FINALITY of the Prophethood

Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is Aware of all things.
(Quran 33:40)

MOULANA MUFTI MUHAMMED SHAFI [RA]
بسم الله الرحمن الرحيم
Finality of the Prophethood

Mufti Muhammed Shafi’
(rahmatullahe alayh)

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Publisher’s Forward

The principle of Khatm-i-Nubuwwat is the fundamental belief of Islam. For the past 1400 years, the entire Ummah is upon the belief of Khatm-i-Nubuwwat by announcing that the Prophet Muhammad sallallahu alaihe wasallam is the final Messenger and there is no Prophet to come after him.

There are countless verses in the Holy Qur'an and sayings of the Prophet sallallahu alaihe wasallam which give evidence of the belief and shower light upon it. In other words it is proven from the Qur'an, Ahadeeth and Ijma'a that the Prophet Muhammad sallallahu alaihe wasallam is the last and final Prophet.

The history of Islam is witness to this that the Ummah has never accepted any false prophet and whenever anybody stood up to make a false claim of prophethood, the Ummah crushed this false propaganda with all its might. The battle of Yamaama, which was fought in the time of Hazrat Siddique-e-Akbar (ra) also had the same reason behind it as Musailama had made false accusations of becoming the last prophet. The Muslims confronted him in a battle in which approximately 700 huffaz were martyred for the sake of safeguarding the belief of Khatm-i-Nabuwwat. This was the cause of the battle between truth and falsehood. The Sahabah gave sacrifice of their lives to finish off such liars such as Aswaad Ansi and Musailama Kazzab and to teach a lesson to the rest of mankind until the Day of Qiyamat that the Ummah will not accept any false prophet after the final Prophet Muhammed sallallahu alaihe wasallam.

This belief was so important that repeatedly it was mentioned verbally and practically in all revealed beliefs. Unfortunately, in the British ruled India, in the state of Panjab, Mirza Ghulam Ahmed Qadiani (1839-1908) arose with false claims of becoming the final prophet. The true scholars of Islam, the Ulama-e-Haq stood up to defend the true religion of Islam and to make the belief of Khatm-i-Nubuwwat clear to all of mankind. They held debates, published literature, piled up heaps of evidence regarding this belief and published many books. To safeguard the belief of Khatm-i-Nubuwwat many movements began in 1953, 1974 and 1984. Many thousands of Muslims sacrificed their lives in the movement which began in 1953. Eventually in 1974 the National Assembly of Pakistan declared the Qadianis as a non-Muslim minority and in 1984 through an ordinance,
all their non-Islamic activities were banned. In result of this ban, the fourth leader of the Qadianis, Mirza Tahir left Pakistan and came to London to carry on his false teachings under the name of Islam. Numerous books and leaflets were printed and distributed to convert youngsters in to Qadianis.

Hence, for a long time the need and urge to publish a book on the belief of Khatm-i-Nubuwwat, with all the proof and evidence from the Qur’an, Ahadeeth and Ijma’a, was quite understandable. My eyes fell upon Hazrat Maulana Mufti Shafi’s rahmatullahi alayh work “Khatm-i-Nubuwwat”. It is a very important basic and complete book on this topic. Our late respected brother Afzalur-Rahman managed to translate it into English. May Almighty Allah reward him for this effort. His daughter Yasmin Shiekh granted us permission to have it published from our organisation. May Almighty Allah reward her as well.

The first part of this book is “Khatm-i-Nubuwwah Fil Qura'an”, in which Hazrat Muhammad sallallahu alaihe wassallam is proven to be the Seal of Prophethood from approximately a hundred verses of the Holy Qur'an. In the second part the same issue is discussed with 210 Ahadeeth and in the third part “Khatm-i-Nubuwwah Fil A'aasar” the same topic is proved with numerous sayings of the Sahabah, Tabie'een, Tabi-Tabie'een, the Immams of Ijtihaad and the Ijma’a of the Ummah.

This book is a must for anybody working for the cause of Khatm-i-Nubuwwat and for anybody who has any connection with the mission of Khatm-i-Nubuwwat. Apart from this, the learned scholars can also benefit from it and every Muslim library is incomplete without it. It is hoped that this book will be accepted amongst English readers. This book is published sincerely for the sake of Allah and with no intention of business. Whatever little profit is gained from this book will help publish more literature of this nature. You are requested to not only read this book, but to take part in giving Dawah of the mission of Khatm-i-Nubuwwat as well and taking part in spreading this book.

May Allah Ta'ala make the entire Muslim Ummah inviters towards Deen and bless them with sincerity and make them a means of guidance for the ones on the wrong path. A'AMEEN.

Abdul Rahman Bawa, Aalami Muballigh of Khatm-i-Nubuwwat, London
Finality of Prophethood

The fact that the Holy Prophet Hazrat Muhammad sallalahu alaihe wassallam the last Prophet sent by Allah and no one can be appointed as a Prophet after him, has been the unanimous belief of the Muslim Ummah throughout the centuries of Islamic history. This belief is based on express declarations given in the Holy Qur’an and Sunnah and therefore it has been regarded as one of the fundamental beliefs of Islamic religion and without this belief one cannot become a complete Muslim. Nobody from the Ummah has questioned or challenged this belief during the past 1400 years. But when Mirza Ghulam Ahmad Qadiani laid his claim to prophethood he started distorting and misinterpreting the express declaration of the Holy Qur’an and Sunnah and claimed that some kinds of prophethood are still possible. The claim of Mirza Ghulam Ahmad Qadiani was totally repugnant to the Holy Quran and Sunnah and the fundamental belief of the whole Ummah and the scholars of Islam refuted it at every plain. Many books are available now to refute different aspects of Mirza's claims. The book “Khatm-i-Nabuwwat” by my late father Maulana Mufti Muhammad Shafi’ rahmatullahe alayh was one of the pioneer works in this direction.

The esteemed author has compiled the verses of the Holy Qur’an and sayings of the Holy Prophet Hazrat Muhammad sallalahu alaihe wassallam on which the fundamental belief of the finality of prophethood and Syedena Muhammad sallalahu alaihe wassallam is based. He has also discussed the so-called arguments advanced by Mirza Ghulam Ahmad Qadiani in proof of his own prophethood and has given satisfactory and convincing answers to all of them. The original book is in Urdu and has been widely read and appreciated. Many people have adopted the right path after reading this book and were converted from Qadianism to Islam. Late Mr. Afzakur Rahman had translated this book into English which is now being published by the Islamic Dawah Council UK. I did not have the opportunity to go through the translation but after reading some of the pages I hope that the translation will explain the main theme of the book. It is a matter of satisfaction that the book is being published under supervision of Maulana Yaqoob Bawa who is expected to correct the errors, if any. I pray to Allah that he may make this effort beneficial for the Ummah. Ameen.

Maulana Taqi Usmani
About the Author

The author of this book Hazrat Maulana Mufti Muhammad Shafi’ rahmatullahi alayh has a very famous personality in the Islamic world, especially in the Indian sub-continent. He was born in Deoband, Dist. Sharanpur, U.P, India in 1314 A.H. (1897 C.E.). He completed his education in Darul Uloom Deoband itself. From amongst his teachers there were Hazrat Maulana Mohammad Anwar Shah Kashmiri, Maulana Shabbir Ahmad Usmani and many more scholars of Deoband. After graduating from Darul Uloom Deoband, he began to teach in the Darul Uloom and later on he became the head of the department of Ifta. He produced many thousands of Fataawa. At his post he was a Faqeeh, Mufassir and Muhaddith all at one time as well as being a Grand Mufti of Pakistan.

After Pakistan was created, he moved from Deoband and came to Karachi and laid the foundations of the Darul Uloom Karachi in an old school building in Nanakwara. Later on this Darul Uloom moved to a spacious piece of land in Korangi where new buildings were built for the Darul Uloom. He had students in large numbers from around the globe, who are now serving for the cause of Islam at their appropriate positions. Hazrat Mufti Sahib also wrote many books in Arabic and Urdu on various topics of Islam. He wrote a commentary of the Quran by the name of “Ma’aariful Qur'an” in simple and easy to understand Urdu. It is in eight volumes out of which four volumes have been translated into English until now.

Hazrat Mufti Sahib had selected Hazrat Hakeemul-Ummah, Maulana Ashraf Ali Thanwi rahmatullahi alayh for spiritual guidance in khilafat and bay’t. He passed away on 10th of Shawwal 1396 and was buried within the grounds of the Darul Uloom Korangi.

It was according to the wishes of the teachers of Hazrat Mufti Sahib, Hazrat Maulana Mohammad Anwar Shah Kashmiri rahmatullahi alayh and Hazrat Maulana Murataza Hasan Chandpuri rahmatullahi alayh that this book (which is in your hands) should be compiled in Urdu. It was first published from Deoband in 1925, then again in 1937. Later on it was published in 1955 from Karachi and because of its importance, it has been published many times.
Hakeemul-Ummat, Hazrat Maulana Ashraf Ali Thanwi's rahmatullahe alayh opinion on the book of “Khatm-i-Nubuwwat”

After publishing “Khatm-i-Nubuwwat Complete”, Hazrat Maulana Mufti Muhammad Shafi rahmatullahe alayh sent a copy of it through post to Hakeemul-Ummat, Hazrat Maulana Ashraf Ali Thanwi rahmatullahe alayh, with this intention that he will ponder over it and he would point out if there was any need of amendments. He would also write a few words about it, which would become a means of increasing its benefit.

Hazrat replied: “Without doubt, I had intended to read only a short part from the beginning and make a judgement about the rest, then write a few words about it. But as I read, the letter became longer which only left me reading all of it.

Massahallah it is complete from every aspect, especially the evidence that is given from the incidence of the “Jihaad of Musailama”. It is absolutely immaculate and free from any need of proof for a person who is searching for the truth. Then reading the reply given to the doubts of Mirza, gave me pleasure to see the simpleness of the knowledge of our elders, Jazakumullah Ta’ala.

After noticing this manner, I hope that Allah Ta’ala will bless you with a long life. Inshallah, Muslims will benefit a lot from you. These truthful words are enough from my behalf.”

Ashraf Ali
15 Muharram 1346

INTRODUCTION

A need for compiling this booklet concerning the doctrine of the *Khatm-i-Nubuwwat* (Finality of Prophethood, or more precisely the discontinuation of Prophethood after the Prophet sallallahu alayhi wasallam) arose only to undertake a critical study of the claim of Mirza Ghulum Ahmad of Qadian to Prophethood and his statements which he subsequently issued from time to time. His claim and his statements are so confusing and self-contradictory in themselves that even the followers of the Mirza are in a fix as to how to define and determine the actual nature and significance of the Mirza’s claim. In order to implicate the Muslims, the disciples of the Mirza sometimes bring forth in defence such of the statements of the Mirza himself in which he had once accepted the notion of *Khatm-i-Nubuwwat* with its genuine and pristine interpretation, as it is being held by the Muslim *Ummah* from the earliest day. The main purpose of the Qadianis in producing such statements of the Mirza before the simple-minded Muslims who are generally suffering from lack of proper information, is to deceitfully attract the latter into the fold of their own community, or in hours of need, to show their affiliation with the main body of the Islamic *Ummah*. As it happened recently, when Pakistan and more particularly the province of the Punjab was in a grip of riots that flared up in connection with the movement of *Khatm-i-Nubuwwat*. The then Khalifa of Qadian, Mirza Mahmud issued a statement to the press, proclaiming that all the Qadianis have an unswerving belief in the Finality of Prophethood of Muhammad sallallahu alayhi wasallam and that this had also been the claim of the Mirza (i.e. Ghulam Ahmad). While the fact is that several of the independent works of Mirza Ghulam Ahmad and the innumerable statements that he had consecutively been issuing, stand to contradict this fresh stand taken by Mirza Mahmud.

Again the Qadianis (especially their leaders) have not tried so far to retract from their stand which they had originally taken. The statement of Mirza Mahmud is therefore nothing but a trap, a snare, or an act of misrepresentation and concealment of the truth.
Finality of the Prophethood

Therefore, before we should enter into discussing the subject of Katn-i-Nubuwwat, or should advance proofs and arguments in support of the notion, and should explain in detail this term, we feel it expedient to quote some of the authenticated (and genuine) statements issued by Mirza Ghulam Ahmad and his Khalifas from time to time, with a view to making known to the readers the notions and views on the problem of Prophethood held by the Qadianis, and also to inform them how the Qadianis behave towards the whole Muslim Ummah.

Suffice to quote here only a few out of the hundreds of texts and statements of the Qadianis in this regard.

It is true that the Mirza once held the notion of the Finality of Prophethood and firmly acknowledged the truth of Finality of Prophethood; but in the late period of his life he denied it. He then gave a new interpretation to this term, and ultimately claimed Prophethood and Revelation for himself. His statements in this connection are inconsistent and sometimes self-contradictory. The only feasible way to reconcile the discrepancies and contradictions found in the statements of the Mirza and in his reasoning, is to clarify and divide them into various chronological periods of his life. Thus we find that the Mirza had undergone three different periods of his thinking in respect of this problem.

First Period: Initially the Mirza held the same genuine tenets as all the Muslims do. He did not allow any fresh interpretation to be made of this term, nor was he willing to pervert the text (of the Qur’an). During this period he contributed essays and articles to propagate the truths of Islam.

Second Period: With the advent of this second period of his thinking the Mirza began claiming new discoveries. But he was however slow, gradual and cautious in making these claims. First he proclaimed himself a “Mujaddid” (Reformer), a little later the “Mahdi” (the guided Imam destined to appear about the close of earthly life), and finally “the Promised Messiah.” At this juncture he inevitably felt that the “Promised Messiah” was to be a Messenger, a Prophet endued with constancy and patience, and hence qualified to receive the Divine Revelation. But in view of this dogma no new person can claim to be the “Promised Messiah.” Hence he started putting fresh interpretations of the Finality of Prophethood. He also fabricated a number of types of prophethood - like tashri‘i (a Prophet associated with the power of law giving), non-tashri‘i (a Prophet who is commissioned with the prerogative of law making), zilli (shadowy, i.e. one having the reflection or image of an earlier Prophet).
Buruzi, lughawi (literal) and (majazi, metaphorical, i.e., quasi-Prophet). The sole aim of the Mirza in doing this was to create doubts and uncertainties regarding this concept. He also endeavoured to prove that some of his fabricated types of prophethood could feasibly appear even after the demise of the Prophet Muhammad sallallahu alayhi wasallam. In the end he claimed for himself prophethood that could appear after our Prophet.

Third Period: During the last period of the thinking of the Mirza, he dispensed with the need of giving new interpretations of the Qur’anic terms or of perverting the texts. He gave decisions on prophethood with all/full freedom. He declared that tashri’i or non-tashri’i Prophethood was possible. Consequently he claimed himself to be a law-giving Prophet.

The second period ushered towards the close of the nineteenth century or the beginning of the twentieth century. Obviously the first period preceded the second period, and the third period came after the expiry of the second period.

Now we present before the readers some of the written statements of the Mirza and of his second Khalifa:

First Period

Definition of Nabi and Rasul in the year 1891.

(1). “In the nomenclature of Islam, Nabi and Rasul mean a person who introduces complete law of religion, or who abrogates some of the laws of the previous Prophet/Prophets. Nor is he known as a member of the Ummah of a previous Prophet, and is directly connected with Allah the Exalted without deriving knowledge from elsewhere.” (Letter of the Promised Messiah, dated 17 August 1891, printed Mubahatha Rawalpindi, p.145).

(2) Just as the Hadrat (Mirza) has explained in the proofs and arguments in favour of the possibility of the appearance of ‘Isa as a Prophet in this Ummah. Both of these realities (i.e. Prophethood and membership of the Ummah) are contradictory (to each other). (Review Mubahatha, Rawalpindi. p.8). The connotations of Rasul and Ummati are mutually exclusive of each other (Izala-i-awham, p.575, quoted from Mabahatha Rawalpindi, p.146).
(3). “Muhammad sallallahu alayhi wasallam is not the father of any men among you; but the Messenger of Allah and the ‘Seal of the Prophets’ (i.e. the last of them).” (33:40).

Don’t you know that the Merciful Lord the Magnificent has called our Prophet sallallahu alayhi wasallam as “the Last of the Prophets” without any exception: and that our Prophet also explained it in one of his noble sayings: “there shall be no Prophet after me.” (Hamamat al-bushra, p.20, comp. by Mirza Ghulam Ahmad, quoted from the Mubahatha Rawalpindi, p.147).

(4). “The Holy Qur’an contains definite and clear mention of the Finality of Prophethood. It would be a mischief to make any distinction between an early or a later Prophet. The hadith: “There shall not come any Prophet after me,” affords a general negation. (Ayyam al-sulh, p.146, quoted from the Mubahatha Rawalpindi, p.147).

(5). “Are you not aware the Lord the Merciful the Bounteous has named our Prophet sallallahu alayhi wasallam ‘the Last of the Prophets’ without any exception? Our Prophet has explained this term with his saying: ‘there shall not come any Prophet after me.’ This is a distinct and unequivocal explanation for the truth-seekers. Should we ever think of the appearance of a Prophet after our Prophet we would, in other words, be opening the gate of Revelation while it has been closed forever. This would not be proper for us to think so. As it is manifestly known to the Muslims. How is it possible that a Prophet should appear after our Messenger, especially when the chain of Revelation had been cut off forever, and Allah the Exalted had brought to a close the centuries long chain of Prophets.” (Mirza Ghulam Ahmad Qadiani: Humamat al-bushra, p.34).

(6). The Prophet said: “No Prophet shall appear after me.” And this hadith was so widely and popularly known that its truth was never to be questioned. The Qur’an - every word of which is infallible - testifies to the truth of its verse, namely “but he is the Messenger of Allah and the last of the Prophets” (33:40), and it declares that in verity the commissioning of Prophets after our Prophet has come to a dead stop.” (Kitab al-bariya, p.184, footnote by the Mirza).

(7). Every wise man shall understand that Allah the Exalted is True to His Promise, and that the Promise involved in this verse (33:40) and distinctly explained in several of the ahadith to the effect that from the time of the death of the Messenger, Gabriel has been forbidden for ever to bring
down (to the earth) any revelation (from above) are realities and truths. Hence no person shall be elevated to the rank of Messenger-hood after our Prophet sallallahu alayhi wasallam. (*Izala-i-awham* of the Mirza, p.577).

(8). “According to the Qur’an, no Messenger shall ever appear after this Prophet - even though he be from among the earlier Messengers or later Messengers. For a Messenger always receives the knowledge of *Din* (religion) only through the medium of Gabriel: and now Gabriel is forbidden to descend (to the earth) with a revealed Message, and it is likewise impossible that a Messenger may appear but he is not linked with the chain of Prophetic Revelations.” (Mirza: *Izala-i-awham*, p.761).

(9). “The reality and quiddity of a Messenger implies that a Prophet receives the knowledge of *Din* only through the medium of Gabriel. And we have already proved that the Prophetic Revelation has come to a dead stop till the day of Resurrection.” (*Izala-i-awham*, p.614, quoted in the *Fiima-i-Mirza’iyat*).

(10). “Among the implied impossibilities is that Gabriel may again resume his visits to the earth with Prophetic Revelation, and a new Book of Allah may come into existence, though it should incidentally have coincidence with the Holy Qur’an. An implied impossibility is always an impossibility. Note it.” (*Izala-i-awham*, II, p.583).

(11). “It does not become Allah to send a Prophet after this, nor to resume the chain of Prophets when He has once stopped it for ever.” (*A’ina-i-kamalat-insan*, p.277).

(12). “I do not hold any view in these matters other than what all the people of the Approved Path and the Community (*Ahl-i-Sunnah*). In this house of Allah (i.e. the Congregational Mosque of Delhi) I proclaim in clear and unequivocal terms before the Muslims present here that I firmly believe in the Finality of Prophet for the Last of the Prophets, and I deem a person infidel and out of the pale of Islam who should deny the Finality of Prophethood.” (A written statement of Mirza Ghulam Ahmad dated 23 Oct, 1891 read out in the Cathedral Mosque of Delhi - see *Tabligh-i-Risalat*, Vol. II, p.24).

(13). “We also curse a person who should claim Prophethood for himself. We believe and profess that there is none worthy to be worshipped but Allah and that Muhammad sallallahu alayhi wasallam is the Messenger of Allah. We have further belief in the Finality of Prophethood for Muhammad sallallahu alayhi wasallam. (An advertisement issued by
Mirza Ghulam Ahmad of Qadian, dated 20 Sha’ban, quoted in the *Tablígh-i-Risálát*, p.2).

(14). “How is this proper and permissible for me that I should claim Prophethood for myself and thereby throw myself out of the pale of Islam and join the party of infidels.” (*Hamamat al-bushra*, p.96).

**The Second Period**  
*(After the year 1899)*

**A change effected in the definition of Nabi:**

(15). “Now, all forms of Prophethood are banned except the Prophethood of Muhammad sallallahu alayhi wasallam. (His Prophethood may be translated as Muhammadan Prophethood?) No Prophet can now appear who has received a Divine *Shari’ah* or law; however it is possible that a *Nabi* (Prophet) without a Divine *Shari’ah* may appear, and again he should have been a member of the *Ummah* (of the Prophet). From this point of view I am a member of the Muslim *Ummah* and withal a Prophet.” (*Tajalliyat-i-Ilahiya*, p.25, quoted from *Mubahatha Rawalpindi*, p.130).

**Perversion in the connotation of Finality of Prophethood, and an implied claim to Prophethood**

(16). “The word *Nabi* in these days should mean a person who is able to have the divine privilege of the Divine Audience by reciprocally addressing and speaking with Allah, and is commissioned to revive the (pristine) religion, and who has not brought another law (*Shari’ah*). For the *Shari’ah* ended with the Prophet Muhammad sallallahu alayhi wasallam.” (*Tajalliyat-i-Ilahiya*, p.9, footnote to *Mubahatha Rawalpindi*, p.120).

(17). “You (people) cannot enjoy the divine graces without the Prophets and Messengers. Hence it is essential that the Prophets of Allah should be raised from time to time so that they should elevate you to the rank of firm belief and love, and thereby you receive those Divine graces. Now would you like to defy Allah the Exalted and break down His Eternal Law?” (Lecture, Sialkot, p.32 *Mubahatha Rawalpindi*, p. 3)

(18). “According to the Islamic nomenclature and terminology, a *Nabi* is he who receives from Allah a speech comprising mysteries (*ghaib*) and
fantastic prophecies to be communicated to the creatures (or men) of Allah.” (Speech, Hujjat Allah, p.2, the paper al-Hakam dated 2 May, 1908, Mubahatha Rawalpindi, p.121).

(19). “Unfortunately all this confusion arose from a mistake. The scholars had not looked deeply into the significance of Nabi. Nabi means a person who receives knowledge from Allah through the medium of Revelation, and who enjoys the privilege of conversing with Allah. It is not necessary that he is given Shari’ah (law), nor that he should be a follower of a law-giving Messenger.” (Appendix to the Barahin, v. 138, the Mubahatha Rawalpindi, p.131).

(20). “According to me, a Nabi is he who receives the Kalam (Word) of Allah with truth in abundance and continuedly, and the Word of Allah should contain mysteries and hidden truths (ghaib). Therefore Allah calls me a Nabi without Shari’ah.” (Tajalliyat-i-Ilahiya, p.26, the Mubahatha Rawalpindi, p.133).

(21). “I do not belong to a new type/category of Nabi. Hundreds of Nabis have appeared before me.” (al-Hakam, dated 10 April, 1908, the Mubahatha Rawalpindi, p.133).

(22). “Through the grace of following the Prophet thousands of awliya’ (saints) have been raised. Among them is one who is a follower (of the Prophet Muhammad sallallahu alayhi wasallam) and belongs to his Ummah, and over and above this he is a Nabi also.” (Haqiqat al-Wahy, p.28, fn., the Mubahatha Rawalpindi).

(23). “It is a special mercy from Allah that one of the followers of the Holy Prophet was elevated to such a stage that from one point of view he is an Ummati (a follower and a member of the Muslim Ummah), and from another point of view he is a Nabi.” (Haqiqat al-Wahy, p.96, fn., the Mubahatha Rawalpindi).

(24). “(These antagonists) recite to us such ahadith which prove that in the Ummah of the Prophet shall be raised such people who would be like the Prophets of Israel: and finally there shall appear a man who would be a Nabi from one point of view, and at the same time be an Ummati (a follower and a member of the Islamic Ummah) from another point of view. And it would be this man who shall be called the “Promised Messiah.” (Haqiqat al-Wahy, p.101, fn., the Mubahatha Rawalpindi, p.134).
(25). “All the awliya’ (singular, wali, one who is very near or friend, i.e. a saint, or, a holy man), the Abdal (singular Badal, a substitute, or a person by whom, it is said, Allah continues the world in existence. Their number is 70. When one dies, another takes his place, being so appointed by Him) and the Aqtab (singular Qutb, a pivot, an axis, the highest stage of sanctity among the Muslim saints) from this Islamic Ummah have not been granted that much large part of Divine grace, which had been granted me. For this reason have I been peculiarly characterised to receive the title of Nabi, and none else is deserving of this rank.” (Haqiqat al-Wahy, p.391, the Mubahatha Rawalpindi).

(26). “Keeping in view this connection, and experiencing the same, and also being named both Muhammad and Ahmad, I am also a Messenger and also a Nabi.” (Ek ghalati ka izala, p.4, the Mubahatha Rawalpindi).

(27). “We claim that we are a Messenger and also a Nabi. In fact this is a linguistic controversy. One with whom Allah the Exalted enters into conversation to a great extent both in respect of quality and quantity, and his word contains a very large number of prophecies, he is a Nabi. This definition is aptly applicable to us. Hence we are a Nabi.” (Badal, dated 5 March, 1908, the Mubahatha Rawalpindi, p.137).

(28). “I am the Promised Messiah, and am the very same person who has been named Nabi Allah by the Chief of the Prophets.” (Nuzul al-Masih, p.48, the Mubahatha Rawalpindi).

(29). “I am a Messenger and a Nabi (Prophet). In other words in respect of complete reflection (zilîyat-i-kamilah), I am a mirror in which can be seen the full reflection of the Prophethood of Muhammad sallallahu alayhi wasallam and also his face.” (Nuzul al-Masih, p3, fn., the Mubahatha Rawalpindi, p.130).

(30). “In this manner, I have been known as ‘Isa ibn Maryam in the Book of Allah. Since Maryam is an individual Ummati, and ‘Isa was a Nabi; hence by calling me Maryam and ‘Isa, it has been clarified that I am an Ummati (follower/member of the Islamic Ummah) and also a Nabi (Appendix to Barahin, v. 159, the Mubahatha Rawalpindi).

(31). “The wisdom underlying giving me this compound name (i.e. Ummati Nabi) appears to reprimand the Christians who take ‘Isa ibn Maryam for a god, but our Prophet is a Prophet of such a high rank that a member of his Ummah can rise to the office of a Nabi (Prophet) and be
named ‘Isa, while he is only an *Unmati.*” (Appendix to the *Barahin*, v. 184, the *Mubahatha Rawalpindi*, p.128).

(32). “In spite of the claim of this person (entitled the Promised Messiah) to Prophethood and in spite of his being named Muhammad and Ahmad by way of reflection our Prophet Muhammad is still the Last of the Prophets.” (*Ek Ghalati ka izala*, the *Mubahatha Rawalpindi*, p.138).

(33). “Allah the Glorified has made the Prophet sallallahu alayhi wasallam - the possessor of the Seal (*Sahib-i-khatam*); i.e. He gave him the Seal of the Kamalat (perfections), which Seal was not to be given to any other Prophet. Hence he was named *khatim-i-Nabiyyin*. In other words the *Kamalat-i-Nubuwwat* (perfections of Prophethood) are obtained only through following Him: and it is only by virtue of His attention that spiritual *Nabis* are formed. His Divine Power did not fall to the share of any other Prophet.” (*Haqiqat al-Wahy*, p.97, fn., the *Mubahatha Rawalpindi*, p.141).

(34). “Wherever (in my writings) have I denied my claim to Prophethood and to the office of a Messenger, I have done so only in this sense that I am not a law-giving (*Nabi* or Messenger) nor am I an independent *Nabi*. I am nevertheless a Messenger and a *Nabi* only in this sense that I have received Divine mysteries (*‘ilm-i-ghaib*) from Allah by virtue of following the Messenger Muhammad sallallahu alayhi wasallam and thereby attaining the spiritual favours and bounties (*batini fuyud*) and also acquiring his very name for myself. But I have never denied the claim to Prophethood without a new *Shari’ah*. On the other hand Allah has invested me with Prophethood and the office of a Messenger only in this sense. Hence I do not hesitate to claim to Prophethood and the office of a Messenger in this very sense.” (Advertisement *Ek ghalati ka izala*, the *Mubahatha Rawalpindi*, p.143).

(35). “We do believe that he (Muhammad sallallahu alayhi wasallam) is the Last of the Prophets and there shall not come a Prophet after him, except him who is brought up with His Favours and who enjoys the aid of His Promise.” (*Mubahatha Rawalpindi*, p.143).
The Third Period

His open claim to Prophethood, Messengership and Prophetic Revelations:

(36). “I swear by Allah in Whose Hand is my soul and say that He Himself has commissioned me, and that He Himself has called me a Nabi.” (Appendix to the *Haqiqat al-Wahy*, p.68, the *Mubahatha Rawalpindi*, p.135).

(37). “We do not inflict punishment till we have first sent a Messenger (to warn). (cf. Q.17:15.) This evidently goes to prove that a Messenger is to be commissioned in the last of the days: and this (Messenger) would be the Promised Messiah.” (Appendix to the *Haqiqat al-Wahy*, p.65, the *Mubahatha Rawalpindi*, p135).

(38). “And others of them have not yet attained unto them (by embracing the faith…) (62:3). This verse also foretells the appearance of a Nabi in the last of the days.” (Appendix to the *Haqiqat al-Wahy*, p.67, the *Mubahatha Rawalpindi*, p.135).

(39). “I have distinctly been awarded the title of Nabi.” (Appendix to the *Haqiqat al-Wahy*, p.150, *Mubahatha Rawalpindi*, p.135).

(40). “In these days, if Allah wills, all the pious, righteous and holy Prophets of the past will be represented in one single person: and this person shall be I. And likewise in these days are to be formed the images and models of all the vicious people like Pharaoh, or the Jews who had contrived to crucify the Messiah (Jesus) or Abu Jahl.” (*Barahin*, v. 90, *Mubahatha Rawalpindi*, p.135).

(41). “Allah the Exalted has manifested so many Signs to prove that I have been commissioned by Him, that if they (Signs) were to be distributed on a thousand of Prophets, the Prophethood could be proved. But the satanic people among men are not prepared to believe (in me).” (*Chashma-i-ma’rifat*, p.217).

(42). “Allah has supported me with thousands of His Signs to this effect that very few Prophets have passed who have been supported (by Allah with His Signs). But those whose hearts and minds have been sealed shall not benefit from the Signs of Allah.” (Appendix to the *Haqiqat al-Wahy*, p.148).
Finality of the Prophethood

(43). “I swear by Allah in Whose Hand is my soul, that He has sent me and has called me a *Nabi*, and has named me the Promised Messiah. In proof thereof He has manifested many big Signs, the number whereof reaches to the tune of three-hundred thousand.” (Appendix to the *Haqiqat al-Wahy*, p.148).

(44). “The true Allah is He Who has commissioned His Messenger to Qadian.” (*Deft al-bala*, p.170).

(45). “The truth is that the holy Revelation which comes to me, there occur in it such words as *Rasul*, *Mursal* and *Nabi* - not once but a thousand times.” (*Barahin-i-Ahmadiya*, p.498).

Such claims have been severally repeated in the *Arba’in*, pp.4-6; *Nuzul al-Masih*, p.99; *Haqiqat al-Wahy*, pp.102-107; *Anjam-i-Athum*, p.62; *Haqiqat al-Nubuwwat* by Mirza Mahmud, pp.209-214).

(46). “How can I deny (or repudiate) the continued chain of Revelation (coming unto me) for the last twenty three years? I have as firm belief in His Holy Revelation as I do in respect of all the Revelations of the past before me.” (*Haqiqat al-Wahy*, pp. 150, 211; *Anjam-i-Athum*, p.62).

(47). “1 was told that my mention occurs in the Qur’an and *Hadith*: and this verse refers to me: “It is He Who has sent His Messenger with the direction and the true religion, that He may cause it to appear superior to every other religion.” (9:33). (*I’jaz-i-Ahamadi*, p.7).

(48). “Whatever I hear from the Revelation of Allah, By Allah I deem it free from any flaws (or doubt). Similarly I consider the Qur’an free from all sorts of flaws. This is our belief.” (Mirza: *Risala-i-Nuzul al-Masih* p.99).

(49). Again in this tract p.99 (*risalah*) he says: “Although there had been (in the past) many Prophets, But in respect of Knowledge (*‘irfan*) I am no worse that any, By verity I am not inferior to any of them all. Whoever says (otherwise) he is a liar and accursed.”

(50). “The (Being) Who gave a cup (of wine) to every Prophet He gave to me the whole of it.” (*Risala-i-Nuzul al-Masih*, p.99).
(51). “Of the Divine conversation and discourse which have been published in the *Barahin-i-Ahmadiya*, is the following piece of Revelation:

‘It is He Who has sent His Messenger with the direction and true religion, that He may cause it to appear superior to every other religion.’ (9:33). (*Barahin-i-Ahmadiya*, p.498). Here this humble servant has clearly been addressed as a Messenger.” Again in this book another piece of revelation has been appended: “Muhammad is the Messenger of Allah; and those who are with him are fierce against the unbelievers, compassionate towards one another.” (48:29). Here and at several other places, this humble servant has been referred to as a *Rasul* (Messenger).” (*Tabligh-i-Risalat*, I, 104, Qadiani Madhhab, p.334).

**Prophethood combined with law-giving power; and his claim to be a law-giver:**

(52). “If you proclaim that a law-giving Prophet is doomed to destruction on fabricating a lie, unlike any other who fabricates lies - this proclamation is baseless. Allah has not laid restriction on fabrication of lies on the *Shari’ah*. You should also try to understand what *Shari’ah* is. It is something that describes a number of commands and prohibitions through the medium of *Wahy* (revelation) and thus fixes law for the *Ummah*. One who brings this is called (a possessor of *Shari’ah*, or endued with law-giving capacity). According to the provisions of this definition, our opponents and antagonists stand guilty. For my revelation consists of both commands and prohibitions; and ages have passed over this.

Tell the true believers that they restrain their eyes, and keep themselves from immodest actions. This will be more pure for them (24:30). This is mentioned in the *Barahin-i-Ahmadiya*. This state of affairs continues up till now, and these are commands and prohibitions in the revelation to me.

“If you should say that by *Shari’ah* is meant that *Shari’ah* (or law) which contains new and fresh ordinances, it would not be a valid statement. For, Allah says: Verily this (is written) in the ancient books, the books of Ibrahim and Musa (87:17-18). That is to say that the Qur’anic teaching is also contained in earlier scripture. If you take another stand and say that *Shari’ah* is something which contains an exhaustive mention of all the commands and prohibitions, that too would be a false statement. For, of the *Torah* or the Qur’an were to comprise all the details of the laws of *Shari’ah* there would have been no need of *Ijtihad* (exerting one’s self to form an opinion or a judgement in a case of law or a rule of law, by
applying analogy to the Qur’an and the Sunnah). Hence all these notions are non-sensical and based on lack of proper judgement."

In a foot-note (no. 7) the Mirza further states: “Since my teaching comprises both commands and prohibitions and also revival of the essential injunctions of the Shari’ah, Allah has called my teaching and the revelation that I receive Fulk (ark), as it occurs in the revealed text: And make the ark in Our Sight, and according to Our Revelation. (23:27). Verily those who swear fealty unto you swear fealty unto Allah: The Hand of Allah is over their hands. (48:10). I.e. make the ark of this teaching and revival (of the previous injunctions) before Our Eyes in accordance with Our Revelation. And those who swear allegiance unto you, they indeed swear allegiance unto Allah. This is the Hand of Allah which is over their hands. Look, Allah has declared my teachings and (the) allegiance unto me as the ark of Noah, and a source of salvation. Those who have eyes should see, and those who have ears should hear.” (Footnotes on p.7 of the Arba’in).

The Mirza claims equality with all Prophets, rather claims superiority to them: and insults them:

(53). “I am Adam, I am Shith, I am Noah, I am Abraham, I am Isaac, I am Ishmael, I am Jacob, I am Joseph, I am Moses, I am David, I am ‘Isa. I am the perfect epiphany of the name of the Holy Prophet otherwise I am by manner of reflection Muhammad sallallahu alayhi wasallam and Ahmad.” (Haqiqat al-Wahy, p.72 fn; Nuzul al-Masih, p.4; Khatm-i-Nubuwwat, p.8).

(54). “No need to talk of Ibn Maryam - Ghulam Ahmad is better than him.” (Dafi’ al-bala’, p.2, Khatm-i-Nubuwwat, p.8).

(55). “Allah has sent the Messiah to this Ummah, with glories far superior to the former Messiah. I swear by Allah in Whose Hand is my soul, if the Messiah son of Maryam had to appear in these modern days he would certainly have not been able to perform the tasks that I can do, and the Signs (or miracles) that are happening at my hands he would never have been able to show any. (Haqiqat al-Wahy, pp. 148, 135).

(56). “Your family is indeed very pure! Three of your grandmothers from the paternal side and three of your maternal grandmothers were whores and prostitutes. Their blood now runs into your veins.” (Anjam-i-Antham, p.7 f.n.). “Then why did this stupid child of Israel call these trifling things as prophecies?” (Appendix Anjam-i-Antham, p.5; Izala Kalan, p.3; I’jaz-i-
Ahmadi pp.13, 14; Izala-i-Awham, pp.132-133; Kishti-i-Nuh, p.16’ Khatm-i-Nubuwwat, p.8).

The Mirza claims to be superior to the Khatim al-Nabiyyin:

(57). “The number of the miracles of our Prophet sallallahu alayhi wasallam’ does not exceed 3000, as enumerated by the authors.” (Tuhfa-i-Gauharawiya, p.40). He claims his own miracles beyond one million, see the Barahin-i-Ahmadiya, v. 57).

(58). “A lunar eclipse occurred (as a Sign) for the Prophet but for me there occurred an eclipse of the sun and the moon. Do you still deny?” (I’jaz-i-Ahmadi, p.71).

(59). In his advertisement entitled Ek ghalati ka izala, the “holy Promised Messiah” stated: “Muhammad is a Messenger of Allah: and those who are with him are fierce against the infidels but compassionate towards one another. (48:29). In this piece of revelation by ‘Muhammad is a Messenger of Allah’ is meant myself: and Allah has called me by the name of ‘Muhammad Rasul Allah’.” (The daily al-Fadl, Qadian, Vol. X, dated 15 February, 1915).

(60). “Thus shadowy Prophethood (zilli nubuwwat) did not push back the Promised Messiah, but on the other hand has pushed it forward, to this extent that he has been brought shoulder to shoulder with the noble Prophet Muhammad sallallahu alayhi wasallam.” (Sahibzada Bashir Ahmad Qadiani: Kalimat al-fadl, from the Review of Religions, XIV. pp.112, 2).

(61). “Now Muhammad sallallahu alayhi wasallam has again appeared among us –

And he is in a sublimer glory.
Whoever wishes to have a glimpse
of Muhammad sallallahu alayhi wasallam, O Akmal.
Let him cast a glance on Ghulam
Ahmad in Qadian.”

(62). “There is a great difference between me and Muhammad. As for myself I am in constant receipt of the support of Allah.” (Mirza, *Nazul al-Masih*, p.96).

*Ahadith of the Holy Messenger insulted:*

(63). “In reply to this, we swear by Allah and say that *hadith* is not the base of this claim (to Prophethood): but it is founded on the Qur’an and the *Wahy* (Revelation) sent unto me. Nevertheless we advance those of the *ahadith* which are in consonance with the Holy Qur’an and are not incompatible with the revelations sent unto me. We throw off the rest of the *ahadith* like waste and refuse.” (*I’jaz-i-Ahmadi*, pp.30, 31, 29, *Tuhfa-i-Golarhawiya*, p.10).

*Filthy abuses hurled on those who denied him and all the Muslims declared unbelievers:*

(64). “Any person who shall not follow you and shall not take an oath of fealty unto you and shall remain your antagonist, shall be an antagonist of Allah and the Messenger and shall be cast in Hell.” (A Revelation of Mirza Ghulam Ahmad - *Tabligh-i-Risalat* IX, p.67).

(65). “All the Muslims have accepted me and my mission: but the children of prostitutes and fornicators have repudiated me.” (*A’ina-i-Kamalat*, p.54).

(66). “Anybody who opposes me is a Christian, a Jew, or a polytheist and hence a dweller of Hell-fire.” (*Nazul al Masih*, p.4 *Tadhkira*, p.217; *Tuhfa Golarhwiya*, p.31; *Tabligh-i-Risalat*, IX, 27).

(67). “Undoubtedly all of your enemies have changed into wild boars; and their women have excelled the bitches (in respect of manners).” (*Najm al-huda*, p.10; *Durr-i-thamin*, p.294).

(68). “Anyone who does not accept our victory, let him know that he wishes to be a bastard.” (*Anwaral-Islam*, p.20).

69. “Every person to whom my mission has reached, and he has not accepted me ceases to be a Muslim.” (*Hiqaqat al-Wahy*, p.163; *Khatima-i-Bahth*, p.26).

(70). “*Kufr* is of two forms - (firstly) a *kufr* that a person denies Islam; and does not believe in the Prophet Muhammad sallallahu alayhi wasallam as
the Messenger of Allah; and (secondly) that a person, for instance, does
not believe in the Promised Messiah and considers him an imposter in
spite of the proofs offered to him, from Allah saying that Allah and His
Messenger have furnished evidence and also supported from the books
of the earlier Prophets. Thus he is deemed to have denied the word of Allah
and His Messenger. If you look at both the forms of *kufr* (disbelief) you
will find them one and the same thing.” *(Haqiqat al-Wahy, 163; Khatima-
i-Bahth, p.26).*

(71). “The greatest of wretchedness is the denial of those holy people
whom Allah has commissioned to this world: and the greatest of
blessedness is the acceptance of those holy people, for they are the key to
the citadel of peace, and a refuge for those who enter the citadel. Think of
the state of that man who would be able to open the gate with the key and
himself would not enter the citadel of peace and sat outside it with those
who had been driven out. In fact there are only two types of men who
would be the most wretched of the men and the genii: firstly, those who
did not believe in the Khatim al-Ambiya; and secondly, those who did not
believe in the Khatim al-Khulafa (the last of the successors).” *(Al-Huda,
by Ghulam Ahmad, p.4; Khatima-i-Bahth, p.26).*

(72). “One who calls (me) a *kafir* (infidel) indeed denies (my claim). And
one who denies (my claim to Prophethood) is undoubtedly a *kafir*
(infidel).” *(Barahin-i-Ahmadiya, (Second Edition), V. 67; Khatima-i-
Bahth, p.26).*

(73). “The reply: It is strange that you consider a person who calls another
a *kafir* (infidel) as different from one who denies (my claim to Prophethood): while in the Sight of Allah there is no difference between
the two. For, a person who does not believe in me, in reality he considers
me an imposter and a forgerer. But Allah says: Who is more unjust than
he who invents a lie against Allah (6:21), and he is the greatest of all
infidels. Thus according to a falsifier if I invented a lie against Allah, I
would not be deemed an infidel but the greatest of infidels. But on the
other hand one who does not believe in me, in fact does not believe in
Allah and the Messenger; for, I do possess the prophecies made about me
by Allah and the Messenger.” *(Haqiqat al-Wahy, p.163; Khatima-i-Bahth,
p.26).*

(74). Fazal Hussain, Bar-at-law requested the Mirza for about six times
that the Mirza should allow us (i.e. Fazal Hussain and his party) to say the
prayers with all the Qadianis. For those who do not declare the Qadianis
infidels should be allowed to say the stipulated prayers (*salat*) with the
Qadianis. But the Mirza (Ghulam Ahmad) refused to grant permission and said: “We cannot permit this. We consider all those who do not call us infidels, as good as infidels.” (Faisala, No. 33, quoted from the Munazara-i-Rawalpindi, p.265; Khatima-i-Bahth, p.27).

(75). “A person who declares himself neutral, is in reality one of our falsifiers. And he who does not verify our truth but simply says: ‘I consider them good people’, is also one of our antagonists. Such people are indeed hypocrites by nature.” (Badr, dated 24 April, 1903; Munazara-i-Rawalpindi, p.273; Khatima-i-Bahth, p.27).

(76). “However this is not our business to investigate into the *Kufr* (infidelity) of every individual. This is to be done by Him Who Knows the unseen, the secrets and the mysteries. Since *Shari’ah* is concerned with the *zahir* (external, outward or perceptible) actions, we are not in a position to declare a person who does not believe in us, a *Mu’min* (true believer), nor can we declare that he is to be exonerated. We should therefore call a *Kafir* (infidel), one who denies us.” (Haqiqat al-Wahy p.171; Khatima-i-Bahth, p.27).

(77). “Therefore anyone who does not call (the Mirza) an infidel but still he does not profess belief (in the Mirza) is a *Kafir* (according to the Mirza). Even that person is also declared a *kafir*, who has perfect faith in the truth (*of* the Mirza) and does not deny (the Mirza) orally but is reluctant in taking the oath of allegiance (to him). One may think that the Mirza was a stern bigot in this matter. This is of course what reason demands. For, if a Hindu, for example, should have faith at heart in the Messenger of Allah and may also testify to it with his heart, and at the same time does not orally deny the truth of the Messenger and his Mission, but is reluctant in openly embracing Islam for any reason whatsoever, we cannot declare him a Muslim. We shall consider him a *kafir*. The Islamic *Shari’ah* does not permit to have any conjugal relationship with him, i.e. he is not allowed to marry a Muslim woman. Such is the case of a *non-Ahmadi* who should inwardly believe in our Prophet (Mirza) but still hesitates to take the oath of allegiance. Therefore those who are still reluctant in accepting the claim of the (Mirza) have been declared by him infidels… as I have quoted some of the relevant texts from the writings of the Mirza.” (Tashhidh al-adhhan, pp.41-42 dated April, 1911, comp. Mirza Bashir al-Din Mahmud of Qadian, Khatima-i-Bahth, pp.27-28).

(78). “It is incumbent on us not to call *non-Ahmadi*; Muslims, nor should we say our stipulated prayers behind any of them. For, in our sight, these
Ahmadis deny the claim of one of the Prophets of Allah. This is again a matter of Din (religion): and we should not have a say in the affair.” (Mirza Bahir al-Din Mahmud: Anwar-i-Khilafat, p.20, Khatima-i-Bahth, p.28).

(79). “All the Muslims who have not attended the ceremony of the oath of fealty to the Mirza (the Promised Messiah), whether they have heard the name of the Promised Messiah or not, are kafirs and are out of the pale of Islam. I testify to the fact that these are my beliefs and tenets.” (A’ina-i-Sadaqat, p.35; Khatima-i-Bahth, p.28).

**Contradictory and inconsistent statements; interpretations and perversion of the connotation of Khatm-i-Nubuwwat**

Firstly, the Mirza says in his work entitled the Haqiqat al-Wahy (p.97. f.n.): “Allah the Exalted made the Prophet Muhammad sallallahu alayhi wasallam the possessor of the Seal (Sahib-i-khatam), i.e. He gave him the seal of Kamalat (perfections) which seal was not further to be given to any other Prophet. That is why he was named the Khatim al-Nabiyyin. In other words the Kamalat-i-Nabuwwat (perfection’s of Prophethood) are obtained only through following him. And it is only by virtue of his attention that some are trained into spiritual Prophets. His Divine power (Quwwat-i-Qudsiyah) has not been bestowed on any other Prophet.”

This indicates that Khatim al-Nabiyyin does not signify ‘the Last of the Prophets,’ but the Seal of the Prophets, which would mean that the (Prophet Muhammad sallallahu alayhi wasallam) was only granted the power and prerogative of making Prophets. Thus he was given the Seal of Prophethood, so that he may send forth as many Prophets as he should like.

But unfortunately the writing of the Mirza are a mere jumble. After some time he himself forgets his own previous statements. [A liar has a short memory]. In his own book the Haqiqat al-Wahy (p.391) he says: “All the awliya’ (saints and holy men), the abdal (substitutes who wield the affairs of the world on the behest of Allah), and the aqtab (pivots) from this Islamic Ummah have not been granted that large share of Divine graces which had been granted to me. For this reason have I been particularly characterised to receive the title of Nabi, and none else is deserving of elevation to this rank.”
Here the Mirza has totally forgotten that in the phrase *Khatim al-Nabiyyin*, the word *nabiyyin* is in the plural form. Should we accept this far-fetched meaning of the term, it cannot claim to be apt unless there had been *Nabis* (more than one) made by the Seal of the Prophet. If the Kamal (perfection) of the Prophet lies in this affair that people be elevated to the rank of Prophethood by virtue of his Seal, why then did this large *Ummah* remain deprived of *Nabis* for a long period of fourteen hundred years? Why, were not his noble Companions and their successors (*Tabi‘un*) and the great magnates of Islam worthy of this favour? Why could they not be elevated to the rank of Prophethood? (Author).

Secondly, the Mirza says in his work the *Nuzul al-Masih* (p. 3 f.n.): “I am a Messenger and a Prophet, that is I am a mirror in respect of perfect reflection, and through this (Mirror) can be seen the full reflection (image) of the Prophethood of Muhammad sallallahu alayhi wasallam and also his face. Therefore in spite of this person (i.e. the Mirza) who has claimed Prophethood and who has been named ‘Muhammad’ and ‘Ahmad’ by way of reflection our Lord Muhammad would still be the *Khatim al-Nabiyyin*.” (Ek ghalati ka izala).

This proves that the term *Khatim al-Nabiyyin*, (according to the Mirza), has the same significance as the general body of Muslims hold, but to him his Prophethood is not incompatible with this significance of the term, for, he considers himself - Allah forbid - the very personality of Muhammad and Ahmad.

Thirdly, it occurs on page 9, (f.n.) of the *Tajalliyat-i-Ilahiya*: “The word *Nabi* should mean in these days only a person who is able to have the Divine privilege of the Divine Conversation (with Allah) and is also commissioned to receive the (original, pristine) religion, and who is at the same time not expected to bring another *Shari‘ah*. For, the *Shari‘ah* ended with the Prophet Muhammad sallallahu alayhi wasallam. (*Mubahatha-i-Rawalpindi*, p.130).

This would ultimately mean that by *Khatm-i-Nubuwwa* is meant the end (close) of *Shari‘ah* while Prophethood continues to be commissioned. Evidently the Mirza found the problem of *Khatim al-Nabiyyin* the greatest hurdle in the way from the time he entered the second period of his thinking and from the day he began aspiring to be a Prophet. Therefore he started interpreting the term differently and tried to pervert its meaning. Yet, as he was wont to, he could not stick to one interpretation. Sometimes he called the *Khatim al-Nabiyyin* only a seal of Prophethood; and on another occasion he took the term *Khatm-i-Nubuwwa* in its usual
well-known significance, in which case he invented a few fresh forms of Prophethood like (zilli, i.e. by manner of reflection, shadowy) and buruzi. By calling himself a zilli Prophet (being the actual and real personality of Muhammad and Ahmad) he tried to extricate himself from the conditions and restrictions of Khatm-i-Nubuwwa. On another occasion he added a fresh provision in the concept of Khatm-i-Nubuwwa, and said that the Prophethood which has been closed for ever is the Prophethood unaccompanied by Shari'ah. Thus he declared that absolute Prophethood (nubuwwat-i-mutlaq) is not closed for ever.

I think that we need not advance proofs and arguments from the Qur’an or Hadith to repudiate the claim of the Mirza to Prophethood, or to explode the Qadiani teaching and tenets. A glance into the inconsistent and self-contradictory statements of the Mirza will afford a sufficient rebuttal. One may not take the trouble of studying the whole literature of the Qadianis. Even this small material that has been cited in this ‘Introduction’ is quite enough to satisfy any honest and sensible reader. However, for the sake of informing an average Muslim to his satisfaction we felt it necessary to deal with the problem a little exhaustively by quoting texts from the Qur’an and Hadith and also from the sayings and opinions of the Early Fathers (salaf salihin), the Companions of the Prophet and their successors (tabi’un). It is only with this purpose in view that this book entitled the Khatm-i-Nubuwwat has been compiled. Allah alone is the Helper and Supporter!

Division of the Aim and Object into four parts:

Since this book has been intended to address a community which claims to be Muslims and to follow the dictates of the Qur’an, the Sunnah and the Consensus (ijma’) of the Ummah. Therefore we have devised to divide the book into three main parts, the peremptory and irrevocable sources of Islamic law, namely the Qur’an the Sunnah and Ijma’ (consensus).

(1) Khatm-i-Nubuwwat fi’l-Qur’an, (the concept of Khatm-i-Nubuwwat) in the light of the various verses of the Qur’an. An attempt will also be made to furnish rebuttals to repudiate the misunderstandings, doubts, suspicions and uncertainties created by the antagonists.

(2) The concept of Khatm-i-Nubuwwat in the light of Hadith.

(3) The concept of Khatm-i-Nubuwwat as viewed from the stand-point of the sayings of the eminent Elder Fathers of the Ummah, including the Companions the Tabi’un, the great leaders of the Din, the sound scholars,
theologians, legists, exegetists (*mufassirun*), traditionalists (*muhaddithun*), Sufis and saints etc. In the end we shall also utilise the relevant material from the old sacred books, e.g., the *Torah* and the Bible (*Injil*).

Fourthly, we still feel the need of rebutting the argument advanced by the Qadiani community in support of their claim to the continuity of Prophethood, so that the general public is not beguiled.

Fifthly, we shall also give a short biographical sketch of the Mirza so as to paint a true portrait of the false Prophet. Special emphasis will be laid on his personal habits, morals and his way of thinking. This will go to prove that if at all Prophethood was to continue, a man with the calibre of the Mirza would not deserve to be elevated to the rank of a *Nabi*.

The first three parts (as mentioned above) are to be found in this book. The fourth and the fifth parts are not attempted here, for a large number of tracts and detailed works on this subject have already appeared and therefore need not be repeated here.

Allah alone is the Supporter!

He who does an act which our matter is not in agreement with, will have it rejected. (Bukhari and Muslim).
Part I

Khatm al-Nubuwwah fi’l Qur’an

The Concept of the Finality of Prophethood in the Light of the Holy Qur’an

Khatm al-Nubuwwah in the Light of the Qur’an

The Holy Qur’an is a wonderful book, for the sake of which the people of the world are always ready to sacrifice their lives and properties, and more especially the Muslims are alert to do anything at its behest. It would have been more than enough if the Qur’an had contained a clue to the problem. But Allah alone knows well which of the problems is most important and it would ever need its exposition at any future time. Therefore He has fully explained it in His Eternal Word (i.e. the Qur’an) and has left no room for any suspicion, or for even the need for a new interpretation, provided the reader (lit. Muslim) is reasonable and entertains in his heart a bit of fear of Him. It is not only once, but several times in different contexts, has He expounded the true notion of (khatm al-Nubuwwah) in different words and different modes of expression. I intend to place before the readers all this matter collected by me in some detail.

The Proper Standard of Qur’anic Exegesis

In every language it is essential to first learn the root-words and the grammatical and syntactical rules, before one should try to know the real sense of a piece of kalam. It is also essential to always keep in view the state of mind of the speaker and his audience.

Generally every word or term, in any language, may have several and different meanings. Therefore it is but necessary to keep in view the state of mind of the audience and other characteristics of the speaker, for the real sense and intention of the speaker cannot be defined or fixed. Whenever we deviate from this main principle we are apt to be misled and may fall prey to errors.

In the science of rhetoric this topic has been explained with clarity. We may here quote only one instance.
Look, if one should say: “The rain has grown weeds and trees,” and the speaker is a unitarian Muslim, he will be understood to have expressed that rain is only an external cause of the growth of vegetation. If on the other hand, the speaker is a materialist (atheist), this sentence would be deemed a blasphemy (kalimah kufr), for it will be held that the speaker considers rain as the real cause of the growth of vegetation. And this is based on unbelief (kufr). It will be noticed that one and the same sentence changes its significance with the circumstances and characteristics of the speaker. If this sentence is spoken by a Muslim, we cannot dub him a kafir (atheist), while if it is uttered by an atheist it becomes a blasphemy. (For details, see the books Mukhtasar al ma’ani and al-Mutawwal of al-Taftazani).

Likewise a sentence may assume a different shade of meaning with the change of the listener. For instance if we address a learned scholar by the word ‘Allama, we really intend to be respectful to him. If on the other hand, we address an illiterate person by the same word ‘Allama, we shall be considered to have derided that person.

In the same manner talaq (divorce) is effected if one should call his wife a hurrah (free-woman). Divorce is the most despicable of the permissible things. This word (i.e. hurrah) if applied to any other woman would mean to pay respects and homage. Similarly the sense of a speech would drastically change with the passage of time, or distance of places and other characteristics of the speaker and the listener. If we were to ponder over this type of speech we shall be able to find thousands of such instances in every language and with every man. We need not enter into details of this subject.

In a nutshell, we need to study the language, its grammar and syntactical rules in order to grasp the real sense of a speech in a foreign tongue. We have also to study the characteristics and mental status of the speaker and the listener; and any meaning or significance that we might give to a speech without taking into consideration the above mentioned conditions and restrictions, would not be authentic and reliable.

In the same manner the speech of Allah the Glorified is susceptible of different meanings in respect of the language, grammatical rules and laws of syntax in different contexts, and the speech can yield several different significances: and it will only have to be decided in conjunction with the above mentioned characteristics.
Ibn Sa’d has related on the authority of ‘Ikrima from (‘Abdullah) ibn ‘Abbas: “Ali nominated Ibn ‘Abbas to hold a debate with the Khawarij, and advised him to always depend on *ahadith* and not to contend with them by means of the Qur’anic verses only. Ibn ‘Abbas asked him: ‘O commander of the faithful, there is no harm in quoting the Qur’anic verses in defence, for with the grace of Allah we understand the Qur’an much better than them; and the Qur’an was revealed in our household.’ ‘Ali replied: ‘Of course. But the Qur’an contains a brief and terse speech, which inevitably is susceptible of different meanings and interpretations. If you do not try to interpret and explain the Qur’anic verses with the help of the teaching and sayings of the Prophet Muhammad sallallahu alayhi wasallam you would be saying something in regard to a Qur’anic verse, while the Khawarij would instantly be saying something different, and hence the discussion would not be fruitful and decisive.’ Accordingly Ibn ‘Abbas accepted this advice and debated with the Khawarij, who met a miserable defeat at the hands of Ibn ‘Abbas.” (*Itqan*, I, 143).

From this narrative we find that according to the advice of ‘Ali the Qur’anic verses are sometimes susceptible of widely different interpretations, and linguistically a line or passage of the Qur’an may admit several explanations. Therefore it would be indeed very difficult to distinguish between the real and the true sense thereof from the other unless we are able to determine the true sense with the help of the Prophet’s teaching and also with the help of the afore-mentioned characteristics. Again ‘Abdullah ibn ‘Abbas had remarked that the Qur’an had been revealed in the household of the Quraish and that they were therefore the best people to understand the Qur’an. This also proves that a speech is best understood with the help of the characteristics of the speaker and the listener.

In short, most of the Qur’anic verses and passages are susceptible of divergent meanings from the point of view of the Arabic language, and its grammatical rules. Therefore there should be some criterion to distinguish between the correct and incorrect often susceptible meanings and interpretations. If there be no criterion set for this purpose, we are afraid, everybody would put an interpretation of his own and the matter would never be decided.

Now let us determine the most accurate criterion for this purpose of choosing the real and the intended interpretation of any Qur’anic line or passage.
The correct and accurate criterion for the purpose of accepting this real and intended interpretation of the Qur’anic passages

Those of the scholars who have compiled works on the sciences of the Qur’an have fully discussed this topic. In this respect we cannot resist the temptation of giving a resume of what al-Shaikh Jalal al-Din al-Suyuti has said in his work entitled al-Itqan fi ‘ulum-al-Qur’an. His remarks are based on the views of the multitude of Islamic scholars:

The interpretation (or tafsir) of the Qur’an shall be genuine and reliable if it be done according the following methods: (As explaining the Qur’anic verse: “O Messenger, publish (the whole of) that which has been sent down unto you from your Lord.” (5:71), al-Alusi says in his Ruh al-ma‘ani: The Qur’an contains stories of the ancient nations and of later peoples, whereas the scholars could not know the reality thereof, except (Allah) Who has described them. Later the Messenger of Allah retired to Him in seclusion asking for the details. Afterwards the chief of the Companions of the Prophet inherited this treasure of knowledge. The most important and eminent of these Companions were the personalities like the first four (rightly-guided) Caliphs, and Ibn Mas‘ud and Ibn ‘Abbas till he once remarked: Had I ever lost the tethering rope of my camel I would be able to find it in the Book of Allah. After them the Tabi‘un (Successors) inherited this treasure with accuracy and propriety. Then their courage and enthusiasm gradually ebbed down and they were not as capable to bear the burden as the great Companions and the Tabi‘un. Hence they invented different sciences and stories, and every group of scholars had their own science and story. (Ruh al-ma‘ani, p.170, Part VI). And any interpretation which is not made according to any of these methods shall be considered a perversion (tahrif) of the meanings.

(1) The most preferable and reliable of the interpretations in this respect would be one which is deduced from any others of the Qur’anic verses. For, if a certain problem is described at one place of the Qur’an in the dubious or enigmatic manner (mubham), it is described with full details elsewhere in the Book. The learned Ibn al-Jawzi has composed an independent work on Tafsir of the Qur’an by means of the Qur’an itself, wherein he has explained with fuller details what has only summarily been mentioned at a place. The Hafiz Ibn Kathir has also adopted the same method in his Tafsir, by first explaining a Qur’anic verse with the help of any other verse.

(2) Next in order of preference and reliability is that Tafsir (comment, or interpretation) which is based on a saying or an action of the Prophet
because this distinct Book (kitab rnubin) was sent down unto him. Again he was commissioned (to the people) as a Messenger with the main purpose that he should impart instruction of this Book, and explain the affairs which have repeatedly been mentioned in the book with fuller details.

(a) “and to teach them the Book and wisdom.” (2:123; 3:158; 62:3).

(b) “that you may declare unto mankind that which has been sent down unto them.” (16:46).

These verses clearly indicate that in order to properly understand the Qur’an it is necessary for us to have acquaintance with the teaching of the Messenger Muhammad sallallahu alayhi wasallam and the expositions he made in respect of the Qur’anic Mission. If it had been quite enough simply to know the Arabic language for understanding the Qur’an, Allah should not have sent the Messenger who was expected to impart instruction of the Qur’an and to explain its teaching.

Since it is one of the requirements of commissioning the Prophet to teach (the people) the Book and to explain (to them) the allusions and ambiguities occurring here and there in the Book. This is also evident that all his sayings are in accordance with the Wahy (Revelation) [for, Allah says: Neither does he speak of his own will. It is no other than a revelation (53:4)]. Hence the next of the most reliable Tafsir (interpretations) would be that had been told or done by the Prophet himself.

(3) The third degree of the reliable tafsir is that given by the Companions for, they had actually witnessed the Qur’an being revealed. The Qur’an was indeed revealed before their eyes and the revelations were occasioned with their affairs and individual events. Again the Prophet rehearsed the Qur’an unto the people. Evidently, when a man recites or rehearses a Book of religion, the only aim or purpose of so reciting is not merely reading the text, but is understanding the purport of that text. When a student reads a book on Medicine, or Grammar without understanding its contents he is said to be wasting his life. You can now judge for yourself as to when the teacher is the Prophet who has solely been sent to impart instruction in the Book, and when his pupils are those of the Companions who happened to be the most intelligent members of the Ummah, and also when the Book happens to be the most important of all the books for the bliss of this world and the next, then how is it possible that they should have felt contented with simply reading the text? The
Companions - may Allah be pleased with them - themselves say: Whenever we had the occasion to learn the Qur’an from the Prophet, we always tried to learn the purport of the Qur’anic text as well. Al-Suyuti narrates on the authority of Abu ‘Abd al-Rahman al-Sulami from the Caliph ‘Uthman and ‘Abd Allah ibn Mas‘ud: “When they (i.e. the Companions) ever learnt ten of the verses of the Qur’an, they never proceeded further unless they had gained full knowledge of the theoretical and practical aspects of text. The Companions say: We learnt the Qur’an from the Prophet, and we fully learnt all the theoretical and practical aspects of the Qur’anic injunctions.” (Itqan, I, 176).

This is the reason why an eminent Companion like ‘Abdullah ibn ‘Umar had to spend eight years of his life in learning (and understanding) the Chapter of Baqara (related by Malik in his al-Muwatta’). Allah alone knows what sciences and what types of knowledge he had gained from the study of this Surah (Qur’anic chapter): otherwise he could have learnt this Surah by heart only in a few days. The leader of the Muhaddithun (traditionalists) al-Hakim states that by the tafsirs of the Companions here are meant only that part of the Tafsir which relates to the occasion on which that particular piece of revelation was sent down. The tafsirs of the Companions here do not mean the sayings or comments of the Companions. Al-Hakim has further clarified this point is his work in ‘ulum al-Hadith (sciences of Hadith).

(4) Next in order come the Tabi’un (Successors of the Companions) - may Allah be merciful unto them - whose comments in respect of the Tafsir are also to be considered reliable, for most of the Tabi’un have learnt the Qur’an from the Companions and they were therefore able to receive the whole fund of Divine Knowledge which the Companions had gained from the society and teaching of the Prophet.

(5) The fifth in order of preference comes the Tafsir (from the practical point of view) which was attempted by the chief Mufassirun (commentators), and who had spent all their life in the service of this field. These Mufassirun always kept in view the previously known fundamentals of Tafsir, and took guidance from the ahadith of the Messenger of Allah and the comments or sayings of the Companions and the Tabi’un. Some claim that this fifth category of Tafsir is not an independent category in itself. The material of this category of Tafsir is virtually the same as of the third and the fourth categories: and it is
easy for us to learn of the sayings and comments of the Companions and the Tabi‘un from the Tafsirs of these Mufassirun.

Al-Suyuti has enumerated some of these Tafsirs, as given below: Ibn Jarir (al-Tabari), Ibn Abi Hatim, Ibn Majah, Ibn Mirdawaihi, Abu ‘l-Shaikh Ibn Hibban, Ibn al-Mundhir and others. And of the commonly used books on Tafsir are those composed by Ibn Kathir, Durr-i-Manthur. But of all, al-Suyuti gives reference to the Tafsir of Ibn Jarir, he says: “All the eminent scholars are agreed in this that no Tafsir has so far been compiled like unto this (Tafsir of Ibn Jarir al-Tabari).”

Now we notice that these are the five fundamental categories of Tafsir. If any Tafsir of the subsequent period concurs with these fundamental categories it is academically reliable; and any Tafsir which falls short of this criterion would be considered tahrif (perversion), zandaqa (infidelity) or ilhad (heresy and atheism). Such Tafsirs would be termed as tafsir bir-ra‘y (commentary of the Qur’an by one’s own judgement or opinion). In this connection a hadith of the Prophet may be quoted: “One who speaks about the Qur’an with his personal individual opinion and speaks the truth, has in fact erred” (narrated by al-Nasa’i, Abu Dawud and al-Tirmidhi), al-Itqan p.179.

Another hadith runs like this: “One who speaks about any part of the Qur’an without knowledge, he should know that he has furnished for himself an abode (lit., seat) in the (Hell) fire.” (Abu Dawud).

The reason is obvious. If we should invent a saying (or opinion or judgement) against that of the Companions, the Tabi‘un and the great Elders in respect of Tafsir, or if we declare the intended meaning of a Qur’anic verse absolutely contrary to all of them - would be tantamount to - Allah forbid - a proposition that the whole Ummah had not been able to understand the real original meaning of that verse, and than none of the Companions, the Tabi‘un, the Successors of the Tabi‘un and all other Early Elders had the privilege or grace of Divine Guidance in that respect. This is a proposition, which no Muslim, who knows that the Qur’an is the Book from Allah, can ever accept. For such a proposition would be the greatest of mischiefs, likely to crumble down the edifice of Islam. If we should consider it with justice, we can safely add that not even a reasonable kafir (unbeliever) would be willing to subscribe to this nonsensical judgement. On the following grounds we can prove that it is absurd to think that the Early Fathers of the Ummah had not been able to
understand the true and original meaning of a Qur’anic verse or that they only misunderstand it:

1. For, in that case it would be asserted that the Qur’an is not the word of Allah, nor even that of a reasonable human being. The Qur’an claims to have been sent down as a direction for the people of the world: and when all the men in spite of the best efforts that they made for fourteen hundred years, could not understand its intended purport, this Qur’an would therefore be only an enigma to increase error, and hence the Qur’an would cease to be a practicable book of guidance and direction.

2. Secondly, the Qur’an again ceases to be a practicable and reliable book of direction and the people lose confidence in it, because when it is to be considered possible that for the last fourteen hundred years the whole of the Unmamah, in spite of their hard labour and zeal, could not get at the true purport of the Qur’an and hence they remained bogged in error for this long period of fourteen hundred years. Now if a man of today should give a new meaning to a certain verse of the Qur’an, can he guarantee that after, say, fourteen hundred years, this newly invented interpretation will stand unshaken and unchallenged? Can he guarantee that his interpretation would not suffer from the change of probability?

It would rather be deduced that when the holy personality of our Prophet on whom the Book was revealed, and who had been commissioned to rehearse the Book and to teach the people the same and to explain to them the problems involved, could not solve its intricacies, and again the Companions and the Tabi’un were likewise unable to understand the purport and wisdom of this Book - even though they had spent their whole life in learning the Qur’an from the Messenger of Allah and even though some of them had to spend eight or twelve years in studying only one Surah (chapter) - not only that, the great Elders of the Unmamah exerted their efforts, in every age and every century, to solve the intricacies. But in spite of all this, all the great scholars of Islam failed to arrive at the true intended meanings of the Qur’anic passages. If this is so, could this Book ever claim to be a Book of direction to which a reasonable and wise man be invited, or anyone would be willing to accept it?

In brief, if the Companions and the Tabi’un who are direct and immediate pupils of the Prophet Muhammad sallallahu alayhi wasallam and who alone are worthiest to receive education and
training in the teaching of the Qur’an, are unable to follow the Qur’an or could understand the meaning of the Qur’anic passages, it would inevitably be inferred that the Qur’an is not a safe and firm book. It would mean that what meanings the Early Fathers of this Ḥummah had been giving to the text of the Qur’an are proved a nullity in these days and what meanings that the scholars of this day would give will be proved false tomorrow. In the presence of these circumstances can a Muslim declare to invite the Kuffar (unbelievers) to believe in this Book?

3. According to the hadith, the Companions are the best men in respect of knowledge and action. ‘Abdullah ibn Mas’ud says: “They are the purest (of people) in respect of heart (and mind) and most penetrating in knowledge.”

The well-known hadith, i.e. “The best of the ages is my age, then the age that follows (this people of) this age, then those who follow these (followers)” - goes a long way to testify to this.

Again, they (Companions) are very intelligent and eager to learn the Qur’an. They watched the revelations being sent down day and night. They used to spend several years (twelve years) in learning only one Surah. Above all they learned directly from the holy person unto whom the Qur’an was made to be revealed, and whose breast was the vast treasure of the knowledge (and stories) of the ancient peoples and the later nations. He had been sent down as a teacher of this Grand Book. The Companions once said: “We have learnt not only the words and text of the Qur’anic passages but have also gathered several sciences, and pieces of knowledge.” Hence it is not possible that the true meanings of the Qur’anic passages could ever remain hidden from these eminent people.

