

REFRESHER COURSE 2017

TABLIGH WORKSHOP



KHATME-NUBUWWAT

FINALITY OF PROPHETHOOD

OUR BELIEF

- Holy Prophet^(sa) is the **final law bearing** Prophet
- Believe in Khatamun Nabiyyeen - **The Seal of the Prophets**



**WHY ARE AHMADI
ALLEGED TO NOT BELIEVE
IN KHATAMUN NABIYYEEN?**

W E D I F F E R I N T H E
I N T E R P R E T A T I O N O F T H E
T I T L E , B U T D O N O T
Q U E S T I O N T H E T I T L E I T S E L F !

So, What does that mean?

MEANING OF KHATAM

- Our interpretation differs from the non-Ahmadi's
- Non-Ahmadi interpret 'Khatam' as 'last'
- **However**, 'Khatam' means '*Seal*'
[Ref.: Tajul Aroos, Lisanul Arab, and Qamoos]

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things.” [33:41]

MEANING OF KHATAM

- Ibn Khaldun - it is wrong to interpret the word **Khatam** in this verse to mean the last or the end
[Ref.: Muqaddama Vol. II, p. 54, Paris]
- Hence, 'Khatam' denotes the **consummation and completion** of a thing, which he further explains by the words, **authenticity, perfection and validity.**
- When a **seal** is put to a letter it becomes authentic and complete. The **seal** may be put in the end or in the beginning.

ACCORDING TO IBN KHALDUN, KHATAMUN NABIYYEEN WOULD MEAN...

- ✦ **TRUEST AND MOST PERFECT OF PROPHETS**
- ✦ **NOT** THE LAST IN POINT OF TIME
- ✦ 'KHATAM' REFERS TO **HIS STATUS AND PLACE AMONG THE PROPHETS**
- ✦ **NOT** TO THE TIME OF HIS ADVENT

MEANING OF KHATAM

- The Holy Prophet^(sa) calls his uncle, Hazrat Abbas^(ra), *Khatamul Muhajireen*
[Ref.: Kanzul Ummal, Vol. VI, p. 178]
- Does this mean Hazrat Abbas^(ra) was the last *Muhajir* (refugee) of the whole Muslim world?
- **No!**

MEANING OF KHATAM

- Hazrat Ali^(ra) is called *Khatamul Auliya*
[Ref.: Tafsir Safi under the Quranic verse 33:41]
- Does it mean Hazrat Ali was the last saint?
- **No!** He was a **perfect** saint!
[Ref.: Muqaddama, Vol. II pp. 165-167]

MEANING OF KHATAM

- **'Khatam'** means **the best** and **not** the **last**
- The Holy Prophet^(sa) is therefore **the greatest** not because he appeared last of all but because he has **brought a law which is absolutely final and can never be replaced or excelled**
- **'Khatamiyyat'** means **perfection** and ultimate in prophethood and authority

**T H E H O L Y P R O P H E T
M U H A M M A D ^(S A) B E I N G C A L L E D
T H E G R E A T D I V I N E S E A L O F
P R O P H E T H O O D N O T O N L Y
R A T I F I E S A N D A U T H E N T I C A T E S
T H E O F F I C E O F T H E P R E V I O U S
P R O P H E T S B U T A L S O A W A R D S
T H E D I S T I N C T I V E M A R K O F
P R O P H E T H O O D T O T H O S E W H O
M A K E T H E M S E L V E S W O R T H Y O F I T.**

**HOW DID THE PROMISED
MESSIAH^(AS) EXPLAIN
KHATAMUN NABIYYEEN?**

PROMISED MESSIAH (AS)

- **Khatamun Nabiyyeen** means that a law-bearing Prophet can **no longer** come
- **‘Khatmiyyat’** (finality) encompasses the ultimate in Prophethood and its teachings
- ❖ **A perfect teaching needs no replacement!**

PROMISED MESSIAH^(AS)

- Allah has guaranteed that the Quran will be protected
- The Holy Prophet^(pbuh) is the 'Khatamun Nabbiyeen'
- Therefore, **firstly** a new law is not needed!
- **Secondly**, the teachings of the Holy Quran and the Holy Prophet^(sa) will sustain us till the end of times.

SO, WHAT DO WE BELIEVE ?

- We believe in ‘Khatamun Nabiyyeen’
- We believe **No** new law-bearing Prophet can come!
- We believe a **non-law bearing Prophet** can come!

