethood. Every messenger is indeed a prophet, but not every prophet is a messenger. This interpretation is reinforced by the numerous aḥādīth transmitted by the Ṣaḥābah, which have been passed down through mass transmission."

A little further, he writes:

لِيَعْلَمُوْا أَنَّ كُلَّ مَنِ ادَّعٰى هٰذَا الْمَقَامَ بَعْدَهُ فَهُوَ كَذَّابٌ، أَفَّاكٌ، دَجَّالٌ.

"...so that they know that anyone who claims this position after him is an egregious liar, a grave fabricator, and a cunning deciever."

4. The author of *al-Kasshāf* explains:

خَاتَمٌ — بِفَتْحِ التَّاءِ — بِمَعْنَى الطَّابَعِ، وَ بِكَسْرِهَا بِمَعْنَى الطَّابِعِ، وَ فَاعِلِ الْخَتْمِ، وَ تُقَوِّيْهِ قِرَائَةُ عَبْدِ اللهِ ابْنِ مَسْعُوْدٍ: "وَ لَكِنْ نَبِيًّا خَتَمَ النَّبِيِّيْنَ-" فَإِنْ قُلْتَ: كَيْفَ يَكُوْنُ آخِرَ الْأَنْبِيَاءِ وَ عِيْسٰى يَنْزِلُ آخِرَ الزَّمَانِ؟ قُلْتُ: مَعْنٰى كَوْنِهِ آخِرَ الْأَنْبِيَاءِ: أَنَّهُ لَا يُنَبَّأُ أَحَدٌ، وَ عِيْسٰى مِمَّنْ نُبِّئَ قَبْلَهُ.

"The term 'Khātam' — with a fatḥah on the tā' — signifies the sealing stamp, while with a kasrah under the tā', it refers to the seal or the person who seals. 'Abdullāh bin Mas'ūd's recitation supports this interpretation, reading: 'wa lākin nabiyyan khataman-nabiyyīn' (but rather a prophet who concluded the prophets). So if you ask: how can the Prophet be considered the last prophet when 'Īsā will descend to earth in the end times, I would respond: "him being the last prophet means no one will be appointed as a prophet after him,

whereas 'Īsā, had already been appointed a prophet before him."

5. In Tafsīr Rūḥ al-Ma'ānī, it is written:

وَ الْمُرَادُ بِالنَّبِيِّ مَا هُوَ أَعَمُّ مِنَ الرَّسُوْلِ، فَيَلْزَمُ مِنْ كَوْنِهِ خَاتَمَ النَّبِيِّيْنَ كَوْنَهُ خَاتَمَ الْمُرْسَلِيْنَ، وَالْمُرَادُ بِكَوْنِهِ خَاتَمَهُمْ: اِنْقِطَاعُ حُدُوْثِ وَصْفِ النُّبُوَّةِ فِيْ أَحَدٍ مِنَ الثَّقَلَيْنِ بَعْدَ تَحَلِّيْهِ بِهَا فِيْ هٰذِهِ النَّشْأَةِ، وَ لَا يَقْدَحُ فِيْ ذٰلِكَ مَا أَجْمَعَتْ عَلَيْهِ الْأُمَّةُ، وَ اشْتَهَرَتْ فِيْهِ الْأَخْبَارُ، وَ لَعَلَّهَا بَلَغَتْ مَبْلَغَ التَّوَاتُرِ الْمَعْنَوِيِّ، وَ نَطَقَ بِهِ الْكِتَابُ عَلٰى قَوْلٍ وَجَبَ الْإِيْمَانُ بِهِ، وَ أُكْفِرَ مُنْكِرُهُ، كَالْفَلَاسِفَةِ مِنْ نُزُوْلِ عِيْسٰى آخِرَ الزَّمَانِ، لِأَنَّهُ كَانَ نَبِيًّا قَبْلَ تَحَلِّيْ نَبِيِّنَا بِالنُّبُوَّةِ فِيْ هٰذِهِ النَّشْأَةِ.

"The term 'nabī' (prophet) is more general than 'rasūl' (messenger). Therefore, him being the last prophet (Khātam an-nabiyyīn) implies he is also the last messenger (Khātam al-mursalīn). The concept of him as the last of the prophets signifies that the emergence of prophethood has reached its culmination in this era, rendering it impossible for humans or jinn to attain prophethood henceforth. 'Īsā's descent is a

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consensus held by the Ummah, supported by well-known narrations — which may have reached inferential mass transmission, and established by the Book as a mandatory creed, rejecting which constitutes kufr (disbelief); a position espoused by the philosophers. Since 'Īsā was already a prophet before the adornment of our prophet with prophethood in his time, his return does not introduce a new prophetic appointment."

6. It is written in Tafsīr al-Madārik:

وَ خَاتَمَ النَّبِيِّينَ" — بِفَتْحِ التَّاءِ — عَاصِمٌ بِمَعْنَى الطَّابَعِ، أَيْ آخِرُهُمْ، أَيْ لَا يُنَبَّأُ أَحَدٌ بَعْدَهُ، وَ عِيْسٰى مِمَّنْ نُبِّئَ قَبْلَهُ، وَ غَيْرُهُ بِكَسْرِ التَّاءِ، بِمَعْنَى الطَّابِعِ وَ فَاعِلِ الْخَتْمِ، وَ تَقَوِّيْهِ قِرَائَةُ ابْنِ مَسْعُوْدٍ.

"wa khātam an-nabiyyīn" — with a fatĥah on the tā' — this is how 'Āṣim recites it; it means the seal, i.e., their last, i.e., no one will be appointed prophet after him, and 'Īsā is among those who were appointed as prophets before him; others read it with a kasrah under the tā', in the meaning of the sealer

and the doer of the action of sealing, and Ibn Mas'ūd's recitation substantiates this. "

7. Az-Zurqānī رَحِمَهُٱللَّهُ in his Sharḥ al-Mawāhib, as well as the authors of Tafsīr Baḥr al-Muḥīṭ and Abū as-Sa'ūd, write:

خَاتَمَ النَّبِيِّيْنَ أَيْ آخِرُهُمْ-

"khātam an-nabiyyīn": i.e., the last of the prophets."

8. Qāḍī 'Iyāḍ رَحِمَهُٱللَّهُ, in his as-Shifā', explicates under the verse regarding the seal of the prophets:

مَنِ ادَّعٰى مِنْهُمْ أَنَّهُ يُوْحٰى إِلَيْهِ، وَ إِنْ لَمْ يَدَّعِ النُّبُوَّةَ .... إِلٰى أَنْ قَالَ: — فَهٰؤُلَاءِ كُلُّهُمْ كُفَّارٌ مُكَذِّبُوْنَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ، لِأَنَّهُ أَخْبَرَ أَنَّهُ خَاتَمُ النَّبِيِّيْنَ، وَ لَا نَبِيَّ بَعْدَهُ. وَ أَخْبَرَ عَنِ اللهِ أَنَّهُ خَاتَمُ النَّبِيِّيْنَ، وَ أَنَّهُ أُرْسِلَ إِلٰى كَافَّةِ النَّاسِ، وَ أَجْمَعَتِ

الْأُمَّةُ عَلٰى حَمْلِ هٰذَا الْكَلَامِ عَلٰى ظَاهِرِهِ، وَ أَنَّ مَفْهُوْمَهُ الْمُرَادُ بِهِ دُوْنَ تَأْوِيْلٍ وَ لَا

تَخْصِيْصٍ، فَلَا شَكَّ فِيْ كُفْرِ هٰؤُلَاءِ الطَّوَائِفِ قَطْعًا إِجْمَاعًا وَ سَمْعًا.

"Any individual claiming to receive divine revelation, regardless of whether they do not explicitly assert prophethood .... are all unequivocally considered kuffār (disbelievers) who reject the Prophet ﷺ. The Prophet ﷺ explicitly declared that he is the final prophet, with no successor. The Prophet ﷺ, based on divine authority, asserted his role as the last prophet, and emphasized that he was sent to all of humanity. The Ummah has uniformly interpreted these words in accordance with their explicit, intended meaning, leaving no room for alternative interpretations or specifications. Consequently, there exists absolute consensus on the disbelief (kufr) of those who claim prophethood or divine revelation, as established through transmission and scholarly consensus."

9. Imām Ghazālī رَحِمَهُ ٱللَّهُ asserts:

إِنَّهُ لَيْسَ فِيْهِ تَأْوِيْلٌ وَ لَا تَخْصِيْصٌ، وَ مَنْ أَوَّلَهُ بِتَخْصِيْصٍ، فَكَلَامُهُ مِنْ أَنْوَاعِ الْهَذَيَانِ

لَا يَمْنَعُ الْكُفْرَ بِتَكْفِيْرٍ، لِأَنَّهُ مُكَذِّبٌ لِهٰذَا النَّصِّ الَّذِيْ أَجْمَعَتِ الْأُمَّةُ أَنَّهُ غَيْرُ مُأَوَّلٍ وَ

لَا مَخْصُوْصٍ.

"This verse precludes any interpretation or specification. Anyone attempting to recontextualize its broader implications engages in nonsensical speech, risking a lapse into kufr (disbelief). This is because such an individual effectively denies the explicit text, which has been unanimously accepted by the Ummah as being impervious to reinterpretation or specification."

The concept of khātam an-nabiyyīn, as elucidated in tafsīr texts, denotes the definitive termination of prophethood. This understanding is corroborated by a multitude of narrations from sixty-four Ṣaḥābah رَضِيَ اللّٰهُ عَنْهُمْ, in conjunction with an extensive array of over a hundred Qur'ānic verses.

Prior to examining additional verses, we will address and refute the more prominent distortions and fallacies

promulgated by the Qadiyanis regarding the verse on the seal of the prophets.

DISTORTION [1]:

The Qadiyanis argue that if "Khātam an-nabiyyīn" means the last of the prophets, then the second coming of 'Īsā عَلَيْهِٱلسَّلَامُ in the end times appears to contradict it.

ANSWER:

As previously established, khatm an-nubuwwah signifies the termination of prophethood as an institution, sealed with the Prophet Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. This concept does not imply that a previous prophet will be stripped of their prophethood. The return of 'Īsā عَلَيْهِٱلسَّلَامُ in the Muḥammadan era is analogous to a foreign governor arriving in a land governed by another, where the visiting governor must adhere to the laws of the governing authority. In reality, the second coming of 'Īsā عَلَيْهِٱلسَّلَامُ serves as a clear affirmation of khatm an-nubuwwah. If

prophethood were to continue after the Prophet ﷺ, there would be no point in 'Īsā's عَلَيْهِ ٱلسَّلَامُ return. The fact that Allāh has chosen to send a previous prophet, 'Īsā عَلَيْهِ ٱلسَّلَامُ, back to earth, rather than appointing a new prophet, demonstrates that the institution of prophethood has indeed terminated with the Prophet Muĥammad ﷺ.

DISTORTION [2]:

The Qadiyanis propose that "Khātam an-nabiyyīn" actually signifies the continuation of prophethood; however, it denotes that all subsequent prophets will be appointed prophet under the seal, stamp, and affirmation of the Prophet Muĥammad ﷺ.

ANSWER:

To substantiate this claim, we must inquire: in which authoritative Arabic linguistic text is this interpretation rooted? Which ĥadīth provides a basis for this

explanation? Which tafsīr offers a comparable exegesis? Multiple Qur'ānic verses, such as "Allāh has set a seal upon their hearts" (2:7) and "today We will seal over their mouths" (36:65), employ derivatives of the same root word to convey a sense of finality and closure. Furthermore, a vast array of mutawātir (mass-transmitted) ĥadīths and the unanimous consensus of the Muslim nation establish "khatm an-nubuwwah" as a reference to the explicit termination of prophethood. It is particularly noteworthy that Mirza himself, in his own writings, acknowledges the word to signify the cessation of prophethood.

Moreover, if the verse indeed implies the continuation of prophethood, what significance would the Prophet Muĥammad's ﷺ seal hold when prophethood is ultimately bestowed by the Creator? What distinction would the Prophet Muĥammad ﷺ possess if prophets were to come after him? Logically, if the verse truly signified the continuation of prophethood, the past thirteen hundred years should have witnessed the emergence of at least a few hundred prophets, thereby

highlighting the Prophet Muĥammad's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ unique perfection.

Also, if prophethood were to be conferred under the Prophet's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ seal, it would imply that prophethood is attainable through human means, rather than solely through divine appointment, which contradicts the fundamental nature of prophethood.

Apart from all that, embracing this distorted interpretation would lead to the notion that, over the past thirteen hundred years, not a single individual perfectly embodied the Prophet's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ teachings, thereby meriting prophethood. Ironically, the only individual claimed to have seemingly received prophethood in the past thirteen hundred years would be the founder of the Qadiyani sect, who emerged in a village in Gordaspur, and that too, not under the Prophet's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ seal, but rather under the seal of British colonialism. What's more, he himself remained uncertain about his own prophethood until his death, oscillating between affirming and

rejecting his prophetic claims, ultimately leading to a schism among his followers.

[Translator's Note: The author's reference to "thirteen hundred years" corresponds to the period intervening between the Prophet Muḥammad's ﷺ demise and the time of writing. As of our present time, this duration has exceeded fourteen hundred years.]

DISTORTION [3]:

The alif-lām (ال) in "an-nabiyyīn" (the prophets اَلنَّبِيِّنَ) — which translates to "the" in English — functions as either 'ahd khārijī or 'ahd zhihnī. This means that the alif lām at the beginning of 'prophets' is there to specify a particular group within the category of prophets, which is perceived either based on external factors ('ahd khāriji), or self understood through obvious reasoning ('ahd zhihni). In this context, the alif-lām preceding the plural form of "nabi" (prophet) does not refer to prophets in general, but

rather exclusively to tashrī'ī prophets — those entrusted with a distinct Sharī'ah (divine law) differing from preceding ones.

Consequently, the phrase "khātam an-nabiyyīn" specifically denotes the last of all <u>tashrī'ī</u> prophets, and not all prophets in general.

ANSWER:

For alif lām to be 'ahd khārijī, it is imperative that the preceding verses explicitly mention tashrī'ī prophets, which is absent in this context. Conversely, 'ahd zhihnī applies only when istighrāq (universal encompassment) is implausible, such as: أَكَلَهُ الذِّئْبُ (The wolf ate him), where the context implies a specific wolf, and not all the members of the wolf race, as it is impossible for the entire species of wolf to partake in the consumption of a single individual. Similarly, اِشْتَرِ اللَّحْم (Purchase the meat) is understood to refer to a particular set of meat, rather than

all the meat in the world, because istighrāq, or universal application, is self-evidently improbable in this case.

It is written in Kulliyyāt Abi'l-Baqā':

عِنْدَ عَامَّةِ أَهْلِ الْأُصُولِ وَ الْعَرَبِيَّةِ: لَامُ التَّعْرِيْفِ سَوَاءٌ دَخَلَتْ عَلَى الْمُفْرَدِ أَوِ الْجَمْعِ تُفِيْدُ الْاسْتِغْرَاقَ إِلَّا إِذَا كَانَ مَعْهُوْدًا .

"According to the general mass of those who specialize in jurisprudential principles and Arabic, the defining lām, which indicates specificity, conveys the benefit of all-encompassment, whether it precedes an individual or collective noun, unless restriction is inherently implied."

Kashf al-Mushkil elaborates:

وَ إِنْ دَخَلَتْ عَلَى الْجَمْعِ فَلَا إِنْ كَانَ وَ إِلَّا فَلَا.

"When the lām precedes a collective noun, it encompasses all individuals within that category, except when context clearly indicates a specific subset."

Sharĥ ar-Raḍiyy 'alā al-Kāfiyah clarifies:

فَإِذَا لَمْ يَكُنْ لِلْبَعْضِيَّةِ لِعَدْمِ دَلِيلِهَا يُوْجِبُ كَوْنَهَا لِلْاِسْتِغْرَاقَ .

"In the absence of evidence suggesting a specific subset, the presence of the lām necessitates all-encompassment."

DISTORTION [4]:

The alif-lām in "an-nabiyyīn" does not denote absolute, universal inclusivity (Istighrāq ĥaqīqī), but rather contextual, implied inclusivity (Istighrāq 'urfī). In other words, the phrase specifically encompasses Tashrī'ī prophets, rather than all prophets in general. This is similar to the usage of "an-nabiyyīn" in وَ يَقْتُلُوْنَ النَّبِيِّيْنَ (they kill the prophets), where the phrase clearly implies that

the Jews used to kill a specific group of prophets; not all prophets who ever arrived.

ANSWER:

Alif-lām is interpreted to denote istighrāq 'urfī (contextual inclusivity) only when istighrāq ĥaqīqī (absolute inclusivity) is not contextually plausible. For instance, in the phrase جَمَعَ الْأَمِيْرُ الصَّاغَةَ (the governor assembled the jewelers), the alif-lām preceding اَلصَّاغَة "jewelers" refers to a specific group of jewelers, rather than all jewelers worldwide, as the latter interpretation is contextually implausible. In contrast, the alif-lām in "khātam an-nabiyyīn" can be reasonably interpreted as denoting istighrāq ĥaqīqī, whereas in "wa yaqtulūn an-nabiyyīn," istighrāq ĥaqīqī is less plausible. Consider the following verses:

﴿ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِ وَٱلْمَلَٰئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّـۧنَ ﴾ البقرة: ١٧٧

"But true righteousness is (in) one who believes in Allāh, and the Last Day, and the angels, and the Book, and *the prophets*." (2:177)

﴿ وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ ﴾ الزمر: ٦٩

"And *the prophets* will be brought." (39:69)

﴿ وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ ﴾ آل عمران: ٨١

"And when Allāh took the covenant of *the prophets*." (3:81)

Do the alif-lāms in "an-nabiyyīn" within these verses denote istighrāq ĥaqīqī or istighrāq 'urfī? If all instances of alif-lām in "an-nabiyyīn" in these verses are interpreted

as istighrāq ĥaqīqī — as is the case, what rationale underlies the objection to interpreting the alif-lām in "khātam an-nabiyyīn" as istighrāq ĥaqīqī?

DISTORTION [5]:

The term "khātam" also denotes a ring, which, when worn on a finger, beautifies it. By extension, the phrase "khātam an-nabiyyīn" employs this meaning metaphorically, signifying that the Prophet Muĥammad is the epitome of beauty and perfection among all prophets.

ANSWER:

Unless the literal meaning of a word is completely untenable, it is impermissible to interpret it metaphorically. In this instance, the literal interpretation is entirely coherent, and the language, aĥādīth, and Ijmā' (consensus of the Ummah) all corroborate its literal understanding.

Consequently, metaphorical interpretation is unwarranted. If we were to interpret this word metaphorically, it would render the Qur'ān's language ambiguous, as metaphorical implications are limitless. This would lead to a proliferation of conflicting interpretations, causing each word to lose its essential meaning. Fundamental concepts like Ṣaum, Ṣalāh, and Zakāh would become susceptible to distortion.

Having concluded our examination of the verse pertaining to the seal of prophets, we will proceed to present the next scriptural evidence.

[**2**] **THE EVIDENCE OF RELIGIOUS PERFECTION**

﴿ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينًا ﴾

<div dir="rtl">المائدة: ٣</div>

"Today I have perfected for you your religion and completed My favor upon you and approved for you Islam as religion."
(5:3)

This verse announces the perfection and completion of the Islamic faith. According to a well-documented ĥadīth narrated by Bukhārī, the word "today" specifically refers to the Day of 'Arafah. Qāḍī Thanā'ullāh Pānīpatī رَحِمَهُٱللَّهُ, in his esteemed commentary at-Tafsīr al-Mażharī, notes that the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ lived for merely twenty-one days after the revelation of this verse.

Ibn Kathīr رَحِمَهُٱللَّهُ states regarding this verse:

حَيْثُ أَكْمَلَ لَهُمْ دِيْنَهُمْ، فَلَا يَحْتَاجُوْنَ إِلٰى دِيْنٍ غَيْرِهِ، وَ لَا إِلٰى نَبِيٍّ غَيْرِ نَبِيِّهِمْ، وَلِهٰذَا جَعَلَهُ خَاتَمَ الْأَنْبِيَاءِ، وَ بَعَثَهُ إِلَى الْإِنْسِ وَ الْجِنِّ.

"This verse constitutes the most profound blessing bestowed upon the Ummah, as it heralds the perfection of their religion.

After this verse, the Ummah will never require a supplementary religion or a prophet beyond the one they have been gifted. It is precisely for this reason that Allāh designated the Prophet ﷺ as the seal of the prophets, and entrusted him with a universal message to man and jinn."

Imām Rāzī رَحِمَهُ ٱللَّه provides the following exposition under the tafsīr of this verse:

إِنَّ الدِّيْنَ مَا كَانَ نَاقِصًا الْبَتَّةَ، بَلْ كَانَ أَبَدًا كَامِلًا، كَانَتِ الشَّرَائِعُ النَّازِلَةُ كَافِيَةً فِيْ ذٰلِكَ الْوَقْتِ، إِلَّا أَنَّهُ تَعَالٰى كَانَ عَالِمًا فِيْ أَوَّلِ وَقْتِ الْبِعْثَةِ بِأَنَّ مَا هُوَ كَامِلٌ فِيْ هٰذَا الْيَوْمِ لَيْسَ بِكَامِلٍ فِي الْغَدِ، وَ لَا يُصَالِحُ فِيْهِ، لَا جَرَمَ كَانَ يَنْسَخُ بَعْدَ الثُّبُوْتِ، وَ كَانَ يُزِيْلُ بَعْدَ التَّحَكُّمِ، وَ أَمَّا فِيْ آخِرِ زَمَانِ الْبِعْثَةِ فَأَنْزَلَ اللهُ شَرِيْعَةً كَامِلَةً، وَ حَكَمَ بِبَقَائِهَا إِلٰى يَوْمِ الْقِيَامَةِ، فَالشَّرْعُ أَبَدًا كَانَ كَامِلًا، إِلَّا أَنَّ الْأَوَّلَ كَمَالٌ إِلٰى يَوْمٍ مَخْصُوْصٍ، وَ الثَّانِيْ كَمَالٌ إِلٰى يَوْمِ الْقِيَامَةِ، فَلِأَجْلِ هٰذَا الْمَعْنٰى قَالَ: اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ.