Similarly the Tabi’un learnt the Qur’an from the Companions. It is therefore not possible that all of them had not been able to get at the true and original interpretations of the verses. If these eminently qualified people could not acquire the true intended meanings of the verses, no other person in the world could ever get at the real sense of the Qur’an.

4. Fourthly, the Qur’an itself proclaims that the Prophet Muhammad sallallahu alayhi wasallam had been sent to impart instruction in the teaching and explanation of the Holy Qur’an, as has already been proved from some of the Qur’anic verses mentioned above. If the
Prophet has departed from this world, leaving the Qur’an with the same ambiguity (Allah forbid), the object of Allah’s commissioning the Prophet would not have been fulfilled, and the Prophet would not have successfully accompanied his Prophetic functions.

Therefore the Imam Malik says: “Anyone who invents a new saying in respect of the Qur’an, he in reality claims that the Prophet was not honest and faithful in performing his Prophetic duties and was not able to communicate to his Ummah the religion in its complete totality.”

To wit, if anyone should wish to know the true meaning of a certain verse of the Qur’an, it is very easy and safe for him to rely on Tafsirs of the Early Fathers, the Companions and the Tabi’un and arrive at the intended interpretation thereof.

He should further impute to himself and to his inability to understand, if and when he finds or feels any interpretation given by the Companions, the Tabi’un and Early Fathers of the Ummah, contrary to his own understanding, even though his interpretation should appear to be more relevant and logical. In other words it would amount to consider the Qur’an unreliable and unpredictable, if one should exceed the limits and outstrip the Companions, Tabi’un (who happen to be the direct or immediate pupils or grand-pupils of the Prophet. The same would be the case if one should try to invent another meaning or interpretation in addition to the comments of the Companions and the Tabi’un.

In this connection, al-Suyuti has quoted the great Imam Ibn Taimiya: “Therefore, if under a certain verse of the Qur’an, an interpretation given by the Companions or the Tabi’un or the great masters or doctors of Tafsir is to be found, it should be accepted. And if someone interprets the same verse in such a manner that it should suit his own tenets and his own school of thought, which school of thought is not based on the thinking of the Companions and the Tabi’un, he is said to have adopted the sect of the Mu’tazilites and other sects of the Ahl al-Bid’a (people of Innovation). In other words, if anyone should deviate from the path of the Companions and the Tabi’un, particularly in matters of Tafsir and should adopt a contrary opinion, he shall be deemed to have not only committed an error in the Tafsir, but also have been guilty of introducing innovations (bid’a). It should therefore always be kept in mind that the Companions and the Tabi’un are the people who have the best and most perfect Tafsir of the Holy Qur’an. They are also the people who have the fullest knowledge of
this true religion which Allah has chosen for the Prophet and the Muslims.” (Itqan, II, 178).

In a nutshell, the easiest and the safest method of knowing the *tafsir* of the Qur’anic passages and determining the true and intended meaning, is as follows:

1. We should first study the *tafsir* and comments of the Early Fathers, the Companions, the *Tabi’un*, the followers of the *Tabi’un* and the great doctors of *Tafsir*. If one should be able to find an interpretation of a certain verse given by any of these Early Fathers, he should feel contented and satisfied with that interpretation. However he may, for further satisfaction, consult the *Hadith* literature and also other relevant verses of the Qur’an. He is also advised to trace the source of the comments of the Companions and the *Tabi’un*. This will also yield to him useful information. This is a grace and bounty of Allah. Let him also keep in mind that he should not depend merely upon his weak and humble understanding, and should not take the courage of writing or saying against them by twisting the meaning and import of the Qur’anic passage.

2. If he is unable to find any *tafsir* (or interpretation) of a verse from the literature quoted from the Companions, the *Tabi’un* and the chief *Mufassirun*, he is advised to search for it in *Hadith*. If some indication or exposition of the said verse be available from *Hadith*, he should feel contented with it.

3. Otherwise one should then ponder over the context of the verse and also keep in view the over-all teaching of the Qur’an on that subject, and then form an opinion and rely on it.

4. If at all these three preliminaries of study do not help - which case is almost not possible - he should then consult Arabic lexicons, the rules of grammar and syntax and also the science of Rhetoric, and finally ponder over the context. It would yield some plausible meaning, which can be relied upon. The Companions of the Prophet also used to study the verses in this manner. ‘Abdullah ibn ‘Abbas says: “Poetry (of the *Jahiliya*) is a register of the Arabs. Whenever any word of the Qur’an was dubious for us we always referred to the register of the Arabs, for the Qur’an had been revealed in the language of the Arabs.” (Itqan, I, 121).
This is well-known to the scholars that the last three cases and more especially the fourth (as described above) are very rare, and almost do not exist. For the *tafsir* given by the Companions, the *Tabi’un* and the early leaders (of *tafsir*) are found in books quoted and arranged or edited. We have mentioned these preliminaries only by way of caution.

Thus we conclude that the only easiest and safest way to learn of the most reliable interpretation (*tafsir*) of the Qur’anic passages is to consult the exegetical material left for us by the Companions, the *Tabi’un* and the early doctors of *Tafsir*. If we chance upon a fresh meaning or a novel interpretation not mentioned by the Early Fathers we should attribute this to our inability to catch the real meaning. For, we have already explained at some length that if all the (people of the) world should assemble together to explain the mysteries of the Qur’an we shall not be able to outweigh them. In addition, the genuine reports, sound wisdom, experience and the daily observation all demand that it is only the author of a speech who knows the real import in the best manner, or it is then his pupils. A commentator cannot understand this speech to that degree of perfection.

**A dubiety and its removal**

Someone may possibly think that the Companions and the *Tabi’un* generally differed widely in matters of *Tafsir*, and they may object as to how they can be decisive in such cases. Reply: Firstly, one who should consider deeply into the alleged differences, would soon reach the conclusion that these differences are not virtual differences, but they are mere differences in respect of similitude or words and their topics. One who casts a cursory glance at them considers them “differences”.

For instance, *Sirat-i-Mustaqim* (the Straight Path). Some of the Companions understood it to be the observance of the dictates of the Qur’an. Some called it Islam; and still others named it *Sunnah*. While others of the Companions took it to be the methods of service (‘*ubudiya*). Still some others thereby mean obedience unto Allah and His Messenger. All these comments and sayings appear to be different in their forms, but in reality they are not different and divergent, for the observance of the laws of the Qur’an are in reality Islam, and the same is known as what is called the *Sunnah* (the Practice of the Prophet) and the practice of the *Ummah* and *Jama’a*. This again is the same ‘*ubudiya* (service) or servantship of Allah, or obedience unto Allah and His Messenger. Most of the differences to be found in the sayings of the Companions belong to the same category. It is only seldom and very rare that any difference is to be
felt in the real purport of the Qur’anic verse. Jalal al-Din al-Suyuti says: “Since the Companions - may Allah be pleased with them - received instruction into the sciences of the Qur’an directly from the Prophet there are extremely very few cases of disagreement among them in respect of the *tafsir* of the Qur’anic passages.”

Again, the *Tabi’un* and the *Mujtahidun* have critically examined the chains of narrators of those of the *tafsir* statements of the Companions in which they are said to have disagreed with other Companions, and eventually they have classified them in respect of the reliability and genuineness of the *tafsir* comments. Praise be to Allah, and thanks to Him, we do not find any difficulty in this regard; and there is no danger of pitfalls and error in the way of those who should undertake to explain the intricate passages of the Qur’an. May Allah keep us on the right path!

This is the criterion which should help us in determining the right and wrong, valid and invalid judgement in the case of *tafsir*. This is the method which has been used for the last 1,400 years by the main body of the *Ahl al-Sunnah wa l-Jama’a* (people of the Approved Path and the Congregation) and if Allah will it shall continue till the day of Resurrection.

Now we should examine the criterion set by the Mirza to determine the reliability of the *tafsir* of any Qur’anic passage.

**Criterion of the Mirza in respect of the *tafsir***

Since the *tahrifat* (perversions and twisting of the meanings) and (false notions) of the Mirza could not find any loop-hole in the method of *tafsir* with the *Ahl al-Sunnah wa l-Jama’a* (People of the Approved Path and the Congregation), the Mirza and his followers felt it essential to change the criterion for judging the validity of the *Tafsir*. In his treatise entitled the *Barakat al-du’a’* (pp.13-15) the Mirza has suggested about seven principles of *Tafsir*. As he is wont to do, he has also mentioned some of the commonly accepted criteria and principles. This he has done only to attract the attention and approbation of the public. But in actuality it is only the last and the seventh criterion which the Mirza considers practicable. He explains that this (seventh) criterion is comprehensive and embraces in its scope all the rest of the criteria.

Of these seven criteria, four are exactly what we have quoted from the multitude (*Jumhur*) of the scholars, namely the other verses of the Qur’an, the *ahadith*, the comments and the statements of the Companions and
lastly the views and opinions of the Tabi’un. The Mirza has invented three other criteria with which the Mirza is able to twist the meaning to suit his convenience and fulfil any of his needs, and the Mirza is thereby able to term all the tahrifat (perversions) as *Tafsir* of the Qur’an. He says:

5. “The fifth criterion is to ponder over the Qur’an with the help of one’s own pure mind.

6. “Sixthly, in order to understand spiritual matters one should seek the help of corporeal matters, since Allah the Noble has both the matters congruent.

7. “The seventh criterion is that of wilaya (saint-hood) and the mukashafah (revelation of a secret truth) given by the Muhaddithun (traditionalists, or Muhdathun, the later scholars or mystics of the community). And this criterion, in fact, comprehends all the criteria.”

We leave the decision to the justice-minded readers as to whether the three fresh criteria invented and fabricated by the Mirza are really to be considered useful in determining the real and genuine intent of a particular Qur’anic verse, and whether we shall ever be able to contradistinguish between the genuine and the counterfeit in regard to *Tafsir*.

Any sensible or reasonable person would understand without hesitation that these criteria can by no means be considered decisive and final.

We say so, because by virtue of the first criterion (of the Mirza), every person would become an authority on explaining the intent of the Qur’an. Even a stupid and illiterate person may claim that his pure mind suggests this and this as the meaning of a particular verse. According to the Qur’anic verse (23:5 5, 30:31).”*[But men have rent the affair of their religion into various sects], every party rejoices in that which they follow (or, which was with them),” every person would insist on the validity and truth of his own opinion. In this way the Qur’an would be divided into as many schisms as are people: and it would not be possible to distinguish the genuine from the spurious, nor between right and wrong. This queer criterion will allow the silliest and the most nonsensical notions to be held by any people, and no one will have the right to call a spade a spade.

Similarly the second criterion of the Mirza is also an enigma which would not be helpful in any way to arrive at a decision. As it appears the Mirza wishes to drive at a new conclusion, and stresses that the Qur’anic verses
should be interpreted in such a way that it should hang with the materialistic principles and should be in consonance with the general observations and daily universal truths. No verse should be interpreted in such a way that it should be considered supernatural and not-realistic.

The learned readers would have understood that the Mirza wishes to deny the miracles and their occurrence: while the miracles are definitely a part of the Islamic dogmas. The status of the Qur’an and Hadith, which are mutawatir [i.e., a communication handed down on many sides, which was generally known from very early times, and to which objections have never been raised] and which are peremptory and infallible in nature. This criterion is not only undeciding, but is not valid and is incompatible with fundamental truths of Islam.

As for the third criterion, which the Mirza considers to be comprehensive of all other criteria, is in reality a crafty device of introducing tahrif (perversion or twisting of the original intended meaning into the meaning to suit the desires of the Mirza) and masikh (mutilation of the text and its sense). For the mukashafat (revelation or the unveiling of mysteries and secrets) of saints and Muhaddithun (traditionalists) are not always free from the influence of their personal desires and satanic ingenuities. While the Divine Revelation (Wahy) and the Qur’anic passages are preserved (ma’sum) from such satanic adulterations. The Divine Revelation is of course guarded by the angels who are required to march before the Revelation (and also the Prophet) and after it (or Him), as Allah says: “[and He causes a guard (of angels) to march] before him and after him.” (72:27).

Thus we cannot apply the laws and rules of a “preserved speech” (kalam-i-ma’sum) to the mukashafat which are not to be considered preserved from satanic adulterations. People of wisdom shall readily arrive at the conclusion that the Mirza only wishes to have full command over the interpretations of the Qur’anic passages, through his newly invented criterion. The Mirza also claims to be a muhaddith (traditionalist), and mujaddid (reformer) - rather to be a Nabi.

The Mirza has openly declared in his treatise entitled Shahadat al-Qur’an that any hadith of the Prophet which is to be found contrary to and incompatible with his Wahy [i.e. Mirza’s wahy] should be cast in the waste-paper basket.

This fabricated criterion clearly indicates that if any of the interpretations given by the Early Fathers does not tally with the mukashafat and self-
invented *Wahy* of the Mirza are worthy to be rejected and declared unreliable.

This seventh criterion is, according to the Mirza, the cardinal and fundamental law. Anything that the Mirza should state by way of explaining the intent of the Qur’an shall be reliable to the exclusion of all other interpretations ever given. By this contrivance the Mirza wishes to bring under his control and authority, not only the Qur’an but also the *Hadith* of the Prophet. But let it be known that the Holy Word of Allah (i.e. the Qur’an) and his truthful Messenger were sent to mankind only that they should obey Him and the Prophet; and not that the Qur’an and the Messenger should follow the dictates or desires of every lusty human being. If it had to be so, the dwellers of this globe shall be landed in a great predicament. Allah says: “If he were to obey you in many things you would certainly be guilty of a crime (in leading him unto error).” (49:7).

Now I should say that if the three criteria of the Mirza were to be taken as indispensable principles to make interpretations of the Qur’anic passages, all the *tahrifat* (perversions of meanings) offered by every atheist and non-believer (*zindig*) will be rendered acceptable; and the Qur’an will assume the shape of a toy in the hands of atheists and non-believers to play with it as they should like. The chief aim of these three criteria is to subjugate the *tafsir* (or interpretation) of the Qur’anic passages to the will, opinion and *mukashafah* of one single person (i.e. the Mirza).

As a result of this, every person will aspire to interpret the Qur’an according to his own personal notions (*awham*). Again it would not be possible or difficult for every person to claim *wilaya* (saint-hood) and *mukashafah* (the unveiling of mysteries and secrets); and everybody would be at liberty to say what he likes. Subsequently and consequentially the *tafsir* of the Qur’an will be reduced to be a humbug (Allah forbid). For this very reason the scholars of this *Ummah* have already solved this problem forever, and have enumerated this proposition in the Creed (*‘aqa’id*).

Al-Nasafi says in his celebrated work *al-‘Aqa’id* (and al-Taftazani in his commentary on the ‘*Aqa’id* of al-Nasafi), and also al-Suyuti in his *al-Itqan* describing the principle of interpretation as accepted by the whole *Ummah*: “The statutes (*nusus*) of the Qur’an are to be interpreted according to their literal and obvious meanings, and to turn aside from them to meanings which the people of the Inner Meaning (*Ahl-i-batin*) assert is heresy.” (*‘A qa’id* of al-Nasafi).
The Mirza is not amongst us now, let his followers fear Allah, and let them not play with the Qur’an in order to satisfy their personal desires.

The justice-minded readers might have decided by themselves that the only method of arriving at the true and genuine meaning of a Qur’anic passage is that which we have described in the foregoing pages, on the authority of al-Suyuti (from the main body of the Ummah). He who fears Allah and who nestles respect in his heart for the glory of the Qur’an should ponder a little over the problem and accept the views of the Early Fathers. For Allah has no concern with what all the dwellers of this planet should think.

This discussion was outside the scope of our study, yet it was not an unnecessary digression. We have talked at some length on this point only with a view to removing the obstacles and hurdles that might later come in our way.

Now we actually launch out into the direction of our main object. We shall try to offer proofs and arguments in order to prove Khatm-i-Nubuwat.

The First Verse

“Muhammad is not the father of any man among you; but the Messenger of Allah and the Seal of the Prophets, that is, the last of the Prophets. And Allah is well aware of everything.” (33:40).

How was the revelation of this verse occasioned?

This verse was revealed to remove a false and untrue notion among the Arabs who were given to innumerable sorts of vicious habits and traditions. It was also a custom with them to treat the adopted son as a natural or real son and to apply to him all the rules and laws of family and the laws of inheritance. Similarly if an adopted son ever died, his widowed wife was still of the forbidden degree for the father of the son.

This custom had several types of vicious impact on the society. Genealogy was wrongly transferred to the adopted son and his children. Thereby the blood of genealogy was mixed: and the unlawful and illegal heir was admitted as inheritor, depriving the legal heirs of their due share of inheritance. A person of lawful degree was to be taken as of the forbidden degree, etc.
Islam had come to eradicate the customs of heresy and error, and to root out the non-sensical and false habits from the society. For this purpose in view two different methods were adopted, verbal, and practical. Allah says: “Nor has He made your adopted sons your true (natural) sons. This is only your saying in your mouths: but Allah speaks the truth, and He directs the right way. (Therefore) call (such as are your adopted sons) the sons of their (natural) fathers. This will be more just in the Sight of Allah.” (33:5).

The main aim of this revelation was to remove the false notion, and that an adopted son should not be included among the legal heirs, should not acquire a false genealogy and should not be included of the prohibited degree. In actuality he is not to be considered so. With this in view the custom of adopting a son was forbidden. Allah therefore commands that the adopted son should in future be known by his true and actual parentage. The Prophet had enfranchised his slave Zaid ibn Haritha - may Allah be pleased with him - and had adopted him as his son. Therefore according to the centuries old custom all the people, and even the Companions of the Prophet also called him Zaid ibn Muhammad.

‘Abdullah ibn ‘Umar says: When this verse was revealed we all began to call him Zaid son of Haritha. (Zaid indeed felt much indignant on being his ascription to the Prophet severed. Probably to console him the Qur’an has named Zaid in very open words, saying: “and when Zaid had determined the matter...” (33:77). While at that time there were other eminent Companions who later were elevated to the office of Caliphate, but the Qur’an has not clearly mentioned the name of any of them. Perhaps this is the wisdom behind having particularly mentioned the name of Zaid to the exclusion of all others. (This has also been pointed out to me by my teacher al-‘Uthmani al-Deo-bandri. I have found this point mentioned in the Tafsir entitled Fath al-bayan).

All the Companions gave up the old custom (of adopting a son). It is natural that when something is done in contravention of an age old and well-established custom, one has to face the taunts and revilings hurled on him by his own relatives and near ones of the family and the tribe. Allah therefore chose his Messenger for iconoclasm and practically eradicating this false belief (or notion). Thus, when Zaid had divorced his wife Zainab (bint Jahsh of Quraish) on account of mutual disagreement, Allah commanded His Messenger sallallahu alayhi wasallam to marry her. This was only to drive the last nail into the coffin of this false notion and unlawful custom. Allah says: “But when Zaid had determined the matter concerning her (and had resolved to divorce her), We joined her in
marriage unto you, lest a crime should be charged on the true believers in marrying the wives of their adopted sons.” (33:77).

The Prophet married her only in compliance with His Command. The unbelievers (of Makkah and other places) raised a hue and cry (to deride the action of the Prophet) saying: “Look at this Prophet who has married his daughter-in-law!”

Allah took it upon Himself to defend the Prophet saying: “Muhammad is not the father of any man among you, but is the Messenger of Allah and the Last of the Prophets.” (33:400).

This verse clearly indicates that the Prophet is not a natural (biological) father of any man. Hence it is to be inferred that he is not the real (natural and genealogical) father of Zaid: and it is also to be noted that as a necessary corollary, he was permitted (under the Divine Law) to marry the divorced wife of Zaid. We may also conclude that to hurl taunts and revilings on the Prophet for this is based on ignorance and stupidity. To repudiate their taunts, it was of course more than sufficient to simply say that the Prophet was not the father of Zaid. But Allah has vehemently refuted them and has explained that the general notion of the opponents has in fact no base. Allah has hyperbolically informed the people that the Prophet is not the father of Zaid, and not only that, but that he is not even the father of any man (among the people). Hence it is unjust and stupid to accuse the Prophet that he has married his divorced daughter-in-law, for he had no son at all.

If someone should object to this statement and should claim that four of the sons were born to the Prophet - Qasim, Tayyib, and Tahir from Khadija, and Ibrahim from Maria; and hence the statement of the Qur’an is unwarranted. Reply: The Qur’an itself refutes this objection. The clear wording of the said verse contains rijaal (men) not atfal (children) or banu (sons). All the four sons of the Prophet died in their infancy and it was not made possible to call them (full-grown) men. It can again be said as rebuttal that at the time of the revelation of the said verse the Prophet had no son with him, for Qasim, Tayyib and Tahir had already died and Ibrahim was not yet born to him. Therefore at that time when the said verse was being revealed it was quite true to state that the Prophet was not the father of any men or boy among the people.

The principal aim of the revelation of this verse was to repudiate the objection raised by the unbelievers and the hypocrites, and to establish his
glory by exonerating him of all the accusations and imputations. This is
the wisdom underlying this piece of revelation.

Allah further says: “But he is the Last of the Prophets.” (33:40).

Here we are concerned mainly with this part of the verse: and our future
discussion will revolve round this phrase only. Before entering into
explaining this phrase according to the above-mentioned criteria accepted
by the scholars of the *Ummah*, we would like to appraise our readers of
the context in which this phrase occurs. This will immensely help us in
understanding the real meaning thereof and in determining its aim and
object.

**Correlation between the two parts of this verse**

In the first part of the verse it has been stated that the Prophet is not the
father of any man. On a cursory study of the verse, a few of the doubts
and uncertainties may be observed, for the removal of which the second
part of the verse starts with the word *wa lakin* (but). This word (*lakin*) is
used in Arabic only to remove the doubt that might be found lurking in
the earlier part of the speech. The doubts and probabilities are:

1. Firstly, when the parenthood is not established in the Prophet, he
would not be possessing the faculty of fatherly love and affection. But a Prophet or a Messenger should possess the faculty of affection for every member of his *Ummah* to the highest degree.

2. Secondly, it is a well-known and universal statement that every
Prophet is the father of his *Ummah* and his nation. The Imam Raghib
says: “Every person is called the father, who originates a thing, or
mends it or produces it.” On this account our Prophet is the father of
all the believers. Allah Himself asserts: “The Prophet is nigher unto
the true believers than their own souls, and his wives are their
mothers.” (33:6). According to some of the readings it is: “and he is
their father.” (*Mufradat al-Qur’an* of al-Raghib).

Thus we find that it is essential for a Prophet to be fatherly. When in
this verse parenthood is denied of the Prophet, a dubitative person
may suppose that one who is devoid of parental love, perchance he is
not to be a Prophet.

3. Thirdly, when the Prophet is declared devoid of parental love, it may
be inferred that he suffered from some type of imperfection - in other
words the defect in him is that he has no male child. For this, the unbelievers (and the hypocrites) find an opportunity to deride him and laugh at him by calling him *abtar* (child-less).

In a nutshell, a number of dubieties and false notions may take root in the minds of simple people (on reading the first part of the said verse). To remove these false notions and doubts, Allah says: “But he is the Messenger of Allah” (33:40).

The word *lakin* has been employed in the beginning of the second part of the verse only to remove the doubts. I.e., though he has no male child proceeding from his loins, and as such he is not the father of any man (among you), yet he is the glorified Messenger of Allah. The Messenger is always considered the father of his *Ummah* and we have already quoted from al-Raghib that according to one of the readings of the said verse the Qur’an asserts that the Prophet was the father of the believers. In a similar manner Lot (Lut) said about the girls of his *Ummah*: “These are my daughters.” (11:80; 15:71).

From this point of view we can safely say that the Prophet Muhammad sallallahu alayhi wasallam has millions of sons, or that he is the father of millions of men.

We also gather from this that parenthood is of two types - one, corporeal (genealogical or natural, or, by the way of fosterage) wherein the degrees of forbidden degrees are applicable and whereby the divorced or widowed daughter-in-law is within the forbidden degrees.

The other type of parenthood is spiritual which does not fall within the forbidden degrees - but these (spiritual) children are to do homage, and their father has to show affection like the natural genealogical father, rather much more than it. Similar is the parenthood of the teacher for his pupils, or the parenthood of the spiritual guide for his initiates and disciples, or the parenthood of the Messenger for the whole of his *Ummah*. It is now evident that the first type of parenthood is denied of the Prophet for his *Ummah* in the Qur’anic verse: “Muhammad is not the father of any man amongst you, but in the second part of the said verse the second type of parenthood has categorically been affirmed. The second part of the verse is: “but (he) is the Messenger of Allah” (33:40).

This verse has repudiated and nullified all the three dubieties; because:
1. This verse has proven that the Prophet is the Spiritual Father of all the members of his Ummah, and that the love and affection which the Ummah receives is superior and more copious than the natural (biological) children can ever receive from their parents. He is not the natural (and genealogical) father of any man. This would not in any way necessitate minimisation in his affection and mercy.

2. This has also been proven that the said verse has not negated that type of parenthood which is necessarily required of the Prophet. Here in the verse, only genealogical or fostering fatherhood is negated. This dispenses with the second dubiety.

3. This is also made manifest that the Prophet is not childless, without posterity, as the unbelievers (like ‘As ibn Wa’il) supposed. On the other hand he has such an abundance of (spiritual) children and followers (108:1-3), that he excels all others. This settles the third dubiety as well. Thanks to Allah!

No doubt the three dubieties and misconceptions have been removed from the words of the very verse. But Allah still likes to see the Prophet fully exonerated. Not only that, but he likes to make manifest to all the nations of the world, past present and to come, his virtues, perfections and excellences, and let them know that the Prophet Muhammad sallallahu alayhi wasallam is the most loving, affectionate and merciful to mankind, so that they should be inclined to accept him as the Last of the Messengers of Allah. Here Allah adds: “[But he is the Messenger of Allah] and the Last of the Prophets,” (33:40).

Allah the All-Knowing is fully conversant with what mysteries and pieces of wisdom have been preserved in each and every word of the Holy Qur’an. Whatever of the knowledge we have been able to acquire are being placed before the readers:

1. Firstly, Allah likes to make it clearly known to such people as have been ridiculing the Prophet by calling him a childless man, that this pious Prophet is the virtual father of such a large Ummah that nobody can ever imagine its volume. Ordinarily every Prophet has an Ummah of great magnitude which goes on increasing in number till such a time that another Messenger is commissioned after him. But in the case of our Prophet who is to be the Last of the Prophets, and after whose death no other Prophet is ever to come, the Ummah would be growing in volume and magnitude, till the day of Resurrection. The countless number of Muslims who would in the
course of time continue appearing on the surface of this earth will be the followers of the Prophet. In this respect our Prophet Muhammad sallallahu alayhi wasallam would be a Prophet with the largest following. From this point of view, the Prophet will be considered a man with the largest possible number of children (and progeny). The Prophet has also said on one occasion: “I shall feel proud of having your number to be the greatest of all nations and Ummahs.” (In the hadith narrated by Abu Malik al-Ash’ari, according to al-Tabarani, Kanz al-’Ummal, Vol. 6, p.232).

We have also known from the word Rasul Allah (the Messenger of Allah) that our Prophet is not childless, but has a very large following and hence has a countless number of children and progeny. Again by adding another epithet - viz., Khatam al-Nabiyyin, Allah has reduced the unbelievers to great humiliation. For, this Prophet is the most perfect of mankind. He has been described with a unique virtue in him. He is the only Prophet to be named and described as the Last of the Prophets, and as such his followers, who are his spiritual sons and children, would continue swelling in number till the Day of Resurrection. No Prophet shall come after him, whereby to bring the growing number of his followers and progeny to a standstill. Allah has also promised to keep this Din (religion) preserved from corruption (or perversion), and people will continue embracing it in all ages in unimaginable numbers. It occurs in a hadith that on the Day of Resurrection the angels will declare that no Prophet has brought with him as large a number of his followers as the Prophet Muhammad sallallahu alayhi wasallam.

2. The epithet Khatim al-Nabiyyin has been added here, also in order to warn the people saying: O people of personal desires, this (Prophet) is going to be Our Last of the Prophets, and has come to you with Our Last Message. Take heed. Follow him and attain the bliss of this world and the next. No new Message will ever be sent down from the heavens to the people of the earth, nor shall any new Prophet be commissioned (for your salvation). Now the only means to mend your life in this world and in the Hereafter and to attain to the nearness unto Allah lies in testifying to the truth of the Prophet and in following his practice. Stick to his guidance and abstain from blaming and ridiculing him.

The warning is quite similar in tone and style to the warning that we generally give in our own Urdu or Persian language by saying: Look this is the last warning, take heed.
Finality of the Prophethood

3. Thirdly. From the phrase “Muhammad is not the father of any man,” we might feel that the Prophet is denied of parentage (fatherhood), and someone may suppose that he was also devoid of paternal love and affection. To remove this dubiety (and uncertainty), the phrase “but (he) is the Messenger of Allah” has been added, expressing that though he is not the natural genealogical father of any man, yet being the Messenger of Allah he is more loving and affectionate (to his followers) than a natural genealogical father.

In order to further stress the affection and love (of the Prophet for his Ummah), Allah has given him this epithet. In other words it is to emphasise that since every Messenger (or Prophet) is the father of his Ummah and hence more loving and affectionate than (their natural) fathers, but this Prophet who is going to be the Last of the Prophets and no Prophet is to come after him, therefore he would evidently be more loving and affectionate than all the Prophets, and he would leave no stone unturned in affording guidance to his Ummah and would exert all efforts for the welfare of the Ummah. It is so, because the later Messengers and Prophets used to make up the deficiency that they ever found in the guidance of the previous Prophets or Messengers. The Prophet who is to be the Last of the Prophets, he is more cautious lest his Ummah should face any danger of error in future. In this way he shall be highly affectionate and sincere to his Ummah.

We take the example of a natural (genealogical) father who is going to leave behind a number of young children. If he finds that there is no near relative who should undertake to watch the interests of the children and to look after them, he should naturally be much disturbed in mind. He will engage himself in his lifetime in making all possible arrangements for the comforts of his children after him, so that they should not encounter unnecessary troubles.

Hence our glorious leader and chief of the universe has so perfectly paved the Straight Path of the Shari’ah for us, that we shall not ever stand in need of an ancient Shari’ah, nor its supplement, nor any new Prophet, and we shall be in need of no other new Shari’ah. For, Allah has made an infallible declaration in the Qur’an by saying: “Today have I perfected for you your religion and have completed My favour unto you.” (5:5).

This indicates that the previous Shari’ahs were not to be considered perfect for ever, although they were in themselves quite perfect and complete in respect of their age. This is the real sense of this verse as the Imam al-Razi has explained in his Tafsîr-i-kabîr.
In view of the clear statute of the Holy Qur’an, this Shari‘ah (of the Holy Prophet) was made perfect and complete in all respects for all ages to come. This Shari‘ah would not ever require the services of any new Prophet, or a Muhaddith. Ibn al-Qayyim says: in contrast to the Ummah of Muhammad sallallahu alayhi wasallam, for, Allah has made them sufficient in themselves, so that they shall never stand in need of a Prophet in the presence of him, nor in that of a Muhaddith. On the other hand Allah has combined in his person all the virtues and excellences which were separately given to other Prophets individually.” (al-Furqan, p.56).

In a nutshell we like to stress that according to this epithet, our Prophet is the kindliest and the most affectionate of all the Prophets.

Now we shall proceed to explain at some length the said verse in accordance with the criteria unanimously accepted by the great scholars of the Ummah. But it is only the text and the words that first attract the attention of a student. He is therefore always inclined to understand the sense of the text according to the rules of grammar of the language. Hence we shall first take up the linguistic aspect of the verse, and shall discuss its meanings later, on the basis of the rest of the criteria.

**Tafsir of the said verse - linguistically**

Meanings of the individual words: There are six different words in this verse, viz. waw, lakin, Rasul, Allah, khatim and al-Nabiyyin.

Of them the waw is the waw of compunction; lakinna is the word of emendation, to remove the dubiety or uncertainty. The word Allah needs no explanation. The rest of the three words Rasul, khatim and al-Nabiyyin however need to be explained in detail. We should give particular attention to the last two of the words, for it is these two words which the Qadiani (or Mirza) sect has made the basis of tahrif (perversion of meanings). We, therefore wish to explain these two words in some detail. Rasul and nabi means a person whom Allah the Lord of the universe commissions to the creatures of Allah for guidance and propagation of the Divine Law, by supporting him with this Wahy (Revelation). The Arabicists (or scholars of Arabic language and its grammar) have explained the two words differently.
Differences between the meanings of Rasul and Nabi

Some scholars of Islam think that these two words are synonymous from the point of view of Shari’ah, and they are not different from each other in their connotations. They base their argument on such Qur’anic verses and the sayings of the Prophet or the speech of the Arabs in which the same person is spoken of as Rasul and sometimes as Nabi. This is the view of the Mu’tazilites.

While some other scholars hold that the word Rasul is more universal than Nabi. For, it is essential that Nabi should be a man, and an angel is never spoken of as a Nabi; and Rasul may be a man or may also be an angel. Several of the Qur’anic verses can be quoted to prove that the angels are referred to as ‘Messengers’, as Allah says: “And indeed Our Messengers also came formerly to Abraham with good tidings.” (11:72; c.f. 29:30).

According to the researches of the great majority of the Early Fathers and the people of the Approved Path and Congregation (Ahl-i-Sunnah wa ‘l-jamā’ā), the word Nabi is general (or universal), while the word Rasul is particular (not common). For, in the Islamic terminology, Rasul is a person who has been given a (Divine) book or scripture, or he is a Nabi who has been sent with an independent Shari’ah; and Nabi is not to be associated with any of the two characteristics. They further say that Nabi is a person who is commissioned (to mankind) with a Shari’ah and a scripture, and is supported by the Divine Wahy (Revelation) and he engages himself in the dissemination of the commandments. But he is not given a scripture (book) or Shari’ah. Several of the Qur’anic verses go to uphold this view; e.g. “and We have sent no Messengers or Prophets before you.” (22:51). Herein the word Nabi has been mentioned after the word Rasul for the purpose of generalisation after particularisation. So does it occur in a hadith: “On the authority of Abu Dharr, the Messenger of Allah is reported to have said: The Prophets were 124,000 in number while the Messengers were only 315. The first of them was Adam... and the last of them being Muhammad.” (Narrated by Ishaq ibn Rahuya, Ibn Abi Shaiba, Muhammad ibn Abi ‘Amr and Abu Ya’la - quoted from the glosses on al-Masamara (Cairo edition, p.193) as also narrated by Ibn Hibban in his Sahih. Ibn Hajar states it to be ‘genuine’ (Fath al-Bari).

This hadith decidedly clarifies the difference between Rasul and Nabi, and also tells us that the Anbiya’ (Prophets) are greater in number than the Rasuls. Please also notice the significance of the words in bold type: They are of vital importance.
The multitude of the people of the Approved Path and the Congregation (Jumhur Ahl-i-Sunnah wal-Jama’a) have adopted this conclusion. The Hafiz Ibn Hajar has explained it in his commentary on the Sahih of al-Bakhari (Vol. XII, p.331, Kitab al-ta’bir, i.e. Chapter on Interpretation); Al-Zurqani has likewise commented on it in his Commentary on the al-Muwatta’ of Malik; and so has done Ibn Humam in the Musamra. The Qadi ‘Iyad has testified to it in his work entitled al-Shifa’. The same can be found in the glosses on the Commentary (by al-Taftazani) on the ‘Aqa’id of al-Nasafi.

Let it also be known that the multitude of the people of the Approved Path and the Congregation do not deny the statement that the word Rasul has on some occasions been used instead of Nabi, and Nabi instead of Rasul, by way of metaphor or by way of using a bolder construction. If one understands this point he will be able to refute the arguments of the first two sects.

Now we shall try to explain the two words separately and individually by referring to the Arabic lexicons: and then we shall give the meaning of the full sentence according to the rules of Arabic Grammar.

**A critical study of the word Khatam**

Regarding this word, the said verse has two readings. In other words, some of the Companions heard this word from the lips of the Prophet with a fatha over the ta’ of Khatam; while some others heard it as with a kasra under the ta’ (i.e. Khatim).

The leader of the mufassirun and the Muhaddithun, Ibn Jarir al-Tabari and a very large majority of the rest of the Mufassirun have indicated (and pointed out) in their works that the second reading (i.e., with a fatha over the ta’) had been adopted only by the Readers Hasan and ‘Asim. In view of all the rest of the Readers (Qari’), the first reading (i.e., with a kasra under the ta’) is accepted (Ibn Jarir, Vol. XXII, p.11).

Now, when both of the readings (with a fatha and a kasra) are admissible, we should explain both of the words in full detail.

These two words are in circulation in the Arabic language, with different shades of meaning. We prefer to give the details in the form of a schedule:
<table>
<thead>
<tr>
<th>Word</th>
<th>Word</th>
<th>Meaning and Significance</th>
<th>Reference Book consulted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khatam</td>
<td>Khatim 1</td>
<td>Jewel, Signet, a small Seal with name carved in it.</td>
<td>Lisan al-’Arab, Taj al-’arus, al-Jawhari: Sihah, al-Qamus.</td>
</tr>
<tr>
<td>Khatam</td>
<td>Khatim 3</td>
<td>The last of a people (in general use).</td>
<td>al-Qamus, Taj al-’arus, Muntahi al-arab.</td>
</tr>
<tr>
<td>Khatam</td>
<td>Khatim 4</td>
<td>A small speck of white in the hoof of a horse.</td>
<td>al-Qamus, Taj al-’arus, Muntahi al-arab.</td>
</tr>
<tr>
<td>Khatam</td>
<td>Khatim 5</td>
<td>A dimple under the crown.</td>
<td>al-Qamus, Taj al-’arus, Muntahi al-arab.</td>
</tr>
<tr>
<td>--</td>
<td>Khatim 6</td>
<td>In the sense of <em>nomina agentis</em> one who finishes or closes a thing.</td>
<td>al-Qam us, Taj al-’arus, Muntahi al-arab.</td>
</tr>
<tr>
<td>Khatam</td>
<td>-- 7</td>
<td>Impression of a signet (that is taken on a paper for example).</td>
<td>Lisan al-’A rab, Taj al-’arus, al-Jawhari: Sihah, al-Qamus.</td>
</tr>
</tbody>
</table>

We learn from the above statement (schedule) that these two words are used in seven different senses. The first five are common. Number 6 (*Khatim*) is peculiar to that particular meaning. Number 7 (*Khatam*) is peculiar to it.

Now we have to see as to which of the six meanings of *Khatam* (with a *kasra*) fits in the said verse, and which of the six meanings of *Khatam* (with a *fatha*) fits there.

It is evident that the first two meanings i.e. signet (finger-ring) do not fit in any way whatsoever. The scholars of linguistics are agreed in this, as all the wise people also do, that as long as the real and actual meaning fits the context, the figurative (or metaphorical) meaning is not to be adopted. Hence we conclude that the first two meanings are not to be considered valid here.

The fourth and the fifth meanings are not at all feasible, for they do not fit the context in reality nor by way of metaphor.
The seventh meaning (i.e. the impression of a seal) in its actual and real sense does not fit the context in any way, nor could its figurative (or metaphorical) meaning can here fit.

Now only two of the probabilities are left with us to consider - namely the third meaning (i.e. the last of the people), and the sixth meaning (i.e. one who finishes, closes or ends a matter). Both of these meanings properly fit the context. The only difference left is that the first of the two meanings fit the context in both of the readings (i.e. Khatim and Khatam); and the other meaning fits only in the reading with a kasra (i.e. Khatim).

In short we have discussed the linguistic meanings of the word Khatim (in both of the readings (i.e. Khatim and Khatam), and it is hoped the readers would have arrived at the desired conclusion. Should we ever need to decide the case in the light of the lexical meanings of the word, without at all taking into consideration the expositions given in the Qur‘an and Hadith or comments offered by the Companions, the Tabi‘un and the Early Fathers, we would easily discover that the said Qur‘anic verse (according to the first reading) shall have only two of the meanings - namely the Last of the Prophets, and the one closing the chain of Prophets. According to the second reading it can yield one and only one meaning, namely the Last of the Prophets.

If we ponder a little over both of these meanings, we find they both converge into one sense. And it is easy to say that both the readings of the word (Khatim and Khatam) give the lexical sense that the Prophet is the Last of all the Prophets and that no Prophet shall ever appear after him, as it has clearly been explained in the Tafsir, Ruh al-ma‘ani: “Khatam is a nomina instrument (ism al-alah), i.e. a thing with which a seal-impression is cast, which would mean in this context, one who seals the (chain of the) Prophets. This virtually means the Last of the Prophets” (Ruh al-ma‘ani, Vol. VII, p.59).

The great Indian scholar, Mullah Ahmad known as ‘Jiwan’ says in his Tafsir entitled Tafsir-i-Ahmadi, explaining the word. “The final result or issue of both the cases (i.e. with a fatha and a kasra) is the second meaning. For this reason, the author of the (Tafsir) al-Madarik has explained the word according to the reading of ‘Asim (i.e. with a fatha) in the second meaning. But al-Baidawi has explained it according to both of the readings in the same second meaning.”

From the texts of the Ruhi al-ma‘ani and the Tafsir-i-Ahmadi, it becomes absolutely clear that the word (Khatim or Khatam) can yield only two
meanings in this verse; and that both of the meanings are congruent and have the same consequential significance, i.e. the Last of the Prophets. It is only for this reason that al-Baidawi has not made any distinction between the meaning of the word according to both of the readings, and has explained it in both the cases as the Last of the Prophets.

May Allah bless the scholars of linguistics who have not only combined the two meanings of the word *Khatim* into one, but have further explained that in this context this epithet can give only this sense that the Prophet is ending and closing the list of all the Prophets, and hence he is the Last of the Prophets.

Allah who is All-Knowing, alone knows how many works on Arabic linguistics (i.e. Arabic lexicons) have been compiled up to this day. They are both large and small in size, and some are authentic and reliable while others are less reliable. Allah alone knows where they are to be found and in what form (i.e. in manuscript or in print). We have nothing to do with collecting them, nor is it possible for a human being to exhaust these references. We only intend to place before our readers some of the material from the most reliable and popularly known works as a mere specimen, so that the readers may gather for themselves as to what meanings of the word (with a *fatha* or a *kasra*) have been suggested by the great scholars and leaders of linguistics and lexicography.

The *Mufradat al-Qur’an* is a work compiled by the Imam al-Raghib al-Isfahani. This is a wonderful book, and has no parallel. It has endeavoured to explain the special words occurring in the Qur’an. Jalal al-Din al-Suyuti remarks: No other work has been compiled like this to explain the prominent words of the Qur’an. Al-Raghib has explained this epithet in these words: “And *Khatim al-Nabiyyin*, for he has ended the *Nubuwwa* (Prophethood), i.e. with him the Prophethood has come to an end. (*Muftadat*, p.142).

*Al-Muhkam* of Ibn Sida is considered by al-Suyuti as one of the most reliable works which can safely be consulted for understanding the Qur’anic words.

“*Khatim* of anything and its *Khatima* (feminine) signify the end and the last part of it.” (*Lisan al’Arab*).

The *Tahdhib* of al-Azharj has also been considered by al-Suyuti one of the reliable lexicons. It says: “*Al-Khatim* and *al-Khatam* are two of the epithets (attributes) of the Prophet as the Revealed Book (Qur’an)
indicates: Muhammad is not the father of any man among you, but is a Messenger of Allah and the Seal (Last) of the Prophets” (33:40), i.e., “the last of them.” (Lisan al-’Arab).

Here it has been very vividly explained that Khatim and Khatam both are of the epithets given to the Prophet by the Qur’an, and that both mean the Last of the Prophets.

Can any fair-minded person suggest any other meaning for this word, after when the great scholars of lexicography and linguistics have clarified the matter? The Lisan al-’Arab is a very voluminous and valuable dictionary of Arabic. It says: “Khatim or Khatam of them, both mean the last of them, according to the researches of al-Lahyani. Muhammad sallallahu alayhi wasallam is the Khatim (one bringing to end the list) of the Prophets - peace and blessings be upon him and all.”

Here it has again been clearly stated that the word Khatam - whether it be read with a fatha or a kasra - it means the Last of the Prophets.

From the text of the Lisan al-’Arab we deduce a general rule (of Grammar) that though the word khatim (with a kasra or a fatha) is susceptible of several meanings from the linguistic point of view, yet it shall have one and only one meaning if it is annexed to a ‘people’, or a ‘group of people’. The author has, perhaps for this reason, not mentioned the word khatim solely and singularly, but has mentioned it with the annexation to ‘a people’, or ‘a group of people’, or its pronoun.

If we trace this word in the Arabic Dictionaries of repute, we invariably arrive at the conclusion that the word khatim (with a kasra or a fatha) if annexed to ‘a people’, or to ‘a group of people’ directly or by means of a pronoun, it would mean ‘the last’. In the said verse the word khatim is annexed to ‘the group of Prophets’. Hence it would mean ‘the last of the Prophets’ and ‘one who is going to bring the Prophets (or the list of the Prophets) to an end,’ and nothing more. The Taj al-’arus: (a Commentary on the Qamus) also testifies to this rule of Grammar:

Taj al’arus: Al-Zabidi in his Taj al-’arus quotes from al-Lahyani the following text: “One of the epithets (names, or attributes) of the Prophet is al-Khatim or al-Khatam, which signifies that he is one who closes the (list of) the Prophets with his being commissioned (to this world).”

Majma’ al-bihar: The majma’ al-bihar is a Dictionary of the words of Hadith compiled in a most authentic and reliable manner. Its text is: al-
**Finality of the Prophethood**

*Khatim* and *Al-Khatam* are of the names (epithets or attributes) of the Prophet with a *fatha* (i.e. *Khatam*) is a noun meaning the last of them, and *Khatim* (i.e. with a *kasra* signifies a *nomina agentis* (*ism al-fa’il*), i.e. one who brings something to an end.

Another exposition of the word is also given elsewhere (Vol. I, p.329) in the *Majma’ al-bihar: Khatim al-Nubuwwa* (with a *kasra* under the *ta’*) signifies one who does the job of closing or bringing it to an end, i.e. ‘completion or termination of something’. And *Khatam* (with a *fatha* over the *ta’*) means one who seals anything, and it indicates that there shall not come after him any Prophet.

**Al-Qamus:** The text of the *Qamus* (in this connection) is as follows: “*Khatim* is the last of the people (or group of people), just like *Khatam*. To this category belongs the saying of the Almighty: *Khatim al-Nabiyyin*, (33:40), i.e. the Last of the (Prophets).”

Here (in the *Qamus*) the word *qawm* (a people or a group of people) has been added to allude to the accepted rule of Grammar already mentioned. This also decides the problem under discussion in clear and unequivocal terms.

**The Kulliyat of Abu ‘l-Baqa’** is one of the famous and reliable Arabic dictionaries. The author of the *Kulliyat* has more vividly explained the problem under discussion: “Our Prophet Muhammad sallallahu alayhi wasallam has been called (named) *Khatim al-anbiya’*, for he is the last of them. Allah the Exalted says: ‘Muhammad is not the father of any man among you, but is the Messenger of Allah and the *Khatim* of the Prophets’. ” (*Kulliyat*. p.319).

It has clearly been stated here that the (Prophet) is called the *Khatim al-Anyiba’* or the *Khatim al-Nabiyyin* only because Muhammad is a person who is the last of them, hence he is the last of the Prophets.

Abu ‘l-Baqa’ further says: “The general negation also negates the particular.” The main point is that *Nabi* (Prophet) is a general term, whether he be associated with *Shari’ah* or not, (Let it be borne in mind that by the term *Tashri’i* and *ghair tashri’i* occurring in this book, we always mean a Prophet with a *new Shari’ah*, or following the old *Shari’ah*. Otherwise the Prophets - peace be upon them - are all *tashri’i*, and hence *Shari’ah* is a necessary requirement of Prophethood. *Ghair Tashri’i Nabi*, as the Mirza asserts, is no type of Prophethood.) And the term *Rasul* (Messenger) is applied specifically to one who is sent with a
Shari’ah. In the said verse Nabi in general is negated which inevitably negates Rasul in particular. Thus we can safely conclude that every type of Nabi (Prophet) whether sent with a Shari’ah or without it, has been negated, i.e. no Prophet is to come after him. Notions of those who have invented the classification (of Nabi) into tahrī’i, (i.e. one who has been sent with a Shari’ah) and ghair tashri’i, (i.e. one who has not been given a Shari’ah) stand refuted by a statement previously offered by Abu ‘l-Baqa’.

Al-Sihah, or more properly al-Sahah of al-Jawhari is a celebrated dictionary of Arabic. Al-Jawhari says in respect of the term: “Khatim (with a kasra) and Khatam (with a fatha), or al-Khatim or al-Khatam have the same meaning, and their plural is al-Khawatim. Khatima of a thing is the last part of it, as Muhammad sallallahu alayhi wasallam is the Khatim al-anbiya’.”

It has also been made clear here that Khatim and Khatam both have the same meaning.

Muntahi ‘I-arab has the word Khatim explained as: “Khatim on the measure of Sahib is a seal, signet, a ring, or the last part of a thing, or also the last of a people or group of people. Khatam (with a fatha) means the same; and Muhammad is the Last of the Prophets - peace and blessings of Allah be upon them all.”

Surah says: “Khatima of a thing means the last of it. Hence Muhammad sallallahu alayhi wasallam is the Khatam al-anyiba’ (with a fatha) means the last of them all.

These are the few statements and comments that we have been able to collect from the limitless treasures of the Arabic lexicons only as a specimen. They might be sufficient, if Allah will, to satisfy the readers to the effect that according to the Arabic dictionaries, the term Khatim al-Nabīyyin occurring in the said verse (33:40) means nothing but the Last of the Prophets, and the word Khatim in this verse cannot but signify the ‘last’ or ‘one who terminates’.

Thanks to Allah, that here everything has been made quite clear that the word Khatam (with a fatha or a kasra) should have only two of the meanings. If we were at all to take the word in its figurative (or metaphorical) meaning, and though the real and actual meaning of the word should fit the context as well, but suppose the word Khatam should
mean a ‘Seal’, as the Mirza of Qadian has himself suggested in his *Haqiqat al-Wahy* (p.97, f.n.), this verse in question would mean that our Prophet is one who impresses his seal on all the Prophets. The purport of this interpretation would again come to the same point. For, in the general idiom of the language it is spoken as that such-and-such has put a seal on such-and-such a thing, i.e. now nothing can enter into it. The Qur’an says: “Allah has sealed up their hearts” (2:6) and hence no ray of true guidance can penetrate into them. As the poet says: “I am parting (from you) in such a manner that you have put a seal of your love on my heart, so that no one shall alight therein except yourself.”

So far we have been discussing the word *Khatam* from the linguistic point of view. Now we shall take up the next word *Al-Nabiyyin* (the Prophets) and discuss the lexical and philological significance of this word.

**Linguistic study of the word Al-Nabiyyin:** Originally this is composed of two different words - the *lam* (or article) of definition, and *Nabiyyin*. We should discuss them briefly.

The second word *Nabiyyin* is the plural form of *Nabi*, which is generally used to denote the group of *Anbiya’* (Prophets). We have already discussed at some length, this word both from the point of view of linguistics and from the point of view of *Shari’ah* (Law and Theology). The readers may refer to the previous pages.

The article of *alif* and *lam*, however calls for some exposition. But since this is a purely academic problem, we shall try to explain it for the facility of our readers. If we fail to bring home to the readers the complete exposition of this problem, we may be excused.

It is well-known that the article of definition [Whenever the *lam* of *ta’rīf* (definition) is prefixed to a word, it assumes one of the four forms. It may be employed only to indicate the genus, i.e., any individual (animate or inanimate) bearing that name; it is called *lam jinsi* (the article to denote the generic name). If it should indicate the individuals in totality, it is said to be of *istighraq* (that exhausts the whole genus). If it should indicate only a few of the individuals, it shall be either fixed (mu’ayyan) and called ‘ahd-khariji; or not-fixed (ghair mu’ayyan) and called ‘ahd-dhihni.] is used in four senses, to denote a generic name, or to indicate exhaustion (of the species), or to indicate a particular individual, or to indicate a particular thing in mind. But when this article is employed (as a prefix) to a noun in plural form, it is susceptible of two senses, according to the agreed opinion of the Arabicists and according to the consensus of
the Law — firstly, as *‘ahd-khariji* (: to indicate a particular individual) or *‘ahd-dhihni* (: to indicate a particular individual in mind), and secondly, as *Istighraq* (: to exhaust all the individuals of the genus or species). See al-Nasafi: *Kashf al-asrar*, Vol. I, p.220).

If this article of *ta’rif* is employed in conjunction with a noun in plural form, it indicates a particular individual (or item), or else it indicates *Istighraq*.

In his *Kulliyat*, Abu ‘l-Baqa’ states (*Kulliyat*: p.563). “Generally the people of Law and the Arabicists say that the lam of definition when prefixed to a singular noun or to a noun in its plural form it indicates *Istighraq* (i.e., it denotes the exhaustion of the genus), otherwise it indicates *ma’bud*.”

In its earlier edition (p.49) the author (Abu ‘l-Baqa’) adds: “It is equal if it is prefixed to a noun in its singular form or its plural form. From this it can be concluded that the lam of definition has only these two significances; while the rest of the meanings are to be construed in accordance with the requirement of the context.

The scholar of Grammar Radi has adopted the same view in his commentary on the *al-Kafiya*. He says at good length: “Tanwin i.e., nunation in the end of a word is a sign of denoting a certain number or part of a thing. When the article *lam-i-ta’rif* is prefixed to a noun, the noun loses its *tanwin* (nunation at its end), and it will denote the inclusion of all the members and individuals of that genus (*Istighraq*). If there be a reference to indicate that all the individuals are not meant here, the word would mean only those few defined or undefined individuals. Technically they are called *‘ahd khariji* and *‘ahd dhihni*. E.g., one may say: ‘go and buy meat’. Evidently by *lahm* (meat) is not meant all the items thereof, as it is humanly not possible. Hence with reference to *Istighraq* ‘l-lahm ‘to purchase meat’ would mean only some unspecified part of meat. This is *‘ahd dhihni*, as the Qur’an says: “Or, I may find a direction (in our way) by the fire.” (20:10). Here by (the fire) does not include all the types of fire, but it indicates only that fire which has been mentioned in the earlier part of the verse. This is called *‘ahd khariyi*. When there is no indication to refer to a specified individual or item, it would not be permissible to construe any other meaning according to the rules of Grammar or linguistics, except *Istighraq* (enumerating the entire number of individuals or items of the genus), although it may mean the genus as well. But, in the general idiom of the Arabs, this element is not to be taken into consideration. On the other hand it is only the external items to which it is
referred. Therefore in this case the probability of genus is absolutely to be precluded.” (Sharh al-Kafiya).

We conclude from this discussion, that the lam of definition has only two susceptibilities, irrespective of the fact that it is prefixed to a noun in plural form or to a noun in its singular form - firstly, Istighraq; and secondly ‘ahd.

Radi, the Grammarian further says: “It is essential to construe the noun to mean the entire body of its members, when there be no reference to its being a part of it (on account of the nunation tanwin). To this category belongs the saying of our Prophet Muhammad sallallahu alayhi wasallam: “Water is always pure”, i.e. all kinds of water. Similarly “sleep induces loss of purity” - and the man is required to perform the wudu’. For, there is no indication in the speech to its being a part of the noun, nor to its being absolute, or its being fixed and specified. Again when a noun in the singular form takes the lam al-tarif as its prefix it may mean plurality, for example: ‘The yellow or gold Dinar and the white or silver Dirhams bring men to perdition’ as related by al-Akhfash the Grammarian. [Here, al-dinar is singular but its adjective yellow or gold is plural in form, so is al-dirham in the singular form, but its adjective white or silver is in plural form.] (Radi, Vol. II, p.103).

The rules of the Singular and the Plural are equally applicable here: but Radi shows a difference between the Singular and the Plural and states that when the lam of definition is prefixed to a Singular noun, it encompasses all the individual Singulars: and when it is prefixed to the Dual form then every individual is dual, unlike the Plural. In this connection Radi says: (Vol. II, p.104) “This is so, because a plural noun to which the lam of definition is prefixed is employed in the sense of Nakira (indefinite noun) to which all its members (or individuals) are in conjunction and annexation. Hence ‘I met all the scholars, with the exception of Zaid’ would mean I met every scholar, and every two scholars and all the scholars, etc.”

This also indicates that the comprehensiveness (Istighraq) of the plural is more wide and more general.

After enumerating this detail, we like to invite the attention of our readers to the actual point of discussion; and hope that the readers would be able to decide for themselves as to what the lam in Khatim al-Nabiyyin should mean here. We have to decide only between the two of the probabilities - Istighraq or ‘ahd.
No sensible and reasonable man can presume that this *lam* of definition has been employed for ‘*ahd khariji* or ‘*ahd dhihni*, for there is no reference or circumstantial evidence here to particularise and specify the word *al-Nabiyyin* for a particular group of Prophets. On the other hand there are a number of strong and clear arguments against this. It is self-evident that if the *lam* of *al-Nabiyyin* were to be taken for ‘*ahd khariji* or ‘*ahd dhihni* to construe it to mean that the Prophet is the *Khatim* (one who terminates or ends) of only some of the *anbiya’* - peace be upon them, the verse becomes absurd and meaningless, and *Khatim al-Nabiyyin* does not remain a distinguishing epithet of the Prophet and cannot be counted among his virtues and excellences. For, after Adam every *Nabi* is a *Khatim* of his previous Prophets, and is the last of them. This term would be equally applicable to every Prophet. And therefore it cannot be supposed that the *lam* of definition in the term *khatim al-Nabiyyin* is for ‘*ahd khariji* or ‘*ahd dhihni*, and *Istighraq*, can be automatically specified. The meaning of this term would be that the Prophet is the *khatim*, one who terminates the list of all the individual Prophets and the Last of them. In other words, those persons who can possibly be called *Nabi* technically, whether they are sent with a *Shari’ah* or without it are superseded by the Prophet: and the Prophet comes after all of them.

NOTE: The readers have already observed that the *lam* of definition in the term *Khatim al-Nabiyyin* cannot have any meaning other than *Istighraq*. But this remains yet to be decided as to which of the types of *Istighraq*, in this case is to be considered. *Istighraq* is of two types - *haqiqi* (real), and ‘*urfi* (conventional). The real *Istighraq* is that in which all the individuals are really intended, e.g., *Alim al-ghaib wa ‘1-shahada*: the One Who knows all the hidden and the visible things. Here no individuals are particularly intended. In the case of *istighraq ‘urfi*, all the individuals are in reality not intended, but only those of the individuals are intended which are commonly known. E.g., *Jama’a ‘l-Amir al-sagha*: the king invited all the goldsmiths. Evidently the goldsmiths of the whole world are not intended here. Hence here it would mean the goldsmiths of his town, or at the most the goldsmiths of his state. In reality it is not *Istighraq afrad*, but it is an *Istighraq* by way of metaphor - or as commonly known. Now after this discussion it is not difficult to decide whether the *istighraq* in this Qur’anic verse is conventional or is real.

For, primarily the conventional *Istighraq* has only figurative and metaphorical meaning, as has been explained in the glosses on the *Mughni al-labib*. And it is a well-established and popularly accepted rule of Grammar that the figurative meaning is not to be construed here as long
as its real meaning fits the context. It is also evident that the real *Istighraq* always fits the context well in this Qur’anic verse, namely “one who terminates the list of the Prophets.” Therefore the conventional *Istighraq* is not to be considered applicable in this case.

Secondly, If the real *Istighraq* is to be considered applicable in this case, the sense of the verse would lose its force and become absurd, just as in the case of ‘*ahd khariji* or ‘*ahd dhihni*; and the term *Khatim al-Nabiyyin* does not assume the status of a special excellence and virtue of the Prophet. In a similar way the conventional *Istighraq* faces the same type of difficulties, for in this case also, the verse would yield only this meaning that the Prophet is the last of the few special Prophets, and the meaning would fit and be applicable to every other Prophet after Adam. In contrast and in contradiction of this, we find a saying of the Prophet on the authority of Abu Hurairah as related in the *Sahih* of Muslim: “I have been granted precedence over all other Prophets in six things. Of these six is my epithet of being the Last of the Prophets.” (Muslim, Chapter on virtues).

Thus we conclude that the *lam* of definition in the term *Khatim al-Nabiyyin* can mean nothing by way of real *Istighraq*. By this way all the individual Prophets are exhausted, and this is our real claim. We are grateful to Allah!

Up to this stage we have been discussing the connotations of the individual words occurring in the Qur’anic verse: “but (he) is the Messenger of Allah and the Last of the Prophets.” (33:40). This immensely facilitated our understanding the purport of the verse in the light of the linguistic study and Arabic idiom regarding the various words occurring in the verse. And we could clearly understand that the verse meant that the Prophet Muhammad sallallahu alayhi wasallam is the Messenger of Allah and the last and the final Prophet, closing the chain of all the Prophets. As regards (the Prophets) no Prophets have been particularised, nor any Prophet was excepted. Again the condition or restriction of a Prophet or Prophets being sent with a *Shari’ah* or without it is imposed. Even after hearing such a detailed exposition of them, if anyone should make excuses, and insist on depending on, and inventing fresh and queer interpretation by twisting (*tahrif*) the meanings of the words, we should advise him to better take care of his future (especially in the Hereafter). He is further advised in his own interest to keep ready for accounting for his notions and actions. “And our duty is only to preach” (36:16), and grace is to come only from Allah the Mighty the Wise!
Tafsir of the said verse as the Qur’an itself explains: One of the peremptory proofs of the truth of the Qur’an is this that a part of it explains another part of it. Therefore we shall now try to describe how this Manifest Book explains the verse in question.

Since the notion of the Finality of Prophethood is extremely important, the Qur’an itself has thrown light upon this problem by means of over a hundred verses. We shall discuss them later. But at this stage we prefer to quote only a few which directly go to make a sufficient exposition of the term *Khatim al-Nabiyyin*. We shall quote another reading of the said verse, which removes the mist of dubiety from this verse (i.e. 33:40).

The chief *Mufassirun* like Ibn Jarir al-Tabari, Ibn Kathir and al-Suyuti have quoted this reading of the said verse on the authority of ‘Abdullah ibn Mas’ud: “But (he is) a Prophet who has brought all the Prophets to a close.”

This reading totally extirpated all the *tahrifat* (perversions and misinterpretations), which have been quoted by the Qadianis (Mirza’s) in connection with the word *khatim*. From the above quoted reading we find the clear purport of the verse to this effect that our Prophet is a Prophet who has brought the list of all Prophets to an end.

Another verse of the Qur’an further supports this notion. It reads: “this day have I perfected for you your religion, and completed My mercy upon You.” (5:5).

This verse clearly declares that the religion of Islam, the favour in respect of his Prophethood and the *Wahy* (Revelation) etc., have been brought to a close with the Noble Prophet and that there is no need for a Prophet to come after him. We shall give a complete exposition of this verse very shortly.

Allah the Exalted further says about the Prophet: “Say: O mankind, I am the Messenger of Allah (sent) unto you (by the Being) unto Whom belongs the kingdom of the heavens and of the earth.” (7:157—158).

“All we have not sent you except as a warner and a bringer of good tidings to all mankind.” (34:27).

In both of these verses it has clearly been declared that the Prophet has been sent as a Messenger to all mankind. (Some other verses of the Qur’an and some *ahadith* prove that he was a Messenger sent to all men
and genii and since we are talking of the affairs of men, we confine ourselves to mentioning men only).

Now we have to examine whether the Prophet was sent to mankind of his own days, or also to the generations to come. If it were to be taken in the first sense, it would mean that he was a Messenger sent only to his Companions, and to no one else, and that his Messengership and Prophethood ended with the Companions. This would be such an audacious and arrogant remark that no Muslim should ever tolerate that.

As for the other sense that by ‘mankind’ is meant not only the Companions but also the generations to come — since the word *jami‘an* (all) and *kaffa* (all) in the verses indicate that the Prophet has been sent to all mankind, the contemporary people and the people to come and hence he is the Messenger to all mankind (and this alone is the correct and true meaning of the verse). (In a *hadith* the Prophet is reported to have once said: “I am the Messenger (of Allah) sent unto him who is living and also unto him who is yet to be born.”) We shall discuss this *hadith* in the Chapter of Proofs from *Hadith.* - This clearly proves our claim that no Prophet shall ever come after him. For, his Messengership is universally comprehensive of all mankind. Or, Allah forbid, was there any defection found in the Prophethood and Messengership of the Prophet that his mission was not sufficient for the direction of mankind and hence another Prophet was required to be sent? We shall later discuss the implications of this Qur’anic verse in some detail.

The Qur’an also says: “We have not sent you except as a mercy for all the worlds.” (21:107).

In the verse: “Praise is due to Allah the Lord of all the worlds.” (1:1-2). The word *al-alamin* stands for all the worlds without any specification whatsoever. Similarly the word *al-‘alamin* in the above quoted verse also signify all the worlds without any particularisation.

Hence the purport of this verse would be that the Prophet is a source of Mercy and bliss for the dwellers of all the worlds. And this is possible only when his Messengership and Prophethood is universal and when no Prophet is required to be sent after him. Otherwise, if a Prophet were to be sent after him, in that case if a man holding firm belief in the Prophet and following and adhering to his practice, should not feel inclined to believe in this new Prophet, all of his actions and all of his efforts shall be fruitless - and this state of affairs is not compatible with the Prophet being “the Mercy for mankind” (21:107). Rather, in this case the Prophet and
adherence to his Sunnah will be a source of Mercy for only those people who would have died earlier than the new Prophet is commissioned, and thereby it could not be proved that he is a source of Mercy for all mankind.

This subject has also been proven by several other verses of the Qur’an directly or indirectly. We shall, if Allah will, discuss at good length.

All these Qur’anic verses support the purport of the term Khatam al-Nabiyyin as explained above. This further proves that the interpretation given by the scholars of Arabic support this purport, and other verses of the Qur’an uphold this meaning.

**Explanation of the said verse from the ahadith:** Next in order to the source of Tafsir given above comes the Hadith. The explanation that we have given above from the point of view of Grammar and lexicography or linguistics is amply borne out by the Qur’an itself, so do the ahadith confirm it. After a study of these explanations a Muslim is convinced at heart that the interpretation of the term Khatim al-Nabiyyin is the only plausible interpretation. But since we have to deal with the explanation of this term as supported by Hadith, we shall only briefly discuss a few of the relevant ahadith here. We hope that these few ahadith would be more than sufficient for a reasonable Muslim. It is related on the authority of Thawban that the Prophet sallallahu alayhi wasallam - once remarked: “The hour shall not come unless all the imposters and liars are commissioned and each of them would be presuming that he is a Prophet. While the fact is that I am the Khatim al-Nabiyyin (Last of the Prophets) and that there shall come no Prophet after me.” (Abu Dawud, al-Tirmidhi).

In this hadith the holy personality has himself decided the problem for ever by saying: “O Muslims, remember that the term Khatim al-Nabiyyin has only one significance and it is that there shall not come a Prophet after me.” Here the word khatim should not mean a signet, or seal or a fingerring, nor the term Prophets is specified or particularised. For, in the phrase la Nabiy ba’di (there shall not come after me a Prophet) the Ia (not) of jins (genus), the notion is made absolutely clear. We shall shortly discuss it, if Allah will. This is again related from Hudhaifa directly from the Prophet: “I am the Last of the Prophets (Khatim al-Nabiyyin), no Prophet shall come after me.” (Ahmad and al-Tabarani).

Abu Hurairah, relates from the Prophet: “My parable (or similitude) and the parable of the Prophets before me is like the parable of a man who
built (for himself) a house. Then he decorated it and made it lovely (in all respects), except that he left the place for a (corner) stone. People came round the house and appreciated (its construction) but (finally) said: Why has not this (corner) stone yet been filled? Then he said: I am that cornerstone and I am the Last of the Prophets.” (al-Bukhari, Muslim and others).

O those who claim to be Muslims and those who testify or affirm to the Prophethood of Muhammad, do you still have any doubt as to any other meaning that the term *Khatam al-Nabiyyin* in the said verse may have? Do you find any room for accepting the notion of *ghair tashri‘i* (without a *Shari‘ah*) a *zilli* (shadowy) or *buruzi* Prophet in any of the statutes (nusus) or expositions thereof? The very Prophet on whom this Sacred Book was revealed - may I, my father and my mother be ransomed for him - clarifies the point by giving very vivid and distinct parables (and examples) that the term *Khatim al-Nabiyyin* means the Last of the Prophets, i.e. one who is commissioned after the end of all the other Prophets, and that after him there shall not come any Prophet, and who is going to be the corner-stone of the great edifice of Prophethood which cornerstone is meant to complete and beautify the whole building, and after whom there is no room and no need for any other Prophet to be sent, and this edifice of Prophethood would not require any stone or brick of a Prophethood accompanied by a *Shari‘ah*, nor would need any type of Prophethood without a *Shari‘ah*, or a *zilli* (shadowy) or *buruzi* Prophethood. “In what new revelation will they believe, after this?” (77:50).

Abu Hurairah relates the Prophet to have said: “I have been given precedence over all the Prophets in six respects: Firstly, that I have been given the *jawami‘ al-kalim* (:pithy aphorisms); secondly, that I have been assisted by means of awe; thirdly, the booty has been made lawful for me; fourthly, that the whole surface of the earth has been made a place of worship for me; fifthly, that I have been sent to all the creatures; and finally, that all the Prophets have been ended with me (i.e. no Prophet shall come after me).” (Muslim, Chapter on Virtues etc.).

The *Hadith* also dispenses away the *tahrif* (perversion) of meaning allowed in the interpretation of the word *khatim*. Here, the term *Khatama biy al-Nabiyyun* (the Prophets were terminated, or they were ended with me) instead of *khatim* has been used. This also disposes away the conception of *zilli* (shadowy) or *buruzi* or *tashri‘i* Prophet.

Abu Umama al-Bahili, relates on the authority of the Prophet who said: “I am the last of the Prophets and you are the last of the *Ummahs*
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(communities).” [Narrated by Ibn Majah, in the chapter on the fitna of the Dajjal (anti-Christ)].

It has very distinctly been stated that the term Khatim al-Nabiyyin means only and only what has been explained above. I.e., the Prophet alone is the Last of the Prophets and to finish with the (list of the) Prophets, by coming at the end of them. The statement did not end there: it was further stated that ‘you’ (the people of Ummah of the Prophet) are the last Ummah. This clarifies once and for all that there shall not come any Prophet after him, nor shall any other nation or Ummah supersede the existing one.

O people of reason, O lovers of Islam, don’t you still feel contented with the explanation of the term Khatam al-Nabiyyin that it cannot be but what we have already explained above. The explanation has no room or need for the specification and particularisation of ghair tashri‘i, or buruzi or zi‘li Prophet.

‘Irbad ibn Sariya reports the Prophet to have said: “My name as the Khatim al-Nubiyyin (the Last of the Prophets) was scribed (on the Tablet) with Allah when Adam was still in the transitional period of clay” (Mishkat min Sharh al-Sunnah, and Ahmad: al-Musnad).

Jabir also reports the Prophet to have said: “I am the leader of the Messengers, and I don’t boast. I am the last of all the Prophets, and I still do not boast. I am the first to intercede (for the sinners) and the first to be accepted as intercessor, and still I do not boast.” (Mishkat from al-Darimi).

Those people who are propagating and widely publishing the notions based on Tahrifat (perversions of meaning, twisting the meaning to one’s own purpose, or interpolating the text) and wish to confuse the issue by the alif lam (lam of definition) in the term Al-Nabiyyin, so that Al-Nabiyyin should not be construed to mean ‘all the Prophets’ without any exception, so that they may find a room for accepting the Qadiani Prophet, let them show us if the lam of definition in the term Qa‘id al-Mursalin (Leader of the Messengers) is again the lam of real Istighraq; and does the word al-Mursalin mean ‘all the Messengers’ without any exception and without any specification or particularisation (takhsis), or not.

