



The Finality of Prophethood: Common Allegations



Introduction:

1. The Need of a Prophet
2. What is the meaning of the word “Khatam”?
3. Ahadith of the Holy Prophet Muhammad (sa) about prophethood

Question:

What do we mean by the word
'Prophet'?

Question:

What do non-Ahmadi Muslims believe about the
Finality of prophethood?

The Promised Messiah

(as) states:

“The charge advanced against me and my Jama’at that we do not believe in the Holy Prophet (sa) as the Seal of Prophets, is altogether false. The strength, certainty, comprehension and insight with which we acknowledge and believe in the Holy Prophet (sa) as the Seal of the Prophets, cannot even be dreamed of by the other Muslims”



(Al-Hakam, March 19, 1905)

Question:

Why is there a 'need' for
Prophets?

The Need for a Prophet

- A prophet is sent by Allah the Almighty to the earth during a distorted time, when a people are devoid of guidance:

“And most of the ancient peoples had erred before them, And We had sent Warners among them.”
(Ch37, V72-73)

- The Holy Prophet Muhammad (sa) made it clear that a Prophet would be sent to revive Islam. A Hadith of the Holy Prophet (sa) states:

“A time will come in the near future when there will be nothing left of the Islam except its name. And there will be nothing left of the Holy Qur'an except its words. The mosques of that age will apparently be full of people, but will be empty of righteousness. Their 'Ulamā' will be the worst creatures under the heaven. Discourse will rise from them and will come right back to them.” (Mishkat Kitabul Ilm)

The Need for a Prophet

- The only way the true believers would become reunited and would return to their Lord after becoming divided would be with the coming of a Prophet.
- Allah did not leave believers in such a condition of division and sent His Messenger to reform Islam.

“Allah is the friend of those who believe: He brings them out of every kind of darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into every kind of darkness...” (Ch2, V258)





- It was prophesized that a community which has not yet come into existence but is sure to appear in future, will "join" the Companions of the Holy Prophet (sa):

"And among others from among them who have not yet joined them. He is the Mighty, the Wise" (Ch62, V4)

- One of the Companions asked the Holy Prophet (sa) who this latter group was? At that the Holy Prophet (sa) laid his hand on the shoulder of a close Persian companion, Hadhrat Sulaiman Bin Farsi (ra) and stated: "If true faith had disappeared from the earth and had moved up to the Pleiades, even then a man from these (i.e., of Persian descent) will bring it back to earth." (Bukhari)
- It is a historical fact that the Promised Messiah (as) was of Persian descent

The Need for a Prophet

- A common misconception is that, as Islamic Law is complete and the Holy Qur'an is the last Divine Book, there is no more need for a Prophet to come. However, having a complete law is in no way a barrier for the coming of Prophets.
- The Holy Qur'an states that some Prophets were sent by Allah with Laws, some without and many of them were followers of previous Shariahs.

"These messengers have We exalted some of them above others; among them there are those to whom Allah spoke; and some of them He exalted in degrees of rank." (Ch2, V254)



The Three Types of Prophets

Tashri'i Nabuwat	Mustaqil Nabuwat	Zilli Nabuwat
<p>Introduces a new Shariah/ a new code of law.</p> <p>These are the law bearing prophets.</p> <p>For instance, the Holy Prophet Muhammad (sa).</p>	<p>Independent Prophethood.</p> <p>Derives their prophethood without intervention or linkage with any law-bearing prophet.</p> <p>For instance, Hazrat Dawood (as)</p>	<p>Not independent</p> <p>Derives its Divine origin through total submission and homage to a previous law-bearing prophet.</p> <p>For instance, The Promised Messiah (as)</p>

The Promised Messiah (as) stated: "*I call Allah, the Glorious, to witness that I am not a disbeliever. My doctrine is that there is no one worthy of worship save Allah and that Muhammad is the Messenger of Allah. I believe concerning him that he was the Messenger of Allah and the Khataman Nabiyyeen.*" (Karamatus Sadiqeen, p.25)

Zilli Nabuwat

- Though Law bearing prophethood has ended after the advent of the Holy Prophet Muhammad (sa), one unique doorway to prophethood remains open, and that is only through the reflection of the Holy Prophet Muhammad (sa).