"Dīn has never been deficient; it has always been perfect and complete. Every revealed Sharī'ah was sufficient for its

respective era, but Allāh, in His infinite wisdom, before the nomination of any Sharī'ah, knew that each Sharī'ah, after being grounded and established, would eventually require abrogation or modification to accommodate the evolving needs of humanity. To address this, Allāh revealed a universal Sharī'ah close to the end of time, perfect in every aspect, applicable to all nations, races, and times, until the Day of Resurrection. Thus, while previous Sharī'ahs were perfect for their times, the Muḥammadan Sharī'ah is uniquely perfect for all time. This is precisely what Allāh alludes to in the verse: "Today I have perfected for you your religion."

This verse alludes to the concept of khatm an-nubuwwah (the finality of prophethood) based on the following rationale:

1. The completion and perfection of the Islamic faith (Dīn) inherently implies that the prophethood of the Prophet Muḥammad ﷺ is the last, as there is no longer a need for additional prophetic guidance.

2. The advent of a prophet typically serves one of three purposes: to rectify deficiencies within the faith, to abrogate temporally limited commandments, or to correct distortions. However, the Qur'ān and the Islamic faith are inherently complete and perfect, precluding the need for alteration or abrogation. This notion is reinforced by the Qur'ānic verse:

﴿ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ۝ ﴾ الحجر: ٩

"Surely, it is We who sent down the Qur'ān and surely, We in fact are its guardian." (15:9)

This divine guarantee ensures the preservation of the Qur'ān's text, its meaning, and even its pronunciation and recitation, thereby eliminating the need for corrective prophetic intervention.

As for the revitalization and propagation of the Islamic faith, they have been relegated to the collective responsibility of the entire Ummah.

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ ﴾ آل عمران: ١١٠

"You are the best of nations produced for mankind — you enjoin the good and forbid the evil." (3:110)

3. If prophethood were to continue, the Islamic faith would inherently be rendered deficient, all its commandments would become nugatory, and all current Muslims would become non-Muslims. This is because rejecting a prophet constitutes kufr (disbelief), regardless of one's total adherence to the Qur'ān, Ĥadīth, and the entire Islamic Sharī'ah. Muslims who fail to acknowledge the new prophet would be deemed disbelievers, consigned to eternal

suffering in the Hellfire. Furthermore, the perfection of the Islamic faith would be contingent solely upon acknowledging the new prophet, implying that the entirety of the faith would be rendered null and void without this acknowledgment.

[3] THE EVIDENCE OF THE COVENANT

﴿ وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۦنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ﴾ آل عمران: ٨١

"And when Allāh took the covenant of prophets — "Whatever I give you of the Scripture and wisdom — and then there comes to you a messenger confirming what is with you, you must most certainly believe in him, and you must most certainly support him." (3:81)

The covenant referenced in this verse was solicited from all the prophets within 'Ālam al-Arwāĥ, the realm of

the souls. The phrase "and then there comes to you a messenger" refers to the Prophet ﷺ. This establishes that the Prophet's ﷺ advent occurred at the culmination of the prophetic sequence, thereby confirming that all preceding prophets, destined to emerge on earth in accordance with Allāh's will, were dispatched prior to the Prophet's ﷺ arrival. This underscores that the Prophet's ﷺ coming did not inherently terminate prophethood; rather, his ultimate arrival was divinely ordained.

[4] THE EVIDENCE OF UNIVERSAL CONVEYANCE

﴿ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾ الأعراف: ١٥٨

"Say, "O mankind, indeed I am the Messenger of Allāh to you all, to whom belongs the dominion of the heavens and the earth." (7:158)

﴿ تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا ۝ ﴾ الفرقان: ١

"Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner." (25:1)

﴿ وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ۝ ﴾ الأنبياء: ١٠٧

"And We sent you not save as a mercy for the worlds." (21:107)

These and similar verses establish that the Blessed Apostle ﷺ was entrusted with the divine mandate to masses across the world, transcending temporal, racial, and national boundaries. All humanity, from his era until the Day of Resurrection, constitutes his ummah, and he was sent as a messenger to all. This proves that no prophet will succeed him. Given his exemplary prophethood and

unparalleled perfection, no additional prophet is requisite as long as his prophethood lasts. The verse designating him as the "Seal of the Prophets" merits closer examination. The phrase "Muḥammad is not the father of one of your men" explicitly negates biological fatherhood, while the phrase "but the Messenger of Allāh and the seal of the prophets" affirms his spiritual and religious fatherhood. This dichotomy implies a profound analogy: just as biological paternity admits no partnership or multiplicity, the Prophet's ﷺ spiritual fatherhood similarly brooks no parallel or successor. Logically, if an individual cannot have multiple biological fathers, a nation cannot have multiple spiritual fathers.

[5] THE EVIDENCE OF PAST REVELATION

(1)

﴿ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ ﴾ البقرة: ٤

"And those who believe in what has been revealed to you and what was revealed before you....." (2:4)

(2)

﴿ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِى إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا۠ فَاعْبُدُونِ ۞ ﴾ الأنبياء: ٢٥

"And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me." (21:25)

(3)

﴿ وَلَقَدۡ أُوحِيَ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ۝ ﴾ الزمر: ٦٥

"And it was already revealed to you and to those before you that if you should associate (anything with Allāh), your work would most certainly become worthless and you would most certainly be among the losers." (39:65)

(4)

﴿ وَمَآ أَرۡسَلۡنَا قَبۡلَكَ مِنَ ٱلۡمُرۡسَلِينَ إِلَّآ إِنَّهُمۡ لَيَأۡكُلُونَ ٱلطَّعَامَ وَيَمۡشُونَ فِى ٱلۡأَسۡوَاقِ ﴾ الفرقان: ٢٠

"And We did not send before you any of the messengers except that they ate food and walked in the markets." (25:20)

(5)

﴿ وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ ﴾ الأنعام: ٤٢

"And We have already sent messengers to nations before
you...." (6:42)

(6)

﴿ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِي بِٱلْبَيِّنَٰتِ ﴾ آل عمران: ١٨٣

"Say: there have already come to you messengers before me
with clear proofs....." (3:183)

(7)

﴿ وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ مِنَ ٱلْكِتَٰبِ هُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾ فاطر:
٣١

"And that which We have revealed to you of the Book — it is the truth, confirming what was before it....." (35:31)

These and other similar verses elucidate the concept of waĥy (revelation), consistently contextualizing it with the prefix "before." Had divine revelation been intended to occur after the Prophet ﷺ, this restrictive language would have been a potential source of misguidance. In such a scenario, it would have been necessary to provide a complementary mention of subsequent revelation, alongside the preceding one. The phrase "confirming what comes before it" would logically require an additional clause of "and what comes after it" to maintain consistency and avoid ambiguity. At the very least, omitting the prefix "before" altogether would have been necessary to prevent potential misinterpretation and maintain generality.

[6] THE EVIDENCE OF DIVINE PROMISE

﴿ فَالَّذِينَ ءَامَنُواْ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُواْ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ أُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝ ﴾ الأعراف: ١٥٧

"So they who believed in him, and honored him, and supported him, and followed the light which was sent down with him — it is just those who will be successful." (7:157)

This verse, along with similar verses that promise Jannah or success contingent upon obedience to Allāh and His Messenger ﷺ, collectively serve as evidence for the finality of prophethood. The rationale underlying this assertion is that if another prophet were destined to emerge, regardless of whether they were a burūzī (representative) or zhillī (shadow) prophet, as claimed by Mirza, then attainment of Jannah and success would necessarily depend on obedience to that subsequent prophet as well. The veracity of these verses is

irreconcilable with the advent of another prophet, and therefore demonstrates the definitive closure of waĥy and prophethood.

EVIDENCE FROM THE ĤADĪTH

ĤADĪTH [1]

إِنَّ مَثَلِيْ وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِيْ كَمَثَلِ رَجُلٍ بَنٰى بَيْتًا، فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوْفُوْنَ بِهِ، وَيَعْجَبُوْنَ لَهُ، وَيَقُوْلُوْنَ: هَلَّا وَضَعْتَ هٰذِهِ اللَّبِنَةَ؟ قَالَ: فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتَمُ النَّبِيِّيْنَ.

"Indeed, my example and that of the prophets preceding me is similar to a builder who constructed a beautiful and magnificent house, yet left a brick unplaced in one corner. As people circumambulated the edifice, marveling at its beauty, they couldn't help but inquire, 'Why was this one brick omitted?' I am that brick, and I am the final prophet, (completing the divine structure of prophethood)." (Bukhārī, Muslim, Tirmizhī, Aĥmad: Jābir and Abū Hurairah رَضِيَ ٱللَّهُ عَنْهُم)

ĤADĪTH [2]

إِنَّ لِيْ أَسْمَاءٌ، أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِيْ الَّذِيْ يَمْحُوْ اللهُ بِيْ الْكُفْرَ، وَأَنَا

الْحَاشِرُ الَّذِيْ يُحْشَرُ النَّاسُ عَلى قَدَمَيَّ، وَأَنَا الْعَاقِبُ الَّذِيْ لَيْسَ بَعْدَهُ أَحَدٌ- وَفِيْ

رِوَايَةٍ: وَالْعَاقِبُ الَّذِيْ لَيْسَ بَعْدَهُ نَبِيٌّ.

"Indeed, I possess multiple names: I am Muĥammad (the one frequently praised), and I am Aĥmad (the frequent praiser), and I am al-Māĥī (the eradicator), through whom Allāh will eradicate disbelief, and I am al-Ĥāshir (the gatherer), at whose feet humanity will be gathered, and I am al-'Āqib (the lastcomer), after whom there will be no other" — and according to an alternative narration: "after whom there will be no other prophet." (Bukhārī, Muslim: Jubair bin Muṭ'im (رَضِوَاللَّهُعَنْهُ)

ḤADĪTH [3]

<div dir="rtl">

لَوْ كَانَ بَعْدِيْ نَبِيٌّ لَكَانَ عُمَرَ ابْنَ الْخَطَّابِ.

</div>

"Had there been a prophet after me, it would have been 'Umar bin al-Khaṭṭāb." (Tirmizhī, Aḥmad, Ḥākim: 'Uqbah bin 'Āmir رَضِيَٱللَّهُعَنْهُ)

ḤADĪTH [4]

<div dir="rtl">

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ: أَنْتَ مِنِّيْ بِمَنْزِلَةِ هَارُوْنَ مِنْ مُوْسٰى، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِيْ.

</div>

"The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to 'Alī رَضِيَٱللَّهُعَنْهُ: "your position from me is like the position of Hārūn from Mūsā, except that there is no prophet after me." (Bukhārī, Muslim: Sa'd bin Abī Waqqāṣ رَضِيَٱللَّهُعَنْهُ)

ĤADĪTH [5]

كَانَتْ بَنُوْ إِسْرَائِيْلَ تَسُوْسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِيْ وَسَيَكُوْنُ خُلَفَاءُ فَيَكْثُرُوْنَ.

"The Banī Isrā'īl were led by prophets; whenever a prophet passed away, he was succeeded by another prophet; and surely there is no prophet after me, and there will be caliphs, and there will be many of them." (Bukhārī, Muslim: Abū Hurairah رَضِيَ اللَّهُ عَنْهُ)

ĤADĪTH [6]

إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدِ انْقَطَعَتْ، فَلَا رَسُوْلَ بَعْدِيْ وَلَا نَبِيَّ، قَالَ: فَشَقَّ ذٰلِكَ عَلَى النَّاسِ، فَقَالَ: وَلٰكِنَّ الْمُبَشِّرَاتُ، قَالُوْا: يَا رَسُوْلَ اللهِ! وَمَا الْمُبَشِّرَاتُ؟ قَالَ: رُؤْيَا الْمُسْلِمِ، وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النُّبُوَّةِ.

"Indeed, messengership and prophethood have reached their culmination, and thus, there will be no messenger or prophet after me." The narrator says: this weighed heavily on the

people, so the Prophet ﷺ added, "However, there will be bearers of glad tidings." They asked, "O Messenger of Allāh! And what are bearers of glad tidings? He said, "the righteous dream of a Muslim, and it is a segment from the segments of prophethood." (Tirmizhī: Anas bin Mālik رضى الله عنه)

Mirza himself writes in *Izālat al-Auhām*, prior to his self-nomination as prophet:

"now, messengership and revelation has ceased till the Day of Judgement."

In *Āinah-e Kamālāt*, he writes:

"It will never be that Allāh sends a prophet after our prophet, and it will never happen that He continues the chain of prophethood after having ceased it."

In *Ĥamāmat al-Bushrā*, he notes:

"After the Prophet's demise, revelation has ceased, and Allāh has terminated the chain of prophets through him."

Furthermore, he writes in the Arabic footnotes of *Ĥaqīqat al-Waĥy*:

"Surely, our Messenger is the last of the prophets, and the chain of messengers has terminated through him."

ĤADĪTH [7]

<div dir="rtl">

أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَالْمُقَفِّي، وَالْحَاشِرُ، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الرَّحْمَةِ. قَالَ النَّوَوِيُّ :

اَلْمُقَفِّي: اَلْعَاقِبُ.

</div>

"I am Muĥammad (the frequently praised), and Aĥmad (the frequent praiser), and al-Muqaffi, and al-Ĥāshir (the gatherer), and Nabiyy at-Taubah (the prophet of repentance), and Nabiyy ar-Raĥmah (the prophet of mercy)." Imām Nawawī رَحِمَهُ ٱللَّهُ states: al-Muqaffi has the same meaning as al-'Āqib (the lastcomer). (Muslim: Abū Musā al-Ash'arī رَضِىَ ٱللَّهُ عَنْهُ)

ĤADĪTH [8]

<div dir="rtl">

يَا أَبَا ذَرٍّ! أَوَّلُ الْأَنْبِيَاءِ آدَمُ، وَآخِرُهُمْ مُحَمَّدٌ.

</div>

"O Abū Zharr! The first of the prophets is Ādam, and the last of them is Muḥammad." (Ĥilyat al-Auliyā': Abū Zharr رَضِيَٱللَّهُعَنْهُ) Ibn Ĥajar رَحِمَهُٱللَّهُ grades this ĥadīth as ṣaĥīĥ in Fat'ĥ al-Bārī)

Mirza writes in *Ĥaqīqat al-Waĥy*:

"And in the end, He created Muḥammad, the Chosen One, who is the last of the prophets and the last of the messengers."

ĤADĪTH [9]

أَنَا آخِرُ الْأَنْبِيَاءِ، وَأَنْتُمْ آخِرُ الْأُمَمِ.

"I am the last of the prophets, and you are the last of the nations." (Abū Dāwūd, Ibn Mājah: Abū Umāmah al-Bāhilī رَضِيَٱللَّهُعَنْهُ)

ĤADĪTH [10]

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لَيْسَ يَبْقٰى بَعْدِيْ مِنَ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ.

</div>

"After me, the only remaining vestige of prophethood will be the righteous dream." (Abū Dāwūd, Nasa'ī: Abū Hurairah رضي الله عنه)

ĤADĪTH [11]

<div dir="rtl">

أَنَا آخِرُ الْأَنْبِيَاءِ، وَمَسْجِدِيْ آخِرُ الْمَسَاجِدِ. هٰذَا لَفْظُ الْمُسْلِمِ، وَفِي الْبَزَّارِ: وَمَسْجِدِيْ آخِرُ مَسَاجِدِ الْأَنْبِيَاءِ.

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"I am the last of the prophets, and my masjid is the last of the masjids." This is the wording recorded in Muslim. The rendition in Musnad al-Bazzār reads, "And my masjid is the last of the masjids of the prophets." (Abū Hurairah رضي الله عنه)

In addition to these, there exist over 200 aḥādīth that explicitly affirm the doctrine of khatm an-nubuwwah (the

finality of prophethood), which serves as the cornerstone of Islamic creed. Not a single solitary verse from the Qur'ān nor a single ḥadīth from the entire corpus of ḥadīth provides any indication that prophethood would continue beyond the era of the Prophet ﷺ. Throughout Islamic history, not a single companion (Ṣaḥābī), successor (tābi'ī), successor of the successors (tab' at-tābi'īn), or follower has ever espoused or entertained the notion of ongoing prophethood, until the time of Mirza. That being the case, concocting a doctrine of continuous prophethood based on speculative ideas and fabricated interpretations constitutes evidence of spiritual and intellectual deprivation, underscoring a state of utter wretchedness. O Allāh, protect us from such wretchedness.

EVIDENCE FROM IJMĀ'

Ibn Khaldūn notes that the very first inaugural consensus established within the Muslim Ummah was upon the condemnation of Musaylamah the Liar's false claim to prophethood as an outright act of kufr and his subsequent execution. The Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ later discovered additional reprehensible aspects of Musaylamah's pretensions after his demise. In his treatise Khātam an-Nabiyyīn, Shaykh Anwar observes that this consensus on the capital punishment of individuals falsely claiming prophethood, as well as their designation as kāfirs, has remained unwavering throughout successive generations, unbroken and uncontested. Moreover, this consensus has been universally applied, transcending distinctions between tashrī'ī and non-tashrī'ī prophets. Mullā 'Alī Qārī رَحِمَهُٱللَّه, in his commentary on Sharĥ al-Fiqh al-Akbar, states:

دَعْوَى النُّبُوَّةِ بَعْدَ نَبِيِّنَا كُفْرٌ بالْإِجْمَاعِ.

"Claiming prophethood after our Prophet ﷺ constitutes kufr, as established by the consensus (ijmā') of the Ummah."

The consensus on the kufr of those claiming prophethood is explicitly articulated in seminal works of tafsīr, ḥadīth, ḥadīth commentaries, and kalām (theology).

INTELLECTUAL EVIDENCE

All created entities, including prophethood (nubuwwah), have a finite existence, marked by a beginning and an end. Human development illustrates this principle, as an individual progresses from infancy to maturity. As a person grows, their intellect expands and adapts to changing circumstances, ultimately reaching its full potential. Similarly, physical attributes, such as bodily growth and clothing size, increase until they reach a maximum limit. Likewise, spiritual guidance, embodied in the Sharī'ah, undergoes transformations and stages of development, culminating in absolute perfection. Throughout history, the Sharī'ah has evolved in response to the intellectual capacities of various nations. By the time of the Final Apostle ﷺ, humanity's intellectual and perceptual faculties had reached their zenith, necessitating a prophethood whose teachings, embodied within the Sharī'ah, was both complete and protected.

Allāh declares the completion of the Sharī'ah in the following words:

﴿ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَـٰمَ دِينًا﴾

المائدة: ٣

"Today I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion." (5:3)

He guarantees the protection of the religion with its source in the following words:

﴿ إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ ۞ ﴾ الحجر: ٩

"Surely, We it is who sent down the Qur'ān, and surely, We are in fact its Guardian." (15:9)

The dual divine promise of completion and protection ensures that humanity will not require nor

need to await a new prophet, as the fundamental objectives of prophethood — perfecting and safeguarding the faith — have been fulfilled. The responsibility of propagating the faith, the primary function of the prophets, has been entrusted to scholars and the collective Muslim Ummah, eliminating the need for further prophetic guidance. The Qur'ān emphasizes this collective duty:

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾ آل عمران: ١١٠

"You are the best nation produced for mankind — you enjoin the right and you forbid the wrong and you believe in Allāh."
(3:110)

﴿ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُوْلَـٰئِكَ هُمُ الْمُفْلِحُونَ ١٠٤ ﴾ آل عمران: ١٠٤

"And let there be from you a nation which invites to all (that is) good, and enjoins the right and forbids the wrong, and it is just those who are truly successful." (3:104)

This mandate refers precisely to the obligation of tablīgh (propagation of the faith).

Dr. Smith states that Shaykh Mu'īn ad-Dīn Chishtī alone is credited with converting approximately 9 million Hindus to Islam, as documented in Naqsh-e Ĥayāt. Historical records indicate that at the time of the Prophet's ﷺ passing, he left behind a community of around 12.5 million Muslims, comprising both Ṣaḥābah and non-Ṣaḥābah. Today, over 700 million Muslims owe their faith to the efforts of their propagation. It is utterly illogical to suggest that, following the mass conversion of 700 million Muslims through propagation, a new "prophet" is needed to declare all of these individuals kāfirs and restrict the expansive reach of Islam to the select few brainwashed minions he has. This implies that the purpose of such a "prophet" would be to revert

Muslims to a state of kufr, rather than guiding non-believers towards Islam.

[Translator's note: The figure mentioned in the original text — 700 million — reflects the estimated number of Muslims at the time of writing. However, as of the present translation, the global Muslim population has grown to exceed 2 billion.]

ANSWERS TO QADIYANI ALLEGATIONS AGAINST PROMINENT PREDECESSORS

The concept of khatm an-nubuwwah (the finality of prophethood) is a fundamental tenet of Islam. It is a creed so profound and so deeply rooted in Islamic theology that it serves as a clear distinguisher between kufr (infidelity) and īmān (faith). However, when the Qadiyanis found their notion of continuing prophethood to be incompatible with the Qur'ān, aĥādīth, the consensus of the Ummah, and the views of the Ṣaĥābah, tābi'īn, tab' at-tābi'īn, fuqahā' (master jurists), mutakallimīn (theologians), and muĥaddithīn (masters in ĥadīth), they sought refuge in quoting ambiguous statements made by certain writers out of context, as if to desperately throw a lifeline to their drowning statements. Despite the fact that these writers' statements in other contexts shatter the

Qadiyanis' claims, the Qadiyanis continue to exploit these ambiguities. In response to these insinuations, which attempt to falsely attribute support for continuing prophethood to the pious predecessors, we will address these allegations and provide clarification.