If not so, it would mean in clear words that the Prophet is not the leader and chief of all the Prophets, but is only of a group of the Prophets. This
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statement is contradictory to all the legal statutes (*Nusus Shar‘iyah*), the verses of the Qur‘an, the exposition of the *ahadith*. This is also against the accepted principles of the Mirza‘is (i.e. Qadianis), for, at least they affirm by their lips that the Prophet is the leader and chief of all the Prophets.

If it should be supposed that the *lam* of definition in the word *al-Mursalin* (the Messengers) is the *lam* of real *istighraq*, and the word *al-Mursalin* signifies each and every member of the class called Messengers (Mursalin) without any exception and without any particularisation, let the learned friends (i.e., the Qadianis) please explain what prevents them to accept the word *al-Nabiyyin* which occurs immediately after this *al-Mursalin* to mean “all the Prophets without any exception etc.” on the analogy of *al-Mursalin* and why should the Qadianis try to make excuses for not admitting “all the Prophets”, in the term *Khatim al-Nabiyyin*.

Do you find any difference between the construction of *Qa‘id al-Mursalin* and of *Khatim al-Nabiyyin*? If the word *Mursalin* in the term *Qa‘id al-Mursalinn* is universal in character and embraces in its connotation all the *Mursalin* (Messengers without any exception), it does not harm the Mirza and his followers, and it does not repudiate their invented and false notions, especially the Prophethood of the Mirza is not adversely affected. But lame excuses are being offered in relation to the interpretation of the term *Khatim al-Nabiyyin*. They fear that if the word (*al-Nabiyyin*) is construed as a general term, this will do away with the claim of the Mirza to Prophethood.

Ibn Abi ‘l-Dunya and Abu Ya‘la have related from Tamim al-Dari a long *hadith* as narrated below to the effect that when the two angels (Munkar and Nakir) enter the grave to ask the dead person as to who is his or her Lord, and what is his or her *Din* (religion), he replies: “My Lord is Allah, and Islam is my religion. Muhammad sallallahu alayhi wasallam is a Prophet and is the Last of the Prophets.” They will say: You speak the truth. (*Tafsir Durr-i-Manthur*, p.165).

The angels Munkar and Nakir also testify to what the man says especially that the Prophet is the Last of the Prophets, and he considered and believed him to be one who closes the chain of Prophets.

The Noble Prophet has explained this Qur‘anic verse in his own words on different occasions, in different assemblies, in different contexts and in different statements. We have quoted here only a few of the *ahadith* to make the meaning of the verse clear. No Muslim who fears Allah and who believes in the Messenger can but have firm belief in the true meaning of
the term *Khatam al-Nabiyyin* (the Last of the Prophets) as has this humble author (i.e. Muhammad Shafi’) explained first in the light of the Arabic lexicons, and then from the Qur’an itself. The rest of the *ahadith* will, if Allah will, be quoted and discussed in Part II dealing with “the Finality of Prophethood from Hadith.”

In short, the purport of the Qur’anic verse containing the term *Khatim al-Nabiyyin* (i.e. 33:40) which the Prophet has himself told us is this that he is the Last of all the Prophets and is one who terminates the chain of all the Prophets, and that this verse cannot allow specification or particularisation of any *Tashri’i* Prophet (i.e. a Prophet sent with a *Shari’ah*) nor the exception of any *ghair tashri’i* (a Prophet without a *Shari’ah*) nor *zilli* or *buruzi* (shadowy).

O Muslims, O the lovers of the Noble Prophet and the true adherents of his *Sunnah* and practice, the Arabic lexicons and Arabic Grammar has guided you unto the real and genuine meaning of the term; and even the Qur’an has called your attention to the fact that the real meaning of this term is nothing but what we have explained. The Prophet unto whom this Holy Book was revealed, has himself declared in unequivocal terms, on different occasions, in different sittings that the said verse does not yield any meaning other than that he is the Last of all the Prophets. In the *Hadith* literature we do not find a single allusion or reference to the specifications of *tashri’i*, or *ghair tashri’i*, nor is there any room for the consideration of exception of *buruzi* or *zilli* (shadowy) Prophet. Can you still entertain any uncertainty in your mind about this verse and the connotation of the term? “In what new revelation will they believe after this?” (77:50).

**Explanation of the said verse as given by the Companions and the *Tabi’un*:** We have explained the order of precedence and importance to the various sources of *Tafsir*. The Companions (Allah be pleased with them), and the *Tabi’un* (Successors, Allah be merciful unto them) are placed third and fourth in order. We should also try to study their comments, remarks and explanatory notes on this verse.

Apparently and evidently it is not possible to exhaust all the sources concerning the statements and exegetical remarks of all the Companions and the *Tabi’un*. Therefore we shall confine ourselves to the discussion of only a few of them, so that the readers may have an idea of what the Early Fathers of this *Ummah* actually understood when they read this verse. These Companions received instruction directly from the Great Teacher
who had in turn learnt everything from his Immediate Teacher - Allah the Glorified.

The Imam Abu Ja’far Ibn Jarir al-Tabari relates in his celebrated Tafsir the explanation of the term Khatim al-Nabiyyin, made by Qatada. He says: “On the authority of Qatada: But (he) is the Messenger of Allah and the Khatim al-Nabiyyin i.e., the last of them.” (Ibn Jarir, Vol. XXII, p.11).

This statement of Qatada has been also quoted by Jalal al-Din al-Suyuti in his Tafsir Durr-i-Manthur through the medium of Abd al-Razzaq, ‘Abd ibn Humaid, Ibn Mundhir and Ibn Abi Hatim. (Durr-i-Manthur, Vol., V, p.204). This statement of Qatada confirms the meaning (of the term Khatim al-Nabiyyin) as given in the Arabic lexicons and supported by the Qur’anic verses and a few ahadith already quoted above. He reiterates that Khatim al-Nabiyyin means the Last of the Prophets. This statement does not contain any allusion to a tashri’i or ghair tashri’i, and zilli or buruzi Prophet.

As regards ‘Abdullah ibn Mas’ud (Allah be pleased with him), we have already spoken of his special reading, namely wa lakin (Nabiyyan) khatam al-Nabiyyan, (but he is a Prophet who has closed (the list of the Prophets) - (33:40). This reading explicitly explains the true and real meaning of the term.

In his Durr-i-Manthur, al-Suyuti quotes Hasan from ‘Abd ibn Humaid: “It is related from Hasan regarding the Qur’anic term Khatim al-Nabiyyin, he said: Allah terminated (the chain of all) Prophets with Muhammad sallallahu alayhi wasallam? and he was the last to be commissioned.” (Durr-i-Manthur, Vol. V, p.104).

Is there still any doubt or any room for inventing a false interpretation in the presence of such vivid expositions? Can the invented interpretation of zilli or buruzi Prophet stand these peremptory proofs? Al-Suyuti quotes in his Durr-i-Manthur the statement of ‘A’isha the truthful on the authority of the Masannaf of Ibn Abi Shaiba: “Call him the Khatim al-Nabiyyin; but do not say that there shall not come a Prophet after him.” (Durr-i-Manthur, Vol. V, p.204).

The same statement of ‘A’isha has been quoted in the Ta’wil al-ahadith of Ibn Qutaiba. In the Durr-i-Manthur a similar statement of Mughira ibn Shu’ba has been quoted through a reference to the Musannaf of Ibn Abi Shaiba: (It is related) from al-Sha’bi who said that a man sitting near Mughira ibn Shu’ba proclaimed: Blessings be upon Muhammad the Last
of the Prophets, and there shall not come after him any Prophet! Mughira told him: When you say *Khatim al-Nabiyyin*, you need not further say, there shall not come a Prophet after him. For we have been told a *hadith* (from the Prophet) that ‘Isa is also to be (again) commissioned: and he was sent before him and (will be sent) after him. (*Durr-i-Manthur*, Vol. V, p.264).

The import of both is clear and vivid. The statement: *La Nabiyya ba’di* (There shall be no Prophet after me) may mean that after him shall not come a Prophet - old or new. This way it may injure the universally accepted belief and the agreed notion of the Companions, and the general view of the people regarding the appearance of ‘Isa - peace be upon him.

Therefore (‘A’isha) Siddiqa and the Mughira (Allah be pleased with both of them) advised the people not to utter such words as are likely to injure the agreed belief of the *Ummah*. You can easily describe your notion by simply uttering the term *Khatim al-Nabiyyin*, and that much is quite sufficient. The next sentence, namely, *la Nabiyya ba’di* (:There shall not come any Prophet after me) is absolutely true in itself, (The details will be discussed - if Allah will - in the second part of the book) but it creates dubiety about the appearance of ‘Isa. Therefore you should feel contented with only uttering the term *Khatam al-Nabiyyin* (Last of the Prophets). This is better for you and you will escape the danger of creating a dubiety.

The term *Khatim al-Nabiyyin* means the Last of the Prophets. This statement is not to be considered incompatible to the appearance of the Messiah in any way. For, this cannot mean anything else (or other than) that in this lower world (This alludes to another fact that the office of Prophethood was conferred first of all on the Prophet and hence he was to be considered the *Awwal al-Nabiyyin* (the First of the Prophets), and was also to be the Last of them. Here we are talking of this life wherein he is conferred the office of Prophethood in the end (i.e. after all the Prophets), the office of Prophethood was conferred on him after all the Prophets.

Obviously ‘Isa will come down from heaven in the last of the days. He will not then be granted the office of Prophethood, but instead he would be enjoying the privilege of Prophethood, from the earliest time that Allah had granted him the Prophethood, and it would subsist in him for ever.

There the appearance of ‘Isa is not inconsistent with the notion of the term *Khatim al-Nabiyyin* or the Last of the Prophets (for our Prophet). We have not invented this notion. This is copiously narrated in the genuine and
correct Hadith literature as has come down to us from the Prophet Muhammad sallallahu alayhi wasallam.

It is narrated in the Tafsir of Ibn Kathir (Vol. VIII, p.L18) as quoted from Ibn Abi Hatim on the authority of Abu Hurariah that the Prophet once said: “I am the first of the Prophets in creation, and the last of them in being commissioned.” (Ibn Kathir, on the margins of Fath al-bayan).

This clearly tells us that the term Khatim al-Nabiyyin and Akhir al-Nabiyyin mean only that the Holy Prophet is the last of the Prophets - peace be upon them - in respect of his being commissioned (to the people). From this point of view, it is not infeasible or incompatible to any early Prophet to remain (a Prophet) after him or later to be sent to this world.

The same subject has been treated more vividly in the (Tafsir) Ruh al-ma‘ani (Vol. VII, p.60) and al-Kashshaf of al-Zamakhshari (Vol. II, p.215) If you like you may consult them. Again, if you would like to consult the Arabic lexicons and the Arab idiom, you will soon find that (the word akhir) in Akhir al-Nabiyyin and Awwal al-Nabiyyin, Akhir al-Ulama’, Akhir al-Talaba, Akhir al-Fatihin, Akhir al-Mu’minin, Akhir al-Shahidin, Akhir al-Qadimin, and Akhir al-Aulad is only to denote the quality of being the akhir (last) or the awwal (the first) in respect of the noun in construction (i.e. the governed noun), unless some restriction is placed on it to mean otherwise, e.g. Awwal al-Mu’minin (the first of the believers in respect of Migration). This is why the great Imam of linguistics al-Zamakhshari has explained the term Khatim al-Nabiyyin in these words: No one will be elevated to the office of Prophethood after him (Kashshaf, Vol. II, p.215).

This meaning of the term Khatim al-Nabiyyin in the light of the Arab idiom and the correct and genuine hadith cannot create uncertainty or dubiety about the appearance of ‘Isa in the minds of reasonable persons. However the words la Nabiyya ba’di (there shall not come a Prophet after me) may at first glance create some doubt in the mind of an ordinary (lay)man. But when he should look a little deeply he can easily dispel his doubt. We shall mention it shortly.

In order to remove this outward and superficial doubt, ‘A’isha Siddiqa and Mughira - Allah be pleased with them - said: Don’t use such words as should create any sort of doubt in the minds of the general public.
Now one may entertain another doubt when “*Ia Nabiyya ba’di*” (There shall not come another Prophet after me) occurs in the correct and sound *ahadith* directly related from the Prophet himself, why should we suppress this short sentence? (Reply): ‘A’isha and Mughira have not advised the people so, with the aim in mind that - Allah forbid - these words are untrue and not permissible; but the only view they had was to save the general public from a misleading whim. That is why it is considered preferable to avoid relating many of the sound *ahadith* in public.

The Imam al-Bukhari has devoted to this subject a full and independent Chapter in his work *al-Sahih* under the caption: “Chapter concerning abstaining from or avoiding the exposition of a permissible matter. In case it is dangerous and it is feared lest the weak-minded persons are misled, the scholars should avoid mentioning it.”

Under this caption the (Imam al-Bukhari) relates this *hadith*: “‘A’isha says: The Prophet once said: O ‘A’isha, had not your people been newly converted Muslims and had they not been unbelievers in the near past, I should have cloven the Ka’bah and have constructed or introduced two gates into it so that people should enter through one of them and exit through the other (as it had originally been built in the days of Abraham). ‘Abdullah ibn al-Zubair had done this in the days of his Caliphate - (al-Bukhari in the Chapter on ‘Ilm, Vol. 1, p.24).

The Prophet meant that since the Quraish are only new converts they would lose confidence (in Islam) if the Ka’bah is dismantled and they would not be prepared or inclined to understand that in reality the Ka’bah was to be rebuilt on the original design of Abraham.

After studying this *hadith* one can imagine that the true Messenger of Allah had nestled in his heart a wish to remodel the Ka’bah, and left this world without fulfilling the lawful desire. The Prophet abstained from undertaking rightful steps to remodel the House of Allah, lest the weak-minded people should begin to form an adverse opinion, and should do harm to the religion instead of supporting it and benefiting from it. If a champion of Islam like ‘A’isha herself should advise the *Ummah* in such clear terms, although she is the narrator of this very *hadith*, we should take particular heed to it.

In a similar manner has ‘Ali expressed himself on the subject: “Preach the people with what they might understand. Would you like that Allah and His Messenger be ever denied stoutly?” (Bukhari).
In short, the advice of ‘A’isha and Mughira to shun repeating the statement *la Nabiyya ba’di* (there shall not come any Prophet after me) is only aimed at in the interests of the general public: otherwise it is not intended to oppose the sense of the statement. Or, we shall consider the statements of these two eminent (Companions) contrary to a hadith of the Prophet, which has been related variously by several narrators continuously in all ages; and this state of affairs cannot be tolerated by a reasonable person. Nevertheless the only reliable notion for the *Ummah* to adopt would be only the saying of the Prophet narrated continuously in all ages by several narrators, and not the statements of two of the Companions without any authenticated chain of narrators.

The readers might have observed that the interpretation of the above mentioned verse as given in the foregoing pages has been narrated by Qatada, ‘Abdullah ibn Mas’ud, Hasan, ‘A’isha Siddiqa, and Mughira (Allah be pleased with them). In addition to them, about 64 of the eminent Companions have narrated the same interpretation of *Khatm-i-Nubuwwat* as has been related from other sources. Of these 64 Companions some may be mentioned, the names of Jabir, Abu Sa’id al-Khudri, Abu ‘l-Tufail, Abu Hurairah, Anas, ‘Affan ibn Muslim, Abu Mu’awiya, Jubair ibn Mut’im, Abdullah ibn ‘Umar, Ubayy ibn Ka’b, Hudhaifa, Thawban, ‘Ubada ibn al-Samit, ‘Abdullah ibn ‘Abbás, ‘Ata ibn Yasar, Sa’d ibn Abi Waqqas, ‘Irbad ibn Sariya, ‘Uqba ibn ‘Amir, Abu Musa al-Ash’ari, Umm Kurz, Faruq-i-A’zam (‘Umar ibn al-Khattab), and Umm Aiman, (The narrative of each of these Companions will be described and discussed in Part II and Part III). All of them have reiterated that the Prophet is the Last of the Prophets and there shall come no Prophet of any type after him.

If one should have a bit of feeling or something of understanding, no Muslim, nor even a fair-minded infidel, can have any doubt in the truth of the meaning quoted from these 64 eminent Companions. Or else, it is not possible for a human being to guide or mislead. But the affair is only in the hands of Allah who may turn it in any manner he wills!

The *Tafsir* of the said verse according to the statements of the *Mufassirun*: The Lord the All-Knowing alone knows the number of books on the Qur’anic exegesis composed by the early scholars and later writers, and how many of them exist in print or in manuscript.

But only summarily every man knows that these *tafsirs* are in such a large number that they cannot be comprehensively enumerated here, nor do we
need this, nor is it within our power. We shall be contented with
mentioning references to only a few of the most famous and reliable
tafsirs. The learned readers will be able to assess the efforts of the Early
Fathers and their enthusiasm. They will also be able to know what
interpretation these Early Fathers gave to this verse. The great Imam of
the Mufassirun, Abu Ja’far Ibn Jarir al-Tabari says in this regard: “But he
is the Messenger of Allah and the one who ended/terminated (the list of
all) the Prophets, whereby the gate of Prophethood was closed for ever,
and a seal was impressed thereon so that it should not again be opened for
anyone after him till the Hour comes. Other scholars of Tafsir have also
expressed themselves on the subject in very similar terms.” (Ibn Jarir,
Vol. XXII, p.11).

Can any man of reason ever say that by the term Khatim al-Nabiyyin is
meant only one of the Prophets who came with a Shari’ah, especially
after reading what Ibn Jarir has written? Ibn Jarir has repeatedly reiterated
the idea by saying “the gate of Prophethood shall not again be opened for
anyone after him. I.e., the gate of Prophethood shall never be opened on
anyone after him till the day of Resurrection.

Not only that this was his personal opinion and judgement but, as he is
wont to do, he has explained further that this was also to be supported by
the views and researches of the Companions, the Tabi’un and others. He
then quotes a number of Mufassirun and their views, giving full chain of
authorities.

“Ibn Jarir quotes ‘Ali ibn Husain: With a kasra under the ta’ of Khatim al-
Nabiyyin meaning that he concluded (the chain of the) Prophets... (till
he says) ... Only Hasan and al-’Asim of the famous readers have mentioned
this reading of the term Khatam al-Nabiyyin with a fatha on the ta’
meaning that he is the Last of the Prophets.” (Ibn Jarir, 2:11).

Husain - Allah be pleased with him - also gave his decision on the
problem saying that the reading of the word with a kasra under the ta’ is
to be adopted as is adopted by the multitude of scholars, or that of Hasan
and al-’Asim with a fatha over the ta’ meaning the Last of the Prophets.”

The Imam Husain has also given his considered opinion on the matter and
has advised that the reading adopted by the multitude of the Early Fathers,
i.e., Khatim with a kasra under the ta’, or the reading of Hasan and al-
’Asim with a fatha over the ta’, which both mean one and the same thing,
the only difference being in the wording and construction of the term.
The leader of the *Mufassirun* al-Hafiz ‘Imad al-Din Ibn Kathir clarifies our claim in very vivid words, while explaining this verse in his celebrated and reliable *Tafsir*: “This verse is a clear statute in this respect that there shall not come a Prophet after him, no *Rasul* (Messenger) can possibly be sent in any way: for the station (or, office) or Risala (Messengership) is more peculiar than that of Prophethood. It is so, because every Messenger is essentially a Prophet, not vice versa. A number of *mutawatir ahadith* (i.e., such *ahadith* as have continuously been narrated by a large number of narrators in every age) have been related from the Messenger of Allah on the authority of a large group of the Companions.” (Ibn Kathir, Vol. Vol. III, p.89).

Ibn Kathir belongs to the seventh century of *Hijra* and is one of the great scholars of Islam and is counted among the authorities on *Tafsir*.

Just ponder over the words of this great *Mufassir*, and judge for yourself as to how accurate is the view given by us in the foregoing pages and completely congruent with the exposition of the verse made by the Companions and the eminent scholars of the past. We have been very faithful in translating their sayings.

Ibn Kathir has also clarified that nobody can be elevated to the office of Prophethood and Messengership of any form whatsoever after the Prophet. For the *Rasul* (Messenger) is a Prophet endued with a *Shari’ah*; while the Prophet is general, he may be endued with a *Shari’ah* or not. Since the said verse contains the word *Khatam al-Mursalin* instead of *Khatim al-Nabiyyin*, it becomes clear that the ending of all types of Prophethood was intended in reality, may that be *tashri’i* or *ghair tashri’i*, or as the Mirza describes, *zilli* (shadowy), or *buruzi*, or of any other type.

This also proves that the *ahadith* concerning the Finality of Prophethood are *mutawatir* (i.e., those *ahadith* which have continuously been related by several narrators belonging to different ages of period), and more especially the narrators from among the Companions are also great in number.

Ibn Kathir has quoted many *ahadith* concerning the Finality of Prophethood, which we shall discuss with detail in a succeeding Part.

In the end this eminent *Mufassir* has described the notion of the Finality of Prophethood as his concluding remarks. They are worthy of special consideration. After reading those remarks (of Ibn Kathir) it appears that
he had known by means of *Kashf* (revelation) seven hundred years before the appearance of the Qadiani Mirza, whom he vehemently repudiates in these words: “Thus it is really a Mercy for Allah the Exalted for his servants that he sent Muhammad sallallahu alayhi wasallam unto them, and then graced him with the office of the Finality of Prophethood, and thereby terminated the commissioning of Prophets and Messengers, and by completing the pure *Din* (religion) for him. Allah the Glorified and Exalted informs of this in His Book and so does the Prophet in the *mutawatir ahadith* to the effect that there shall not come any Prophet after him, so that people should know that whoever should ever claim this station (or office) of Prophethood after him shall be an imposter, and a great liar, a *Dajjal* (anti-Christ) deceiving (others), and (himself) deceived and erring, even though he may kindle (a fire) and demonstrate several types of magic and sorcery and other feats of wonder. All such things are in reality impossibilities and hence error and misguidance in the sight of the wise people, as Allah the Glorified allowed al-Aswad al-’Ansi (of Yemen) and Musailima the Imposter of Yamama to perform magical feats and utter words of falsehood, and the wise and intelligent people knew well their tricks and were convinced that these are the two liars who lead people to error. May Allah curse both of them, and May Allah also curse anyone who should claim (Prophethood) till the day of Resurrection and when they shall finally be ended with the anti-Christ. Allah will create such of the affairs for the (anti-Christ) that the scholars and true believers shall falsify and repudiate him.” (Ibn Kathir, Vol. VIII, p.9).

From this description given by the Imam Ibn Kathir we can safely conclude that he had anticipated the appearance of false Prophets. He convinces us that no Prophet of any type shall ever come after the Prophet. In his *Durr-i-Manthur* (Vl. V, p.204) Jalal al-Din al-Suyuti has also depended on the comments of the Companions, the *Tabi’un* and the great *Mufassirun* in explaining the intent of the said verse and has reiterated the same solitary view. In his *Jalalain* he has described the same view. The great *Mufassir al-Zamakhshari* has expressed himself in his celebrated *Tafir al-Kashshaf* in the following words (Cairo edition., Vol. II, p.215): “*Khatam* with a *fatha* over the *ta*’ means a signet or seal; and with a *kasra* under the *ta*’ it means one who impresses the seal and affixes it. The reading of ‘*Abdullah ibn Mas’ud*, viz. ‘But he is a Prophet who has ended (the commissioning of all) the Prophets.’ If you should say: How can he be called the Last of the Prophets when ‘*Isa* - peace be upon him - has yet to appear in the last days? I would reply: The significance of his being the Last of the Prophets is like this that no one will be made a Prophet after him, while ‘*Isa* had already been made a Prophet before him.”

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Al-Zamakhshari is a great scholar. He is the doctor of Tafsir, and is as well an authority on Arabic language and linguistics, he understands only this meaning of the term Khatim al-Nabiyyin that no one shall come as a Prophet of any type after the Prophet Muhammad sallallahu alayhi wasallam. That is why he had to refute the objection concerning the appearance of ‘Isa in these words that “the term means no one shall be made a Prophet after him.” Hence we find that the appearance of ‘Isa is not inconsistent with the term, for he will not be made a Prophet at that time (which is to come), but he could already be a Prophet, as we have explained it with some detail.

Similarly the Imam al-Razi has explained in his Tafsir-i-Kabir, (Cairo edition, Vol. 6, p.617) in the same manner.

Al-Sayyid Mahmud al-Alusi al-Baghdadi has also explained this verse in his Tafsir entitled Rub al-ma’ani in great detail. He says: “The word Nabi (Prophet) is more general than Rasul (Messenger). Hence when we say: He is the Last of the Prophets, we mean that he is the Last of the Messengers as well.” (Vol. 7, p.60).

The Shaikh Mahmud al-Alusi reiterates only what Ibn Kathir had already said (about this term), and finally concludes that by using the term Khatim al-Nabiyyin (the Last of the Prophets) it is intended to convey that all the Prophets come to an end without any particularisation or any exception whatsoever. But in order to refute the dubiety created by the cursory glance at the said verse, which could be considered incompatible with and inconsistent to the appearance of ‘Isa he says: “The significance of his being the Last of them is that the appearance of the quality of being a Prophet in anyone in this world of men and genii is cancelled for ever after it has descended on him. The notion of the Finality of Prophethood is therefore not at all inconsistent with the belief which has been unanimously accepted by the Ummah, and concerning which a large number of ahadith has reached us with publicity and perhaps it may reach the point of tawatur (i.e. its being related by several narrators in every age with continuity). The Qur’an has explicitly supported it, and it is essential (wajib) for every Muslim to believe in it, and one who should deny it, like the philosophers, is a kafir (unbeliever). As regards ‘Isa he will appear in the last days as he had already been invested with Prophethood long before our Prophet was elevated to the rank of Prophethood.” (Ruh al-ma’ani, Vol. VII, p.60).
In the above quoted text from the *Ruh al-ma’ani*, the said verse has been explained in such clear and unequivocal terms that nobody can entertain any dubiety about the truth of the belief. In this respect his explanation is of special notice: “His being the Last of the Prophets as the Book (i.e., the Qur’an) has spoken of him and as the Hadith or Sunnah has clearly described it, and the whole of the Islamic Ummah are agreed in the point. Therefore one who would claim otherwise, shall be considered a *kafir* (infidel) and shall be beheaded if he insists therein.” (*Ruh al-ma’ani*, Vol. VII, p.65).

In another famous and reliable *Tafsir* entitled *al-Khazin* it is given: “*Khatam al-Nabiyyin* means that Allah has ended the (commissioning of) the Prophets: hence there shall be no Prophethood after him nor with him.” (*al-Khazin*, Vol. III, p.370).

Al-’Allama al-Nasafi says in his most reliable *Tafsir* entitled *Madarik al-tanzil*: “*Khatam al-Nabiyyin* with a *fatḥa* over the *ta’,* a reading according to ‘Asim, means a seal, signifying the end (of anything). I.e., nobody will be invested with Prophethood after him, while ‘Isa would be a man who would have been granted Prophethood before him. This term with a *kasra* under the *ta’* means one who seals and closes a thing. The reading of ‘Abdullah ibn Mas’ud corroborates it.” (*The Madarik*, on the margin of *al-Khazin*, Vol. III, p.370).

The scholar al-Zurqani has explained the said verse in his *Sharh al-mawahib al-ladunniya* (Vol. V, p.267): “Of the special features of the Prophet is that he is the *Khatim al-anbiya’ wa’l-mursalin* (:he is going to terminate (the list of the) Prophets and the Messengers), as Allah explicitly says: But (he) is the Messenger of Allah, and the *Khatam al-Nabiyyin*, i.e., the Last of the Prophets with whom Allah has closed the commissioning (of the Prophets), or with whom the commissioning of the Prophets is closed. This meaning is construed from the reading of al-’Asim, i.e., with *a fatḥa* over the *ta’.* This has been related by Ahmad and by al-Tirmidhi and al-Hakim from Anas with a properly connected chain of narrators. The Prophet once remarked: The Prophethood and Messengership both of them have been ended, therefore there shall not appear a *Rasul* after me, nor a *Nabi*. Hence a Prophet after whom there shall not come a Prophet is necessarily very kindly and affectionate to his Ummah, as a father is affectionate to his son for whom he does not find a guardian to look after him. Nobody can object to the appearance of ‘Isa after the Prophet for he will follow the religion of the Prophet, even though it means that he is the Last of the Prophets.” (*al-Zurqani: Sharh al-mawahib*, Vol. V, p.267).

In the same manner Abu ‘l-Sa’ud explains the said verse. (His *Tafsir* on the margin of the *Tafsir-i-Kabir*, Vol. VI, p.788).

Mulla Ahmad Jiwan of Delhi, the celebrated teacher of the Emperor ‘Alamgir says the same in his *Tafsir* entitled *Al-Tafsir al-Ahmadi*.

In his *al-Shifa*, al-Qadi ‘Iyad explains this verse with same clarity and proves our assertion in unequivocal terms. It is this: “One who should claim for himself Prophethood or makes it accessible by means of purity of heart, like the philosophers, or the extremists of mystics; and likewise one of them who claims that *Wahy* (revelation) appears to him, even though he might not claim Prophethood for himself; or he may ascend to the heaven and enter Paradise; or eats of the fruits thereof, embraces the houries etc., all these people are unbelievers and they deny the Prophethood of the Prophet for he has already declared that he is the Last of the Prophets and that there shall not come any other Prophet after him. He has also been informed by Allah the Exalted that he is the Last of the Prophets and that he was sent to all mankind. The whole of the *Ummah* have reached this decision by consensus in its external meaning; and the real import of this without any far-fetched interpretation, or particularisation. There is no doubt that all such people and their sects are unbelievers absolutely and by consensus of opinion of the *Ummah* and also by way of hear-say reports (from the Early Fathers) (*Shifa*, Breli, p.362).

The bold text may be read carefully. The tricks and treachery of the Qadianis have been exposed. The ultimate meaning of this is that there is no *zilli* Prophet, nor *buruzi*, nor *ghair tashri’i*.

In the *Tafsir* entitled the *Marah Labid It-kashf ma’na ‘l-Qur’an al-Majid* (Vol. II), this verse has been explained in this manner: “To name our Prophet ‘the Last of the Prophets’ is only because the word *al-Khatim* means ‘the last of the people’. Allah the Exalted says: But (he) is the Messenger of Allah the Seal of the Prophets (i.e., the Last of the Prophets). Then he says: Negation of the general negates the particular as well.” (*Kulliyat* of Abu ‘l-Baqa’, p.319).
In the *Sharh-i-Ta’arruf*, Abu Ibrahim al-Bukhari has explained this verse and has clearly declared that no Prophet of any type can ever appear after the Prophet.” (*Sharh-i-Ta’arruf*, Vol. I, pp.14-15).

The Hujjat al-Islam al-Imam al Ghazzali - May Allah sanctify his secret - was the great and undisputed authority on all the sciences - external (i.e., physical) and internal (i.e., spiritual and psychological). He has explained the said verse in such a manner as if the *fitna* (mischief) of the Qadianis had been clearly anticipated by him. He repudiates them: “The *Ummah* has fully comprehended this term. They understand that no *Nabi* (Prophet) shall ever appear, nor shall any *Rasul* (Messenger) ever appear after the Prophet Muhammad -. The verse cannot be interpreted in any other way, nor is there any particularisation (*takhsis*) in this text. If anyone should try to make a far-fetched interpretation in this regard or with any particularisation his views shall be considered humbug and delirium: and nothing shall prevent (us) in declaring him an infidel, for, he is denying the clear statute on which the whole of the *Ummah* have reached the consensus, and the verse does not admit any false interpretation or any particularisation.” (*al-Iqtisad* of al-Ghazzali).

A man who interpreted the verse in his own way was beheaded. The Imam al-Shatibi who belongs to the eighth century of Hijra gives in his work *al-I’tisam* a short list of those people whoever wrongfully claimed Prophethood or the appearance of a *Wahy* (revelation) to him, or absolute piety (preservation from error or sin) is, with the consensus of the *Ummah*, a *kafir* (unbeliever) and a *murtadd* (renegade, or apostate) and is essentially to be beheaded. (*I’tisam*, Vol. II, p.263).

In this connection he relates an incident pertaining to a man called Fazazi who once claimed Prophethood and demonstrated a number of miraculous feats which people considered to be *karamat* (wonders and miracles). People are easily taken aback by such wonders in every age. Hence a group of people took side with him. This man also claimed to be a true follower of the Qur’an, like the Qadianis of today. He therefore started interpreting the term *Khatim al-Nabiyyin*, so that to make or provide for him a room to claim Prophethood after the Prophet. But the scholars of the time did not admit his claim and were not inclined to accept his self-invented interpretations. He was declared a *kafir* (infidel) and a *mulhid* (atheist). He was consequently put to death on the legal *fatwa* of the great Shaikh Abu Ja’far Ibn Zubair. (*al-I’tisam of al-Shatibi*, Vol.11, p.263).

This story further confirms the fact that the scholars of this *Ummah* are not prepared to accept any type of self-invented interpretations of this
verse or make any particularisation. They call it *kufŕ* (infidelity) and *Ilhad* (atheism).

**Some of the doubts and misconceptions - and their repudiation.**

After giving a detailed and well-argued *Tafsir* of the verse of *Khatm-i-Nubuwwat* (33:40), we hope that we have not left any room for doubts or whims for any fair-minded person, not to talk of a Muslim. But still we find such people as are not to be convinced by bright and clear arguments and proofs. Malice and contumacy stand in their way and they are unable to see with their eyes and are unable to hear with their ears.

The greatest of wonders with them is that they blame others and offer lame excuses. The doctrine of *Khatm-i-Nubuwwat* and the verse of *Khatim al-Nabiyyin* could not escape from the clutches of these vicious oppressors. They endeavoured hard to pervert the meaning of the verse and twist the sense of the said verse. They invented interpretations quite contrary to the Qur’anic verses, the *ahadith* and the comments of the Companions, the *Tabi’u’n* and also against the grammatical rules and general idiom of the Arabs.

The Mirza’i sect has been very clever. They use persuasive language and with their cunning dexterity they are able to ensnare the simple-minded people who are easily caught in dubieties and uncertainties. “Allah is the Merciful whose assistance is to be sought against the (blasphemies and calumnies) which you utter.” (12:18; 21:112).

**The first dubiety:** When the Prophet Muhammad sallallahu alayhi wasallam is the Last of the Prophets, and no Prophet is to come after him, how would ‘Isa then appear in the last days, and ‘Isa is admittedly a Prophet? His would-be appearance in the last days is a unanimously accepted doctrine of the Muslims and this doctrine is fully supported by the Qur’ān and the *ahadith*. Hence the Muslims should either deny the truth of the doctrine of the Finality of Prophethood or else should discard the belief in the appearance of the Messiah (in the last days).

This dilemma is considered to be the most effective weapon that the Mirza’i sect has invented. The Mirza himself and his followers have very often used this strategy as an insoluble riddle to mislead the semi-informed and simple minded Muslims.
Rebuttals:

1. The terms *Khatim al-Nabiyyin* and *Akhir al-Nabiyyin*, in accordance with the general rules of Grammar and the idiom of the Arabs, that the Prophet was invested with Prophethood in this world only at the end of all Prophets. From this it is known as a necessary corollary that on no person shall ever be conferred the office of Prophethood after him, and no person shall therefore be privileged to ascribe Prophethood to himself - and not that all the Prophets should have died before him. We can quote hundreds of analogies from the speech of the Arabs in support of what we assert, for example, *Akhir al-Aulad* (the last of the children) or *Khatim al-Aulad* (i.e., one who ended the progeny of a man), always signify that the man did not beget any child thereafter, not that all the earlier children have died before him, and that none of the previous children is now living. The Mirza concedes this position in his *Tiryaq al-qulub*. We shall soon quote the text from this work.

It is also generally spoken: *Khatim al-Muhajirin* (the last of the Emigrants). No reasonable person would mean thereby that all the Emigrants (who had migrated to Madinah previous to entering this man into Madinah) are already dead. Even a child would understand the term to signify that this person was the last person to Migrate, i.e., the ascription of migration was attained by him in the end, after when all had migrated. Now if any of the Emigrants who had already migrated before this particular person remains longer in this world, it cannot be said contrary to or inconsistent with *Khatim al-Muhajirin*.

Similarly *Akhir al-Jalisin* (the last to sit), *Akhir al-Rahilin* (the last to depart) *Akhir al-Rakibin* (the last to ride), *Akhir al-Dhahibin* (the last to go away), *Akhir al-Qadimin* (the last to come), *Akhir al-Fatihin* (the last of the victorious), and *Akhir al-Masajid* (the last of the mosques) are such terms which cannot create any doubt in the mind of the hearer. Nobody can construe from any of these terms that those who have been attributed with *Mudaf ilaihi* (:noun in construction) have already died and are no more on the surface of this earth. The word *Akhir* or *Khatim* only gives the sense of discontinuity of the attribute. Therefore when one is spoken of *Akhir al-Jalisin* or *Khatim al-Jalisin* (i.e., the last to sit), the only sense construed from it is that he is the last of the men to take a seat, and not that all those who sat before him were dead. Similarly *Akhir al-Rahilin* means the last to depart, i.e., a person who went on a journey in the end, and not that those had gone on a journey had already died, and it is now impossible for them to remain in the world, or to come back to their
homeland. If this be so, we cannot understand why the term *Khatim al-Nabiyyin* or *Akhir al-Nabiyyin* should necessarily mean that all the previous Prophets have died, and that the reappearance of ‘Isa in this world after the Prophet has been invested with the office of *Khatim al-Nabiyyin* is inconsistent with his being *Akhir al-Nabiyyin*.

It is a wonder why the Mirza’s do not admit the meaning of *Akhir al-Nabiyyin* in the context of the above mentioned analogies, to the effect that the Prophet was the last of all the Prophets who were from time to time invested with the office of Prophethood and that after him no one shall ever be granted Prophethood. It is evident that ‘Isa is or was not to be invested with Prophethood after the Prophet but in fact he had been elevated to the office of Prophethood long before Muhammad sallallahu alayhi wasallam, and he is attributed with this office throughout his life.

We cannot understand how and in what respect the position of our Prophet - *Khatim al-Nabiyyin* and *Akhir al-Nabiyyin* (the last of the Prophets) be inconsistent with the doctrine of the re-appearance of the Messiah.

2. Secondly, Sahl ibn Sa’d al-Sa’idi relates that ‘Abbas once requested the Prophet to grant him permission to migrate (from Makkah to Madinah), the Prophet said: “O my uncle, stay on where you are; for, Allah has sealed the migration with you, as Allah has sealed the (commissioning of the) Prophets with me.” (Related by al-Tabarani, Abu Nu’aim, Abu Ya’la, Ibn ‘Asakir and Ibn al-Najjar).

Look, the Prophet has himself compared the Finality of Prophethood to the finality of *hijra* (migration from Makkah to Madinah) and has decided the problem once and for all.

Again no sensible person can ever suppose that by calling ‘Abbas the *Khatim al-Muhajirin* (the one with whom migration has been sealed), all the emigrants before that time were already dead. This is not contrary to the term *Khatm-i-Hijrat*.

It is a wonder why the Qadianis insist on construing the terms *Khatm-i-Nubuwwat* and *Khatim al-Nabiyyin* to mean that ‘Isa is already dead, and why these terms are to be considered inconsistent with the living of ‘Isa. The reason behind this seems to be that the actual and true meaning of the term *Khatim al-Nabiyyin* (Last of the Prophets) is drastically incompatible with the self-invented Prophethood of the
Mirza. You may construe any meaning from the word *Khatm-i-Hijrat*, it would not injure the doctrines of the Qadianis!

3. Abu Hurairah relates that once the Noble Prophet explained the verse: “And (remember) when We took the covenant from the Prophets, from you and also from Noah” he remarked: “I was the first of the Prophets in respect of creation, and the last of them in respect of their being commissioned.” (Ibn Kathir mentions this in his *Tafsir* (Vol. VIII, p.89), from Ibn Abi Hatim, Ibn Mirdawaih, Abu Nu’aim, al-Dailami, Ibn ‘Asakir, Ibn Abi Shaiba, Ibn Jarir and Ibn Sa’d).

This *hadith* also clarifies the intent of the term *Khatim al-Nabiyyin* (the Last of the Prophets), which means that it was in the end that the Prophet was commissioned as Prophet and not that all the Prophets had necessarily died before him. Therefore he being commissioned as the Last of the Prophets is not at all inconsistent with the notion of the would-be reappearance of the Messiah.

4. We have just quoted the *hadith* on the authority of Abu Hurairah saying that the Prophet once remarked: “My parable (or similitude) is like the parable (or, similitude) of an edifice which had been completed in all respects except that the corner-stone was yet to be fixed. And I was commissioned to fill that gap. (Related by al-Bukhari, Muslim and others).

This also clarifies that the solitary meaning of his being the Last of the Prophets is that it was only in the end that he was commissioned as a Prophet; and not that all the other Prophets had died. For, the final brick to complete the edifice of Prophethood does not require the extinction and annihilation of all other bricks of the edifice. In a similar manner, it is not to be considered essential that all the Prophets should have previously died.

5. Al-Tirmidhi relates from Anäs saying that the Prophet once remarked: “There is no doubt in the fact that Messengerhood and Prophethood have been discontinued. Hence there shall not come a Messenger after me or a Prophet.” (Related by al-Tirmidhi, and he comments that it is a sound and genuine *hadith*).

In this *hadith* the discontinuity of the edifice of Messengerhood and of Prophethood has been mentioned, and not of the commissioning of the Messenger or Prophet. This is to clarify in distinct words the *Khatim-i-Nubuwwat* (Finality of Prophethood) means only this that in
future ascription of Prophethood has totally been discontinued, and it
does not necessarily require that the previous Prophets are dead or
would in future re-appear.

6. Umm Kurz - Allah be pleased with her - relates that once the Prophet
informed: “Prophethood has henceforth been discontinued, but
gladdening dreams (i.e., prophetic dreams with good tidings) would
continue.” (Ibn Majah related it).

Here again the discontinuity of the Prophethood has been mentioned,
clearly showing that the investiture of Prophethood has been
discontinued for ever. This is not incompatible with the possible re-
appearance of any previous Prophet.

7. It is a hadith that Adam - peace be upon him - once asked Jibril -
peace be upon him also -: Who is Muhammad sallallahu alayhi
wasallam? He replied: “He is the last of your children from among
the Prophets.” (Ibn ‘Asakir).

This hadith manifestly tells us that this is the real import of the term
Khatim al-Nabiyyin i.e., the Prophet is the last of his children to be a
Prophet. The term al-Aulad (last of the children) does not necessarily
mean that all of his previous children are dead, nor is it inconsistent
with anyone still existing. Hence the fact that the Prophet is the last
of the Prophets or the one who ends (the list) of all the Prophets is not
at all incompatible with the future reappearance of ‘Isa.

8. There is another hadith. The Prophet once remarked: “I am the Last
of the Prophets and my Mosque is the last of the Mosques.”
(Muslim). This means that my Mosque is the last of the Mosques ever
built by any Prophet. This hadith has been explained so by al-
Dailami, Ibn al-Najjar, and Bazzar.

This hadith goes a long way to finally decide the issue. For the term
Khatim al-Masajid (the last of the mosques) cannot in any way mean
that any or all of this mosques built by the previous Prophets would
be extinct before the Mosque of the Prophet came into existence.
Many of the Mosques previously built by the Prophets were in
existence in the time of our Prophet - rather they are still in existence.
If the term Khatim al-Masajid (last of the Mosques) should mean that
all the mosques previously built by earlier Prophets are already
extinct, then how could the remark of the Prophet fit the context.
Hence the Khatim al-Masajid (last of the Mosques) is not to be
considered incompatible with the existence of the mosques previously constructed by the earlier Prophets. Similarly the term *Khatim al-Anbiya’* (Last of the Prophets) cannot be considered incompatible with any of the earlier Prophets still living or the would-be re-appearance of any of them. On the other hand the term *Khatim al-Masajid* (last of the Mosques) cannot yield any meaning other than that no new mosque shall ever be constructed by any new Prophet after our Prophet. Similarly the term *Khatim al-Anbiya’* (Last of the Prophets) cannot yield any meaning other than that nobody in this world shall be invested with the office of Prophethood after our Prophet.

9. We have quoted some of the sayings and comments of several doctors of *Tafsir* in connection with the interpretation of the said verse. The question of the re-appearance of the Messiah was raised therein, and a peremptory proof in reply was given. We may like to refer to some of them here: the Shaikh Muhammad al-Alusi’s *Ruh al ma’ani*, Al-Zamakhshari’s *al-Kashshaf*, and al-Nasafi’s *Madarik*.

10. **A declaratory decree:** Those people who do not feel satisfied with the explanation given in the Holy Qur’an, the *ahadith*, the sayings and the commandments of the Companions, the *Tabi’un* and the Early Fathers, and do not feel absolutely contented with anything other than the revelations claimed by the Mirza or his own writings, they are requested to refer to the *Tiryaq al-qulub* of the Mirza p.156: “It is essential that a person on whom the reality of being a human being is terminated completely, should be the *Khatim al-Aulad* (the last of the children). I.e., after his death no perfect man should be born of a woman.”

Now the Mirza considers “*Khatim al-Aulad* to mean that no ‘perfect man’ should be born of a woman after him. If this be so, why not the term *Khatim al-Nabiyyin* should be construed in a similar manner to mean that after the Prophet no Prophet should be begotten of a woman?”

From this we gather two points. Firstly, there is no incompatibility between the *Khatm-i-Nubuwat* (Finality of Prophethood) and the re-appearance of the Messiah. The term *Khatim al-Nabiyyin* (Last of the Prophets) requires that no Prophet be born of a woman after him: while the Messiah had already been born before the Prophet.
Again this is also to be noticed that the Mirza had been born of a woman: hence his claim to Prophethood is inconsistent with the doctrine of Khatm-i-Nubuwwat.

Thirdly, it has been established that the Messiah, whose re-appearance has been mentioned in the ahadith, shall not be born of a woman, otherwise it would run contrary to the doctrine of Khatim al-Nabiyyin (Last of the Prophets). And on this account the Mirza cannot claim to be the Promised Messiah. “This makes the number to ten.” (2:192).

Another Dubiety, which has been stressed with great vehemence in several of the writings of the Mirza and in the speeches of some of the followers of the Mirza, is that the word Khatam in the term Khatam al-Nabiyyin means ‘seal’, whereby the term Khatim al-Nabiyyin would mean that after the Prophet the Prophets shall be commissioned only with his seal and approval.

Rebuttals: This is the age of freedom. Every impious and heretical person has access to the pen and the poor Qur’an. He may interpret it in any manner he likes. If Allah had not taken the responsibility of safe-guarding it (15:9), it would have been well-nigh possible for these daring devils to have interpolated the text of the Qur’an and to have twisted its meanings to suit their own desires and aims.

Is not this the height of arrogance that a man suddenly rises to interpret the Qur’anic verses, grossly neglecting the rules of grammar, and even contrary to the import of other verses of the Qur’an or to hundreds of ahadith on the subject and to the sayings and comments of the eminent Companions, Tabi’un and doctors of Tafsir? He does so with intrepidity, and no one calls him to account.

It is a pity that the Muslims listen to him and smile away at him. They know that this would not harm them whether the Qur’anic verses are interpreted in this way or otherwise. But remember, this state of affairs is not to subsist for very long. “After a little while they shall surely repent (their obstinacy).” (23:42).

O Muslims, if you heard these people perverting the word of Allah and did not take proper action against them, remember Allah the All-Knowing shall also not ignore this. Allah has taken it upon Himself to preserve the Holy Book (from corruption). (15:9). Whoever should be impudent and try to corrupt the text or pervert its meaning shall not escape His Wrath.
But “there shall be no security this day from the decree of Allah, except for him on whom He shall have mercy.” (11:45).

If the Mirza and the members of his community are really truth-seekers, let them prove with the help of the rules of Arabic Grammar and Arab idiom that the term *Khatam al-Nabiyyin* should mean that the Prophets are invested with the Prophethood by means of the Seal of the Prophet. Let them come forward with only one analogy from the large thesaurus of Arabic linguistics which may support their assertion.

I am confident that the whole community of the Mirza’ís including their so-called Prophet, shall never and never be able to produce a single analogy from the Arabic language and literature and from the sayings of the Grammarians which should support their assertion.

The Mirza himself has specified the Qur’án, the *ahadith* and the sayings of the Companion’s as sources of *Tafsir* of the Qur’án in the respective order (Mirza: *Barakat al-du’á’,* pp.14—15). If this order of preference with the Mirza’ís is not only a show, let them produce a single reference to any of the Qur’anic verses, or the *ahadith* to prove their assertion. We do not insist on the *hadith* to be from the *Sahihain* of Muslim and al-Bukhari, or from any of the six canonical works; let it be any weakest of the *ahadith* in which the Prophet is reported to have explained the term *Khatim al-Nabiyyin* as the seal whereby the Prophets are installed in their offices.

If this be not possible (and it shall never be possible), let them come up with a saying of any Companion or a *Tabi’i*, wherein the term *Khatim al-Nabiyyin* has been explained in the sense of the seal testifying the Prophethood of the Prophets.

**A Challenge**

O the Mirza’í community and O the esteemed members thereof, if you really find any ray of truth in your assertion, and if you really feel proud of your claims, let any of you come forward with a proof testifying to the truth of your self-invented interpretations of the verse relating to *Khatm-i-Nubuwwat* (Finality of Prophethood). We also call upon you to accept this challenge. Let any one of you with the help of all of your followers come forward and produce a reference to any Qur’anic verse, or any *hadith*— may it be weak in its *isnad* — or any saying of the Companions and the *Tabi’un* which should go to explain the meaning of the term *Khatim al-Nabiyyin* that is to say that particular individuals are elevated to the office
of Prophethood only by means of the seal of our Prophet. This is an open challenge to everyone of you.

With the Grace of Allah I can openly declare that if the whole of the Mirza’i community should exert the best of their efforts they shall not be able to produce a single proof testifying to the truth of their assertion, “although the one of them should assist the other.” (17:90).

On the other hand, if one has eyes to see and ears to hear, he shall know that the status of the Qur’an and the **ahadith** and clear and unequivocal sayings of the Companions and the **Tabi’un**, and also the comments of the Early Fathers and doctors of **Tafsir** all repudiate this perversion of the meaning of the Quranic verse. (33:40). Not only this, but the unchangeable rules of Grammar and the Arab idiom also contradict and falsify the self-invented interpretation of the verse (33:40) on the subject of Finality of Prophethood given by the Mirza i sect.

1. Firstly, because this interpretation of the Mirza’is is diametrically opposed to the Arab idiom. Otherwise it would require the term **Khatim al-Qaum** or **Akhir al-Qaum** to mean analogically a person whose seal testifies the **Qaum** (people). Similarly the term **Khatim al-Muhajirin** would mean one whose seal testifies or verifies the **Muhajirun** (emigrants): and the term **Khatim al-Aulad** would mean one whose seal verifies the children.

   Evidently no sensible man (nor even a child), would be prepared to accept this sort of interpretation. We cannot understand how the term **Khatim al-Nabiyyin** came to yield this type of meaning. The Mirza himself has given the significance of **Khatim al-Aulad** (in his work entitled **Tiryaq al-qulub**), and it is contrary to what he asserts.

2. About a hundred of the Qur’anic verses falsify this interpretation. We shall discuss them shortly: if Allah will. In addition to these verses, another reading of the verse (33:40) related on the authority of ‘Abdullah ibn Mas’ud should suffice to repudiate the **tahrif** (perversion) in the meaning invented by the Mirza. For, in his reading we find the words **Khatama ‘l-Nabiyyin** (he terminated the chain of the Prophets) in the past tense, instead of the term **Khatim al-Nabiyyin**. This reading dispenses with the self-invented interpretation of the Mirza and his **tahrif** (corruption, perversion).

3. This **tahrif** of the Mirza is also opposed to the **ahadith mutawatira** (i.e., **ahadith** which have been continuously related by several
narrators in all the successive ages). The *ahadith* clearly indicate that there shall not come a Prophet after him.

4. This self-invented interpretation is likewise opposed to the comments of the Companions already quoted above.

5. This self-invented interpretation is also opposed to the sayings and views of the doctors of *Tafsir* and the *Tabi‘un* as well.

An interpretation which is universally opposed to the rules of Grammar, the distinct statutes of the Qur‘an and *Hadith*, and the explanatory comments of the Companions and the *Tabi‘un*, is a manifest *tahrif* (perversion of the meaning and corruption of the text) of the Qur‘anic verse and a lie ascribed to Allah.

**Another Dubiety:** The (false) notions of the Mirza’s and their self-invented customs are a strange affair. They speak for themselves “that He will thereby mislead many and will direct many thereby.” (2:24). I.e., Allah really helps many people to be deeply habituated to err on account of the Qur‘an: while He really helps many to true direction.

In order to maintain and keep up their false notions and views the Qadianis find the *tahrif* (perversion) of the meaning of the Qur‘anic verses an easy job, while “in the sight of Allah it is a great (sin).” Again they do not worry if their own words are self-contradictory. They say something now and then say something else. Always they are busy in inventing excuses and interpretations of different forms.

Of the self-contradictory and confused sayings is (which has several times been heard of in the speeches made by the Mirza’s preachers) that the *lam* of definition in the word “al-Nabiyyin” is for ‘*ahd khariji* (indicating a particular individual externally or for *Ma‘hud dhiihni* (indicating a particular individual or object in mind), but the *Ma‘hud* (the particular object) and the intended meaning would be the *tashri‘i* Prophets (i.e., those who are imbued with a *Shari‘ah*). In other words, the Prophet Muhammad sallallahu alayhi wasallam is the last of the *tashri‘i* Prophets, not of any *non-tashri‘i* Prophets. This is an impossibility. If it be ‘*ahd khariji*, the *ma‘hud* should have been mentioned previously in the text. But the *tashri‘i* Prophets are not to be found mentioned anywhere in the text. If it is anywhere mentioned, it should be pointed out. It is not to be found mentioned anywhere in the Holy Qur‘an. It might have been mentioned in the new Qur‘an revealed in Qadian or its whereabouts. For, as it is alleged, a few of the verses were revealed to the Mirza saying:
“We sent it down somewhere near al-Qadian.” ‘Tashri‘i Prophets’ might have been mentioned in the Qadiani Qur‘an but it is not at all mentioned in the Qur‘an which the Prophet of Arabia has given to the Ummah. If we find the word Anbiya’ (Prophets) mentioned in the Qur‘an it simply means ordinary Prophets. Consult the verse: “(Prophets) who brought the Messages of Allah…” (33:39). Thus it is clear that the essential duty of the Prophets is to convey the Messages of Allah. And every Prophet is a Rasul (Messenger) of Allah, not a Tashri‘i Prophet.

However no form of ‘ahd khariji is to be admitted here, and similarly, the ‘ahd dhihni is also not admissible here. For the ‘ahd is always an indefinite noun (see al-Mutawwal and Mukhtasar al-ma‘ani of al-Taftazani).

‘Ahd dhihni is admissible only when the istighraq (comprehensiveness) is not to be meant. E.g., akalahu ‘l-dhi‘b (the wolf devoured him). This does not mean that all the wolves had devoured him, and in this way istighraq is not meant. Again no particular wolf has been mentioned here. Therefore it is a case of ‘ahd dhihni. But in the said verse of Khatim al-Nabiyyin, we can conveniently admit istighraq, as we have already discussed.

Another Dubiety and its Rebuttal: While putting interpretations on the term Khatim al-Nabiyyin the Mirza’s have demonstrated a lot of ingenuities. They have asserted that here the word has been used in the metaphorical (figurative) sense, as in other similar cases, Khatim al-Muhaddithin, Khatim al-Mufassirin etc., where the figurative sense is to be admitted. For, a man who is called Khatim al-Muhaddithin is not the man after whom no Muhaddith is to be born.

The Mirza’s are self-deceived. They are not aware that Khatim al-Muhaddithin, Khatim al-Muhaqqiqin are terms fabricated (or constructed) by human beings who do not know what is going to happen tomorrow, as to how many people are to be born, and how many of them shall die. They also cannot foresee as to how many people will be scholars and how many of them will remain illiterate; how many of them will become Muhaddiths and how many of them Mufassirs; and how many of them will roam about aimlessly. Therefore they have no right to use the terms Khatim al-Muhaddithin and Khatim al-Mufassirin for any particular person. If by chance you find such terms used by such human beings, you may take them in the figurative sense, or by way of mubalagha (exaggeration): otherwise this term would lose its sense or would be considered a lie.
The word of Allah the Creator will not be considered on the same analogy. For nothing is out of the boundary of His Knowledge. He sends the Prophets according to His Knowledge and according to His Will. Therefore when the All-Knowing, the Wise, the Glorified uses the term *Khatim al-Nabiyyin* (the Last of the Prophets) for a particular personality, we should take the term in its outward external sense, and should not adopt the figurative sense, or the sense by way of hyperbole.

Thus we find that we are constrained to take his words in their figurative sense, or in their hyperbolic sense, instead of its external outward sense. But in the case of the Word of Allah we need not take it in its figurative or hyperbolic sense instead of its outward external sense. It is against the universally accepted principles to unnecessarily discard the real external meaning and to have recourse to the figurative meaning of the word.

In addition to this, the Qur’ān has clarified the meaning of the term *Khatim al-Nabiyyin* (the Last of the Prophets) in more than a hundred verses wherein we are not constrained to take the words in their figurative or hyperbolic meanings. Again the Prophet has explained the purport of this term in more than two hundred and ten *ahadith* in such clear terms that nothing is left concealed or complicated. The consensus of the Companions and the statements of the Early Fathers have confirmed the real external meaning of the term. In the presence of these circumstances nobody has the right to take the term in its figurative sense, in opposition of the consensus of the Companions and the unanimous view of the Early Fathers - even though the probability of the figurative sense be not precluded. It is not strange that the Speaker the Glorified Himself uses a term in its real sense, and His Messenger, unto whom this Book was revealed, clarifies in unequivocal terms, and not only that, even his followers the Companions and all the doctors of *Tafsir* give it the real external meaning, and on no occasion take the term *Khatim al-Nabiyyin* in its figurative and hyperbolic sense, nor any far-fetched interpretation is admitted, nor any particularisation (*takhsis*) is allowed in this case, but the Mirza’is are insisting in their ignorance? We have already quoted the *Iqtisad* of al-Ghazzali and the *Shifa*’ of Qadi ‘Iyad.

The Imam al-Ghazzali particularly says in this regard: “There is no room for it for *ta’wil* (interpretation) or *takhsis* (particularisation). One who should even try to interpret (this term) by way of particularisation, his statement should be taken as nothing but delirium. This interpretation of course induces indictment of heresy against him, for he is guilty of falsifying the truth of this statute on which the *Ummah* has unanimously
agreed to the effect that this verse shall not admit any other interpretation nor particularisation. (Al-Ghazzali, *al-Iqtisad*).

A Persian poet says:

The pious gnostic did not divulge
the secrets and mysteries of Allah:
I wonder from where this wine-seller has heard this!

In short, when it has been finally decided by the statutes of the Holy Qur’an and the *ahadith* of the Prophet Muhammad sallallahu alayhi wasallam and also by the consensus of the Companions and the views and statements of the Early Fathers that the term *Khatim al-Nabiyyin (Khatam al-Nabiyyin)* should be taken in its real outward meaning, and not in its figurative sense, without in any way construing any other meaning by way of hyperbole or *ta’wil* or particularisation, nobody should have the right to construe the term to mean anything else and change its sense in accordance with the analogy of the word *Khatim al-Muhaqiqin*.

_Another Dubiety:_ The Mirza’s have invented another interpretation. They say that the term *Khatam al-Nabiyyin* contains a word *Khatam* (which may also mean a finger-ring, or a signet), which is significant. Figuratively this would mean adornment: and the overall meaning of the term would be that the Prophet is the gem and adornment among all the Prophets. In this case we should say, the verse loses its context with the Finality of Prophethood.

_Rebuttals:_ When we should assess the value of this interpretation according to the criteria of *Tafsir*, we find it a calumnious fabrication against the Qur’an. The Qur’an by no means intends this sense.

1. Firstly, to construe the word *Khatam* (a signet, or a finger-ring) in the sense of adornment is figurative. When the real and external meaning of the word conveniently fits the context, we are not required to take it in its figurative sense, though it be strictly in accordance with the rules of Grammar, linguistics and Rhetoric.

2. This newly invented interpretation of the said verse is incompatible with the several other verses of the Qur’an themselves. The reading of this verse given by Ibn Mas’ud also falsifies this self-invented interpretation.
3. This is likewise contrary to the *ahadith mutawatira* (those *ahadith* which have been related by several narrators in all successive ages). We have discussed some of them in the foregoing pages.

4. This interpretation is again opposed to the consensus of the Early Fathers as we have already discussed at some length.

5. The *Tafsirs* of the great scholars also repudiate this interpretation.

Now, can a Muslim accept such interpretations of the Qur’anic verses which are opposed to the general rules of Grammar and at the same time are incompatible with the expositions given by several of the Qur’anic verses and by the *ahadith mutawatira* and likewise are repudiated by the views of the Early Fathers and doctors of *Tafsir*.

If every Tom, Dick and Harry should claim his views and notions to be the interpretations of the Qur’anic verses, it may some day be declared that the words *Aqimu ‘l-salat* (to establish the five-time stipulated prayers) wherever they occur in the Qur’an in which the obligatory duty of performing the five-time stipulated prayers have been stressed, should mean only *Darud* (to send a salutation to the Prophet) and to ask one’s desires, which is the linguistic meaning of the word *salat*. Or, in the verse: “Therefore let him among you who shall be present in this month (of Ramadan), fast the same (month),” (2:181), which verse establishes the obligatory nature of fasting, the literal translation whereof would be: when the month of Ramadan should set in, withhold yourself; for in Arabic *Sawn* or *Siyam* literally means to withhold.

In the same manner, if *Hajj* and *Zakat* (which are special technical terms for some of the acts of devotion (*‘ibadah*)) were to be taken in their literal sense - irrespective of the *ahadith* and the statements of the Early Fathers - the Mirza and his followers will be absolved of all the duties of Islam. No wonder that the Mirza’s get rid of the very *Din* (:religion) of Islam itself! We take refuge with Allah.

We are required to ignore the real literal meanings of *Sawn, Salat* or *Hajj*, only because several of the remaining Qur’anic verses, the *ahadith mutawatira* and the views of the Early Fathers interpret these words differently in their technical sense. If someone should today undertake to preach the Muslims by explaining to them the literal meanings of the Islamic Religious technical terms he may successfully redeem them from the bounds of the various acts of devotion. But we are sure that the
Muslims in general - the ignorant of them as well as the learned of them - shall say in reply: (Persian couplet):

Your slave does not seek liberation from the bond:
Nor would your prey ever wish to be released from the snare/lasso.

In short, not even an ignorant and illiterate man would be inclined to accept such *tahrifat* (perversions). Though it is probable to construe the word *khātam* to mean ‘adornment’ by way of metaphor, yet this possibility is to be rejected since it is opposed to the purport of several other statutes of the Qur’an and *ahadith* and the comments of the Early Fathers - just as *sawm*, *salat*, *hajj* and *zakat* which are the most significant fundamentals of the *Dīn*, are not to be taken in their external literal sense.

**Another Dubiety.** The *lam* of definition [The *lam* of *istighraq ḥaqqi*, technically means that *lam* which is prefixed to a noun to denote all the individuals of the genus/species. e.g., *ʿAlim al-gaib* when the *lam* is prefixed to *gaib* (the hidden), and would mean all its items and individuals. In other words: He knows all the hidden and secret things of the universe. In *istighraq ‘urfī* all the individuals are not to be meant, as in “the King called the goldsmiths to assemble”. The *lam* is prefixed to (goldsmiths) but all the goldsmiths (of the world) are not meant here, but only the goldsmiths of his city or kingdom] in the term *Khatim al-Nabiyyin* is not for real *istighraq* (comprehensiveness) but for common *istighraq*. Then it would mean that the Prophet is the last of the Tashri‘i Prophets, and not of unrestrained (mutlaq) Prophets (or ordinary Prophets endued without Shari‘ah), as is mentioned in the verse: “And they slay the Prophets,” when the word ‘Prophets’ would mean ordinary Prophets taken as the whole (i.e., comprehensively) community of Prophets who lived in the days of Banu Isra’il and were slain (for unjust cause).

**Rebuttals:** This is also one of the *tahrifat* (perversions, i.e., twisting the meanings) which are baseless and unfounded in the matters of Shari‘ah.

1. Firstly, because according to the unanimously accepted rules of Grammar and linguistics, the *istighraq ‘urfī* (customary or usual comprehensiveness) is to be applied only when the real *istighraq* does not fit the context, as we have discussed it in detail under the caption of linguistic and grammatical discussion of the term *Al-Nabiyyin* (Prophets). Here in the said verse the word *Al-Nabiyyin* (Prophets) is conveniently to be taken as a case of real *istighraq,*
which would mean “the one who terminates (the list of) all the Prophets.”

2. Secondly, because the \textit{istighraq} ‘\textit{urfi} is to be applied only when there is a reference to the ‘\textit{urfi}'ada (common thing or custom) for particularisation, and ordinarily all the individuals (of the genus) are not to be meant. E.g., “The Ruler invited the artisans (or goldsmiths) to assemble together.” For, here in the common usage it is difficult to call to assemble all the goldsmiths of the world. Again, when such sentences are spoken in daily routine, it is only the goldsmiths of the town or of the particular land or kingdom that are intended, and not those of the whole world. On the other hand in the said verse the word \textit{Nabiyyin} (Prophets) in the term \textit{Khatim al-Nabiyyin} does not contain any reference to the particularisation (\textit{takhsis}) in ordinary course. The meanings of the term \textit{Khatim al-Nabiyyin}, as a case of \textit{istighraq haqiqi}, are correct that the Prophet Muhammad sallallahu alayhi wasallam is one who concludes the list of all the Prophets. We do not find the necessity to taking the sense of the term by way of \textit{istighraq ‘urfi}, and ignore \textit{istighraq haqiqi}, without any reason and without being required by a reference to the particularisation of the term: and thereby restrict and particularise the word \textit{Nabiyyin} (Prophets) with the restriction of \textit{Shari’ah}. (This is to be noted here that if this \textit{tahrif} is ever accepted, and the said verse should mean - Allah forbid - that the Prophet is the last of the \textit{tashri’i} Prophets, even then the Mirza cannot escape rejection. For in several of his writings the Mirza has claimed to have been endued with a \textit{Shari’ah} (See \textit{Arba’in}, pp.4 and 6) where the Mirza has openly declared himself a Prophet endued with a \textit{Shari’ah}. Similarly in the \textit{Haqiqat al-Wahy} (p.179) and the \textit{Tiryaq al-qulub} (p.130) it is clearly stated that the Mirza is a \textit{tashri’i} Prophet.)

As for the verse: “They slay the Prophets” (2:58, 3:20) which the Mirza quotes in support of his claim, if we should accept the \textit{lam} for \textit{istighraq ‘urfi}, we cannot have recourse to \textit{istighraq ‘urfi} only when \textit{istighraq haqiqi} fails to fit in the context. It is manifest that the \textit{lam} cannot serve as \textit{istighraq haqiqi}. Otherwise the verse would mean that Banu Isra’il used to slay all of their Prophets without exception. And this meaning is not intended as is obvious; but would be simple falsehood. For, all the Prophets were not present in the days of Banu Isra’il, and several of them had lived in the past before the children of Isra’il, and some others had not yet appeared. Therefore it would be absurd to assume that (Banu Isra’il) used to slay all of the Prophets.
Secondly, it is also not established that Banu Isra’il had actually put all of the Prophets who lived in their age to death without any exception. The Qur’an says: “A group of you accuse (the Prophets) of imposture and another group of you slay (others).” (2:81). This proves that Banu Isra’il did not put to death all of the Prophets living in their days. Even if after his proclamation of the fact, the lam of definition in wa yaqtulun al-Nabiyyin is considered for istighraq haqiqi, it would falsify and contradict the facts and events, and in other words it would be tantamount to contradicting the Qur’an itself.

If we should take the lam in this verse wa yaqtulun al-Nabiyyin for real istighraq haqiqi it would render the sense of the verse absurd and a pure lie. Now when it has been made clear that here the istighraq haqiqi cannot be admitted, therefore istighraq ‘urfī is taken.

In the verse of Khatim al-Nabiyyin (33:40) there is no reason to admit particularisation, the meaning of the verse by way of applying istighraq haqiqi, fit the context: and the verse would mean that he is the one who ended the list of all the Prophets - peace be upon them. If the istighraq ‘urfī is to be applied everywhere without any reason, we wonder what the following verse would mean! “But the righteousness is of those who believe in Allah, the Last Day, the angels, the Books and all of the Prophets...” (2:172).

They would insist to take the lam of definition in al-Nabiyyin for istighraq ‘urfī and would declare that it is not essential to believe in all of the Prophets, would they again consider the application of the istighraq ‘urfī in the following verse? “And therefore Allah sent all of the Prophets as bearers of good tidings and as warners.” (2:209).

And would the meaning of this verse fit the context by applying istighraq ‘urfī to the effect that Allah the Exalted sent some of his Prophets as warners and some others are bearers of good tidings?

Similarly the following Qur’anic verse: “(Allah) has not commanded you to take angels and the Prophets for (your) lords.” (3:74).

Does the istighraq ‘urfī apply in this case also, and would it then mean that Allah has not commanded to take some of the Prophets for lords, and has commanded to take some others of them for lords? And does this verse also belong to the same category: “[They shall be] with those unto whom Allah has been gracious, of the Prophets.” (4:71; c.f. 19:58). Do they think that by way istighraq ‘urfī, only some of the Prophets are
meant here? Similarly in the following Qur’anic verse: “And the Book shall be laid (open), and the Prophets and the martyrs shall be brought (as witnesses).” (39:69), would it mean only some of the Prophets? Again in the Qur’anic verse: “And (remember) when Allah accepted the covenant of the Prophets…” (3:75), is istighraq ‘urfī to be applied? If so, it would mean that Allah accepted the covenant of only some of the Prophets. And in the verse: “And We have bestowed peculiar favours on some of the Prophets, preferably to others.” (17:57). Can the istighraq ‘urfī be applied here too?

In short, if it were possible to apply the istighraq ‘urfī anywhere the Qadianis would like, then it shall be applied in the following verses also: “Praise be to Allah the Lord of all Creatures” (1:1-2) “not of those against whom You are incensed, nor of those who go astray.” (1:6-7). “(It is) a direction to those who fear (Allah).” (2:2). “And Allah encompasses the unbelievers.” (2:18). “Already prepared for the unbelievers.” (2:22). “This indeed is grievous except to the humble” (2:42). “And a warning to the pious.” (2:62). “And Allah knows the unjust.” (2:89). “And surely the unjust shall not prosper.” (6:21). “And He is the most merciful of those who show mercy.” (12:64, 92; 21:83). And many other verses which are beyond enumeration.

And in other cases of analogy with which the Qur’an is replete, we shall have to apply istighraq ‘urfī; while any person who has a little smattering of the Arabic language shall not be inclined to admit the istighraq ‘urfī in such verses.

And if the istighraq ‘urfī is not to be applied in the above-quoted verses and examples, then the istighraq ‘urfī is also not to be applied in the term Khatim al-Nabiyyin.

It is strange, very strange! The whole of the Qur’an from cover to cover is replete with examples and analogies of Khatim al-Nabiyyin, but none of them was produced by the Qadianis in support of their assertion. They had nothing but to rely on the verse: “They slay the Prophets” (2:58; 3:20). In all these examples the application of istighraq haqiqi has been made not possible: and the Qur’an itself has declared the real meaning of the term in clear and distinct words.

3. The most remarkable of the points is to ignore all the matters and also disregard the general rules of Grammar, and try to apply the istighraq ‘urfī in the case of this Qur’anic verse, it (33:40) would mean the
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Prophet Muhammad sallallahu alayhi wasallam is not the one who ended (the list of) all the Prophets.