“It would not have been possible for me to have attained this grace if I had not followed the footsteps of my lord and master, the pride of all prophets, the best of mankind, Muhammad, the chosen one, peace and blessings of Allah be on him”

(Roohani Khazain, V 22, P. 64-65):Haqeeqatul Wahi)



Signs of True Prophethood

“The only reason that I call myself a prophet is that I am honoured with the converse of God Almighty and that He speaks to me frequently and responds to me and discloses much of the unseen to me and communicates to me the mysteries of the future such that are not disclosed to anyone unless he enjoys special nearness to God. It is on account of the multiplicity of these experiences that I have been made a prophet.”

(Akhbare Aam, 26 May 1908)



Question:

“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)

What does “seal” (خاتم) mean?

Seal of the Prophets

The best/ the most perfect of a group

Encompassing all the qualities of past prophets

The Highest Status

The Pinnacle of Excellence which can never be excelled by any other

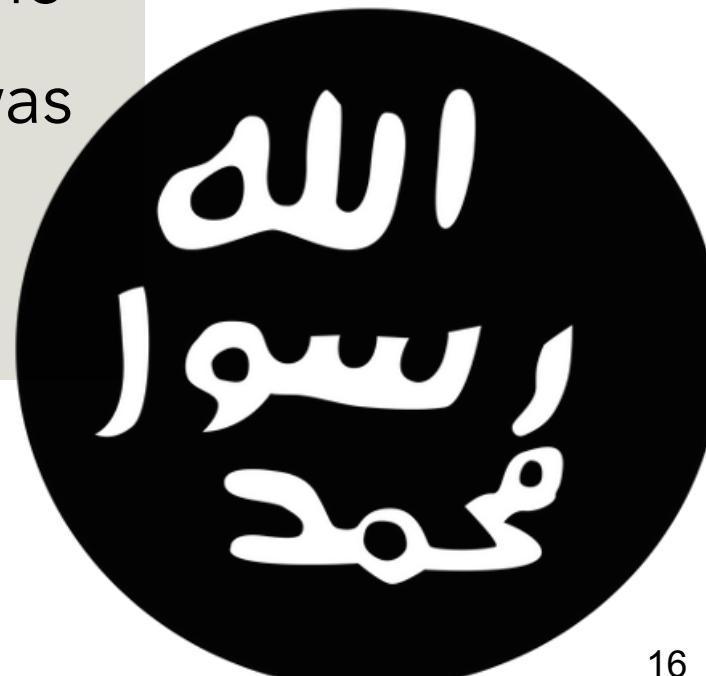


Meaning of "خاتم": Authentication

A seal is meant to **authenticate** and, in this sense, the Holy Prophet (sa) authenticates (or verifies) the truth of past and future Prophets

"It is well known that after the truce of Hudaybiyyah, when the Holy Prophet (sa) decided to address letters to the rulers and chiefs of surrounding territories inviting them to the acceptance of Islam, he was told that rulers and chiefs do not attach any significance to a communication addressed to them unless it bears the seal of the writer. Thereupon the Holy Prophet (sa) had a seal prepared which was thereafter used for the attestation and certification of documents"

(Bokhari and Muslim)



Meaning of "خاتم": Ring

- The word *Khatam* means seal or the impression made by its use

حَدَّثَنَا ثَابِتُ، أَنَّهُمْ سَأَلُوا أَنْسًا عَنْ خَاتَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَيْتُ أَنْظُرُ إِلَيْ وَيَصِّ
خَاتَمِهِ مِنْ فِضَّةٍ . وَرَفَعَ إِصْبَعَهُ الْيُسْرَى الْخِنْصَرَ .

"Hazrat Thabit (ra) narrated that they asked Hazrat Anas (ra) about the ring of the Messenger of Allah (sa) and he said, "It is as if I can see the shining of his silver ring, and he raised his left little finger".

(Sunan an-Nasa'i)



Here we recall the Holy Prophet's famous words uttered by him on the demise of his son:

لَوْ عَاشَ إِبْرَاهِيمَ كَانَ مُسَيْرِيًّا نَّبِيًّا

“If Ibrahim had lived he would have been a prophet.”

(Ibn Majah Volume 1, Book 6, Hadith 1511)

Now it is an historically established fact that Ibrahim died some 5 years after the *Khatamun Nabiyeen* verse was revealed to the Holy Prophet. Yet despite the prior existence of this verse, the Holy Prophet categorically and publicly stated that if his son Ibrahim had lived he would have been a prophet.