ALLEGATION AGAINST 'Ā'ISHAH رَضِيَٱللَّهُعَنْهَا:

The Qadiyanis attribute the following statement to 'Ā'ishah رَضِيَٱللَّهُعَنْهَا: "Say: 'he is the seal of the prophets,' but do not say: 'there is no prophet after him.'" They contend that this statement implies the possibility of prophets succeeding the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. This narration is referenced in ad-Durr al-Manthūr, under the verse Khātam an-nabiyyīn, as well as in Takmilah Majma' al-Biĥār.

RESPONSE [1]:

The Qadiyanis have egregiously taken 'Ā'ishah's رَضِيَٱللَّهُعَنْهَا statement out of context, truncating the remainder of her words to align with their assertion. In reality,

'Ā'ishah رَضِيَاللَّهُعَنْهَا made this statement within the context of a discussion about Prophet 'Īsā عَلَيْهِٱلسَّلَامُ. The omitted portion of the narration is as follows:

يَقْتُلُ الْخِنْزِيرَ وَيَكْسِرُ الصَّلِيْبَ وَيَزِيدُ فِيْ الْحَلَالِ أَيْ يَزِيدُ فِيْ حَلَالِ نَفْسِهِ بِأَنْ يَتَزَوَّجَ وَيُوْلَدَ لَهُ وَكَانَ لَمْ يَتَزَوَّجْ قَبْلَ رَفْعِهِ إِلَى السَّمَاءِ فَزَادَ فِيْ الْهُبُوْطِ فِيْ الْحَلَالِ فَحِيْنَئِذٍ يُؤْمِنُ كُلُّ أَحَدٍ مِنْ أَهْلِ الْكِتَابِ وَيَتَيَقَّنُ أَنَّهُ بَشَرٌ وَعَنْ عَائِشَةَ قُوْلُوْا إِنَّهُ خَاتَمُ الْأَنْبِيَاءِ وَلَا تَقُوْلُوْا لَا نَبِيَّ بَعْدَه.

"He (i.e., 'Īsā عَلَيْهِٱلسَّلَامُ) will kill the swine, break the cross, and increase in lawful things, meaning he will increase in lawful things for himself by getting married and having children, as he had not married before his ascension to heaven. Thus, he increased in lawful things upon his descent. At that point, every person from the People of the Book will believe, and they will be certain that he is human. And it is reported by 'Ā'ishah رَضِيَاللَّهُعَنْهَا: "Say, 'he is the seal of the prophets,' but do not say, 'there is no prophet after him.'"

'Ā'ishah's رَضِيَٱللَّهُعَنْهَا statement, "do not say, 'there is no prophet after him,'" was intended to caution against rejecting the prophesied descent of 'Īsā عَلَيْهِٱلسَّلَامُ. Her prohibition was specifically aimed at preventing the use of this phrase in the context of denying 'Īsā's عَلَيْهِٱلسَّلَامُ arrival. 'Ā'ishah رَضِيَٱللَّهُعَنْهَارَضِيَٱللَّهُعَنْهَا never could have believed in the possibility of a new prophet being appointed after the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. In fact, she narrated a ĥadīth from the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in Musnad Aĥmad, which states:

$$\text{لَا يَبْقٰى بَعْدِيْ مِنَ النُّبُوَّةِ إِلَّا الْمُبَشِّرَاتُ، أَيْ الرُّؤْيَا الصَّالِحَةُ۔}$$

"After me, nothing will remain of prophethood except for the givers of tidings, i.e., righteous dreams."

RESPONSE [2]:

The aforementioned narration attributed to 'Ā'ishah رَضِيَٱللَّهُعَنْهَا is majhūl al-isnād, meaning its chain of transmission is unknown, rendering it unreliable.

ALLEGATION AGAINST 'ALĪ رَضِيَٱللَّهُعَنْهُ:

'Alī رَضِيَٱللَّهُعَنْهُ instructed Abū 'Abdurraĥmān as-Sulamī رَحِمَهُٱللَّهُ, the teacher of Ĥasan and Ĥusain رَضِيَٱللَّهُعَنْهُمَا, to have them recite the word "khātam" (with a fatĥah on the tā', meaning 'seal') instead of "khātim" (with a kasrah underneath the tā', meaning 'last'). This, they argue, suggests that 'Alī رَضِيَٱللَّهُعَنْهُ did not believe the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was the final prophet.

RESPONSE:

'Alī's رَضِيَٱللَّهُعَنْهُ instruction was based on the preferred qirā'ah (recitation). As we have previously explained, both recitations ("khātam" and "khātim") convey the same implication, as the phrase "seal of the prophets" inherently means "last of the prophets." In fact, 'Alī رَضِيَٱللَّهُعَنْهُ is the narrator of one of the more prominent aĥādīth on khatm an-nubuwwah, recorded in both Bukhārī and Muslim, which states:

أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُوْنَ مِنْ مُوْسَى، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِيْ.

"your position from me is like the position of Hārūn from Mūsā, except that there is no prophet after me."

ALLEGATION AGAINST SHAYKH AKBAR رَحِمَهُٱللَّهُ:

It is alleged that Shaykh Akbar Muḥy ad-Dīn Ibn Arabī رَحِمَهُٱللَّهُ explicitly affirms prophethood (nubuwwah) for the saints of Allāh, implying that he believes in the existence of prophets after the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

RESPONSE:

Within the context of Ṣūfī terminology, the term "nubuwwah" is employed in its literal sense, denoting "inbā' 'an al-ghaib" (information from the unseen) and referring to divine inspiration in general. The Ṣūfiyyah distinguish between "waḥy" (divine revelation to

prophets), which they term "shar'" (divine law), and "ilhām" (divine inspiration to the saints of Allāh), which they categorize as "ghair shar'" (non-shar'). If Shaykh Akbar رَحَمَهُٱللّٰه were indeed referring to the conventional notion of nubuwwah, he would be asserting that the door to shar'ī nubuwwah remains closed. In his seminal work, al-Futūhāt al-Makkiyyah, Shaykh Akbar رَحَمَهُٱللّٰه states:

إِنَّ الرُّؤْيَا جُزْءٌ مِنْ أَجْزَاءِ النُّبُوَّةِ فَبَقِيَ للنَّاسِ فِيْ النُّبُوَّةِ هٰذَا وَغَيْرُهُ وَمَعَ هٰذَا لَا يُطْلَقُ إِسْمُ النُّبُوَّةِ وَلَا النَّبِيِّ إِلَّا عَلَى الْمُشْرِعِ (أَيْ صَاحِبِ الْوَحْيِ) خَاصَّةً.

"Indeed, dreams are a part of the components of prophethood. Thus, this and other aspects remain for people in terms of prophethood. Despite this, the term "prophethood" or "prophet" is only applied to the lawgiver (i.e., the recipient of revelation) specifically."

On another page, he writes:

فَمَا تُطْلَقُ النُّبُوَّةُ إِلَّا لِمَنِ اتَّصَفَ بِالْمَجْمُوْعِ فَذٰلِكَ النَّبِيُّ وَتِلْكَ النُّبُوَّةُ حُجِرَتْ عَلَيْنَا وَانْقَطَعَتْ.

"Therefore, prophethood is only attributed to one who possesses the complete set of prophetic characteristics; that person is the prophet, and that is prophethood. This prophethood has been sealed for us and has come to an end."

The following is related from him in al-Yawāqīt, a work published alongside *al-Futūĥāt al-Makkiyyah*:

هٰذَا بَابٌ أُغْلِقَ بَعْدَ مَوْتِ مُحَمَّدٍ لَا يُفْتَحُ لِأَحَدٍ إِلَى يَوْمِ الْقِيَامَةِ لٰكِنْ بَقِيَ لِلْأَوْلِيَاءِ وَحْيُ الْإِلْهَامِ الَّذِيْ لَا تَشْرِيْعَ فِيْهِ۔

"This door was closed after the death of Muĥammad and will not be opened for anyone until the Day of Judgment.

However, the friends of Allāh (awliyā') still receive the inspiration of divine revelation (ilhām), which does not involve legislation."

ALLEGATION AGAINST IMĀM RĀGHIB رَحِمَهُ ٱللَّهُ:

In *al-Baḥr al-Muḥīṭ*, Imām Rāghib رَحِمَهُ ٱللَّهُ is claimed to have stated that a nabī among the saints would be considered among the prophets. Qadiyanis use this statement to imply that the saints of this Ummah can be prophets.

RESPONSE:

It is evident that Imām Rāghib رَحِمَهُ ٱللَّهُ was referring to past prophets. This is clear from his explicit affirmation of khatm an-nubuwwwah, as he wrote:

أَنَّهُ خَاتِمُ النَّبِيِّينَ لِأَنَّهُ خَتَمَ النُّبُوَّةَ أَيْ تَمَّمَهَا بِمَجِيئِهِ.

"He is the last of the prophets because he sealed the prophethood, i.e., he completed it through his advent."

ALLEGATION AGAINST JALĀL AD-DĪN RŪMĪ رَحِمَهُٱللَّهُ:

The following couplet suggests that 'Allāmah Rūmī رَحِمَهُٱللَّهُ held the belief in the perpetuation of prophethood within the Muĥammadan nation.

<div dir="rtl">

فکر کن در راہ نیکو خدمتے

تا نبوت یابی اندر امتے

</div>

Strive on the path of virtue and serve with devotion
So long as prophethood remains in the nation

RESPONSE:

The term "prophethood" in this context denotes the attainment of spiritual closeness to the Divine, facilitated

through the inspiration and influence of prophetic guidance. It does not imply literal prophethood, as Rūmī رَحِمَهُٱللَّهُ himself affirmed his belief in the finality of prophethood (khatm an-nubuwwah) in his poetry.

In *Daftar-e Panjum*, he writes:

یا رسول اللہ رسالت را تمام

تو نمودی، ہمچو شمس بے غمام

O Messenger of Allāh, you completed the messengership
Like the sun shining bright, unobscured by clouds

In *Daftar-e Chahāram*, he writes:

ایں ہمہ افکارِ کفراں زاد شان

چوں درآمد سیدِ آخر زمان

These thoughts of infidelity and darkness fled
When the Leader of the End Times appeared

ALLEGATION AGAINST MULLĀ 'ALĪ QĀRĪ رَحِمَهُ ٱللَّهُ:

In his work *al-Mauḍū'āt al-Kabir*, Mullā 'Alī Qārī رَحِمَهُ ٱللَّهُ provides the following commentary on the ĥadīth:

"If Ibrāhīm (the Prophet's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ son, who passed away in his youth) had lived, he would undoubtedly have become a prophet":

لَوْ عَاشَ إِبْرَاهِيْمُ لَكَانَ نَبِيًّا قُلْتُ مَعَ هٰذَا أَيِ الضُّعْفِ لَوْ عَاشَ إِبْرَاهِيْمُ وَصَارَ نَبِيًّا وَكَذَا لَوْ صَارَ عُمَرُ نَبِيًّا لَكَانَ مِنْ أَتْبَاعِهِ عَلَيْهِ السَّلَامُ كَعِيْسٰى وَخِضَرٍ وَإِلْيَاسَ عَلَيْهِمْ السَّلَامُ فَلَا يُنَاقِضُ قَوْلَهُ وَخَاتَمَ النَّبِيِّنَ إِذِ الْمَعْنٰى لَوْ يَأْتِيْ نَبِيٌّ بَعْدَهُ يَنْسَخُ مِلَّتَهُ وَلَمْ يَكُنْ مِنْ أُمَّتِهِ.

"If Ibrāhīm had lived, he would have been a prophet." I say, aside from considering the weak status of the ĥadīth; if

*Ibrāhīm had lived and become a prophet, and similarly, if
'Umar had become a prophet, he would have been among his
followers, upon him be peace, just as 'Īsā, Khiḍr, and Ilyās,
upon them be peace. This does not contradict his statement,
"Seal of the Prophets," since the intended meaning is of a
prophet who would abrogate his law and not be from his
nation."*

RESPONSE [1]:

The response to this concern is that if Ibrāhīm and
'Umar رَضِيَٱللَّهُعَنْهُمَا were to attain prophethood, it would have
occurred during the lifetime of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, not
subsequent to his era.

Regarding 'Īsā, Khiḍr, and Ilyās عَلَيْهِمَٱلسَّلَامُ, they had
already been endowed with prophethood long before the
Prophet's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ time; they were not newly appointed
prophets.

Consequently, when they return to earth after the
Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, they will do so as members of the
Muḥammadan nation, not as independent prophets. As

Mullā 'Alī Qārī ﷦﷽ himself notes in the first chapter of his commentary on Shamā'il:

أَنَّهُ خَتَمَهُمْ، أَيْ جَاءَ آخِرَهُمْ، فَلَا نَبِيَّ بَعْدَهُ، أَيْ لَا يُنَبَّأُ أَحَدٌ بَعْدَهُ، فَلَا يُنَافِيْ نُزُوْلَ عِيْسٰى مُتَابِعًا لِشَرِيْعَتِهِ، مُسْتَمِدًّا مِنَ الْقُرْآنِ وَالسُّنَّةِ.

"He sealed them," meaning he came as the last of them, so there is no prophet after him. This means that no one will be made prophet after him. This does not contradict the descent of 'Īsā ﷷ, who will come as a follower of his law, deriving guidance from the Qur'ān and the Sunnah."

In *al-Mirqāt*, he notes:

اَلْمُقَفِّيْ: مِنْ قَفَا أَثَرَهُ، إِذَا تَبِعَهُ، يَعْنِيْ أَنَّهُ آخِرُ الْأَنْبِيَاءِ الْأٰتِيْ عَلٰى أَثَرِهِمْ، لَا نَبِيَّ بَعْدَهُ.

"Al-Muqaffī (the lastcomer): from qafā' atharahū (to follow in someone's footsteps), i.e., to follow. This means that he is

the last of the prophets to come in their footsteps; there is no prophet after him."

Furthermore, he states in *Sharĥ al-Fiqh al-Akbar*:

وَدَعْوَى النُّبُوَّةِ بَعْدَ نَبِيِّنَا كُفْرٌ بِالْإِجْمَاعِ.

"Claiming prophethood after our Prophet is disbelief (kufr) by consensus (ijmā')."

RESPONSE [2]:

The ĥadīth "If Ibrāhīm had lived, he would certainly have been a prophet, a ṣiddīq" is reported by Ibn Mājah. However, the reliability of this narration is compromised due to the presence of Abū Shaybah Ibrāhīm bin 'Uthmān in its chain of transmission, who is deemed sāqiṭ (of questionable reliability) according to Tahzhīb at-Tahzhīb. In contrast, Ṣaĥīĥ al-Bukhārī contains a more explicit and definitive version of this ĥadīth, which states:

لَوْ قَضٰى أَنْ يَكُوْنَ بَعْدَ مُحَمَّدٍ نَبِيٌّ عَاشَ ابْنُهُ، وَلٰكِنْ لَا نَبِيَّ بَعْدَهُ.

"If it had been decreed that there be a prophet after Muĥammad, his son would have lived. However, there is no prophet after him."

ALLEGATION AGAINST MUJADDID ALF THĀNĪ رَحِمَهُ ٱللَّهُ:

In the first part of his collection of letters, Maktūbāt, specifically in letter 271, Imām Rabbānī Mujaddid Alf Thānī رَحِمَهُ ٱللَّهُ states:

حصولِ کمالاتِ نبوت مرتابعان را بطریقِ تبعیت و وراثت بعد از بعثت خاتم الرسل علیه و علی جمیع الانبیاء و الرسل الصلاة والتحیات منافی خاتمیت او نیست، فلا تکُن مِّنَ الْمُمْتَرِیْن۔

"The attainment of prophetic perfections by his followers, through the path of devotion and spiritual inheritance, after the advent of the Seal of the Messengers — may peace and

*blessings be upon him and all the prophets and messengers —
does not contradict his sealship. "Therefore, do not be among
those who harbor doubts." (10:94)*

The Qadiyanis misinterpret this excerpt, utilizing it
to falsely attribute to Mujaddid Alf Thānī رَحَمَهُٱللَّهُ the notion
that prophethood continues beyond the Prophet
صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

RESPONSE:

The excerpt mentioned above clearly refers to the
possibility of attaining *some* prophetic perfections, and it
is obvious that acquiring *some* prophetic perfections does
not imply the attainment of *all* prophetic perfections.

Imām Rabbānī رَحَمَهُٱللَّهُ himself elucidates the creed of
the Ahl as-Sunnah in his *Maktūbāt, Daftar 2, page 44,
seventh part, letter 6*:

وخاتم الانبیاء و محمد رسول است ، و عیسی علیہ السلام کہ نزول خواہد نمود عمل بشریعت او خواہد کرد ، و بعنوان امت

او خواہد بود۔

"And Muĥammad is the Seal of the Prophets and the Messenger of Allāh. And 'Īsā, upon him be peace, who will descend (from heaven), will act according to his (the Prophet's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) Sharī'ah and will be considered among his ummah (community)."

Similarly, he expounds upon this concept in Daftar 3, eighth part, pages 34-35, published by Amritsar Takhtī Kalān:

اول انبیاء آدم علیہ السلام و آخر ایشاں خاتم نبوت شان حضرت محمد رسول اللہ است ، و عیسی علیہ السلام کہ از

آسمان نزول خواہد فرمود متابعت شریعت خاتم الرسل خواہد نمود۔

"The first of the prophets is Ādam, upon him be peace, and the last of them is the Seal of Prophethood, the revered Muĥammad, the Messenger of Allāh. And 'Īsā, upon him be

peace, who will descend from heaven, will follow and act according to the Sharī'ah of the Seal of the Messengers."

All of these explanations oppose the principles of Qadiyanism. Notably, both passages explicitly mention the descent of 'Īsā from heaven, in addition to affirming the finality of prophethood (khatm an-nubuwwah).

Mirza Ghulām Aĥmad's assertion regarding a mujaddid is also noteworthy. He argues that considering belief in a mujaddid as obligatory (farḍ) is an unfounded interpolation. He supports this claim by citing the Quranic verse: "And whoever disbelieves after that — then those are the defiantly disobedient" (24:55).

ALLEGATION AGAINST SHĀH WALIULLĀH رَحِمَهُٱللَّهُ:

In the second volume of *Tafhīmāt-e Ilāhiyyah* (page 72, Tafhīm 55), Shāh Waliullāh رَحِمَهُٱللَّهُ states:

خَتَمَ بِهِ النَّبِيُّوْنَ، أَيْ لَا يُوْجَدُ مَنْ يَأْمُرُهُ اللهُ سُبْحَانَهُ بِالتَّشْرِيْعِ عَلَى النَّاسِ.

"He sealed the prophets," meaning that there will be no one whom Allāh, glorified be He, commands to legislate for the people."

The Qadiyanis misinterpret this excerpt, contending that it implies only legislative prophethood has terminated with the Prophet ﷺ, while non-legislative prophethood remains a possibility.

RESPONSE:

Shāh Waliullāh ﷲ‎رَحِمَهُ provides a clear explanation of this concept in the same treatise, *at-Tafhīmāt, volume 2, page 72:*

وَصَارَ خَاتِمَ هٰذِهِ الدَّوْرَةِ، لَا يُمْكِنُ أَنْ يُّوْجَدَ بَعْدَهُ نَبِيٌّ.

"And he became the seal of this prophetic cycle, after whom it is impossible for any other prophet to appear."

Then, in volume 1, page 137, in tafhīm number 65, he states:

مُحَمَّدٌ خَاتَمُ النَّبِيِّينَ، لَا نَبِيَّ بَعْدَهُ، وَدَعْوَتُهُ عَامَّةٌ لِجَمِيْعِ الْإِنْسِ وَالْجِنِّ، وَهُوَ أَفْضَلُ الْأَنْبِيَاءِ بِهٰذِهِ الْخَاصَّةِ وَبِخَوَاصٍّ أُخْرٰى.

"Muĥammad is the Seal of the Prophets; there is no prophet after him. His invitation (to Islam) is universal, encompassing all humans and jinn. He is the most superior of all prophets due to this distinction as well as other unique characteristics."

In *Ĥujjatullāh al-Bālighah*, under the ĥadīth "this matter started as prophethood", he states:

فَالنُّبُوَّةُ انْقَضَتْ بِوَفَاةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَالْخِلَافَةُ لَا سَيْفَ فِيْهَا بِمَقْتَلِ

عُثْمَانَ، وَالْخِلَافَةُ بِشَهَادَةِ عَلِيٍّ — كَرَّمَ اللهُ وَجْهَهُ — وَخَلْعِ الْحَسَنِ.

"Prophethood came to an end with the demise of the Prophet, may the peace and blessings of Allāh be upon him. The caliphate without sword ceased by the martyrdom of 'Uthman, and ultimately, the caliphate ceased by the martyrdom of 'Ali — may Allāh honor his countenance — and the abdication of al-Ĥasan."

In his Persian translation, beneath the Qur'ānic verse discussing the seal of the prophets, he notes:

نیست محمد صلی الله علیه وسلم پدر ہیچ کس از مردان شما، ولیکن پیغمبر خدا و مہر پیغمبران، یعنی بعد از وے ہیچ پیغمبر

نباشد۔

"Muĥammad (may the peace and blessings of Allāh be upon him) is not the father of any of your men, but he is the

Messenger of Allāh and the Seal of the prophets, meaning that there will be no prophet after him."

ALLEGATION AGAINST MAULĀNĀ MUḤAMMAD QĀSIM NĀNŌTWĪ رَحِمَهُ ٱللَّٰهُ:

Qadiyanis claim that Maulānā Nānōtwī رَحِمَهُ ٱللَّٰهُ rejects temporal cessation of prophethood (khatm zamānī).