But a person who has been bestowed a share of understanding and a bit of intelligence, he would at once remark that this meaning (which has been invented by the Qadianis) does not confer any peculiar excellence or virtue on the Prophet but it proves that every Prophet after Adam had acted as Khatim al-Anbiya’ (one who closes he chain of Prophets prior to him). Similarly Moses was the Khatim of the Prophets prior to him; and so on.

While the context of the said verse requires of, or calls for, the term Khatim al-Nabiyyin being of peculiar importance and an extraordinary virtue or excellence of the Prophet. In addition thereto, the Prophet has himself counted the quality of the Finality of Prophets among his own virtues and excellences which are peculiar to him, and none of which had been conferred on any of the previous Prophets.

We have already related a hadith narrated by Abu Hurairah which is recorded by Muslim (in his Sahih). The Prophet is reported to have said on one occasion: “And I was sent to mankind (or, to the creatures) as if the (commissioning of the) Prophets was to be closed with me.” (Muslim).

4. Fourthly, should we ignore all these matters and do not pay any heed to them as to whether or not the application of istighraq ‘urfi in respect of some of the Prophets, i.e., those who have been endued with a Shari’ah fits the context, even then the Mirza and his followers would not be able to achieve their object. For, we have already mentioned that the Qur’anic verses are not to be interpreted only with the help of simple probabilities of reason and grammar, unless they be properly supported by the criteria of the tafsir and the truth enumerated in the Qur’an and the ahadith etc.

But shall the Mirza and the whole of his community jointly be able to show any of the Qur’anic verses (and indeed they shall never be able to show any) “even though the one of them assisted the other” (17:90), to prove that the word al-Nabiyyin (Prophets) in the said verse (33:40) signifies only those of the Prophets who have been endued with a Shari’ah i.e., with a new Shari’ah. Or let the whole progeny of the Mirza produce before us any of the ahadith, be it in the weakest of all the ahadith, in its isnad, to prove that the word Nabiyyin in the term Khatim
al-Nabiyyin means only ‘those of the Prophets who had been endued with a Shari’ah.’ With the grace of Allah we claim with full force that they shall never be able to show a single hadith of this purport till the Day of Resurrection. Or, let the Mirza and all of his followers get together to bring forth any of the sayings and remarks of the Companions, or the Tabi’un to prove the truth of the assertion made by the Mirza. It shall never and never be possible for them to come forward.

If all this is not possible for them, let them produce any of the reliable Tafsirs of the great doctors of exegesis to support the assertion that the word Nabiyyin in the term Khatim al-Nabiyyin should mean only the tashri’i Prophets.

The Mirza and the whole of his community may exert the best of their efforts to produce one single instance in their favour, according to the criteria mentioned above, but they shall not be able to bring forth any instance to support their self-invented, fabricated and grossly perverted interpretation.

When all this is not possible, I cannot suspect that the Muslims would ever consider such absurd interpretations as a real and true Tafsir of the Qur’an, even though the age has witnessed a great revolution and the most of the people are ignorant. Their interpretations are baseless and are not founded on the Qur’an and the hadith, nor are based on any of the sayings of the Companions, or the Tabi’un, or the doctors of Tafsir. All the reliable works of the Early Fathers unanimously oppose the notions of the Qadianis.

5. Fifthly, if we disregard the tafsir and the criteria of tafsir, and examine the said verse in the light of its context, we find this word Nabiyyin in the term Khatim al-Nabiyyin clearly signifying the Prophets in general with a new Shari’ah, or following the previous Shari’ah or scriptures.

We have already described the meaning of the word Nabi (Prophet) from the point of view of Grammar and linguistics and from the point of view of its technical sense, and have concluded that the multitude of the scholars of linguistics and scholasticism agree in this that the word Nabi is general, while the word Rasul ( Messenger) is particular. In other words Rasul is that Nabi on whom an independent Shari’ah has been revealed. Nabi is more general. One who is endued with an independent Shari’ah is also called a Nabi (Prophet), and one who is not endued with an independent Shari’ah is also called a Nabi
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(Prophet). The latter has only one function to perform - that is to guide the Ummah according to the previous Shari'ah. If there is any deviation to be found anywhere, the word Nabi would have been used only figuratively. It is obvious that in the said verse (33:40) the Prophet has been mentioned as the Khatam al-Nabiyyin but not as the Khatam al-Rasul or the Khatam al-Mursalin; for, he has just previously been spoken of as Rasul, viz. “But (he) is the Messenger of Allah.” (33:40). Here the word Khatam al-Mursalin might have been more suitable than al-Nabiyyin. But Glorified be Allah the All-Aware the All-Knowing. He was aware that some people would like to pervert the sense and twist the meaning of the term. Allah intentionally changed the style so as to close the gate of tahrif (perversion or misinterpretation) for ever. The leader of the Mujassirun Ibn Kathir has alluded to this point: “The words of the Qur’an: But (he) is the Messenger of Allah and the Khatam al-Nabiyyin (last of the Prophets). And Allah was indeed aware of all things (past, and to come). Thus this verse is a clear statute to indicate that there shall not appear a Nabi (Prophet) after Muhammad sallallahu alayhi wasallam nor a Rasul (Messenger), by this way or that way. For the office of Messenger-hood is more particular than the office of Prophethood. It is so because every Rasul is a Nabi and not vice versa. This notion has further been supported by the mutawatir ahadith reported from the Messenger of Allah on the authority of a (large) group of the Companions.” (Tafsir of Ibn Kathir, Vol. 8, p.89).

Similarly S. Mahmud al-Alusi has expressed himself on the subject: “The connotation of Nabi (Prophet) is more general than that of Rasul (Messenger). Therefore it requires of the Prophet the Khatam al-Nabiyyin to be also Khatam al Mursalin (Last of the Messengers)”. (Ruh al-Ma’ani, Vol. 8, p.60). Referring to the Kulliyat of Abu ‘I-Baqa’ (p.319), it has already been mentioned that the negation of Prophethood also involves the negation of Messengership.

Another Somersault

In his ardent aspirations to become a Prophet, the Mirza committed interpolation and perversion of the meaning of the verse of Khatam al-Nabiyyin (33:40) as is to be found recorded in his Haqiqat al-Wahy (p.27) and his glosses on the Haqiqat al-Wahy (p.97). “Adherence to the practice of the Holy Prophet confers the kamalat (perfections) of Prophethood (on one who adheres to his practice); and his spiritual attention chisels (and
fashions) a man into a Prophet,” and again “it is only he whose seal can help one to attain Prophethood.”

We need not go into discussion about the meaning of *Khatam al-Nabiyyin* as just given by the Mirza as to whether it is possible in accordance with the general rules of Grammar and linguistics of the Arabic tongue. We may also ignore at the moment this discussion that as a result of this self-invented *tafsir* (interpretation) of the term it is within the power of the Prophet to confer Prophethood on whomever he chooses to confer it. While in fact it is only Allah the Exalted who sends the Messengers and His servants. That is why such a one is to be called the *Rasul Allah* (Messenger of Allah) or *Nabi Allah* (Prophet of Allah); otherwise he could only be termed as *Rasul al-Rasul* (a Messenger of the Messenger of Allah) a *Nabi al-Rasul* (a Prophet sent by the Messenger of Allah).

Let us ignore this blunder of the Mirza, for, according to this false notion the Prophethood becomes an acquirable (or acquired) thing. I.e., whoever chooses to adhere to the practice of the Prophet he becomes a Prophet and attains to Prophethood by virtue of his hard endeavours. But in reality, as the Qur’an clearly declares, it is not within the power of a man to attain to Prophethood. This is purely a favour granted by Allah. He bestows this gift on whomever he thinks fit. It is beyond his comprehension and he cannot know it. The Qur’an clearly declares: “Allah best knows whom he will appoint for his Messenger.” (6:124).

Now, let us suppose for a moment this self-invented interpretation to be correct. This would lead us to a strange conclusion, viz., the more of the Prophets and the Messengers that should appear in this *Ummah*, the greater shall be considered the *kamalat* (perfections) of our Prophet. But the Mirza does not like to open the gate too wide, lest anybody else should come forward with the claim of Prophethood besides him. The Mirza is also not inclined to admit the Prophethood of even a single person during the last fourteen hundred years. Is this not the strangest of things that the Prophet on whom Allah the Exalted bestowed this favour, that according to the Mirza, the very spiritual attention of the Prophet could chisel and fashion any man into a Prophet - but his spiritual attention could not confer on any one of the millions of his loyal and devoted Companions the grace or favour of Prophethood. And again, of those whom the Prophet called the best of the people of the best of the ages, none could ever deserve the fruits of his spiritual attention after having devotedly adhered to his noble practice. For thirteen hundred years the spiritual attention of the Prophet remained dormant and ineffective, till when in the fourteenth century (of *Hijra*) the Mirza was born, he
succeeded in attracting the spiritual attention of the Prophet. We fly for refuge unto Allah! The Mirza has been daring in not only twisting the meaning of the Qur’anic verse, but also in humiliating and ridiculing the Prophet. We fly for refuge unto Allah.

**He Shifts his Ground**

The flight of the Mirza’s imagination does not cease here. He continued marshalling his Qur’anic erudition and making ingenious interpretations which he has put on record in his *Haqiqat al-Wahy*. In his advertisement entitled *Ek ghalati ka izala*, he diverts his tahrif (perversion) to another phase. With great audacity he issues another statement - little knowing that he would thereby be guilty of gross inconsistency. He says: “But if a person is so deeply absorbed in the *Khatim al-Nabiyyin* that on account of *ittihad* [In Sufis idiom it means ‘absolute union’ of the mystic with the essence (*Dhat*) of Allah. Here the Mirza claims to have attained *fana*, i.e., effacement and annihilation of his self into the *Dhat* of the Prophet] and *Nafy* (negation) of ghairiyyat (otherness). Here the Mirza further claims to be one and the same thing, and in no way other than the Prophet himself, or in any way different from the Prophet, he has attained his personal name, and has assumed for himself the reflection of Muhammad’s sallallahu alayhi wasallam face, as if in the mirror - he would be called a *Nabi* (Prophet) without breaking the Seal. For he is in verity the same Muhammad, but by way of shadow (*zill*) and reflection. Therefore, even though this person (Ghulam Ahmad) has previously claimed to be a Prophet and has been called Muhammad and Ahmad by way of reflection (*zill*), yet he would remain Muhammad (and the same Muhammad). This Muhammad II is only an image of the real Prophet Muhammad sallallahu alayhi wasallam and also of his name.”

We shall examine this aspect of his (fabulous) experience, after some time. In the meantime we look into the interpretation recorded in the *Haqiqat al-Wahy* to the effect that after the Prophet thousands of Prophets can possibly appear by virtue of the spiritual attention of the Prophet. When these thousands of Prophets claim Prophethood the seal of the *Khatam al-Nabiyyin* (according to the Mirza) would not be broken.

In the advertisement *Ek ghalati ka izala*, the Mirza considers the claim of any (of the thousands of Prophets) to Prophethood equivalent to breaking the Seal of the *Khatam al-Nabiyyin*. Here he accepts the same connotation of the term *Khatam al-Nabiyyin* as all the members of the *Ummah* have established. But in his madness (*shauq*) to become a Prophet, he is seeking recourse to transmigration of soul and incarnation (*hulul*) literally,
alighting), i.e., the Divine spirit of the Prophet has entered (according to the Mirza) into himself (the Mirza) which both are the doctrines accepted by the Hindus. In this way, whoever assumes the zill (reflection) or huruz (image) of the Prophet he is certainly the very Muhammad, and in this way he cannot be said to have broken the Seal of Khatam al-Nabiyyin. For, his appearance is merely the re-appearance of the Prophet Muhammad himself. In other words, It is not that a new Prophet has appeared, but it is that the Prophet Muhammad has himself appeared.

Now let us ask the Mirza and his followers as to which of the two hypotheses is correct and to be accepted, and which of them is false and untrue. The meaning of the term Khatam al-Nabiyyin, according to the Haqiqat al-Wahy is that the Prophets are those who bear the attestation of the Seal of the Prophet. But according to the statement of the Mirza in his Ek ghalati ka izala, the Prophethood is closed for ever with the Prophet, but his re-appearance in this world for the second time is not to be precluded from possibility.

The Story of Zilli and Buruzi Prophethood

Now we try to examine the errors committed in the Ek ghalati ka izala.

1 The purport of the Mirza’s statement is that it is possible to attain to zilli or buruzi Prophethood by virtue of complete adherence to the practice of the Prophet and one may attain the actual personality of Muhammad.

If this be correct, let us ask (the Mirza and his followers) as to why the grace of complete adherence to the practice of the Prophet was not available to any of the eminent personalities of Islam, right from the dawn of Islam down to the birth of the Mirza, not even to the great Siddiq (Abu Bakr), the great Faruq (‘Umar ibn al-Khattab), ‘Uthman the Wealthy, ‘Ali the Chosen who all have been called the best of the creation after the Prophets? There is a hadith which tells from the Prophet: “If there had been a Prophet after me, he should have been ‘Umar!”’ Was it at all not possible for these great personages to become zilli Prophets by virtue of their loyal and devoted services and rigid adherence to the practice of Prophet?

In addition to them, there were several of the Companions who protected the Prophet by shielding him with their bodies and boldly made themselves targets of the arrows shooting from enemy ranks. Some of them had abandoned (the pleasures of) the world at the slight beckoning
from him. Some of them had come out to fight their brothers, fathers and other relatives only for the sake of their love for the Prophet, and always offered their souls to defend his Sunnah. Was none of them worthy of this favour? Did none of them ever deserve to have the face of Muhammad reflected in them? If the Mirza thinks that these people were also Prophets of this type, let the Mirza show from history that they ever claimed Prophethood, or ever aspired to Prophethood.

2 It appears that the Mirza borrowed the story of zilli and buruzi from the Hindu doctrines of tanasukh (transmigration of soul) and halul (incarnation). But it is very sad that he did not adorn himself with the borrowed feathers in a befitting way.

Even those who believe in zilli and buruzi do not subscribe to tanasukh (transmigration of soul or Metempsychosis). They do not believe in this that the new soul is the same person and this new soul should have or should claim to its same old rights. For instance, if Zaid died and reappeared in another form but was named ‘Umar instead. Now according to the tenets of any religion or faith, this ‘Umar has no rights to claim his previous entitlements, like his previous wife. He cannot call her his wife, nor call his previous parents his actual parents. The property which has already been distributed among the heirs cannot be reclaimed by him. The thinking of the Mirza is indeed very queer. He has not only corrupted the Islamic creed but has mercilessly mutilated the doctrine of zilli and buruzi. One whom he declares to be the zill or buruz of the Prophet he also gives him the right to call himself a Rasul and a Nabi, and also the right to impose his Prophethood on others and to oblige mankind to accept him as a Prophet, and to declare anyone an infidel if he denies him.

3 Let someone ask the Mirza if he can produce a cogent evidence from the Qur’an and Hadith in support of his theory of zill or Buruz. Let the Mirza say if the Qur’an anywhere mentions a zilli or buruzi Prophet? Or, is there any allusion to this in any of the ahadith?

If this be not so, why was he constrained to graft these Hindu notions upon the fundamental creed of Islam regarding Messengerhood? Does reason and Shari’ah ever allow this?

4 It is not only that the statutes of the Qur’an and the ahadith are silent on buruz or buruzi Prophet; but on the other hand, several of the ahadith of the Prophet clearly repudiate these notions. We can quote the famous hadith wherein the Prophet is reported to have advised his Ummah, while he was in his last illness: “O people, nothing of the
Prophetic greetings is left (for you) except the dreams foretelling good tidings.” (Related by Muslim, al-Nasa’i and others, on the authority of Ibn ‘Abbas).

A similar idea is contained in the hadith narrated by al-Bukhari and Muslim on the authority of Abu Hurairah: “No part of Prophethood is left, except the dreams foretelling good.” (al-Bukhari, Chapter on Tafsir; and Muslim).

A hadith containing a similar idea has been narrated by al-Tabarani on the authority of Hudhaifah ibn Usaid. Again the Imam Ahmad, Abu Sa’id and Ibn Mirdawaihi have also narrated a similar hadith on the authority of Abu ‘l-Tufail. The Imam Ahmad and al-Khatib have also narrated a similar saying of the Prophet on the authority of ‘A’isha al-Siddiqa: “The Nubuwwa (Prophethood) has departed: and only the dreams of favourable omens are left (for you).”

In short, all these ahadith and many more unanimously reflect the same idea that Nubuwwa (Prophethood) of any sort whatsoever is absolutely closed and discontinued. However happy and favourable dreams would continue with the Ummah. And these dreams are a one-forty-sixth part of the Nubuwwa. (Bukhari and Muslim).

It is obvious that the existence of a part of the thing does not require the (full) existence of that thing. The part is not to be called by the name which is given to the whole. Otherwise a necessary corollary would be to call the ‘salt’ a ‘full meal’. (Literally, Pulao a dish of rice and meat). For, the ‘salt’ is only a small portion of the ‘meal’ or the ‘dish’. Similarly, it is not permissible to call ‘a nail’ (of the finger) ‘a man’, for it is only a part of man’s body. Nor is it proper to call the ‘Takbir’ (to pronounce Allah Akbar) ‘a Salat’ for ‘the Takbir’ is only a part of the ‘salat’. So is it not proper to call ‘rinsing the mouth’ ‘a wash or bath’, for rinsing the teeth/or mouth is only a part of the ritual washing of the whole body.

What we intend to drive at is that no sensible man can hold the part equal unto the whole. Therefore when we cannot call ‘the salt’, ‘the dish’, or the nail and a hair, a man, we cannot hold the 46th part of the Nubuwwa (Prophethood) equal to the full Nubuwwa.

In other words, the ahadith have clearly indicated that the Nubuwwa (Prophethood) is absolutely and totally discontinued, and no part of Nubuwwa or any type or sort of Nubuwwa has been exempted or
excepted. The only exception is that of the one 46th part of the *Nubuwwa*, which can in no way be called the *Nubuwwa*.

The fair-minded readers can themselves decide it. If any type, sort or form of the *Nabuwwa*, or the partial *Nabuwwa*, or independent, or *tashri’i*, or *ghair tashri’i* *Nabuwwa*, or *Zilli* or *Buruzi Nabuwwa* was ever to remain in the world, the Prophet should necessarily have excepted it, instead of having excepted the one 46th part of the *Nubuwwa*.

Now, when the Prophet has particularly excepted only the one 46th part of the *Nubuwwa*, it is tantamount to an open declaration that this *buruzi Nabuwwa* invented by the Mirza (if at all it is a thing to be called the *Nubuwwa*), was also not to remain in the world after the Prophet *Muhammad sallallahu alayhi wasallam*.

5 Abu Hurairah relates the Prophet to have said on one occasion: “As regards the children of Isra’il, they were (politically and administratively) led by the Prophets (called Judges in the Bible). Whenever a Prophet died he was succeeded by another Prophet. But in my case, there shall be no Prophet after me. However, there would be *Khulafa’* (caliphs, successors), and they will be many.” People asked: “What do you command us (in this respect) O the Messenger of Allah?” He replied: “Show true fealty to the first and then the latter.” (al-Bukhari, Vol. 1, p.149; Muslim, Chapter on *Iman*, Ahmad: *al-Musnad*, Vol. 2, p.279; Ibn Majah, Ibn Jarir, Ibn Abi Shaiba).

One should examine the underlying wisdom behind this statement of the Prophet how he firstly declared the absolute and total discontinuity of the Prophethood, and then whatever of the Prophethood or its substitute was to remain behind after himself he described that, i.e., the *Khulafa’*. If any *buruzi* Prophet was ever to come after him, or any type or form of Prophethood like *zilli*, or independent or temporary, or *tashri’i* or *ghair tashri’i* Prophethood was to remain or appear after him, it should have been mentioned - as the context of the *hadith* requires.

But when the Prophet has only declared *Khilafat* (Caliphate) to remain behind as a substitute of Prophethood, this declares in open words that there shall not come after him any Prophet, *buruzi* or otherwise.
6 Abu Malik al-Ash’ari - Allah be pleased with him - reports the Prophet to have once remarked: “Allah made this affair in the beginning with Nubuwwa (Prophethood) and Mercy; and now it would become with Caliphate and Mercy.” (al-Tabarani, in his Mu’jam al-Kabir).

This hadith also indicates the complete cessation of the Prophethood. The Prophet has declared that Prophethood and Mercy would cease forever and then Caliphate and Mercy would remain. This is a clear declaration that no type or form of Prophethood, like buruzi or zilli shall ever remain (or appear). Otherwise it was necessary that mention of Prophethood (of any form) should have preceded that of Caliphate.

7 In the end we would like to draw the attention of our readers to another matter on which if someone should ponder a little, he will easily be convinced that no Prophet - buruzi or zilli or any other form shall appear after the Prophet Muhammad sallallahu alayhi wasallam.

It is this that the Prophet is the most merciful and compassionate towards his Ummah, and that he loved his Ummah most, and also that someone should be directed and is on the right path. Likewise he is most grieved if people should not accept his guidance. Allah describes his attitude in these words: “It is (grievous) unto him that you commit wickedness: (he is) careful over you, and compassionate and merciful towards the believers.” (9:129).

At another place Allah describes the zealous efforts of the Prophet: “Peradventure you will kill yourself with grief after them - if they believe not (in this new revelation).” (18:5). This unlettered Prophet - my parents be his ransom - ceaselessly strived to convert mankind to Islam. He bore all hardships and atrocities from his opponents with patience and forbearance. When the unbelievers hurled stones at him, he prayed to his Lord in these words: “O my Allah, direct my people, for they are ignorant.”

This prayer of his cannot be denied. This prayer contains eloquent testimony to his love and compassion for mankind and for direction of mankind.

It is only for this reason that he has led his Ummah to a straight, clear and manifest path that travellers should tread thereon without fear till the Day of Resurrection, “the evening whereof is equally easy as the day thereof.”
He has also cautioned his *Ummah* of all the probable troubles and mischiefs (*fitna*) that were to rise up to the Day of Resurrection, and has equipped his *Ummah* with the most effective remedies against those. He also stressed upon his *Ummah* to follow all the righteous people of his *Ummah*. In short he informed his *Ummah* of all the details, ins and outs, of every type.

Thus he urged his *Ummah* to follow Abu Bakr al-Siddiq and the great Faruq: “Follow and adhere to the obedience of Abu Bakr and ‘Umar after me.” (Muslim and Bukhari). And again: “It is incumbent on you to adhere to my *Sunnah* and the *Sunnah* of the rightly-guided Caliphs.”

Again, he said: “I am leaving with you something that if you should adhere to it tenaciously you shall never go astray - The Book of Allah and my progeny.” (al-Nasa’i, al-Tirmidhi, 1:44).

The Prophet has also informed his *Ummah* that after every one hundred years there shall appear a *Mujaddid* (Reformer) who will mend the practical errors of the *Ummah* and will establish among them the pristine and genuine *Sunnah* of the Prophet and will also revive the dead practices of the Prophet. (Narrated by Abu Dawud, al-Hakim and al-Baihaqi in his *al-Ma‘rifa*).

The Prophet also informed (his *Ummah*) that in the last of the days there shall descend from the heaven ‘Isa ibn Maryam - peace be upon both of them - and will reform actions of the *Ummah* to show sincere obedience to the Caliphs who would come after him. He stressed the obedience to the Caliphs with great vehemence: “I advise you to fear Allah, and sincerely obey (the commanders), even if an Abyssinian slave with mutilated limbs be made your commander.” (Ahmad: *al-Musnad*, Abu Dawud, al-Tirmidhi, Ibn Majah, al-Hakim).

Now let the fair-minded readers consider that if a Prophet - *buruzi* or *zilli* - was at all to be raised in this *Ummah*, it was necessarily expected of the Prophet to have mentioned him with great details, and to have stressed obedience unto him, lest this *Ummah* should turn infidels by not accepting and believing in him and consequently by denying him and repudiating him. Otherwise it looks strange that the Prophet is stressing to sincerely obey even an Abyssinian slave with mutilated limbs, but is not mentioning the appearance of a Prophet to be commissioned by Allah after him in the form of *buruz*. It is obvious that according to the Islamic law (*Shari‘ah*) disobedience of a commander (or a Caliph) is not more
than fisq (sinning); but on the other hand, to reject a Prophet (of Allah) is tantamount to kufr (disbelief). If a person should adhere to the commandments of the Qur’an, and believes in all the Prophets except only one of them (whom he rejects) is automatically thrown out of the pale of Islam, according to the clear statutes of the Qur’an and the consensus of the Ummah.

We beseech you in the name of Allah to consider and ponder over this problem. Allah the All-Knowing calls the Prophet ra’uf (compassionate), rahim (merciful) and above all Rahmatan lil-’Alamin (a Mercy unto mankind), for he is informing his Ummah of every important thing - like obedience unto the commanders, Caliphs, and even an Abyssinian slave with mutilated limbs who is made a commander but he is silent on the matter relating to a would-be Prophet. He gives not a single hint to this that in the 14th century he would himself appear in the form of buruz and does not caution his Ummah to believe in him at that moment. It is really strange to observe that the Prophet guides his Ummah and saves them from pitfalls and trifling sins, but does not prevent them from falling prey to kufr (manifest heresy).

If it be so - Allah forbid it should be so - it would mean ‘falling from the frying-pan into the fire.’ This will also induce someone - Allah forbid - to remark that the Prophet was not faithful in communicating the whole Message and did not perform the duties and functions of Messengerhood honestly, and was hence remiss in showing sincerity to his Ummah by having engaged them in petty trifling affairs and kept them neglectful of the most important affair, which is vital to the preservation of Iman (faith).

We may safely conclude that Hadith has plainly declared that there shall not appear any of the Prophets after him - may that Prophet be zilli or buruzi or tashri’i or non-tashri’i.

So far we have discussed concerning the verse Khatam al-Nabiyyin. (33:40). We have also promised to bring many more of the Qur’anic verses to the notice of the worthy readers. But we shall not be able to discuss every other verse relevant to the subject in detail, as we have done with this verse. (33:40). We shall try to be brief and to the point.
Verse No. 2 in Support of *Khatm-i-Nubuwwat*

“This day have I perfected your Religion for you and have completed My Favour upon you; and I have chosen with pleasure for you Islam to be your Religion.” (5:5).

**Context.** This Qur’anic verse was revealed on the occasion of the Farewell Pilgrimage on the day of ‘Arafa, and it was a Friday. The Prophet did not live for more than eighty-one days after its revelation. (Ibn Kathir, *Durr-i-Manthur*).

From the *ahadith* and sayings of the Companions (*athar*) it is established that no further positive or negative injunction was ever revealed to the Prophet after this. (Ibn Kathir, Ibn Jarir).

There are however two or three of the Qur’anic verses which are described to have been revealed after the revelation of the above-mentioned verse. But some of the doctors of *Tafsir* and *Hadith* hold this very verse to have been revealed in the end. (Al-Suyuti: *al-Itqan*).

The point is that this verse (5:5) reminds us of the great excellence and virtue of this grand *Ummah*. This is the reason why one of the Jews of the time addressed Umar al-Faruq: ‘O commander of the faithful, your Qur’an contains such a magnificent verse that if it had been revealed on us we should have celebrated that day as a Day of Feast” (*‘Id*). ‘Umar asked: “What is that verse that you refer to?” The Jew replied: “It is: This day have I perfected your Religion for you and have completed My Favour upon you.” The great Faruq said in reply: “We perfectly know when and where this verse was revealed to the Prophet. He was then standing in the valley of ‘Arafat, and it was a Friday.” (Bukhari and Muslim).

He only wanted to tell him that it was a day of two ‘*Ids* for the Muslims - the Day of ‘Arafa and the Friday. This story has been related in the *Durr-i-Manthur* in these words: “All praise be to Allah Who has made this (day) an ‘*Id* (Day of Feast) for us!” (Ishaq ibn Rahuya: *al-Masnud*; ‘Abd ibn Humaid: *al-Musnad*).

Ibn ‘Abbas - Allah be pleased with him - says: “That day combined five ‘*Ids* - namely, the Friday, the Day of ‘Arafa, the ‘*Id* of the Jews, the ‘*Id* of the Christians, and the ‘*Id* of the Magians.” Never in the history of this globe have the feast days of all the religions combined in one single day.” (*Khazin*, Vol. 1, p.435).
In short, this Qur’anic verse eloquently describes that the excellence and virtue associated with it, which, is also accepted by the people of the Book (Ahl al-Kitab) has never been conferred on any of the Ummahs. I.e., Allah the Exalted has completed his religion only for this Ummah, or that to the Last Day it should not call for any amendment or improvement. The creed, the devotional acts, the ethics, the laws of government and administration, personal etiquettes, injunctions concerning the lawful and the unlawful, the abominables, and the preferables are so plainly and vividly explained to this Ummah that to the Day of Resurrection the members of the Ummah would not have to look out for a new Religion, or a new Prophet. The beloved leader of his Ummah, the lord of the ancients and the moderns departed from this exterior world only when he had fully completed the path-way of life, clear and straight, for his Ummah so that his followers should not have ever to face any difficulty. He says: “I am leaving you on a bright, open and straight-pathway (Shari’ah), the darkest aspect (or corner) of which is as bright as the day.” So that this Ummah shall never have to look to others for guidance.

However, this Qur’anic verse clearly lays down that Allah the Exalted has completed the Religion for this Ummah from all points of view and in all aspects. This Ummah shall never stand in need of any new Nabi or a new Religion after the Prophet.

From all these details that we have mentioned, it becomes clear that “completion of the religion” means that Allah has perfected this religion in respect of the obligatory duties, the Practice of the Prophet, the hudud (limits, fixed by law) and the rules pertaining to what is lawful and what is unlawful. And above all, no new injunction regarding prohibitions - of positive or negative nature - was afterwards revealed, nor were any new rules to be necessary for the Ummah till the Day of Resurrection.

Some of the Mufassirun (Lubab al-ta’wil, Vol. 1, p.435) have commented that by Ikmal-i-Din (perfection of the Religion) is meant that this religion shall endure and stay up to the Day of Resurrection and shall never be abrogated or obliterated nor destroyed. Some other exegesists (AJ-Khazin, Vol. 1. p.435) hold that by Ikmal-i-Din is meant that this Ummah is required to believe in every Prophet and every Divine Scripture of the past, for all the Prophets, and all the scriptures had already appeared on this earth before this Ummah. The previous Ummahs could not enjoy this excellence and virtue, for in the days of any other Ummah all of the Prophets and all of the scriptures had not been brought into existence.
In any way, whatever of the three above-mentioned interpretations be accepted, it would afford a brilliant argument in favour of the *Khatm-i-Nubuwwat* (Finality of Prophethood). For, all of the three interpretations obviously intend to say that after this *Din* (religion) there shall not come any other *Din*, nor after the Prophet Muhammad sallallahu alayhi wasallam shall come a Prophet till the Day of Resurrection. The following *ahadith* and sayings of the Companions and the comments of the *Mafassirun* support this proposition: “It is related on the authority of Ibn ‘Abbas, (It is possible that someone should doubt that Ibn ‘Abbas alone is the narrator of this *hadith* that the verse concerning *Riba* (interest and usury) was revealed after this verse. (5:5). If we should at all accept this as genuine, even then we can say that the verse of *Riba* was not a new injunction. For, we had this injunction mentioned in the chapter of *al-Baqara*. Hence this new verse of *Riba* was only a reminder) that no new positive or negative injunction was ever revealed after his verse had been revealed. Similarly no instructions concerning the obligatory duties, or *Sunnah* (of the Prophet) or the *hudud* and other laws was ever issued after this verse.” (5:5). (*Tafsir-i-Mazhari*, p.8 - Chapter *Ma’ida*).

The great *Mufassir* Ibn Jarir, and al-Suddi have quoted: “He says: This (declaration) as revealed on the day of ‘Arafa: and thereafter no instruction, negative or positive was ever revealed (to the Prophet and the Messenger of Allah) he returned to Madinah where he eventually died.” (*Durr-i-Manthur*, Vol. 2, p.259).

Anyhow this Qur’anic verse (5:5) is the last of the verses concerning law and this clearly indicates the cessation of *Wahy* (Revelation) for future.

It is related in a *hadith* that when this verse was revealed, the great Faruq (‘Umar) wept. “The Prophet asked him: ‘O ‘Umar, why do you weep?’ ‘Umar replied: ‘We have been eager to have more and more of our *Din* (religion), but no, (we have suddenly and abruptly been told) that the *Din* has been perfected for us. And as a rule, when a thing is not yet perfected it has a defect.’ The Prophet said: ‘You are right.’ In fact this verse was to announce the death of the Prophet and the Messenger of Allah did not live for more than eighty-one days thereafter.” (Ibn Abi Shaiba, Ibn Jarir, al-Bughawi on the authority of Harun ibn ‘Ashara - *Durr-i-Manthur* and *Tafsir-i-Mazhari*).

This story of the great Faruq is a clear and bright proof of the foregoing *tafsir* of the verse. For, if by *Ikmal-i-Din* (perfection of the religion) and *Itmam-i-Ni’mat* (completion of the favour) is not to be meant the
cessation of *Wahy* (revelation) and ultimate end of the Prophethood, foretelling the imminent demise of the Prophet, the weeping of ‘Umar the Great would lose all significance and would become an absurd action on his part.

The *Imam al-Mufassirin* Ibn Kathir explained this verse in these words: “This was, of course, the greatest of favours which Allah had conferred on this *Ummah*, whereby the Lord of all the creatures had thereby perfected their religion so that they were not to look out for any other religion thereafter, nor were they to seek the guidance of any other Prophet after their Prophet - peace and blessings of the highest order on him - and for this Allah made him the *Khatim al-Anbiya’* (last of the Prophets) and sent him to mankind and genii.” (Ibn Kathir, Vol. 3, p.279).

Ibn Kathir has explained the term *Ikmal al-Din* (perfection of the religion) just the same as has been mentioned above. This also decides once and for all that there shall not be felt the need of a (new) *Shari’ah* nor of a Prophet endued with a (new) *Shari’ah*, nor of any *Nabi* (Prophet) endued with a *Shari’ah* or not.

Fakhr al-Din al-Razi, while commenting on this verse (5:5) in his *Tafsir-i-Kabir* has quoted a text from Qaffal al-Marwazi’s work: “The *Din* (religion) was never defective, but was always perfect. All the laws (*Shara’i*) revealed by Allah the Exalted were always sufficient. Allah the Exalted already knew that the *Shari’ah* of the time which was to be considered perfect in itself today, would not be sufficient for tomorrow. Hence every (previous) *Shari’ah* was abrogated at the proper time. But in the last of the days Allah the Exalted sent down a *Shari’ah* which was to be perfect and commensurate in all times. So he commanded it to remain in force till the Day of Resurrection. In short, the *Shari’ah* of the past ages was always complete and perfect in itself but only up to a certain time (lit., day). But this *Shari’ah* shall remain complete and perfect to the Day of Resurrection. Hence on this account (Allah the Exalted) says: “Today have I perfected your religion for you...”

From these comments of the Imam al-Razi it becomes clear that by the *Ikmal al-Din* here is meant the same thing as we have already described above. The aim and object of the *Ikmal al-Din* for his *Ummah* is to make this *Ummah* the *Akhir al-umam* (the last of the nations or communities). This could be possible only if it were to come in the last of the days (ages), so that no new Prophet be sent after the Prophet, and after this *Ummah*. 
With this comment, the Imam (al-Razi) has also removed the dubiety of the opponents to the effect that all the old Divine Religions and the previous laws (Shari’ahs) were not perfect and they suffered from certain short-comings and defects. E.g., Allah forbid - Allah the Exalted was miserly, and hence was not liberal in sending a perfected religion to the previous Ummahs. Secondly, If Allah had purposely sent a non-perfected religion to these Ummahs, why should they then be held responsible, or be punished for any remiss? Thirdly, even the Prophets of the previous Ummahs were in a way described inferior, and hence they had been sent with a defective and imperfect religion.

With these comments, the Imam (Razi) has completely repudiated all of the false notions, dubieties and uncertainties of the opponents, and has made it clearly known that the previous Shari’ahs and Divine Religions were not defective and unperfected, or that it is only this Din which has been sent down in its perfected and complete form.

This verse further clarifies and says that every Divine Din (religion) and every Divinely inspired Shari’ah was always perfect and complete in accordance with the requirements of the age, and that it was perfectly sufficient for the guidance of the people of those days. Allah the Lord of the Universe was fully aware of the fact that in future when with revolution after revolution the setup of society and the general values of life would change, this Shari’ah and law would not suit their needs. Then this Din and this Shari’ah would have to be abrogated and a new Din and a new Shari’ah would be sent. Hence the perfection of all the previous Shari’ahs and Dins had been in consonance with their respective ages. But this distinct Din as a document of true direction and guidance was brought for mankind by the Last of the Prophets to remain in force till the Last Day. Its perfection is not temporary, but is of a permanent and enduring nature.

We conclude that none of the Divine Dins was imperfect. All were perfect. The only difference to be observed in one Din and the other is that the Shari’ah associated with a certain Din was to be limited to a certain period of time, or to a certain group of people or race, or to a certain geographical unit. Hence their Prophets were likewise commissioned for a limited age, or a limited group of people: and their call was not universal and very general in nature. If we look upon the matter in its true perspective we not find any imperfection in a certain Din of the past ages, nor do we find any of the Prophets suffering from any inferiority. Our Prophet was commissioned to all men and genii for a period not to end till the Day of Resurrection. In a similar manner his Din
was also to remain perfect and sufficient till the Last Day. And, in fact, this is the peculiar virtue and excellence associated with the Last of the Prophets and the last of the nations (Ummahs) “This is the bounty of Allah, He bestows the same on whomever he pleases.” (57:21, 62:4).

In the *Tafsir* entitled *Lubab al-ta’wil* also known as *al-Khazin* (p.435) we find the explanation of this verse in these words: “As regards the *tafsir* of the verse: ‘Today have I perfected your religion for you,’ it means the obligatory duties, the customs (or practices), the *hudud* (limits, i.e., the punishments, the limits of which have been defined by *Shari’ah*), laws and distinction between the lawful and the unlawful. No positive or negative precept was given after this. This is the purport of Ibn ‘Abbas’s saying.”

The Imam al-Raghib al-Isfahani says in his *Mufradat al-Qur’an*: “Verily Allah the Exalted ended the office of Prophethood (for anyone in future) and made his *Shari’ah* to abrogate the *Shari’ahs* of others. In one way he made this *Shari’ah* perfected, as Allah the Exalted says: ‘Today have I perfected your religion for you and completed My favour upon you’.” (5:5).

In the *Tafsir al-Madarik* (Vol. 1, p.435) we find similar words. In the *Kitab al I’tisam* (Vol. 1, p.47), and the *Tafsir Durr-i-Manthur* (Vol. 2, p.259), the meanings of the *Ikmal-i-Din* are described in the same way.

All the reliable and celebrated *Tafsirs* consider this verse to be a foreboding on the demise of the Prophet, and all the Companions expressed themselves on this point. All are therefore agreed in the matter.

**Another Dubiety and its Rebuttal.**

Although we have established very well the *tafsir* of *Ikmal al-Din* occurring in the above mentioned verse in the light of *ahadith*, sayings and comments of the Companions, and the statements of the doctors of *Hadith*, and we have left no room for any dubiety or uncertainty therein; yet if any of the opponents should try to interpret *Ikmal-i-Din* according to its lexical meaning and say ‘that it signifies only to complete the *Din*’, or it may also mean that Allah the Exalted has made this *Din* to prevail over all other *Dins* of the world, and thereby has rendered this *Ummah* safe from their enemies. Or, it may also mean that the purpose of *Ikmal-i-Din* was to show that when on the day of ‘Arafa this verse was revealed, the city of Makkah had been conquered and *ipso facto* the *Hajj* season was absolutely purified from the defilement of the polytheists. Hence it is
probable that here *Ikmal-i-Din* would mean to perform the pilgrimage with peace and security.

In this respect, we should again refer to the story of ‘Umar al-Faruq who wept on hearing this verse, and thereon the Prophet confirmed the inference of ‘Umar. For no reasonable person can ever consider it tenable. If the pilgrimage season is purified from the defilement of the unbelievers and idolaters and the *Din* of Allah prevails over other *Dins*, this cannot be a cause of ‘Umar’s weeping on hearing this verse. Again, if *Ikmal-i-Din* was to have this meaning, what would be the sense of the remarks of the Early Fathers?

“This was indeed a foreboding of the imminent demise of the Prophet.”

Moreover, it is not a fact and it has not yet become a part of history that Islam had prevailed over all other religions of the world. For all the Persians were yet unbelievers and polytheists. The works on the *Sirah* of the Prophet and the authentic reports from the Companions are a clear testimony to what we say. Again, all the sayings of the Companions and the comments of the doctors of *Tafsir* are greed on the interpretation of the verse of *Ikmal-i-Din* (5:5) as we have already mentioned with details. Therefore in view of all these affairs, it is not proper to depend on a flimsy probability and interpret the verse in accordance to this probability.

“Allah alone guides whomever He pleases to the right path.”

**The Third Qur’anic Verse**

“And (remember) when Allah accepted the covenant of the Prophets (saying), This is indeed the scripture and the wisdom which I have given you; hereafter shall a Messenger come unto you, confirming the truth of that scripture which is with you; ye shall surely believe in him and you will assist him.” (3:75).

In this verse the Lord the Mighty reminds of the covenant which He accepted from the souls of all the Prophets on the Day of Creation (*Azal*) in respect of our Prophet. This verse calls for a *tafsir* in detail and for explaining the story behind it. The great scholar al-Subki has composed an independent treatise to explain this verse, under the title of *al-Ta’zim wa ‘l-minna fi li-tu’minanna bihi wa li-tansurannahu*. The text of this treatise is given in the *al-Mawahib al-laduniya*, Chapter VI.

Briefly, the *tafsir* of this verse is: When Allah the Exalted created the souls of all the creatures on the first day (*Azal*) and accepted their
covenant. In addition to the general covenant, they were also required to believe in Muhammad sallallahu alayhi wasallam if he happens to appear in the lifetime of any of them, and to assist him.

It is related on the authority of ‘Ali and Ibn ‘Abbas as is given in the Tafsirs of Ibn Jarrir and Ibn Kathir, and in the Ta’rikh of Ibn ‘Asakir, and also in the Fath al-Ban, chapter on Prophets: “Allah did not send any of the Prophets but accepted the covenant from him that if ever Muhammad sallallahu alayhi wasallam be commissioned during his lifetime, he should believe in him and assist him.” (Also in al-Zurqani, Sharh al-Mawahib, Vol. 2, p.163).

This sincere covenant, though associated with a condition and though its actual occurrence was not essential, but it is enough to indicate the grandeur of our Prophet and his precedence over all other Prophets, yet, Allah the Exalted did not restrict the glory and the grandeur of the Prophet to a mere conditional sentence, but in various other forms He demonstrated it on various occasions. E.g., during the Night of Ascension when He called all the Prophets to Bait al-Maqdis (Jerusalem) to assemble there, our Prophet was made the leader of all of them; and on the Day of Resurrection all of the Prophets shall be mustered under the standard of the Prophet Muhammad.

Perhaps for this reason it has been arranged in the world of perceptibles and contemplations that ‘Isa has been kept living, so that a little prior to the Day of Resurrection he be again sent down from the heaven, and then he will assist the religion and the Ummah of the Prophet and will ultimately slay his enemy the Dajjal (anti-Christ), etc.

The subject has been discussed at length in al-Zurqani’s Sharh al-Muwahib, (Vol. 7, Chapter 7). Although there are several other notions and views expressed as tafsir of this Qur’anic verse, yet the doctors of Tafsir generally hold up only this interpretation.

We are here concerned only with the phrase: ‘hereafter there shall come unto you a Messenger’, wherein an indication has been given that our Prophet would be sent to this world after all of the Prophets. The particle thumma (:then) alludes to this fact. This particle is used only to express delaying or granting respite when one should say: ‘People came to me, and finally came ‘Umar’, in Arab idiom it would signify that all the people had come when in the end ‘Umar came up.
Therefore after using the word *Al-Nabiyyin* (the Prophets) the phrase (thereafter there shall come unto you a Messenger) would indicate that the last of all the Prophets to come will be our Prophet, while no Prophet or Messenger has been excepted in respect of the covenant which Allah had accepted from all of the Prophets (on the Day of Creation), whereby it has been firmly established that our Prophet was to be the last of all the Prophets. This further clarifies that no Prophet shall be commissioned after our Prophet, may he be *tashri’i* or non *tashri’i*, *zilli* or *buruzi* or any other self-invented form or category of Prophet.

**The Fourth Verse of the Qur’an**

“Say: O mankind, I am the Messenger of Allah (sent) to all of you, (from Allah) to Whom belongs the Kingdom of the heavens and the earth.”

**The Fifth Verse**

“Blessed is the *Dhat* Who sent down the (Qur’an) the Discriminating Book and revealed it unto His servant, so that he may warn all mankind.” (25:1).

**The Sixth Verse**

“And We have sent you to mankind as a Messenger.” (4:81).

**The Seventh Verse**

“This (Qur’an) is only an admonition unto all mankind.” (12:104; 38:87; 81:27).

These Qur’anic verses clearly indicate that the Prophet Muhammad sallallahu alayhi wasallam was sent to all mankind as a Messenger. He was commissioned to the Arabs, the non-Arabs, to all the people of the East and to those of the West, whether they were contemporaries of the Prophet or were to appear on the stage of this world till the Day of Resurrection, as he himself has said: “I am a Messenger (sent) unto those whom I meet living (in my lifetime) and even unto those who are yet to be born after me.” (Ibn Sa’d, directly narrated from Abu ‘l-Hasan, *Tabaqat*, Vol. 6, p.101).

It is therefore clear that our Prophet was commissioned to all mankind, to all nations and all communities of the world - whether they were present in his lifetime or were still to be born on this globe till the Day of
Resurrection. While the previous Prophets had been sent to their respective communities and nations or races, or to certain specified towns, cities or regions. Their Prophethood and the purpose of their individual Mission always ended with their death. Hence the Prophet has enumerated the Divine Favours which are peculiar to him alone. He mentions six of those, of which an important one is that the Messengerhood of our Prophet is all-embracing and universally comprehensive, and therefore the Messengerhood of our Prophet is also for the people of his age and for the people of all the future generations. This is fully borne out by the narrations of the *Sahih* of al-Bukhari and the *Sahih* of Muslim.

Now, when it is established that his Prophethood and Messengerhood is universally comprehensive, and no nation, no community, no age and no region is an exception to the scope of his Mission till the Day of Resurrection, in that case if any new Prophet should appear or any Messenger should be commissioned, the peculiar excellence of the Prophet will lose its significance. The *Ummah* shall not be known as ascribed to our Prophet but shall necessarily be called the *Ummah* of the newly-commissioned Prophet. But since Isa has been invested with Prophethood prior to his being commissioned, his re-appearance as the *Imam* in the Last of the Days is not to be considered inconsistent and incompatible to this.

All these Qur’anic verses are the peremptory proofs of our Prophet’s being the Last of the Prophets. We may also recommend to the learned readers a study of an excerpt from the *Tafsir* of Ibn Kathir (Vol. 4, p.253) where the Qur’anic Verse No. 4 above, has been explained: “This is one of the excellences and virtues of our Prophet that he is the *Khatim al-Nabiyyin* (the Last of the Prophets) and that he alone has been commissioned (as a Prophet) to all mankind... There are innumerable verses of the Qur’an in support of it. The number of *ahadith* in this respect is so large that they cannot be encompassed. It is also a well-known fact that this doctrine is the most fundamental of all in the religion of Islam that (Muhammad sallallahu alayhi wasallam) has been sent as a Messenger to all humanity without exception.”

In this verse the Prophet has been described as a Prophet commissioned to all mankind in general: and this requires that there should not come a Prophet after him, who should ever try to invite the *Ummah* of our Prophet to his own call.
The Eighth Verse

“And this Qur’an was revealed unto me, that I should admonish you thereby, and (also) those unto whom it may reach.” (6:19).

This clearly indicates that the teaching and Shari’ah of the Holy Qur’an is particularly not for those who were present in the days when it was being revealed, but it is also for all those of the generations to come till the Day of Resurrection. In future mankind shall not need any other book or Shari’ah or any other Prophet, as has been explained by Ibn Kathir in his Tafsir.

The Ninth Verse

“And whosoever of the confederates (infidels) believes not therein is threatened with the fire (of Hell).” (11:20).

Ibn Kathir and other Mufassirun have explained this verse saying that by ahzab (confederates) is meant all the nations of the world. Therefore this verse also indicates that the Prophet was sent for all people, and that it is also a testimony of his being the Last of the Prophets. Again, this also indicates that salvation depends only on adherence to his Sunnah after his demise, and that this calls for no Prophet to come.

The Tenth Verse

“O men, now is the Messenger come unto you with truth from your Lord; believe therefore, (it will be) better for you.” (4:168).

In this verse the word ‘men’ refers to ‘all men of all ages’, and therefore this verse also points out that the Mission of our Prophet is universal.

The Eleventh Verse

“And We have not sent you, (O Prophet), but as a mercy unto all creatures.” (21:107). This verse is a peremptory proof of the ‘Finality of Prophethood’ in two ways.

Firstly, like all the previously mentioned verses it clearly indicates that our Prophet was sent with a universal Message, and the universal Message calls for the ‘Finality of Prophethood’ as a necessary corollary.
Secondly, this verse proclaims that our Prophet is a mercy to all the dwellers of this world, and it is sufficient for their salvation to believe in him. Thus if at all any Prophet were to appear after him, it would not be sufficient for the Ummah of the Prophet to believe in him and follow his practice so as to attain salvation, unless they believe in the new Prophet and promise to abide by his instructions. For, as the Qur’an says: “Say: We believe in Allah and that which has been sent down unto us, and that which was sent down unto Abraham, Ishmael, Isaac and Jacob, and the tribes, and that which was delivered to Moses and Jesus and (all other) Prophets from their Lord. We make no distinction between any of them: and to Him we are resigned.” (3:78).

Again it says elsewhere: “Those who believe not in Allah and His Messengers and would [make a distinction between Allah and His Messengers], and say: ‘We believe in some of the (Prophets) and reject others (of them) and seek to take a (middle) way in this matter’. These indeed are unbelievers.” (4:149).

This openly declares that no person can be a true believer unless he believes in all the Prophets of Allah without any distinction. On this account the whole Ummah of the Prophet Muhammad sallallahu alayhi wasallam is agreed in this that if a person should believe in all the Prophets and he adheres to the practice of the Prophet but does not believe in one particular Prophet - may he be of any rank - that person shall lose the reward of all of his righteous deeds and his iman (faith) is rejected (in the Sight of Allah) and is ever doomed to dwell in Hell. This is why each of the previous Prophets has been cautioning (advising) his followers to believe in the Prophet to follow him in future and to obey him. If a Prophet of any category was to appear after our Prophet whether endued with a Shari’ah or not, or, as according to the Mirza, zilli or buruzi, he should have cautioned his Ummah. The Prophet should have warned his Ummah saying that the salvation of the Ummah lies in their believing in the Prophet to come. For, if one should adhere to the practice of our Prophet with the sincerest of endeavours and should have complete and unswerving faith in our Prophet he shall not be entitled to Paradise, unless he should pay devotional homage to the new Prophet. At that time if a member of the Ummah of the Prophet should strictly act according to the precepts enumerated in the Holy Qur’an from cover to cover and should adhere to the practice of the Prophet so that he could save himself from the (Hell) fire, it would never be possible till he seeks refuge with the new Prophet. This leads us to a corollary that after the appearance of this new Prophet, the whole of mankind would cease to benefit from the guidance of our Prophet - Allah forbid it should be so. And the gate of salvation
would not be opened to the *Ummah* through the intervention of the Prophet, and the one called ‘Mercy for mankind’ would be helpless and would not be able to provide any remedy for the ills of the sinners (of his *Ummah*). We fly for refuge unto Allah!

Shall the one called ‘the Mercy for mankind’ be still regarded ‘the Mercy for mankind’? When adherence to his *Shari’ah* should not guarantee salvation. Thus it is clearly proved that a person who should suggest the possible appearance of a Prophet after the Prophet Muhammad sallallahu alayhi wasallam in fact is degrading the Prophet and denying the truth of the Qur’an. In other words he flouts the ‘Mercy for all the creatures’.

NOTE: The Mirza’s raise an objection and argue that if a Prophet was essentially required to slay the great *Dajjal* (anti-Christ), it was in the fitness of circumstances that He should have raised a Prophet from this *Ummah* instead of keeping a Prophet from the Children of Israel in abeyance so as to send him back to this world in time of need.

But if one should have studied our arguments given in the foregoing pages, we are certain that he would agree that in the best interest of the *Ummah* a Prophet should be raised not from this *Ummah* but one in whom the *Ummah* had already believed. We have already explained that if a new Prophet was ever to be sent to the world after our Prophet it would then not be incumbent on the *Ummah* to adhere to the practice of the Prophet nor even to believe in him; but on the other hand the *Ummah* shall necessarily be required to believe in the new Prophet and to abide by the instructions of this new Prophet. This totally repudiates the doctrine of Muhammad sallallahu alayhi wasallam being the Chief of all the Prophets. On the other hand the *Ummah* of the Prophet has already believed in ‘Isa and even the Qur’an has declared openly that ‘Isa is a Prophet and a Messenger. Therefore when ‘Isa is sent down after the Prophet no new condition and restriction would be required of the *Ummah*.

**The Twelfth Verse**

“But whoso separates himself from the Messenger, after (true) direction has been manifested unto him, and he follows any way other than that of the true believers, We will cause him to obtain that to which he is inclined (i.e., error), and will cast him to be burned in Hell; and an unhappy journey shall it be.” (4:115).
Now it is to be kept in mind that if a new Prophet is to come after our Prophet there shall be two alternatives: either this new Prophet should follow the practice of the true believers as usual as mentioned in the above-quoted verse; or, by virtue of his Prophethood he should call mankind to his own Mission and *Shari‘ah*.

In the first case the situation is reversed. For the Prophets of Allah are sent only to invite the people to their own Mission and not to follow the (desires of other) people. For, the Qur‘an says: “We have not sent any Messenger but that he might be obeyed by the permission of Allah.” (4:67).

And again the Qur‘an says: “If he should obey you in many things you would certainly be guilty of a crime.” (49:7).

In addition, if a Prophet of Allah, when he is sent to the world, begins to obey the dictates of the believers, there shall be two alternatives. Firstly, the path of the believers - Allah forbid - is error and misguidance. Secondly, there is the Straight Path unto Allah, which alone is the Approved Path. In the first case, no Muslim of any category, or even an ordinary and sensible man, can subscribe to this view. For, in this case it may be presumed that the Qur‘an - Allah forbid - invites the believers to the path of error. Again, it would be a ridiculous state of affairs that the Messengers of Allah be sent to the world to guide the people to the Straight Path but they themselves, on coming to this world, begin to tread in the foot-steps of the evil-doers.

In the other case, the appearance and existence of the Prophethood would be useless and purposeless. For the Prophet is commissioned only when the servants of Allah go astray, and the Prophet may lead them on to the Straight Path.

Now the path of the true believers is a Straight Path and Allah admonishes all the people of the world to keep on, and to adhere to, this Straight Path till the Day of Resurrection, and always warns them not to quit this Path, then why should there arise the need of sending a new Prophet who should invent new and queer categories of Prophethood?

As regards the re-appearance of ‘Isa in the last days, it cannot be objected to. For, even after his reappearance he would continue to be the same Prophet endued with constancy as he had been before he was gathered up, and Allah took him up to Himself. But in his own time ‘Isa was commissioned only to the children of Israel, and not to the whole of
mankind as is clearly indicated in the verse: “(Sent) as a Messenger to the children of Israel.” (3:42). Hence he shall not come to this world as a Prophet to this Ummah, but only as an Imam. [Let this be kept in mind that - Allah forbid - ‘Isa will cease to be a Prophet. But he will appear unto his Ummah just in the manner that a Governor of the Province of the Punjab should visit the Province of Bihar for a certain personal and private affair. Though he would not be the official Governor at that moment but would not lose his office as Governor (of the Punjab)]. This has been upheld in several of the ahadith of the Prophet. When ‘Isa will descend as an Imam to this Ummah, no objection can be made to his reappearance.

The Thirteenth Verse

“(There shall be) many of the former (religions), and few of the latter.” (56:13).

Here the Ummah has been mentioned as the people of the latter (religion), which means that this Ummah is the last of the Ummahs and there shall therefore come no Prophet after him nor shall any new Ummah follow. The great Mufassir Ibn Jarir al-Tabari explains this verse as follows: “Allah the Exalted says: ‘There shall be a people of the earlier Ummahs and the Ummah of Muhammad sallallahu alayhi wasallam will be very few. They shall be the last of the people. They shall be called “the last ones” for they would be the last of the Ummahs.’” (Ibn Jarir, Vol. 27, p.79).

This indicates that by the Akhirun is meant the Ummah of Muhammad sallallahu alayhi wasallam.

The Fourteenth Verse

“(There shall be) many of the former (religions) and many of the latter.” (56:38).

Here the Akhirun (the latter) means the Ummah of Muhammad sallallahu alayhi wasallam, which is a clear and distinct declaration of the Finality of Prophethood. It would suffice here to quote the hadith explaining how the revelation of this verse was occasioned.

“When it has been related that in the First Verse it is declared that the previous Ummahs will be in a great and huge number in Paradise, and
only very few of this *Ummah*, the Companions felt agitated. In order to console them the other verse (38) was revealed. It was then made known to them that a group of the earlier religions and a group of this *Ummah*, will be equal in number.” (Ibn Kathir).

‘Abdullah ibn Mas’ud has explained this verse and related a long *hadith* in this respect. “He says: The Messenger of Allah once said: ‘I hope that you will make half of the people (in Paradise)’. [‘Abdullah ibn Mas’ud] says: ‘We felt it exaggerative, but in the meantime, the (Prophet) recited this verse: “There shall be many of the previous people, and similarly many of the latter.” (57:38). (Ibn Jarir, Vol. 27, p.98).

A similar *hadith* has been related on the authority of Qatada.

The Imam Hasan says in explanation of this verse: “There shall be many of the former (of the people) and many of the latter (i.e. of the *Ummah* of Muhammad sallallahu alayhi wasallam.” (Ibn Jarir, Vol. 27, p.98).

Ibn Jarir al-Tabari explains this verse in the following words: “(There shall be) many of the former (religions) means a large group of those who have lived in the past before the *Ummah* of Muhammad sallallahu alayhi wasallam. And ‘(there shall be) many of the latter’ here means a large group of the Members of the *Ummah* of Muhammad. The same has been held by the *Mufassirun.*” (Tafsir Ibn Jarir, Vol. 27, p.98).

In short in both these verses the *Ummah* of Muhammad has been mentioned by the title of *Akhirun*. This virtually states that our Prophet is the Last of the Prophets and his *Ummah* is the last of the *Ummahs* (*Akhirun*).

**The Fifteenth Verse**

“Have We not destroyed (the obstinate unbelievers) of old? Then We will also cause those of the latter times to follow (or succeed) them.” (77:13-14).

In this verse by *al-Awwalin* is meant the unbelievers of the previous nations: and by *al-Akhirun* is meant this *Ummah*. This proves that this *Ummah* is the last of the *Ummahs*. (Ibn Kathir: *Tafsir*, Vol.8, p.293).

“By the word *al-Awwalun* is meant all of the unbelievers who lived prior to Muhammad sallallahu alayhi wasallam. The phrase *thumma*
nutbi’uhum al-Akhirin is by way of isti’naf (exordium) to mean that ‘We shall soon do this and cause the latter to succeed the former.

The same idea has been expressed in the Tafsir Jami’ al-Bayan, clearly stating that in this verse the word al-Akhirun means the Ummah of Muhammad sallallahu alayhi wasallam. This proves that this Ummah is the last of the Ummahs.

The Sixteenth Verse

“And if you ask concerning them when the Qur’an is sent down, they will be declared unto you.” (5:101).

In this verse is the description concerning the things with the restriction of ‘when the Qur’an is sent down’, and it has been declared that after the revelation of the Qur’an there shall not remain any other source of Wahy to describe the law.

Mahmud al-Alusi of Baghdad says in his work entitled Ruh al-ma’ani: “It will be declared unto you,” means by means of Wahy (revelation) as is known by the restriction of ‘when the Qur’an is sent down’. (Ruh al-ma’ani, Vol. 7, New edition).

Thus it is clear that this verse declares the discontinuity of the Wahy (revelation) after the age when the Qur’an was sent down. As a necessary corollary it means discontinuity of Prophethood (for, Revelation and Prophethood go hand in hand).

The Seventeenth Verse

“It is He Who has sent His Messenger with the direction and true Religion, that he may cause it to appear superior to every (other) religion.” (9:33).

The Eighteenth Verse

“It is He Who has sent His Messenger with the direction and the religion of truth, that He may exalt the same above every (other) religion. And Allah is a Sufficient Witness hereof.” (48:28).

The Nineteenth Verse
“It is He Who has sent His Messenger with the direction, and the religion of truth that he may exalt the same above every religion, although the idolaters be averse to it.” (61:9).

These three verses of the Holy Qur’an have almost similar and congruent words wherein Allah the Exalted describes that He has sent the Noble Prophet with the direction and the true religion so that He may exalt it above all other religions. Evidently the exaltation of a religion above all other religions is proved only when that Messenger should be the last of them and appears only when all other religions are in vogue in the world. Thus it proved that the Prophet appeared only after all religions had appeared and all other Prophets and Messengers had played their roles in this world, and when no other Divine religion was any more to appear.

The Twentieth Verse

“O true believers, obey Allah, and obey the Messenger and those who are in authority among you.” (4:62)

The Mufassirun in general state that by ṭulū`i ʿl-amr (:those vested with authority) is meant the rulers of Islam and the administrators of the Islamic state. Some of the Mufassirun have included the great Mujtahids (i.e., fuqaha’) and scholars of Islam. However this verse requires that the Muslims should obey Allah and His Messenger, i.e. our Prophet and also obey the Caliphs of Islam and the authorities in power and also the scholars. We find here the proof of the Finality of Prophethood in two different ways:

Firstly, that Allah the Creator of the worlds had made our Prophet and obedience to him [It should be borne in mind that to believe in all the previous Prophets is a part of the obedience to our Prophet] quite sufficient for the salvation of his Ummah. And it is only on this that the Promise of Forgiveness depends. If ever any other Prophet was still to be born in this Ummah it would have been made incumbent (on the Ummah) to believe in him, and would have made obedience to him a necessary prerequisite for salvation. We have already mentioned that salvation of every person rests on belief in each and every one of the Prophets of Allah, may He be of any rank.

Nevertheless the final salvation depends only on the obedience unto our Prophet and it is sufficient for attainment of forgiveness. This is an evident proof that no Prophet of any category is to appear after our Prophet. Otherwise there is no reason that a Prophet of Allah be sent to
the world and the people are not obliged to obey him. The Qur’an declares: “We have not sent any Messenger, but that he might be obeyed by the permission of Allah.” (4:67).

Now when the obedience of the *Ummah* has been restricted only to our Prophet out of all other Prophets, it necessarily follows that the Prophethood also comes to a close with the Prophet Muhammad sallallahu alayhi wasallam.

Secondly, that this verse clearly states that the *Ummah* of the Prophet should obey those in authority (among them), i.e., the Caliphs and the learned of the *Ummah*. Let people of reason and intelligence ponder over the meaning of this verse. They will observe that if any Prophet - endued with a *Shari’ah* or not, or as the Mirza says, *tashri’i* or non *tashri’i*, *zilli* or *buruzi* - were to appear after our Prophet it would have essentially been laid down that the *Ummah* should obey that new Prophet instead of those in authority among them. Now no Muslim can deny, not even the Mirza’s that disobedience of those in authority does not induce *kufr* (infidelity) but to disobey a Prophet definitely involves *kufr*, and leads the disobedient to (Hell) fire for ever, even though he be of any of the ranks of the Prophets, [we should keep in mind that no Prophet of Allah is in himself inferior to any other: and all are great personalities. But they are divided into different ranks, for, Allah says: “These are the Messengers, We have preferred some of them before others” (2:254)] or according to the classification of the Mirza, a *zilli* or *buruzi* Prophet. If any Prophet was at all to appear after our Prophet it would look strange that the Holy Qur’an invites people to obedience of those in authority (among the ordinary Muslims) but does not stress the obedience of any Prophet to come.

There is an apt parable to explain this. A blind man is continuously proceeding towards a well, and it is well-nigh that his next step would be the last step that he should tread in life, but there is a small ant creeping on his body ready to bite him. A kindly friend and well-wisher of his watches the ant and repeatedly cautions him to remove the ant from his body, but does not warn him of the imminent danger of falling into the jaws of death. Would you consider such an outwardly kind well-wisher a real friend of the blind man?

Those who still persist in the notion of the appearance of a Prophet in this *Ummah* - be he a *zilli* or *buruzi* - they in fact are guilty of the worst type of *tahrif* (perversion, and twisting the meaning). These people are the open enemies of Islam and Muslims.
O Muslims, would you like to see the nations of the world rise up and ridicule Islam and hold up the Qur’an to derision saying: This is the book which claims to be a true direction and a guarantee of salvation, but - Allah forbid - it is such an absurd book that it neglects the most vital problems and dwells at length on trifling matters. It engages the attention of the people in petty things and does not warn them of the greatest dangers.

This verse provides an irrefutable argument to prove the discontinuity of Prophethood endowed with a Shari’ah. This further goes to prove that there shall never come after our Prophet any Prophet, zilli, or buruzi, or of any other type to this Ummah. Let those who have eyes see, and let those who have ears listen!

**The Twenty-First Verse**

“And those whoso shall obey Allah and His Messenger, He shall lead him into gardens beneath which rivers flow: but whoso shall turn back, He will chastise him with a grievous chastisement. (48:17).

This verse and many more of this category shall be available in the Qur’an to express that generations after generations of this Ummah shall have their salvation and guarantee of entry into Paradise only and only through the belief in our Prophet and obedience unto him. This Ummah is not required to show faith and to believe in any Prophet, whosoever he be, other than those Prophets who have appeared and lived in ages before our Prophet. This is a clear declaration of the Finality of the Prophethood and an undeniable proof.

This is a terse expression. If it is properly explained and amplified it would mean that those who should obey the Prophet and adhere to his practice shall without any further condition, be granted high ranks in Paradise.

The Holy Qur’an is undoubtedly infallible, and shall never be abrogated by any other Divine Book, and the Shari’ah contained therein shall remain in force till the Last Day (as this is an indisputably universal fact). [The Mirza and his followers abrogate several of the precepts of the Qur’an both by their actions and by their statements, yet they believe, or at least claim only verbally, that no word, letter or dot of the Qur’an can be abrogated]. Therefore this Promise shall remain fulfilled till the Last Day for all generations to come.
If there should come a Prophet after our Prophet, even though, according to the Mirza, a Prophet by way of Buruz, there shall be two alternatives: Either the Holy Qur’an should fulfil the Promise and guarantee to those who believe in our Prophet and who obey his commands and adhere to his practice, unconditional entry into Paradise and secure for them their salvation; Or, it should decline to help those who had sacrificed their lives for its preservation (from tahrif) and declare that it is not for the Qur’an and its Promise of salvation. In other words the Qur’an should forsake the true believers and ask them to leave it alone and catch hold of the new Prophet for salvation.

But every Muslim knows for certain that the first of the alternatives is evidently not valid. For, if the Qur’an does not make the obedience of this new Prophet obligatory on this Ummah and does not oblige them to adhere to his practice, one should ask why this new Prophet was to be sent to the world, and for what need, while the Ummah was by no means obliged to believe in the new Prophet and to follow him and obey him? On the other hand it would be considered a great trial for the new Prophet. He invites people to his obedience while the people have already been informed that they are not required to obey the new Prophet, for without all this, they are perfectly entitled to enter Paradise.

Again this state of affairs is inconsistent with the statutes of the Qur’an, and the consensus of the Ummah. We have discussed this point at good length in the foregoing pages that all those people who do not care to believe in any one of the Prophets, though they may have full belief in other Prophets: “These are really unbelievers.” (4:150).

Anyhow the Shari’ah, as contained in the Qur’an, cannot require of the people to ignore any of the Prophets sent to this world, and ignore to obey him, while obedience to the Prophet is the most important of the duties of the believers for salvation.

When this first alternative is proved false, the second alternative automatically becomes established. In other words, when it is firmly established that there shall not come any Prophet after the Prophet Muhammad sallallahu alayhi wasallam (although according to the Mirza he may be a buruzi Prophet), the Qur’an shall not be able to fulfil its promise after when such a (buruzi) Prophet should appear after our Prophet that those who continue obeying our Prophet shall be unconditionally permitted to enter Paradise. Or, it would be essential for the true believers to believe in the new Prophet and to obey him for the purpose of attaining salvation. This would mean that all the verses of the
Qur’an would stand abrogated. This state of affairs would not only be inconsistent with the unanimously accepted doctrines of the Islamic Ummah, but also inconsistent with the indisputable tenets of the Mirza’s. It will present a strange situation. For according to the agreed opinion of the scholars of Islam, Promise (of Allah) is never to be considered abrogated. For the “Sunnah of Allah is never to witness any change.” Otherwise there would be no difference in breach of Promise and Naskh (Abrogation). This is why the Promises mentioned in the former Divine Scriptures though the scriptures have been superseded, are not abrogated.

**A Novel Story:** Once the Mirza made a prophecy (foretelling) and claimed that Allah the Exalted had promised that the prophecy would come true. Later when Allah exposed the calumny of the Mirza and his false ascription to Him by disallowing his prophecy to come true, people gathered round the Mirza and asked him what had happened to his Wahy and the Promise of Allah with him. He replied: O silly people, you don’t know that in divine promises there are always some hidden and mysterious considerations; and sometimes the promises are not fulfilled, but people might think that the promise has been broken.

This was one of the most ridiculous incidents in the life of the Mirza. When the Prophethood of the Mirza is based on such absurdities, it is well-nigh possible that he may ascribe a lot of false statements to Allah and may proclaim that the Muslims are likely to be allowed to enter Paradise on account of their sincere obedience unto the Prophet provided they should at the same time obey the Mirza (Ghulam Ahmad) - and he may finally declare that this condition is also hidden in the promise. Though there has been much decline in the acquisition of religious knowledge, but people are still not so blind and are not so stupid as to be taken away by such silly and absurd tahrifs (perversions and false interpretations).

Everybody can know that if such hidden conditions are to be accepted in the promises, they would be tantamount to false promises and telling white lies. For, it would be a convenient excuse or every liar and everyone who should not like to keep the promise. He would say that there was some hidden wisdom or some mysterious purpose underlying this promise, and this was not expressed beforehand.

If a man promises today to make a payment of some money to a certain person the next morning. The next day when that person demands the fulfilment of the promise he replies: The underlying condition behind the fulfilment of the promise is that you should give me the possession of
your house so that the payment can be made to you. Would any reasonable person ever consider such a man truthful and reliable?

Or let us take another example. If a person states at 12 o’clock noon that the sun has not yet risen. When people should imprecate or censure him, he replies: There was a condition hidden in my statement, that the sun rose at ten in the evening. Would such a man be considered truthful after having spoken such ludicrous things?

I should say that if the promises and other statements should be based on such hidden and mysterious conditions, and still be considered truths, no false and treacherous speech or promise would ever be called a lie. Rather the word ‘lie’ would become a meaningless voice. Every liar and everyone who makes it a habit to break the promise, will attain success through the strategy invented by the Mirza.

No wonder that liars also make a paradise of their own by employing the contrivances of the Mirza! Just like the truthful people who benefit from the truthfulness of the truthful.

Unfortunately we have digressed. Let us come back to the original topic and let us produce a few more Qur’anic verses for the benefit of the learned readers.