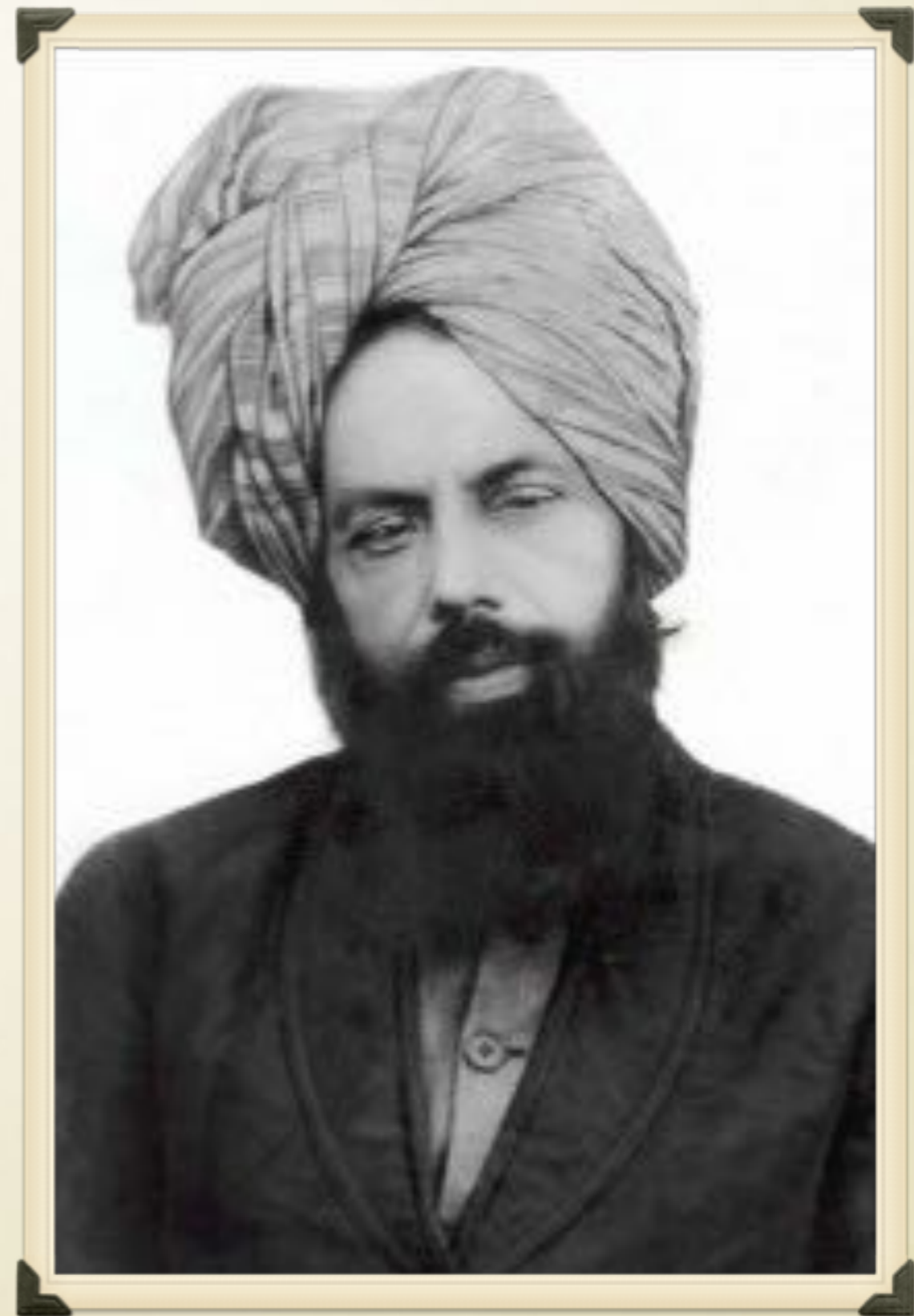
“All doors to prophethood are now closed, except the portal and the prophethood of the Holy Prophet^(sa). After him, there can be no independent prophet with a new law or code. Now, the only type of prophethood that remains is that which is without any new ‘Shariah’ other than Islam and which is bestowed on a true follower or servant of the Holy Prophet of Islam.”

[Tajalliyat- i- illahiya pg. 25]