RESPONSE:

This assertion is entirely unfounded. Maulānā Nānōtwī رَحِمَهُ ٱللَّٰهُ explicitly affirms the temporal cessation of prophethood (khatm zamānī) in *Taḥzhīr an-Nās*:

"When discussing generality and open-endedness, the temporal cessation of prophethood is unequivocally established. Alternatively, the necessity of affirming the temporal cessation of prophethood is indisputably established through logical implication. Moreover,

numerous aĥādīth of the Prophet ﷺ explicitly convey this creed, such as the ĥadīth: 'Your position from me is the position of Hārūn from Mūsā, except that there is no prophet after me.' The collective implication of these aĥādīth has reached the level of tawātur (mass transmission). Aside from that, the entire Muslim nation has concurred in ijmāʿ (universal consensus) on this matter. Even if the phrase 'lā nabiyya baʿdī' (there is no prophet after me) is not transmitted through mass transmission in its exact wording, its meaning is undoubtedly conveyed through mass transmission. This scenario is analogous to the transmission of the number of units (rakaʿāt) in Ṣalāh, which, although not conveyed through mass transmission in exact wording, is nonetheless transmitted through mass transmission in terms of meaning. Therefore, just as rejecting the prescribed number of rakaʿāt renders one a kāfir (disbeliever), rejecting the finality of prophethood also constitutes kufr (disbelief)."

In *Manāzhir-e 'Ajībah*, Maulānā Nānōtwī رَحَمَهُ ٱللَّهُ further emphasizes:

"The temporal cessation of prophethood is an integral part of our faith and religion. However, there is no remedy for the baseless accusations leveled by illegitimate individuals."

ALLEGATION AGAINST MAULĀNĀ 'ABDUL-ĤAYY رَحَمَهُ ٱللَّهُ:

Maulānā 'Abdul-Ĥayy رَحَمَهُ ٱللَّهُ articulates *in Dāfi' al-Waswās fī Athar Ibn 'Abbās*:

"Scholars of the Ahl as-Sunnah explicitly assert that any prophet contemporary with the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ cannot introduce a new Sharī'ah. Instead, such a prophet would necessarily adhere to the Muĥammadan Sharī'ah. The universality of the Muĥammadan prophethood is thus established in all scenarios."

The Qadiyanis cite this excerpt to falsely claim that Maulānā 'Abdul-Ĥayy ﷺ allegedly endorsed the concept of contemporary prophethood, thereby implying a continuation of prophethood as an extension.

RESPONSE:

Maulānā 'Abdul-Ĥayy ﷺ himself elaborates upon this in *Zajr an-Nās*, saying:

خَتْمُ نَبِيِّنَا حَقِيْقِيٌّ بِالنِّسْبَةِ إِلٰى أَنْبِيَاءِ جَمِيْعِ الطَّبَقَاتِ، بِمَعْنٰى أَنَّهُ لَمْ يُعْطَى النُّبُوَّةُ لِأَحَدٍ فِيْ طَبَقَةٍ.

"The finality of our Prophet is a reality in relation to all prophets of every era, meaning that prophethood was not granted to anyone in any era after him."

In *Majmū' al-Fatāwā 1:99*, he writes:

قَالَ أَبُوْ شَكُوْرٍ فِي التَّمْهِيْدِ: إِعْلَمْ أَنَّ الْوَاجِبَ عَلى كُلِّ عَاقِلٍ أَنْ يَعْتَقِدَ أَنَّ مُحَمَّدًا كَانَ رَسُوْلَ اللهِ، وَالْآنَ هُوَ رَسُوْلُ اللهِ، وَكَانَ خَاتِمَ الْأَنْبِيَاءِ، وَلَا يَجُوْزُ بَعْدَهُ أَنْ يَكُوْنَ أَحَدٌ نَبِيًّا، وَمَنِ ادَّعَى النُّبُوَّةَ فِيْ زَمَانِنَا يَكُوْنُ كَافِرًا.

"Abu Shakur stated in at-Tamhīd: "It is obligatory for every rational person to believe that Muḥammad was and remains the Messenger of Allāh, and that he was the Seal of the Prophets. It is not possible for anyone to be a prophet after him. Whoever claims prophethood in our time is a disbeliever (kafir)."

Based on these explicit excerpts, can anyone accuse him of denying khatm an-nubuwwah?

'ALLĀMAH IQBĀL ON QADIYANISM

[Translator's Note: Note that 'Allāmah Iqbāl (d. 1938), a master poet, philosopher, and politician, hailed from Pakistan. The excerpts presented below, authored by him, are primarily addressed to either the Muslim community at large or to the Muslim government of Pakistan.]

1.

"Qadiyanism is literally the lard of Judaism. In my opinion, Bahaism is more sincere due to its transparency in its rejection of Islam, whereas Qadiyanism employs a more insidious approach, selectively adopting certain Islamic principles to retain an Islamic image while subtly undermining the faith's spirit and objectives. The doctrines of Qadiyanism, such as the concept of divine jealousy, the notion that rejecting Mirza's prophethood

invites countless earthquakes and diseases, the characterization of prophets as soothsayers, and the idea of the Messiah's spirit being transferred to Mirza, all contain elements reminiscent of Judaism. In a way, Qadiyanism harbors so many elements of Jewish ideologies that it seems to revert to Judaism." *(Ĥarf-e Iqbāl: pg. 123)*

2.

"Atheistic movements emerged in Islamic Iran under the influence of the mūbadānah movement, introducing novel terminology such as burūz (apparent image), ĥulūl (descent of one entity into another), and zhill (shadow or reflection). This lexical innovation aimed to obscure the doctrine of incarnation, veiling its true nature beneath euphemistic terms. By concocting this vocabulary, they sought to avoid provoking adverse reactions from Muslims, who might have otherwise recognized the heterodox nature of their beliefs. Notably, the term

"Promised Messiah" is not indigenous to Islam, but rather originated within the mūbadānah movement. A thorough examination of early Islamic religious and historical literature reveals no mention of this term during the formative period of Islam." *(Ĥarf-e Iqbāl: pg. 123, 124)*

3.

"The Qadiyani sect poses a significant threat to Muslim unity. Muslims are particularly vigilant and sensitive regarding movements that jeopardize their unity. Consequently, any religious group that, despite being historically linked to Islam, establishes its foundation on a new prophethood and declares all Muslims who reject their self-proclaimed revelations as kāfirs, will be perceived by Muslims as a menace to Islamic unity. This is because Islamic unity is fundamentally rooted in the concept of khatm an-nubuwwah (the finality of prophethood)." *(Ĥarf-e Iqbāl: pg. 122)*

Mirza Maĥmūd, the second purported caliph of the Qadiyani sect, explicitly states in *Āinah-e Ṣadāqat*:

"All Muslims who have not pledged allegiance to the Promised Messiah (referring to Mirza Ghulām Aĥmad Qadiyani), regardless of whether they are aware of his existence or not, are kāfirs and outside the boundaries of Islam."

4.

"I have no reservations or doubts whatsoever regarding the fact that Ahmadis are traitors to both Islam and the nation." *(This assertion is documented in a letter written by 'Allāmah Iqbāl to Jawahar Laal, published under the title "A Few Old Letters" in its first part, on page 293. The compilation was edited by Jawahar Laal and published by Jamia Limited, New Delhi, India.)*

5.

"In my opinion, Qadiyanis face a dichotomy: they must either align themselves with the broader Muslim community or relinquish their self-serving interpretations of khatm an-nubuwwah (the finality of prophethood) and accept it fully for what it is. The Qadiyanis' novel interpretations of this fundamental creed are only tactical maneuvers, aimed at gaining recognition as Muslims and thereby securing political advantages." *(Ĥarf-e Iqbāl: pg. 136-137)*

6.

"In my opinion, the most prudent approach for the government would be to officially recognize the Qadiyanis as a distinct entity. This course of action would be consistent with their existing policy, and it would likely lead to Muslims interacting with Qadiyanis in a more

tolerant manner, similar to how they engage with adherents of other religions.

The reason I make this suggestion is that Mirza Bashīr ad-Dīn, the second purported caliph, quoted Mirza Qadiyani in a lecture published in the al-Faḍl magazine issue dated August 21, 1917. According to this quote, Mirza Qadiyani asserted that the Qadiyanis' faith is distinct from that of Muslims, stating: "Their Islam is different, and our Islam is different; their God is different, and our god is different; their ḥajj is different, and our ḥajj is different; likewise, there is a conflict with every aspect of theirs."

7.

'Allāmah Iqbāl offers the following counsel to the Islamic government of Pakistan:

"The newly drafted policy document emphasizes the preservation of minority rights. However, based on my

understanding, it is unlikely that the Qadiyanis will proactively seek separation from the government, to maintain relations with Muslims. Conversely, the Muslim nation has every right to petition the government to dissociate and formally recognize the Qadiyanis as a distinct entity; failure to do so may lead Muslims to suspect that the government is reluctant to acknowledge the novelty of this new religion. Notably, in 1919, the government did not await a formal request from the Sikhs before officially recognizing their separate status from Muslims. It is intriguing, therefore, that the government now appears to be waiting for the Qadiyanis to initiate their own separation."

In *Ĥarf-e Iqbāl (pg. 138),* 'Allāmah Iqbāl writes:

"The Qadiyanis meticulously perform their own Ṣalāhs, refrain from intermarriage with Muslims, and most notably, openly proclaim that the entire Islamic world is kāfir. In reality, the Qadiyanis are more disconnected from Islam than the Sikhs are from Hinduism, also because Sikhs engage in interfaith

marriages with Hindus. Given the Qadiyanis' deliberate distancing from Muslims in both religious and social contexts, it is perplexing that they remain so adamant about being politically recognized as part of the Muslim community."

8.

'Allāmah Iqbāl stresses the need for imposing restrictions on the dissident Qadiyani sect, addressing the British English government: Logically, to safeguard national unity, the government must defend itself against opposing forces that threaten to destabilize the nation. This raises the question: what constitutes an effective defense strategy? Regrettably, the approach adopted by the British has been to urge the mainstream Muslim community to exercise tolerance, even when faced with ideologies that compromise their unity, while granting the Qadiyani sect unrestricted freedom to disseminate their message, despite

its propensity for falsehood and animosity. (Ĥarf-e Iqbāl, pg. 126)

I conclude this section by contending that Mirza Qadiyani's vulgarity is a far greater one than millions of other vulgarities. For instance, in his book *Āinah-e Kamālāt (pg. 548)*, Mirza Qadiyani is quoted as saying:

"Those who refuse to acknowledge my prophethood and do not have faith and certitude in my claims are all bastards."

THE PROPHETIC *Tradition*

BY

Mufti Abdullah Maroofi حفظه الله

THE PROPHETIC TRADITION

THE ṢAĤÎĤ OF IMĀM BUKHĀRĪ ﷻ: FEATURES AND DISTINCTIONS

AUTHOR:

His kunyah (patronymic) is Abu 'Abdullah, and his title is Amīr al-Mu'minīn fil Hadith. His full name is Muhammad bin Ismā'īl bin Ibrāhīm bin Mughīrah bin Bardizbah (al-Ju'fi al-Bukhārī). Bardizbah is a Persian word meaning farmer, worker, or expert. His father's great-grandfather Bardizbah was a Zoroastrian. His son Mughīrah embraced Islam at the hands of the ruler of Bukhāra, Yamān bin Akhnas al-Ju'fi ﷻ, hence the association with the name al-Ju'fi.

Apart from this, Imām Bukhāri ﷻ had no other connection with the Ju'fi tribe. Imām Bukhāri was born on Friday, 13th Shawwal 194 AH in Bukhāra.

In his childhood, he became blind, but through the prayers of his respected mother, Allāh restored his sight.

At a young age, he lost his father and received his initial education under the guidance of his mother in Bukhāra. Bukhāra was a gathering place for scholars, a mine of distinguished individuals, a cradle of jurists, and one of the most beautiful cities of the Islamic world. From there, he traveled to Balkh, Marw, Nishāpur, Ray, Baghdād, Basra, Kūfa, Makkah, Madinah, Wāsit, Egypt, Syria, Damascus, Caesarea, Ascalon, Jerusalem, Jazīrah, Khorāsān, and other places, and studied under 1080 teachers.

At the age of sixteen, he had memorized the books of Abdullāh bin Mubārak and Waki' رَحِمَهُمَاٱللَّهُ. In the same year, 210 AH, he went to Hajj with his mother and brother Ahmad. After Hajj, his mother and brother returned home, but he stayed behind to pursue Hadith studies. He traveled extensively for the sake of acquiring Hadith and visiting scholars and endured severe hardships in the process. He spent considerable time in Hijāz, Baghdād,

Kūfa, and Basra. Wherever he would come to know about the whereabouts of a Muhaddith, he would reach there and glean knowledge from him.

His memory was so sharp that he would remember hadiths just by listening to them in the lessons, while other students would write them down and then correct their written hadiths according to his memory.

When he went to Baghdād, the Hadith scholars of Baghdād wanted to test his memory, so they changed the texts and chains of a hundred hadiths and had ten people each ask him ten hadiths. He responded to each one with "I do not know." In the end, he called the ten people in order and recited the hundred hadiths with their correct texts and chains in the exact order they were asked. This astonishing memory made people acknowledge his excellence and mastery in Hadith.

Imām Ahmad ibn Hanbal رَحِمَهُ ٱللَّهُ said that the memorization of hadith has concluded with four people: Abu Zur'ah, Muhammad ibn Ismā'īl Bukhāri, Dārimi, and Hasan ibn Shujā' رَحِمَهُمُ ٱللَّهُ.

According to Abu 'Umar and Ahmad ibn Nasr, Imām Bukhāri held twenty times the proficiency in Hadith sciences as Imām Ahmad and Imām Is'hāq رَحَهُمُٱللَّهُ. He began teaching Hadith during his youth, and the gatherings of other Muhaddithin paled in comparison to his.

Just as he was unique in knowledge and skill, he was also a paragon of piety and righteousness. In prayer, he would become oblivious to the world and everything in it. Once, during prayer, he was stung by a wasp seventeen times, yet his condition did not change in the slightest. He had a daily routine of completing one recitation of the Qur'ān during the day and reading one-third of the Qur'ān late at night. In each rak'ah of the Tarawīh Ṣalāh, he would recite twenty verses, thus completing the entire Qur'ān. One notable quality was that he never backbit anyone.

Imām Bukhāri رَحَهُٱللَّهُ himself explained the reason for compiling his book "Sahīh Bukhāri." He said: Is'hāq ibn Rahwayh رَحَهُٱللَّهُ once told me, "I wish you could write a

book of hadith which included only rigorously authenticated hadiths." So I decided to do so. Then one night, I had a dream in which I was fanning the Prophet ﷺ and shooing away flies. People interpreted this dream to mean that I would drive away lies and falsehoods from the words of the Prophet ﷺ. Then, with determination, he selected six thousand hadiths from six hundred thousand and compiled them over the span of sixteen years. He would make sure that before recording each hadith, he would bathe and offer two units of voluntary prayers. He did the same even before designating the chapter titles. This is how he compiled the entire book. According to Abdul-Quddūs bin Hammām رَحِمَهُ ٱللَّهُ, he wrote the chapter titles while sitting in Riyādh Al-Jannah, and because this book was written with utmost sincerity, it became very popular. Ninety thousand people heard Sahīh Bukhāri directly from Imām Bukhāri رَحِمَهُ ٱللَّهُ. It earned the title of the most authentic book after the Book of Allāh. It is taught with great importance in all Madāris worldwide. Other than Sahīh Bukhāri, he also authored many other books.

There is a difference of opinion among scholars regarding Imām Bukhāri's رَحِمَهُ ٱللَّهُ school of thought. Some have said he followed the Shafi'i school, others claimed he followed the Hanbali school, and some have called him an independent mujtahid.

In the last days of his life, his enemies troubled him so much that he prayed, "O Allah, the earth has become tight for me despite its vastness, so take me away." Finally, on the night of Eid, 12 days before he would turn 62 years old, he passed away in 256 AH. He was buried after Dhuhr in Khartang, a village 10 miles from Samarkand. Someone compiled his date of birth, his age and his date of demise in a unique saying:

وُلِدَ فِي صِدْقٍ، عَاشَ حَمِيْدًا، وَمَاتَ فِي نُوْرٍ.

He was born in truth, lived praiseworthily and passed away in light.

The numbers derived from "Sidq" indicate his birth (194 AH), "Hameed" indicates his age (62), and "Noor" indicates his year of demise (256 AH). After his burial, a

fragrance of musk emanated from his grave, and people began to take the soil from his grave until it was emptied. To prevent this, a pile of wood was placed over the grave. Afterwards, pillars of white light were seen in the sky above the grave, attracting many visitors. When his enemies learned of this, they also came and repented. (*Halaat Al-Musannifeen, page: 86*)

NAME

The name Imām Bukhāri رَحِمَهُ ٱللَّهُ gave to his book is:

اَلجَامِعُ الْمُسْنَدُ الْمُخْتَصَرُ مِنْ أُمُورِ رَسُولِ اللهِ صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ وَسُنَنِهِ وَأَيَّامِهِ

"Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar Min Umūri Rasūl Allah صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ *Wa Sunanihi Wa Ayyāmihi."*

[**Literal translation:**] *"The Compendium, the Linked through Transmission, the Rigorously Authenticated, the Distillation from the matters of the Messenger of Allāh and his practices and his days."*

*[**Lucid translation:**] The Rigorously Authenticated, Distilled Compendium of the Messenger's affairs, practices, and events with linked transmission.]*

Al-Jami' (***The Compendium***): This means that this book is comprehensive, containing hadiths related to all aspects of religion.

Al-Musnad (***The Linked Through Transmission***): This means that the chain of narration reaches the Prophet Muhammad ﷺ without any breakage in between.

Al-Sahīh (***The Rigorously Authenticated***): This implies that every ĥadīth in the collection meets five stringent conditions:

1. Unbroken Chain of Transmission: Each ĥadīth must be linked through a continuous chain of narrators, from the author all the way to the Prophet Muhammad ﷺ, with every narrator having physically and directly heard from the one preceding them.

2. Integrity of Narrators: All narrators must be upright individuals ('ādil), characterized by sanity, Muslim adulthood, moral rectitude, and avoidance of sinful and unrefined behavior.

3. Precision: Every narrator must possess an immaculate memory and precision in conveying the aĥādīth.

4. Absence of Discrepancies: The text and chain of transmission of each ĥadīth must be free from any contradictions or inconsistencies (shuzhūzh).

5. Freedom from Hidden Faults: Each ĥadīth must be devoid of any hidden defects or flaws ('illah) in its text or chain of transmission.

Note: This explanation of "Sahīh" is based on the general consensus of the hadith scholars. However, to what extent the hadiths in Sahīh Bukhāri and Sahīh Muslim are free from anomalies and defects, and whether being free from anomalies and defects is a condition according to the two

Sheikhs (Imām Bukhāri and Imām Muslim رَحِمَهُمَاٱللَّهُ) or not, will all be discussed in detail later, In sha Allāh.

Al-Mukhtasar (The Distillation): This means that Imām Bukhāri رَحِمَهُٱللَّهُ has not collected all the hadiths that meet the conditions of authenticity related to the chapter. Instead, he has sufficed with only those hadiths that fulfill the purpose of the chapter's title.

Min Umūr Rasul Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, etc. (from the matters of the Messenger of Allāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and his practices and his days): This means that the content of this book is a collection of the actions, sayings, and conditions of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. These words also indicate the subject of the book.

SUBJECT:

Hafidh Ibn Hajar رَحِمَهُٱللَّهُ stated in the introduction of *Fath al-Bari* that: it is established that Imām Bukhāri رَحِمَهُٱللَّهُ adhered to authenticity. Additionally, his aim was not to leave this collection devoid of jurisprudential benefits and

to adorn it with points of wisdom. Therefore, with his sharp understanding, he derived many meanings from the text of the hadith, which he mentioned as titles in various chapters of the book. He also adhered to mentioning verses related to the issue and subtly pointed towards their interpretation. This is why Imām Bukhāri would often establish a chapter title and mention a verse under it and suffice with simply stating "and in the chapter it is related from so and so, from the Prophet ﷺ", without mentioning any hadith from a connected chain. And at times, he would simply mention a piece of the text without any chain of narration. (Fath al-Bari, published by Dar al-Kutub al-Ilmiyya, Beirut, Vol 8)

In short, the aim of Imām Bukhāri was to compile authentic hadiths in such a manner that would clarify their jurisprudential meanings and implications. As for comprehensive coverage of all authentic hadiths, that was never his objective, neither in terms of the narrators nor the hadiths themselves, as stated by Allāmah Hāzimi in *"Shurut al-A'imma al-Khamsah"* (published along with

Sunan Ibn Majah, p. 81) where he quotes from Imām Bukhāri with his own chain of narration saying:

لَمْ أُخَرِّجْ فِي هَذَا الكِتَابِ إِلَّا صَحِيْحًا وَمَا تَرَكْتُ مِنَ الصَّحِيْحِ أَكْثَرُ.

"I have not included in this book except what is rigorously authenticated, and what I have left out of the rigorously authenticated is much more."

METHODOLOGY AND ARRANGEMENT

"The jurisprudence of Imām Bukhāri lies in his chapter headings" is a well-known phrase among scholars, which means that Imām Bukhāri is not merely a memorizer and narrator of hadith, but also a jurist who delves deep into the texts of hadith and brings forth its pearls. The reader of Sahih Bukhari can clearly detect that Imām Bukhāri is an absolute mujtahid. Hence, on a particular issue, sometimes he favors the opinion of one Imām, and sometimes the opinion of another, and sometimes he presents a third opinion that is not held by any of the Imāms.

Regarding the arrangement of chapter headings and the selection of hadiths under them, he follows two methods:

a) Often, he brings hadiths under a chapter heading that either exactly match the title in wording or at least, in some of its words, or there is a correspondence and similarity in meaning, which is more often the case.

b) Sometimes Imām Bukhāri رَحِمَهُ ٱللَّه establishes a chapter heading using general words, but the hadith he brings under it is specific, as if to indicate that although the hadith is specific, the intended meaning is general. Sometimes, on the contrary, he establishes a chapter heading using specific words, but the hadith he brings under it is general, indicating that although the hadith's wording is general, the intended meaning is specific. Similar to this is the matter of using open-ended (Mutlaq) and restricted (Muqayyad) terms: a hadith may appear to be open-ended, but the chapter heading is restricted, indicating that the apparent open-endedness of the

hadith is actually restricted. Sometimes, the purpose of the chapter heading is to interpret the hadith or to explain an abbreviated hadith.