**The Twenty-Second Verse**

“Whoever obeys the Messenger, obeys Allah, and whoever turns back (We don’t care). We have not sent you to be a Keeper over them.” (4:82).

In this verse Allah the Exalted has declared that obedience unto the Messenger is in fact obedience unto Allah. If any Prophet was ever to come after our Prophet no person could be called a true obedient servant of Allah unless he would have obeyed the new Prophet, as already mentioned above.

**The Twenty-Third Verse**

“Whoever obeys Allah and the Messenger, they shall be with those unto whom Allah has been gracious, of the Prophets, the sincere the martyrs and the righteous; and those are the most excellent company.” (4:71).

In this verse the true believers have been promised high ranks in Paradise and nearness unto Allah only and only on the condition of obedience unto
our Prophet which is a clear proof that no Prophet shall come after our Prophet otherwise the nearness unto Allah should have been associated with the obedience unto this new Prophet.

**A queer reasoning:** This verse openly declares that our Prophet is the Last of the Prophets. But strangely enough the Mirza has relied on this very verse in support of his own claim to Prophethood. The method of reasoning adopted by the Mirza is no less ridiculous. He asserts that the Muslims pray in the five-time stipulated prayers: “Direct us in the Straight Way, in the way of those to whom You have been gracious.” (1:5). This prayer (contained in the verse) means that they are the Prophets, the sincere and the martyrs. (4:7 1). By combining the two verses together it would mean: O Allah direct us in the path of the Prophets, the sincere and the martyrs. And obviously Allah answers the prayers of the Muslims, and consequentially He directs them in the path of the Prophets, the sincere and the martyrs. This leads us to the conclusion that the Muslims become the Prophets, the sincere and the martyrs. Therefore it is not incompatible that someone should appear as a Prophet after the Prophet Muhammad sallallahu alayhi wasallam.

What a logic! It would mean - as a corollary - that one who treads in the path of anyone else becomes that very person. One who should tread in the path of the Prophets becomes a Prophet, and one who treads in the path of the sincere becomes one of the sincere, and similarly one who treads in the path of a martyr becomes a martyr.

I would like to add a short comment here. According to the Mirza, anyone who treads in the path of a Collector (Revenue Officer) becomes a Collector, and one who treads the path of a Viceroy becomes a Viceroy, and one who treads the path of a King becomes a King. If we should ponder over this logic a little more we can deduce another corollary, that one who should keep on treading these paths shall, one day, become Allah himself, for, Allah mentions: “to the Path of the Mighty the Glorious.” (14:1, 34:6).

Thus according to the rule suggested by the Mirza, one who treads in the Path of Allah the Exalted shall become Allah - We fly for refuge unto Allah!

**The Twenty-Fourth Verse**

“O ye who believe (in the former Prophets), fear Allah, and believe in his Messenger (i.e., Muhammad sallallahu alayhi wasallam). He will give you
two portions of his mercy, and He will ordain you a light wherein you may walk, and He will forgive you. For, Allah is always forgiving and merciful.” (57:28).

In this verse again, to believe in the previous Prophets and also to believe particularly in our Prophet is the real source of salvation, and forgiveness is promised till the Day of Resurrection. If any Prophet - endued with a Shari'ah or without it, or as the Mirza describes, any zilli or buruzi Prophet were ever to come after our Prophet it would have essentially been mentioned as a source of salvation. The promise of Allah in the above-quoted verse to the effect that He will unconditionally forgive the true believers, further emphasises that there shall not come a Prophet after the Prophet Muhammad sallallahu alayhi wasallam.

The Twenty-Fifth Verse

“O believers, believe in Allah and in His Messenger and the Book which He has caused to descend unto His Messenger, and the Book which he has formerly sent down.” (4:135).

This verse also collaborates the same subject, but with more clarity. Here the true believers are ordained only to believe in the Prophet and in no other Prophet. If any Prophet was to come after our Prophet it should have been mentioned in this infallible unabrogated and eternal Book. Allah has also commanded in the verse to believe in the earlier Divine Scriptures and in the Wahy (revelation) that has been sent to the Prophet and in no other Wahy to be sent to any zilli Prophet.

The Twenty-Sixth Verse

“The Messenger believes in that which has been sent down unto him from his Lord. And the true believers, everyone of them believes in Allah, the Angels and His scriptures and His Messengers. We make no distinction at all between His Messengers.” (2:285).

This verse affords a proof of the Finality of Prophethood in two ways: Firstly, that the true believers are required to believe in the Wahy which was sent to the Prophet and in the Wahy sent unto the previous Prophets. If the Wahy was to continue even after our Prophet Allah should have ordained that here too. Secondly, this verse further proves that Allah has not made any distinction between the Messengers. Allah says that the true believers should believe equally in all the Prophets that come prior to the
Prophet. If any Prophet - and according to the Mirza a "buruzi" Prophet - was ever to come after our Prophet, he must have been mentioned in the Holy Qur’an for the guidance of the believers.

The Twenty-Seventh Verse

“And believe in (the revelation) which I have sent down, confirming that which is with you.” (2:38).

In this verse the people of the Book (Jews) are addressed and they are informed that this Wahy (i.e., the Qur’an) confirms the former scriptures - Torah and the Injil. You should believe in this Book. This verse again contains no reference to any would-be Wahy.

The Twenty-Eighth Verse

“Say: We believe in Allah and that which has been sent down unto us, and that which was sent down unto Abraham, Ishmael, Isaac and Jacob and the tribes, and that which was delivered to Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them; and to Him are we resigned.” (3:78).

This verse stresses that to believe in all the Prophets and in the revelations sent unto them is incumbent on all believers. Again by saying “We make no distinction between any of them”, an emphasis has been laid on the precept. On the other hand it has also been made incumbent to believe in the revelation (Wahy) sent down on our Prophet and it is not considered necessary to believe in any fresh Wahy. This clearly declares that no Wahy shall be sent down after our Prophet. Otherwise it would have been necessary to mention it.

There are two words in this verse which call for special attention - ‘that which was delivered’ (in the passive past tense), and ‘the Prophets’ with a lam of Istighraq (comprehension). They indicate that all of the Prophets who were to be given or delivered the Divine Books and Scriptures have been delivered. And now no new Prophetic Wahy (revelation) shall ever be sent down.

The Twenty-Ninth Verse

“Have you not observed those who pretend they believe in what has been revealed unto you, and what has been revealed before you?” (4:63).
In this verse also the belief in the Prophet and in the former Prophets has been mentioned. No *Wahy* after them is mentioned anywhere here. The word ‘before you’ stresses that no new *Wahy* is to be sent down.

**The Thirtieth Verse**

“And as to those who believe, and work righteousness, and believe in (the revelation) which has been sent down unto Muhammad, for it is the truth from their Lord, He will expiate their evil deeds from them and will dispose their heart aright.” (47:2).

In this verse we find a promise mentioned in clear words that whoever shall believe in the *Wahy* (revelation) delivered unto our Prophet will be forgiven. There is no condition whatsoever attached to this promise especially to the effect that it is necessary also to believe in some other (future) Prophet. This is an obvious proof that no new Prophet shall come after our Prophet. Otherwise the verse ought to have been abrogated by another verse.

**The Thirty-First Verse**

“O men, now is the Messenger come unto you with truth from your Lord; believe therefore. (It will be) better for you.” (4:163).

In this verse all mankind is addressed, and the universal Prophethood is referred to, indicating that this is going to be the Finality of Prophethood. Again it is stressed that it is only and only to believe in the Prophet which would be a source of salvation for all man. This means that there shall not come any Prophet after our Prophet and it shall not be essential to believe in such a (false) Prophet.

**The Thirty-Second Verse**

“O men, now is an evident proof come unto you from your Lord. And We have sent down unto you a manifest light. They who believe in Allah and firmly adhere to him. He will lead them into mercy from Him and abundance.” (4:174).

This verse also proves the Finality of Prophethood in two ways. Firstly, that it proves the universality of the Message of our Prophet and makes it incumbent for all mankind to all generations till the Day of Resurrection.
to believe in him. In other words the glorious light of Prophethood of our Prophet shall continue flashing and radiating till the Day of Resurrection - and there shall be no need of any other tiny candle of Prophethood.

Secondly, this verse again holds out a promise to mankind - a promise of salvation and a promise of bliss and graces or Paradise, if one should believe in the Holy Qur’an and in the Prophet. This necessitates that there shall not come a Prophet after the Prophet Muhammad sallallahu alayhi wasallam.

**The Thirty-Third Verse**

“Now is a light and a Perspicuous Book (of Revelations) come unto you from Allah. Thereby will Allah direct him who shall follow his Good Pleasure into the Paths of Peace.” (5:18).

This verse, like all the previously quoted verses, openly declares that there shall not come a new Prophet or a new revelation (Wahy), and that it is absolutely sufficient to believe in the Prophet and in the Qur’an for true direction and for easy entry into Paradise. This verse expressly states that the Prophethood of any complexion is discontinued forever.

**The Thirty-Fourth Verse**

“And I will write down (good) unto those who shall fear (me) and give poor due (zakat), and who shall believe in Our Signs; who shall follow the Messengers, the unlettered Prophet, whom they shall find written down with them in the Torah and the Injil.” (7:156).

Like the previously-quoted verses, this verse holds out a promise of forgiveness and entry into Paradise only in believing in the Prophet to the exclusion of any new, future Prophet to come after him. If any new Prophet - or as the Mirza says, a buruzi Prophet - should ever appear after our Prophet the promise of the Holy Qur’an shall not come true in this case.

**The Thirty-Fifth Verse**

“And those who believe in him, and honour him and assist him, and follow the light which has been sent down with him, they shall be happy.” (7:156).
This verse also proves the discontinuity of Prophethood after our Prophet and that whoever believes in our Prophet and does not believe in any new Prophet after him shall enter bliss and happiness.

The Thirty-Sixth Verse

“Believe therefore in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His Word. And follow him that you may be rightly directed.” (7:158).

This verse is similarly a proof of the Finality of Prophethood.

The Thirty-Seventh Verse

“O true believers, obey Allah and His Messenger...” (8:20).

Like the previously-quoted verses, this verse also affords a clear proof of Khatm-i-Nubuwwat.

The Thirty-Eighth Verse

“O true believers, answer Allah and His Messenger when he invites you unto that which gives you life.” (8:24).

This verse is also a clear proof of the Khatm-i-Nubuwwat.

The Thirty-Ninth Verse

“And obey Allah and His Messenger, and be not refractory, lest you be discouraged, and your success depart from you.” (8:48).

This verse is a definite proof of the discontinuity of Prophethood of any sort.

The Fortieth Verse

“O Prophet, Allah is your Support, and such of the true believers who follow you.” (8:64).

In this verse again the only source of salvation is the adherence to the practice of our Prophet. This is a manifest proof of the Finality of Prophethood.
The Forty-First Verse

“And they obey Allah and His Messenger; unto these will Allah be Merciful; for, He is Mighty (and) Wise.” (9:72).

This verse is congruent in meaning and purport to the previously-quoted verse.

The Forty-Second Verse

“Wherefore believe in Allah and His Messenger, and the Light which We have sent down: For, Allah is Well- Acquainted with that which you do.” (64:8).

In this verse also nothing of the belief in any (new) Prophet after our Prophet has been made a means of salvation. Rather belief in the Prophet and in the Holy Qur’an has been described sufficient for salvation.

The Forty-Third Verse

“O true believers, shall I show you a merchandise which will deliver you from a painful torment (in the Hereafter)? (It is that you) believe in Allah and His Messenger, and defend Allah’s true religion with your substance and property and in your own persons. This will be better for you if you knew it.” (61:10).

In this verse the believers have been taught a profitable trade, which is again to believe in Allah and His Messenger Muhammad sallallahu alayhi wasallam and this belief is a guarantee to success and salvation. The guarantee is free of any condition or restriction of further belief in a buruzi, zilli or any other type of Prophet. If the continuity of commissioning the Prophets even after our Prophet be taken as a truth or reality, the promise held out in this verse would not be fulfilled without believing in the (new) Prophet.

The Forty-Fourth Verse

“Believe in Allah and His Messenger and lay out (in alms) a part of the wealth whereof Allah has made you inheritors. For, unto such of you as believe and bestow alms, shall be given a great reward.” (57:7).
This verse is similar to the previous verses in its meaning and in its being a proof of the Khatm-i-Nubuwwat. For in the promise of a great reward no condition of believing in a new Prophet is associated with the belief in our Prophet, may that new Prophet be endued with a Shari’ah or not, or may he be zilli, buruzi or of any other type.

The Forty-Fifth Verse

“(It is) He Who has raised up amidst the unlettered (Arabs) a Messenger from among themselves, to rehearse His Signs unto them, and to purify them and to teach them the Book and wisdom; whereas before they were certainly in manifest error; and others of them have not yet attained unto them,… For He is Mighty and Wise.” (62:2).

Attention is invited to the bold text in the translation. This clearly tells that Muhammad sallallahu alayhi wasallam was the Prophet and Messenger not only for the people of his days but also for all the peoples and all the generations to come.

The great exegesist Ibn Kathir quotes a hadith narrated by al-Bukhari from Abu Hurairah: “This hadith is evidently a proof of this Surah (Chapter entitled al-Jum’ah) having been revealed in Madinah. This also indicates that our Prophet had been sent as the Prophet and the Messenger for all mankind of all ages to come, for, the words of this Surah have been interpreted as: wa akhirina minhum (:and others of them) people of Persia. That is why the Prophet sent epistles to Persia and the Roman Empire and others of the nations inviting them to Allah the Grand, the Majestic, and inviting them to follow what the Qur’an has brought. Mujahid and several other Mufassirun have interpreted this phrase (Wa akhirina minhum) as the non-Arabs who believed in Muhammad sallallahu alayhi wasallam.

Again the Imam Ibn Kathir quotes a hadith narrated by Ibn Abi Hatim from Sahl ibn Sa’d al-Sa’idi who reports the Prophet to have said explaining this verse: “Indeed there shall come from my Ummah generations after generations, both men and women, who will enter Paradise without undergoing reckoning. Then the Prophet recited this verse: ‘(and others of them have not yet attained unto them)’, i.e., all the rest of the Ummah of Muhammad sallallahu alayhi wasallam yet to come.” (Ibn Kathir, Vol. 9, p.349).

From the said verse it is definitely proved that the scope of his Prophethood is very vast and comprises all the nations and generations to
come till the Day of Resurrection. Hence no new Prophet would at all be needed after our Prophet.

**The Forty-Sixth Verse**

“Say: This is my way. I invite you unto Allah by an evident demonstration; both I and he who follows me.” (12:108).

Special attention is invited to the words: ‘I and he who follows me.’ It is clear from this that one who is inviting (the people) unto Allah and the Truth by an evident demonstration is none but the Prophet and those are the Companions and the great scholars of the *Ummah* who adhere to the *Sunnah* and practice of the Prophet.

Ibn ‘Abbas explains the words: (‘he who follows me’) in these words: “That is, the Companions of Muhammad sallallahu alayhi wasallam who were on the right path in the best manner.” (*Ma’alim al-tanzil*).

If any other new Prophet were to come to this world, he would also have been one inviting (the people) unto Allah and the truth by an evident demonstration. But it would rather have been more proper that such a Prophet or such Prophets should have been mentioned prior to the mention of the Prophet, for if they were required to come after the Prophet then the Companions (of the Prophet) and other great scholars of Islam should also have been mentioned in their respective order. But when the Holy Qur’an mentions only the Companions and the scholars of the *Ummah* after mentioning the Prophet it proves that no new Prophet was at all to come after him.

**The Forty-Seventh Verse**

“But those among them who are well grounded in knowledge, and the faithful, who believe in that which has been sent down unto you, and that which has been sent down (unto other Prophets) before you.” (4:160).

**The Forty-Eighth Verse**

“The saying of the true believers, when they are summoned before Allah and His Messenger, that He may judge between them, is no other than what they say: ‘We have heard, and we do obey’. And these are those who shall prosper.” (24:50).
The Forty-Ninth Verse

“Whoever shall obey Allah and His Messenger, and shall fear Allah, and shall be devout unto Him; these shall enjoy great success.” (24:51).

The Fiftieth Verse

“Say: Obey Allah, and obey His Messenger...” (24:53).

The Fifty-First Verse

“And if you obey him, you shall be directed.” (24:53).

The Fifty-Second Verse

“Observe prayer, and give the poor-due, and obey the Messenger, that you may obtain mercy.” (24:55).

The Fifty-Third Verse

“Verily they alone are true believers who believe in Allah and His Messenger.” (24:62).

The Fifty-Fourth Verse

“But you shall preach (with effect) unto him only who follows the admonition (of the Qur’an), and fears the Merciful in secret. Wherefore bear good tidings unto him, of mercy and an honourable reward.” (36:10).

The Fifty-Fifth Verse

“Verily only they are true believers who believe in Allah and in His Messenger.” (24:62).

The Fifty-Sixth Verse

“And whoever shall obey Allah and His Messenger shall enjoy great success.” (33:71).

In all these verse it has been stressed that belief in the *Wahy* (revelation) sent down to the Messenger and in the *Wahy* sent down unto the Prophets prior to him is sufficient (for guidance, salvation and all other purposes)
for all the nations of all the generations to come till the Day of Resurrection. Thus the promise of forgiveness and grant of Paradise rests on the adherence to the practice of the Last of the Prophets. It is obvious that the Promise held out in the Qur’an is never to be abrogated, but will stand intact till the Day of Resurrection. If the Wahy of Prophethood is to continue in this world, shall any man deserve entry into Paradise without believing in this new Wahy? If not, how would the Promises held out in the Qur’an ever be fulfilled?

The Fifty-Seventh Verse

“And (remember) when We accepted their covenant from the Prophets, and from you, and from Noah, and Abraham, and Moses and ‘Isa the son of Mary.” (33:7).

Here in this verse the blessed name of the Prophet is mentioned before those of all other Prophets. Why? The Prophet himself explains this: “It is related on the authority of Abu Hurairah regarding the Qur’anic verse (33:7) that the Prophet once commented, ‘I am the first of all the Prophets in creation, and also the last of them in respect of being commissioned. Therefore my name was mentioned before theirs’.” (Ibn Kathir, Vol. 8, p.48).

We gather from this that this verse also contains a cogent proof of his being the First of all the Prophets and also the Last of them.

The Fifty-Eighth Verse

“Follow that which has been sent down unto you from your Lord, and follow no guides besides Him.” (7:2).

This verse stresses the incumbency of following this Wahy (revelation) for all mankind which revelation has been sent down unto the Prophet. It further declares that one is not obliged to follow any other Wahy than this.

Now the readers may judge for themselves if at all any other Wahy was still to be waited for. Allah admonishes the people not to follow any other guide besides Allah. When the whole of mankind has been prevented from following a guide other than Allah and the Messenger then what is the use of sending a new Prophet?
Finality of the Prophethood

The Fifty-Ninth Verse

“We have formerly destroyed the generations who were before you, when they had acted unjustly, and Our Messengers had come unto them with evident (miracles) and they would not believe. Thus we do not reward the wicked people. Afterwards did We cause you to succeed them in the earth, that We might see how you would act.” (10: 14-15).

This verse explains how the early and former nations were destroyed on account of their polytheistic activities. Then it is explained that Muhammad sallallahu alayhi wasallam and his Ummah have been caused to succeed all the former nations. It clearly shows that this Ummah is the last of the Ummahs; and therefore no new Prophet would ever come in the world, nor would any other Ummah succeed this Ummah Islamia. It is probably only on this account that Allah the Exalted has enumerated several of His favours on the children of Israel in many places in the Qur’an, for example:

“Call to mind [the favour of Allah] towards you, since he has appointed Prophets among you.” (5:23).

But the ‘best of the nations’ (this Ummah) has nowhere been mentioned in this manner. They have always been mentioned as ‘He (or We) made you successors (Khala’if al-ard) in the land.’ (6:165; 10:15; 35:37). This throws light on the fact that this Ummah will be the last of the nations, and after the appearance of our Prophet as the greatest luminary of Divine Guidance, no new star (i.e., new Prophet) was to be required to guide the Ummah.

Let this be also kept in mind that this Ummah is not inferior to any other former nations in any respect. If the Prophethood is closed on the next generations of this Ummah (as also on all other nations), the kamalat-i-Nubuwwat (:perfections of the Prophethood) are still to be available to the great personalities of this Ummah. This is amply borne out by the Qur’anic verses and a number of ahadith. But the office of Prophethood shall never be conferred on any man after our Prophet, for it is tantamount to diminishing the glory of the Prophet.

The Musnad of Abu Dawud al-Tayalisi quotes a lengthy hadith from ‘Abdullah ibn ‘Abbas (Allah be pleased with him) which we shall discuss in Part II of this work. We only quote a few relevant lines from it:
“(On the Day of Resurrection) all of the former nations would proclaim (as wonder): This Ummah is well-nigh going to become Prophets all of them.” (Musnad of al-Tayalisi, p.354).

Allah has also informed that every nation has been succeeding the former nations. Allah has described the shortcomings of the previous nations. Such as: “Call to mind how He has appointed you successors unto the people of Noah.” (7:67), and again: “And also call to mind how He has appointed you successors unto (the tribe of) ‘Ad.” (7:72).

Here in these verses one nation is appointed successors of the other, like the people of Noah or the tribe of ‘Ad. But this Ummah (the followers of Muhammad sallallahu alayhi wasallam) is the best of all the nations. The Ummah is not going to be successors of any one nation or community, but is going to succeed in the whole land (earth). Thus we find in clear words that this Ummah shall succeed all the nations of the world: and no other nation of the world shall succeed this Ummah.

The Sixtieth Verse

“It is He Who has appointed you to succeed your predecessors in the earth, and has raised some of you above others by many degrees.” (6:165).

The Sixty-First Verse

“It is He Who has made you to succeed in the earth.” (35:37).

These two verses like the previous verse, declare this Ummah as the successors of all former nations of the world, and is also declared the Last of the Ummahs. We have already discussed this point at some length. Let us also examine the Tafsir Khazin, (Vol. 2, p.71), in this regard: “It means that it is only Allah who has made the Ummah of Muhammad sallallahu alayhi wasallam to succeed other nations in the earth. For, Allah has destroyed all the previous nations and has made you (i.e., this Ummah) their successors and inheritors of the earth after them, so that you may populate the earth after them. This is so because Muhammad sallallahu alayhi wasallam is the Last of all the Prophets and his Ummah is the last of all the nations.”

The bold text of the above translation is worthy of notice. This proves our assertion. We may also refer to the Tafsir Madarik of al-Nasafi: “Because
Muhammad’ is the Last of the Prophets, and on that account his Ummah is to succeed all the nations (of the world).” (Madarik).

The Sixty-Second Verse

“The Hour (of Judgement) approaches, and the moon has been split asunder.” (54:1). (This is a miracle of the Prophet).

This verse alludes to the Day of Judgement approaching near, and also indicates that there shall not come any Prophet after the Prophet Muhammad sallallahu alayhi wasallam between this time and the Last Hour. The Prophet has himself clarified this point in a hadith related on the authority of Abu Hazim Salama ibn Dinar (Allah be pleased with him): He says: “I heard the Messenger of Allah say: ‘I was commissioned and so shall the (Last) Hour be (commanded to) occur in this manner’. Then he pointed it by showing his index finger and the middle finger - (i.e., joined together).” (Muslim and al-Bukhari).

Three of the ahadith on the same topic have been related by the Imam Ahmad in his Musnad on the authority of Sahl ibn Sa’d, Anas and Wahb al-Suwa’i (Allah be pleased with them). These have been quoted by Ibn Kathir in his Tafsir (Vol. 9, p340).

A hadith of the same subject-matter has also been quoted on the authority of Ibn Zumail (Allah be pleased with him): It is indicated therein that the approach of the Last Hour and the period of our Prophet are so close to each other as are the two fingers, and that there shall not come any Prophet during the period between the days of the Prophet and the Last Hour.

In this very hadith, Abu Zumail (Allah be pleased with him) is reported to have described his long dream in the presence of the Prophet who interpreted the dream. It is not relevant to describe the whole of the dream and its interpretation given by the Prophet. We should quote here only two of the sentences which are really pertinent to the subject under discussion. Abu Zumail saw, among other things, in the dream, that there is a she-camel being driven by the Prophet. The Prophet interpreted it as follows: “As regards the she-camel that you saw in the dream and you saw me driving it signifies the (Last) Hour that shall (after all) overtake us. And that there shall not come any Prophet after me, nor any Ummah after my Ummah.” (Related by al-Baihaqi in the Dala’il al-Nubuwwa, as mentioned by Ibn Kathir, Vol. 9, p.369).
The Sixty-Third Verse

“The (time of giving up) their account draws nigh unto the people; while they are sunk in negligence, turning aside (from the consideration thereof).” (2:1).

The Sixty-Fourth Verse

“The decree of Allah shall surely come (to be executed), wherefore do not hasten it.” (16:1).

The doctors of Tafsir have generally interpreted the words ‘decree of Allah’ as the Last Hour. It has already been pointed out that this alludes to the approach of the Day of Judgement, and that there shall not come any Prophet after the Prophet Muhammad sallallahu alayhi wasallam and before the Day of Resurrection.

The Sixty-Fifth Verse

“In this manner Allah the Mighty the Wise reveals His Message unto you and (in the like manner did He reveal it) unto the (Prophets) who were before you.” (42:1).

The Qur’ān has described this problem in many of the verses and has decided it once and for all. We have given details under the Verses No. 3 to No. 7, earlier. Therefore we would like to draw the attention of the esteemed readers to the fact that it cannot be doubted and it cannot be denied that all of the Prophets and Messengers of Allah the Glorious are most honourable. To talk of them and their teaching brings bliss and blessings: and the future generations find admonition and wisdom at every step. Therefore one should study the events and their endeavours with great care. They are always useful and beneficial to the people, as the Qur’ān explains it.

Now we have to carefully examine whether Prophethood and Messengerhood is to continue even after our Prophet and whether Wahy of Prophethood has yet to be sent down. If it be so, this Ummah, like many of the former Ummahs, shall divide their Prophets into two groups - viz., a group of the Prophets who have lived prior to the Prophet Muhammad sallallahu alayhi wasallam, and another group of the Prophets who are to come after the Prophet. In this case it was proper that the Qur’ān should
have mentioned both of these groups of the Prophets, and should have described their characteristics and features. The previous scriptures (the Torah and the Injil) are full of such descriptions. If on the one hand, the former Prophets and their sublime works have been mentioned in order to administer admonition to this Ummah, and on the other hand, the future Prophets have been described with their signs, habits, events and their culture and civilisation, their home-land and their Shari’ah and the distinguishing features of their Shari’ah, so that the people should have no difficulty in recognising every new Prophet. The Qur’an clearly says that the people should recognise their promised Prophet so easily as they would know their own children. Allah says: “(They to whom We have given the scripture) know (Our Messengers), even as they know their own children.” (2:141).

These scriptures not only foretold the coming of the promised Prophet or Messenger but also advised the people to believe in him and follow him.

If Prophets were still to come after the Prophet Muhammad sallallahu alayhi wasallam and if Wahy (Divine Messages) were yet to be revealed, it should of necessity have been mentioned in the Qur’an, as it has described with details the former Prophets. It should have given the names of the would-be Prophets, their external form and bearing, their habits and morals. It should have also described such of the salient features of the would-be Prophets that this Ummah should easily have known them.

If one should ponder a bit deeply on the problem he would certainly come to the conclusion that the detailed description of the external form and bearing of the would-be Prophets was more important and necessary than that of the Prophets of the past. For, one should have cursory belief in the former Prophets, and one is not essentially required to know each and every detail of every one of those Prophets. One should have acquaintance with their teachings. The Qur’an says: “(The histories of some) of them have We related unto you, and (the stories of others) of them We have not related unto you.” (40:78).

This indicates that names and events of many of the former Prophets have not been related to the Prophet not to talk of their Ummahs.

In short, it is enough to believe in the former Prophets only summarily. One should believe in this much that Allah the Exalted has sent many Prophets, and all of them with truth. It is not within the scope of iman (faith) to investigate into the minor details about their habits, form and bearing. But on the other hand we may collect as many details about the
coming Prophets as possible so that we do not encounter any doubts and uncertainties in knowing the coming Prophet(s), for, the salvation depends on believing in them and on following their instructions and commands. Mere belief in the former Prophets is not sufficient to guarantee salvation and entry into Paradise.

Now the readers may assess for themselves whether or not it is essential to have the stories of all the former Prophets repeated with details in the Qur’an; or should the future Prophets be described in detail and with their salient features, form and bearing? We may now examine the distinct and manifest verses of the Qur’an and judge for ourselves as to how much attention has been paid to the description of the former Prophets, and to what extent an endeavour has been made to describe the Prophets yet to come, and to inform the Ummah of the circumstances and conditions in which they would be required to appear.

We can say with absolute confidence that there is not a single verse in all of the thirty Parts of the Qur’an, which verse should indicate the name, or form and bearing of the Prophet to come after the Prophet Muhammad sallallahu alayhi wasallam. It is also not hinted at anywhere in the Qur’an that the would-be Prophet would appear in such-and-such land. To be very precise, we should say there is not the slightest allusion to the coming of any Prophet after our Prophet.

On the other hand we find the names of the former Prophets and Messengers, time and again, with innumerable details of their Mission. These stories are repeatedly related with different details in different contexts. For instance, the story of Moses is to found related in almost every part of the Qur’an, sometimes with a brief note and sometimes with pertinent details.

This Grand piece of Revelation, which claims to be the final source of direction and true guidance for those who care to receive Divine instruction, does not warn mankind of the probable coming of a Prophet after our Prophet. While it would have been as necessary and obligatory for the Ummah as ever in the past, to know the signs and symptoms of the approach of a new Prophet, so as to know him and to believe on him and also to follow him. For there should lie the salvation of the Ummah. But unfortunately for the Qadianis there is no hint to this effect in the whole of the Qur’an. But stories of the former Prophets, their names, their home-lands, their cultures and civilisations have been described repeatedly in the Qur’an. It was not incumbent on the Ummah to study intensively the stories of the previous Prophets. It was not an essential part of the faith.
To simply believe collectively in all the former Prophets, without naming them individually, was enough.

Again it has been required of the *Ummah* to believe in the revelations sent down unto the Prophet and Messenger Muhammad sallallahu alayhi wasallam and also in the *Wahy* (revelations) sent down unto the former Prophets and Messengers. This indicates that the *Wahy* (Revelation) was associated only with the days of our Prophet and the period before him. That is, there shall not come after our Prophet any new Prophet, and the *Wahy* (Revelation) is no more to be sent down unto anyone in the world.

The same idea has been reiterated in one of the foregoing verses namely: “Thus does the Mighty, the Wise Allah reveal (His Message) unto you (O Prophet Muhammad sallallahu alayhi wasallam) and likewise did He reveal it) unto other Prophets before you.” (42:1) This clearly says that *Wahy* (Revelation) is to be sent down unto the Previous Prophets - before him.

This is worthy of special notice that if the *Wahy* (Revelation) was at all to continue after our Prophet it ought to have been distinctly mentioned and the *Ummah* (of the Prophet) ought to have been cautioned to look out for the appearance of the new Prophet and to believe on him and to follow him. If this were not so, there was no point in mentioning other Prophets before him in particular.

Therefore it can be stated with confidence that the Divine *Wahy* (Revelation) mentioned in the Qur’an is particularly associated with *ilaika* (sent unto you i.e., to the Prophet Muhammad sallallahu alayhi wasallam) and with *min qablika* (sent to Prophets before you) or *min qablu* (before this time of the Prophet). And this is an evident and manifest proof that no Divine *Wahy* (Revelation) is to be sent down unto anyone after our Prophet and hence no new Prophet is to be raised after him.

There is another point to be kept in view. The Holy Qur’an is an Eternal Law and never to be abrogated. All the peoples and all the generations are to remain subject to this law till the Day of Resurrection. Both of the parties (Qadiani and Lahori) of the Mirza’i sect are apparently [in reality the Qadianis (and also the Lahoris) worship the Mirza, and generally disregard the ordinance of the Qur’an in obedience to the Mirza] agreed in this, that there is not mentioned the future appearance of a new Prophet or Prophets in the Holy Qur’an, either briefly or with any details. This goes to prove that the process of sending the Divine *Wahy* (Revelation) unto any new Prophet is altogether discontinued.
If the earlier Books like the Torah and the Injil had contained only references to the former Prophets and had restricted their descriptions with the word \textit{min qabl} (before this time of Moses and ‘Isa) it would not have been improper. For these Books (Scriptures) had been sent down for a particular period, or a particular race, or a particular geographical tract, and hence they were not considered universal in nature. They were not expected to offer direction and guidance for the whole of mankind for all ages to come. They were therefore not required to describe in detail the Prophets still to come.

But since the Qur’an is a source of direction and guidance for all mankind for all ages to come till the Day of Resurrection and is also a means of salvation, it ought to have given indications of the new Prophet(s) to come and ought to have described their signs and symptoms - especially when the Divine \textit{Wahy} (Revelation) and Prophethood was still to continue. Otherwise it shall be inferred that the teaching and guidance contained in the Qur’an is not complete and perfect.

We find the earlier Scriptures replete with descriptions of every sort regarding the Prophets who were yet to come. But the Qur’an lacks such prophecies and details of any new Prophet(s), after our Prophet. We do not find even a hint to the appearance of a would-be new Prophet. On the other hand we find here and there potent proofs that Prophethood has manifestly been discontinued once and for all after the Prophet Muhammad sallallahu alayhi wasallam and hence no Prophet, either endued with a Shari‘ah or not, and as the Mirza says, zilli or buruzi, shall come after the Prophet. Otherwise this would amount to apostasy and renunciation of Islam and its Shari‘ah. We seek refuge in Allah!

Now we shall discuss some of those Qur’anic verses in which Allah has employed the restrictive preposition \textit{min qabl} (before this time).

NOTE: These verses afford a manifest proof of the fact that, if according to the Mirza, any type of Prophet - non tashri‘i, zilli or buruzi is ever to be considered valid in the Shari‘ah, it too is also discontinued after the Prophet, for, it is essential to believe in any Prophet of any form or category, and to disregard or to deny him is tantamount to kufr.

In such a circumstance if the Qur’an is silent on the possible appearance of any Prophet whatsoever - non-tashri‘i, zilli or buruzi it is an open proof of the fact that there shall not come after our Prophet any kind of Prophet,
nor is it agreeable to Allah the Exalted. This also goes to declare that Prophethood has been discontinued after our Prophet.

We may here mention another important matter. Our Prophet loved his Ummah immensely and was very kindly and compassionate to his followers. Therefore in view of his being compassionate and merciful, he would be always ready to help out his Ummah from any future difficulty. He always cautioned his followers of any danger that might come their way. He informed them of the future mischiefs (fitnas) and troubles, and told them the descriptions of those who would engineer such mischiefs. He also told them about those of the great men of Islam who would avert the coming dangers. He was kind enough to describe the Dajjals (liars and imposters) and how to adopt preventive measures against their mischiefs and deceits. These details are preserved in the sound and genuine ahadith. He also pointed out to his Ummah those of the luminaries who would lead them to success and glory. He said: “Follow those who come after me, like Abu Bakr and ‘Umar.” (Al-Tirmidhi, and Ibn Majah).


On another occasion he stressed to hold fast to the Sunnah of the rightly-guided Caliphs: and on another he advised: Keep the promise of Ibn Mas’ud.” (Al-Tirmidhi). Again he named “My friend and Companion Zubair” (al-Bukhari), “the trustee of this Ummah Abu ‘Ubaida ibn al-Jarrah” (al-Bukhari and Muslim), “the highest top of this Ummah my uncle ‘Abbas, and the grandsons of this Ummah al-Hasan and al-Husain.” (Kanz al-Ummal, Vol. 6, p.63); “the best of this nation ‘Abdullah ibn ‘Abbas” (al-Khattabi: Kanz) and “the most learned knowing the lawful and the unlawful, i.e., Mu’adh ibn Jabal.” (Kanz).

He also foretold of the Uwais al-Qarni from Yemen (Muslim), and also of the abdal (plural of badil), certain persons by whom, it is believed, Allah continues the world in existence. It is one of the signs of the Last Days that the abdal will come from Syria - Mishkat, XXIII - 3c) who will hail from Syria.” (Ahmad: al-Musnad’). He also foretold of the Mujaddid (Reformer) to appear in the beginning of every century. (Abu Dawud). He also informed of the appearance of the Imam Mehdi in the Last of the Days, and gave out the signs with minute details (al-‘Urf al-wardi fi akhbar al-Mahdi).
He also foretold about ‘Isa ibn Maryam who would descend from the heaven towards the last days, and he gave so many signs and conditions in which he would descend that no one shall have any difficulty in knowing the Mahdi (al-Tasrih bima tawatara fi nuzul al-Masih).

The Mercy unto mankind did all these things only to preserve the Ummah from the would-be troubles and mischiefs; but he has not said a single word about the probable appearance of any Prophet endued with a Shari’ah or without it, or zilli, or buruzi that would make his appearance in such-and-such land and in such-and-such age, and that he would be characterised with such-and-such properties and signs. He did not caution his Ummah at all to be obedient to him, and if anyone should disobey him he will suffer from the Wrath of Allah etc., etc.

Nevertheless he mentioned the reappearance of ‘Isa ibn Maryam, who would descend from the heaven, and who had already been endued with Prophethood a long time before our Prophet. The Qur’an contains several references to ‘Isa. The Prophet also informed his Companions that ‘Isa would reappear in this world not in the capacity of a Prophet - although he had already held that office before our Prophet, but only in the capacity of an Imam (Leader) and as a Caliph of the Messenger of Allah. It would just be like the Governor of a Province or the Chief Minister who should visit another Province, he is not thrown out of his original office, but he only visits another Province where he is neither a Governor nor a Minister.

The reappearance of the Messiah ‘Isa ibn Maryam in the last days is mentioned in the ahadith more than a hundred times. He has been mentioned with so many details, signs and peculiar characteristics that nobody would feel any difficulty in knowing the Messiah, without any dubiety or uncertainty of any shade. We have composed an independent book on the subject entitled the Masih maw’ud ki pehchan. This book is available in print.

In short, this Ummah shall have no Prophet or Messenger sent to them except the reappearance of ‘Isa ibn Maryam. There is no hint or allusion to the appearance of a new Prophet or Messenger in any of the ahadith. On the other hand there are innumerable texts which manifestly declare that the office of Prophethood shall not be conferred on anyone after the Prophet Muhammad sallallahu alayhi wasallam.

Wherever in the Qur’an we find the fundamental elements of iman (faith or creed) mentioned, Allah has invariably mention the Wahy (Revelation) sent down unto the Prophet along with the Wahy (Revelation) sent down
previously unto the former Prophets; and nowhere is mentioned the *Wahy* (Revelation) to be sent down to any would-be Prophet, whether he be endued with a *Shari’ah* or not, whether he be *zilli* or *buruzi*.

If there had been no other proof of the discontinuity of the Prophetic *Wahy* and of the Finality of Prophethood in the Qur’an or in the *ahadith*, even then a reasonable person would have himself inferred that there shall be no Prophet after our Prophet nor any Messenger was to come after him, nor the *Wahy* of Prophethood was to continue. For our Prophet was commissioned to all men and the religion of Islam had been perfected by Allah Himself. (5:5).

If there had been any other forms of Prophethood, as the Qadianis have invented like *tashri’i*, *non-tashri’i*, *zilli*, or *buruzi*, and if any of them was to subsist after the *Khatim al-Anbiya*, was it not essential to be mentioned here, especially to this effect that there shall come a Prophet of this form with such-and-such form of bearing, and that it is incumbent on all the members of the *Ummah* to know the Prophet and to believe on him and also to obey him?

**The Sixty-Sixth Verse**

“And We have already sent (Messengers) unto (different) nations before you.” (6:42).

**The Sixty-Seventh Verse**

“Say: Messengers have already come unto you before me, with plain proofs.” (3:180).

**The Sixty-Eighth Verse**

“So the Messengers before you have also been accounted impostors.” (3:181).

**The Sixty-Ninth Verse**

“(Some of the) Messengers have been laughed to scorn before you.” (6:10).
The Seventieth Verse

“And (some of the) Messengers before you have been accounted liars.” (6:34).

The Seventy-First Verse

“And We sent not (any Messengers) before you, except men unto whom We revealed (Our Message, and whom We chose) out of those who dwelt in towns.” (12:109).

The Seventy-Second Verse

“Indeed Messengers before you have been laughed to scorn.” (13:32).

The Seventy-Third Verse

“And of course We have formerly sent Messengers before you.” (13:38)

The Seventy-Fourth Verse

“And We have not sent any before you (as Our Messengers) other than men unto whom We sent down the Revelation.” (16:45).

The Seventy-Fifth Verse

“By Allah We have heretofore sent (Messengers) unto the nations before you.” (16:65).

The Seventy-Sixth Verse

“And that which We have revealed unto you of the Book (i.e., the Qur’an), is the truth, confirming the (scriptures) which (had been revealed) before it.” (35:28).

The Seventy-Seventh Verse

“(This is) the practice in respect of Our Messengers, whom We have already sent before you.” (17:79).
The Seventy-Eighth Verse

“We have sent no Messenger before you, but We revealed unto him that there is no deity to be worshipped besides Myself.” (21:25).

Obviously the *Tawhid* (unity of Allah) is the cardinal teaching of the Prophets. If any Messenger was at all to be sent after our Prophet he should also have been sent with this Message. Therefore there is no special restriction or particularisation of the ‘Prophets of the past’. The restriction of *min qablik* (before you) is a definite proof of the fact that no Prophet shall be sent down after the Prophet Muhammad sallallahu alayhi wasallam.

The Seventy-Ninth Verse

“We have sent no Messenger; or Prophet, before you.” (22:51).

The Eightieth Verse

“And We have sent no Messengers before you, but they ate food. (25:22).

These words are worthy of note. If any Prophet was at all to be sent after our Prophet he too would certainly eat food like others: then there was no need of specification (takhsis) of the former Prophets, except that it was to be proclaimed that there shall not come a Prophet after the Prophet Muhammad sallallahu alayhi wasallam.

The Eighty-First Verse

“For, Messengers before you have also been accused of imposture.” (35:4).

The Eighty-Second Verse

“And of course it has been spoken by revelation unto you, and also unto (the Prophets) before you, (saying:) Verily if you join any partners (with Allah) your work will be altogether unprofitable and you shall certainly be one of those who lose.” (39:65).

It is also to be noted that *shirk* (polytheism, joining partners with Allah) is the most damaging of all the acts. This was not only for the former Prophets, but also for any other Prophet that should come after our
Prophet. Here the restriction of \textit{min qablik} (i.e., the Prophets who had appeared before you) clearly indicates that there shall not come a Prophet after our Prophet, nor shall these commands be applicable to him. Otherwise it is obvious that the Divine \textit{Shari‘ah} shall not permit any Prophet, who is to come in the future, to be guilty of \textit{shirk}.

The Eighty-Third Verse

“No other is said unto you (by the infidels of Makkah) than what has been formerly said unto the Messengers before you. Verily your Lord is inclined to forgiveness, and is also able to chastise severely.” (41:43).

Here again it is evident that the \textit{takhsis} (particularisation) of \textit{ma qabl} (i.e., those before you) is not effective only in the case of former Prophets, but this law is equally applicable to the Prophets that might come after Muhammad sallallahu alayhi wasallam. They should also have been instructed in a similar manner. In fact this also goes to prove that there shall not come any Prophet after our Prophet, as Prophethood is discontinued after him, and therefore no revelation (\textit{Wahy}) shall be sent down to anyone now.

The Eighty-Fourth Verse

“In this manner does the Mighty, the Wise (i.e., Allah) reveal (His Message) unto you, and (in the like manner did He reveal it) unto the (Prophets) before you.” (42:1).

Does not the \textit{Wahy} (Revelation) sent unto the Prophet and unto the former Prophets, which has been particularised for our Prophet and the former Prophets, clearly indicate that the \textit{Wahy} (Revelation) shall not be sent unto anyone else, especially after our Prophet. If the \textit{Wahy} (Revelation) should at all be sent unto the Prophet ‘Isa after his reappearance, it would not be inconsistent with the law contained in this verse, for, ‘Isa belongs to the group of former Prophets.

The Eighty-Fifth Verse

“In this manner had We sent no preacher with warnings, before you, unto (the dwellers of) a town...” (43-22).

The Eighty-Sixth Verse

“And ask Our Messengers whom We have sent before you.” (43:44)
Our esteemed readers must have noticed in all these verses of the Qur’an that whenever the *Wahy* (Revelation), or the Prophethood and the Messengerhood is mentioned, it has invariably been particularised with the Prophet Muhammad sallallahu alayhi wasallam and with the former Prophets and Messengers only. If any Prophet or Prophets were to appear after our Prophet the law of the Qur’an should have been disturbed; and it would have been incongruent with the Wisdom of the Divine Book. We fly for refuge unto Allah the Almighty!

Otherwise it would have been most befitting that the future (or would-be) Prophets had been mentioned with fuller details, describing their names, form and bearing of each of them and also their home-land from where they shall make their appearance, much in contrast to the former Prophets.

If this was not to be considered of any importance, the Divine *Wahy* (Revelation), the Prophethood and the Messengerhood are mentioned they should have been mentioned without any *takhsis* (particularisation and restriction), so that the *Ummah* was not to encounter any doubt or uncertainty in respect of the appearance of any Prophet with the Divine Revelation.

One should ponder a bit deeply on the style of the Divine Book and its wisdom. One cannot resist the temptation of imposing firm belief in the fact that the only thing which the Holy Qur’an intended to stress was that no Prophet of any type, form or category was ever to appear in this world after our Prophet Muhammad sallallahu alayhi wasallam and that the Prophethood and the Divine Revelation (*Wahy*) was to be discontinued after our Prophet. Even if someone should still persist in his ignorance and obstinacy, it would be his own poor lot!

**Repudiation of zilli, buruzi or non-tashri’i Prophethood**

All the above-quoted verses of the Qur’an fully expose the falsehood and *tahrif* (perversion, twisting of the meaning of a verse to fit their own notions) of the Qadianis. These verses do not admit the Self-invented categories of Prophethood, like non *tashri’i*, zilli, or buruzi. The Qadianis generally stress that the verse pertaining to *Khatm-i-Nubuwwat* only invalidate the *tashri’i* Prophethood, and that non *tashri’i*, or zilli and buruzi Prophets are likely to appear.

It is obvious, that if the categories of non-*tashri’i*, buruzi or zilli Prophets were ever acceptable or even probable in the Sight of Allah and were also
to continue (after our Prophet), they ought to have specifically been mentioned in the Qur’an - the Qur’an which is a sure guarantee of direction and salvation of all mankind till the Day of Resurrection. But we find detailed mention of the former Prophets and their Ummahs. But no would-be Prophet has been mentioned anywhere in the Qur’an.

But we find that the Qur’an is silent on the point of the would-be Prophets and does not give even a hint to the appearance of future Prophets or their signs and the circumstances in which they would be expected to come in the world. On the other hand we come across here and there at several places in the Qur’an, stories of the former Prophets and the Wahy (Divine Revelation) sent on each of them. We also notice our Prophet mentioned as Prophet and Messenger in accompaniment of Prophethood or Messengerhood of the former Prophets or Messengers, as particularised. We are therefore led to believe that no Prophet or Messenger shall ever come after the Prophet, be he non-tashri’i, or buruzi and zilli. If there had ever been any category of Prophets called zilli, or buruzi and non-tashri’i, as acceptable or probable in the Sight of Allah, it was essential to have been abolished and discontinued after our Prophet.

We only wish there had been an Allah fearing person among the followers and well-wishers of the Mirza, who should concede this self-evident fact and save himself from the eternal torment of Hell-fire! “O my Lord, guide my people, for, they are ignorant!”

The Eighty-Seventh Verse

“And how many Prophets have We sent among those of old?” (43:5)

In this Qur’anic verse, as in all the aforementioned verses, in which it is mentioned that Prophets had been commissioned and the Wahy (Divine Message) had been sent unto them, they prove that all these Prophets and their Ummahs belonged to the olden days, long before our Prophet was commissioned, for all mankind, for all generations to come till the Day of Resurrection. But no Prophet and no Divine Revelation is mentioned as still to come. We have already discussed this at good length.

Hence a person who should go through the glorious treasure of the Qur’anic verses, he shall feel obliged to believe that no Prophet shall ever come nor the Divine Revelation shall again be sent unto anyone after the Prophet Muhammad sallallahu alayhi wasallam.
The Eighty-Eighth Verse

“And then We have given the Book (the Qur’an) in heritage unto such of Our servants as We have chosen. Of them (there is one) who injures his own soul; and there (is another) of them who keeps the middle way; and (there is still another) of them who vies to outstrip (others) in good deeds, by the Permission of Allah. This is the great excellence.” (35:29).

In this verse, the inheritors of the Qur’an (i.e., the Islamic Ummah) have been divided into three main groups. The eminent Companions have commented on this division.

‘Uqba ibn Suhban relates: I asked ‘A’isha Siddiq (Allah be pleased with her) the interpretation of this verse. She said: “O my child, all these (three) groups are awarded Paradise. As for those who outstripped others in good deeds, they are those who belong to the days of the Prophet. As for those who keep the middle way, they are those who follow the practice of the Companions of the Prophet, till they attain their nearness. And as for those who have transgressed against their souls, they are people like me and like you.” (Ibn Kathir: Tafsir, Vol. 8, p.198 quoting Ibn Abi Hatim).

The narrator remarks that it is only by way of modesty and unpretentious nature that ‘A’isha Siddiqa counted herself among those who injured their own souls; otherwise she is to be reckoned among those who outstripped others in their righteous deeds.

“Uthman (Ibn ‘Affan) classifies these people in the following manner: “Those who transgress their own souls are the dwellers of the countryside, who keep aloof from the learned; and those who keep the middleway are those who live in the towns; and lastly those who outstrip others in good deeds are those who are engaged in the Jihad.” (Ibn Kathir, Vol. 8, p.196, quoting Ibn Abi Hatim).

One may ascertain these three groups and examine their details, but one would not find a Prophet or a group of Prophets among them. They were only the Companions and followers of the Prophet and none more.

According to ‘A’isha Siddiqa it becomes quite clear that those who outstrip others are the Companions of the Prophet and died in that very age and the Prophet had borne them good tidings of Paradise. Evidently none of them was a Prophet. Even Mirza himself and his companions do not count any of them as Prophets.
When there is no Prophet to be found among the most excellent of the classes of those who excelled others in righteous deeds and who kept the middle way, how can the people of the third category rise to the rank of Prophethood?

In short, those who have been considered the inheritors of the Holy Qur’an were of three categories, and none of the three categories were considered to contain a Prophet or a group of Prophets - rather they negate the presence of any Prophet among them. This is a manifest proof that there shall never appear a Prophet after the Prophet Muhammad sallallahu alayhi wasallam. So much so that no one can attain to Prophethood even after adhering to the law of the Shari’ah and even after being the true inheritor of the Holy Qur’an. This also dispenses with the zilli Prophethood or non-tashri’i Prophethood, which the Mirza had invented to beguile the simple-minded Muslims.

**The Eighty-Ninth Verse**

“On the day when their faces shall be rolled in (Hell) fire, they shall say: Oh that we had obeyed Allah and had obeyed the Messenger!” (33:66).

On examining the context of the verse we find that by al-Rasul is meant our Prophet or Messenger. One may also examine the previous words Yas’aluka (men will ask you) and ma yudrika (:He will not inform you).”

The verse therefore means to say that the unbelievers among the contemporaries of the Prophet shall be rolled down into Hell-fire and they shall repent. But their repentance shall then be of no avail.

If more Prophets were still to appear after our Prophet and obedience unto these new Prophets were also to be made incumbent on their followers, they should also be likewise punished for non-obedience. At that time such people should have said these words: “Oh that we had obeyed the Messengers who had been sent unto us!”

**The Ninetieth Verse**

“On that day, the unjust person shall bite his hands (for anguish and despair, and) shall say: ‘Oh that I had taken the way (of truth) with the Messenger’!” (25:29).
The Ninety-First Verse

“And We have not sent you otherwise than unto mankind in general, a bearer of good tidings and a denouncer of threats.” (34:27).

Some of the Qur’anic verses on this subject have already been mentioned and the natural inferences that we could deduce therefrom had also been discussed to the effect that this verse, like others, proves the universality of the Mission with which our Prophet had been commissioned. As a necessary corollary we may add that no new Prophet or Messenger was ever to be sent to the world after our Prophet; for he is the guide and the leader for all nations and all generations to come till the Last Day. Hence there is no need of commissioning any new Prophet or Messenger of any form or category after our Prophet.

The Ninety-Second Verse

“He is no other than a warner unto you, (sent) before a severe punishment.” (34:45).

Here ‘the severe punishment’ means the Day of Judgement, as has been explained by Ibn Kathir and other Mufassirun. (Ibn Kathir, Vol. 8. p.176). The purport of this verse is again the same as given under several of the above quoted verses. That is, there shall not come a Prophet after our Prophet till the Day of Resurrection. Ibn Kathir says in this respect: “(It is related) on the authority of Buraïda, that once the Messenger of Allah remarked: ‘I have been sent and also the (Last) Hour together, and it was well-nigh outstripping me’.” Narrated by Ahmad in his al-Musnad. (Ibn Kathir).

This hadith and the tafsir of the said Qur’anic verse is a manifest proof of the fact that no Prophet shall ever be sandwiched between the days of the Prophet and the Day of Resurrection. That the Day of Resurrection and the lifetime of our Prophet go hand-in-hand can mean nothing but that no Prophet is to come after our Prophet till the Last Day. Otherwise - Allah forbid - this saying of the Prophet will be considered inconsistent with the facts and events, especially in these days when more than fourteen centuries have elapsed after the demise of our Prophet and the Day of Resurrection has not yet come to dawn upon us. This long period of fourteen centuries is still reckoned only very near the Day of Resurrection. On this account there is no Prophet to appear.
The Eighty-Third Verse

“Allah shall confirm them who believe, by the steadfast word (of faith), both in this life and in the Hereafter.” (14:32).

This verse explains the punishment and torment of the grave, the details whereof would be found in the books on Hadith. We quote a hadith related on the authority of Bara’ ibn ‘Azib (from the Sahih of al-Bukhari): “When a believer is made to sit in his grave, (two angels shall) come unto him. He will bear witness that there is none worthy to be worshipped except Allah and that Muhammad sallallahu alayhi wasallam is the Messenger of Allah. This statement of his will be the steadfast word whereby Allah shall confirm them who believe...” (Al-Bukhari, al-Sahih, p.183).

This hadith has also been narrated by Muslim, al-Nasa’i, Abu Dawud, Ibn Majah, al-Isma’ili, Abu ‘Uwana and others with more details. These hadith say that the believer shall bear witness that there is none to be worshipped except Allah and he will know the Prophet. This is ‘the steadfast word.’

Muslim narrates in his Sahih that the believers shall be asked: “Who is your Lord?” He will reply: “My Lord is Allah, and my Prophet is Muhammad sallallahu alayhi wasallam.” (Fath al-Bari, Vol. 7, p.3).

In short all these hadith prove that ‘the steadfast word’ as it occurs in the Qur’anic verse means only what a believer shall say in his grave to the enquiring angels.

It is further known that when the angels would ask the believer about the Prophet or Prophethood, the believer shall succeed in the examination by replying that Muhammad sallallahu alayhi wasallam is his Prophet. In some other narrations the believer is also said to reply: My Prophet is Muhammad sallallahu alayhi wasallam who is the Last of the Prophets. (Duri-i-Manthur, Vol. 6, p.165).

Now the fair-minded readers will certainly be inclined to comment that if any Prophet of any type or category were to be sent to the world after our Prophet and the Muslims were ever to believe on him, they should have said in reply to the questioning angels: My Prophet is such-and-such (not Muhammad sallallahu alayhi wasallam). We fly for refuge unto Allah!
The affair is almost reversed. All the Muslims, and even the Mirza’s is also proclaim at the time of death that Muhammad sallallahu alayhi wasallam is our Prophet. Sometimes the Mirza’s also proclaim that Muhammad sallallahu alayhi wasallam is the Last of the Prophets. This is the last nail driven in the coffin of the self-invented Prophethood of the Qadianis.

**The Ninety-Fourth Verse**

“Say: If you love Allah, follow me then Allah shall also love you.” (3:29).

In this verse Allah promises to love those who follow the Prophet, and adhere to his practice. This love of Allah is not cautioned with obedience of any other Prophet. This is an evident proof that our Prophet alone is the last of the Prophets, obedience unto whom will induce the Divine Favour - Love from Allah. This means that there shall not appear any new Prophet endued with a Shari’ah after our Prophet nor any other type of Prophet shall ever be sent down unto mankind - may he be a zilli or buruzi or a non-tashni’i Prophet, as the Mirza has coined new terminology.

**The Ninety-Fifth Verse**

“Do (the unbelievers) wait for any other than the (Last) Hour, that it may come upon them suddenly? Some signs thereof are already come.” (47:20).

In the *Tafsir Jami’ al-bayan*, (p.235), the *Tafsir Kabir*, (Vol. 7, p.521), this verse has been explained in the following words: “Of the signs of the (Last Hour) is the commissioning of our Prophet as Messenger of Allah to this world.”

This Qur’anic verse (47:20) has manifestly declared the commissioning of the Prophet as one of the signs of the Day of Resurrection. That is why there shall not appear any new Prophet, as the Prophet has himself clearly indicated in a *hadith* narrated on the authority of Abu Zumal. (See under Verse No. 62).

**The Ninety-Sixth Verse**

“(This Qur’an) is no other than an admonition unto all creatures; and you shall surely know what (message) is delivered therein (to be true) after a time.” (38:88).
In this verse again the universality of the Mission of our Prophet is mentioned. This is a clear indication of the Finality of Prophethood which has already been discussed.

**The Ninety-Seventh Verse**

“For, he (i.e., Gabriel) has caused the (Qur’an) to descend on your heart by the Permission of Allah, confirming that which was formerly revealed.” (2:91).

**The Ninety-Eighth Verse**

“And when there came unto them a Messenger from Allah, confirming that (Wahy or Scripture) which was with them.” (2:95) cf. 3:75.

**The Ninety-Ninth Verse**

“And this is the Truth which confirms that (Wahy or Scripture) which is with them.” (2:95).

All these three verses of the Qur’an clearly indicate that the Wahy (Revelation) or the Qur’an which has been revealed to our Prophet confirms the (Wahy or scriptures) which had been revealed to the former Prophets. There are innumerable verses of the Qur’an which pertain to this subject, and we have already discussed some of them.

If one should ponder over all these verses a bit deeply one would be led to the conclusion that these verses manifestly declare the discontinuity of the Prophetic Wahy for ever. When we should study the Scriptures and Divine Books sent down by Allah unto the former Prophets and Messengers we find innumerable references to the earlier Prophets and their Missions which, of course, confirm the previous Scriptures. At the same time we also find innumerable references to the coming Prophets giving good tidings, and greeting the nations and cautioning them to look out for their appearance and to accept them and follow them. Look at ‘Isa who invites his community to Islam and addresses them in these words: “(O children of Israel), verily I am the Messenger of Allah (sent) unto you, confirming the law which was (delivered) before me, and bringing good tidings of a Messenger who shall come after me, and whose name shall be Ahmad.” (61:6).

Here we find that ‘Isa confirms the Wahy (Scriptures) of the former Prophets and Messengers. And at the same time he greets his followers of
a Messenger who shall come after him. The Qur’an and the Prophet are explaining similar things, confirming the stories of the former Prophets and Messengers and also confirming their Messages revealed unto them - absolutely in a similar manner as the earlier Prophets and the old Scriptures had been doing. But the Qur’an and the Prophet abruptly change the style. They continue confirming the previous Prophets and Messengers and they also confirm the Scriptures revealed unto them. But there is no mention of the coming of a new Prophet after the Prophet Muhammad sallallahu alayhi wasallam, and do not greet the public of any Prophet nor of a new Message to be revealed unto them. If the Wahy was still to continue, the Qur’an should have mentioned it; rather it should have been of much greater importance.

For, the confirmation of the former Prophets, Messengers and the Scriptures was enough to invite the attention of the people of the Book (the Jews and the Christians) to the perfected religion of Islam. But if the salvation of the Ummah of our Prophet was to depend on believing in a new Prophet after him, he should have greeted his Ummah of the coming of a new Prophet after him. It should have been essential on the part of Allah to inform the Ummah of the coming of a new Prophet through the Holy Qur’an.

But, fortunately for us, we do not find in the Qur’an and hadith, the slightest hint of the coming of a Prophet after our Prophet. On the other hand we find a clear decision on the matter, and the Nubuwwa (Prophethood) is discontinued for ever, and no Prophet is to come after our Prophet. We are bound to accept this decision. We must believe in this declaration of the Finality of Prophethood. Allah has decreed it, and no Prophet whatsoever shall come after our Prophet.

These are the 99 verses of the Qur’an which provide a manifest and undeniable proof of the Finality of Prophethood with the coming of our Prophet who has been sent to all mankind of all ages with the ‘perfected Religion’. The question does not arise pertaining to the probable coming of a zilli, buruzi or non-tashri’i Prophet, as the Mirza supposes.

The problem of the Khatm-i-Nubuwwat has been fully discussed in the light of the Qur’anic verses and it has been manifestly proven that in the 99 verses the peremptory proof of Allah is only this: there shall not come a Prophet after the Prophet Muhammad sallallahu alayhi wasallam. If anybody does not feel convinced, it is his own bad luck. Then what else do they require to believe on?
AN IMPORTANT NOTE

The readers are requested to keep in mind that the 99 verses of the Qur’an which have been mentioned and discussed above are clear proofs of the Finality of Prophethood. Some of them are absolutely clear and are by ‘Ibarat al-nass, i.e.,

1 Plain sentences. Their meanings are obvious and clear without any assistance from the context, technically called *qarina*.

2 Others are by *Isharat al-nass* i.e., a sign or hint which may be given from the order in which the words are placed, e.g. ‘born of him’ means the father.

3 Some others are by *Dalalat al-nass* or the argument which may be deduced from the use of some special word in the verse, e.g., “say not to your parents: fie!” (17:23). From this it is argued that the children may not beat or abuse their parents.

4 Some of them are by way of *Iqtida’ al-nass* i.e., a deduction which demands certain conditions, such as, “Whoever kills a believer by mischance, shall be bound to free a believer from slavery.” (4:94). As a man has no authority to free his neighbour’s slave, the condition here required, though not expressed, is that the slave should be his own property.

These four methods of deduction are absolute and final in law. And the doctors of ‘ilm al-usal (Exegesis of the Qur’an) are agreed on them. (See Husami, *Nur al-an war*).

We have also depended on such verses also which go to prove the Finality of Prophethood by way of *istinbat* (deduction), or as a necessary corollary.
APPENDIX TO THE

KHATM-I-NUBUWWAT

Part 1

Another Dubiety and its Rebuttal: Of the ingenuities contrived by the Mirza in regard to the interpretation of the term Khatam al-Nabiyyin is that it should be taken in its figurative sense, as is done in similar constructions like Khatim al-Muhaddithin and Khatim al-Muffassinin wherein only the figurative sense is applicable. For in our daily idiom by Khatim al-Muhaddithin we should never construe it to mean that no Muhaddith shall ever be born and appear after that particular Khatim al-Muhaddithin.

The Mirza is generally feel proud of creating this uncertainty in the minds of simple Muslims. But unfortunately for the Mirza is this misconception is only skin deep and is absolutely false and fabricated. The terms Khatim al-Muhaddithin and Khatim al-Muhaddithin etc., are the constructions invented by human beings and are not a part of the Divine discourse. Human beings are not aware of what is going to happen tomorrow, and how many men are to come into existence and how many of them would die. They do not know how many learned men would appear in the field of knowledge and learning, and how many of them would remain illiterate and ignorant. They cannot foresee how many men would really become Muhaddiths or Mufassirs, and how many of them would loiter aimlessly in the streets. Therefore the human beings do not have a right to pass a judgement or issue a general statement about a particular person that he is ‘the last of the Muhaddithun or Muffassinun’. If someone should ever use such epithets about a man, we should construe them to mean only figuratively or by way of mubalagha (hyperbole); otherwise such a statement is likely to lose its real and literal meaning in a very short period of time; and it soon becomes a lie or an absurd statement.

But we are not to guess the statements of Allah the All-Knowing, Whose Knowledge pervades every nook and corner of the entire universe. And no item of the creation is beyond His purview. It is He alone Who commissions the Prophets with His Own Knowledge and by His Own Will. Therefore when Allah the All-Aware, the All-Knowing, the Wise, the Glorious should give an epithet of Khatim al-Nabiyyin to one of his Prophets, He means it seriously, and we are to understand the epithet in its
obvious (*zahiri*) and real (*haqiqi*) meaning, and can by no means construe it in its figurative or hyperbolic sense.

It is, however, possible that we construe a word to mean in its figurative or hyperbolic sense if the word happens to be constructed by a human being. In that case we may ignore its real and obvious meaning so that it should fit the context. But regarding the Words of Allah (i.e., of the Qur’an) we shall never have recourse to take them in the figurative sense unless there is a *qarina*. This is one of the universally accepted fundamentals of Interpretation.

In addition to this, the Qur’an itself has explained the term *Khatim al-Nabiyyin* in more than 99 of its verses. The explanation is clear, manifest and obvious, without involving figurative or hyperbolic sense of the term. And again the Prophet Muhammad sallallahu alayhi wasallam has himself clarified the notion in distinct and unequivocal words. Furthermore the consensus of the Companions and the Elders of the *Ummah* have laid a seal of attestation on this obvious and real meaning of the term *Khatam al-Nabiyyin*. In view of all these things nobody should have a right to re-open the case, and with stubborn stupidity should dare to construe its figurative sense.

It is indeed very strange! The Almighty Allah uses a term in its real and obvious meaning, and further the Prophet on whom the Qur’an was revealed, explains it in very clear and unambiguous words. Not only that, the disciples of the Prophet and all the Early Fathers give the same explanation of the term and reiterate that this term is to be construed only and only in its natural, real and obvious meaning. There is no room for any figurative or hyperbolic meaning to be given to this term. No peculiar interpretation and no particularisation is to be allowed in explaining this term (al-Ghazzali, *al-Iqtisad*; Qadi ‘Iyad, *al-Shifa*).

But the Mirza and his blind followers are insisting on construing the term in its figurative sense. A Persian poet says:

> The pious gnostic did not divulge
> the secrets and mysteries of Allah:
> I wonder how the wine-seller could
> get wind of this!

In short, since the Holy Qur’an and the *ahadith* have settled this problem for ever; and so have the consensus of the Companions - Allah be pleased
Finality of the Prophethood

with them - and the statements of the Elders of the *Ummah* put a seal of confirmation thereon, to the effect that the term *Khatam al-Nabiyyin* should be construed in its original, real and obvious meaning. Metaphor or hyperbole is not at play in the said verse; nor can we allow any far-fetched interpretation of particularisation (*takhsis*) in this case. Now nobody should have any right to change the meaning of the term *Khatam al-Nabiyyin* and similar other words!
A Persian poet says (about the Prophet Muhammad \textit{sallallahu alayhi wasallam}): 

Whatever he spoke was in fact the word of Allah. 
Though it has actually resulted from the throat of ‘Abdullah (Servant of Allah).

[This is based on the opening verses of \textit{Sunat al-Najm} (53:2-4): “Your Companion (Muhammad sallallahu alayhi wasallam) errs not, nor is he led astray. Neither does he speak of his own free will. It is no other than a revelation which has been revealed unto him”].

The boundless literature of \textit{Hadith} concerning the doctrine of the Finality of Prophethood is so vast that it is difficult to discuss it with all its details in this Volume, and within the short period available at our disposal. We have however endeavoured to study only a part of the vast field of \textit{Hadith} literature: and we are led to believe that:

The \textit{ahadith} concerning the \textit{Khatm-i-Nubuwwat} are \textit{mutawatir}, i.e., they were narrated by several Companions, \textit{Tabi’un} and their successors in every age and every generation with continuity and by narrators in large numbers.

\textit{Khabar-i-Mutawatir}, a continued tradition, a well-known tradition is one which is handed down by very many distinct chains of narrators of consecutive generations, and which has always been accepted as authentic and genuine, and no doubt ever having been raised against it.

For instance, we have never been to Baghdad. But we believe it to be a city of learning and glory; because this has been described by so many travellers, geographers and other story-tellers that it cannot be denied by reason.

The learned doctors say that the knowledge or piece of information given by a \textit{khabar-i-mutawatir} is undeniably true. It is always as true and
genuine as one would visit the City of Delhi and after having seen it with one’s own eyes he should have certain and perfect knowledge of its being a glorious and grand City. Similarly we know about the glory of Baghdad from the *khabar-i-mutawatir*. Or, we know our parents and we are certain of their existence. So do we know about Alexander the Great and Darius, while we have not lived in their period nor have we ever seen any of them. We know it only through the *Khabar-i-mutawatir*.

Similarly the *Hadith-i-mutawatir* is that tradition which has been narrated by several other Companions of the Prophet and then handed down continuously from generation to generation by a large number of reliable narrators, so that it is not to be considered possible that these narrators ever agreed in telling a lie. The words of the Prophet in such a continued *hadith* is as evident, definite and certain as the glorious sun shining at noontide.

The *Ummah* therefore believe in the *Hadith-i-mutawatir* by consensus of opinion. They deem the *Hadith-i-mutawatir* as a manifest truth, and the Muslims have to believe in it as they believe in the Holy Qur’an. To deny a *hadith-i-mutawatir* induces *kufr* (heresy and infidelity). For, this does not amount to mere denying the truth of a *hadith*, in fact it is tantamount to deny the Prophethood [Because to believe on the Prophet does not mean that one should believe on the general form and bearing and on his physical characteristics. But one should essentially believe on a Prophet in such a way that he should entertain no doubt or uncertainty regarding each and every word of the Prophet] of our Prophet and it is in a way - Allah forbid - a charge of imposture laid on the Prophet.

Now it is not difficult to ascertain that all the *ahadith* concerning the *Khatm-i-Nubuwat* are congruent in meaning. For the great doctors of *Hadith* have named the following of the *ahadith-i-mutawatira* as the most glaring of the examples: “One who intentionally imputes a false thing to me, he should find a seat in the (Hell) fire.”

The Hafiz Ibn Hajar al-’Asqalani has endeavoured to prove its *tawatur* (continuity) through one hundred *isnads* (chains) handed down directly from the Prophet. Of them thirty *isnads* are correct and genuine according to the laws of *Hadith*.

When we find the extent of *tawatur* to this degree, we can safely infer that all the *ahadith* concerning the *Khatm-i-Nubuwat* are *mutawatir*. The clear *ahadith* concerning the *Khatm-i-Nabuwat* are more than a hundred; and of them about forty *ahadith* are correct and genuine according to the laws of *Hadith*. The only difference is that in the above-
quoted hadith: “One who intentionally imputes a lie to me...” the words and the text is continually the same. But in the ahadith concerning the Khatm-i-Nubuwwat, it is only the sense which is continually the same, i.e., the same idea has been expressed in different ahadith, the number of which exceeds a hundred. If one should try to trace the text of this hadith: *la nabiya ba’di* (“There shall not come after me any Prophet,”) as given and narrated in the various authentic books on Hadith, it is well-nigh probable that this wording attains the degree of tawatur (continuity). We shall be discussing about thirty-six of the ahadith with this wording in this book.

We have already alluded to the fact that it is only a very small portion of the Hadith literature which is before us and on which we are depending at the moment. Again we are so much preoccupied with the multifarious activities at the moment that it is in great disquietude that we are compiling this part of the book. The great Muhaddith Ibn Hazm al-Andalusi says in this regard: “Those who have made exposition of the Prophethood of our Prophet and his miracles from the text of the Qur’an, have also proved the truth of his saying: *la Nabiy ba’di*. (There shall not come a Prophet after me)” (al-Milal wa’l-nihal, Vol. 1, p.77).