Meaning of “Khatam”

- In one of his sayings the Holy Prophet (sa) calls his uncle, Hazrat Abbas (ra), *Khatamul Muhajireen*. But it does not mean that Abbas was the last Muhajir (refugee) of the whole Muslim world.
- Similarly, Hazrat Ali (ra) is called *Khatamul Auliya*. Ibn Khaldun says this phrase is understood to mean that Ali was a perfect saint and not the last

What did the Holy
Prophet (sa) mean when
he stated: لا نبی بعدی

“There will be no other prophet except me”

Understanding the meaning of the Hadith:

”You are to me as Aaron to Moses, but there will be no other prophet except me during my absence.”

لَا نَبِيٌّ بَعْدِيٍّ

(Sahih al-Bukhari)

- These words were uttered when the Holy Prophet (sa) was going to Tabook and appointed Hazrat Ali (ra) as the Ameer at Medina after him.
- Hazrat Ali (ra) desired to participate in the battle and did not wish to stay behind.
- The Holy Prophet (sa) reminded him of the importance of his work by referring to the case of Hazrat Aaron (as) who was appointed Ameer of the Israelites when Moses (as) went to Mount Sinai.
- The context shows that these words were meant to tell Hazrat Ali (ra) that he was being left behind like Hazrat Aaron (as) (who was a prophet) but Hazrat Ali (as) was not a prophet.
- The Holy Prophet (sa) added that he was not leaving a prophet behind him, as he is the only Prophet here. The word Ba'ad = except.
- The words do not refer to the future. They were used and meant for that particular occasion.

Another Hadith sheds more light on the context of “Ba’ad”:

عن جابر بن سمرة عن النبي ﷺ قال: إذا هلك قيصر فلا قيصر بعده،
وإذا هلك كسرى فلا كسرى بعده

- “The Holy Prophet (sa) said when this Caesar will die, there will be no Caesar except him. When this Chosroes will die, there will be no Chosroes except him.” (*Sahih al-Bukhari Kitabul-Iman Wan-Nudhur*)
- Many new Caesers succeeded past the Caeser who ruled at the time of the Holy Prophet (sa) and many new Chosroes also succeeded past the current Chosroes.
- The hadith means is that no one will come with the same power or grandeur as these specific ones- there will be no one like them
- In the same way, no Prophet in the future will attain the power and status as the Holy Prophet Muhammad (sa).

Question:

Some non-Ahmadi Muslim claim that Hazrat Isa (as) will return to the earth. Is this view logical within the concept of the finality of prophethood?

- Will the coming of the Hazrat Isa (as) not break the finality of prophethood? If Hazrat Isa (as) returned to the earth, he would become the last prophet, and it would no longer be the Holy Prophet Muhammad (sa)
- Some non-Ahmadi scholars even claim that Hazrat Isa (as) will not return as a Prophet- but we know that a messenger of Allah cannot be stripped of his Prophethood
- When the angels said: '*O Mary, Allah gives thee glad tidings of a word from Him; his name [shall be] the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness [to God].* (Ch3, V46)

Not an End to Prophethood

Abdullah b. Ibrahim said to us:

"I bear witness to the fact that I heard Abu Huraira (ra) say that Allah's Messenger (sa) said: I am the last of the Apostles and my mosque is the last of the mosques."

(Sahih Muslim)

- This simply means that no prophet would come who contradicts the teachings of the Holy Prophet (sa) as no mosque would be built that offend the status of the greatest mosque.

Not an End to Prophethood



- "It is a pity that those who cite these Sayings of the Holy Prophet (sa) forget that the words 'I am the last of the prophets' are followed by the important words 'and my mosque is the last of the mosques.'
- If, therefore, the Holy Prophet (sa) is literally the last of the prophets, then the mosque which he built in Medina is literally the last of the mosques. It would be wrong to build any mosque after the Holy Prophet (sa)'s mosque at Medina.
- But nobody sees any contradiction between the meaning put today on the first part of the Saying and the meaning put on the second part of the same Saying. The first part is taken to mean the termination of every kind of prophethood with the advent of the Holy Prophet (sa). But the second part is not likewise taken to mean the end of mosque-building.
- Those very people who believe in the termination of prophethood see no harm in building more mosques.

(Invitation to Ahmadiyyat Pages 45-46) Hazrat Mirza Bashiruddin Mahmood Ahmad (ra)

True vs False

As Islam is the final religion, and the Holy Qur'an is the final book, there is no more guidance for the Muslim Ummah through Prophethood.

FALSE

True vs False

As Ahmadi Muslims, we believe with certainty that the Holy Prophet Muhammad (sa) is the 'Seal of the Prophets'.