Often, a chapter heading is established without mentioning any hadith under it, possibly indicating that although a hadith on this topic is transmitted from the Prophet ﷺ, it does not meet the criteria for inclusion in the book, hence it is not brought here. This fact also highlights some errors found in some copies of the book. In instances where there is a chapter which doesn't have any hadith under it, the writer mistakenly combined it with another chapter's hadith, causing commentators to struggle to reconcile between the heavens and the earth! This is corroborated by Ibrahīm bin Ahmad Mustamli, who stated that he copied Imām Bukhāri's book from the manuscript held by his student Muhammad bin Yūsuf Farabri رَحِمَهُ ٱللَّه. He noticed some deficiencies and blank spaces in it, including some chapter headings without any hadith and some hadith without any headings, so he linked one to another. This was noted

by Allāmah Abu al-Walīd Bāji رَحِمَهُ ٱللَّهُ and mentioned by Sheikh Zakariyya رَحِمَهُ ٱللَّهُ in "Lāmiʾ" referencing him. (Introduction to Lāmiʾ al-Darāri, p. 91)

Scholars of the Ummah have exerted great efforts to explain Imām Bukhāri's chapter headings and reconcile them with the hadiths mentioned under them. In addition to commentaries, there are separate works specifically on Bukhari's chapter headings. The most comprehensive among them is "*Al-Abwāb wa al-Tarājim*" by the seal of the hadith scholars, Maulāna Muhammad Zakariyya Kandhlawi. Additionally, there is "*Al-Qawl al-Nasīh*" by Maulāna Fakhruddin, which is incomplete.

Imām Bukhāri رَحِمَهُ ٱللَّهُ divided his comprehensive work into "books" (*Kitāb;* major headings) and then brought various chapters (*Abwāb*) under them. An interesting point is that Imām Bukhāri رَحِمَهُ ٱللَّهُ paid great attention to the consistency and relevance between these books and chapters. For instance, he first brought the hadiths of "Bad'a al-Wahy" (beginning of divine revelation) which is the foundation of the entire Islamic

Sharī'ah. Then he presented the "Book of Faith" which is the root of all acts of obedience, as no act of obedience is accepted without it. After that, he prioritized the "Book of Prayer" over other acts of worship, because it is the most important. Then the "Book of Zakat" which is a financial act of worship, and the Quran often combines the commands of prayer and zakat together in many places. In most manuscripts, "Kitāb al-Jana'iz" (Book of Funerals) precedes the "Book of Zakat" because funerals are also related to prayer. Then came the chapters on fasting and pilgrimage, with differences in their order in various manuscripts.

After completing the sections on acts of worship, he mentioned the books related to transactions, such as sales, salam (advance payment), hiring, gifting, and freeing slaves.

Then he mentioned the books related to dealing with disputes among people and the need for seeking help from authorities, such as the "Book of Testimonies,"

"Reconciliation (*Sulh*)," "Wills (*Wasiyyah*)," "Jihad," and "khumus (war spoils)."

Then he mentioned some other books which are not related to jurisprudential topics, such as "The Beginning of Creation," "Chapters on Heaven and Hell," "The Book of Prophets," "The Book of Signs of Prophethood," "The Virtues of Quraysh," and "The Virtues of the Companions رَضِيَٱللَّهُعَنْهُمْ." After that came the "Book of Maghazi" (military expeditions) and then the "Book of Tafsir" (exegesis).

Then he went back to mentioning the chapters related to jurisprudential rulings in order, such as marriage, divorce, and expenditure. After that, he touched upon the chapters related to people's personal habits, such as eating, drinking, clothing, medicine, sickness, etiquette, piety, and seeking permission.

Then he brought some more chapters related to the rights of people, such as: expiations, vows, oaths, boundaries, coercion.

These were followed by chapters generally related to beliefs and doctrines, like: the book of dream

interpretation, trials, rulings, adherence to the Book and the Sunnah.

Then he mentioned the book of asceticism and softness (Al-Zuhd wa Al-Riqāq) to instill in the reader a lack of desire for the world, a pursuit of the Hereafter, and an awareness of accountability before Allah.

In the end, he concluded with the book of monotheism (Tawheed), which addresses those chapters that include doctrines and theological issues through which misguided sects have spread deviation and misguidance. Imām Bukhārī's decision to conclude with Kitāb at-Tauĥīd was to indicate that a believer should always be concerned about the safety of their faith along with their deeds, so that their faith is not destroyed due to any deviation, rendering all their efforts in vain.

Imām Bukhāri رَحَمَهُٱللَّه maintained this relevance to such an extent that he considered it from the beginning to the very end of his collection. Thus, he began with "Verily actions are by intentions" *and concluded with* "(There are) two words which are dear to the Most

Merciful (Allah) and light upon the tongue, but very heavy in weight in the balance. They are: "Subhān Allāh wa-bi hamdihī" and "Subhān Allāh Al-`Adhīm."

It is as if Imām Bukhāri رَحِمَهُٱللَّه wanted to convey that he has hope for the acceptance of his work from the Exalted one who knows the secrets within and the intentions of hearts, who will never let the sincerity of a sincere person or the goodness of a doer go to waste, and he hopes that his work will be weighed on the scales on the Day of Judgment.

NUMBER OF BOOKS, CHAPTERS, AND AĤADĪTH

The total number of major headings (books) in Sahīh Bukhāri is ninety-seven (97), and the total number of chapters (subheadings) is three thousand four hundred fifty (3450).

Regarding the number of hadiths, there is a difference of opinion among scholars due to their various

estimates and preferences. Hafidh Ibn Salāh رَحِمَهُٱللَّهُ mentioned in his introduction that the number of hadiths, including repetitions, is 7275, and without repetitions, it is 4000. Imām Nawawi agreed with Ibn Salāh رَحِمَهُمَاٱللَّهُ, stating that the mentioned number includes only those hadith which connect to the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ without any breakage in between (Marfu' Hadiths). But Ibn Hajar رَحِمَهُٱللَّهُ counted the hadiths of each book and chapter anew, and the result was different. According to his count, the number of hadiths which connect to the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ without any breakage (Marfu' Hadiths), including repetitions, is 7,397. This count does not include Mu'allaqāt (the Hadiths mentioned in headings) and Mawqūfāt (those hadiths which trace back to the companions). The number of Mu'allaqāt is 1,341, and the number of Mutāba'āt (follow-ups) is 341, totaling up to 9,082 hadiths altogether. This count does not include the sayings of the Sahābah and the Tābi'īn رَضِيَٱللَّهُعَنْهُمْ. *(Hadī al-Sāri, page: 648-653)*

In the end, after counting the hadiths of each Sahābi, Ibn Hajar رَحِمَهُ ٱللَّٰه concluded that the number of connected texts without repetition is 2,602, and the number of those Mu'allaqāt which Imām Bukhāri did not mention with a connected chain anywhere else is 159, making a total of 2,761 hadiths without repetition. *(Hady al-Sari, page: 661)*

There is a huge difference between the four thousand Hāfidh Ibn Salāh رَحِمَهُ ٱللَّٰه mentioned and the two thousand seven hundred sixty-one Hāfidh Ibn Hajar رَحِمَهُ ٱللَّٰه mentioned. According to Hāfidh Ibn Hajar's رَحِمَهُ ٱللَّٰه scrutiny, the number of non-repetitive Marfu' hadiths is 1,239 less than the number mentioned by Hāfidh Ibn Salāh رَحِمَهُ ٱللَّٰه!

It should be noted here that in the present era, various people have numbered the hadiths of Sahīh Bukhāri, and there is considerable difference in their numbering. The reason for this difference is the subjective preference of whether to consider multiple texts from a single chain as separate hadiths or as one hadith. When it comes to referencing ahādīth from Bukhārī, the numbering by

Shaikh Fu'ād 'Abdul Bāqi is the most commonly used among scholars.

REPETITION AND BREVITY

Imām Bukhāri رَحِمَهُٱللَّه has extensively repeated hadiths for jurisprudential or narrational benefits. For example, the ĥadīth: *"Innamal A'mālu bin Niyyāt"* ("Actions are based on intentions.") appears in seven places, the hadith of Heraclius in fourteen places, and the story of Musa and Khidr عَلَيْهِمَاٱلسَّلَام in seventeen places. The question is, why did Imām Bukhāri make such extensive repetitions? The best and most detailed answer has been given by Hāfidh Abu al-Fadhl Muhammad ibn Tāhir al-Maqdisi, which Hāfidh Ibn Hajar رَحِمَهُمَاٱللَّه has quoted in the introduction to Fath al-Bari. He states:

"It is very rare for Imām Bukhāri to bring a Hadith in more than one place with the same chain of narration and the same wording. Instead, he brings it through various chains intending the following benefits:

1. He may bring a hadith through the chain of one Sahābi and then the same hadith through the chain of another Sahābi. Or sometimes the Sahābi is the same, but the chain is different due to a narrator in the second chain replacing a narrator in the first chain. This is done to prove that the hadith is not rare and that the narrator is not alone in narrating that hadith.

2. Sometimes different chains of a Hadith contain distinct qualities or subjects, so they are recorded in separate chapters. For example, one chain might mention someone ambiguously, while another chain specifies them clearly.

3. Some Hadiths are narrated completely by certain narrators and incompletely by others. Therefore, Imām Bukhāri might record the shorter narration first and then the detailed one, to show that the first narrator did not make any error or omission.

4. Some narrators narrate Hadiths in their own words giving the same meaning and not word for word from the Prophet ﷺ. This leads to variations in interpretation. One narrator's words might imply one meaning, while another's words imply a different meaning. If both narrations meet Imām Bukhāri's criteria, he records them under their appropriate chapters, indicating that this Hadith could also imply the meaning which the second narrator expressed in their own words.

5. Sometimes there is a difference in continuity and discontinuity among the students of a teacher. Some students narrate a continuous chain from their teacher, while others narrate the same Hadith from the same teacher with a discontinuous or incomplete chain. If Imām Bukhāri finds the continuous chain to be stronger, he records it first, then records it through the discontinuous chain as well to give the impression that the hadith with the continuous

chain is correct, and those who have narrated it with a discontinuous chain have done so for brevity.

6. Similarly, there are differences among the students in narrating Marfu' (narrations which trace back to the Prophet ﷺ) and narrating Mawqūf hadiths (narrations which trace back to a Ṣaḫābī). If Imām Bukhāri finds the Marfu' chain to be stronger he records it first, then records the Mawqūf chain as well, to clarify that those who narrated it as Mawqūf are not detrimental to the Marfu' narration, and that the reality is that it is Marfu', and those who mentioned it as Mawqūf, did so for brevity.

7. It also happens that a hadith scholar narrates from another hadith scholar through an intermediary, then he meets him himself and hears it directly. Now, when narrating to his students, sometimes he narrates with the intermediary and sometimes without it, causing differences among his students. In such cases, if it is clear to Imām Bukhāri that the

hadith scholar has the narration in both ways, then he records it in both ways to clarify that both methods are connected and the incomplete method (the narration without the intermediary) is not disconnected (Munqati').

8. In Sahīh Bukhāri, some narrations of the *Mudallisīn* (plural of *mudallis*: a person who narrates from someone with the particle '*an*, which means 'from') are mentioned with 'an'anah. Hence, a narration that meets Imām Bukhāri's criteria may have a Mudallis narrator, so he will mention the hadith according to this narration first. Then, to counter the objection that the 'an'anah of a Mudallis is not acceptable, he mentions the same hadith through a narrator who may not necessarily meet his criteria but specifies hearing in his narration. *(Hadī al-Sari, page: 16)*

FRAGMENTATION OF HADITH

Taqtī' of Hadiths: means breaking a hadith into pieces and bringing them into different chapters. Imām Bukhāri generally does this when there are multiple sentences in a hadith that are not strongly connected but each has a separate subject matter. For the sake of brevity, each piece is placed in its appropriate chapter. In this process, the benefits of the chain of narration (isnad) are also considered. However, if a situation arises where there is only one chain of narration, a slight modification is made to place it in another context. For example, in one place it might be presented with a continuous chain (Muttasil Sanad) and in another place with a suspended chain (Mu'allaq), or in one place the full text might be presented while in another place only the portion relevant to that chapter is presented.

In some rare cases in Sahīh Bukhāri, only a part of a hadith is mentioned and the rest is left out. This is done when the omitted part is Mawqūf and has no relevance to the chapter, while the mentioned part can be considered

Marfuʾ. For instance, the hadith narrated by Huzail bin Shurahbīl from Ibn Mas'ūd رَضِىَٱللَّهُعَنْهُ: "The people of Islam do not release animals (for sacrifice), whereas the people of ignorance used to do so," is a long, mawqūf narration, tracing back only to Ibn Mas'ūd رَضِىَٱللَّهُعَنْهُ. However, Imām Bukhāri only mentioned this part because it has the potential to be considered Marfuʾ, and the rest was omitted as it had no relevance to the chapter and no potential to be considered Marfuʾ. (*Hadī al-Sari, page: 17*)

STATUS

As mentioned above, Imām Bukhāri رَحَمَهُٱللَّهُ compiled only authentic hadiths in this collection, and he was very meticulous and careful in selecting rigorously authenticated ones. That's why the Ummah has accepted this book with great reverence, and according to the populace, it holds the status of the most rigorously authenticated book on the face of the earth after the Book of Allah.

Imām Bukhāri ﷺ himself stated that while we were in a gathering with our teacher, Is'hāq bin Rahwayh ﷺ, he said, "If you could compile a concise collection of rigorously authenticated hadiths of the Prophet ﷺ, it would be excellent!" Imām Bukhāri ﷺ states: "This idea etched deeply in my heart, and I began compiling "Al-Jami' Al-Sahih."

Similarly, there is a famous dream attributed to Imām Bukhāri ﷺ, in which he saw himself standing before the Prophet Muhammad ﷺ with a fan in his hands, fanning the Prophet ﷺ. Some scholars interpreted this dream to mean that he would get rid of the false hadiths fabricated on the Prophet ﷺ, meaning to say that he will distinguish between authentic and inauthentic hadiths. *(Hady Al-Sari, page 7)*

What are the conditions Imām Bukhārī ﷺ set to determine authenticity? Hafidh Maqdisi ﷺ states that there is no explicit statement from Imām Bukhāri and Imām Muslim ﷺ regarding their conditions, and

whatever is said regarding there conditions is a result of deep study and lengthy experience with their books.

Therefore, from a deep study and experience with Sahīh Bukhāri, it is understood that the criteria for including a hadith in his compilation is that its narrators should be unanimously agreed upon by critics as trustworthy, each narrator being well-known and famous among them, with no disagreement regarding them among the Hadith scholars. The chain of narration must be connected with no breaks. As for the Sahābi (companion), it is preferable if there are at least two narrators who relate from him; otherwise, if only one narrator is known to narrate from him, it will suffice if the chain reaching him is authentic, provided that his status as a Sahābi is known through other means. *(Shurūt al-A'imma al-Sittah, printed with Sunan Ibn Majah, page 70)*

There is no doubt that Sahīh Bukhāri is widely accepted, and its hadiths meet the conditions of authenticity according to the populace. However, a few critics have scrutinized some of its hadiths in terms of

their chain or text. Among these critics, Imām Dārqutnī ﷺ is in lead. Hafidh Ibn Hajar ﷺ provides detailed responses to these criticisms in the introduction to Fath al-Bari, at the same time acknowledging that a few objections are indeed based on solid grounds and are difficult to answer, as will be mentioned in the upcoming joint discussion on Sahihayn, in sha Allah.

TA'LĪQĀT

In the terminology of Muhaddithin, Ta'liq refers to the omission of one or more narrators from the beginning of the chain of narration, sometimes even omitting the entire chain up to the Prophet ﷺ. For example, Imām Bukhāri ﷺ might say:

"The Messenger of Allah ﷺ said this," "Abu Huraira ﷺ said this," "Al-Zuhri ﷺ narrated this from Anas ﷺ."

It is necessary to understand the ruling behind Imām Bukhārī's ﷺ mu'allaqāt (narrations with ta'līq). There

is no doubt that the ruling of the Mu'allaq narrations in Sahīh Bukhāri is not the same as that of the connected narrations. Among these Mu'allaq narrations, some are Marfu', some are Mawquf, some are narrated by Imām Bukhāri رَحَمَهُٱللَّه with definite phrases like "so-and-so said," "so-and-so narrated," "so-and-so reported," etc. Some are indicated with words of uncertainty indicating weakness in narration, like "it is narrated from so-and-so," "it is reported from so-and-so," etc. Among these Mu'allaq narrations, Imām Bukhāri رَحَمَهُٱللَّه has narrated some in a connected form elsewhere in his Sahīh, and some have not been narrated in a connected form.

Therefore, those Mu'allaq narrations that Imām Bukhāri رَحَمَهُٱللَّه has narrated in a connected form elsewhere in his Sahīh are unanimously considered authentic and there is no doubt about their authenticity. As for those that have not been narrated in a connected form but are mentioned with phrases of certainty, then it is assured that the chain from Imām Bukhāri رَحَمَهُٱللَّه to the person mentioned is authentic. If the chain were not authentic,

then such a great and cautious Imām would not attribute it with definite phrases. However, the authenticity or weakness of the chain beyond the mentioned person depends on whether the conditions of authenticity are met or not.

As for those Mu'allaqāt which Imām Bukhāri رَحِمَهُ ٱللَّه has expressed with phrases of uncertainty, Hāfidh Ibn al-Salāh's رَحِمَهُ ٱللَّه opinion is that this does not necessarily mean that they are considered inauthentic by the Imām. They can be correct or incorrect. If they are correct, which they often are, the question arises: Why was it necessary to use a tentative expression?

Hafdh رَحِمَهُ ٱللَّه Suyuti, in "*Tadrib al-Rawi*," mentioned the opinions of various scholars and stated that there could be several reasons for this.

1. Imām Bukhāri رَحِمَهُ ٱللَّه might have used the tentative expression in this particular place because he narrated the hadith by meaning rather than verbatim. Hence, as a precaution, the tentative

expression was used. For example: "It is mentioned from Ibn Abbas ﷺ from the Prophet ﷺ regarding reciting Al-Fātiha for healing." Here, Imām Bukhārī uses a tentative phrase despite the fact that he himself has recorded the hadith about using Surah Al-Fātiha for healing with a connected chain to the Prophet ﷺ with the words: "The most deserving thing for which you can take a fee is the Book of Allah." *(Bukhari, Book of Medicine, p. 854, vol. 2)*

2. Sometimes the hadith is authentic, but because it does not meet Imām Bukhārī's ﷺ criteria, he mentions it with a tentative expression. For example: "It is narrated from Abdullah bin Al-Saib ﷺ that the Prophet ﷺ recited Surah Al-Mu'minūn in the Fajr prayer." *(Bukhari, Book of Adhan, Chapter on Combining Surahs, p. 106; Muslim, p. 186)* This hadith is authentic as Imām Muslim ﷺ narrated it, but Imām Bukhārī ﷺ

did not include it with a connected chain due to some of its narrators, and mentioned it with a tentative expression.

3. In some places, the tentative expression is used because, in that place, both authentic and non-authentic narrations are being mentioned. For example, in the Book of Divorce, it is mentioned: "It is narrated from Ali ibn Abi Talib رَضِيَٱللَّهُعَنْهُ and Ibn al-Musayyib رَحَمَهُٱللَّه, etc." (Bukhari, vol. 2, p. 793). Then, the narrations of about 23 Tabi'īn are mentioned. And since not all the narrations from these people reached the level of authenticity, even authentic narrations were expressed with a tentative expression to avoid giving the impression that the inauthentic narrations are also authentic.

4. Sometimes Imām Bukhāri رَحَمَهُٱللَّه would mention a hadith graded as Hasan (sound) and use a tentative expression for it. For example, in the Book of Sales:

"It is narrated from 'Uthman bin Affān رَضِيَٱللَّهُعَنْهُ that the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to him: "When you sell, measure fully, and when you buy, measure fully." This hadith was extracted by Imām Dārqutnī رَحِمَهُٱللَّهُ through the chain of Abdullah bin Mughīra, who is trustworthy. He narrates from Munqidh, the freed slave of 'Uthmān رَضِيَٱللَّهُعَنْهُ, who has been authenticated by some people and has supporting narrations.

Some Mu'allaq narrations that are mentioned with the tentative expression could be considered weak in terms of hadith terminology. For example, in the Book of Bequests, it is mentioned: "It is narrated from the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ that he ruled that debts should be paid before bequests" (Bukhari, Vol: 3, Page: 384). This hadith is found in Tirmidhi through the chain of Hārith Al-A'war from 'Ali رَضِيَٱللَّهُعَنْهُ, and Harith is weak.

Similarly, in the Book of Prayers, it is mentioned: "It is narrated from Abu Hurairah رَضِيَٱللَّهُعَنْهُ, tracing back to the

Prophet ﷺ that the Imam should not perform voluntary prayers in his place." Then Imām Bukhāri رَحِمَهُ ٱللَّهُ himself said, "It is not authentic". It is Imam Bukhari's habit to explicitly mention the weakness of a hadith if there is no consensus of the Companions رَضِيَ ٱللَّهُ عَنْهُم or inherited practice supporting it. This hadith was extracted by Imām Abu Dawood through the chain of "Layth bin Abi Sulaym, from Al-Hajjaj bin Ubayd, from Ibrahim bin Ismail, from Abu Hurairah رَضِيَ ٱللَّهُ عَنْهُ." Layth is weak, Ibrahim is unknown, and there is confusion (idhtirab) in the hadith. Therefore, Imām Bukhāri رَحِمَهُ ٱللَّهُ explicitly mentioned its weakness by saying "It is not authentic." *(Tadrib Al-Rawi, Karachi Edition, Vol: 1, Page: 120)*

NARRATORS

It is said that more than a hundred thousand people heard Sahīh Bukhāri from Imām Bukhāri رَحِمَهُ ٱللَّهُ. Thus, this book spread among the Ummah through continuous narration. Muhammad bin Yusuf Al-Farabri رَحِمَهُ ٱللَّهُ, who is one of the most famous narrators of Sahīh Bukhāri, said

that ninety thousand people heard this book from Imām Bukhāri رَحِمَهُ ٱللَّهُ. The well-known narrators who have continuous chains of transmission are four.