In the above-quoted text from the Fisal fi’l-milal wa’l-nihal, it is manifestly proven that the hadith *la nabiya ba’di* (there shall be no Prophet after me) is not only mutawatir but its tawatur (continuity) is of that degree of popularity as that of his Nubuwwa (Prophethood), of his miracles and of the Qur’anic Revelation. The great Hafiz ‘Imad al-Din Ibn Kathir says while explaining the verse of Khatim al Nabiyyin: “The ahadith mutawatira concerning the Khatm-i-Nubuwwat as handed down from the Prophet are such that have been narrated by a large number of the eminent Companions.” (Ibn Kathir, Tafsir, Vol. 8, p.89).

Mahmud al-Alusi (of Baghdad) says in his Ruh al-ma’ani (Vol. 7, p.65): “That the Prophet is ‘the last of the Prophets’ is one of the doctrines which have been described by the Holy Book (the Qur’an), and fully dilated upon by the Sunnah (Hadith), and whereupon the Ummah has unanimously agreed. Therefore one who should ever deny this (doctrine) shall be declared a kafir (heretic, apostate) and shall be put to death if he insists in his view.”

Now we shall try to discuss some of the ahadith concerning Khatm-i-Nubuwwat. We shall also endeavour to first discuss the ahadith narrated by al-Bukhari and Muslim; then we shall deal with other ahadith narrated by other compilers of Hadith.
Ahadith from the Sahihain (the Two Correct Books)

Hadith No.1: (It is narrated) on the authority of Abu Hurairah that the Messenger of Allah once remarked: “My parable with the parable of the previous Prophets is like the parable of a man who constructed a house of the best design and then decorated it in a perfect manner except in the corner-stone. People went round the house and appreciated its design and construction work, and said: ‘Why has not the corner-stone been laid as yet?’ But I am (it, and I am) the Khatam al-Nabiyyin.” (This has been narrated by al-Bukhari in the chapter concerning the Prophets; also by Muslim Vol. 2, p.248, in the chapter concerning Excellences and Virtues; and also by Ahmad in his al-Musnad, Vol. 2, p.398; and al-Nasa’i and al-Tirmidhi. In some of the collections of Hadith it reads: “Thus I filled the spare and vacant place of the cornerstone, and the building was therefore completed on my account, as were the Chain of Messengers completed on my account.” This reading is available in the Kanz on the authority of Ibn ‘Asakir).

Let those of the students who, like chemical analysis, wish to characterise and particularise the doctrine of Khatm-i-Nubuwat with only Prophethood endued with Tashri’, by false interpretations and by the self-invented forms of Nubuwwa (Prophethood) called buruzi, or zilli, - look into the subject-matter explained in the above quoted hadith. The Prophet has absolutely eradicated the whimsical notions of such people by means of an eloquent parable. This parable is true in its details. The Prophethood has been compared to a magnificent palace which stands on its pillars, i.e., the Prophets. The palace of Prophethood was completed and perfected before our Prophet came to this world. Only and only the corner-stone had yet to be fixed. This vacant space of the cornerstone was filled by our Prophet. Now there was no need of a Tashri’i or non Tashri’i Prophethood (to complete the edifice).

Again the words mithal al-Anbiya’ min qabli (the parable of the Prophets who were prior to me) that occur in this hadith are of special importance. The phrase comprehends all the previous and former Prophets. Among them were Prophets endued with new Shari’ah and some were only followers of the former Prophets. However, the only vacant space in the edifice was that of the corner-stone, which was ultimately filled by the Prophet Muhammad sallallahu alayhi wasallam. There was no room for any other Prophet (in the magnificent palace of Prophets) after our Prophet.

Another Dubiety and its Rebuttal: The Mirza’i community have given another false interpretation on this hadith. They object that when there
was no room for any Prophet in the edifice of Prophethood, how would it be possible for ‘Isa to appear in the last of the days? Again, when (‘Isa) would move from one place to another in the edifice of Prophethood, the whole edifice is likely to crumble down.

But every reasonable person would easily and conveniently understand that it does not require for the last stone of an edifice that all previous stones are completely exhausted and annihilated. Exactly in the similar way, to be the Last of the Prophets does not require of necessity that all the former prior Prophets have died. Therefore in this fine parable our Prophet is the Last of the stones in the edifice of Prophethood. This is by no means inconsistent with the re-appearance of ‘Isa.

Again, it is also a silly supposition that with the re-appearance of ‘Isa in the last days, the edifice of Prophethood would of necessity shake down and pay homage to the earth. This would mean that all the qualities of the *mushabbabihi* (that whereunto a thing is likened) are to be considered in the *mushabba* (that which is likened). For instance, if one should say that so-and-so is a lion, he would not supposed to have said that so-and-so is a carnivorous animal, lives in the forests, and has a long tail or has a mane and claws etc, etc.

Or, for example, if one should liken his mistress to the moon, and thereby mean that she is a round planet, without hands and feet, or possessing no eyes and nose, and according to the latest researches, she is revolving round the earth etc. It is lamentable on the part of such a person!

If the former Prophets have been likened in this *hadith* to the pillars of an edifice, these silly people have taken the Prophets physically made of clay and mortar. Allah forbid! These foolish persons have actually taken the Prophets to be mere stones and bricks laid one over the other, and hence thought that with the re-appearance of ‘Isa in this world, the whole building would be shaken down, as one of the stones is shifted from its original place. Look at the intelligence of a person who claims to be a *Mujaddid* (Reformer), nay, to be a Prophet!

We may further comment on this. If the *mushabba bihi* (that where unto a thing is compared) is to coalesce the *mushabba* (the thing which is compared) in all its qualities and characteristics, we shall have to suppose that the edifice of Prophethood would not only be shaken with the re-appearance of the Prophet ‘Isa, but wherever in his days he would move from one place to another there would occur a quake in the edifice of Prophethood. This is what the Mirza’i community is imagining. If these Mirza’is should ponder a little more on this simile, in their own peculiar
manner, the edifice of Prophethood would shake (violently) on every movement of every Prophet. “We all belong unto Allah, and unto Him shall we surely return!” (2:151). [This is an expression to be pronounced, in moments of great affliction or imminent danger].

**Hadith No.2:** “(It is related) on the authority of Abu Sa’id al-Khudri who reports the Messenger of Allah to have said: ‘My parable with the parable of (all) the Prophets is like the parable of a man who constructed a house and completed it (in all respects) except that he left a vacant space for the cornerstone, till I came (into this world) and I filled that vacant gap’.” (Muslim and Ahmad have narrated this hadith).

This *hadith* is almost congruent with the previously quoted *hadith* in its purport. We need not therefore comment on it.

**Hadith No.3:** “(It is related) on the authority of Jabir who reports the Messenger of Allah to have said: ‘My parable and the parable of the Prophets who had been commissioned prior to me is like the parable of a man who constructed a house and completed it in the best manner and decorated it well, except that he left a gap somewhere. Whoever visited that house and looked at the building appreciated it except for the vacant space. And it was on my account that the list of the Prophets was completed’.” (Narrated by Muslim and al-Bukhari, al-Tirmidhi and Ibn Abi Hatim).

**Hadith No.4:** “(It is related) on the authority of Abu Hazim who reports that he stayed with Abu Hurairah for five years and heard him say from the Prophet: “The children of Israel were politically led by their Prophets. Whenever any of their Prophets died, another Prophet would succeed him. But (remember it shall not happen with my *Ummah*, for) there shall not come a Prophet after me. There shall however be Caliphs (successors) who will be many in number (coming one after the other)’. The People (sitting round the Prophet at that time) asked: ‘What do you command us (concerning them)?’ He replied: ‘Fulfil your oath of allegiance to one after the other; and do not miss in giving them their due (in matters of obedience). For, it will be Allah Who shall take them to account for what they would do to their subjects’. [I.e., if they should ever be oppressive, Allah will deal with them on the Day of Judgement. Therefore Muslims are enjoined never to be remiss in showing obedience to them.]” (Narrated by al-Bukhari in the chapter on ‘the Prophets’, Vol. 1, p.491; Muslim in the chapter on ‘Rulership’; Ahmad in his al-*Musnad*, Vol.2, p.297; Ibn Majah, Ibn Jarir and Ibn Abi Shaiba).
This hadith clearly dispenses with the Prophethood endued with a Shari’ah and likewise declares the end of all the various forms of Prophethood (for future). This cannot allow any of the self-invented forms of Prophethood with the Mirza, like the Prophethood not endued with a Shari’ah, or buruzi and zilli Prophethood.

Rebuttal of non-tashri’i, or zilli or buruzi Prophethood: Firstly, the statute of this hadith is absolute and universal (general) or collective (‘amm) and therefore it is construed to mean that there shall absolutely come no Prophet after him. This negates all types and forms of Prophethood, and it absolutely negates it. The phrase la Nabiy negates all types or forms of Prophethood - whether non-tashri’i, or zilli and buruzi. And if according to the Lahori Mirza’s there is a possibility of a Iughawi (literal) Prophet to come in this world, it is also negated by the phrase la Nabiy (i.e., no Prophet of any kind, category, or form). For this phrase means that there shall never come after our Prophet any person to whom the word Nabi can in any manner be made applicable.

Secondly, it is one of the unanimously accepted fundamentals of Grammar and Rhetoric that when the Negative la (no) is immediately followed by an indefinite object (nakira) of which it absolutely denied the existence, it governs that object in the accusative. In the hadith the word nabiy is an indefinite object and immediately follows the la of negative; hence according to the rule it is comprehensive (istighraq) collective and universal in sense. It would therefore include a Prophet endued with a new Shari’ah, or a previous Shari’ah, or as according to the Qadiani Mirza’s, he is zilli, buruzi, or as according to the Lahori Mirza’s Iughawi Prophet.

Hence this hadith openly declares that no person can appear after our Prophet to whom the word ‘Prophet’ would in any way be applicable.

Thirdly, in the hadith referring to the Prophets of Banu Isra’il, it has been claimed that no Prophet shall ever come after our Prophet. This further clarifies that in this Ummah there shall not appear Prophets, as the children of Israel had been governed (politically) by their successive Prophets. Now we may examine the nature of those Prophets of the children of Israel, and what type of political influence they ever wielded in regard to the children of Israel. The Hafiz Ibn Hajar al-’Asqalani says in the Fath al-Bari which is a Commentary on the Sahih of al-Bukhari (Vol. 6, p.36): “The phrase: ‘The Prophets led (the Banu Isra’il) politically’ means: that whenever there appeared any corruption among the children of Israel, Allah sent unto them a Prophet to mend them and
mend their affairs, or to remove any perversion which they had effected in
the laws of the *Torah.*”

From this *hadith* we also know that each of the Prophets of the Banu
Isra’il was not the Prophet endued with an independent or new *Shari’ah,*
but they only preached the laws of the *Shari’ah* of Moses, and guided the
people to the correct, genuine and pristine laws of the *Torah.* The Mirza
calls such Prophets, Prophets not endued with a new *Shari’ah* (or *nontashri’i* Prophets, for they only followed the former Law) and that in this
*Ummah* there shall not appear Prophets of this kind.

Fourthly, the most important of all and the clearest of all is that our
Prophet negated not only Prophethood (in future) but also clarified that
only there shall be successors of the Prophet (but not Prophets) who
would administer the affairs of the world after the Prophet. The Prophet
says: “and there shall be Caliphs to succeed me, i.e., there shall not come
any Prophet after me, but there shall be Caliphs to succeed me, and they
will be many in number.”

Is this statement of the Prophet not a clear fore-telling that the
Prophethood of any type or form is to discontinue for future after our
Prophet. Otherwise the Prophet could have easily mentioned the word
‘Prophets’ instead of *khulafa*’ (Caliphs) who were to succeed him. Now
this *hadith* has kept and upheld the word *khulafa*’ (Caliphs), which is a
definite and undeniable proof that there shall not come any Prophet
endued with a new *Shari’ah,* nor, as the Mirza claims, any *nontashri’i*
Prophet, or *zilli,* or *buruzi* Prophet whatsoever. It is also made evidently
known to the people that there shall not come even a person who can be
called literally a Prophet.

**Another Dubiety and its Rebuttal:** It is generally claimed that this
*hadith* is not genuine and authentic. For, ‘A’isha says: “Say that he is the
*Khatam alNabiyyun,* and do not say that no Prophet shall ever come after
him.” (*Durr-i-Manthur*).

A certain person once came unto al-Mughira ibn Shu’ba and exclaimed:
May Allah be Merciful unto Muhammad sallallahu alayhi wasallam who
is the Last of the Prophets. Al-Mughira said in reply: “It is sufficient for
you to say that he is the Last of the Prophets (and you may not add la
*Nabiyy ba’di* ‘There shall not come a Prophet after him’), for we have
expressly been told that ‘Isa is yet to re-appear. If he should re-appear he
would be (a Prophet) before him and after him.” (*Durr-i-Manthur,* Vol. 5,
p.204).
We are unable to understand this queer reasoning of the Mirza’s. If they find any hadith against their tenets, they are prepared to rank it, even if it be a universally accepted hadith mutawatir or one narrated by al-Bukhari and Muslim, as unreliable. And if it be in any way to support their notions, they will be ready to accept it as most authentic, although it be a weak and unreliable hadith, and has no chain of known narrators. In this way they begin to doubt the authenticity of the well-connected ahadith narrated by al-Bukhari in his Sahih.

It is very strange that we find a hadith (properly connected up to the Prophet) narrated by al-Bukhari and Muslim, as opposing the two statements ascribed to ‘A’isha and al-Mughira and the chain of authorities of the statement is not traceable. Those who are expert in the science of Hadith and are reasonable in judgements, should have given precedence to the well-connected ahadith and should have disregarded the statements with a chain of narrators not known to the experts of Hadith. But the Mirza’s have preferred to accept the statements of a few Companions without any well-connected chain of authorities as against the properly connected ahadith narrated by the greatest of Muhaddithun—al-Bukhari and Muslim. A beautifully expressed couplet:

If an ordinance of the Qur’an be heavy on them, they would reject it.

But should the non-sensical talks of the Mirza appeal to them, they are good.

This dubiety and its detailed rebuttal have been mentioned in Part I of this section of the book under the Qur’anic verse of Khatam al-Nabiyyin. (33:40).

‘A’isha believes in the Finality of Prophethood: When we examine of ahadith concerning the Khatm-i-Nabuwwat and look at the list of their narrators, we find the name of ‘A’isha prominently and repeatedly mentioned in them. We find the following ahadith related by ‘A’isha herself: “(It is related) on the authority of ‘A’isha from the Prophet who is reported to have once remarked: ‘Nothing shall remain of Nubuwwa (Prophethood) after me, except the Mubashhirat (dreams foretelling good news)’. People asked: ‘O Messenger of Allah, what are the Mubashhirat?’ He replied: ‘The good dreams which a Muslim may see during sleep; or someone else sees in a dream.’” (Kanz at-‘Ummal from Ahmad and al-Khatib).
Again ‘A’isha Siddiqa relates from the Prophet: “I am the Last of the Prophets, and my Mosque is the last of the Mosques of the Prophets.” *(Kanz al’Ummal, from al-Dailami, Ibn al-Najjar and al-Bazzar).*

Is it now still possible for a Muslim - or even for any reasonable person - to impute lies to ‘A’isha Siddiqa that she ever denied the doctrine of *Khatm-i-Nubuwwat* (Finality of Prophethood)?

Is this not a matter of great injustice to believe in a statement (without any base) when it should suit one’s personal desires; and to reject the soundest and the most correct of well-connected *ahadith* when it is not congenial to one’s personal desires? “And do you therefore, whenever a Messenger comes unto you with that which does not suit your desires, proudly reject (him)” *(2:8 1).*

**Another Dubiety and its Rebuttal:** It is said that the *hadith la nabi*ya *ba’di* (there shall come no Prophet after me) is inconsistent with the reappearance of ‘Isa as is to be found alluding to it in the statements ascribed to ‘A’isha and al-Maghira. For, if *la nabiya* negatives the Prophets in general, ‘Isa is also to be included in this negation. And if this negation is not to be considered general and universal, then there is a possibility of the coming of more of the Prophets after our Prophet and the doctrine of *Khatm-i-Nubuwwat* is exploded.

This is a dubiety and a great uncertainty in which the Mirza’s involve the Muslim *Ummah*. The Mirza’s consider it an insoluble dilemma. But in fact it is the Mirza’s themselves who find themselves at the two horns of the dilemma. The dubiety offers itself only to those of the people who are not well-versed in Arabic and who are absolutely ignorant of the Arab idiom. This expression is spoken to denote that in future this quality is not to be found in any person. It can never mean that if this quality is already found in a certain person he will be extinct or will die immediately. Let us exemplify this and elaborate the point. There is a *hadith - la hijrah ba’d al-Fath* (there shall be no migration after the Victory of Makkah). Evidently every person can understand this to mean that no one will be called a *Muhajir* (emigrant) after the conquest of the city of Makkah. It cannot in any way mean that a person or persons who have already migrated from Makkah to Madinah in the past shall not exist after the fall of Makkah (in 8 A.H.), or that his *hijrah* (migration) and the reward or compensation attached thereto are now rendered null and void. The syntactical construction of *la hijrah* is the same syntactical construction of *la nabiya* (i.e., before an indefinite noun). Therefore this does not grant exception to *la naby*, that by *nabi* be meant former Prophets who cannot
come to this world after our Prophet that no Prophet of the past can live to this day.

If a man should say *Ia ‘amala ba’d al-maut*, (after death there shall not come any action), and not that after death the actions are discontinued, and in future there shall exist no new action. Nobody can construe from this that all the former actions of the dead are also rendered null and void.

We may now also examine some examples of this category from *Hadith*.

Muslim narrates in his *Sahih* that during the expedition of Tabuk, Sa’d ibn Abi Waqqas reports the Prophet to have said: “*La nubuwwa ba’di* (there shall be no Prophethood after me) instead of *la nabiya ba’di* (there shall not come a Prophet after me). It is clear from this that *la nabiya ba’di* means that Prophethood shall not be conferred on anyone after our Prophet.

We also asseverate that the negation in *la nabiya ba’di* is general and universal and no form, type or category of Prophethood is excepted. But in Arab idiom and in the science of *Hadith* this would mean that the office of Prophethood shall not be conferred on anyone after our Prophet, neither on Moses, or ‘Isa and not even on the Mirza to be born in future.

Those of the people who have been elevated to the office of Prophethood before our Prophet shall not be divested of the office of Prophethood nor their Prophethood shall be considered to have been withdrawn from them. Therefore if and as ‘Isa has been granted the office of Prophethood in this world before the Prophet Muhammad and now when he should again be commissioned to this world (as promised), it shall not be inconsistent with the purport of *la nabiya ba’di*. But one who claims to be the Messiah and tries to prove his entitlement to the office of Prophethood, will find this *hadith* a source of utter disappointment for him. It is most lamentable for him!

According to the Arab idiom, *la nabiya ba’di* means that no one shall be elevated to the office of Prophethood after our Prophet, and that those on whom Prophethood had been conferred in the past before our Prophet their extinction, or their having been divested of Prophethood, or the possibility of their not coming to this world again is not contained in the purport of this *hadith*. On the other hand it is only a wishful thinking of the Mirza’s; it is also possible that these people had seen the fabricated statements of ‘A’ishah and al-Mughira in the mirror of their *kashf* (mystical revelation of a secret), and they both interpreted the term *la nabiya ba’di* (there shall not come a Prophet after me) to please the Mirza’s; otherwise
nobody who is aware of the rules of Arabic Grammar can ever construe this meaning from the term.

Another Dubiety and its Rebuttal: Of the novel contrivances adopted by the Qadiani lovers of Prophethood in order to twist (tahrif) the meaning of la nabiya ba’di to suit their own desires, is that they take the negation of la in la nabiya for the nafy-i-kamal (negation of perfection), meaning that ‘There shall not come a perfect Prophet after me’. This negation is not the negation of a Prophet not endued with a Shari’ah, nor one who is not permanent and independent; as in the hadith - la iman liman la amanata lahu (the iman of a man is not perfect who is not faithful and trustworthy) - literally, he has no iman who is not faithful. Similarly in the hadith - la salata lijari ‘l-Masjid illa fi ‘l-Masjid (:The prayer (salat) of a neighbour of the Mosque is no salat but only when he performs it in the Mosque), that is, the salat offered by a neighbour of the Mosque at a place other than the Mosque is not perfect. This negation is called negation of perfection. Hence, in la nabiya ba’di the negation is that of perfection.

Rebuttal: What an ijtihad (a logical deduction) and what an analogy (qiyas)! If a Hindu or an idol-worshipper should claim the negation in la ilaha ill Allah (there is none worthy to be worshipped except Allah) is a negation of perfection, by which it would mean that ‘there is no perfect deity other than Allah’. This would lead us to another corollary: There is no perfect deity except Allah; but there can still exist a deity not endued with a Shari’ah, or not an independent deity. In reality this is the creed of all idol-worshippers. What shall be the rebuttal of those idolaters who should argue in that manner? Again, if one should say that the negation involved in the Qur’anic verse (2:2) la raiba fihi (there is no doubt in [this book]) is a negation of perfection, thereby meaning that there is no perfect doubt in the Qur’an, but there are other types of doubt to be found in the Qur’an. Would the Mirza’i community accept this also?

One may ask these wishful thinkers and claimants of Prophethood this question: “If for a moment we accept that in the hadith - la iman liman la amanata lahu the negation is a negation in la nabiya ba’di a negation of perfection? Would a negation of perfection permissible in a hadith by way of metaphor compel us to take the negation of perfection applicable everywhere. If this be so why should we not take the negation of perfection equally applicable in la ilaha illa Allah and in la raiba fihi?

Do you have any argument or any ground on which you can prevent us from taking the negation of perfection applicable in la ilaha illa Allah? If you have any, the same would apply in not applying the negation of perfection to the hadith: la nabiya ba’di.
Another Dubiety and its Rebuttal: The Mirza’i community have left no stone unturned in twisting (tahrif) the meaning of the hadith: la nabiya ba’di (there shall be no Prophet after me) to their own desire of inventing a new type of Prophethood. The Mirza’i community was eager to seek help of every weak hadith and to depend on every whimsical notion. In connection with the famous hadith: la nabiya ba’di (there shall come no Prophet after me) they say it is analogous to this hadith (when the Chosroes dies, there shall be no Chosroes after him, and when the Caesar dies there shall be no Caesar after him). Chosroes and Caesar are not the names of a certain person. They are the titles of Kings, Chosroes for the King Emperor of Persia, while Caesar for the Emperor of Rome. These Chosroes and Caesars continued ruling in Persia and Syria from ages till the days of the Prophet. It means that Chosroes and Caesar remained in power for centuries together. Therefore we are constrained to construe a meaning other than the external zahiri (obvious) meaning. But in the said hadith they mean differently. Namely, they would be under the domination of Islam: and they shall not wield any independent state of their own. Hence the hadith: la nabiya ba’di should be taken in the similar sense, namely, there shall not be a Prophet endued with a Shari’ah or an independent Prophet after the Prophet Muhammad sallallahu alayhi wasallam but should there be any Prophet after our Prophet, he will be one of the followers of him and shall be one adhering to his Shari’ah.

If one should carefully examine this reasoning of the Mirza’is, he would at once find it a false conclusion from false premises. The Mirza’is have of themselves supposed that Chosroes and Caesar still exist today, and have invented an interpretation of the hadith: la Kisra. Then they invite the attention of the Muslims and ask them to accept this self-invented interpretation and to apply it to other ahadith as well. They also wish the Muslims to stretch the meanings to suit their own purpose. “This is their wish!” (2:105).

This is only a deception. It is absolutely incorrect to say that Chosroes and Caesar still exist in the world. Al-Nawawi says in his Commentary on the Sahih of Muslim, while explaining this very hadith: The Imam al-Shafi’i and other scholars clearly tell us that this hadith means that Chosroes shall not remain in (Persia and) Iraq, nor shall Caesar (of Rome) be able to rule in Syria any more. In other words, both of these regions will not remain under the rule of Chosroes and Caesar. [The Hafiz Ibn Hajar says in the Fath al-Bari (a Commentary on the Sahih of al-Bukhari): The wisdom underlying the particularisation of these two empires is that the Quraish used to send forth caravans of merchants and purveyors in winter to Yemen, and the other in summer to Syria. These were then market-places,
as it occurs in the Holy Qur’an: “Sending the caravans in winter and (in) summer.” (106:2-3). When the Quraysh embraced Islam after the Conquest of Makkah they apprehended a ban to be placed on their entry to these market-places, Yemen and Syria. The Prophet comforted them by remarking: Your market-places shall not remain under the control of these oppressors]. And soon it came out to be true. Chosroes lost his empire and himself was put to death, and there was none to succeed him. As for Caesar he had to quit Syria and seek refuge elsewhere. In short both of them were ousted of these territories.

Therefore it is not correct to assert that in this hadith: la Kisra, the obvious (zahiri) meaning is not to be taken into consideration. The Mirza’s further insist that the same rule should apply to the hadith: la nabiya ba’di.

There is another wonderful error committed by the Mirza’s. If, for instance, we should suppose that the hadith: Ia Kisra is to be taken in its zahiri (obvious) and haqiqi (real) meaning, how could it be made essential that the meaning of the hadith: la nabiya ba’di be stretched to suit the wishes of the Mirza’s?

**An Anecdote:** According to one of the prophecies made by our Prophet: False Prophets would be appearing in every age. But the hadith: la nabiya ba’di always stood in their way like a Great China Wall, and hence each and every one of these imposters made his best effort to twist its meaning (tahrif) to his own desire and purpose. A certain man who was very crafty, named himself La (no) and claimed Prophethood, relying on the popularly known hadith: la nabiya ba’di, and gave it the reading: La Nabiya ba’di (La would be a Prophet after me). This is narrated in the Fath al-Bari.

In the Maghreb (Morocco) a certain woman also suffered from an idiosyncrasy. She proclaimed Prophethood for herself. People confronted her with the famous hadith: la nabiya ba’di. She immediately retorted: It is la Nabiya ba’di and not la Nabiyata ba’di (there shall not come a Prophetess after me). Narrated in the Fath al-Bari.

But even in those days there was much of goodness in people. They had much regard for faith. They regarded the ahadith with respect and to show respect to Hadith was considered a part of iman (faith). The silly interpretations were never to be accepted. The Ummah dealt with such imposters as are the apostates to be dealt with. People got rid of them; although their interpretations were more significant and more interesting than those of the Mirza’s.
To our lot has fallen such a pseudo-Prophet who is slovenly in inventing interpretation. And to add fuel to the fire, the people of today are indeed very superstitious. They take every delirious talk of a madman for a Prophetic revelation. If such people ever lived in the days of former pseudo-Prophets, they would have at once been taken away by tricks.

_Hadith No.5:_ “(It is related) on the authority of Jubair ibn Mut’im who reports the Prophet to have once said: “I am Muhammad; I am Ahmad. I am the Obliterator, and Allah has obliterated _kufr_ (unbelief) on account of me. I am the Resurrection whereby the people will be quickened on my heels (i.e., close behind me). I am the ‘_Aqib_’ (one who comes last), i.e., one after whom there shall not come a Prophet.”” (Narrated by al-Bukhari and Muslim, Vol. 2, p.261; and Abu Nu’aim in his _Dala’il_, p.12).

This _hadith_ has another reading: _Yuhshar al-nas ‘ala qadamayya_ (:People will be resurrected on both of my feet/paces). The Hafiz Ibn Hajar has explained this _hadith_ in his _Fath al-Bari_ (Vol. 6, p.406) in the following words: “It is possible that by ‘_qadam_’ is meant the age and period, i.e., when I shall rise on my feet, when the Signs of Resurrection make their appearance. This alludes to the fact that there shall not come a Prophet after him nor shall any other _Shari’ah_ be revealed.”

We also learn from the text of the Hafiz that this _hadith_ negates all types of Prophethood, and every form of Prophethood is discontinued forever, whether it be subordinate to the former _Shari’ah_, or be endued with a new one.

_Hadith No.6:_ “(It is related) on the authority of Abu Harairah who reports the Messenger of Allah to have once said: “In the nations prior to you there were _Muhaddithun_. Remember if there be any _Muhaddith_ in my _Ummah_, it would be ‘Umar.’” Zakariya’ ibn Abi Za’ida adds (in this _hadith_) from Sad, and he from Abu Salama, and he again from Abu Harairah, who reports that the Messenger of Allah said: “Verily among the children of Israel before you there were (some) men who spoke (good things) without being Prophets. If there should be any among my _Ummah_ he would be ‘Umar.”” (Narrated by al-Bukhari in his _Sahih_, Vol. 1, p.521 under Virtues of ‘Umar. Similarly has Muslim narrated it).

**Who is a _Muhaddith_ or a _Mukallim_?** The Hafiz Ibn Hajar has explained in the _Fath al-Bari_ (Vol. 4, p.40) the word _Muhaddith_. There are different comments on it. Some people mean it _mulham_, i.e., one to whom Allah may reveal something. One of the readings of this _hadith_ as given in the
Sahih of Muslim corroborates this idea. Wherein the word *mulhamun* has been used instead of *muhaddithun*.

Similarly, a hadith of the same topic has been narrated in the Musnad of al-Humaidi, related on the authority of ‘A’isha. In the end of the hadith, *al-mulham* has been held as correct. Some of the pupils of al-Tirmidhi, and Ibn ‘Uyaina, have quoted the word *mufhamun* (those who have been instructed the truth from Allah) for *muhaddithun*.

However, this is also clear from the statute of the hadith that *muhaddith* or *mukallim* is a man who is not a Prophet, yet he is the focus of the Divine attention and the truth is revealed unto him from Allah. This is also proven from the statute of the hadith that all the sayings of the Muhaddithun come in the same category, though the Muhaddith is not a Prophet.

Now let us examine the purport of the said hadith. The Prophet has suggested the grandest rank for the best of his Ummah (namely, the Companions) and that rank is the rank of a Muhaddith for ‘Umar, and it is not the rank of Prophethood of any complexion. But the Prophet has in a way negated the possibility of Prophethood after him. The Ummah has unanimously agreed that the best of the people after the Prophets are the Companions of the Prophet. Even the most eminent of the Companions, viz., the Rightly-guided Caliphs are also not to be entitled to Prophethood, therefore no Ghawth, or Qutb or any Wali (friend or saint) can attain to that high rank of Prophethood. For, according to the consensus of the Ummah, no Wali (saint) can even attain to the rank of the Companions, even if he should exert his utmost in that direction. From this it also becomes manifest that a non-Prophet cannot excel a Prophet in any way. Now if anyone should claim Prophethood after the Companions of the Prophet, it is a necessary corollary that the non-Prophet Companions shall be more excellent than that who claims to be a Prophet.

**Hadith No.7:** “(It is related) on the authority of Sa’d ibn Abi Waqqas who reports the Messenger of Allah to have said to ‘Ali: “You are to me as was Aaron to Moses, except that there shall be no Prophet after me.” (Narrated by al-Bukhari and Muslim under the accounts of the expedition to Tabuk. In the text of Muslim it is added that “the Prophet made him his khalifa in some of the expeditions, when ‘Ali complained: ‘O Messenger of Allah, you have left me behind with women and children.’ The Messenger said to him in reply: ‘Are you not happy to become to me as was Aaron to Moses, except that there shall not be any form or category of Prophethood after me’.” In another reading of Muslim’s Sahih is: “except that you are not a Prophet.”
Those who are engaged in twisting the meaning of *la nabiya ba’di*, they shall find this text as an undeniable rebuttal of their false notions.

**Hadith No.8:** “(It is related) on the authority of Abu Harairah from the Prophet who is reported to have said: “The Hour shall not come to occur unless two parties fight with each other to the bitterest result, though either of them would be claiming one and the same thing. Again, the Last Hour shall not come to pass unless there should come (to this world) about thirty (or, idiomatically, too many) of the liars and impostors (*dajjals*) each one of them claiming that he is a Messenger of Allah. (Narrated by al-Bukhari, Muslim and Ahmad).

In this *hadith*, every false claimant to Prophethood is called a *dajjal* (anti-Christ) and *kadhdhab* (a liar). The next *hadith* will further clarify the point.

**A Question:** A pertinent question is posed here. If everyone who claims Prophethood (obviously after our Prophet is a *dajjal* and *kadhdhab*, the number of thirty does not fit here; for, the number of such pseudo-Prophets has already exceeded thirty by many. And several more might also be expected (till the Day of Resurrection).

**The Reply:** The Hafiz Ibn Hajar has given an apt reply to this question in his *Fath al-Bari* (A Commentary on the *Sahih* of al-Bukhari): “This *hadith* does not refer to everyone who claimed Prophethood; for, there have been innumerable people/men who claimed to be Prophets. More generally it is only those who suffered from mono-mania and melancholy. Here this number refers to such of the pseudo-Prophets who would be able to establish their independent creeds by means of their witchery.” (*Fath al-Bari*, Vol. 6, p.453).

The Hafiz (Ibn Hajar) has dispensed with this question with a sweeping argument. He says that although everyone who should claim Prophethood is undoubtedly a liar, yet the thirty of the *dajjals* mentioned in the *hadith* would be only those who would establish themselves and would gain ground, and who would be able to organise their community. We can infer two more corollaries from this: Firstly, that most of such claims are cases of mono-mania, melancholy or madness. Secondly, if a pseudo-Prophet should ever succeed in winning a large following and establish his glory would not be considered a proof of his truth and the reality of his claim. This proves only this much that such a pseudo-Prophet is not an ordinary or insignificant pseudo-Prophet; but is one of the thirty *dajjals* mentioned in the *hadith*. 
Now it is useless if the Mirza should feel proud of the great number of his followers, or if he should boast of the popularity and false publicity of his religion. He should also not feel honoured on extracting funds from the people and call it one of his miracles. For, it is now proven that the Mirza is also one of the big thirty dajjals mentioned in the hadith. A poet says:

“He was one of the soldiers of Iblis. Then he made a progress. So that he soon took Iblis as one of his servants (lit., soldiers).”

Hadith No. 9: “(A similar hadith is related) on the authority of Jabir ibn Samura like what is narrated by Muslim (Fath al-Bari, Indian Edition, Chapter 14, p.243).

Hadith No. 10: “(It is related) on the authority of Thawban who reports the Messenger of Allah to have said: “There shall soon appear in my Ummah thirty liars (and impostors), each of them shall think himself to be a Prophet; while I am the Khatam al-Nabiyyin (one who has closed the commissioning of Prophets after him forever), and there shall be no Prophet after me.” (Narrated by Muslim).

Would any aspect of the doctrine of Khatm-i-Nubuwat still remain unexplained or ambiguous, after when we have made it absolutely manifest in the light of the ahadith? Has not the time yet approached that the Mirza’i Ummah should repent and retract from their false nations?

Hadith No. 11: “(It is related) on the authority of Abu Hurairah who reports the Messenger of Allah to have said: “I have been preferred above all other Prophets in six of the things: — namely, I have been given terse and pithy sayings; (2) I have been helped by virtue of my awe; (3) booty has been declared (by Allah) lawful to me [while in the olden days booty was not lawful to the former Prophets and their Ummahs: A lightning from the sky would fall and accept the offering or booty, by burning it to ashes. This was considered the sign of victory with them]; (4) all the surface of the earth has been made pure for me to perform any devotional prayers (while the former nations had to build separate houses for worship); and the dust is pure for me (and my Ummah to perform the tayammum, when water be not available for wudu’, which facility was not granted to the former Prophets and their Ummahs); (5) I have been sent as the Messenger/Prophet of Allah to all mankind [while the former Prophets were commissioned to certain races, or nations of some peculiar period, or
to people of a certain geographical region]; and (6) that with me all the Prophets have been ended.” (Narrated by Muslim in the chapter on Fada’il [Virtues and Excellences]).

Hadith No. 12: “(It is related) on the authority of Abu Hurairah who reports the Messenger of Allah to have said: O men, verily there now remains nothing of Prophethood, except the mubashshirat (i.e., dreams bearing good tidings).” Al-Bukhari has narrated in the Sahih under the chapter concerning Interpretation of the Dreams, Vol. 12, p.331 on the margin of Fath-al-Bari; and Muslim (has also narrated it).

The real purport of this hadith is that Prophethood has entirely been discontinued and it has totally ended, except a part of it which is known as Mubashshirat (namely, the dreams bearing good tidings) which only the true believers are privileged to see (and experience). The Mubashshirat are also one of the parts of Prophethood, and this has been fully explained in another of the ahadith of al-Bukhari, saying that a true dream is one-forty-sixth of Prophethood.

A Dubiety and its Rebuttal: The Mirzāís should have taken example from the sayings of the Prophet. But instead, their hearts swelled with pride. They did not forsake their false Prophet, and they did not repent. But on the other hand they are bent upon inventing false interpretations to suit the desires of their souls. “And thus does Allah seal up every proud and stubborn heart.” (40:37). When it is known that the ahadith related from the Prophet seal up the list of Prophets, but on the other hand the Qadianis rejoice and declare that the very ahadith go to prove the continuity of Prophethood after our Prophet. “Surely this is a wonderful thing!” (38:4).

It is generally stressed that this hadith negates Prophethood except only a part of it. The Mirzāís begin to argue: Look, this is a clear proof of the Prophethood still to be existing. They further say: that even if there be left only a drop of water, it is still called that water is there. In a similar manner, if there remains a little portion of Prophethood, we must claim that Prophethood is still existing and is continuing.

In this age of science and knowledge, on behalf of a pseudo-Prophet it is repeatedly being said that Prophethood is to be considered continuing for a portion of it is definitely known to be existing. Isn’t it strange that these people cannot understand the obvious and clear difference between a ‘whole’ and a ‘part’? Why and how should they consider the existence of a part as the existence of the whole? It would otherwise lead us to believe that a part of salat (ritual prayers), for example to pronounce (Allah is
Great), would mean a complete and full *salat*. Or, to simply wash the hands only be considered equal to *wudu*. We cannot call to pronounce the word as the complete formula of *adhan* (call to prayer), nor can we consider fasting for a minute equal to a full day fasting.

We may further say: If this be the blessings of the teaching of the Qadiani tenets and religion, that we be allowed to call a part of the thing to be the whole thing itself, and a part can be as good as the whole, we shall also be allowed to call a brick a fully constructed house, and there shall be no harm if we call ‘salt’ which is only part of the dish, a full meal. Similarly it would be equally sensible to call ‘Pulao’ - salt, and to call ‘salt’ - Pulao. And again there should be no objection to calling a thread a piece of cloth, and a finger-nail a man, and a piece of string a well-knit cot. What a wonderful *Nubuwwat* it is! - which should change in a minute the whole thing!

Now if it is not permissible to take a brick for a house, or salt for the whole meal, or a piece of thread for cloth - we are also not permissible to call one forty-sixth of Prophethood whole Prophethood.

As regards the example of water, wherein a drop of water is still to be called water, and an ocean is likewise called water. The great thinkers of the Mirza’i sect do not understand things as they are. They are always involved in one fallacy or the other. Isn’t it funny on their part to take a drop of water for a part of water; while a drop of water is virtually water in its totality, like a river. Everybody knows that every drop of water consists all the component parts of water (hydrogen and oxygen in the ratio of 1:2). The only difference is that in an ocean the component parts of water are in a very huge quantity, while in a drop of water they are few. We cannot call hydrogen water, nor simple Oxygen water. In the same manner it is fallacious to say that a part of Prophethood full Prophethood. It is a logical fallacy and can never be taken as a reliable truth that when a part of Prophethood is to be found existing, the whole of Prophethood is also to be found existing.

**Buruzi or Zilli Prophethood also stands discontinued:** In the above-quoted hadith we learn that the Prophet has mentioned that only the true dreams would continue to exist, but not Prophethood. The word ‘Prophethood’ clearly means Prophethood of all types, forms and categories. The Prophet had negated the appearance of Prophethood of any type, form or category. Otherwise our Prophet should have mentioned any of the forms or categories of Prophethood to continue after him, instead of mentioning the *Mubashshirat* (true dreams, bearing good tidings).
In fact, in this hadith, the Prophet has negated entirely all the types, forms and categories of Prophethood after him and in the end has excepted the continuity and existence of true dreams. If any of the forms, types or categories of Prophethood had still to continue appearing or existing, the Prophet should have excepted that particular form, type or category as well.

In order to conceal his inherent hatred for Islam, the Mirza sometimes claims to hold full belief in the doctrine of Khatm-i-Nubuwwat, but says that it is only the Tashrīʿi Prophethood which has ended. He adds that his Prophethood is non-tashrīʿi. On another occasion, the Mirza takes a new stand and claims that only ‘total Prophethood’ has ended, but not the ‘partial Prophethood’ with which he thinks himself to have been endued. Sometimes he supposes that only the Real (ḥaqiqi) Prophethood has ended but not the zilli (shadowy) or buruzī Prophethood which is peculiar to him. On another occasion he says that the permanent, independent Prophethood is discontinued, but the non-mustaqīl Prophethood, as his own, shall continue.

In short, the Mirza thought that by issuing such self-contradictory, weak and erroneous statements he would be defending his claim to Prophethood and would as well be able to keep up with the general body of the Muslims by showing his mental alignment with the manifest statutes of the Qurʾan and Hadith and with the unanimously accepted doctrine of Khatm-i-Nubuwwat.

We like to comment on this issue. This hadith has exploded all the plans and tricks of the Mirza. If for a moment we should suppose that the various forms or types of Prophethood like zilli or buruzī as invented by the Mirza himself, be also true and real forms of Prophethood, we still find an open denial of that form or those forms of Prophethood given in the above-quoted hadith. For, in the said hadith we do not find any form or type or category of Prophethood excepted except the Mubashshirat (true dreams). Thus is zilli or buruzi are also some of the forms and types of Prophethood, they also stand ended and discontinued forever after our Prophet and hence the Mirza could not avail anything even after exerting the best of his efforts to invent interpretations for his defence.

Hadith No. 13: “(It is related) on the authority of Ibn ‘Abbas who reports that the Prophet removed the curtain (from the door of his house) and he had then bandaged his head (against headache) during his last illness. People (i.e., some of the eminent Companions) were standing in rows behind Abu Bakr. He addressed them: “O men, now nothing of
Prophethood is left behind (after me) except the true dreams (bearing good tidings) which any Muslim may see or is made to see.” (Narrated by Muslim, al-Nasa’i and others).

**Hadith No. 14:** “(It is related) on the authority of ‘Abdullah ibn Ibrahim ibn Qariz who swore to have heard Abu Hurairah saying: The Messenger of Allah said: ‘I am the last of the Prophets and my Mosque (at Madinah) is the last of the Mosques (ever built by the Prophets).’” Narrated by Muslim, Vol. 1, p.446; and al-Nasa’i who reads: The last of the Prophets and the last of the Mosques).

NOTE: In this hadith the word Khatim al-masajid means the last of the Mosques ever built by a Prophet; as the same idea is also mentioned in the other hadith, which has been narrated by al-Dailami, Ibn al-Najjar and al-Bazzar etc., on the authority of A’isha: “I am the last of the Prophets, and my Mosque shall be the last of the Mosques (built by a Prophet).” As is narrated in the Kanz. In other words no Prophet shall ever come after him, no other mosque shall there be to be built by a Prophet.

AN ANECDOTE: The Mirza’is rejoiced very much to find the text given in the Sahih of Muslim, for, it was easy for them to twist its meaning to their own personal desire in respect of the problem of Khatm-i-Nubuwwat. The term Khatim al-masajid could not mean that no other mosque shall ever be built after the Prophet for, it is not plausible. The Mirza’is therefore construed the meaning of the term Khatim al-Anbiya on the same analogy, as a result whereof the term cannot yield the meaning that no Prophet shall ever come after our Prophet.

But the hadith narrated by al-Dailami, Ibn al-Najjar and al-Bazzar on the authority of ‘A’isha which hadith we have recently mentioned above, saying that the term Khatim al-masajid means the last of the mosques ever built by any Prophet - has exploded the plans.

**Hadith No. 15:** “(It is related) on the authority of Abu Musa al-Ash’ari who reports that the Messenger of Allah used to describe to us his own names (i.e., attributes). So he once said: “I am Muhammad, and Ahmad and al-Muqaffa.” (Narrated by Muslim, Vol. 2, p.26l)

The Imam Sharaf al-Din al-Nawawi explains the name al-Muqaffa on the authority of Shamir, as ‘aqib, which has already been described under Hadith No.5 above. Ibn al-A’rabi explains this term to signify “one who follows the Prophets.” This would again ultimately come to mean the Last of the Prophets. Al-Nawawi quotes both of the statements and comments:
It becomes evident that *al-Muqaffa* also means ‘the last’, and the *hadith* means “I am the last of the Prophets.”

**Hadith No. 16:** “(It is related) on the authority of Abu Hurairah in a (lengthy) *hadith* concerning *shafa’i*a (intercession) that the Prophet is reported to have said to (some of) his Companions: When people would request Jesus on the Day of Resurrection (to intercede for them), he would reply: ‘Go to someone other than me. Go to Muhammad sallallahu alayhi wasallam.’ Therefore they would rush to Muhammad sallallahu alayhi wasallam requesting him: ‘O Muhammad sallallahu alayhi wasallam you are the Messenger of Allah and the last of the Prophets...’” (Narrated by al-Bukhari, Vol. 2, p.685; Muslim, Vol. 1, p.111).

**Hadith No. 17:** “(It is related) on the authority of Anas who reports the Messenger of Allah to have once remarked: I have been sent and so has the (Last) Hour like these. (Narrated by al-Bukhari in his *Sahih - Mishkat al-masabih* under the chapter concerning the Resurrection)[When the Prophet uttered the word ‘like these’ he pointed to his index finger and the middle finger.]

The scholars of *Hadith* are agreed on this point that the Prophet wished to say that no new Prophet shall appear between our Prophet and the Last Day: thus the Last Day and he are joined together without leaving any space between (for any Prophet to appear). Otherwise the *hadith* would be inconsistent. About fourteen centuries have passed, but there are no definite signs of the Last Hour approaching!

In other *ahadith* he is also described as joined with the Day of Resurrection, which means the same. We have explained it under the Qur’anic verse No.62 (p.178), giving a part of the *hadith* related by Abu Zumal. We again quote a few lines from that *hadith*: “As regards the she-camel which you have seen driving in your dream is the same (Last) Hour that shall at last come to pass on us; for there shall not come a Prophet after me, and no other *Ummah* after my *Ummah*.” (Ibn Kathir, Vol. 9, p369).

This makes it clear that the Prophet and the Last Day are joined together meaning that there shall not come another Prophet, nor any other *Ummah* after our Prophet and his *Ummah*.

**Hadith No. 18:** “(It is related) on the authority of ‘A’isha who reports the Messenger of Allah to have once remarked: In the nations prior to you, there had been *Muhaddithun*. If there were to be any *Muhaddith* in my
We have already given the meaning of Muhaddith under Hadith No. 6 above.

Hadith No. 19: “(It is related) on the authority of Abu Hurairah who reports the Messenger of Allah to have once said: We are the last of the people (to come to this world) and shall be the earliest of them (to be raised) on the Day of Resurrection, except that they were given the Scripture before us and we were given the Book only after them.” (Narrated by al-Bukhari, Muslim and al-Nasa’i, as given in the Kanz, Vol. 6, p.230; A similar hadith has been narrated by Abu Nu’aim in the Dala’il al-nubuwwa, p.9).

This hadith has been narrated by Muslim (in his Sahih) under the chapter concerning Friday, with four different chains of authorities.

Hadith No. 20: “(It is related) on the authority of Hudhaifa with the words: “We are the last of the people of this world, and the earliest of those (to be raised) on the Day of Resurrection.” (Narrated by Muslim, Vol. 2, p.262).

Those of the ahadith narrated by doctors of Hadith other than al-Bukhari and Muslim

Hadith No. 21: “(It is related) on the authority of Hudhaifa, who reports the Messenger of Allah to have said: In my Ummah there shall be twenty-seven liars and impostors, of whom four shall be women. And I am the Last of the Prophets, and no Prophet shall appear after me.” (Narrated by Ahmad and Al-Tabarani with a sound chain of narrators. Al-Tahawi has also narrated it in his Mushkil al-athan, Vol. 4, p.104).

We have already discussed a hadith in which the number of liars and impostors was told thirty (instead of 27). But this does not amount to a discrepancy of any significance. Probably the Prophet was told that there would appear twenty-seven dajjals, later this number was raised to thirty.

Hadith No. 22: “(It is related) on the authority of ‘Ali who reports that I once suffered from pain, so I went to the Prophet. He asked me to stand where he was himself standing. He then rose up to say the prayers (salat). He threw a corner of his upper-garment on me and exclaimed: “O Ibn Abi Talib, you are now cured. Whatever you would ask Allah for me, I too shall ask Allah for you; and whatever I shall ask Allah, Allah will grant
me that, except that I have been told that no Prophet shall come after me. (‘Ali further says;) I rose up and felt that I had not suffered from pain.”
(Narrated by Ibn Jarir and Ibn Shahin in the Sunnah, al-Tabarani in his al-Mu’jam al-awsat, and Abu Nu’aim in his Fada’il al-Sahaba, as is quoted in the Kanz)

**Hadith No. 23:** “(It is related) on the authority of Abu Dharr who reports the Messenger of Allah to have said to him: O Abu Dharr, the first of the Prophets was Adam and the last (of them) is Muhammad.” (Narrated by Ibn Hibban in his Sahih, Abu Nu’aim in his Hilyat al-awliya’, by Ibn ‘Asakir and by al-Hakim al-Tirmidhi, as quoted in the Kanz, Vol. 6, p.130. Ibn Hibban has mentioned this hadith again in his Ta’rikh under the year ten (10), p.69 [in manuscript]. Ibn Hajar has also referred to it in his Fath al-Bari.)

**Hadith No. 24:** “(It is related) on the authority of Malik, and he on the authority of his father, and he again from his grandfather, who reports the Messenger of Allah to have said to ‘Ali: “Don’t you like to be as Aaron was to Moses? Except that there shall be no Prophet after me.”” (Narrated by al-Hakim in the Mustadrak, and al-Tabarani in his [Mu’jam] al-kabir, as is given in the Kanz, Vol. 6, p.154)

**Hadith No. 25:** “(It is related) on the authority of Nafi’ who reports the Messenger of Allah to have once remarked: “I am Muhammad, and I am Ahmad. (At the same time) I am al-Muqaffa, al-Hashir, al-Mahi, al-Khatim and al-’Aqib.”” (Narrated by Ahmad, Ibn Sa’d, al-Tabarani and al-Hakim — see al-Kanz.)

This *Hadith* means that these are ‘my names (and attributes)’. *Al-Muqaffa* and *al-’Aqib* have already been explained (see Hadith No. 5, and Hadith No. 15 above). These words allude to his being the Last of the Prophets. *Al-Hashir* also signifies the same, i.e., the Day of Resurrection will come to pass immediately after our Prophet and no Prophet shall come after him. The term *al-Mahi* signifies that Allah the Exalted will erase and eradicate *kufr* (infidelity) through our Prophet.

**Hadith No. 26:** “(It is related) on the authority of ‘Awf ibn Malik directly (from the Prophet) who is reported to have said: By Allah, I am indeed the Hashir, and the ‘Aqib, and I am also al-Muqaffa.”” (Narrated by al-Tabarani and al-Hakim — see al-Kanz.)

These three attributes, *Al-Hashir, Al-’Aqib* and *Al-Muqaffa* have been discussed in the last *hadith*. They all signify ‘the Last of the Prophets.’
Hadith No. 27: “(It is related) on the authority of Wahb ibn Munabbih from Ibn ‘Abbas who is reported to have heard directly from the Prophet in a lengthy hadith concerning the Day of Resurrection, in which hadith the Prophet eventually said: The Ummah of Noah would say on the Day of Resurrection to our Prophet, O Ahmad, how could you know [this relates to an affair which has been mentioned in the earlier part of the hadith] that you and your Ummah shall be the last of the Ummah (people of one creed of Islam)?” (Narrated by Al-Hakim in al-Mustadrak, as in al-Kanz.)

Hadith No. 28: “(It is related) on the authority of al-Hasan from seven of the eminent Companions who had taken part in the expedition of Badr, who directly report the Messenger to have said similar words as related by Ibn ‘Abbas.” (Narrated by Al-Hakim in his al-Mustadrak.)

Hadith No. 29: “(It is related) on the authority of Abu Sa’id who directly heard the Messenger of Allah say: I am the last of one thousand Prophets or more.” (Narrated by al-Hakim in his al-Mustadrak — see al-Kanz, Vol. 6, p.121).

Hadith No. 30: “(It is related) on the authority of ‘Isbad ibn Sariya who reports the Messenger of Allah to have said: I am a servant of Allah, and am the Last of the Prophets.” (Narrated by al-Baihaqi, and al-Hakim who considers it sound and correct — as given in the Al-Durr al-Manthur, Vol. 5, p.207).

Hadith No. 31: “(It is related) on the authority of Zaid ibn Haritha in connection with a long story about him when some of the people of his house (or tribe) came to the Messenger of Allah in search of him while he had embraced Islam. They asked him: ‘O Zaid, rise and accompany us back (to the tribe).’ He replied: ‘I cannot deem anything of value equal unto the society of the Messenger of Allah in any way!’ Then they addressed the Messenger of Allah and said: ‘O Muhammad sallallahu alayhi wasallam, we’re prepared to offer to you as many diyas (blood-wits) as you would like to name for this child, so that we may carry him with us.’ The Messenger asked them to profess that there was none worthy to be worshipped except Allah, and that I am the last of his Messengers and His Prophets, then I shall let the boy go with you.” (Al-Hakim has related the whole hadith with all details in his al-Mustadrak, Vol. 3, p.314).

NOTE: The most significant of the points in this hadith is that the Prophet has held the doctrine of the Finality of Prophethood a part and parcel of the faith (iman), like the tashahhud (i.e., to proclaim the Unity of Allah
and to profess that Muhammad sallallahu alayhi wasallam is His Messenger).

**Hadith No. 32:** “(It is related) on the authority of ʿAbdullah ibn Thabit who reports that once ʿUmar came to the Prophet and said: ‘O Messenger of Allah, I passed by one of my brothers belonging to the tribe of Quraîza (Jews). He wrote for me a few of the lines from the Torah so that I should place them before you.’ On (hearing this) the face of the Messenger blushed with anger, and he said: ‘By Him in Whose Hand is my soul, if Moses should now appear among you and you begin to follow him, surely you shall be led astray; for, you are my part of all the nations; and I am your part of all the Prophets.’” (Narrated by Ahmad in his *al-Musnad*, as also in *al-Durr al-Manthur* of al-Suyuti, Vol. 2, p.48. Al-Hakim has also narrated it see *al-Kanz*, Vol. 1, p.51).

**NOTE:** The Prophet has told his *Ummah* in plain and unequivocal terms that no other Prophet can have a claim on this *Ummah* nor this *Ummah* shall ever take any other Prophet for their guidance.

**Hadith No. 33:** “(It is related) on the authority of Anas ibn Malik who reports the Messenger of Allah to have once said: “The Messengerhood and the Prophethood have ended. Therefore there shall not appear a Messenger after me nor any Prophet.” (Narrated by al-Tirmidhi, who declares this hadith to be correct and sound. Ibn Kathir says in his *Tafsir*, Vol. 8, p.9, that this hadith has been related also by Ahmad.)

**NOTE:** This hadith contains the two terms *Nabi* (Prophet) and *Rasul* (Messenger). It is described distinctly that there shall not come after the Prophet any Prophet endowed with a *Shari’ah*, nor any *non-tashri’i* Prophet shall ever appear after him. In the early part of this book we have already discussed this point and have explained that according to the multitude of the Muslim scholars, Rasul (Messenger) is a Prophet endowed with a *Shari’ah*; while *Nabi* (Prophet) is a general term, and a *Nabi* may be endowed with a new *Shari’ah*, or he may be a follower of the previous *Shari’ah*.

**Hadith No. 34:** “(It is related) on the authority of Umm Kurz al-Ka’biya who reports to have heard the Messenger of Allah say: Prophethood has now gone (forever); only the *Mubashshirat* (true dreams) are left behind.” (Narrated by Ibn Majah in his *Sunan*, p.286; by Ahmad and al-Tabarani. Ibn Khuzaima has assessed this hadith as correct and sound. See *al-Kanz*.)

By *Mubashshirat* in this hadith are meant the true dreams bearing good tidings.
Hadith No. 35: “(It is related) on the authority of Abu Umama al-Bahili from the Prophet in a lengthy hadith wherein the Prophet said: I am the Last of the Prophets, and you are the last of the nations (Ummahs). (Narrated by Ibn Majah in his Sunan, p.307, chapter concerning the mischief of the Dajjal, i.e., Anti-Christ and also narrated by Ibn Khuzaima, al-Hakim and al-Diya’ - see the Muntakhab al-Kanz, Vol. 6, p.41)

Hadith No. 36: “(It is related) on the authority of Ubaiy ibn Ka’b, from the Prophet in connection with the hadith describing the parable of the cornerstone which is fixed in the end. In the end of the (hadith, the Prophet says:) ‘I am the Last of the Prophets, as was this corner-stone placed (only in the end)’. (Narrated by Ahmad and al-Tirmidhi. Al-Tirmidhi holds this hadith as good and correct/sound, yet gharib).

These of the thirty-six ahadith which go to prove the doctrine of Khatm-i-Nubuwwat are sound and correct according to the nomenclature and rules of Hadith. These sound and correct ahadith are considered as ‘final authority’.

The Sunan arba’a (the Four Books on Sunan i.e., The Rest of the Correct and Sound Ahadith Related) by Al-Nasa’i, Abu Dawud, Al-Tirmidhi and Ibn Majah

Hadith No. 37: “(It is related) on the authority of ‘Uqba ibn ‘Amir who reports the Messenger of Allah to have said: If at all there would be a Prophet after me, it would have been ‘Umar ibn al-Khattab.” (Narrated by al-Tirmidhi).

It becomes clear from this hadith that ‘Umar possessed some kamalat (perfections) of Prophethood; but even then the office of Prophethood was never to be conferred on him, because Prophethood had been brought to a close. In this hadith the word lau kana (if it had been) has been used, which indicates that the condition does not exist, hence the thing conditioned also does not exist. Therefore the hadith would mean that since no Prophet can come after the Messenger even ‘Umar would not be a Prophet.

The Best of the Nations (Ummahs) and the Perfections of Prophethood: It also becomes clear from this hadith that with the close of Prophethood, the Kamalat-i-Nubuwwat (i.e., the perfections of Prophethood) are also closed. But the perfections of Prophethood would
still exist in this *Ummah*. However the office of Prophethood is not to be conferred on anyone henceforth. It can be easily understood from the following analogy: A qualified scholar possesses the capacity and capability of being a teacher, but he cannot be called a teacher unless he fills the job of a teacher in an institution. Or, a fresh graduate is well-versed in the English language and literature and possesses all the qualities and qualifications required for a Deputy Collector; but he cannot be called a Deputy Collector unless he is selected and appointed as such in a post of that trust and responsibility.

In short, the great scholars of this *Ummah* are not devoid of the perfections of Prophethood; and they have of course received a large share of these perfections. But since his Prophethood shall exist and persist till the Day of Resurrection, no one else shall ever be privileged to receive the office of Prophethood after our Prophet, nor shall a need ever arise for commissioning a Prophet, nor is it proper; for, if any other Prophet is appointed in the presence of our Prophet it would be a source of humiliation to the Messenger. Therefore the office of Prophethood is not to be conferred on anyone after him.

Ibn ‘Abbas states in one of the lengthy *ahadith* that all the former nations (*Ummahs*) would pay homage to us and would say: “All the members of this *Ummah* are well-nigh to become Prophets on account of the *kamalat*.” (Narrated by Abu Dawud al-Tayalisi in his *al-Musnad*, p.354. Also narrated by Ahmadi and Abu Ya’la.)

Jalal al-Din al-Suyuti has narrated this topic from Ka’b al-Ahbar in his work *al-khasa’is al-kubra* (p.16). In the *Kanz al’umma*, it is related directly from the Prophet that he once said about some of his Companions: “They are well-nigh becoming Prophets.”

This statement also exposes the false pretensions of the Qadianis who say that if it were accepted that Prophethood is closed forever, it would be a source of humiliation for this *Ummah*, for, all the former *Ummahs* took pride in receiving the privilege of Prophethood, while this *Ummah* has been left deprived of it!

The above-quoted *hadith* proves that this *Ummah* has excelled all the former *Ummahs* in respect of the attainment of the *Kamalat-i-Nubuwwat*. Now the want of Prophethood in this *Ummah* is only due to the subsistence of Prophethood of our Prophet. Therefore this again is a source of excellence of this *Ummah*, and not a source of loss or privation for this *Ummah*. 
Hadith No. 38: “(It is related) on the authority of Jabir ibn ‘Abdullah who reports that when the Messenger of Allah wanted to leave ‘Ali behind (as his deputy during the expedition of Tabuk), ‘Ali said: ‘If you leave me behind what would people say about me?’ The Prophet replied: ‘Are you not pleased to see yourself in respect of me as Aaron in respect of Moses? Except that there shall be no Nabi (Prophet) after me.’” (Narrated by Ahmad, Ibn Majah and al-Tirmidhi).

NOTE: It becomes clear from this hadith that the type of Prophethood that was once conferred on Aaron is also discontinued. This is also known that the Prophethood of Aaron was not associated with any independent Shari’ah, but was subordinate to the Shari’ah of Moses and under the laws of the Torah and was only for the purpose of propagation. This hadith further proves that the Prophethood which the Mirza likes to call non-tashri’i for himself is also discontinued according to this hadith.

Hadith No. 39: “(It is related) on the authority of Safina the freed slave of Umm Salama in connection with a lengthy hadith concerning a dream in which he saw a scale descending from the heaven. On hearing this dream the Prophet was much dismayed and he then said: ‘The Caliphate of Prophethood shall remain only for thirty years. Then it will change into a kingdom.’ At this juncture the Messenger of Allah felt very much grieved and he remarked: ‘A Caliphate of Prophethood (for a short period) and then kingdom, to whomever He pleases to give’. (Narrated by al-Tirmidhi and Abu Dawud.)

Buruzi Prophethood, if that be at all, is also discontinued. This hadith also dispenses away the notion of buruzi Prophethood. The hadith tells us clearly that there shall remain the Caliphate of Prophethood for some time, and it shall in no case be Prophethood as it is called. If any type of Prophethood was to remain behind, the Prophet should have mentioned it prior to the Caliphate. It is therefore automatically clear that if we should for a moment suppose the newly invented classes or forms of Prophethood, zilli, buruzi, non-independent as of reality, these too are discontinued by virtue of this hadith.

Hadith No. 40: “(It is related) on the authority of Abu Hurairah who directly reports from the Messenger of Allah who said: Nothing of Prophethood shall remain after me, except the true dreams.” (Narrated by al-Nasa’i and Abu Dawud - see the Fath al-Bari, Vol. 12, p.331). From this hadith it is to be known that there are no such types of Prophethood as the Mirza endeavours to describe like tashri’i, non-tashri’i, zilli, or buruzi, to remain after our Prophet.
Hadith No. 41: “(It is related) on the authority of Ibn ‘Abbas who reports the Messenger of Allah to have said: “We belong to the last of the Ummahs (nations) and to the earliest of those who will be judged (on the Last Day) and called out - where is the Ummah of Umayya and their Prophet? For, we shall be the last and also the first.” (Narrated by Ibn Majah, as is given in the Kanz, Vol. 6, p.23).

Hadith No. 42: “(It is related) on the authority of Bahz ibn Hakim from his father, and he from his grandfather directly from the Prophet who said: On the Day of Resurrection there shall be seventy complete Ummahs (nations). We shall be the last of them and also the best of them.” (Narrated by al-Tirmidhi, Ibn Majah, and al-Darimi, as is given in the Kanz, Vol. 6, p.232. In the Mishkat p.584, it is stated that this hadith is hasan [good]).

Hadith No. 43: “(It is related) on the authority of Mu’awiya ibn Janda who reports the Prophet to have said: You will complete seventy nations, and you will be the best of them and the most honoured of them in the Sight of Allah.” (Narrated by Ahmad in his Musnad, and al-Tirmidhi, Ibn Majah, and al-Hakim in the al-Mustadrak - see al-Kanz, Vol. 6, p.23O).

Hadith No. 44: “(It is related) on the authority of Hudhaifa: Nothing shall remain behind of the mubashshirat of Prophethood except the true dreams.” (Narrated by al-Nasā’ī - see al-Kanz, Vol. 6, p.33).

Hadith No. 45: “(It is related) on the authority of ‘Ali who reports that between both of his shoulders there was the Seal of Prophethood. Thus he was the Last (Seal) of the Prophets. (Narrated by al-Tirmidhi in his Shama’il, p.3).

Ahadith from the Musnad of al-Imam Ahmad ibn Hanbal

Al-Musnad of the Imam Ahmad ibn Hanbal is one of the most authentic and reliable of the collections of Hadith. The Imam selected only 30,000 ahadith out of a huge thesaurus of 7,500,000 ahadith. The doctors of Hadith are agreed in that there is no hadith in this collection which should be considered below the rank of hasan (good). Therefore all the ahadith of the Musnad are authentic and reliable.

Hadith No. 46: “(It is related) on the authority of ‘Irbad ibn Sariya from the Prophet who is reported to have said: It was already recorded with Allah that I am the Khatam al-Nabiyyin while Adam was still in the transitional period.” (Narrated in the Sharh al-Sunnah, and narrated by
Ahmad in his Musnad, as given in the Mishkat and al-Kanz, Vol.6, p.116). Ibn Sa’d narrates this hadith with the following wording: “I am recorded in the Umm al-Kittab as Khatam al-Nabiyyin, see al-Kanz, Vol. 6, p.112).

**Hadith No. 47:** “(It is related) on the authority of Ibn ‘Umar who reports that one day the Messenger of Allah in a manner as if he was to go away said: ‘I am the unlettered Prophet; I am the unlettered Prophet; I am the unlettered Prophet and there shall be no Prophet after me...’ till he finally said: ‘Listen (to me) and obey as long as I stay among you. And when I am taken away (from this world) it is incumbent on you to hold the Book of Allah fast. Take the lawful (given in) the Book for lawful, and take the unlawful of it for unlawful’.” (Narrated by Ahmad in his al-Musnad, as quoted by Ibn Kathir in his Taṣfīr, old edition with Taṣfīr al-Baghwī on its margin, Vol. 8, p.91. Also narrated by Ibn Mirdawaihi, as quoted by al-Suyūti in the al-Durr al-Manthur; Vol. 3, p.131).

It means that as long as the Prophet shall stay among the people, he would continue interpreting and explaining the real purport of the Qur’an and the people should follow his instructions. If anything new crops up before the people after his death, they should try to find out its solution from the very Book of Allah.

Mu’adh ibn Jabal has further explained it in a hadith related on his authority that if the solution is not be found in the Qur’an, we should look for it in his Sunnah: and if it is still not to be available in it, one should follow the Ijma’ (consensus) of the Muslims and it is only then that one should exert to apply a proper analogy.

**Hadith No. 48:** “(It is related) on the authority of Nu’man ibn Bashir and also of Hudhaifa who report that the Messenger of Allah said: ‘Prophethood shall continue among you, as long as Allah will (i.e., as long as the Prophet lives among you). Then Allah the Exalted will gather up the Prophethood, and automatic rule will take its place, which will continue among you as long as Allah will. Then Allah the Exalted will gather up the same. After this a Caliphate on the pattern of Prophethood shall come into existence’. Then the Messenger kept silent.” (Narrated by Ahmad in his Musnad, and also by al-Baihaqi as quoted by the author of the Mishkat).

The Caliphate which is mentioned in the end of this hadith refers to the Caliphate that shall prevail in the days of ‘Isa - toward the eve of Resurrection.
NOTE: This hadith also tells us clearly that there shall not remain behind any kind or form of Prophethood after our Prophet. Only an autocratic ruler shall take its place. This goes to completely explode the self-invented forms of Prophethood like zilli, buruzi etc.

**Hadith No. 49:** “(It is related) on the authority of Hudhaifa who reports a hadith similar to that related by al-Nu’man as mentioned above. (Narrated by Ahmad in his al-Musnad, and also by al-Baihaqi, as referred to in the Mishkat).

**Hadith No. 50:** “(It is related) on the authority of Hudhaifa ibn Usaid who reports the Messenger of Allah to have said: ‘The Prophethood has passed away; so here shall be no Prophethood after me except the Mubashshirat’ (true dreams bearing good tidings). He was asked: ‘O Messenger of Allah, what are the Mubashshirat?’ He replied: ‘The true dreams which a man may see or if somebody else sees for him in dream’.” (Narrated by Ahmad and al-Khatib —see al-Kanz).

**Hadith No. 51:** “(It is related) on the authority of Abu Sa’id al-Khudri who reports the Messenger of Allah to have said to Ali: ‘You are to me as Aaron to Moses except that there shall not come a Prophet after me’.” (Narrated by Ahmad and Abu Bakr al-Mutairi in his work [Vol. 6, p.153] - as quoted in the Kanz). This narration has already been discussed.

**Hadith No. 52:** “(It is related) on the authority of Zaid ibn Abi Awfa who reports the Messenger of Allah to have said: ‘O ‘Ali, by Him Who has commissioned me with truth (i.e., with a true religion), I have preferred you only for myself, and therefore you are to me as Aaron was to Moses, except that there shall not come a Prophet after me’.” (Narrated by Ahmad and Ibn ‘Asakir - see al-Kanz).

**Hadith No. 53:** “(It is related) on the authority of Abu Nadra from Ibn ‘Abbas in a hadith concerning shafa’a (intercession): ‘Then people will come to Jesus and ask him to intercede for them with Allah so that their accounts are (favourably) settled. He will reply: I am nothing here and of no avail to you, for my Mother and I have been taken for deities beside Allah. Do you think if a substance is placed in a utensil which is then sealed up, can the substance in the utensil be had without breaking the seal? They would say: No. He would then say: ‘Verily Muhammad sallallahu alayhi wasallam has come here this day; he has been forgiven all previous and future sins.’ The Messenger of Allah then added: ‘People would then come to me and request me to intercede for them with Allah so that their accounts are favourably settled. I shall tell them: It is an affair to be done by me. I shall do it.’ And at the end the Messenger said: ‘We
are the last (of them) and we shall be the first (of them). We shall be the first of them whose accounts will be settled and will be relieved, and who will be given way by other nations (out of respect for us). They will say: It appears that this Ummah shall have all of its members to be reckoned Prophets...” (Narrated by Abu Dawud al-Tayalisi in his Musnad, p.354; also narrated by Ahmad and Abu Ya’la with a reading: ‘(Isa) will say: ‘Muhammad sallallahu alayhi wasallam is the Khatam al-Nabiyyin and he is present here this day’.”

Hadith No. 54: “(It is related) on the authority of Buraid who reports the Messenger of Allah to have said: ‘I and the Last Hour have been sent (almost) together. The Last Horn was well-nigh outstripping me’.” (Related by Ibn Jarir, with reference to the Musnad of Ahmad; as is given in the Tafsir of Ibn Kathir, old edition with Baghawi on the margin, Vol. 6, p.156).

In this hadith it is hyperbolically expressed that the Day of Resurrection would closely follow the Messenger. Please also refer to Hadith No. 17 (supra) where it has been clearly explained that there shall not come a Prophet between the Messenger and the advent of the Day of Resurrection.

Hadith No. 55: “(It is related) on the authority of Abu ‘l-Tufail directly from the Prophet: ‘There shall not exist Prophethood after me, except the Mubashshirat of true dreams’.” (Related by Sa’id ibn Mansur, and Ahmad in his Musnad and Ibn Mirdawaihi - see al-Kanz, Vol. 8, p.33).