TRUE

True vs False

The Purpose of a seal is to shut something.

FALSE

Question

Is the Promised Messiah (as) a Tashri'i Nabi, a Zilli nabi or a Mustaqil nabi?

Zilli Nabi

Question

Who did The Holy Prophet Muhammad (sa) appoint as the Ameer of Medina when he (sa) was to go to Tabook? The words “Laa Nabiya Ba’adi” are used in this hadith.

Hazrat Ali (ra)

Question

What specific item of jewelry has been described in ahadith using the word “Khatam”?

A Signet Ring

Question

Bonus Question: What is the chapter and verse number for this verse of the Holy Qur'an:

“And among others from among them who have not yet joined them. He is the Mighty, the Wise”?

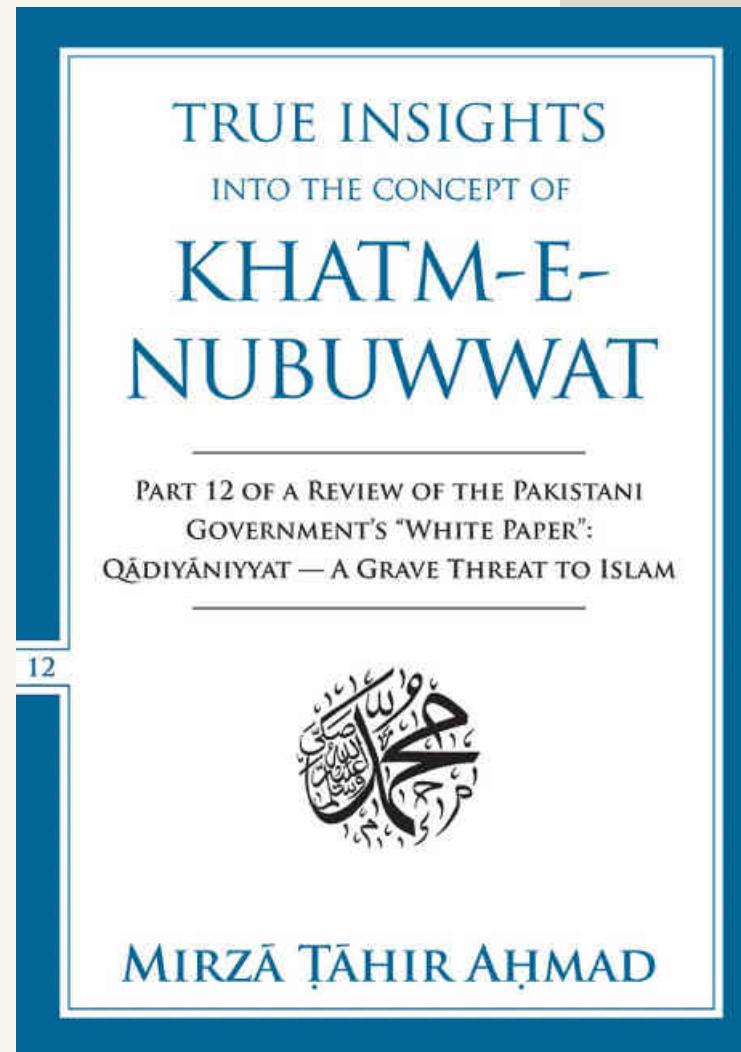
Chapter 62, Verse 4

(Surah Al-Jumu'a)

“In the history of Islam great Imams and divines have differed with each other in the matter of interpretation on several questions. Despite those differences they were all considered Muslims and are worthy of honor by all Muslims. It would be obviously unjust that if X interprets a verse in one way he should be held to be a Muslim but if Y interprets it in the same way, he should be held to be a disbeliever.”

(Truth About Ahmadiyyat, B.A Rafiq)

Further Reading



The image is a screenshot of a video player. At the top, it shows a navigation bar with 'Library / Multimedia / Media Library / MTA Programs' and a 'Share' button. The main content area has a title 'Khatam-e-Nabuwwat, Seal of Prophets, La Nabi Baadi, Prophethood and Revelation, Faith Matters #41'. Below the title is a video thumbnail of a man in a suit and a grey skullcap speaking. To the right of the thumbnail is a smaller video thumbnail of the same man speaking, with the text 'Open Forum - Finality of Prophethood' and a duration of '25:09'. At the bottom of the player, there is a video player interface with a play button, volume control, a progress bar showing '18:35 / 59:48', and a 'YouTube' button.