1. Abu Abdullah Muhammad bin Yusuf Al-Farbari رَحِمَهُ ٱللَّهُ (d. 320 AH): He is the most famous narrator. Generally, his narration is the base; he obtained Sahīh Bukhāri from Imām Bukhāri رَحِمَهُ ٱللَّهُ twice through direct listening. Once in the year 248 AH when he was only 8 years old, and once in 252 AH when he was 11 years old.

2. Abu Is'hāq Ibrāhīm bin Ma'qal al-Nasafi رَحِمَهُ ٱللَّهُ (d. 295 AH): he missed the listening of a few pages of Sahīh Bukhāri from Imām Bukhāri رَحِمَهُ ٱللَّهُ, which he narrated through permission. His narration is the most incomplete among all narrations; compared to Farabri's رَحِمَهُ ٱللَّهُ narration, his is 300 narrations short.

3. Abu Muhammad Hammad bin Shakir al-Nasawi رَحِمَهُ ٱللَّٰه (d. 311 AH): he missed the listening of the end portion of Sahīh Bukhāri which he didn't narrate. His missed-out portion amounts to 200 hadiths.

4. Abu Talha Mansūr bin Muhammad bin Ali bin Qareena al-Bazdawi رَحِمَهُ ٱللَّٰه (d. 329 AH): According to Hafidh Dhahabi's رَحِمَهُ ٱللَّٰه 'Siyar A'lām al-Nubalā', he is the last person to narrate from Imām Bukhāri رَحِمَهُ ٱللَّٰه. Many people narrate from these individuals, 9 students narrate from Farabri رَحِمَهُ ٱللَّٰه. Farabri's narration is considered the most authentic among them.

The version of Ṣaĥīĥ al-Bukhārī which Maulana Ahmad Ali Muhaddith Saharanpuri رَحِمَهُ ٱللَّٰه published, with his own research, corrections, and annotations, indicates the differences in manuscripts to the extent possible in the

margins. This is the most widely used and recognized manuscript, especially in the Indian subcontinent.

IMPORTANT COMMENTARIES

Sahīh Bukhāri has received a high degree of divine acceptance among people, and it has been served in various ways. The author of 'Kashf al-Dhunūn' lists more than eighty commentaries on it. Some of the most famous and widely accepted commentaries are:

1. "***Fath al-Bari fi Sharh Sahih al-Bukhari***" a renowned work by Hafidh Ibn Hajar al-Asqalani al-Shafi'i رَحِمَهُٱللَّهُ (852 AH). One of the key features of this commentary is that it explains the Hadith by presenting its various chains of narrations. This book is a precious treasure of Hadith sciences. When Allāmah Shawkani was requested to write a commentary on Sahīh Bukhāri, he politely declined by citing this ĥadīth:

<div dir="rtl">

لاَ هِجْرَةَ بَعْدَ الفَتْحِ.

</div>

There is no migration after the conquest (Fath). (Sahīh Al-Bukhāri: Hadīth no. 2783)

Allāmah Shawkani subtly meant to say that after *Fath al-Bari*, there is no need to go anywhere else.

2. **'Umdat al-Qari fi Sharh Sahih al-Bukhari'** by Hāfidh Badruddin Mahmood bin Ahmad Ayni Hanafi رَحَمَهُٱللَّه (855 AH) is another comprehensive commentary and a sea of knowledge and wisdom. It holds a unique position, especially in deriving rulings from the Hadiths. It is unparalleled in detailing the evidences of the Hanafi school of thought and providing satisfying interpretations and justifications for the evidences of opposing schools of thought. Hafidh Ibn Hajar Asqalani's رَحَمَهُٱللَّه commentary 'Fath al-Bari' was in Allamah Ayni's رَحَمَهُٱللَّه view, and he frequently refuted or objected to Hafidh Ibn Hajar's رَحَمَهُٱللَّه points. This led Hāfidh to later author a book named

'Intiqad al-I'tirad' in which he responded to Allamah Ayni's رَحِمَهُٱللَّهُ objections.

3. **'Irshad al-Sari ila Sahih al-Bukhari'**, commonly known as Qastalani, was authored by Allamah Shihabuddin Ahmad Qastalani Misri Shafi'i رَحِمَهُٱللَّهُ (d. 923 AH). This commentary is essentially an extraction and summary of the aforementioned two commentaries and is extremely useful for providing maximum information in a short amount of time. This book is well-received in academic circles. Sheikh-ul-Islam Maulana Hussain Ahmad Madani رَحِمَهُٱللَّهُ always kept it in his study and advised his students to read it as well.

4. **'Lami' al-Darāri fi Sharh Sahih al-Bukhāri'** is a collection of insights from the lessons on Sahīh Bukhāri by Faqīh al-Nafs (the jurist of the soul) Maulana Rashid Ahmad Gangohi رَحِمَهُٱللَّهُ (d. 1323 AH), compiled in Arabic by Sheikh-ul-Hadith Maulana

Muhammad Zakariyya Kandhlawi's father, Maulana Muhammad Yahya Kandhlawi رَحَهُمَاٱللَّهُ. Later, Sheikh Zakariyya رَحَهُٱللَّهُ published it with great care, including in it his own valuable annotations and an extremely profound preface containing rare discussions on the science of Hadith. This book became popular among scholars. In the context of solving difficult Hadiths, the book contains some interpretations by Sheikh Gangohi رَحَهُٱللَّهُ that are not found elsewhere.

5. **"Fayz al-Bari Sharh Sahih al-Bukhari"** is the most genuine collection of Allamah Anwar Shah Kashmiri's رَحَهُٱللَّهُ class lectures on Sahīh Bukhāri (d. 1352 AH), which was penned down by his brilliant student, Maulana Badr Alam Mirathi رَحَهُٱللَّهُ (d. 1385 AH). Allamah Kashmiri رَحَهُٱللَّهُ was from among the signs of Allah due to his vast knowledge, deep erudition, sharp perceptivity, and strong memory. A distinctive feature of Shah Sahib's teachings was that

he would explain controversial issues in great detail, discussing every Hadith which is presented by each party as evidence or presented against a particular stance, elaborating on all its related aspects and the reasons for the differences. He would mention the statements of Hadith commentators, describe the characteristics of those books, and shed light on the scholarly status of any Muhaddith mentioned in the process. He would also refer to the research of other scholars, critiquing and commenting on them.

The year in which Maulana Badr Alam رَحِمَهُ ٱللَّهُ documented these teachings, the intellectual grace of Allāmah Kashmiri رَحِمَهُ ٱللَّهُ was exceptionally remarkable. Maulana Mirathi رَحِمَهُ ٱللَّهُ not only documented these lectures, but also added his own annotations in accordance with Allamah Kashmiri's رَحِمَهُ ٱللَّهُ taste under the title "Al-Badr al-Sāri," which significantly enhanced the book.

THE ṢAḤĪḤ OF IMĀM MUSLIM رَحِمَهُٱللَّٰهُ : FEATURES AND DISTINCTIONS

AUTHOR

His kunya (patronymic) is Abu al-Hasan, his title is Asakir al-Din, his name is Muslim bin al-Hajjaj. He was known as Qushayri due to his affiliation with the famous Arab tribe Qushayr (not to be confused with Quraish), and Nishapuri because he was born in the city of Nishapur in Khorasan. According to the most accepted opinion, he was born in 206 AH. Nishapur, his birthplace, was considered one of the most magnificent cities after Baghdād and was referred to as "the mother of cities."

According to Yaqut al-Hamawi, it was a mine of virtuous men and a spring of scholars. The first major school in Islam, Madrasa Bayhaqiyyah, was established here, even before the Nizamiyya School of Baghdād.

Imām Muslim رَحِمَهُ ٱللَّٰه traveled multiple times to Khorasan, Nishapur, Iraq, Baghdad, Syria, Egypt, and other places in pursuit of studying Hadith. His last journey to Baghdād was in 259 AH, and he passed away two years later. He also taught in Baghdad, and among his students was Imām Tirmidhi رَحِمَهُ ٱللَّٰه, while Imām Bukhāri رَحِمَهُ ٱللَّٰه was his teacher. Ibn Khallikan رَحِمَهُ ٱللَّٰه said that Imām Muslim رَحِمَهُ ٱللَّٰه was among the preservers of Hadith and a grand Hadith scholar. Hafidh Abu Quraish رَحِمَهُ ٱللَّٰه mentioned that there are four unmatched preservers of Hadith in the world, and one of them is Imām Muslim رَحِمَهُ ٱللَّٰه.

He was so pious that throughout his life he never backbit anyone, never hit anyone, nor spoke ill of anyone. He was extremely pure-hearted and just, and he held his teachers in high regard.

There is some disagreement regarding his school of thought; most people believe he followed the Shafi'i school, while some research suggests he was Hanbali. Some people say that he was a Mujtahid but inclined

towards the school of thought of Imam Shafi'i ﷺ and other scholars of Hijaz.

Imām Muslim ﷺ has many writings, of which "Sahīh Muslim" is very popular and accepted throughout the Islamic world. It took him fifteen years to select the narrations in his Ṣaĥīĥ from three hundred thousand hadiths, which he directly heard from his teachers. This corpus contains twelve thousand hadiths including repetitions, and four thousand after removing the repetitions. The collection comprises such marvels of the science of hadith that it has surpassed even "Sahīh Bukhāri" in certain aspects, such as the narrating of all chains, the beautiful formulation of different texts, the summarization of the various paths of narration, and the gathering of scattered narrations, which are all missing in Sahīh Bukhāri. Additionally, it holds a very high status in terms of authenticity. According to Hafidh Maslamah bin Qāsim Qurtubi, no one in Islam has authored such a book. Imām Muslim ﷺ passed away at the age of 55 on

Sunday evening, 25th Rajab, 261 AH in Nishapur and was buried in Nasirabad, outside Nishapur, on Monday.

The incident of his death is a remarkable example of complete immersion in the studies of hadith. He was engrossed in searching for a hadith with a basket of dates in front of him. He kept eating one date after another while searching for the hadith. As the basket emptied, he found the hadith, but the excess consumption of dates led to his death. (*Dhafar al-Amani and Tadhkirat al-Huffadh*)

NAME

Generally, this book is known as "Sahih al-Imam Muslim," but Hāfidh Ibn Khair Al-Ashbīlī رَحِمَهُ ٱللَّه in his "Fihrist Mā ruwiya an Shuyukhihī" has recorded its name with his chain of narration as:

اَلْمُسْنَدُ الصَّحِيحُ الْمُخْتَصَرُ مِنِ السُّنَنِ بِنَقْلِ الْعَدْلِ عَنِ الْعَدْلِ عَنْ رَسُوْلِ اللهِ صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

"Al-Musnad al-Sahih al-Mukhtasar min al-Sunan bi Naql al-Adl 'an al-Adl 'an Rasul Allah Sallallāhu alaihi wa sallam"

[Translation]: The Directly Linked, Rigorously Authenticated, Distilled Collection of Prophetic Traditions, Transmitted through Chains of Just Narrators from the Messenger of Allāh; May the Peace and Blessings of Allāh be upon Him]

Although in most books, it is simply referred to as "Al-Musnad al-Sahih" or "Al-Sahih," and in some books, it is mentioned with the omission of "Al-Mukhtasar min al-Sunan", the great scholar Sheikh Abdul Fattah Abu Ghuddah رَحِمَهُٱللَّه has confirmed this name for Sahih Muslim in the light of the statements of several scholars.

It should be noted that the word "Jami" (compendium) is commonly found in books along with it, but in the mentioned name, the word "Jami" is not included. However, since this book encompasses all the chapters of religion, there is no doubt about it being jam'i (comprehensive).

In "Siyar A'lam al-Nubala" (12/589), it is mentioned with reference to Al-Hakim that Imām Muslim رَحِمَهُ ٱللَّهُ had three other major ĥadīth books:

1. *Al-Musnad al-Kabīr*: which is arranged by narrators, not by topics and themes.

2. *Al-Jami*: Arranged by academic chapters, but it seems to have been lost over time. Al-Hakim Abu Abdullah رَحِمَهُ ٱللَّهُ mentions that he saw part of it with Imām Muslim's رَحِمَهُ ٱللَّهُ handwriting.

3. *Kitab al-Tamyiz*: In this book, Imām Muslim رَحِمَهُ ٱللَّهُ collected weak Hadiths with different chains of narration and revealed their hidden inconsistencies. A small part of it has been researched and published by Dr. Mustafa Azmi. In the beginning of the book, there is a detailed introduction titled "Manhaj al-Naqd 'ind al-Muhaddithin" (The Methodology of Criticism among the Hadith Scholars).

SUBJECT:

As previously mentioned, the purpose of both Imām Bukhāri and Imām Muslim رَحِمَهُمَااللَّهُ was to collect rigorously authenticated Hadiths. However, Imām Muslim's رَحِمَهُٱللَّهُ primary focus was to select only authentic Hadiths without aiming for legal derivation. Nevertheless, he made an effort to gather authentic Hadiths related to a particular topic from different chains and wordings so that the differences in texts and chains could be fully understood in proper order. Sheikh Zahid Al-Kawthari رَحِمَهُٱللَّهُ mentions this in the footnote of "Shurut al-Aimma al-Khamsa" with reference to many scholars. *(Commentary on Shurut al-Aimma al-Khamsah, published with Ibn Majah, page 84)*

REASON FOR COMPILATION:

There are two reasons for the compilation of Sahīh Muslim:

1. Imām Muslim رَحِمَهُ ٱللَّهُ wanted to gather rigorously authenticated and connected chains of narration from the sayings of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in a manner that encompasses religious rulings and other matters related to Islam in such a way that the authentic Hadiths on any subject are easily accessible in one place for those who are interested in Islamic jurisprudence and other Sharī'ah sciences.

2. Imām Muslim رَحِمَهُ ٱللَّهُ observed that among the general public in his time, storytellers, so-called Sufis, and hidden enemies of Islam had spread fabricated Hadiths and myths, making people accustomed to false and fabricated sayings instead of authentic Hadiths. So, he wanted to present a collection to the public that consists only of authentic Hadiths, allowing people to come out of darkness into light, as he himself clarified this purpose in the introduction to Sahih Muslim. *(Introduction to Sahih Muslim, page 5)*

FEATURES AND DISTINCTIONS:

1. One characteristic of Sahīh Muslim is that it collects authentic Hadiths related to each subject along with their chains of narration in one place, while avoiding bringing one Hadith into more than one chapter or breaking it into pieces and placing it in different chapters, unless there is a compelling necessity.

2. Imām Muslim رَحِمَهُٱللَّهُ adhered as much as possible to mentioning only the original words of the Prophet's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ Hadith. If he even saw a slight difference in words among the students of a single teacher, he noted it. And if he mentions the words of just one of these narrators and does not find it necessary to mention the words of another due to similarity in meaning, he identifies the person whose words are being presented with expressions like "this is the words of so-and-so," so that in case there is any slight difference or variation in their words, Imām Muslim

رَحِمَهُ ٱللَّه will be free from the mistake of attributing one word to another.

3. Generally, hadiths narrated from the Companions رَضِيَ ٱللَّهُ عَنْهُمْ as individual reports reach a lower level, in which case a Sheikh with many students, such as al-Zuhri, A'mash, Mālik, etc. رَحِمَهُمُ ٱللَّه, narrates them, resulting in many narrators and multiple chains of transmission. In such cases, Imām Muslim رَحِمَهُ ٱللَّه mentions a chain of narration from his Sheikh to one level below the base chain and then writes "ح". He then mentions the second chain from the beginning to one level below the base chain, presenting all the chains separately before bringing the agreed-upon chain to present the text. This letter "ح" is a symbol

of "transfer (Tahwīl)" according to the majority of hadith scholars, while scholars from Maghreb, Andalusia, etc., consider it a symbol for "the hadith." Therefore, they read it as "the hadith" at this point.

Some scholars believe it is an abbreviation for "صح"
indicating authenticity, used to show that a part of
the chain or text has not been omitted by mistake.
However, the correct view is that it symbolizes
"transfer." During recitation, it is prudent not to say
"tahwil" (transfer), "al-hadith" (the hadith), or
"Sahh" (صح), but to simply read " Haa" (ح) and move
on.

4. Imām Muslim رَحَمَهُٱللَّهُ is keen to include only the
Muttasil (connected) and Marfu' hadiths in his book,
which is why, along with the Marfu' hadiths, he didn't
include the statements of the Companions رَضِیَٱللَّهُعَنْهُمْ
and the fatwas of the Tabi'īn, because his goal was not
to establish legal issues or provide their evidence.

5. The number of suspended narrations (mu'allaqāt) in
Ṣaĥīĥ Muslim is very minimal. There are only a total
of twelve (12) Mu'allaqāt, and those too are

mentioned as follow-ups, not as main hadiths. Hāfidh Ibn Salah رَحِمَهُ ٱللَّهُ in "*Siyanat Sahīh Muslim*" and Ibn Rashid in "*Al-Ahadith Al-Maqtu'ah*" have mentioned the connected chains of these Mu'allaqāt.

6. A distinguishing feature of Sahīh Muslim is its valuable introduction, in which Imām Muslim رَحِمَهُ ٱللَّهُ has categorized the hadiths based on their authenticity and weakness. He has clarified which types of narrators' hadiths are included in the Sahīh and which types are not. He has identified the conditions and weaknesses of the narrators, the reprehensibility of attributing false hadiths to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, the extreme caution needed in narrating hadiths, the prohibition of narrating from extremely weak and abandoned narrators, some principles for identifying the continuity and discontinuity of the chain of narration, and the value, shar'ī status, and importance of chains of transmission in Islam. He has also extensively

discussed the valid status of Mu'an'an hadith and refuted those who require proof of the meeting and hearing between the narrator and the one narrated from for the continuity in the chain to be valid. The material presented by Imām Muslim رَحِمَهُٱللَّهُ in this regard serves as a milestone for someone engaged in the study of hadith.

7. Since Imām Muslim's رَحِمَهُٱللَّهُ focus was not on deriving legal rulings, he did not establish chapter titles at all. He simply mentioned the hadiths in a sequence based on their topics. The designation of chapters and subjects was either omitted for the sake of brevity or left to the reader to determine the subject and title from their own understanding. Scholars have set their own titles and chapters. The best title setting is the one by Imām Nawawi رَحِمَهُٱللَّهُ, which is widely accepted, integrated into mostly every publication of Ṣaĥīĥ Muslim worldwide and has made the use of Saḥīḥ Muslim much easier.

SAHIH MUSLIM IS A JAMI'

Shah Abdul Aziz Muhaddith Dehlawi رَحِمَهُٱللَّه (d. 1239 AH) writes in his book "*Ujala Nafi'a*":

"As for Sahih Muslim, although it contains hadiths from every field of the Islamic sciences, it does not contain hadiths related to Tafsir (exegesis) and Qira'at (recitation). Therefore, it is not known as 'Jami' (comprehensive collection)."

As it has been mentioned in the research of its name, the word 'Jami' is not included in it. However, Nawab Siddiq Hasan Khan Bhopali has proven in "*Al-Hitta*" on page 76 by quoting from "*Kashf al-Zunun*" and others that this book is comprehensive. Haji Khalifa mentioned it under the title 'Jami' in the section for the letter 'ج'.

In the poem which Majd al-Din Firuzabadi, the author of "Qāmus," wrote after the reading of Sahih Muslim, he mentions:

قَرَأْتُ بِحَمْدِ اللهِ جَامِعَ مُسْلِمٍ.

"I read, by the grace of Allah, the Jami' of Muslim."

Maulana Shabbir Ahmad Usmani رَحِمَهُ ٱللَّهُ, in "Fath al-Mulhim," also stated the same and further mentioned that there is not much material on the topic of Tafsir in Sahīh Muslim. The reason for this is that Imām Muslim رَحِمَهُ ٱللَّهُ adhered to the principle of not repeating hadiths and only including Marfu', connected hadiths of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, excluding the statements of the Companions رَضِيَ ٱللَّهُ عَنْهُمْ and Tabi'īn رَحِمَهُمُ ٱللَّهُ. In the topic of Tafsir, there are very few Marfu' hadiths which meet the criteria of Imām Muslim رَحِمَهُ ٱللَّهُ, whereas Imām Bukhāri رَحِمَهُ ٱللَّهُ repeated many hadiths in the book of Tafsir which he had already mentioned in other chapters. Similarly, he also presented the statements of the Sahābah and the Tābi'īn. That is why there is more material on Tafsir in Sahīh Bukhāri than there is in Sahīh Muslim. Imām Muslim رَحِمَهُ ٱللَّهُ did not intentionally reduce the tafsiri material in his compilation.

NUMBER OF HADITHS:

There are two perspectives regarding the number of Hadiths:

1. Counting the Hadiths including repetitions and assigning a separate number to each chain of narration.
2. Counting only those chains of narration that have the text attached to them.

If we count each chain of narration, then according to Ahmad bin Salamah رَحِمَهُٱللَّه, the number of Hadiths in Sahih Muslim is 12,000. And if we ignore the repeated chains and only number the texts, then according to Imam Nawawi, the number of Hadiths is 4,000.

According to the numbering system of Sheikh Muhammad Fuād ʿAbdul Bāqi, the total number of books (major headings) is 54. He has assigned separate numbers to the Hadiths of each book and also numbered the chapters under each book. Ignoring the repetitions from

start to finish, he has sequentially numbered each Hadith. Thus, the last Hadith in Ṣaĥīĥ Muslim is numbered 3,033.

IMPORTANT COMMENTARIES:

Just like Saĥīh Bukhāri, Saĥīh Muslim has also been served in various ways. Some famous commentaries are:

1. "***Al-Mu'lim Bi Fawaid Kitab Muslim***" by Imam Abu Abdullah Māzari رَحِمَهُٱللَّه (d. 536 AH). This is one of the commentaries on Saĥīh Muslim that became a source and authority for later commentators.