Hadith No. 56: “(It is related) on the authority of ‘A’isha who reports the Prophet to have said: ‘Nothing of Prophethood shall remain behind after me, except the Mubashshirat of true dreams’.” (Related by Ahmad and al-Khatib - see al-Kanz, Vol. 8, p.33).

Other Ahadith from the Authentic Works on Hadith

In this part of the book we shall discuss only those of the ahadith which the great doctors of Hadith have narrated in their authentic works. But the Muhaddithun (traditionalists) have not commented on them.

Hadith No. 57: “(It is related) on the authority of Jabir ibn ‘Abdullah who reports that once the Prophet remarked: ‘I am the leader of the Messengers, but I do not feel proud of this. I am the Khatam al-Nabiyyin, but I still do not feel proud of this. I am the first to intercede (for the sinners with Allah) and am one whose intercession is accepted, but I do
not feel proud of it.’” (Narrated by al-Darimi, and Ibn ‘Asakir as quoted in the Mishkat - see al-Kanz, Vol. 6, p.109).

In the al-Khasa’is al-kubra (Vol. 2, p.224) the same hadith has been quoted from the Ta’rikh of al-Bukhari, al-Mu’jam al-awsat of al-Tabarani, and from al-Baihaqi and Abu Nu’aim.

Hadith No. 58: “(It is related) on the authority of Tamim al-Dari who reports a long hadith from the Messenger in connection with the questioning in the grave, he (i.e., the dead body) says: ‘Islam is my religion, and Muhammad sallallahu alayhi wasallam is my Prophet who is the Khatam alNabiyyin (last of the Prophets), they would say to him: You have said the truth.’” (Narrated by Ibn Abi ‘l-Dunya and Abu Ya’la, as is quoted by al-Suyuti in the Durr al-Manthur, Vol. 6, p.165).

This hadith also proves that the doctrine of Khatm-i-Nubuwat is one of the important parts of the creed. Even in the short questioning in the grave the dead body is asked to testify to this doctrine.

Hadith No. 59: “(It is related) on the authority of Abu Hurairah who reports the Messenger to have said: ‘When Allah the Mighty, the Grand created Adam He informed him of his progeny. Adam saw precedence of one of his children over others, And in the end he saw a light, he asked: O my Lord, who is this? He replied: It is your son Ahmad, who is the first and who is the last; he is the intercessor, and his intercession is to be accepted’.” (Narrated by Ibn ‘Asakir - see al-Kanz).

Hadith No. 60: “(It is related) on the authority of Abu Hurairah who reports the Messenger to have said: ‘When Adam descended in India he felt lonely. Gabriel appeared to him and he called to prayer by saying Allahu Akbar Allahu Akbar twice, Ashhadu an Ia ilaha illa ‘Ilah twice, and Ashhadu anna Muhammadan Rasul Allah twice. Adam asked Gabriel: Who is Muhammad? He replied: The last of your children to be elevated to Prophethood.’” (Narrated by Ibu ‘Asakir - see al-Kanz, Vol. 6, p.114).

This hadith is again narrated in the Khasa’is al-kubra Vol. 1, from Abu Nu’aim).

Hadith No. 61: “(It is related) on the authority of Abu Umama who reports the Messenger to have proclaimed in his sermon on the Last Pilgrimage: ‘O people, indeed there shall not come any Prophet after me, nor shall there be any other Ummah after you. Therefore worship your Lord and say the stipulated five-time prayers, keep fasts during the month (of Ramadan), and pay the poor-due from your properties with alacrity.
You should also obey the commanders of your affairs so that you enter the Paradise of your Lord’.” (Muntahhab al-Kanz, on the margin of the Musnad of Ahmad, Vol. 2, p.391).

NOTE: It became clear from this hadith that there shall not come a Prophet of any form after the Messenger, tashri’i or non-tashri’i, nor buruzi, or zilli, or lughawi or juzwi (partial) as invented by the Mirza. If any type of Prophet was at all to come (after our Prophet) the Prophet should have mentioned him, for obedience unto him ought to have been of more importance than obedience unto the person (commander) in authority. Here in this hadith ‘obedience unto a commander of your affairs’ is considered sufficient.

Hadith No. 62: “(It is related) on the authority of Nu’aim ibn Mas’ud who reports the Messenger of Allah to have said: ‘The Last Hour shall not come to pass unless the thirty of the liars should appear, each of them would claim himself to be a Prophet’.” (Narrated by al-Tabarani).

Hadith No. 63: “(It is related) on the authority of ‘Ubaid Allah ibn ‘Amr al-Laithi who reports the Messenger of Allah to have said: ‘The Last Hour shall not come to pass unless thirty liars should appear, each imagining himself to be a Prophet before the Day of Resurrection’.” (Narrated by Ibn Abi Shaiba).

Hadith No. 64: “(It is related) on the authority of Abu Bakr who says: People had been much talking of the affair of Musailima the impostor, before the Messenger finally addressed the people and after the doxological preamble he said: ‘As for this man you have talked too much of him. He is only one of the thirty impostors who would appear before the (great) Dajjal’.” (Narrated by al-Tahawi in his Mushkil al-athar, Vol. 4, p.104).

Hadith No. 65: “(It is related) on the authority of Dahhak ibn Nawfal who reports the Messenger of Allah to have said: ‘There shall not come after me any Prophet nor shall there be any Ummah after my Ummah’.” (Narrated by al-Baihaqi in the Kitab al-ru’ya).

Hadith No. 66: “(It is related) on the authority of Anas who reports the Messenger of Allah to have said: ‘When I was taken at night to the heaven.’ (17:3). Then my Lord Allah the Exalted ‘drew me near unto Him until I was at the distance of two bows (or, two cubits) length from Him, or yet nearer. (53:9—10). He said to me: O my beloved, O Muhammad! I replied: Here am I at Your service, O my Lord. He then said: Does it grieve you that I have made you the Last of the Prophets. I replied: Not at
all, O my Lord! Then He said: O my beloved, would it grieve your Ummah that I have made them the Last of the Ummahs (nations). I replied: Never, O my Lord. Then He asked me: Carry My benedictions to your Ummah and tell them that I have made them the Last of the Ummahs.” (Narrated by al-Khatib and al-Dailami - see in the Kanz, Vol. 6, p.112).

Hadith No. 67: “(It is related) on the authority of Abu Hurairah directly from the Prophet explaining the Qur’anic verse: (Remember) when We accepted their covenant from the Prophets, and from you (O Muhammad), and from Noah,...” (33:7). He commented: ‘I was the first in respect of creation and I am the last of them in respect of Resurrection’. ” (Narrated by Ibn Abi Hatim, Ibn Mirdawaihi, Abu Nu’aim in his Dalail (p.6), al-Dailami, Ibn ‘Asakir, Ibn Abi Shaiba, Ibn Jarir and Ibn Sa’d, as quoted in the Tafsir of Ibn Kathir, old edition, with Baghawi on its margin, Vol. 8, p.89, al-Darr al-Manthur, Vol. 5, p.84; Kanz al-`ummal, Vol. 6, p.112).

Hadith No. 68: “(It is related) on the authority of Qatada who reports the Prophet to have said: ‘I was the first of mankind in respect of creation, and shall be the last of them to be raised’.” (Narrated by Ibn Sa’d as a mursal hadith, as quoted in the Kanz, Vol. 6, p.102; also narrated by Ibn Abi Shaiba from Qatada, as in al-Durr, Vol. 5, p.184).

Hadith No. 69: “(It is related) on the authority of Mu’adh who reports the Messenger of Allah to have said to ‘Ali: ‘O ‘Ali, Prophethood is being contended between you and me; but the fact is that there shall be no Prophethood after me. Seven of the things shall be contended between you and others, but no one shall be able to compete you out. The one of these things is that you are the earliest of men in believing (on me)’. ” (Narrated by Abu Nu’aim in the Hilya, as quoted in the Kanz, Vol. 6, p.156).

Hadith No. 70: “(It is related) on the authority of Anas who reports the Prophet to have said: ‘Messengerhood and Prophethood both are discontinued; and hence there shall be no Prophet after me, nor shall any Messenger ever come. But only the Mubashshirat shall remain behind’. People asked: ‘What are the Mubashshirat?’ He replied: ‘The dreams of the Muslims are a part of the several parts of Prophethood’.” (Narrated by Abu Ya’la - see al-Fath, Vol. 12, p.232).

NOTE: We have already discussed this hadith in detail. Here it is again reiterated that Prophethood shall not exist (after the Messenger) but only a part of it may exist.


**Hadith No. 71:** “(It is related) on the authority of Sahl ibn al-Sa’idi who reports that once al-’Abbas asked the Prophet to grant him permission to migrate (after he had embraced Islam, and hence obviously after the Conquest of Makkah). The Prophet wrote to him: ‘O my uncle, stay where you are; for, Allah has closed the Migration (hijrah) on you, as the (chain of) Prophets has been ended with me’.” (Narrated by al-Tabarani, Abu Nu’aim, Abu Ya’la, Ibn ‘Asakir, and Ibn al-Najjar - see Kanz).

After the Conquest of Makkah, the City of Makkah has itself become ‘a land of Islam’. Therefore no occasion should arise to migrate therefrom.

**Hadith No. 72:** “(It is related) on the authority of ‘Ali (who reports) that the Prophet once said: ‘I have left you behind so that you may act as my vicegerent.’ ‘Ali said: ‘Shall I remain off from you, O Messenger of Allah?’ He replied: ‘Don’t you see yourself to me as Aaron to Moses? Except that there shall be no Prophet after me’.” (Narrated by al-Tabarani in his (al-Mujam) al-Awsat).

**Hadith No. 73:** “(It is related) on the authority of Amr with the same wording as recorded by al-Khatib (see Kanz al-Ummal, Vol. 6, p.154).

**Hadith No. 74:** A similar hadith is related on the authority of Ibn ‘Abbas as is recorded in the Mu’jam al-Kabi’ of al-Tabarani (see Kanz, Vol. 6, p.154).

**Hadith No. 75:** “(It is related) on the authority of Hubshi ibn Junada who reports the Messenger of Allah to have said (to ‘Ali): ‘O ‘Ali, you are to me as was Aaron to Moses, except that there shall not come any Prophet after me’.” (Narrated by Abu Nu’aim - as is recorded in the Kanz).

**Hadith No. 76:** “(It is related) on the authority of Asma’ bint ‘Umais who reports the Messenger of Allah to have said: ‘O ‘Ali, you are to me as was Aaron to Moses, except that there shall be no Prophet after me’.” (Narrated by al-Tabarani).

**Hadith No. 77:** “(It is related) on the authority of Malik who reports the Messenger of Allah to have said: ‘Had there at all been a Prophet after me, it should have been ‘Umar ibn al-Khattab!’” (Narrated by al-Khatib).

This hadith has already been discussed. The obvious meaning of the hadith is that although ‘Umar al-Faruq is endued with a large share of the perfections of Prophethood yet the gate of Prophethood has been closed after the Messenger. Therefore the office of Prophethood was not to be conferred on ‘Umar.
**Hadith No. 78:** “(It is related) on the authority of ‘A’isha who reports the Messenger of Allah to have said: ‘I am the Last of the Prophets, and my Mosque (at Madinah) is the last of the Mosques (ever built by a Prophet).’” (Narrated by al-Dailami, Ibn al-Najjar and al-Bazzar - see al-Kanz).

The purport of the *hadith* is obvious and manifest that there shall not come any Prophet after the Messenger nor any mosque of a Prophet shall ever be constructed (after him).

**Hadith No. 79:** “(It is related) on the authority of al-Hasan as a *mursal hadith* (a *hadith* let loose; and technically it is a *hadith* in which the collector of *ahadith* asserts that the Prophet and Messenger of Allah said so), that the Messenger of Allah said: ‘I am a Messenger for those whom I find living or who should be born after me.’” (Narrated by Ibn Sa’d - see al-Kanz, Vol. 6, p.101; Al-Khâṣâʾîs al-kubra, Vol. 2, p.188).

**Hadith No. 80:** “(It is related) on the authority of Abu Qubaila who reports the Messenger of Allah to have said: ‘No Prophet shall ever come after me, and there shall be no other Ummah than yourselves. Therefore worship your Lord, establish the five-time (stipulated) prayers, fast in the month of Ramadan, and always obey the commanders of your affairs so that you enter Paradise.’” (Narrated by al-Tabarani and al-Baghawi - see al-Kanz).

**Hadith No. 81:** “(It is related) on the authority of Abu Sa’id al-Khudri who reports the Messenger of Allah to have said: ‘No Prophet has ever been commissioned before me but that there was a Muhaddith among his Ummah (community). If there should at all be a (Muhaddith) among my Ummah, it shall be ‘Umar.’” (Narrated by Ibn ‘Asakîr - see al-Kanz; also narrated by al-Tabarani as recorded in the al-Khâṣâʾîs al-kubra, Vol. 2, p.129).

We have already noticed that the Messenger had on one occasion described ‘Umar as a Muhaddith in clear words. We have also noticed in some other *ahadith* that if there at all be a Prophet in this Ummah, it shall be ‘Umar only. When in the presence of all these asseverations, ‘Umar has not been entitled to attain to Prophethood, it becomes clear that nobody shall ever be elevated to the rank of Prophethood (after our Messenger).

**Hadith No. 82:** “(It is related) on the authority of ‘Aqîl ibn Abî Talib who reports the Messenger of Allah to have said to him: ‘O ‘Aqîl, by Allah I
love you for two of your characteristics, namely for your close relationship to me and for the love of Abu Talib for you; and as for you, O Ja’far (ibn Abi Talib), your nature and behaviour resembles that of me. And as regards you, O ‘Ali, you are to me as was Aaron to Moses, except that there shall not come a Prophet after me’.” (Narrated by Ibn ‘Asakir – see al-Kanz).

**Hadith No. 83:** “(It is related) on the authority of Abu ‘l-Fadl who reports the Messenger of Allah to have said: ‘Allah the Lord, the Mighty, the Grand has ten names for me: Muhammad, Ahmad, Abu ‘l-Qasim, al-Fatih, Al-Khatam, al-Mahi, Al-’Aqib, al-Hashir, Yasin and Ta’ha’.” (Narrated by Ibn ‘Asakir, Ibi. ‘Adi in the Kamil, - al-Kanz, Vol. 6, p.116).

**Hadith No. 84:** “Jabir relates directly from (the Messenger of Allah): ‘I am Muhammad, and I am Ahmad, and al-Hashir i.e., the people will be raised in my days’.” (Narrated by al-Tabarani - see al-Kanz, Vol. 6, p.116).

**Hadith No. 85:** “A similar hadith is related on the authority of Hudhaifa. (Narrated by Sa’id ibn Mansur in his Sunan - al-Kanz, Vol. 6, p.116).

**Hadith No. 86:** “(It is related) on the authority of Ibn ‘Abbas who reports the Messenger of Allah to have said: ‘I am Ahmad, I am Muhammad, al-Hashir, al-Muqaffa, and al-Khatam’. (Narrated by al-Khatib, and Ibn ‘Asakir - see al-Kanz, Vol. 6, p.116).

In all these ahadith most of the names mentioned for the Messenger are intended to denote that he is the Last of the Prophets, as we have already explained.

**Hadith No. 87:** “(It is related) on the authority of Abu Malik al-Ash’ari who reports the Messenger of Allah to have said: ‘Verily Allah has started this affair (with me) as Prophethood and General Mercy; to become (in a few days) as Caliphate and Mercy, and later as an austere Kingdom, and finally as audacity, oppression and chaos in the Ummah’.” (Narrated by al-Tabarani in his al-Mujam al-kabir - see al-Kanz, Vol. 6, p.29).

**Hadith No. 88:** “A similar hadith is related on the authority of Mu’adh directly (from the Prophet). (Narrated by Abu Dawud al-Tayalisi and by al-Baihaqi in his Sunan - Kanz al-‘ummal, Vol. 6, p.29).

**Hadith No. 89:** “(It is related) on the authority of ‘A’isha directly (from the Messenger of Allah): ‘There shall not remain after me anything of the mubahshirat except the true dreams which a man may see or is shown to

Hadith No. 90: “(It is related) on the authority of ‘Isma ibn Malik from the Prophet who said: ‘If at all there had been a Prophet after me it would have been ‘Umar ibn al-Khattab’.” (Narrated by al-Tabarani - see al-Kanz, Vol. 6, p.146).

In some of the previously mentioned ahadith it has been stated that ‘Umar is not to be a Prophet. Thus it is proven that there shall not come a Prophet after Muhammad sallallahu alayhi wasallam.

Hadith No. 91: “(It is related) on the authority of Mu’adh who reports the Messenger of Allah to have said in a long hadith concerning fitnas (rebellions and mischiefs): ‘The Prophethood is now abrogated and has assumed the complexion of oppressive autocracy. May Allah be merciful unto him who should take this kingdom with truth and quit it as he entered it’.” (Narrated by al-Tabarani in his Mu’jam al-kabir - see al-Kanz, Vol. 6, p.29).

Hadith No. 92: “(It is related) on the authority of Qatada who reports that once the Prophet was reported to have said on a day (at Makkah) when he was sitting against the wall of the Ka’bah: ‘We shall be seventy Ummahs to complete the Day of Resurrection. We shall be the last of them and at the same time the best of them.’” (Narrated by Ibn Jarir in his Tafsir explaining the term kuntum kaira Ummah (You are the best of nations. . . (3:106)) - al-Durr al-Manthur, Vol. 6, p.64).

Hadith No. 93: “(It is related) on the authority of Muhammad ibn Hazm, one of the Ansar directly from (the Prophet): ‘Seventy nations will complete the Day of Resurrection. We shall be the last of them and the best of them.’ “(Narrated by al-Mawardi - as is recorded in the Kanz, Vol. 6, p.232).

Hadith No. 94: “(It is related) on the authority of ‘Abd al-Rahman ibn Samura from the Prophet who said: ‘My Ummah is like a garden, the owner whereof takes care of it. He keeps the wells well dredged, and seats groomed. He lops the small twigs. He gives fruit to a troop one year and fruit of the next year to another troop. Perchance the taste of the second year fruit is better with larger bunches (of fruit) with longer stalks. By Him Who has sent me with the true (religion) Jesus son of Mary will surely find in my Ummah people of the status of his disciples.’” (Narrated by Abu Nu’aim - see al-Kanz, Vol. 6, p.106).
Hadith No. 95: “(It is related) from Qatada as a mursal hadith (from the Prophet): ‘I have been sent as a Khatim (one who ends a thing, that is Prophethood) and as a fatih (one who opens a thing, i.e., the creation). I have also been given the terse and compact laws, and have been given the opening terms.” [It is related in the book al-Khasa’is al-kubra (Vol. 2, p.194) from Ibn Shihab that by the term jawami’ al-kalim is meant the terse and compact speech. In the past the Prophets were given by revelation several commandments, but in the case of our Prophet these commandments have been condensed and abridged. As regard fawatih al-kalim, it signifies those terms which open up new fields of knowledge, and give rise to some independent branch of learning.] (Narrated by al-Baihaqi in his Shu’ab al-imam - see al-Kanz, Vol. 6, p.106).

Hadith No. 96: “(It is related) on the authority of ‘Amr ibn Qais directly (from the Prophet who said): ‘Allah the Exalted has caught (or retained) me for an expected hour and has selected me for an important (job). Therefore we shall be the last of the people on the Day of Resurrection, and shall also be the earliest of them.’” (Narrated by al-Darimi - al-Kanz, Vol. 6, p.110).

Hadith No. 97: “(It is related) on the authority of Salman who reports the Messenger of Allah to have said: ‘When Allah created the ‘Arsh (Throne), He wrote with a ‘light’ (nur) on the (Throne) by the length of the Pen as wide as the East to the West: (‘There is none worthy to be worshipped except Allah, Muhammad is the Messenger of Allah). Everybody will be punished for not obeying him and will be awarded for doing obedience unto him. His Ummah shall be the most excellent of all Ummahs and the most excellent of them will be Abu Bakr.’” (Narrated by al Rafi’i - al-Kanz, Vol. 6, p.138).

This hadith clearly denotes that Abu Bakr al-Siddiq is the most excellent of all the followers of the Prophet, although he was not a Prophet. This also goes to prove that there shall not come any Prophet in this Ummah. Otherwise Abu Bakr who is not a Prophet should excel a Prophet - which is infeasible.

Hadith No. 98: “(It is related) from Ibn ‘Abbas that there is no Wahy (revelation) except the Qur’an.” (See al-Mu’tasar min mukhtal al-athar, p.452). This denotes that no new Divine Book shall descend from heaven after the Holy Qur’an.

Hadith No. 99: “(It is related) on the authority of Abu ‘l-Tufail who reports the Messenger of Allah to have said: ‘With my Lord I have ten

Hadith No. 100: “(It is related) on the authority of Ibn ‘Abbas who reports the Messenger of Allah to have said: ‘For me is (reserved) Prophethood, and for you only Caliphate.’” (Narrated by Ibn ‘Asakir - al-Kanz, Vol. 6, p.180).

The division of functions as enumerated in this hadith clearly mentions that this Ummah shall have nothing more than Caliphate to be conferred on them; for, Prophethood has already ended with our Prophet.

Hadith No. 101: “(It is related) from Ibn Shihab as a mursal hadith stating that the Messenger of Allah once remarked (addressing his uncle ‘Abbas): ‘Feel at peace, O my uncle, for, with you hijrah (migration) is ended, as I am the Khatim al-Nabiyyin (i.e., the last of the Prophets) in respect of Prophethood.’” (As in al-Kanz, Vol. 6, p.178). (Narrated by al-Ru’yani and Ibn ‘Asakir).

Hadith No. 102: “(It is related) on the authority of Salama ibn al-Akwa’ who reports the Messenger of Allah to have once remarked: ‘Abu Bakr is the best of mankind except that he is not a Prophet.’” (Narrated by al-Tabarani, Ibn ‘Adi in his al-Kamil - see al-Kanz, Vol. 6, p.137).


Hadith No. 104: “(It is related) on the authority of ‘Ali who reports the Messenger of Allah to have said: ‘Gabriel appeared to me. I asked him: Who will migrate (to Madinah) with me?’ He said: ‘Abu Bakr, and he will be the commander (amir) of the affairs of your Ummah after you, and he is the best of the men of your Ummah after you.’” (Narrated by al-Dailami - al-Kanz, Vol. 6, p.138).

Hadith No. 105: “(It is related) on the authority of Abu ‘l-Darda’ who reports the Messenger of Allah to have once addressed him: ‘O Abu ‘l-Darda’, do you walk ahead of one who is more excellent than you in this world and the hereafter. (Remember) that the sun has never risen and set
on a person after the Prophets and the Messengers who should be more excellent than Abu Bakr.’” (Narrated by Ibn al-Najjar - *al-Kanz*, Vol. 6, p.140).

**Hadith No. 106:** “(It is related) from ‘Ali directly from the Prophet who said: ‘The best of this Ummah after their Prophet is Abu Bakr and then comes ‘Umar (in order).’” (Narrated by Ibn ‘Asakir - *al-Kanz*, Vol. 6, p.143).

**Hadith No. 107:** “(It is related) from al-Zubair directly (from the Messenger who said): ‘The best of my Ummah after me is Abu Bakr and then is ‘Umar.’” (Narrated by Ibn ‘Asakir - *al-Kanz*, Vol. 6, p.142).

The purport of all these hadith is that Abu Bakr al-Siddiq is the most excellent of all mankind from the Ummah of Muhammad sallallahu alayhi wasallam, while he is not to be a Prophet. This clearly indicates that there shall not come in this Ummah any Prophet, nor is ever a non-Prophet to be more excellent than a Prophet.

**Hadith No. 108:** “(It is related) on the authority of ‘Umar Ibn al-Khattab in a long hadith in which a bedouin is described to have said (to the Prophet): ‘I do not believe on you unless this lizard should also believe on you.’ The Messenger said: ‘Who am I? O lizard!’ The lizard spoke in a distinct Arabic language which all the audience heard and understood: ‘Here am I, O Messenger of the Lord of all the creatures!’ He (Prophet) said: ‘Whom do you worship?’ The (lizard) replied: ‘Him Who has His Throne in the heaven, and wields His Power on the earth, Who has His approach to the Sea, has His Mercy in Paradise, in the (Hell) fire is His Punishment.’ The (Prophet) then asked: ‘And who am I?’ The (lizard) replied: ‘You are the Messenger of the Lord of all the creatures and the last of (all) the Prophets.’” (Narrated by al-Tabarani in his *al-Mujazat*, al-Baihaqi, Abu Na’aim, and Ibn ‘Asakir. In the chain of narrators of this hadith there is no one who should be considered not reliable except Muhammad ibn ‘Ali ibn al-Walid al-Basri, who is a teacher of al-Tabarani and Ibn ‘Adi. Al-Suyuti says in his *al-Khasa’is* that in this hadith of ‘Umar there is another chain of narrators in which this Muhammad ibn ‘Ali ibn al-Walid is not to be found. Abu Nu’aim has narrated this hadith with this genuine chain of narrators).

**Hadith No. 109:** A similar hadith has been related on the authority of A’isha. (As narrated by al-Baihaqi - see *al-Khasa’is al-kubra*, Vol. 2, p.65).
**Hadith No. 110:** A similar hadith has been related on the authority of Abu Hurairah - narrated by al-Baihaqi - *al-Khasa‘is al-kubra*.

**Hadith No. 111:** A similar hadith has been related on the authority of ‘Ali - (narrated by Ibn ‘Asakir - *al-Khasa‘is al-kubra*, Vol. 2, p.65).

Isn’t it very sad that wild animals of the forests believe in our Messenger as being the Last of the Prophets, but the Qadianis who claim to be obedient adherents of Islam pay no heed to this doctrine.

**Hadith No. 112:** “(It is related) on the authority of Abu Zumal al-Juhanni from the Prophet while interpreting one of the dreams (in a long hadith) and some of the words of the hadith were like this: ‘As for the she-camel that your saw in the dream and which you saw me driving was the Last Hour that come to pass on our Ummah, for there shall not come a Prophet after me, nor shall there be any other Ummah after my Ummah’.” (Narrated by al-Baihaqi in his *Dala‘il al-Nubuwwa* - see Ibn Kathir, *Tafsir*, old edition, with Tafsir of al-Baghawi on the. margin, Vol. 9, p.369).

**Hadith No. 113:** In a long hadith concerning *al-Isra‘* (Night-Journey of the Prophet), (it is related) on the authority of Abu Hurairah directly from (the Prophet): “O Gabriel, who is with you?” He said (to the Angels in reply): “It is Muhammad the Messenger of Allah the Last of the Prophets… (till he said)... Then Allah the Blessed said unto him: I have taken you for my beloved. It is also recorded in the *Torah* that Muhammad sallallahu alayhi wasallam is the beloved of the Most Beneficent. And We have sent you to all mankind. I have made your Ummah the earliest and the last of all the nations. I have also made your Ummah such as no khutbah (sermon, or address) shall be valid unless people testify that you are My servant and My Messenger. I have made you the first of the Prophets in creation, and the last of them in respect of Resurrection. I also gave you the seven repeated (verses - i.e., the *Surat al-Fatiha*) and I did not give it to any other Prophet before you: and I have given you the last verses of the *Surat al-Baqara* from that treasure which is (hidden) under the Throne and which I did not give to any other Prophet. I have also made you a Fatih (an opener) and a Khatim (one who ends a thing).” (Narrated by al-Bazzar - see *Majma‘ al-zawa‘id*, pp.27-29). This hadith is also narrated in the *Khasa‘is al-kubra*, p.171, on the authority of Ibn Jarir, Ibn Abi Hatim, Ibn Mirdawaihi, Abu Ya’la and al-Baihaqi).

**Hadith No. 114:** “(It is reported) on the authority of Ibn ‘Abbas who reports (from the Prophet) that when Abraham was commanded to quit
the town with Hajirah he was taken on the Burraq. Whenever he passed by a green soft land he asked Gabriel to stay there. But Gabriel every time told him: ‘Not here;’ Till at last he came to Makkah and he said: ‘O Abraham get down here.’ He replied: ‘What a thing (we should alight at a place) where there is no fruitful valley and no sheep or goats for milk!’ Gabriel said: ‘Yes, here there shall appear the unlettered Prophet from the progeny of your son, whereby the lofty Word (of Allah) shall be completed.’” (Khasa’is al-kubra, p.9).

**Hadith No. 115:** “(It is related) on the authority of Salman who reports (from the Prophet) in the hadith concerning *shafā’a* (intercession): ‘People shall flock round Muhammad sallallahu alayhi wasallam saying, O Prophet of Allah, it is you with whom Allah opened (the fate of Prophethood) and it is again you with whom He ended (the Prophethood) and it is you who is forgiven (his slips) of the past and the future’.”


**Hadith No. 116:** (It is related) on the authority of ‘Abdullah ibn al-Harith from the Messenger of Allah who said: ‘Even if Moses should come down unto you and you begin to obey and follow him and also forsake me, you will certainly be led astray. For, of the Prophets, I alone am to your lot, and of the *Ummahs* (nations) you alone are sent to my lot.’”


A *hadith* of the similar purport has already been discussed on the authority of the *Musnad* of Ahmad (No. 48) in which he reserved himself particularly for this *Ummah*, and as well denied any Prophet for this *Ummah* other than himself.

**Hadith No. 117:** “A similar *hadith* as related on the authority of Abu ‘l-Darda’ has been narrated by al-Tabarani in his *al-Mu’jam al-kabir* (*al-Kanz*, Vol. 1, p.5).

**Hadith No. 118:** “(It is related) on the authority of Abu Hurairah who reports the Messenger of Allah to have said: ‘When the *Torah* was revealed unto Moses and he read it, he found in it this *Ummah* mentioned.’ He said (unto Allah): ‘O my Lord, I find in these tablets (mention of) an *Ummah* who are the last of all men, yet are the earliest of them. I wish You had made them my *Ummah*.’”


**Hadith No. 119:** “Ibn ‘Asakir narrates from Abu ‘l-Zubair, and he from Jabir directly (from the Prophet who says): ‘Between the shoulders of Adam it was scribed: ‘Muhammad sallallahu alayhi wasallam is the

Hadith No. 120: “(It is related) on the authority of Anas - in a lengthy hadith - who reports the Messenger of Allah to have said: ‘Verily Moses once prayed to Allah the Exalted: make me the Prophet of this Ummah (i.e., the Ummah of Muhammad sallallahu alayhi wasallam. (Allah) said: ‘The Prophet of that Ummah shall be from among them.’ He then prayed: ‘Make me a member of the Ummah of that Prophet.’ (Allah) said: ‘You came before him, and he will after (you). But I shall put you together in the Dar Jalal (House of Majesty) i.e., the Last Day.’” (Narrated by Abu Nu’aim in the Hilya - as recorded in al-Khasa‘is, Vol. 1, p.14).

It is evident from this hadith that even a grand Messenger as Moses could not be taken as a member of this Ummah, therefore no other person can even attain to Prophethood after our Prophet. Secondly, the word nabiiyyuha ‘the Prophet of this Ummah’ is worthy of note. It is in singular form which indicates that there shall only be one Prophet for this Ummah, otherwise the term ‘one of the Prophets of this Ummah’ should have been used.

Hadith No. 121: “(It is related) on the authority of Mujahid from the Prophet who said: ‘I am Muhammad, and Ahmad; I am the Messenger of Mercy. I am the Messenger of Jihad. I am al-Muqaffa (the last Messenger), and the Hashir (one after whom the Day of Resurrection shall come to pass). I have been sent for Jihad, and not for Agriculture.’” (Narrated by Ibn Sa’d - as recorded in the Khasa‘is, Vol. 1, p.76).

Hadith No. 122: “(It is related) on the authority of ‘Abdullah ibn Mas‘ud while describing the story of Ascension (in a long hadith) in which the Messenger of Allah said: ‘Abraham said to me: O my son, you are going to meet your Lord this evening, and your Ummah is going to be the last of all nations and also the weakest of them. If ever you can do for this (Ummah), endeavour to have the easiest thing for your Ummah. Do it.’” (Narrated by Ibn ‘Arafa, Abu Nu’aim, Ibn ‘Asakir, through Ibn Abi ‘Ubaida from Ibn Mas‘ud - see al-Khasa‘is Vol. 1, p.162).

Hadith No. 123: “(It is related) on the authority of ‘A’isha who reports the Prophet to have said: ‘Every Ummah must have a Mu‘allim (teacher) or two. If there should have been any in my Ummah, one of them should be ‘Umar ibn al-Khattab.’” (Narrated by al-Tabarani in the (Mu‘jam) al-awsat as recorded in the al-Khasa‘is al-kubra, Vol. 2, p.129).
A number of *ahadith* bearing the same subject-matter have already been discussed. But in this *hadith* the word *Mu'allim* has been employed instead of *Muhaddith*. The purport and tone of all these *ahadith* are not different. They point to the main meaning that the Prophethood is ended.

**Hadith No. 124:** “Ibn ‘Asakir has narrated a long *hadith* on the authority of Salman who reports that Gabriel once said to the Prophet: ‘Verily your Lord says: If I had selected Adam no harm, I have ended the chain of Prophets with you. And I have not created anyone more honourable than you.’” *(Al-Khasa’is al-kubra, Vol. 2, p.193).*

**Hadith No. 125:** “(It is related) on the authority of Ibn ‘Abbas who reports the Messenger of Allah to have said: ‘Verily Allah has helped me through four of the Viziers - two from heaven, Gabriel and Michael; and two from the dwellers of this globe, Abu Bakr and ‘Umar.’” *(Narrated by al-Bazzar and al-Tabarani - as recorded in al-Khasa’is al-kubra, Vol. 2, p.200).*

This *hadith* indicates that Abu Bakr and ‘Umar are the Viziers of the Prophet. But in spite of all these high qualities they are not to be reckoned Prophets. The *Ummah* holds consensus on this view. While the former Prophets had their Viziers elevated to the rank of Prophets. Allah says: “And We appointed him Aaron his brother for a Vizier.” *(25:37).* And on another occasion Moses prays in these words: “And give me a Vizier (or, counsellor) of my family, i.e., Aaron my brother.” *(20:30-31).*

When the Prophet had no Viziers or counsellors who could only be Prophets, while the former Prophets had Prophets as their Viziers. It therefore becomes evident that this *Ummah* shall not have any other Prophet than himself.

**Hadith No. 126:** “Ibn Jarir has narrated in his work the *Kitab al-sunnah*, a *hadith* related on the authority of Jabir ibn ‘Abdullah who reports the Messenger of Allah to have said: ‘Indeed Allah has selected my Companions over all mankind with the exception of the Prophets and the Messengers. He also selected four of my Companions - Abu Bakr, ‘Umar, ‘Uthman and ‘Ali, and made them the best of my Companions. And all of my Companions bear good in them.’” *(Narrated in the al-Khasa’is al-kubra, Vol. 2, p.203).*

This *hadith* proves that the Companions are the best of the whole *Ummah*, though they are not to be elevated to the rank of Prophets.
**Hadith No. 127:** “(It is related) on the authority of ‘Umar who reports that the Messenger of Allah (in a long story) said: ‘O Jew, you and your people are the first of the people (prior to us), but we are the last of the people and yet the excellent of them on the Day of Resurrection.’” (Narrated by Ibn Rahuya in his *Musnad*, Ibn Abi Shaiba in his *Musannaf* - as recorded in *al-Khasa’is al-kubra*, Vol. 2, p.209).

**Hadith No. 128:** “Abu Nu’aim narrated a long *hadith* on the authority of Khalid ibn al-Walid whom Mahan the Governor of Roman Emperor in Syria asked: ‘Did your Messenger ever give you the information that there shall come a Prophet after him?’ He replied: ‘No, he rather said that there shall be no Prophet after him. He also informed that ‘Isa ibn Maryam had already given a good tiding about him to his people.’ The Roman (Mahan) said: ‘I am also one of the witnesses for this.’” (see *al-Khasa’is*, Vol.2, p.484).

**Hadith No. 129:** “(It is related) in a long *hadith* on the authority of Anas directly (from the Prophet) who said: ‘All praise be to Allah Who had sent to me as Mercy for the creatures and (Messenger) unto all mankind... (till he said:) and made my Ummah the last of the nations, and still they are the first of them. Allah the Blessed the Exalted said: I made your Ummah the last of the people and yet they are the first of them... (till He said:) I made you the first of the Prophets in respect of creation, and the last of them in respect of Resurrection... (till He said:) and I made you the Fatih (one who opens the chain of Prophets) and the Khatim (one who closes the chain of Prophets).’” (Narrated by Abu Na’aim as recorded in the *al-Khasa’is al-kubra*, Vol. 2, p.197).

**Hadith No. 130:** “(It is related) on the authority of Ibn ‘Umar who reports that the Messenger of Allah said to ‘Ali: ‘Are you not pleased to be to me as Aaron was to Moses, except that there is no Prophethood and no inheritance after me?’” (Narrated by al-Tabarani - as recorded in the *Khasa’is*, Vol. 2, p.249).

**Hadith No. 131:** “Abu Nu’aim has narrated (a *hadith*) on the authority of Yunus ibn Maisara ibn Halbis who reports the Messenger of Allah to have said: ‘An angel came to me with a tray of gold and tore open my chest (or belly). He took out a clot from my belly and then washed it. Then he sprinkled some powder over it. Then (the angel said:) You are Muhammad the Messenger of Allah, the Muqaffa and the Hashir (i.e., there shall not come a Prophet after you and then shall the Day of Resurrection come to pass’.” (*al-Khasa’is*, Vol. 1, p.125).
Hadith No. 132: “Al-Darimi and Ibn ‘Asakir narrate on the authority of Ibn Ghanam who reports that once Gabriel descended (from heaven) unto the Messenger of Allah and tore open his belly. Then Gabriel said: ‘A heart that guards and preserves (you), having two ears to listen (to the admonition of Allah), and two eyes which are penetrating. This is Muhammad the Messenger of Allah, the Muqaffa, the Hashir (as explained above).’” (Narrated in the Khasa’is; Vol. 1, p.65).

Hadith No. 133: “(It is related) on the authority of al-Nu’man ibn Bashir who reports that once Zaid ibn Kharija one of the chiefs of the Ansar was walking along one of the streets in Madinah in the afternoon between times of Zuhr and ‘Asr prayers, when he suddenly fell down and died (on the spot). The Ansar got wind of it and they rushed to him and carried him back to his house. They covered him and wrapped him with two sheets and an upper garment. In the house there were some ladies from the Ansar. The women were wailing (over his death). Some of the men of the Ansar were also present there. This state of affairs continued so till suddenly between the hours of Maghrib and ‘Isha’ prayers they heard a voice: ‘Ansitu, ansitu, (Attend thereto and listen)!’ They turned round to listen. Lo it was a voice from beneath the clothes. They uncovered the face of the body. He was uttering with his tongue: ‘Muhammad sallallahu alayhi wasallam is the Messenger of Allah, the unlettered Prophet the Last of the Prophets. There shall not come a Prophet after him.’ These words are to be found in the First Book (Torah/Injil). It is a truth, it is a truth!”

Hadith No. 134: “Abu Ya’la narrates a hadith with a good isnad (chain of authorities) from ‘Abdullah ibn al-Zubair who reports the Messenger of Allah to have said: ‘The (Last) Hour shall not come to pass till thirty liars Dajjals (impostors) should appear and among them would be al-Musailima and (al-Aswad) al-’Ansi and al-Mukhtar.’” (As recorded in the Fath al-Bari, Indian edition, Part 14, p343).

Hadith No. 135: “(It is related) on the authority of Ibn Umar in a long hadith concerning the address of Abu Bakr al-Siddiq wherein he is reported to have said (in the beginning): ‘Look, Allah the Exalted has gathered them together through Muhammad sallallahu alayhi wasallam and made them one solid permanent and moderate Ummah.’” (Kanz al-’ummal, Vol.3, p.142).

This Ummah shall be solid and permanent, i.e., who can continue and subsist till the Day of Resurrection, only when no other Prophet is to come between.
Hadith No. 136: “Al-Baihaqi has narrated a hadith in his Dala’il al-Nubuwwa concerning the Isra’ (Ascension) as related on the authority of Anas, wherein he reports: ‘As and when the Prophet was going up (to heaven) he met a group of creatures of Allah who greeted him saying: Peace be upon you, O the first (in creation), and peace be upon you, O the last (of all the Prophets), and again peace be upon you, O the Hashir (one with whom the Resurrection shall come to pass.’” (Al Zurqani: Sharh al-mawahib, Vol. 6, p.40). In the end of this hadith it is reported: Gabriel informed the (Messenger): As for those who have greeted you, they were Ibrahim (Abraham), Moses and Jesus.”

The word akhir (the last [of all the Prophets]) and the Hashir indicate the truth of the doctrine of Khatm-i-Nubuwwat.

Hadith No. 137: “(It is related) on the authority of Ibn ‘Abbas directly from the Prophet who is reported to have said: ‘Abu Bakr and ‘Umar belong to me as Aaron belonged to Moses.’” (Ibn al-Jawzi).

In this hadith the first two Elders (namely, Abu Bakr and ‘Umar) are given the status of Aaron although they were not Prophets like Aaron. This means that there shall not come in this Ummah any Prophet (after our Prophet). If it had been feasible these two Elders who had been elevated to the rank of Aaron should have also been Prophets.

Hadith No. 138: “(It is related) on the authority of Abu Hurairah directly from the Prophet who is reported to have said: ‘Abu Bakr and ‘Umar are the best of the dwellers of heaven and earth, and the best of those who would (come into existence, till the Day of Resurrection.’” (Narrated by al-Dailami, see Kanz, Vol. 6, p.143).

This hadith manifestly clarifies the aim we are driving at, i.e., the two Elders shall remain reckoned as the best of all the generations to come till the Day of Resurrection. As a necessary corollary, we should say that no Prophet shall ever come, lest it should be inconsistent that a non-Prophet excels a Prophet. Two other ahadith of the same subject-matter have already been discussed.

Hadith No. 139: “(It is related) on the authority of Abu Umama directly from the Prophet who is reported to have said: ‘A balance was brought before me (in a dream) and I was placed in one of the scales. Then all the members of my Ummah were called up and placed in the other scale. I outweighed the whole of my Ummah. I was then taken out of the scale and Abu Bakr was placed in that very scale; he also outweighed the whole of my Ummah. Then Abu Bakr was removed from the scale, and ‘Umar
ibn al-Khattab was called up to be placed in that very scale. Here again he outweighed the whole of my Ummah. After this the balance was taken up to the heaven and I saw it (going up).” (Narrated by Abu Nu’aim in the Fada’il al-Sahaba - Kanz, Vol. 6, p.143).

Hadith No. 140: A similar hadith has been related on the authority of Mu’adh ibn Jabal with some change narrated by al-Tabarani in his Mu’jam al-kabir as recorded in the Kanz al-’Ummal, Vol. 6, p.143).

Hadith No. 141: “(It is related) on the authority of Ibn Mas’ud who reports the Prophet to have said: ‘Say, O our Allah, may your blessings and graces be upon the Chief of the Messengers, and the leader of the pious, and the last of the Prophets.’” (Narrated by al-Dailami, directly from the Prophet. The Hafiz Ibn Hajar al-’Asqalani says: This hadith is mawquf (i.e., a restricted hadith related by one of the Companions of the Prophet - as narrated by Ibn Majah - al-Kanz, Vol. 1, p.125).

Hadith No. 142: “(It is related) on the authority of al-Dahhak ibn Nawfal in a long hadith concerning a dream directly (from the Prophet): ‘The world is to stay for seven thousand years; and as for the last of the one thousand years... (to his saying)... and as for the she-camel that you saw (in the dream) and that you saw me driving it is the (Last) Hour which shall come to pass on us. (Therefore) there shall be no Prophet after me and no Ummah shall follow my Ummah.” (Narrated by al-Tabarani in (his al-Mu’jam) al-kabir, and by al-Baihaqi - see al-Kanz, Vol. 8, p35).

Hadith No. 143: “(It is related) from ‘Ali in connection with the formulae of Salat, i.e., benedictions (Darud) to be sent to the Prophet (that it is to be added): ‘The last of all the Prophets and the leader of the Messengers…”” (Narrated by ‘Iyad in his Al-Shifa’).

Those Ahadith from which the Doctrine of Khatm-i-Nubuwwat is inferred

Hadith No. 144: “(It is related) on the authority of ‘Ali as a Marfu’ (exalted hadith, i.e., one related or performed by the Prophet and handed down in a tradition): ‘Verily there shall soon come to pass a fitna.’ (trouble, mischief, chaos). He was asked: ‘Then what is the way out?’ He said: ‘The Book of Allah (is with you). It contains the stories of the former people and prophecies about those who will follow you. These are decisions of your disputes. This gives you the last (final) decision (on any matter). It is not a mere plaything. One who shall discard it with transgression, Allah shall destroy him. One who shall seek guidance from
anything other than this, Allah shall lead him astray.”” (Narrated by Ahmad and al-Tirmidhi - al-Kanz, Vol. 1, p.45).

**Hadith No. 145:** A similar hadith has been related on the authority of Zaid ibn Arqam with a slight change in its wording: “One who shall adhere to it and keep on it, he shall be on the right path: but one who ever missed it shall go astray.” (Narrated by Ahmad in the Musnad, and by ‘Abdullah ibn Humaid - al-Kanz, Vol. 1, p.145).

**Hadith No. 146:** “(It is related) on the authority of Zaid ibn Arqam as a Marfu’ (hadith): ‘I am leaving with you the Book of Allah which is the Chord of Allah. Whoever follows it shall be on the right path, and whoever abandons it shall be going astray.’” (Narrated by Ibn Abi Shaiba, and Ibn Hibban in his Sahih - al-Kanz, Vol. 1, p.147).

These ahadith prove that no other Divine Book shall ever be revealed, nor any new Shari’ah be sent down. No word of the Qur’an shall ever be abrogated. These are the proofs of the discontinuity of the tashri’i Prophethood.

**Hadith No. 147:** “(It is related) on the authority of Anas who reports the Messenger of Allah to have once said: ‘O people, Allah has revealed His Book in the tongue of His Prophet, and has made all of His lawful things lawful for him, and made all of His unlawful things unlawful for him. Whatever Allah has made lawful in His Book in the tongue of His Prophet shall remain lawful till the Day of Resurrection and whatever He has declared unlawful in His Book in the tongue of His Prophet shall remain unlawful for ever.’” (Narrated by Abu ‘l-Nasr al-Sanjari in his al-Amana - see al-Kanz, Vol. 1, p.50).

**Hadith No. 148:** “(It is related) on the authority of Jabir ibn Samura who reports the Messenger of Allah to have said: ‘This religion shall remain in vogue; and a party of the Muslims shall continue fighting for its defence till the Day of Resurrection shall come to pass.’” (Narrated by Muslim - al-Kanz, Vol. 6, p.23).

**Hadith No. 149:** A similar hadith has been related by al-Mughira as narrated by al-Bukhari and Muslim - see al-Kanz, Vol. 6, p.231).

**Hadith No. 150:** A similar hadith has been related by Abu Hurariah as narrated by Ibn Majah - see al-Kanz, Vol. 6, p.231).

**Hadith No. 151:** A similar hadith has been related by ‘Umar as narrated by al-Hakim in his al-Mustadrak (al-Kanz, Vol. 6, p.231).
Hadith No. 152: A similar hadith has been related on the authority of Mu’awiya as narrated by Ahmad in his al-Musnad, by al-Bukhari and Muslim (al-Kanz, Vol. 6, p.232).

Hadith No. 153: A similar hadith has been related on the authority of Thawban as narrated by Muslim, al-Tirmidhi and Ibn Majah - (al-Kanz, Vol. 6, p.132).

Hadith No. 154: A similar hadith has been related on the authority of ‘Uqba ibn ‘Amir with a slight change in its wording: “till the (Last) Hour should come to pass and they stick to it.” (Narrated by Muslim - al-Kanz, Vol. 6, p.132).

Hadith No. 155: A similar hadith has been related on the authority of ‘Imran ibn Husain with a minor change in wording: “till the last of them should fight the Dajjal (impostor).” Narrated by Ahmad in his al-Musnad, by Abu Dawud, and by al-Hakim in his al-Mustadrak - (see al-Kanz, Vol. 6, p.132).

Hadith No. 156: A similar hadith has been related on the authority of Qurra ibn Iyas as narrated by Ibn Hibban in is Sahih, by Ahmad and al-Tirmidhi - (al-Kanz, Vol. 6, p.232).

Hadith No. 157: A similar hadith has been related on the authority of Salama ibn Nufail narrated by al-Tabarani in his (al-Mu’jam) al-kabir; and by Ibn Sa’d - see al-Kanz, Vol. 6, p.235.

Hadith No. 158: A similar hadith has been related on the authority of Anas as narrated by Ibn Hibban in his Sahih - al-Kanz, Vol. 6, p.235.

Hadith No. 159: A similar hadith has been related on the authority of Zaid ibn Arqam as narrated by ‘Abd ibn Humaid.

Hadith No. 160: A similar hadith has been related on the authority of Sa’d ibn Abi Waqqas as narrated by Abu ‘l-Nasr al-Sanjari in his al-Ibana, and by al-Harawi in the Damm al-kalam - see al-Kanz, Vol. 6, p.235.

All these four hadith enumerated above declare in plain words that the Ummah of Muhammad shall endure till the Day of Resurrection. This is a clear proof of the fact that there shall not come a Prophet after our Prophet. Otherwise those people will be called after the name of their Prophet, in the manner as the former nations of the previous Prophets who
eventually believe on our Prophet are known as the Ummah of our Prophet and not the Ummah of any former Prophet.

**Hadith No. 161:** “(It is related) on the authority of Ibn ‘Abbas directly from the Prophet who is reported to have said: ‘I have been given five such things as are not given to any of the former Prophets, and I am yet not proud of them - I have been sent to all mankind (including) the red, brown and the black. (Every) Prophet before me was sent to his own race or nation.”” (Narrated by Ahmad in his *al-Musnad*, and al-Hakim (al-Tirmidhi) - see *al-Kanz*, Vol. 6, p.109).

**Hadith No. 162:** “(It is related) on the authority of ‘Ali directly from the Prophet who is reported to have said: ‘I have been granted five things which have never been given to any Prophet before me. I have been commissioned to the white, the black and the red, (or the brown)...’” (Narrated by al-‘Askari in the *Amthal* - see *al-Kanz*, Vol. 6, p.109).

**Hadith No. 163:** A similar hadith has been related on the authority of Abu Dharr (narrated by Ahmad in his *al-Musnad*, al-Hakim in his *al-Mustadrak*, and al-Darimi - see *al-Kanz*, Vol. 6, p.109).

**Hadith No. 164:** A similar hadith has been related on the authority of ‘Abdullah ibn ‘Umar as narrated by al-Hakim (al-Tirmidhi), al-Tabarani in his *(al-Mu’jam) al-kabir* - see *al-Kanz*, Vol. 6, p.109.

**Hadith No. 165:** A similar hadith has been related on the authority of Abu Musa al-Ash’ari - as narrated by Ahmad in his *al-Musnad* and by al-Tabarani in his *(al-Mu’jam) al-kabir* - see *al-Kanz*, Vol. 6, p.109.

**Hadith No. 166:** “(It is related) on the authority of Amr ibn Shu’aib, from his father, from his grandfather who reports the Messenger of Allah to have said: ‘The last evening I have been granted five of the things which have never been granted to any other Prophet before me. As for the first of them it is that I have been commissioned to all mankind in general, for, every other Prophet before me had been commissioned only to his own nation or race.’” (Narrated by Ahmad in his *Musnad*, and by al-Hakim (al-Tirmidhi) - see *al-Kanz*, Vol. 6, p.110).

**Hadith No. 167:** A similar hadith has been related on the authority of Abu Umama as narrated by al-Tabarani in his *(al-Mu’jam) al-kabir*. Al-Tirmidhi has narrated only a part of it; and considered it Sahih (genuine) and Hasan (good) – *(al-Kanz*, Vol. 2, P.110).
**Hadith No. 168:** “(It is related) on the authority of Khalid ibn Ma’dan who reports the Messenger of Allah to have said: ‘I have been commissioned to all mankind.’”

These *ahadith* go to prove that the Prophet has been sent to the whole world and for all the dwellers of this globe till the Day of Resurrection. All people who lived in this world from his time to the Last Day will belong to his *Ummah*. This Prophethood is universal, - universal in respect of all nations, races, generations, etc., and universal in respect of time and age. We have already explained this point in the *ahadith* mentioned above, in the *hadith* of Hasan who reports the Prophet to have said: “I am the Messenger (of Allah) sent unto him whom I find in my days and also unto him who shall be born after me.”

However, the Prophethood of the Messenger is universal, i.e., for all the peoples of the world and for all times to come till the Day of Resurrection. Thus his Prophethood would continue till the Last Day. When this is proven as a fact and reality, no Prophet shall ever come (after him): If this be not so, it will be mere humiliation of the Prophet. The following *ahadith* will further bear it out.

**Hadith No. 169:** “(It is related) on the authority of Abu Umama who reports the Messenger of Allah to have said: ‘Verily Allah the Exalted, the Mighty has sent me as a Mercy unto all the people and as a source of guidance for the believers.’” (Narrated by Ahmad in his *al-Musnad*, and al-Tabarani in his *al-Mujam al-kabir*).

**Hadith No. 170:** “(It is related) on the authority of Miswar ibn Makhrama whom the Messenger of Allah is reported to have remarked: ‘Verily Allah has sent me unto all mankind as a source of Mercy.’” (Narrated by al-Tabarani in his *al-Mujam al-kabir* - see *al-Kanz*, Vol. 6, p.111).

**Hadith No. 171:** A similar *hadith* has been related on the authority of Anas as narrated by al-Hasan ibn Sufyan, Ibn Manda, Abu Nu’aim and Ibn al-Naffar. See *al-Khasa’is al-kubra*, Vol. 1, p.16.

**Hadith No. 172:** “(It is related) on the authority of ‘Urwa ibn Ru’aim as a *marfu’ hadith: ‘The best of my *Ummah* are those who are the first (earliest) of them and also the last of them. In the earliest group of them is the Messenger of Allah, and in the last of them shall be Jesus son of Mary. Between these two main groups shall be people with a crooked path. They do not belong to your group, nor are you among them.’” (Narrated by Abu Nu’aim in his *al-Hilya* as a *mursal* tradition - *al-Kanz*, Vol. 2, p.132).
Hadith No. 173: “(It is related) on the authority of Zumal ibn ‘Amr al-’Adhari in a long hadith (in which the Prophet is reported to have said): ‘O the people of Arabia, I am the Messenger of Allah to all mankind... (till he eventually remarked...) As for those who accepted (my call) for them there shall be Paradise as a mark of hospitality and of recompense. But as for those who rejected me, for them there shall be Hellfire as a seat’” - al-Kanz.

Hadith No. 174: “(It is related) on the authority of Ibn ‘Abbas directly (from the Prophet, who is reported to have said): ‘Indeed Allah has helped me with four of the Viziers - two from the dwellers of heaven, namely Gabriel and Michael; and the two of them from the dwellers of this world, namely Abu Bakr and ‘Umar.’” (Narrated by al-Tabarani and al-Bazzar).

This also proves that all the people of the world till the Day of Resurrection shall remain the Ummah of our Prophet till Jesus will appear when all the people will belong to the Ummah of our Prophet. For, Jesus will not appear as a Prophet for this Ummah, though he should be retaining his office of Prophethood. In other words, he will remain the Prophet of Banu Israel as before.

Hadith No. 175: “(It is related) on the authority of Abu ‘l-Darda’ directly (from the Prophet who is reported to have said): ‘I saw, during the night of heavenly journey to the ‘Arsh (Throne), a green pearl over which was inscribed with a white resplendent light.’ (There is none worthy to be worshipped except Allah and) Muhammad sallallahu alayhi wasallam is the Messenger of Allah - Abu Bakr al-Siddiq.” (Narrated by Ibn Hibban in his Kitab al-du’afa’, and by al-Daraqutni in his al-Afrad —see al-Kanz, Vol. 6, p.138).

Hadith No. 176: A similar hadith has been related on the authority of ‘Ali and in the end of it he adds: “Abu Bakr al-Siddiq, ‘Umar al-Faruq, ‘Uthman Dhu ‘l-Nurain” - narrated by Ibn ‘Asakir —see al-Khasa’is.

Hadith No. 177: “(It is related) on the authority of Abu Hurairah who reports the Messenger of Allah to have said: ‘The night I was taken up to the heaven, I did not pass by any sky but that I found inscribed thereon my name and also (that of) Abu Bakr al-Siddiq after it.’” (Narrated by Abu Ya’la, al-Tabarani in his (Mu’jam) al-awsat, Ibn ‘Asakir and Ibn ‘Arafa in his Juz’ - see al-Khasa’is).

These ahadith clearly prove that after the Prophet, al-Siddiq al-Akbar is the most excellent of the Ummah. When the (Siddiq) is not to be elevated
to the rank of Prophet who else can rise to that rank? Otherwise a non-Prophet shall be superior to and more excellent than a Prophet.

**An Anecdote:** Ibn ‘Asakir has narrated a queer story in his *Ta’rikh*, and so has Ibn al-Najjar narrated it in his *Ta’rikh*, on the authority of Abu ‘l-Hasan ‘Ali ibn ‘Abdullah al-Hashimi al-Raqqi who relates: “Once I went to India and visited a number of cities and towns. Once when I was in a village I saw a black rose on which a large flower of rose would blossom. It gave a very nice fragrance and showed a brilliant dark colour. On the petals the following inscription in a light colour was to be found: ‘There is none worthy to be worshipped except Allah (and) Muhammad sallallahu alayhi wasallam is the Messenger of Allah, Abu Bakr al-Siddiq ‘Umar al-Faruq.’ I was very much amazed to observe this. I thought that it was an artificial flower on which this inscription had been carved by somebody. But when I opened another bud which had not yet blown into blossom, I found the same wording inscribed on its petals. I also found that the people of this village were idol-worshippers and had no notion of Allah.”


**Hadith No. 178:** “(It is related) on the authority of Jabir who reports the Messenger of Allah to have said: ‘I have left behind with you two things, if you adhere to them you shall never be misled. It is the Book of Allah and my family.’” (Narrated by al-Nasa’i, al-Tirmidhi - *al-Kanz*, Vol. 1, p.44).

In this *hadith* the Prophet has stressed that the salvation of humanity lies in adherence to the ordinances contained in the Qur’an and obedience to the *Ahl al-Bait* (people of the Prophet’s House), which is a clear indication of the fact that there shall come no Prophet after the Prophet Muhammad sallallahu alayhi wasallam. Otherwise the Prophet should have mentioned that some Prophet is also to come after him.

There are innumerable *ahadith* of this nature: only a few of them are given below:

**Hadith No. 179:** A similar *hadith* is related on the authority of Zaid ibn Thabit which reads: “I am leaving behind me among you two deputies - the Book of Allah the Exalted Whose rule is extended between the heaven and the earth, and the family of my House. They shall not part for ever till they meet me on the bank (of Kawthar).” (Narrated by Ahmad in his *Musnad*, and al-Tabarani in his *(al-Mu’jam) al-kabir* - *al-Kanz*, Vol. 1, p.144).
Hadith No. 180: A similar hadith is related on the authority of Zaid ibn Arqam as narrated by al-Tirmidhi - al-Kanz.

Hadith No. 181: A similar hadith is related on the authority of Abu Hurairah as narrated by al-Hakim in his al-Mustadrak, and by Abu Bakr al Shafi’i - al-Kanz.

Hadith No. 182: “(It is related) on the authority of ‘Irbad ibn Sariya directly (from the Prophet): ‘I advise you to fear Allah and to do obedience unto one who has been made your commander even if he be an Abyssinian slave. For, after me you will find wide differences and scions. Therefore it is incumbent on you to adhere to my Sunnah (practice) and the practice of my rightly-guided Caliphs. You should hold fast unto the (Sunnah) most tenaciously, and avoid innovations. For, every new and novel thing will be a bid‘a (innovation) and every bid‘a is a source of error. (Narrated by Ahmad in his al-Musnad, and by Abu Dawud, al-Tirmidhi, Ibn Majah and al-Hakim in his al-Mustadrak - al-Kanz, Vol. 4, p.144).

Hadith No. 183: “(It is related) on the authority of Ibn ‘Abbas directly (from the Prophet who is reported to have said): ‘I am leaving with you something that if you adhere to it, you shall never be misled - the Book of Allah and the Sunnah (practice) of your Prophet.’” (Narrated by al-Hakim in his al-Mustadrak - al-Kanz, Vol. 4, p.147).

Hadith No. 184: A similar hadith is related on the authority of Abu Sa’id as narrated by al-Bawardi, Ibn Abi Shaiba, Ahmad, Ibn Sa’d and Abu Ya’la - al-Kanz, Vol. 4, p.147).

Hadith No. 185: A similar hadith is related on the authority of Zaid ibn Thabit (as narrated by Ahmad in his al-Musnad, al-Tabarani in his (al-Mu’jam) al-kabir and Sa’id ibn Mansur in his al-Sunan - al-Kanz, Vol. 4, p.147).

Hadith No. 186: A similar hadith has been related on the authority of Jabir (as narrated by Ibn Abi Shaiba and al Khatib - al-Kanz, Vol. 1, p.148).

Hadith No. 187: A similar hadith has been related on the authority of Mu’adh (as narrated by al-Dailami - al-Kanz, Vol. 1, p.148).

In all these hadith the practice that has been suggested by the Prophet for his Ummah does not contain any reference to a future Prophet who shall be responsible for the guidance of the Ummah.
Hadith No. 188: “(It is related) on the authority of Sa’d directly (from the Prophet who is reported to have said): ‘I am pleased with Allah to worship Him, as am I also pleased with Muhammad as His Messenger, and also pleased with Islam as the religion.’” (Narrated by Ibn al-Saniy in his book ‘Amal al-yawm wa ‘l-laila).

Hadith No. 189: “(It is related) through Sa’d ibn Khaitham from an old scholar of Syria directly (from the Prophet who is reported to have said): ‘I adjure you to fear Allah and to adhere to my Sunnah (practice) and the practice of the rightly-guided and guiding Caliphs tenaciously, and even if an Abyssinian slave is made your commander you should listen to him and obey him.’” (Narrated by al-Baghawi - al-Kanz, Vol. 1, p.54).

Hadith No. 190: “(It is related) on the authority of Abu Bakr (directly from the Prophet who is reported ‘to have said): ‘He who defies (and humiliates) a ruler of Allah on the earth, Allah will humiliate him. He who pays homage to a ruler of Allah on the earth, Allah will be gracious to him.’” (al-Tabarani - al-Kanz, Vol. 1, p.55).

Hadith No. 191: A similar hadith is related on the authority of Ibn ‘Abbas (as narrated by al-Sanjari).


Hadith No. 193: “(It is related) on the authority of Ma’qil ibn Yasar who reports the Messenger of Allah to have said: ‘Act according to the precepts of the Qur’an. Take for lawful that which it declares lawful; and take for unlawful that which it declares unlawful, and act accordingly. Do not deny and flout any of the things from the Qur’an. Whatever should appear ambiguous and uncertain to you, refer it to Allah the Exalted (i.e., to the Qur’an) and to the people of learning. [This hadith tells us that in cases of ambiguity and dubiety we should have recourse to the people of knowledge and learning. This taqlid (blind following) is a direct precept from the Prophet and is not to be considered shirk as some ignorant people think so], after me so that they should tell you (the true interpretation). You should also believe in the Torah, the Injil, the Psalms and whatever had been revealed to the former Prophets from their Lord.’” (Narrated by al-Tabarani in his (al-Mujam) al-kabir and by al-Hakim in his al-Mutadrak - al-Kanz, Vol. 1, p.49).

Hadith No. 194: “(It is related) on the authority of Abu Hurairah who reports (the Messenger of Allah to have said): ‘Verily Allah the Exalted
shall send unto this *Ummah* at the (end of) every century someone who should reform their religion (to its original) form. (Narrated by Abu Dawud, al-Hakim, al-Baihaqi in his *al-Ma’rifa - al-Kanz*, Vol. 1, pi338).

**Hadith No. 195:** “(It is related) on the authority of Tamim al-Dari who reports directly (from the Prophet to have said): ‘The religion is sincerity.’ We asked him: ‘Sincerity to whom?’ He said: ‘Sincerity to Allah, to His Book, to His Messenger, to the leaders of the Muslims and to the general people.’” (Narrated by Muslim).

**Hadith No. 196:** “(It is related) on the authority of Hudhaifah who reports directly the Prophet to have said: ‘Follow the two men after me - Abu Bakr and ‘Umar.’” (Narrated by Ahmad in his *al-Musnad*, al-Tirmidhi and Ibn Majah - *al-Kanz*, Vol. 6, p.142).

**Hadith No. 197:** “(It is related) on the authority of Abu Hurairah directly (from the Prophet who is reported to have said): ‘On the Day of Resurrection all the *Ummahs* shall come up thirsty, except those who should love Abu Bakr, ‘Umar, ‘Uthman and ‘Ali.’” (Narrated by al-Rafi’i - *al-Kanz*, Vol. 6, p.161).

**Hadith No. 198:** “(It is related) on the authority of Ibn Mas’ud directly (from the Prophet who is reported to have said): ‘Follow the two men of my Companions - Abu Bakr and ‘Umar. Seek guidance from the guidance of ‘Ammar (ibn Yasir) and hold fast the covenant (promise) of Ibn Mas’ud.’” (Narrated by al-Tirmidhi - *al-Kanz*, Vol. 6, p.142).

**Hadith No. 199:** A similar *hadith* is related on the authority of Hudhaifah (as narrated by al-Ru’yanî - *al-Kanz*, Vol. 6, p.142).

**Hadith No. 200:** A similar *hadith* is related on the authority of Anas - see *al-Kanz*, Vol. 6, p.142.

**Hadith No. 201:** A similar *hadith* is related on the authority of Jabir as narrated by al-Tabarani in his (*al-Mujam*) *al-awsat* - *al-Kanz*, Vol. 6, p.142.

**Hadith No. 202:** A similar *hadith* is related on the authority of Abu Sa’id - see *al-Kanz*, Vol. 6, p.142.

**Hadith No. 203:** A similar *hadith* is related on the authority of Abu ‘1-Darda’ - see *al-Kanz*, Vol. 6, p.142.
Hadith No. 204: “(It is related) on the authority of Jabir who reports the Messenger of Allah to have said: ‘Every Prophet has a hawari (disciple). My hawari is al-Zubair.’” (Narrated by al-Bukhari, Muslim, al-Tirmidhi - see al-Tabani, al-Riyad al-nadra, Vol. 2, p.264).

Hadith No. 205: “(It is related) on the authority of Anas ibn Malik who reports directly the Prophet to have said: ‘Every Ummah has an amin (trustee). The amin of this Ummah is Abu ‘Ubaida ibn al-Jarrah.’ “(Narrated by al-Bukhari, Muslim (al-Riyad al-nadra), Vol. 2, p.308).

Hadith No. 206: “(It is related) on the authority of Ibn ‘Abbas directly from the Prophet who is reported to have said: ‘Everything has a top. The top of this Ummah is my uncle al-’Abbas. Everything has an off-shoot. The offshoot of this Ummah consists in al-Hasan and al-Husain.’” - al-Kanz, Vol. 6, p.163).

Hadith No. 207: “(It is related) on the authority of Ibn ‘Umar directly (from the Prophet who is reported to have said): ‘The best of this Ummah is ‘Abdullah ibn ‘Abbas.’” (Narrated by al-Khattabi - see al-Kanz, Vol. 6, p.163).

Hadith No. 208: “(It is related) on the authority of Jabir directly (from the Prophet who is reported to have said): ‘The most informed of the (Ummah) of the lawful and the unlawful is Mu’adh ibn Jabal.’” - al-Kanz, Vol. 6, p.163).

Hadith No. 209: “(It is related) on the authority of ‘Ali who reports that he heard the Messenger of Allah say: ‘The Abdal shall be from Syria, and they shall be forty in number. Whenever any of them dies, Allah replaces him with a man by whom people are given abundant rain and are given assistance against the enemy.’” (Narrated by Ahmad - Mishkat p575).

Hadith No. 210: “(It is related) on the authority of Ibn ‘Umar who reports that the Messenger of Allah said: ‘A man from Yemen will come unto you. His name would be Uwais... (till he said in the end): ‘Whoever of you should meet him let him ask (Uwais) to pray for his forgiveness (for Uwais will be answered his request).’” - Mishkat, p.573.

Proof of the Doctrine of Khatm-i-Nubuwat in the above-quoted Ahadith

The love, affection and sincerity that the Prophet bore in his heart for his Ummah cannot be over-emphasised. It is also a well-established fact that most of the knowledge and sciences of the past and the future were
granted to the Prophet to such an extent that no other Prophet or angel has had the privilege of attaining to it.

We have also to believe that he left behind for his Ummah such a smooth and open path in which no one is likely to go astray or to tumble anywhere. He informed his Ummah of all the pitfalls that could come in their way, and he also alluded to the sign-posts of the right path.

Therefore, when we look into the vast thesaurus of Hadith literature, we find that the Prophet did not leave any stone unturned in preparing the smooth path for his Ummah. The Prophet was also kind enough to name the eminent leaders of the Ummah with the salient features and stressed upon the Ummah to be careful in tenaciously adhering to their instructions and in offering complete obedience unto them. We have enumerated some of the ahadith to support this assertion.

Those who should know of the affection and love of the Prophet for his Ummah cannot resist the temptation of entertaining firm belief in the fact that there shall not come any Prophet after him - may that new Prophet be of any form (or, as the Mirza calls zilli or buruzi). Otherwise the most affectionate and merciful Prophet should have mentioned him and should have cautioned the Ummah to accept him and obey him in order to attain to salvation. For, whenever a Nabi (Prophet) is commissioned to an Ummah, it becomes incumbent on them to accept him and obey him for their salvation; otherwise all of their good acts are rendered fruitless and vain.

It is really very strange to note that the Prophet has been repeatedly stressing his Ummah to show perfect obedience to the rightly-guided Caliphs and also to the leaders of the religion or the commanders, even though any of them be a Negro slave, and in cases of dispute or differences the Prophet advises his Ummah to consult the people of learning and to follow their instructions. He also advises them to follow the examples of ‘Abdullah ibn Mas’ud and ‘Ammar ibn Yasir. He also invites them to pay homage to such of his Companions as al-Zubair, Abu ‘Ubaida ibn al-Jarrah, Mu’adh ibn Jabal, and ‘Abdullah ibn ‘Abbas. Not only that, he fore-sees the appearance of ‘Uwais Qarni who should be taken for an honourable person and be asked to pray for their forgiveness. The Prophet also informs the Ummah of the regular appearance of a Mujaddid at the end of every century. He does not forget to mention that Abdal shall come from Syria and that their prayers would always be answered etc., etc.
But there is not a single hadith to be found regarding the appearance of a Prophet after him. He has not informed his Ummah of his signs, so that people should not make a mistake in recognising him. It should have rationally been in the interest of his Ummah that the merciful, affectionate and kind Prophet should have guided his Ummah by enumerating full details of the new Prophet to come, his name, place of appearance, period in which to appear etc., etc., so that the Ummah should face no difficulty in recognising him.

If one should have a heart full of faith or one should be justice-minded, a study of these ahadith is sufficient to convince him that:

There shall never come a Prophet after our Prophet till the Day of Resurrection.

These are only two hundred and ten of the ahadith in which the Prophet has plainly and explicitly declared:

The Chain of Prophets to come has been severed and Prophethood is discontinued after our Prophet. No new interpretations are to be allowed in this respect.