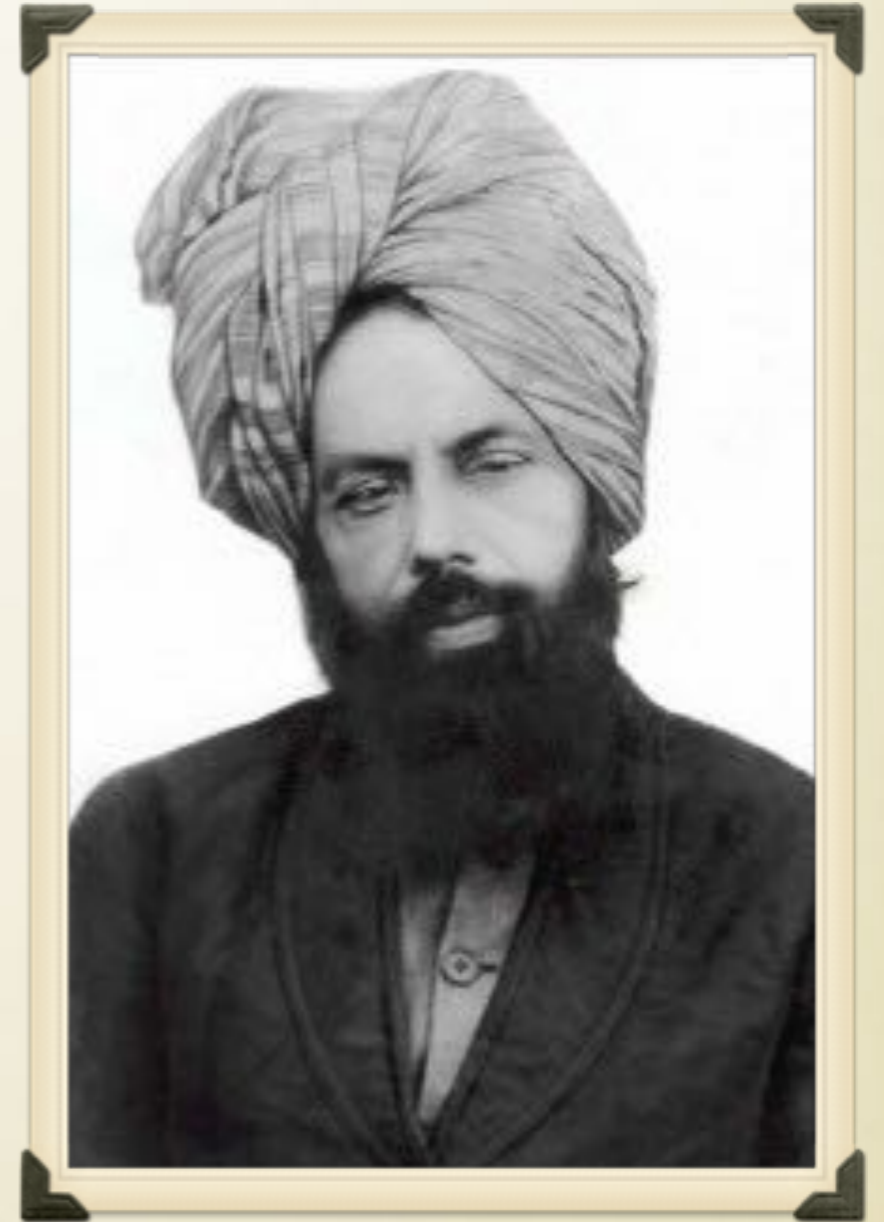
*“Faith was
perfected and
prophethood
reached its zenith
in our Lord and
Master
Muhammad^(sa).”*

[Al-Wassiyat, pg. 17-18]



“It is no longer necessary to follow separately each previous prophet and his teachings, since the message brought by Muhammad^(sa) encompasses and surpasses all previous teachings. All other paths leading to God are now closed. All verities leading to God are contained in this teaching. There is no other truth after this. All true prior teachings are contained in these teachings. His prophethood is the culmination of all prophets and rightly so.”

[Al-Wassiyat, pg. 17-18]



EVIDENCE

“And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.”[4:70]

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ
الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسَنَ أُولَٰئِكَ رَفِيقًا ۗ

EVIDENCE

“Muhammed is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets and Allah has full knowledge of all things.” [33:41]

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ
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EVIDENCE

- Hadhrat Aisha^(ra) said: **“Do proclaim that the Holy Prophet^(sa) was Khatamun Nabiyyeen, but never say that there shall be no prophet after him.”** [Durri Mansoor, vol. 5, p. 204]
- It is narrated by Ibne Abbaas^(ra) that when Ibrahim, the son of the Holy Prophet^(sa) passed away, the Holy Prophet^(sa) said in his funeral prayer that **there is a nurse for him in paradise and that if he had lived he would surely have been a true prophet.** [Ibne Maja vol. 1, Kitaabal Janaiz, p. 237]
- ➔ **This incident happened 5 years after the Quranic Revelation of Khatamun Nabiyyeen**

EVIDENCE

- **‘Abu Bakr^(ra) is the most exalted person in my “Ummah”, except the advent of a prophet in the future.’** [Kanoozul Haqaa’iq Fee Hadeeth Khairul Khalaiq]
- **‘I am the last of the Prophets and you are the last of the peoples.’** [Sahih Muslim]
- **‘I am the last of the Prophets and my mosque is the last of the mosques.’** [Sunnan Nassai, Vol: 2, pg. 35]