2. "***Ikmāl al-Mu'lim fi Sharh Sahih Muslim***" by Qadi Iyad bin Musa Māliki (d. 544 AH) is a very important commentary. It is one of the strongest sources for understanding and interpreting the fiqh and the beneficial points of hadith.

3. "***Al-Minhaj fi Sharh Sahih Muslim bin al-Hajjaj***" by Hāfidh Muhyiddin Yahya bin Sharaf Nawawi Shafi'i رَحِمَهُٱللَّهُ (d. 676 AH) is a famous commentary, commonly known as the "Sharh Nawawi". This commentary is highly popular and accepted among scholars of all schools of thought. It contains comprehensive discussions related to the chains of narration and texts of the hadith in a very detailed manner. The mere mention of Imām Nawawi's رَحِمَهُٱللَّهُ name in any scholarly discussion is considered evidence of the discussion being well-founded and credible.

4. Hāfidh Suyuti (d. 911 AH) summarized this commentary of Imām Nawawi رَحِمَهُٱللَّهُ in a work titled "***Al-Dibaj 'ala Sharh Muslim bin al-Hajjaj***".

5. "***Fath al-Mulhim Sharh Sahih Muslim***" by Allāmah Shabbir Ahmad Usmani Deobandi رَحِمَهُٱللَّهُ is an unparalleled work. The author was a distinguished

disciple of Sheikh-ul-Hind Maulana Mahmood Hasan Deobandi رَحِمَهُٱللَّهُ. This commentary is exceptional in its hadith research and in elucidating the method of deriving legal rulings from hadith. It beautifully integrates both the methodologies of the jurists and the hadith scholars. The book contains a comprehensive and highly valuable introduction. This introduction alone is sufficient testimony to the author's vast knowledge and erudition. It would not be an exaggeration to say that this introduction is a fundamental necessity for every student and scholar of the science of hadith.

Since this commentary remained incomplete and reached only up to the "Book of Nikah", Maulana Mufti Muhammad Taqi Usmani (May Allah preserve him) completed it with the same excellence, adding even more qualities. This completion has been well received in scholarly circles, just like the original. The entire

commentary, including the completion, has been published in nine volumes on large pages.

[Translator's note: The most widely circulated copy of the commentary is published by Dār al-Qalam, which comes in six large size volumes.]

SHARED DISCUSSIONS RELATED TO ŞAĤĪĤAYN

CRITERIA

Since there are various levels of hadith in terms of authenticity, and Imām Bukhāri and Imām Muslim رَحِمَهُمَاٱللَّهُ have only compiled rigorously authenticated hadiths, questions arise regarding the level of authenticity of the hadiths they have included and the criteria and characteristics they deemed necessary for selecting authentic hadiths. Furthermore, in the works of later authors, we often find comments stating that a particular hadith meets the criteria of the two Shaykhs (Bukhari and Muslim), or that it meets Imām Bukhāri's رَحِمَهُٱللَّهُ criteria, or Imām Muslim's رَحِمَهُٱللَّهُ criteria. This suggests that these two scholars had some common criteria and some distinct criteria they considered when selecting authentic hadiths, making it necessary to investigate this matter.

It is also a fact that neither Imām Bukhāri رَحِمَهُٱللَّهُ nor Imām Muslim رَحِمَهُٱللَّهُ explicitly stated their criteria. Whatever has been said about their criteria by others is based on their own experience and study of the two Sahihs. For instance, the statement of Muhammad Ibn Tahir al-Maqdisi رَحِمَهُٱللَّهُ in this regard has already been mentioned.

Below, we present three more elucidations of scholars on the criteria of the Ṣaĥīĥayn.

1. Hakim Abu Abdullah al-Nisapuri, the author of "*Al-Mustadrak*," mentioned ten types of authentic hadiths in his book "*Al-Madkhal ila Kitab al-Iklil*," five of which are agreed upon and five of which are disputed. The first type of agreed-upon authentic hadiths are those narrated by Imām Bukhāri and Imām Muslim رَحِمَهُمَاٱللَّهُ. He described such a hadith as one narrated by such a Sahābi who is famous in narrating from the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, and from that Sahābi there should be no less than two narrators

who are trustworthy. Then, from that Sahābi, such a Tabi'ī narrates, who is also famous for narrating hadiths from Sahābah رَضِيَ ٱللَّهُ عَنْهُمْ, and there should be at least two trustworthy narrators narrating from him to ensure that this person is not unknown. Then from this Tabi'i, a Tabi' al-Tabi'i should narrate, who is a hafidh and mutqin (accurate in his narration), famous in narrating hadiths, and several trustworthy persons should narrate from him. Then, from this person, such a Sheikh of Imām Bukhāri and Imām Muslim رَحِمَهُمَا ٱللَّهُ should narrate, who is a hafidh and mutqin (accurate in his narration), and just in his narrations.

This implies that Hakim رَحِمَهُ ٱللَّهُ claimed regarding Imām Bukhāri and Imām Muslim رَحِمَهُمَا ٱللَّهُ that they do not accept a hadith which is narrated by only one person. Hakim's رَحِمَهُ ٱللَّهُ claim is not acceptable, as Hāfidh Muhammad bin Tahir Maqdisi رَحِمَهُ ٱللَّهُ criticized it, stating that neither of them imposed this condition, nor did they

explicitly mention it. Hakim رَحِمَهُ ٱللَّهُ made an assumption based on conjecture and attributed it to Sheikhain as a condition.

Of course, if this condition were in Sahihayn, it would have certainly been an excellent condition. However, we cannot consider this as a condition, since we did not find this condition intact in both books. For instance, Imām Bukhāri رَحِمَهُ ٱللَّهُ took the narration of Mirdas bin Mālik Aslami رَضِيَ ٱللَّهُ عَنْهُ (Riqaq, 6434), who is a Sahābi, while only Qais bin Abi Hazim narrates from him. And Imām Muslim رَحِمَهُ ٱللَّهُ took the hadith of Rabi'a bin Ka'b Aslami رَضِيَ ٱللَّهُ عَنْهُ (Kitab al-Salat, 489), who is also a Sahābi, but none other than Abu Salamah bin Abdur Rahman narrate from him.

These are companions رَضِيَ ٱللَّهُ عَنْهُمْ whose unknown status does not harm them, as per the principle "All the companions are just." However, there are also some narrators among the Tabi'in and those below them, from whom only one person narrates, and their narrations are present in Sahihain. For instance, in Sahih Bukhari (Kitab

al-Jizya, 3162), there is a hadith of Juwayriyah bin Qudama, from whom only Abu Jamrah Nasr bin Imran Dhab'i رَحَهُمَاٱللَّهُ narrates, and in the chapter of (Jumu'ah, 1190) there is a narration from Zaid bin Rabah Al-Madani, from whom only Imam Malik رَحَهُمَاٱللَّهُ narrates, and in (Tafsir, 4621) there is a narration from Walid bin Abdul Rahman Al-Jārudi, from whom only his son Munzir bin Walid رَحَهُمَاٱللَّهُ narrates. Similarly, in Sahih Muslim (Salat al-Musafirin, 407), there is a narration from Jābir bin Ismā'īl Hadrami, from whom only Abdullah bin Wahb Al-Misri رَحَهُمَاٱللَّهُ narrates, and similarly, in (Janaiz, 945), there is a narration from Khabbab Sahib al-Maqsurah, from whom only Amir bin Saad narrates رَحَهُمَاٱللَّهُ. *(For details, see: Tadrib al-Rawi by Suyuti, Vol. 1, p. 125 and Al-Taqyeed wal-Iydah by Al-Iraqi).*

2. Hāfidh Ibn Tahir Al-Maqdisi رَحَهُٱللَّهُ said that the condition of Imām Bukhāri and Imām Muslim رَحَهُمَاٱللَّهُ is that they only record those narrations whose chain of narration includes all trustworthy narrators,

as agreed upon by all reliable scholars. *(Shurut al-A'imma, 70)*

However, Hāfidh Zainuddin Al-Irāqi رَحِمَهُٱللَّه (d. 806 AH) criticized Maqdisi's statement by saying how can this be said when Imām Nasa'ī رَحِمَهُٱللَّه has classified many narrators of Sahihain to be weak? The answer given is that Sheikhain have included the narrations of those narrators whose trustworthiness was agreed upon up to their time, and Imām Nasa'i came after Sheikhain, so his criticism of some of their narrators occurred after the existence of both books, which is not effective to them.

But Hāfidh Ibn Hajar رَحِمَهُٱللَّه said that Imām Nasa'i's رَحِمَهُٱللَّه criticism was either based on his own ijtihad or based on narrating from a contemporary of that narrator. If he critiqued them based on his own ijtihad, then the above answer is correct, but if he narrated the criticism from his predecessors among the scholars of Jarh wa Ta'dīl (criticism and validation), then the above answer is not correct.

Then Hāfidh Ibn Hajar رَحَمَهُٱللَّه suggested that what Ibn Tahir said is essentially the basis of Sheikhain, but sometimes due to some incidental or external reason, they included the hadiths of controversially authentic narrators as well. *(Muqaddimah Fath al-Mulhim, pages 57-62)*

However, there are many narrators in Sahihain who have been criticized by critics, and their criticisms are even explained. For instance, Sheikh Zahid al-Kawthari رَحَمَهُٱللَّه has mentioned the examples of some narrators in his footnotes. Imām Dārqutnī رَحَمَهُٱللَّه has criticized a long list of narrators, to which Hāfidh Ibn Hajar رَحَمَهُٱللَّه has provided detailed responses in the introduction of Fath al-Bari.

Many narrators do not rise above the level of Hasan (sound), and it is not possible to declare their hadiths as Sahīh (rigorously authenticated) without the corroboration and external support of any follow-up narrations. Therefore, Ibn Tahir's رَحَمَهُٱللَّه statement cannot be fully accepted.

3. Allāmah Hazimi رَحِمَهُ ٱللَّهُ, in "*Shurut al-A'immah al-Khamsah*," first outlined the conditions for Sahīh hadiths and then stated that the method of those scholars who extract Sahīh hadiths is to consider the state of the narrator in relation to his teachers. Sometimes a narrator is reliable in narrating from certain teachers but falls into error when narrating from others. Thus, his hadiths from the latter group of teachers can only be taken as corroborative evidence, not as primary evidence. For example, Hushaym ibn Bashir رَحِمَهُ ٱللَّهُ is a trustworthy narrator, but he is not reliable when narrating from Zuhri رَحِمَهُ ٱللَّهُ because the notes he had written from Zuhri رَحِمَهُ ٱللَّهُ were blown away by the wind, and he later relied on his memory to narrate those hadiths, resulting in mistakes. Therefore, hadith scholars do not consider Hushaim's رَحِمَهُ ٱللَّهُ narrations from Zuhri as authoritative unless they are corroborated.

This means that we cannot determine the standard of authenticity solely based on the narrators because the

conditions of a narrator can vary. A hadith from the same narrator can be Sahih of high rank in one instance, and Sahih of a lower rank in another, depending on the context. However, by roughly considering the narrator's memory, precision, and the strength or weakness of his relationship with his teacher, we can gauge the various levels of authenticity.

Allamah Hazimi رَحِمَهُٱللَّه explains this with an example. He states that, for instance, there are five categories of Zuhri's رَحِمَهُٱللَّه students, who are on different levels of authenticity based on their intelligence, strong memory, and time spent in Zuhri's company:

First Category: These are the students who are perfect in memorization and precision and have spent a long time in Zuhri's رَحِمَهُٱللَّه company, hence they have developed a deep familiarity with Zuhri's hadiths. These include Aqīl, Yunus, Mālik, Sufyān bin Uyaynah, Ubaidullah bin Umar al-Umari, Shu'ayb bin Abi Hamzah, among others. These individuals meet the criteria of Imām Bukhāri رَحِمَهُٱللَّه.

Second Category: These are the students who did not spend as much time with Zuhri but are just and trustworthy, although they are slightly less precise than the first category. The likes of these include Al-Awzā'i, Layth bin Sa'ad, and Abdul Rahman bin Khalid bin Musāfir. These individuals meet the criteria of Imām Muslim رَحِمَهُٱللَّهُ.

Third Category: These are the students who, like the first category, regularly attended Zuhri's gatherings but are not immune to flaws and criticism. They are somewhere between accepted and not accepted, such as Abdullah bin Umar al-Umari, Sufyan bin Husayn al-Salmi, Ja'far bin Burqan, and Zam'ah bin Saleh al-Makki. These individuals meet the criteria of Imām Abu Dawood and Imām Nasa'i رَحِمَهُمَاٱللَّهُ.

Fourth Category: These are the students who, in terms of criticism and validation, are like the third category but attended Zuhri's gatherings occasionally, such as

Mu'awiyah bin Yahya al-Sadafi, Is'haq bin Yahya al-Kalbi, and Muthanna bin Sabbah. These individuals meet the criteria of Imām Tirmidhi رَحَمَهُٱللَّه.

Fifth Category: These are the weak and unknown individuals whose hadiths are not suitable to mention by scholars who write on various scientific topics, unless their narrations are used to support another hadith. That is, their hadiths can only be brought as additional evidence or corroboration. Hence, Imam Abu Dawood, Imām Ibn Majah and Imām Tirmidhi رَحَهُمُٱللَّه recorded the hadiths of people like Bahr bin Kaniz Saqqaa, Hakam bin Abdullah Aili, and Muhammad bin Saeed Masloob for this very purpose. (*Tadrib al-Rawi*)

Imām Bukhāri رَحَمَهُٱللَّه takes the hadiths of the first category primarily and selects from the second category. Imām Muslim رَحَمَهُٱللَّه takes the hadiths of the second category as well without hesitation and selects from the third category. Imām Abu Dawood and Imām Nasa'i رَحَهُمَاٱللَّه also take hadiths from the second category and

select from the fourth category. Imam Tirmidhi and Imām Ibn Majah رَحَمَهُمَاٱللَّه also take hadiths from the fourth and fifth categories. However, Imām Tirmidhi رَحَمَهُٱللَّه discusses the chain of narration and the condition of the narrator, thereby highlighting the status of the hadith, which Imām Ibn Majah رَحَمَهُٱللَّه does not do. If we look at it from the right perspective, the condition of Imam Tirmidhi رَحَمَهُٱللَّه seems stricter than that of Imām Abu Dawood and Imām Nasa'i رَحَمَهُمُٱللَّه, because Imām Tirmidhi رَحَمَهُٱللَّه announces the grade of each hadith individually, which they do not. *(Shuroot al-Aimma al-Miya, pp. 77-80)*

IMPLICATIONS OF ADHERENCE TO THE CONDITIONS OF ṢAḤĪḤAYN

Hakim Abu Abdullah Nishapuri رَحَمَهُٱللَّه, while judging some hadiths in his "Mustadrak ala al-Sahihain," uses the term "ala shart al-Sheikhain" (on the condition of the two sheikhs), for some hadith he uses "ala shart al-Bukhari" (on the condition of Imām Bukhāri رَحَمَهُٱللَّه), and for some "ala sharti Muslim" (on the condition of Imām

Muslim (رَحِمَهُٱللَّهُ). Similar expressions are found in the statements of other hadith scholars when judging hadiths. The question is, what do they mean by a hadith being on the condition of Imām Bukhāri and Imām Muslim رَحِمَهُمَاٱللَّهُ?

The well-known understanding is that a hadith judged to be on the condition of Imām Bukhāri and Imām Muslim رَحِمَهُمَاٱللَّهُ means that its narrators are found in the Sahihain, or at least in one of them. Hāfidh Dhahabi رَحِمَهُٱللَّهُ, followed by Allāmah Ibn Daqīq al-'Eīd رَحِمَهُٱللَّهُ and several other scholars, understood this about Hakim Abu Abdullah رَحِمَهُٱللَّهُ. Consequently, these scholars critique many hadiths in the Mustadrak by pointing out that a certain narrator is not found in Sahihain or in either of them, therefore the claim of it being on the condition of the two sheikhs or one of them is incorrect, and Hakim رَحِمَهُٱللَّهُ made an error in making such a ruling. There are many criticisms of this kind.

The question is, how did Hakim رَحِمَهُٱللَّهُ, who has thoroughly examined the two authentic collections

(Sahihain) and has special expertise in them, make so many clear and numerous mistakes? Could it be that the critics themselves have fallen into some misunderstanding?

The issue seems to be just that, because Hakim رَحِمَهُٱللَّهُ has explicitly stated in the preface of his book "Al-Mustadrak" that:

وَأَنَا أَسْتَعِيْنُ بِاللهِ عَلَى إِخْرَاجِ أَحَادِيْثَ رُوَاتُهَا ثِقَاتٌ قَدِ احْتَجَّ بِمِثْلِهَا الشَّيْخَانِ أَوْ أَحَدُهُمَا.

"I seek Allāh's assistance in extracting aḥādīth whose narrators are trustworthy; the likes of which the two sheikhs (Imām Bukhārī and Imām Muslim رَحِمَهُمَاٱللَّهُ) or one of them have considered to be used as arguments."

This means that the narrators of the hadiths selected by Hakim رَحِمَهُٱللَّهُ possess the same qualities as the narrators of Imām Bukhāri and Imām Muslim رَحِمَهُمَاٱللَّهُ., regardless of whether those narrators are explicitly mentioned in Sahīh Bukhāri and Sahīh Muslim or not.

Given this, it would be wrong to criticize Hakim رَحِمَهُٱللَّهُ by saying that a particular narrator of his is not found in Sahīh Bukhāri or Sahīh Muslim. However, if Hakim رَحِمَهُٱللَّهُ mentioned a hadith from a narrator whose qualities do not match those of the narrators in Sahīh Bukhāri and Sahīh Muslim, then criticism can be made under the title that this narrator does not possess the qualities of the narrators in Sahīh Bukhāri and Sahīh Muslim. Such criticism would be justified, and there is no doubt that many of Hakim's رَحِمَهُٱللَّهُ hadiths are subject to this criticism.

DO THE HADITHS IN THE SAHIHAYN ESTABLISH ABSOLUTE CERTAINTY?

Hafidh Ibn Salāh رَحِمَهُٱللَّهُ, in his introduction, has categorized sahih hadiths into seven different categories based on different ranks of authenticity, which will be detailed further ahead, in sha Allah. After that, he states that among these seven types, the highest category of authentic hadith is the one on which both Imām Bukhāri

and Imām Muslim رَحِمَهُمَاٱللَّهُ agree. This entire category gives the benefit of definite knowledge, although it is only definitive in theory because the entire Ummah agrees that the hadiths of Sahīh Bukhāri and Sahīh Muslim are rigorously authenticated, and their hadiths encompass the conditions of authenticity. It is as if the Ummah has collectively decided this, and the Ummah as a whole is protected from error. Just as consensus based on ijtihad is definitive, similarly, this category of hadith is also a definitive proof. Many scholars, such as Ibn Taymiyyah, Ibn Hajar, and Hāfidh Balqīni رَحِمَهُمُٱللَّهُ, have accepted Ibn Salah's رَحِمَهُٱللَّهُ view.

However, Imām Nawawi رَحِمَهُٱللَّهُ has strongly refuted this view in his "*Al-Taqreeb wa Al-Tayseer*" which is a summary of Ibn Salah's رَحِمَهُٱللَّهُ introduction, as well as in the introduction to his commentary on Muslim. He states that the hadiths in Sahihayn that are not mutawatir are considered solitary reports, and solitary reports are speculative. The consensus of the Ummah on the authenticity of these hadiths and their acceptance of it

only proves that these hadiths are obligatory to act upon and that no further effort is needed to verify their authenticity. Otherwise, any hadith that meets the conditions of authenticity, whether it is in Sahihayn or outside of it, gives the benefit of speculation and is obligatory to act upon. The difference between the hadiths of Sahihayn and others is only that, due to the scholarly expertise of the Imām Bukhāri and Imām Muslim رَحَهُمَاٱللَّهُ, their hadiths are undoubtedly authentic and do not require scrutiny, whereas the hadiths outside of Sahihayn may require scrutiny and thought. Once it is known that they meet the conditions of authenticity, there is no difference in terms of authenticity between them and the hadiths of Sahihayn.

Allāmah Shabbir Ahmad Usmani رَحَهُٱللَّهُ has made an interesting point in this regard, stating:

"The benefit of the acceptance of Sahihayn is nothing more than the fact that it has been confirmed that these two books are indeed by the two Sheikhs and that their hadiths encompass the conditions of

authenticity and are indeed solitary reports. And undoubtedly, they give the benefit of speculation, meaning that instead of obtaining the benefit of their hadiths being definitively certain through acceptance, they have been further strengthened in terms of giving benefit of speculation. This is because the consensus of the hadith scholars on a particular hadith being technically correct does not necessarily mean that it is certainly a hadith of the Messenger of Allah ﷺ and definitively obligatory to act upon. Contrary to the case when there is consensus on the content of a specific hadith and acting according to it, this certainly implies that it is obligatory to act upon and cannot be disregarded in any situation, even if its chain of transmission is weak!" *(Introduction to Fathul Mulhim)*

Moreover, it is also worth considering that the consensus of the Ummah on the fact that these two books are the most authentic books, does not mean that each

and every hadith in them is more authentic than every hadith in other books, just as those who prefer Sahīh Bukhāri over Sahīh Muslim do not have in mind that every hadith in Sahīh Bukhāri is more authentic than every hadith in Sahīh Muslim. As Hāfidh Ibn Hajar رَحَمَهُٱللَّه mentioned in "*Nukhbah*": "Sometimes a lower-ranking hadith may acquire such supporting evidence that it becomes superior to a higher-ranking hadith."

This is why even Ibn Salah, despite his claim of certainty, had to exclude those hadiths in Sahīh Bukhāri and Sahīh Muslim that have been criticized. He stated that since there is no consensus on the authenticity of the criticized hadiths, they are not definitive. It should be noted that when some individuals are excluded from a general category, the remaining part of that category becomes less certain. Therefore, the remaining hadiths that have not been criticized will also give the benefit of speculation, because most of the criticisms by Imām Dārqutnī رَحَمَهُٱللَّه and other hadith scholars are related to the chains of narration, which is their expertise, while

according to the principles of reasoning, there is still room for criticism on the hadiths in Sahīh Bukhāri and Sahīh Muslim. For instance, it can be said that a particular hadith contradicts the apparent meaning of the Qur'ān, or it conflicts with other established hadiths on the same topic, or it does not align with the well-established general principles of Sharia, or it goes against the inherited practice of the Ummah, etc. Evaluating hadiths on such grounds is the work of highly knowledgeable jurists. Furthermore, aside from the critiques by scholars like Imām Dārqutnī رَحِمَهُٱللَّه, there is also room for additional criticism from the perspective of the chain of narration.