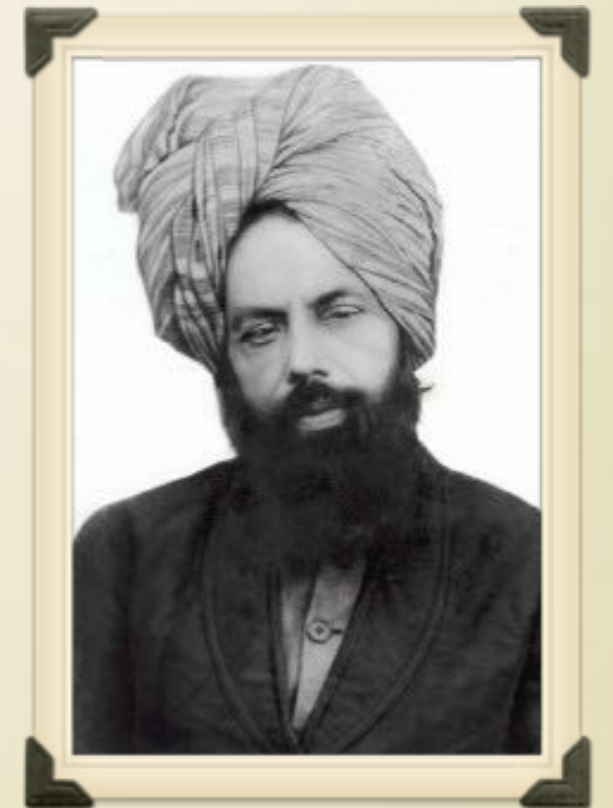
LA NABIYYA BA'ADEE

'La Nabiyya Ba'adee' - 'There is no Prophet after me.' [Sahih Muslim]

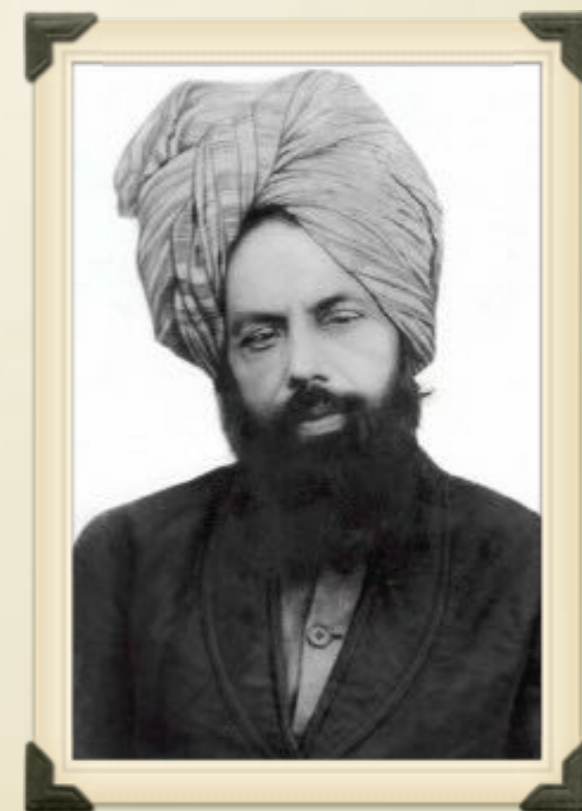
تِلْكَ آيَةُ اللَّهِ تَنْبِئُهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ

حَدِيثٍ بَعْدَ اللَّهِ وَآيَتِهِ يُؤْمِنُونَ ﴿٧﴾

*“He (the Holy Prophet^(sa)) was declared ‘Khatamul Anbiyya’ not in the sense that mankind would be deprived of his spiritual blessings for all times to come, rather, in the sense that he alone was the Master of the Seal and all spiritual blessings would be conferred only through him. Further, the door to divine revelations would not be closed on his Ummah till the day of judgement. **There is no other prophet with his rank. He is ‘The Khatam’. He alone holds the seal. Prophethood can still be invested through his seal of approval and on his followers alone.**”* [Haqiqatul-Wahi pg. 27-28]



“However, it must be borne in mind and should never be forgotten, that, despite being addressed as Nabi and Rasul, I have been informed by God that this bounty has not descended upon me directly. There is a holy being in heaven whose spiritual grace is with me and he is Muhammad, the Chosen One^(sa). It is on the basis of this relationship, and by merging myself in him, and by receiving his names—Muhammad and Ahmad^(sa)—that I am a Rasul as well as Nabi, which, in other words, means that I have been commissioned by God and I receive knowledge of the unseen from Him. Thus the Seal of Khatamun Nabiyyeen remains intact, for I have received his name by way of reflection and Zill, through the mirror of love.” [A misconception removed, pg. 10-11]



QUESTIONS?