Therefore, it has been established that the hadiths in Sahīh Bukhāri and Sahīh Muslim do not generally provide absolute knowledge and certainty. However, some hadiths that are surrounded by strong corroborating evidence can indeed provide certainty. But until such hadiths are specifically identified and marked (which is a very difficult task), it would be incorrect to make a general ruling that the hadiths in Sahīh Bukhāri and Sahīh Muslim give the

benefit of certainty and provide absolute knowledge due to corroborative evidence.

Note: The purpose of the above discussion is not to undermine or disrespect Sahīh Bukhāri and Sahīh Muslim. Rather, the aim is to curb the excessive veneration and blind following that leads to the outright rejection of authentic hadiths from other collections. Otherwise, we have no doubt that, overall, these two books hold the highest status after the Qur'ān as "the most authentic books." For further discussion on this aspect, see Chapter Ten (The Argumentative Status of Weak Hadith) under the title: "Removing a Common Misunderstanding."

LEVELS IN AṢĀĤĤIYYAH (AUTHENTICITY)

It is well-researched and acclaimed that the levels of Sahīh hadith vary based on the increase and decrease or strength and weakness of the conditions of authenticity. The more conditions of authenticity a hadith fulfills, the

higher its level of authenticity will be. Conversely, any deficiency in these conditions will result in a corresponding decrease in the hadith's level of authenticity.

Hāfidh Ibn Salah رَحِمَهُٱللَّهُ and scholars of his school of thought state that a Sahīh (authentic) Hadith, in terms of fulfilling the conditions of authenticity and completeness, is divided into seven categories:

1. Those Hadiths on which both Imām Bukhāri and Imām Muslim رَحِمَهُمَاٱللَّهُ agree. This is referred to in scholarly terminology as "Muttafaq Alaih" (agreed upon) and "Akhrajahu Al-Shaykhan" (extracted by shaykhayn). Among these, the highest rank is given to those Hadiths that are also Mutawatir (mass-transmitted), followed by those that are also Mashhoor (well-known), provided they are narrated by a single companion, then those whose chain of narration is also considered the most authentic, then those that are also compiled by authors who strictly adhere to authenticity in their books, then those

which are also compiled by the authors of Sunan, then those that are also compiled by the authors of Musnad, and finally, those found only in Sahīh Bukhāri and Sahīh Muslim. Regardless of the form, such Hadiths are called "Muttafaq Alaih".

2. The Hadiths that are exclusively compiled by Imām Bukhāri رَحَمُهُٱللَّه in his book and not found in Sahīh Muslim.

3. The Hadiths that are exclusively compiled by Imām Muslim رَحَمُهُٱللَّه in his book.

4. The Hadiths that meet the **conditions** of both Sahīh Bukhāri and Sahīh Muslim but are not found in either Sahīh Bukhāri or Sahīh Muslim.

5. The Hadiths that meet the conditions of Sahīh Bukhāri alone and are not found in either Sahīh Bukhāri or Sahīh Muslim.

6. The Hadiths that meet the conditions of Sahīh Muslim alone and are not found in either Sahīh Bukhāri or Sahīh Muslim.

7. The Hadiths that are considered authentic by scholars other than Imām Bukhāri and Imām Muslim رَحِمَهُمَاٱللَّهُ, even though they do not meet the conditions of either Sahīh Bukhāri or Sahīh Muslim.

This classification is known as "Taqsīm Sab'ī" (the sevenfold division), and many scholars of the Ummah agree with this classification. However, numerous other Hadith scholars disagree, arguing that this is merely an intellectual nit-picking and has no basis in reality or factuality.

EVALUATING THE SEVENFOLD DIVISION

Before presenting arguments against this theory, we will discuss the evidence supporting this classification. We find it beneficial to present a translation of a passage from Sheikh-ul-Islam Ibn Taymiyyah رَحِمَهُٱللَّه. It should be noted that Hāfidh Ibn Taymiyyah رَحِمَهُٱللَّه is an active supporter of Hāfidh Ibn Salah رَحِمَهُٱللَّه in this regard. His statement serves as a milestone in the discussed issue, which Sheikh Tahir Al-Jaza'iri رَحِمَهُٱللَّه has quoted in "Tawjīh al-Nadhar" (1/299). He states:

"In any case, when Imām Bukhāri رَحِمَهُٱللَّه narrates a hadith and Imām Mālik رَحِمَهُٱللَّه also narrates it in the Muwatta, it is possible that sometimes the narrators of Bukhari are superior, and sometimes those of the Muwatta are superior, so both of theirs will have to be examined. Although we generally know that the narrators of Bukhari are superior and of higher status compared to the narrators of the Muwatta, this does not necessarily mean that every narrator of Bukhari is superior to every narrator of the Muwatta. This is because Imām Bukhāri رَحِمَهُٱللَّه has

also taken hadiths from certain trustworthy narrators of the Muwatta. Hence, they are common narrators of both Sahīh Bukhāri and the Muwatta. If it happens that a text of hadith is in Sahīh Bukhāri with one chain of narration and the same text is in the Muwatta with another chain of narration that meets Bukhari's criteria and the narrators of the Muwatta's chain are stronger in their authenticity than those of Sahīh Bukhāri's, then the ruling will be based on the narrators of both chains. No general rule will be applied as a universal principle."

Additionally, Allamah Kamaluddin Ibn al-Humam's insightful statement in "Fath al-Qadir" (1/445) in the chapter on Nawāfil should also be considered, as it is highly significant and also serves as a milestone. He states:

"Those who say that the most authentic hadith is the one agreed upon by both Shaykhayn, then the one exclusively in Sahīh Bukhāri, then the one exclusively in Sahīh Muslim, then the one outside of these two but on their criteria, and then the one on the criteria of either of them; their statement is a claim bereft of

evidence, based on stubbornness and not worth following, because the basis of being more authentic lies in fully meeting the conditions of authenticity. Therefore, if in a hadith outside of Sahihain, these conditions are completely met, and on the other hand, in a hadith from Sahihain, the conditions of authenticity are not found to the same degree, then insisting on calling the hadith from Sahihain more authentic in the presence of such evidence is nothing but stubbornness. Furthermore, the decision of Sheikhain or one of them about a specific narrator fulfilling the conditions of authenticity does not necessarily mean that in reality, he is so; the actual situation could be otherwise. For instance, Imām Muslim has taken hadiths from several narrators who are not free from the deficiencies of criticism. Similarly, there is a large number of narrators in Sahīh Bukhāri whose credibility has been questioned. It has become clear that the decision regarding the existence of the conditions of authenticity in a narrator is a matter of ijtihad

(independent reasoning), in which mujtahids (jurists) can differ. Thus, for one mujtahid, a particular attribute may be deemed necessary, while another mujtahid may not consider that attribute necessary (for example, according to Imam Abu Hanifah رَحِمَهُٱللَّهُ, it is necessary that the hadith should not have been absent from the narrator's memory from the time of hearing to the time of narrating, whereas the majority of hadith scholars do not consider such a condition necessary for a narrator to be reliable). Similarly, for one mujtahid, a certain attribute may be a condition for authenticity, while for another, it may not be a condition. For instance, some scholars consider continuity (ittisal) in the chain of transmission a condition, while others do not. Notably, a non-mujtahid person or someone who does not have the ability to critically evaluate narrators (as is the case with the vast mass of humanity) will be satisfied with the decision of Sheikhain or one of them. However, a discerning individual, knowledgeable about the principles of

evaluating narrators, will not be satisfied merely with this. Instead, they will compare the conditions of authenticity in the narrators of hadiths outside of Sahihain with those within Sahihain. If the conditions of authenticity are met in both, they will consider one as corroborating the other."

After this preamble, it should be understood that the aforementioned order regarding authenticity is purely a creation of a logical mind; it does not align with the methodology of the hadith scholars or the actual matter itself, and a critical perspective rejects it. Allamah Ahmed Muhammad Shakir, a renowned researcher and hadith scholar who numbered the hadiths in Musnad Ahmad, and later provided detailed referencing and commentary, wrote an introduction to the Sahifah of Hammam ibn Munabbih included within the Musnad of Abu Hurairah رَضِيَاللَّهُعَنْهُ. This Sahifah spans from pages 312 to 319 in the older editions of the Musnad, and in the sixteenth volume of Sheikh Ahmed Shakir's edition from pages 72 to 109.

In his introduction to this Sahifa, Sheikh Ahmed Shakir writes:

"This Sahifa is the strongest evidence that Imām Bukhāri and Imām Muslim رَحِمَهُمَاٱللَّهُ did not include all authentic hadiths in their collections, nor did they commit to doing so, nor did they explicitly state this. Rather, this belief is a result of some scholars' undue reverence for Sahihain and their personal ijtihad regarding it. There is no doubt that Sahihain deserves full respect. However, this does not mean that there are no authentic hadiths outside of the Sahihain that are of the same standard of the sahihain. This is the Sahifa of Hammam ibn Munabbih, from which a few hadiths were taken by Imām Bukhāri and Imām Muslim رَحِمَهُمَاٱللَّهُ, some by Imām Bukhāri رَحِمَهُٱللَّهُ alone, some by Imām Muslim رَحِمَهُٱللَّهُ alone, and some were not included by either. This Sahifa also serves as evidence that the hadiths agreed upon by Imām Bukhāri and Imām Muslim رَحِمَهُمَاٱللَّهُ are not always of the highest degree of authenticity, as the Sahifa's

chain of narration itself is not of the highest degree, which is as follows: Abdul Razzaq narrated from Ma'mar from Hammam bin Munabbih, due to significant criticism found in Abdul Razzaq."

Sheikh Abdul Fattah Abu Ghuddah has provided a remarkable, four point elaboration and analysis after quoting Sheikh Ahmed Shakir's statement in the footnotes of "*Tawjīh al-Nadhar*," which is presented here:

1. Hāfidh Ibn Salah رَحَمَهُ ٱللَّه and his followers' assertion that a Hadith of the highest standard is one on which both Imām Bukhāri and Imām Muslim رَحَمَهُمَاٱللَّه agree is not acceptable because Shaikhayn رَحَمَهُمَاٱللَّه have included 97 Hadiths from the Sahifa of Hammam bin Munabbih (which contains a total of 142 Hadiths). All these Hadiths have the same chain of narration: "Abdul Razaq, from Ma'mar, from Hammam, from Abu Hurairah رَضِيَٱللَّهُعَنْهُ." Out of these, 23 Hadiths are agreed upon by both, 6 are found only in Sahīh Bukhāri, and 58 are found only in Sahīh

Muslim. So, you see, 23 Hadiths from this Sahifah are agreed upon, and yet this chain of narration is not of the highest degree of authenticity. This shows that the initial premise that an agreed-upon Hadith is of the highest grade of authenticity is flawed.

2. Ibn Salah and his followers' claim that the second grade of authentic Hadith is that which is extracted by Imām Bukhāri ﷺ alone, is also incorrect because 16 Hadiths from this Sahifa are found only in Sahīh Bukhāri, all with the exact same chain of narration as the 23 agreed-upon Hadiths. So why are these considered of a lower grade? Similarly, why are the 58 Hadiths found only in Sahīh Muslim considered stronger when they have the same chain of narration? If this is not obstinacy, then what is it?

3. Their claim that the third grade of authentic Hadith is that which is found only in Sahīh Muslim is also incorrect because 58 Hadiths from this Sahifa are

found only in Sahīh Muslim with the exact same chain of narration as the 16 Hadiths found only in Sahīh Bukhāri and the 23 agreed-upon Hadiths. So why has their grade been reduced? Moreover, Imām Muslim رَحِمَهُ ٱللَّٰه sometimes mentions a Hadith with multiple authentic chains of narration, while Imām Bukhāri رَحِمَهُ ٱللَّٰه mentions a Hadith with only one chain of narration. Therefore, there is no doubt that a Hadith with multiple chains in Muslim is superior to a solitary Hadith in Sahīh Bukhāri, as Hafidh Ibn Hajar رَحِمَهُ ٱللَّٰه has mentioned in "*Al-Nukat Ala Kitab Ibn Salah*". Therefore, considering Imām Muslim's رَحِمَهُ ٱللَّٰه narrations to be of lesser status compared to Imām Bukhāri's رَحِمَهُ ٱللَّٰه narrations is unjustified.

4. Declaring Imām Muslim's رَحِمَهُ ٱللَّٰه solitary narrations to be of the third grade of authenticity is also laughable under the pretext that sometimes Imām Muslim رَحِمَهُ ٱللَّٰه is alone in including a hadith that is authentic according to his criteria. For example, if the

direct hearing and the physical meeting of a narrator with the one he narrated from are not established, Imām Muslim رَحِمَهُٱللَّه considers the mere probability of meeting based on contemporaneity sufficient and includes it because, according to him, it is authentic, whereas Imām Bukhāri رَحِمَهُٱللَّه does not consider it authentic at all unless and until physical meeting between them is established through evidence. Therefore, saying that a ĥadīth exclusive to Muslim is of the third grade of authenticity would be akin to preferring Imām Muslim's رَحِمَهُٱللَّه stance over Imām Bukhāri's رَحِمَهُٱللَّه in the issue of the 'Mu'an'an' hadith. However, the majority of hadith scholars consider Imam Bukhari and his followers' opinion to be more reliable on this issue. Furthermore, how can Imām Bukhāri's رَحِمَهُٱللَّه solitary narrations be superior to Imām Muslim's رَحِمَهُٱللَّه when there might be a criticized narrator in Saĥīh Bukhāri's chain of narration, while all narrators in Saĥīh Muslim's chain of narration are trustworthy? Hence, the fourth and fifth categories about hadiths being according to the

conditions of the Shaikhayn رَحِمَهُمَاٱللَّهُ or one of them are also incomprehensible because the conditions of the Shaikhayn رَحِمَهُمَاٱللَّهُ themselves have not been explicitly defined by them, and there is considerable disagreement among other scholars about these conditions, as detailed previously. Therefore, how accurate would it be to treat such a speculative matter as a general rule? From this detailed analysis, it is clear that the mentioned sevenfold classification regarding authenticity is far from reality and ground truth, and that it is baseless. And Allah knows best.

COMPARISON OF AUTHENTICITY BETWEEN ṢAḦĪḦAYN

Ḥāfidh Ibn Mandah رَحِمَهُٱللَّهُ narrated from Hakim Abu Ali Nishapuri رَحِمَهُٱللَّهُ that he said:

مَا تَحْتَ أَدِيْمِ السَّمَاءِ أَصَحُّ مِنْ كِتَابِ مُسْلِمٍ.

"There is no book under the roof of the sky more authentic than the book of Muslim."

implying that Sahīh Muslim surpasses Sahīh Bukhāri in authenticity. However, Hafidh Ibn Hajar رَحِمَهُ ٱللَّهُ and other scholars have interpreted this statement in a way that does not imply superiority. It is possible that for them both books hold an equal status in terms of authenticity. In Arabic usage, sometimes the superlative form is used to indicate the utmost perfection in a certain attribute with no intention of comparison with others. For example, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said:

مَا أَقَلَّتِ الْغَبْرَاءُ وَلَا أَظَلَّتِ الْخَضْرَاءُ أَصْدَقَ لَهْجَةً مِنْ أَبِي ذَرٍّ.

"The earth has not carried nor has the sky shaded anyone more truthful in speech than Abu Dharr" (Tirmidhi 2/220).

This superlative form is used to indicate the utmost truthfulness of Abu Dharr رَضِيَٱللَّهُعَنْهُ, not to imply that he is absolutely the most truthful person in comparison to everyone else. If that were the intention, it would have been phrased as:

<div dir="rtl">

أَبُو ذَرٍّ أَصْدَقُ مَنْ أَقَلَّتِ الغَبْرَاءُ وَأَظَلَّتِ الخَضْرَاءُ.

</div>

"Abu Dharr رَضِيَٱللَّهُعَنْهُ is more truthful than anyone the earth has carried or the sky has shaded."

Similarly, if Abu Ali Nishapuri رَحِمَهُٱللَّهُ intended to claim that Sahīh Muslim is absolutely superior to all other books, he would have said:

<div dir="rtl">

كِتَابُ مُسْلِمٍ أَصَحُّ كِتَابٍ تَحْتَ أَدِيْمِ السَّمَاءِ.

</div>

"The book of Imām Muslim رَحِمَهُٱللَّهُ is the most authentic book under the roof of the sky."

Imām Muslim's رَحِمَهُٱللَّه arrangement is more refined compared to Imām Bukhāri's رَحِمَهُٱللَّه arrangement, as he compiles all the authentic hadiths of a particular subject along with their various chains of narration in a single location. Therefore, those who have given preference to Sahīh Muslim over Sahīh Bukhāri have done so based on this refined arrangement. Some Maghrebi scholars, such as Allamah Ibn Hazm رَحِمَهُٱللَّه and others, have been reported to prefer Sahīh Muslim over Sahīh Bukhāri for this reason. However, if their intention was to prefer it in terms of authenticity, it would be considered their individual opinion, which the majority of the Ummah has not accepted. This is because, overall, in terms of the comprehensiveness of the conditions of authenticity, Sahīh Bukhāri is superior to Sahīh Muslim due to the following reasons:

The criteria for authenticity are based on three factors: (1) the narrators being trustworthy, (2) the chain of narration being connected, and (3) the hadith being free from hidden defects and irregularities.

As for the first attribute, the trustworthiness of the narrators, Sahīh Bukhāri is superior to Sahīh Muslim due to the following reasons:

(1) The number of narrators (rijal) in Sahīh Bukhāri alone is slightly more than 430, out of which 80 are criticized narrators. In contrast, the number of narrators in Sahīh Muslim is 620, out of which 160 are criticized narrators.

(2) Among the criticized narrators whose hadiths are only included in Sahīh Bukhāri, Imām Bukhāri رَحِمَهُٱللَّه only narrates from them sparingly. In contrast, Imām Muslim رَحِمَهُٱللَّه frequently includes hadiths from his criticized narrators. Similarly, the criticized narrators in Sahīh Bukhāri don't have manuscripts of hadith from which Imām Bukhāri رَحِمَهُٱللَّه could narrate all or most of their hadiths, whereas in Sahīh Muslim, there are many narrators with specific manuscripts, and Imām Muslim رَحِمَهُٱللَّه narrates most of the hadiths from these manuscripts, such as: the manuscript of Abu al-

Zubayr from Jabir, the manuscript of Suhail ibn Abi Salih from his father, the manuscript of Alaa ibn Abdul Rahman from his father, the manuscript of Hammad ibn Salama from Thabit, and others.

(3) Among the criticized narrators in Sahīh Bukhāri alone, the majority are those who are among Imām Bukhāri's رَحَمَهُٱللَّه teachers, with whom he had a significant relation due to association and studentship. Therefore, it is easier for him to scrutinize the authenticity of their hadiths. In contrast, the majority of the criticized narrators in Muslim are from an earlier period, making it more difficult for Imām Muslim رَحَمَهُٱللَّه to scrutinize the authenticity of their hadiths.

(4) According to the classification made by Imām Hazimi رَحَمَهُٱللَّه regarding the extent of studentship with their teachers and accuracy of the narrators, Imām Bukhāri رَحَمَهُٱللَّه takes hadiths from the first category (al-Ṭabaqah al-Ūlā) and selectively from the second category (al-Ṭabaqah al-Thāniyah), taking only a few hadiths. In contrast, Imām

Muslim رَحِمَهُٱللَّه takes all the hadiths from the second category and, if necessary, even extends to the third category (al-Ṭabaqah al-Thālithah).

Regarding the second attribute, i.e., the continuity of the chain (ittisal al-sanad), Imām Bukhāri's رَحِمَهُٱللَّه book is also superior to Imām Muslim's رَحِمَهُٱللَّه book in this aspect because it is well-known and established that Imām Bukhāri's رَحِمَهُٱللَّه condition for authenticity is that evidence must establish at least the physical meeting of the narrator with the one from whom he has narrated, even if it is just once, as he has mentioned in his Tārīkh, whereas Imām Muslim رَحِمَهُٱللَّه considers the probability of meeting sufficient and thus attributes the 'an'anah (narration without explicit mention of direct hearing) of a non-muddalis (non-concealing narrator) to continuity, even if there is no legitimate proof of a meeting between the narrator and the one being narrated from.

Regarding the third characteristic, namely the preservation of hadith from anomalies and defects, Sahīh

Bukhāri is also superior in this regard. This is evident from the fact that the total number of hadiths criticized in both Sahīh Bukhāri and Sahīh Muslim is 210, out of which less than 80 are from Sahīh Bukhāri, with the rest being from Sahīh Muslim.

From the above details, it has become very clear that Sahīh Bukhāri is superior to Sahīh Muslim in terms of comprehensively fulfilling the conditions of authenticity.

Moreover, the majority of critics and hadith scholars also explicitly state that Sahīh Bukhāri is superior to Sahīh Muslim. Some notable critics include:

- Imam Nasa'i رَحِمَهُٱللَّهُ, who was the teacher of Sheikh Abu Ali Nishapuri رَحِمَهُٱللَّهُ,

- Isma'ili رَحِمَهُٱللَّهُ, who wrote a mustakhraj on Sahīh Bukhāri,

- Hakim Abu Ahmad Nishapuri رَحِمَهُٱللَّهُ, a contemporary of Sheikh Abu Ali Nishapuri رَحِمَهُٱللَّهُ and superior to him in the knowledge of Rijal,

- Imām Dārqutnī رَحِمَهُٱللَّه, who is unparalleled in the knowledge of Jarh and Ta'dil (criticism and commendation).