He who has eyes should see; and he who has ears must listen. Of course there is in this a lesson for him who has a heart, or who should pay heed to it. He is a witness. The blessings of Allah the Merciful, and the angels drawn near (unto Him), the Prophets, the martyrs, the truthful and the righteous, and also everything that glorifies You, O the Lord of all creatures, be on our Master Muhammad sallallahu alayhi wasallam ibn ‘Abdallah the chief of all the Messengers, the leader of all the pious people, the last of all the Prophets, the Messenger of the Lord of all creatures, the guardian (over all mankind) and the bearer of good tidings, inviting unto You (O Allah) with Your permission, the resplendent, and on him Your peace - (Narrated by ‘Iyad in his Shifa’ on the authority of ‘Ali).
Part III

The Doctrine of *Khatm al-Nubuwwa*

as elucidated in the sayings of the Companions

All praise be to Allah and peace and blessings be upon His servants whom He has chosen. (To continue). In the first two Parts (of these Lectures) one hundred Qur’anic verses and more than two hundred *ahadith* of the Prophet Muhammad sallallahu alayhi wasallam have been brought to the notice of the learned readers, proving that our master the Last of the Prophets shall not be followed by any type of Prophethood, and that no Prophet, *tashri’i* or *non-tashri’i* shall ever come after him, and that every claimant to Prophethood shall be a liar, impostor and *Dajjal*.

In this Part (III) we shall try to prove that this doctrine of *Khatm-i-Nubuwwat* is one of the requirements and essentials of the faith of Islam, and that all the *Ummah* has complete consensus and full agreement on this doctrine as not susceptible to any interpretation or dubiety of any sort for the last fourteen hundred years right from the blessed days of our Prophet down to this day.

All the learned scholars of Islam belonging to the various branches of knowledge like Hadith, Tafsir, fiqh, *Ilm al-Kalam*, Mysticism have left behind for us a large collection of literature on this doctrine which are full of irrefutable and undeniable pieces of evidence. It will be indeed an irksome task if we should endeavour to reproduce all that material here, and yet we shall not be able to exhaust all the sources. Therefore we confine ourselves to the consensus of the *Ummah*, and more especially the consensus of the Companions on this point. This again is the summary of the consensus which we present to the readers as only a specimen. The grace is to be had from Allah alone!

A Necessary Note

The Mirza and his disciples generally decline to examine the proofs and arguments that we ever produce before them only by saying that according to them it is only the *tashri’i* Prophethood (i.e., prophethood endued with a new *Shari’ah*) that is meant in the *Khatm-i-Nubuwwat* (discontinuity and finality of Prophethood). This term does not include the concept of *non-tashri’i* Prophethood. Therefore in the first two Parts we have, while discussing most of the Qur’anic verses and *ahadith*, stressed on the truth of the doctrine of *Khatm-i-Nubuwwat*, both in clear and
unambiguous terms and by way of allusion. But nowhere has been described the classification of Prophethood into the *tashri‘i* and non-*tashri‘i* categories. On the other hand it has been categorically denied that there is such a classification of Prophethood. Therefore I should like to draw your attention to the fact that no member of this *Ummah* has ever given a detail of, or a hint to, the *Khatm-i-Nubuwat* meaning cessation of *tashri‘i* Prophethood (i.e., Prophethood endued with a new *Shari‘ah*). When no one has interpreted the *Khatm-i-Nubuwat* for all these fourteen hundred years, how should the Mirza and his disciples find one fine morning for themselves to invent a new interpretation without any authority behind it?

**Ijma’ and its Importance**

Thousands of thousand blessings of Allah the Glorified be upon that blessed Prophet by whose name are we the sinners and defaulters of this *Ummah* being ascribed! The Prophet has showered innumerable favours on us. Of these favours is the *Ijma* of the *Ummah* (consensus of the Muslim Community). *Ijma* is the third of the fundamentals of Islam, after the Holy Qur’an and the *Sunnah* of the Prophet. In Muslim divinity it expresses the unanimous consent and agreement of the *Mujtahidun* (learned doctors). *Ijma* is as incumbent on the *Ummah* for acceptance and observance as the Qur’an and the *Hadith*. Now when the Prophet closed the chapter of Prophethood in future, and there remains behind him nobody who is preserved from sin or error (*ma‘sum*) whose ordinances should be considered as infallible as the law of Allah. Therefore the Mercy of Allah appeared in the form of the *Mujtahidun* of the *Ummah* as much preserved from error as the Prophet himself. Thus if the *Ummah* should give a collective consent regarding a precept, positive or negative, it is to be considered the Will of Allah, as the Prophet is reported to have said: “Never shall my *Ummah* agree in an error.”

Therefore the books on the *Usul* (i.e., the four fundamentals from which the Muslim faith is derived) *Ijma* is dealt with as one of the infallible principles. In matters of the precepts of *Shari‘ah* it comes third in order, after the Qur’an and the *Sunnah*. In fact *Ijma* is one of the fundamentals of the *Shari‘ah*, and hence we should desire guidance from this source of law in connection with the doctrine of the *Khatm-i-Nubuwat*. The author of the *Tawdih* says: “The agreement of the *Mujtahidun* of the people (i.e., those who have a right, in virtue of knowledge to form a judgement of their own) after the death of the Prophet in any age on any matter of the faith, is one of the characteristics of the *Ummah* of Muhammad sallallahu alayhi wasallam, for, he is the *Khatim al-Nabiyyin* (i.e., the last of the Prophets) and there shall not be revealed any *Wahy* after him. Allah the
Exalted says: “Today have I perfected for you your religion.” (5:5). And no doubt the precepts which have been established by the Wahy (revelation) alone as compared to the matters of daily occurrence are very few, rather very, very few. If the precepts were not to be discovered and known through these daily occurrences, the precepts would be rendered meaningless and the religion would not have been considered completed and perfected. It is therefore necessary for the Mujtahidun of the Ummah to deduce and infer new precepts from the Wahy (Revelation).” (Tawdih, Vol. 1, p.49).

In short the precepts of Shari‘ah are established (and inferred) from the Qur’an and the Hadith; and in similar manner the precepts are inferred regarding Ijma’ from the statutes of the Qur’an and the Sunnah.

However there are some categories of Ijma’, and the following is considered to be the relative value of Ijma’. The most preferable and final in effectiveness is the Ijma’ of the Companions. All the doctors of divinity agree in this that if all the Companions concur on a certain matter, it should be considered as infallible as the verses of the Qur’an. There may be another position - some of the Companions gave their independent opinion or judgement in a matter, but the rest of the Companions did not refute them or differed from them, or in other words they gave their assent to the opinion by silence or non interference, this would also be called an Ijma’ of the Companions. A precept inferred from such an Ijma’ is as valid as the Hadith-i-Mutawatir.

But if we should examine it more deeply we shall come to the conclusion that Dalil (proof) is the best of the arguments and the most decisive. In some respects it is preferable to all other proofs of Shari‘ah. For, there can be much difference of opinion in defining the real meaning of the Qur’anic verses and the ahadith. This sort of difference of opinion has no role to play in Ijma’. The Hafiz Ibn Taimiya says: “The consensus of the Companions is a peremptory proof and necessarily be followed and acted upon. It is rather the most emphatic of all the proofs and is to be given precedence over all other judgements and opinions. This is not the proper place to dwell on this subject; for, this fundamental of faith has been given its status, and there is no difference of opinion in this matter among the fuqaha’ (the juris-consults) and all the believers who are true believers.” (Iqamat al-dalil, Vol. 3, p.130).

Now we come back to our original object. We shall see how the genuine and sound narrations prove that.
The first Consensus of the Companions pertains to the Doctrine of Khatm-i-Nubuwwat, and to its denial

The imposture of Musailima: The fact has attained full credence in the annals of Islam that Musailima the impostor claimed Prophethood for himself in the very days of the Prophet and that he could soon win a large following. Immediately after the demise of the Prophet the first great expedition (called Jihad) that was led by the Great Siddiq (Abu Bakr) during his Caliphate was only against Musailima and his party. The multitude of the Companions, both the Muhajirun (Emigrants) and the Ansar - declared Musailima and his confederates kafirs (infidels) only on account of his claim to Prophethood and their acceptance of his claim. They were therefore to be dealt with as were the kafirs. This was indeed the first occasion on which the whole Ummah agreed unanimously. This is also interesting to note that like the Mirza, Musailima did not deny (and had not denied) the truth of the Prophethood of our Prophet, and he also had not flouted the authority of the Qur’an. On the other hand, precisely like the Mirza, he had belief in the Prophethood of our Prophet and withal he had himself made a claim on Prophethood. Even in the usual adhan (call to prayer) that Musailima had adopted for himself and his party contained the formula: I bear witness to the fact that Muhammad sallallahu alayhi wasallam is the Messenger of Allah, and he professed this formula himself at the time of the usual adhan. It is given in the History of al-Tabari: “(Musalimma) used to call in the adhan for the Prophet and he himself uttered the tashahhud (i.e., I testify to the fact that Muhammad sallallahu alayhi wasallam is the Messenger of Allah). The man who called the people to prayer was ‘Abdullah ibn al-Nawaha; and the man who uttered the adhan of Iqama was Hujair ibn ‘Umair. Whenever Hujair was to pronounce the tashahhud, Musailima himself would utter: ‘Hujair says the truth.’ He would utter these words of verification in a loud voice.” (Al-Tabari, Ta’rikh, Vol. 3, p.244).

In short, Musailima observed the ritual prayers, and fasted (during the month of Ramadan) as usual, in addition to his belief in the Prophethood (of the Messenger of Allah) and in the Qur’an. But he was unanimously declared a kafir only on his obvious denial of the doctrine of Khatm-i-Nubuwwat and on his making a claim of Prophethood for himself. Abu Bakr al-Siddiq sent a large army comprising of the Muhajirun and the Ansar and also the Tabi’un under the banner of Khalid ibn al-Walid to fight the impostor Musailima in the region of al-Yamama.

No one from among the multitude of the Companions refused to join the army. Nobody ever uttered that these people are the Ahl al-Qibla (people of Qibla), or they profess the formula of faith, or they also read and
recited the Holy Qur’an, and that they also perform the stipulated (five-time) prayers, keep fasts, go to Makkah for the Pilgrimage and pay the zakat (poor-due). Nobody ever objected to this general decision of the Ummah, and nobody asked for further grounds of declaring Musailima and his party infidels. ‘Umar the Great, who was among the first to oppose the move of Abu Bakr as is narrated in some of the stories concerning this incident, opposed not on these grounds, but he opposed in waging a war against those who intended to withhold the zakat.

The story goes like this. After the Prophet some people refused to pay the zakat. Abu Bakr al-Siddiq intended to send an army against those who had refused payment of the zakat. ‘Umar al-Farooq opposed this proposal from the chair of the Caliphate only because of the critical situation and because of the Muslims being ill-equipped and short of army strength. But later when the matter was discussed at some length between Abu Bakr and ‘Umar, ‘Umar soon acquiesced.

Nevertheless it is not to be found established that the Great Farooq differed in the beginning and later agreed with the Caliph - as some semi-informed people suppose it to be so.

In short, this great army of the Party of Allah (Hizb Allah) proceeded towards al-Yamama. The strength of the army seems to have not been recorded anywhere in the early chronicles, but al-Tabari quotes an errand from the Caliph Abu Bakr al-Siddiq to Khalid ibn al-Walid which shows that about twelve hundred (1200) of the Companions and the Tabi‘un were slain as martyrs in this action. Al-Tabari further says that Musailima had come out to face the Muslim army with forty thousand (40,000) armed soldiers. Of these, about 28,000 men lost their lives. Musailima himself was among the slain. The rest of them laid down their arms and surrendered. Khalid ibn al-Walid is reported to have taken a large booty and made a large number of captives. Then a truce was signed.

When Khalid had put Musailima to death and had gained a clear victory over the people of al-Yamama, Khalid married a girl named Mujama. She belonged to the confederates of Musailima. When the Caliph Abu Bakr knew of this he wrote a letter to reprimand Khalid. The letter reads as follows: “You seem to be free to marry women, while in the courtyard of your house the blood of one thousand and two hundred (1200) Muslims has not yet dried.” (Al-Tabari, Ta’rikh, Vol. 3, p.254).

We gather from these facts that a large number of the Companions had come into the field who did not care for the critical situation of the time, nor did they feel intimidated on discovering themselves weak from
military point of view. They did not take the *adhan*, prayers and recitation of the Qur’an and even the acceptance of the Prophethood of the Messenger into consideration. They boldly stood up as one solid united army against the impostor.

**Consequences**

1. In this case we find that the Companions did not ask Musailima for proofs and evidentiary miracles in support of his claim to Prophethood. Yet all the Companions were convinced that he was an impostor and a great liar. When we find that the Companions had come out in the field to fight him and annihilate him, we infer that in the sight of all the Companions if anyone should claim for himself Prophethood after the Messenger of Allah whether by interpreting a word or words differently or by any other means, he was to be considered with *ijma’* (unanimous agreement) of the Companions as liable to be prosecuted on the charge of *kufr* (infidelity) and *irtidad* (apostasy).

2. We also gather from this that the Mirza and his followers cannot escape from the clear charge of *kufr* and *irtidad*, even though they endeavour hard to take refuge in the false and far-fetched interpretation of Prophethood endued without any new *Shari’ah*, or Prophethood which is not independent or persistent, or is *zilli* or *buruzi* or mere literal, or partial Prophethood, whereby they have rendered the term *Khatm-i-Nubuwwat* meaningless by wrongfully twisting its meaning, and thereby they wished to hoodwink the Muslims in general. The *ijma’* of the Companions in respect of Musailima and his followers did not allow anyone to listen to the false interpretations and corruption or perversion of the text. But simply the claim to Prophethood was considered a sheer act of *kufr*.

3. It is also known from this that if a man may adhere to the devotional duties and responsibilities of Islam with all sincerity and act accordingly, but happens to miss or deny only one of the precepts of the *Shari’ah* (provided that precept is decisive and final in Islamic faith and law), he is guilty of *kufr* and *irtidad* as if he has denied all the laws of *Shari’ah*, just as in the case of Musailima and his followers they were considered *kafirs*, although they had belief in the Messenger and had been observant of *salaat* and *siyam* (fasting).

The Mirza’s are very proud of their endeavours, which they call *tabligh-i-Islam* (propagation of Islamic Mission). But the case of Musailima and his men shows us that if they had undertaken all steps
to propagate Islam (even in its pristine form) but their creed being based on kufr and irtidad, they were to be mere losers (in the end).

4. It has further been proven that large following of a false creed is not a proof of its truth and genuineness. Otherwise the overwhelming majority of the population of al-Yamama could have been a clear proof of the truth of Musailima’s claim. The number of his soldiers was no less than forty-thousand. The number of women, children, old people and some others could be added to this 40,000.

It is strange that the Mirza is highly proud of a small group of his followers! He considers it a clear proof of the truth of his claim. The fact is that the census of the Mirza’s is today cannot in any way compete the census of Musailima and his followers.

5. The action of the Companions further proved that if any of the groups of this Ummah should follow an impostor or one who claims Prophethood for himself is automatically thrown out of the pale of Islam; and such people cannot be held even equal unto the open enemies of Islam like the Jews, the Christians and the polytheists especially when Islam is surrounded from all sides by the internal and external enemies, and when the Muslims are generally weak and militarily ill-equipped.

For, when a Jihad (holy war) was waged against Musailima, the Muslims were indeed very weak and poorly-equipped. The Prophet had only recently died; and the enemies of Islam like Jews, Christians and idolaters were on the look out for an opportunity to attack the Muslims and to weave plots against them. In addition, some of the hostile tribes of Arabia had also joined hands with Musailima. Chaos prevailed in the land, and peace and tranquillity was always in danger. Schisms and differences of opinion were commonly met with everywhere. The responsible and eminent Elders were feeling nervous. If people like the politicians of modern atheistic trends had been consulted at that time, they must have advised the Muslim government of the time to take the wise step of accepting the Musailima and his followers as one of the sects of Islam on the ground that they professed most of the beliefs of Islam and observed several of the devotional acts in the similar manner as the Muslims did. They should have further advised to fight other enemies and opponents by taking Musailima and his followers into confidence. But in fact that government was the Divine government. Abu Bakr al-Siddiq and all the Companions were not prepared to give in. The first Jihad (holy expedition) was sent against only these apostates and renegades. For, these Companions knew well that victory and glory of the Muslims did
not lie in the large number of their population, but it was, as it always is, in the Hands of Allah the Grand, Who granted them victory in this field of Badr when they were numerically very weak and militarily poorly-equipped, and Who in the valley of Hunain granted them retreat even in the presence of laudably a very large army and of having all types of arms in their possession. They knew that the believers if they are true believers they are great in number if though numerically very meagre, otherwise they are nothing and possess no force.

In short this proves that to generalise the term ‘Muslims’ to this extent as to include therein several of the unbelievers only to show them their mammoth number against any external enemy is against the practice of the Elders and is useless too.

**Other impostors and the attitude of the Early Elders towards them:**

According to the prophecy of the Prophet several other people claimed Prophethood after the Messenger. But the Companions, *Tabi’un* and their successors always dealt with them in every age, every land, and every city in which the impostors appeared and treated them as renegades.

When Aswad al-’Ansi also proclaimed to be a Prophet, even in the days of the Messenger of Allah he was put to death on the order of the Prophet. In the days of the Caliphs whenever anyone rose with such a claim to Prophethood he was executed forthwith. Ibn Hajar al-‘Asqalani has narrated some of the stories of such impostors (*Fath al-Bari*, Vol. 6, p.455).

The Imam al-Baihaqi says in his *Kitab al-mahasin wa ‘l-masawi* that in the period of the Caliph Abu Bakr al-Siddiq a certain man call Tulaiha proclaimed himself to be a Prophet. The Caliph al-Siddiq sent Khalid ibn al-Walid to put him to death. But Tulaiha made good his escape and ran away to Syria, and could not thus be caught. It is related that after the death of the Caliph al-Siddiq, Tulaiha again embraced Islam (*Kitab al-mahasin wa ‘l-masawi*, Vol. 1, p.64).

During the Caliphate of ‘Abd al-Malik ibn Marwan a man called Harith also claimed Prophethood for himself. The Caliph and the great scholars of Islam (including some Companions and *Tabi’un*) gave their legal judgement against al-Harith and he was crucified. Al-Qadi ‘Iyad states in his *al-Shifa*: “And several other Caliphs and rulers treated the impostors in a similar way. The scholars of the time always gave their unanimous view on the validity of their actions against the impostors, and if ever
anyone differed from these scholars in their fatwa was himself declared a kafir (infidel).” (Al-Shifa’).

Once during the Caliphate of Harun al-Rashid a certain man claimed to be a Prophet and proclaimed that he was Noah, and further asserted that Noah was to have a life 1000 years long, and that there were still fifty years to complete the age of one thousand years, and he had now been sent to complete those fifty years. He gave a proof from the Holy Qur’an: “And (he tarried among them) one thousand years save fifty years.” (29:13).

The Caliph Harun beheaded him on the decree from the scholars of Islam of the time, for he was reckoned as apostate, and he was later crucified as an exemplary punishment. (Kitab al-mahasin wa ‘l-masawi of al-Baihaqi, Vol. 1, p.64).

This Mirza has claims much loftier than this. He calls himself Adam, and also Shith, and sometimes he becomes Noah, and on another occasion he assumes the name of Moses and also Jesus. Not only that he takes pride in asserting himself as David. Thus he is every Prophet (in carnation). The Mirza states in his Haqiqat al-wahy (p.72): “I am Adam, I am Shith, I am Noah, I am Abraham, I am Isaac, I am Jacob, I am Joseph, I am Moses, I am David, I am Jesus. I am the perfect manifestation of the name of the Messenger of Allah i.e., I am Muhammad and Ahmad by way of zill (reflection or shadow).”

In addition to this he has been insulting some of the Prophets. But fortunately for him, a group of Muslims lost their sense of faith to this extent that they took his kufriyat (profane talks) for Islam. He is again more fortunate to have been born in the regime of the British Government. Furthermore all the Islamic States had declined and crumbled down one after the other. There was no one left behind to take the Mirza to account.

In short, we observe that the stories of Musailima the impostor and others are a clear proof of the undeniable Ijma’ (unanimous agreement of the Ummah) to the effect that no Prophet of any complexion or calibre shall appear after the Prophet. In these cases no evidentiary miracles were asked of these impostors. They were outright declared murtadds (apostates and renegades) and were consequentially put to death and some of them were actually impaled. No Companion or Tabi’i ever raised a voice of objection against these unanimous decisions of the Ummah.
The Qadi ‘Iyad states in his work *al-Shifa*: “This is because the Prophet has informed (his *Ummah*) that he is undoubtedly the last of the Prophets and that there shall not appear any Prophet after him. He also informed (us) from Allah (i.e., by way of *Wahy* and revelation) that he is indeed the last of the Prophets. Further the whole of the *Ummah* is agreed in construing (the term *Khatim al-Nabiyyin*) to signify its obvious and external (*zahiri*) meaning, without allowing any (far-fetched) interpretation or particularisation. Therefore it cannot be doubted that all those who should deny this (doctrine) are *kafirs* (infidels). The doctrine (of *Khatm-i-Nabuwat*) is a part of the Islamic creed, and is an essential and decisive part of the creed.” (*Al-Shifa’,* Indian Edition, p.362).

The Sayyid Mahmud al-Alusi, the grand Mufti of Baghdad, says in his *Tafsir* entitled *Ruh al-ma’ani*, Vol. 7, p.65): “That the Prophet is the *Khatam al-Nabiyyin* is a doctrine which has explicitly been mentioned by the Divine Book, and emphasised by the *Sunnah*, and the whole of the *Ummah* have reached a perfect consensus on its validity. Therefore anyone who should claim against this doctrine should be declared a *kafir* (infidel) and be beheaded if he continues to insist (in his false belief).”

Ibn Hajar al-Makki has issued a similar statement in his book *al-Fatawi*: “He who should have a conviction that *Wahy* (revelation) is still possible to descend on anyone after the Prophet Muhammad sallallahu alayhi wasallam is guilty of *kufr* (infidelity) by virtue of the *Ijma*’ of all the Muslims.

The Mulla ‘Ali al-Qari’ says in his *Sharh al-Fiqh al-Akbar* (p.202): “To claim Prophethood (for one-self) after our Prophet is a clear act of *kufr* (infidelity) according to the general *Ijma*’ (consensus).”

**Evidence of the Companions and Tabi’un regarding Khatm-i-Nabuwat**

Although it does not seem essential to quote individual opinions and statements of the Companions and the Early Elders, after when we have given the unanimous agreement of the Companions, still we should like to mention some of the eminent Companions, *Tabi’un* and other Elders who have expressly and explicitly defined the doctrine.

Abu Bakr al-Siddiq once remarked in the course of his address concerning the *Ridda* (apostasy of those who withheld the payment of *zakat*): “*Wahy* (Revelation) is discontinued forever. The Religion has been perfected. Now would the religion begin to crumble down while I am still living?”
(Narrated by al-Nasa’i - also in the two Sahihs; see al-Riyad al-nadra, Vol. 1, p.98, and al-Suyuti: Ta’rikh al-khulafa’, p.94).

Abu Bakr al-Siddiq again said at his death-bed: “We have today lost the Wahy (fresh guidance by Revelation) from Allah the Exalted the Grand.” (Narrated by Abu Isma’il al-Harawi in his Dala’il al-tawhid - see Kanz al-‘ummal, Vol. 4, p.50).

‘Umar al-Faruq the Great has reiterated this matter in the Sahih of al-Bukari, Vol. 1, p.360.

Anas says that when the Prophet died, Abu Bakr al-Siddiq one day asked ‘Umar to follow him to Umm Aiman; for the Prophet used to visit her occasionally. Anas further relates that they three went to Umm Aiman. When she found us at her door she burst into tears. The two Elders consoled her and said: “Look, Umm Aiman, it is all good for the Messenger of Allah which Allah thinks best for him!” (Umm Aiman) replied: “I know that all what is with Allah is better for the Messenger of Allah. But I wail only on the discontinuation of the Divine information from the heaven.” On hearing this all these Companions began to weep. (Al-Kanz, Vol. 4, p.48).

It is recorded in the Al-Mawahib al-ladunniya that in the beginning, ‘Umar continued denying that the Prophet had actually died. When Abu Bakr al-Siddiq remonstrated with him, and made a passionate speech: “O Messenger of Allah, may my father and mother be your ransom. Your virtues and excellences have attained to such a degree with Allah that He sent you as the last of all the Prophets, and mentioned you as the first of them (in creation). Verily Allah says: ‘(Remember) when We accepted their covenant from the Prophets, and from you (O Muhammad), and from Noah.’” (33:7). - Al-Mawahib, Vol. 2, p.496).

‘Ali gives a description of the Prophet: “Between his shoulders there was the Seal of Prophethood and he is the last of the Prophets” (Narrated by al-Tirmidhi in al-Shama’il, p.3).

From this statement of ‘Ali we gather that the Messenger has a Seal of Prophethood on his back, and this was the Sign of the last of the Prophets.

The author of the Majma’ al-bihar and al-Tirmidhi in his Shama’il have been commented upon by the Mulla ‘Ali al Qari’ and Shaikh ‘Abd al-Ra’uf al-Munawi explains this.
The pupil of ‘Ali named Salama al Kindi was one of the Tabi‘un. He tells that ‘Ali used to teach his pupils the formula of benediction on the Prophet with the following wording: “O our Lord, the One Who sets the lands, and the Creator of heavens, grant the noblest of Your benedictions, the loftiest of Your Blessings and the Kindest of Your Mercy on Muhammad sallallahu alayhi wasallam Your servant, and Your Messenger who opens the locked doors (of bliss) and who closes (the chapter of) Prophethood which remained open in the past.” (Al-Qadi ‘Iyad: al-Shifa’).

This long formula of benediction is to be found recorded in the general booklet on litanies and the hizb al-a’zan.

The Qadi ‘Iyad has also quoted in his al-Shifa’ another formula when he recited the Qur’anic verse: “Of course, Allah and His angels also send salutations unto the Prophet.” (33:56). Then he uttered this formula: “Blessings of Allah the Noble the Beneficent and of the Angels drawn near unto His Presence and of the Prophets, the truthful, the martyrs and the righteous as long as anything should continue glorifying You, O the Lord of all creatures, be on Muhammad son of ‘Abdullah and the last of the Prophets.” (Al-Shifa’, Vol. 3, p.503).

Ibn Majah and al-Baihaqi have narrated from ‘Abdullah ibn Mas’ud the following benedictions: “O our Lord, send Your blessings, graces and mercy on the chief of the Messengers, the leader of the pious and the last of the Prophets.” (Sharh al-Shifa’, Vol. 3, p.530).

The traditionalist al-Dailami has also narrated this directly (from the Prophet) but the Hafiz Ibn Hajar al-‘Asqalani declares this hadith to be mawquf.

Ibn Abi Awfa was once asked if he had seen Ibrahim the son of the Prophet. He replied in the affirmative and added: “If it had been destined that there should appear after the Prophet, Ibrahim should have lived.” (al-Bukhari, Sahih).

Al-Suddi once asked Anas at what age had Ibrahim died. He replied: “He could not live the full period of his cradle (i.e., he died in his infancy). If he had lived he would have been a Prophet. But he did not survive, for your Prophet was to be the last of all Prophets.” (Talkhis al-ta’rikh al-kabir of Ibn ‘Asakir, Vol. 1, p.294).

Ka‘b al-Ahbar states that with the people of Paradise, the Messenger is known by the name ‘Abd al-Karim; and with the people of Hell he is
known as ‘Abd al-Jabbar. In the Divine scriptures his name has been recorded as \textit{al-‘Aqib}. He is recorded by the name of \textit{Fariq} in the Psalms (al-Munadi, \textit{Sharh al-shama’il}).

In Part II of this lecture we have explained the significance of \textit{al-‘Aqib} as described by the Prophet himself as: There shall not come after him any Prophet.

Wahb ibn Munabbih was a learned scholar of the former scriptures. He says that Allah the Creator of all the worlds has declared about this \textit{Ummah}: “I shall close My blessing with these people as I had started showering the same on them.” (\textit{Tafsir} of Ibn Kathir, Vol. 8, p.96, - Chapter 33 - Old edition with Baghawi on the margin.)

Al-Suyuti has quoted from Abu Ja’far Muhammad ibn ‘Ali: “When Allah the Exalted derived the progeny of Adam from the back-bones of the children of Adam in the ‘Alam al-mathal (the world of fancy) he asked to be witness unto the fact: \textit{alastu bi-Rabbikum} (Am I not your Lord?) at that moment the first who uttered the word: Yes, of course! Was Muhammad sallallahu alayhi wasallam. On this account he became the first of the Prophets and the last of them to be resurrected.” (\textit{al-Khasa’is al-kubra}, Vol. 1, p.3).

If we should endeavour to collect all the statements, comments and sayings of the Companions, and the \textit{Tabi’un} on the subject of \textit{khatm-Nubuwwat} into one book they would make a huge volume. Even then it would not exhaust all the material on the subject. Therefore we may give here only a short list of the names of the Companions whose statements on \textit{Khatm-i-Nubuwwat} are recorded in the main books on Hadith.

\textbf{List of the Companions who testified to the genuineness of \textit{Khatm-i-Nubuwwat}}:


These eighty of the eminent Companions are the witnesses and testifiers to my preliminary discourse. They are not like Kanhayya Lal who testify to the Prophethood of the Mirza. But they are the resplendent rays of the Sun of Prophethood. They are the stars of Divine guidance, heirs of the Prophetic knowledge, embodiments of credence and faithfulness, teachers of the knowledge and actions for all the world, and they belong to the blessed group of the noble Companions.

These are the illustrious Companions of the Prophet. We only consider the obedience unto their example as a means of salvation. This is what the Prophet said: “Of course this is the way of life that I and my Companions have adopted. If these Companions are on the right path, we too follow them (on the right path). If truth means something other than the exemplar of the Prophet and of the Companions, we solemnly declare that we do not need such a truth as the Mirza holds. A poet says: ‘If my guidance lies in this that I give up your love, leave me alone. I do not need your guidance!’”

Now we shall mention some of the great pillars of the Ummah, scholars of Islam and the Early Elders in support of our assertion. But this is a vast ocean of knowledge, and we shall not be able to do justice to the subject. This would require a long life to produce the evidence of our Elders. However we have tried to collect only a few of these statements made by the pillars of the Ummah and scholars of Islam. We should feel contented only in giving a short list of their names with a sketchy reference to their books. Wherever possible we shall add a few details for the interest of the readers. We have divided them into different classes — for example al-Muhaddithun (traditionalists), al-mufassirun (exegists, commentators on the Holy Qur’an) and Fuqaha’ (juris consults).

NOTE: The class of the great scholars of Islam is not enumerated separately. For, every great scholar of Islam was either a muhaddith or a faqih. And as such he was also a Mufassir. We have not been able to give
any methodical arrangement to the scholars of Islam, as it was not only too difficult, but was also not practicable. So it does not matter very much if too much precision is avoided.

The good luck is only from Allah the Great.

The Muhaddithun (Traditionalists)

We shall open our discourse with mention of those great Muhaddithun who have narrated a number of ahadith concerning the doctrine of Khatm-i-Nubuwwat as related directly from the Prophet, and no difference of opinion, or interpretation and particularisation has been indicated in them. But on the other hand these ahadith have been taken and understood in their obvious and external (zahiri) sense. All or most of these ahadith have already been discussed in Part II of this lecture. We should not, therefore try to repeat the texts or the book and page reference. Suffice to enumerate the names of these Muhaddithun: The great leader of the Traditionalists al-Imam al-Bukhari, al-Imam Muslim, al-Nasa’i, Abu Dawud al-Sijistani, al-Tirmidhi, Ibn Majah, al-Imam Malik, Ahmad ibn Hanbal, al-Tahawi, Ibn Abi Shaiba, Abu Dawud al-Tayalisi, al-Tabarani, Ibn Shahin, Abu Nu’aim, Ibn Hibbar, Ibn ‘Asakir, al-Hakim al-Tirmidhi, Al-Hakim, Ibn Sa’d, al-Baihaqi, Ibn Khuzaima, Diya’, Abu Ya’la, Muhy al-Sunna al-Baghawi, al-Darimi, al-Khatib, Sa’id ibn Mansur, Ibn Miradawaihi, Ibn Abi ‘l-Dunya, al-Dahami, Ibn Abi Hatim, Ibn al-Najjar, al-Bazzar, Abu Sa’id al-Bawardi, Ibn ‘Adi, al-Rafi’i, Ibn ‘Arafa, Ibn Rahuya, Ibn al-Jawzi, the Qadi ‘Iyad, ‘Abd ibn Humaid, Abu Nasr al-Sanjari, al-Harawi, Ibn Mundhir, al-Daraquti, Ibn al-Saniy the pupil of al-Nasa’i, Ru’yani, al-Tabari (in his al-Riyad al-nadra), al-Khattabi, al-Khafaji, the Hafiz Ibn Hajar (in his great Commentary on the Sahih of al-Bukhari), al-‘Aini (on the Sahih of al-Bukhari), al-Qastallani (on the Sahih of al-Bukhari), al-Nawawi (in his Commentary on the Sahih of Muslim), the author of Siraj al-Wahhaj (on the Sahih of Muslim), al-Sindi (a gloss on the Sunan of al-Nasa’i), Commentator of the Jami’ of al-Tirmidhi, al-Sha’bi.

These are the Muhaddithun who have narrated ahadith concerning the doctrine of the Finality of Prophethood (Khatm-i-Nubuwwat) as related from the Prophet and in these ahadith no interpretation or particularisation is to be allowed. We may quote here some of the special statements made by these Muhaddithun.

We have already discussed the opinion of the Muhaddith al-Qadi ‘Iyad in which he has endeavoured to prove the truth of the doctrine from the
Qur’an and Hadith, and has further added that the Ummah had reached a unanimous agreement on the point that the real, obvious and external meaning of the term should alone be accepted, and that no interpretation or particularisation is to be admitted in this case.

The Shaikh al-Islam Abu Zur’a al-’Iraqi states: “This is an indication to the fact that he is the Last of the Prophets.” (Sharh al-shama’il).

The Muhaddith ‘Abd al-Rauf al-Munawi says in his Sharh shama’il: “The syntactical construction of Khatm al-Nubuwwa (seal of Prophethood) to Nubuwwa is to prove that it is a sign of the completion (or finality) of Prophethood, for a seal is given on a document when it is completed.

The Hafiz Ibn Kathir has fairly dwelt on this topic and we have given some excerpts from his work (Tafsir) in Part I of this lecture. His arguments are very decisive, and in the end he declares that anyone who should claim to be a Prophet (after our Prophet) is an impostor, a liar and a Dajjal, even though he tries to convince the audience with supernatural feats and wonders - (see Ibn Kathir: Tafsir, old edition with Tafsir of al-Baghawi - p.89).

Al-Zurqani has also discussed this doctrine. We have mentioned his discussion in Part I of this lecture, in which he proves that of the several special features and characteristics of the Prophet is that he is the last of all the Prophets.

In his al-Mawahib al-ladunniya (p.259) al-Qurtubi says: “This is so because with the death of the Prophet the Wahy (Revelation) is discontinued for ever.”

The Mujaddid of the third century al-Imam al-Tahawi says in his treatise entitled al-’Aqidat al-Tahawiya (p.14): “Every claim (to Prophethood) after our Prophet is a revolt and a show of personal desire. The Prophet had been commissioned to all people and the jinns.

The Hafiz Ibn al-Qayyim says in his treatise entitled al-Furqan baina awliya’ al-Rahman wa awliya’ al-Shaitan (pp. 6, 56, 123 etc.) e.g. “The Wahy (revelation) is sent unto each and every Prophet from Allah the Exalted. But our Prophet Muhammad sallallahu alayhi wasallam did not stand in need of anyone else in his Prophethood. Therefore his Shari’ah is not dependent on any of the former Prophets nor that on any future Prophet unlike other Prophets. Because the Messiah has frequently been referring to the Torah, to complete which the Messiah had been sent.
Therefore the Christians were in need of this Shari’ah which had been promulgated before the Messiah, like the 24 Prophethoods. Again the former Ummahs always needed Muhaddithun among them. But this Ummah of Muhammad sallallahu alayhi wasallam does not need any new Prophet nor any Muhaddith. On the other hand Allah the Exalted has combined all types of great virtues and excellences - both intellectual, moral and practical - that were to be individually found in other Prophets.” (Al-Furqan, p.56).

Ibn al-Qayyim has also shed some light on the doctrine of Khatm al-Nubuwwa in his Zad al-ma’ad.

Al-Qastallani, the great Commentator on the Sahih of al-Bukhari comments variously on the doctrine of Khatm al-Nubuwwa in his al-Mawahib al-ladunniya, sometimes with full details and on other occasions only summarily. We have already discussed his views in Part I of this lecture, under the verse of Khatam al-Nabiyyin. (33:5). In his al-Mawahib al-ladunniya, the author says that whenever one should have the lucky chance of visiting the Tomb of the Prophet one should utter this prayer: “Peace be upon you, O the Chief of the Messengers and the Last of the Prophets.” (Mawahib, Vol. 2, p.509).

The great Muhaddith Abu Nu‘ain says in his al-Musnad, as does Ibn Taimiya say in his Jawab sahih lirman baddala Din al-Masih, and Shah Wali Allah in his I’tiqad.

Al-Khafaji, while commenting on the Shifa’ of the Qadi ‘Iyad states: “This is because no Prophet and no Messenger is to be sent after him nor in his own time.” On another occasion al-Khafaji says: “In this manner has Ibn al-Qasim stated about a man who should claim to be a Prophet and think that Wahy (revelation) is sent unto him, that he is suffering from some mental malady.” Ibn al-Qasim further states about a man who claims to be a Prophet that he is a murtadd (renegade and apostate), may he call others to his following and accepting his claim to Prophethood secretly or privately, or may he declare it openly, like Musailima. Asbagh ibn al-Farah says that if a man should think that he is a Prophet and receives the Wahy (Revelation) is like a murtadd (apostate) in the law of Shari’ah, for he has denied the truths of the Book of Allah (the Qur’an), and also denied the Prophet as the last of the Prophets. The Prophet said: “There shall not come a Prophet after me. Again such a false claim is tantamount to iftra’ (calumny, false imputation of anything) to Allah.”

He further goes on dilating upon the cause of kafir and irtidad (apostasy) and says: “It is because he denies the Prophethood (of the Messenger of
Allah) and especially because he denies the truth of the saying of the Prophet that there shall not come a Prophet after him, i.e., nobody shall ever be elevated to the rank of Prophethood after him.” (Sharh al-Shifa’, Vol. 4, p.430).

Ibn Hibban says: “One who holds that Nubuwwa (Prophethood) is attainable by efforts and practice and that Prophethood has therefore not been discontinued, or that a Wali (saint) is more excellent than a Prophet is a Zindiq (infidel) and is liable to be executed.” (Al-Zurqani, Vol. 6, p.188).

In his al-Shifa’ the Qadi ‘Iyad states: “The (Caliph) ‘Abd al-Malik ibn Marwan put al-Harith, the pseudo-Prophet, to death and crucified him. Some other Caliphs and Rulers (kings) did the same with such people (who ever dared to proclaim themselves as Prophets). The scholars (of all ages) agreed with the (rulers) in putting the pseudo-Prophets to sword, and they also declared that anyone who opposed this action of the rulers was a kafir (infidel).” (Ikfar, p.43).

In the Sharh al-Shifa’ we also find recorded: “We hold, in a similar manner, anyone who claims himself to be a Prophet as a kafir (infidel), whether he does so in the very days of the Prophet like Musailima the impostor and al-Aswad al-’Ansi, or he claims Prophethood after the death of our Prophet. This is because our Prophet is the last of the Prophets according to the clear statutes of the Qur’an and Hadith. This would amount to falsifying Allah and his Messenger like the Christians.” (Sharh al-Shifa’).

In the Subh al-A’sha (Vol. 13, p.305): “These are two of the doctrines which render those who deny them kafirs (infidels), i.e., permitting Prophethood after the Prophet about whom Allah the Exalted has informed (us) that he is the last of the Prophets.”

These are some of the statements and opinions of the eminent scholars of Hadith. We observe that none of them ever mentioned a new class of Prophets, like a non-tashri’i Prophet, or zilli or buruzi Prophet, and none of them has considered the Prophethood endued with a Shari’ah to have ended and discontinued, while allowing the Prophethood not associated with any Shari’ah to continue till the Day of Resurrection.

If the Muhaddithun had at all neglected this point, we should see what the Mufassirun say on the matter. The Mufassirun have continually been attempting at explaining the intricate problems involved in the text of the Qur’an. They explained everything in the simple and unequivocal words.
The Mufassirun

Most of the statements, judgements and comments of eminent Mufassirun have already been discussed in Part I of this lecture, especially while explaining the purport and significance of the term Khatam al-Nabiyyin. We therefore need not repeat them here. Suffice to mention the names of the most celebrated Mufassirun in this respect: The leader of the Mufassirun Abu Ja’far al-Tabari, the Imam al-Raghib al-Isfahani, the Hafiz ‘Imad al-Din Ibn Kathir, al-Zamakhshari (the author of the famous al-Kashshaf), Mahmud al-Alusi the Grand Mufti of Baghdad (the author of Ruh al-ma’ani), al-Nasafi (the author of al-Madarik), al-Baghawi (Ma’alim al-tanzil), al-Khazin, the Imam al-Razi (Tafsir Kabir), al-Baidawi, Jalal al-Din al-Suyuti (author of the Jalalain and al-Durr al-Manthur), Abu Hayyan (al-Bahr al-muhit), al-Shirbini (al-Siraj al-munir), the author of the Jummal, a gloss on the Jalalain, Ibn al’Arabi, Muhammad al-Nawawi (Marah Labid), Qadi Thana’ Allah Panipati (al-Tafsir al-mazhari), Shah Isma’il al-Haqqi (Ruh al-bayan), Shah Mu’in al-Din (Jami’ al-bayan), Shah ‘Abd al-Qadir (Mudih al-Qur’an), Abu Muhammad Ruzbahan Shirazi (‘Aru’is al-bayan), al-Tha’alibi (al-Jawahir al-hisan), Shah Kamal al-Din Husain al-Harawi, the Fawatih Ilahiya, Abu ‘l-Sa’ud, Ahmad popularly known as Mulla Jiwan (al-Tafsir al-Ahmadi), Tafsir al-mawahib al-ladunniya.

The sayings and comments of these scholars have already been discussed in the early part of this lecture under the caption of Khatim al-Nabiyyin. None of these doctors of Tafsir has mentioned that by the term Khatim al-Nabiyyin is meant the discontinuity of Prophethood endued with Shari‘ah and that zilli or buruzi Prophethood is still to continue.

Now we should go ahead with the Fuqaha’ (juris consultants), for, they belong to the class of critics and researchers.

The Fuqaha’ (Juris Consults)

The author of the al-Ashbah wa’l-naza’ir states in his work kitab al-siyar wa ‘l-ridda: “Unless one should know and understand that Muhammad sallallahu alayhi wasallam is the last of the Prophets, he is not a true believer; for, this is one of the essential fundamentals of the Din (religion). (Essential fundamentals of the religion are those precepts which are popularly known in Islam as essential, may they be obligatory, or wajib (necessary) or masnum (practice of the Prophet). (al-Ashbah, p.396).
Ibn Nujaim says in his *al-Bahr al-ra’iq* (a Commentary on the *Kanz al-daqa’iq*): “If anyone should say that the Prophets ever said something untrue or unjust or should say that he is a Messenger of Allah is a *kafir* (infidel).” (*al-Bahr*, Vol. 5, p.130).

We find the following edict in the *Fatawi ‘Alamgiri* (Vol. 3, p.263): “If someone should not hold the notion that Muhammad sallallahu alayhi wasallam is the last of the Prophets he ceases to be a Muslim; and if he should say that he is the Messenger of Allah or utter the same in Persian: *man Paighambaram* meaning thereby ‘I carry the message’, he too is a *kafir*.”

Ibn Hajar al-Makki al-Shafi’i says in his *Fatawi*: “One who holds the continuity of the *Wahy* (Revelation) after Muhammad sallallahu alayhi wasallam he is a *kafir* according to the *Ijma* (consensus) of the Muslims.”

The Mulla ‘Ali al-Qari’ explains the Seal of *Nubuwwat* in his *Sharh al-shama’il*: “The syntactical construction of the *Khatm al-Nubuwwa* the ascription to *Nubuwwa* is only in this sense that the House of Prophethood has been sealed on account of our Prophet, so that no one shall enter it after him.”

The Mulla also says in his *Sharh Fiqh al-akbar* (p.202): “To claim Prophethood after our Prophet is *kufr* according to the *Ijma*."

It is very strange that the Mirza’i community impute falsely to the Mulla ‘Ali al-Qari’ that he does not hold the doctrine of *Khatm al-Nubuwwa* and that he deems it permissible if it be Prophethood not associated with a *Shari’ah*. While this fact is that the Mulla ‘Ali Qari’ has categorically denied the claim to Prophethood of any type - *tashri’i* or *non-tashri’i*.

Mahmud al-Alusi of Baghdad also says (as we have already quoted him on p.840): “That the Prophet is the last of the Prophets is a doctrine which has explicitly been mentioned in the Divine Books and fully explained by the *Sunnah*, and the whole of the *Ummah* have unanimously agreed in its validity. Therefore anyone who shall claim against this doctrine shall be declared a *kafir* (infidel) and be executed if he at all insists in it.” (*Ruh al-ma’ani*, Vol. 1, p.65).

The Shaikh Sulaiman Buhairi says in a poem as given in the *Sharh al-Minhaaj*.
Every Muslim bound by the required responsibilities should recognise The Prophets as mentioned in (the Qur’an) with their characteristics.

Of them eight are bound (to be known),

After the ten of them and the seven who remain are:
Idris, Hud, Shu’aib, Salih, and also Dhu ‘l-Kifl, Adam and the Selected (Muhammad sallallahu alayhi wasallam) with whom they are ended.

It is given in the *Fusul al-‘Imadi* that the following are the sayings (or, things) that attain to infidelity: “Similarly if one should utter: ‘I am the Messenger of Allah’, or say in Persian: *man Paighambaram* i.e., ‘I carry the (Divine) messages, he attains to downright infidelity. And if anyone said such a thing and some others asked of him some evidentiary miracle, this person who demands (a miracle) also becomes a *kafir*. The later doctors of theology say: ‘If the one who demands (a miracle) from an impostor intends only to expose his inability to produce a miracle and thus to put him to shame, he shall not be liable to be called a *kafir’.” (*Fusul*, p.1300).

The Imam ‘Abd al-Rashid al-Bukhari says in the *Khulasat al-fatawi*: “If a man proclaims Prophethood and another man demands of him an evidentiary proof, he attains to infidelity according to some of the jurists, while some other priests hold that if the intention of this person demanding a proof be only to expose the inability of the impostor to show a miracle and thereby to put him to shame, he shall not be declared an infidel.

In the *Tuhfa* (a commentary on *al-Minhaj*) some of the utterances of *kufr* have been enumerated: “Or, if one should deny a Messenger or a Prophet, or, point out any of the defects of the Prophet (or Messenger), and also speaks his name in the diminutive form in order to degrade him in the eyes of the public, or, if one should allow the possibility of the appearance of any (new) Prophet after our Prophet and/or in the presence of ‘Isa who has already been elevated to the rank of Prophethood, and therefore his reappearance cannot be objected to.” (*Ikfar*, p.42).

These are the texts taken from the *Fusul* and *Khulasat al-fatawi* - which are popularly considered as the authentic and reliable sources of *Fiqh*. They tell us that anyone who should ever claim to be a Prophet after our Prophet he shall be declared a *kafir (murtadd)* and shall be executed. It is also indicated that anyone who should consider the claim of such an
impostor feasible and tenable and asks of him to produce an evidentiary miracle, is also a kafir. This would, in other words, mean that the appearance of any Prophet of any class or category whatsoever is precluded from possibility. Rather, if and when any should utter a word claiming Prophethood for himself, it is incumbent on all Muslims to declare him an impostor and should not try to examine his truth or ask for an evidentiary miracle. As a necessary corollary we can say that considering the possibility of truth in the claim of an impostor would amount to creating the possibility of falsity in the claim of our Prophet and amount to denying hundreds of the ahadith of the Prophet. We fly for refuge to Allah!

It is thus clear from the legal judgements of the jurists that Nabuwwa (Prophethood) of any complexion and shade stands discontinued and ended. Not only that, but every claimant of Prophethood, and every claimant of the Wahy (Revelation from Allah) is to be regarded a kafir (infidel), liar and impostor (Dajjal) whether he claims Prophethood associated with a Shari‘ah or without it.

Now we come to the Mutakallimun (theologians, and doctors of scholastic dogmatism). They are expert in hair-splitting of all intricate problems.

**The Mutakallimun (Theologians)**

The great doctor of Hadith and Theology al-Hafiz Ibn Hazm al-Andalusi says in his celebrated work entitled Fisal fi‘l-milal wa‘l-nihal (Vol.1, p.77): “Thus it is obligatory to profess all these things, and it becomes evident that the presence or continuity of the office of Prophethood after our Prophet is not valid, and is rather a nullity.”

A little later he says: “Similarly one who says (this and this), or that after Muhammad sallallahu alayhi wasallam there can appear a Prophet to the exclusion of Jesus son of Mary, nobody should differ in declaring such a person a kafir (infidel), because the validity of this argument has been fully established.” Ibn Hazm repeats the same on several occasions (e.g., Vol. 4, pp.198 and 180; Vol. 1, p.113).

He also says elsewhere in this book: “How can a Muslim ever dare to consider it possible and permissible that any man can appear as a Prophet after our Prophet on this earth?”
The Mulla ‘Ali al-Qari’ has said the same thing in the *Sharh al-Figh al-Akbar* which we have recently quoted to the effect that to claim Prophethood is itself a *kufr*.

Najm al-Din ‘Umar al-Nasafi says in the ‘*Aqa’id*: “And the first of the Prophets is Adam and the last of them is Muhammad sallallahu alayhi wasallam.”

Al-Taftazani comments on the statement of al-Nasafi: “The speech (of the Prophet) and the Word of Allah (the Qur’an) which descended on him having indicated that he is the last of the Prophets (33:40) and the one sent to all mankind, nay rather to *al-jinn* and mankind too, it has been established that he is the last of the Prophets.” (p.135).

This doctrine has been described briefly and also with details in different books on Creed and Theology - we can name some of them: *Al-Muttaqad al-muntaqad*, p.209; *al-Itqan*, Vol. 2, p.128; *al-Masamara* of Ibn Hummam, p.204; *Majmu’at al-’aqid* of al-Yafi’i, p.15; ‘*Aqidat al-’awamm* of Ahmad al-Marzuqi, p12; *Sharh* *’aqidat al-’awamm* of al-Nawawi; *Masa’il* of Abu ‘l-Laith; *Qat’ al-ghaith* of al-Nawawi, p.150.

In the *Mizan al-’aqid*, Shah ‘Abd al’Aziz states: “Muhammad sallallahu alayhi wasallam is the Messenger and the last of them.” In the famous book on Creed entitled *Jawharat al-tawhid* we find (in verse):

> He characterised the best of all the creatures when He finished With all the creation our Lord. He was sent to all (mankind and genii).

The Shaikh ‘Abd al-Salam ibn Ibrahim al-Maliki in his *Ithaf al-murid* (p.126): “That is, our Lord has ended the office of Prophethood with the conferment of Prophethood on our (Prophet) and said: and the *Khatam al-Nabiyyin* (33:40). It necessitates the discontinuity of Messengerhood as well. Because when the general is ended, with it the particular is also ended, and not vice versa. Therefore no Prophethood shall ever appear again after our (Prophet) nor any *Shari’ah*.

In this text the word *la tabtada’u* (shall not appear again) has removed the illusion that the reappearance of Jesus would be inconsistent with *Khatm-i-Nubuwwat*. Hence it has been clarified that after our Prophet no new Prophethood shall appear, and that the Prophethood of Jesus has already appeared (which would reappear after a break).
The Shaikh ‘Abd al-Ghani al-Nabulusi says in the Sharh Kifayat al-awamm, p.18: “The first of them (i.e., the Prophets) is Adam, and then the last of them in respect that there shall not appear after him any Prophet or Messenger whatsoever, is Muhammad sallallahu alayhi wasallam ibn ‘Abd Allah the Khatam al-Anbiya’, (i.e., the last of the Prophets) and of the Messengers and that he would be the Prophet who would retain his office of Prophethood and Messengerhood for ever, even though he should die his office would continue existing to the end of all ages and to the end of this worldly life.

Those who are used to invent new classes and categories of Prophethood as tashri’i and non-tashri’i should study minutely these texts that we have collected and quoted for them. They will soon realise that these comments and clarifications have closed the gate of tahrif (perversion and corruption of the original text). Here it has been clearly stated that Nubuwwa (Prophethood) of any complexion is ended: and by Khatm-i-Nubuwwat is meant nothing but that after him no person shall be invested with the office of Prophethood. The reappearance of any former Prophet or to continue and remain in his office is not at all inconsistent with Khatm-i-Nubuwwat. Therefore the doctrine of the reappearance of the Messiah - peace be upon him - is in no way inconsistent with the doctrine of Khatm-i-Nubuwwat.

The Shaikh Abu Shukur al-Salimi says in his Tawhid: “The Rawafid (forsakers, the extremist Shi’as) say that the world cannot remain void of a Nabi (Prophet). This notion of the Shi’a is a heresy, for Allah the Exalted says: “and the Seal of the Prophets” i.e., The last of them, and therefore anyone who should ever claim for himself Prophethood he automatically renders himself a kafir (infidel). Anyone who demands from him an evidentiary miracle also throws himself into the pale of infidels. For there can be no doubt or uncertainty in the statute of the Qur’an. Therefore it is incumbent on every Muslim to have firm conviction that nobody shall ever share the office of Prophethood with Muhammad sallallahu alayhi wasallam. On the other hand the extremist Shi’a say that ‘Ali had been sharing the office of Prophethood with Muhammad sallallahu alayhi wasallam. But this is a sheer display of their heresy.”

In the Commentary of the ‘Aqidat ail-Saffarini (p.257) we find: “Whoever thinks that (Prophethood) can be attained by efforts, is a zindiq (heretic), and he is to be executed, because his speech and his creed and notions require the Prophethood as a continuous process which is not to end and discontinue. This notion is incompatible with the clear statutes of the Qur’an and the ahadith mutawatira, for our Prophet is the last of the
Prophets… (till he finally says): This office of Prophethood extends from the time of the first father the selected Adam to the time that the Khatim the Prophet the Beloved Muhammad sallallahu alayhi wasallam was commissioned.”

The Hujjat al-Islam the Imam al-Ghazzali says in his al-Iqtisad and explains the doctrine of Khatm-i-Nubuwwat and gives decisive proofs in support thereof: “The Ummah has indeed understood this term Khatam-i-Nabiyyin (33:40) on the basis of circumstantial evidence related thereto that it means absolute absence of a Prophet after him forever, and similarly absolute absence of a Messenger of Allah forever. This admits no interpretation, and no method of particularisation is to be involved therein.” (Al-Iqtisad, Egyptian edition, p.128).

In the text of the Iqtisad prior to this text the Imam al-Ghazzali considers all the interpretations to be given on this term as delirium, and humbug. He thinks that these interpretations on the term Khatim al-Nabiyyin and la Nabiya ba’di have been invented by the atheists.

The doctors of ‘aga’id (creed) and theology have given their comments and views on the doctrine of Khatm-i-Nubuwwat. We have all along been looking out for an indication ever made by any of the theologians and dogmatists as to whether Khatm-i-Nubuwwat means the discontinuity of Prophethood associated with a Shari’ah and as to whether a non-tashri’i Prophethood is to continue for ever.

But we do not find any of the theologians and dogmatists making reference to any classification of Prophethood of that type, which could support the self-invented classification of Prophethood given by the Mirza’is. Now we shall try to examine the statements and comments made by the great mystics of Islam, and see whether they were ever inclined to classify Prophethood into the so-called tashri’i and non-tashri’i Prophethood.

[Before closing this section on the Mutakallimun, we should like to bring to the kind notice of the learned readers that in the first edition of this lecture Khatm-i-Nubuwwat the text of the Iqtisad was quoted from Mawlana Anwar Shah Kashmiri’s work Ikfār al-mulhidin. This humble writer (Muhammad Shafi’) did not then possess the original work al-Iqtisad. Therefore the text as given in the Ikfār was quoted. Now later when the original work al-Iqtisad is available to this writer, the original text has been quoted in this book. However no scholar can deny the fact that this original text of the Iqtisadis in no way variant from the one quoted from the Ikfār al-mulhidin. - M. Shafi’].
The Sufis (Mystics)

The great gnostic Jami says in his versified ‘Aqa’id-nama:

He is the last of the Prophets and the Messengers
The other (Prophets and
Messengers) are only a part
each, while he is the whole.
There shall not appear any
Messenger after him.
After him no person can ever be
elevated to the rank of a Messenger.
According to the saying of the
Messenger, in the last days
The Messiah shall descend from
the heaven.
He will follow the religion and law of the Prophet.
He will follow the root (i.e., the
Prophet) and himself shall be a
branch only.
He will consider the religion and
Shari’ah of the Prophet as the
true faith
He will preach to everyone the
same true faith (of our Prophet).

In the Sharh al-ta’arruf this doctrine has been explained in a lucid manner. This Sharh al-Ta’arruf is one of the best books on tasawwuf (Mysticism) and according to Hajji Khalifa the author of Kashf al-zunun, if there had not been the book entitled al-Ta’arruf, people would not have been able to understand tasawwuf. “Allah the Exalted has ended the list of all Messengers - peace be upon them - with Muhammad sallallahu alayhi wasallam. Therefore Allah says: “But he is the Messenger of Allah and Khatam al-Nabiyyin.” (33:40). If this term is to be read with Nasb (i.e., a fatha) it means the seal of the Messengers and Prophets; and hence the last of the Prophets. If it is to be read with a kasra (under the ta’) it signifies one who impresses the seal and closes (the thing thereby), i.e., one who ends. The Prophet once said to ‘Ali: You are to me as was Aaron to Moses, except that there shall not be a Prophet after me. He also said on another occasion: I am al-’Aqib, i.e., no Prophet shall appear after me.” (Sharh al-ta’arruf; p.14).
Mawlana Nizami Ganjawi says in his *Makhzan al-asrar*:

“You are a Prophet - so as to carry knowledge ahead. The seal of Prophethood has been given over to Muhammad sallallahu alayhi wasallam.

The Ghawth-i-A’zam al-Shaikh ‘Abd al-Qadir says in his *Ghunyat al-talibin*: “The (extremist Shi’a) have also claimed that ‘Ali was a Prophet... (till he says:) May Allah, the angels and the whole of creation curse these (Shi’a) to the day of Judgement, and may render their fields and verdure into ruins and deserts, and may not leave any place on earth liveable for them, because they have exaggerated in their extreme views and have insisted stubbornly in their kufr (infidelity), and they have forsaken Islam and have widely deviated from the path of Iman. They have denied Allah, His Messengers and the Revelation (i.e., the Qur’an). We therefore fly to Allah for refuge from (the mischief of) those who hold this notion.” (*Ikfar al-mulhidin*, p.42).

The gnostic Shaikh ‘Abd al-Ghani al-Nabulusi says in his *Sharh al-fara‘id* wherein he declares the extremist Shi’a *kafirs* (infidels): “The corruption of their madhhab and faith needs no description. But it is itself a testimony of its corruption. Their madhhab leads to a false and mischievous notion that there shall come after our Prophet a new Prophet. This goes a long way to denying the truths contained in the Qur’an. The statute of the Qur’an is clear, that he is the last of the Prophets (33:40) and the last of the Messengers (sent unto mankind). In Hadith we find: “I am the ‘Aqib and there shall not come a Prophet after me.” Again the whole of the Islamic Ummah have reached the consensus on the perpetual truth of this speech to be taken in its external and obvious (zahisi) sense. This is one of the doctrines - too well-known - whereby we have been able to declare the philosophers and (modern) thinkers *kafirs* (infidels).” (*Ikfar*, p.42).

The great scholars of *Tasawwuf* and *Suluk* (Journey in the path unto Allah) call the extremist Shi’a *kafirs*, for these Shi’a hold ‘Ali to be a Prophet, although they do not ascribe to him an independent and *tashri’i* Prophethood. This proves that to accept the claim of a person to Prophethood of any type or class is tantamount to denying the truths of the Qur’an and the *ahadith*.

Another gnostic al-Shaikh ‘Imad al-Din al-Umawi says in his work entitled *Hayat al-qulub fi Kaifiyat al-wusul ila ‘l-mahbub* wherein he tries to summarise the general beliefs of the gnostics: “The Fourth Section
concerning the description of their tenets according to their consensus, and also concerning their madhhab which they adopt in regard to the rules and regulations to which they adhere. As for their beliefs, the (main) doctrine propounded by the Shaikh Abu ʻl-Hasan al-Ashʻari and his disciples pertains to the Opener of This Creation and the one who closes it (i.e., the Prophet is the first and the last of the Prophets.)” - (Hayat al-Qulub, Vol. 2, p.2, margin).

After describing this briefly he dwells on it with some details and says: “Indeed Muhammad sallallahu alayhi wasallam is the most excellent of all the Prophets and with him Allah the Exalted has ended the continuity of Prophethood for ever.” (Ibid, Vol. 2, p.4).

The gnostic Taqi ʻ1-Din ʻAbd al-Malik enumerates some of the virtues and excellences of the Prophet in his work entitled Nuzhat al-nazirin and considers Khatm-i-Nubuwwat as the most excellent of his characteristics. He quotes a number of hadith in support of this assertion. We have mentioned all those hadith in Part II of this lecture. (See Nuzha, Vol. 1, p.15).

The Shaikh-i-Akbar Muhiy al-Din Ibn al-ʻArabi says in his al-Futuhat: “The Messenger has informed (us) that dreams are one of the parts of Prophethood. Of Prophethood there shall remain for the people only this part, and nothing more than that. In spite of this, the term ‘Prophethood’ shall not be applicable to anything, nor the term ‘Prophet’ be applicable to anyone other than the one endued with a Shari‘ah. Thus ‘Prophethood’ has been banned on account of this particular characteristic.” (al-Futuhat al-Makkiya, Vol. 2, p.495).

Elsewhere in the al-Futuhat al-Makkiya (Vol. 2, p.568) we find the following: “Just as a man unto whom are revealed some mubashshirat (dreams giving good tidings), which are only a part of Prophethood, even though such a man does not become a Prophet in actuality, therefore the generality of the Mercy of Allah is to be taken into account. Thus Prophethood can be applied only to one who is characterised by all the parts of Prophethood, and only then he is known as a Prophet. The Prophethood which has been restricted from us and is now discontinued for ever has these characteristics. Of these characteristics is the Shari‘ah revealed by Wahy (Revelation) through an angel (Gabriel). This is peculiar only to a Prophet.” (Futuhat, Vol. 2, p.568).

The Shaikh-i-Akbar has expressed himself on this doctrine in almost the same words as the multitude of the Islamic Ummah and all the sects of the mystics have done, namely the office of Prophethood cannot be conferred
on anyone after our Prophet and that the thing which is called Prophethood in the nomenclature of the Shari’ah is absolutely and entirely discontinued. The kamalat (perfections) of Prophethood are however to be met with in this Ummah more frequently and more copiously than in other former nations. This is not to be denied by the general scholars (who are externalists) nor by the learned mystics (i.e., the spiritualists). In Part I we have already discussed this point by quoting several ahadith of the Prophet and sayings or comments of the Companions and the Tabi’un.

From the above-quoted texts from the work of the Shaikh we also deduce that the Shaikh did not mean anything by saying “Prophethood without tashri’i may continue”, but that he intended to say that the kamalat of Prophethood and the Mubashshira t and even wilaya (sainthood) still exist and these are the parts of a non-tashri’i Prophethood.

He has further clarified in these passages that Prophethood which is non-tashri’i is not at all to be called Prophethood. The term Prophethood is applied only when all the parts of Prophethood (including tashri’ - law making capacity) are to be found in their perfect forms. This passage would therefore mean the same thing as has been described in the hadith: A true dream is a part of Prophethood. But nobody can claim a true dream to be Prophethood.

Similarly the Shaikh says that Tashri’ is a part of Prophethood and again says that non-tashri’i Prophethood may possibly exist. This would mean that Prophethood is discontinued: only some of its parts are to be found existing, and such a thing cannot be called Prophethood in Islamic law and theology, nor in general discourse. The Shaikh has explicitly said that the term ‘Prophethood’ cannot be applied to Prophethood unless it is endued with its essential part of tashri’.

This goes to expose the tricks and deceit of the Mirza’s which they endeavoured to publish among the Muslims on the pretext that the Shaikh-i-Akbar believes in the subsistence of Prophethood (after our Prophet). The learned readers have just known from the words of the Shaikh-i-Akbar that non-tashri’i Prophethood is no Prophethood, but is only a part of Prophethood.

In short, what the Shaikh believes as subsisting is not Prophethood at all and he does not believe in Prophethood as subsisting. This is the belief of the Ummah by consensus, and it is obligatory to hold this belief.
Even if we had not been able to understand the intent of the Shaikh, the clear statutes of the Qur’an and *ahadith*, the *Ijma*’ (unanimous agreement) of the Companions and the doctrine commonly accepted by the multitude of the Islamic *Ummah* could not be dispensed away for the sake of a flimsy statement of the Shaikh-i-Akbar.

The Shaikh ‘Abd al-Ghani al-Nabulusi explains a passage of the *Fusus al-hikam* of the Shaikh-i-Akbar: “Prophethood and Messengerhood have been discontinued on account of the Prophethood of our Prophet and Messenger Muhammad sallallahu alayhi wasallam whereas no man is left behind who is characterised with the qualities of a Prophet till the Day of Resurrection.” (*Sharh Fusus al-hikam*, p.81).

The leader of the gnostics al-Shaikh Mujaddid of the second millennium says in his works entitled *Maktubat* (Vol. 3, p.38; Vol. 8, p.90): “Since this innovatory sect [i.e., the extremist Shi’a. This passage has been added in this new edition] claims to be *Ahl al-Qiblah* (people of the Qiblah, i.e., who worship in the direction of Makkah), we should avoid declaring them *kafirs* till such a time that it is established that they deny the essential requirements of the religion, and that they repudiate the precepts of the *Shar’iah* which are popularly known and accepted.” (*Maktubal-i-Imam Rabbani*).

This clarifies that any doctrine or practice of Islam which is popularly known and is *mutawatir* or is established as essential, if someone denies it he outright throws himself in the pale of *kufr* (heresy). The doctrine of *Khatm-i-Nubuwwat* is *mutawatir* and has remained established in all the ages by all the members of the *Ummah*. Therefore in the sight of the Mujaddid if someone denies this he will render himself a *kafir*. This subject has been discussed by the Shaikh-i-Akbar in his *Futuhat* (Vol. 2, p.257): “A far-fetched interpretation in (the essential requirements of Religion) induces *kufr*.”

These are the views of the gnostics. The esteemed reader must have observed that all classes of the *Ummah* especially these high-thinking pious people considered the Prophethood of all complexions discontinued and ended with our Prophet and this doctrine was an essential part of their *Iman* (faith).

The views and sayings of all the various classes of the Islamic *Ummah* have been discussed, and it has been proven that in the *Shar’iah*, Prophethood without any fresh interpretation, particularisation and without going into the details of its classification, it is finally discontinued and ended with the Prophet Muhammad sallallahu alayhi wasallam.
Now we shall examine the claims of some of the former Prophets and the early nations. Let one who has eyes, see, and let he who has ears listen. “And unto whomever Allah shall not grant of (His) Light, he shall enjoy no light at all.” (24:40).

**Mention of the Doctrine of Khatm-i-Nubuwat in the Ancient Scriptures, the Torah and the Injil**

In the end we like to refer to some of the Ancient Scriptures wherein we find this doctrine explained with details. The discontinuation of Prophethood after our Prophet is a peculiar excellence with which only our Prophet has been invested. This peculiar excellence had already been announced to the former *Ummahs* before our Prophet actually appeared in this world.

But the *Torah* and the *Injil* has been badly and cruelly corrupted by their followers. Much of the words of these Scriptures have been changed, interpolated, suppressed or otherwise added. Even up o this time Boards and Commissions are formed and are convened to make changes in the text of these Scriptures. Therefore we shall rely on the texts quoted by our Early Fathers, and which have been preserved in the authentic works on *Hadith*. In a way we may call such views, the statements of the *Muhaddithun*. Here again we find a vast ocean of information, of which we shall confine ourselves to offer only a few of the pearls for the interest of our readers.

**Moses - peace be upon him and his people**

The great exegist Ibn Jarir al-Tabari, while commenting on the Quranic verse: “and he (i.e., Moses) threw down the tablets” (7:153) narrates a long story and finally remarks: “Moses said: O my Lord, I find in the tablets (mention of) a nation who are the last in creation, but the first among them to enter Paradise. O my Lord make them my *Ummah*. (Allah) said: That is the *Ummah* of Muhammad.”

The traditionalist Abu Nu’aim has also narrated this story in his *Dala’il al-nubuwwa* (p.14), and has also related on the authority of Hassan who reports: “Once in the last hours of a night I was standing on a hillock when I suddenly heard a noise, it was the voice of a man at its pitch. I discovered that it was a Jew from Madinah standing on the top of a hill, holding a torch in his hand. People had gathered round him. He was asked why he was shouting? Hassan reports that he heard the Jew say the
following words: “This star of Ahmad has risen. This star never appears on the horizon except as a sign of Prophethood; and no Prophet is left behind who has yet to appear except Ahmad.” (Dala’il al-nubuwwa, p.17).

Khuwaisa ibn Mas’ud reports: “The Jews lived amongst us. They had been frequently mentioning that a Prophet is shortly to appear. (This was an incident prior to the proclamation of Muhammad’s Prophethood). They always told that this Prophet would appear in Makkah, and he would be called Ahmad. No other Prophet has at all to be commissioned now. All these details are to be found recorded in our Scriptures.” (Dala’il, p.17)

Abu Sa’id al-Khudri relates that he heard Abu Malik ibn Sinan say: “Once I went to the tribe of Banu ‘Abd al-Ashhal, where I met Yusha’ the Jew who said: ‘The time has approached when a Prophet is to be born (to appear), who would be known as Ahmad. He will appear in the Haram’. (Sanctuary of Makkah). He then further added: This was not the statement of Yusha’ alone, several other Jews of Yathrib (i.e., Madinah) used to say similar things.”

Abu Malik ibn Sinan says: I left (Banu ‘Abd al-Ashhal) and went to Banu Quraiza where I found a party of men talking of the (coming of) the Prophet. Zuhair ibn Bata (of Quraiza) said: “The star of Ahmad has already risen. This star appears only when a Prophet is to be born. No Prophet now remains to be born except Ahmad. This town is the place to which he will migrate.” (Abu Nu‘aim, Dala’il, p.18).

Ka’b al-Ahbar reports that his father was the most learned of the men of Yathrib in the Torah and the Sacred Speech which had been revealed unto Moses. Whatever he knew he did not conceal from me. When his last hour approached he called me to his bed and said: “My child, you know that all what I ever could learn I gave you it. There are still two folios which I did not disclose to you. They concern the description of a Prophet. His time of appearance has now approached. I did not think it proper to tell you of this, lest any impostor should know of it and claim Prophethood, and you should begin obeying him. I have buried these two folios in the arch, that you can see, with mortar (and cement).”

Ka’b al-Ahbar narrated this interesting story and finally said: “I took out those folios and read the following line inscribed thereon: Muhammad sallallahu alayhi wasallam is the Messenger of Allah, the last of the Prophets (and) there shall not ever appear a Prophet after him.” (Narrated by Abu Nu’aim, - see al-Durr al-Manthur, Vol. 3, p.122).
The Prophet Shu’aib - peace be upon him

Wahb ibn Munabbih relates that Allah the Exalted once sent a Wahy (Revelation) unto Shu’aib which contained the following words: “I am shortly sending a Prophet who will be Ummi (unlettered). Through him I shall open the ears that are deaf, the hearts that are sealed, and the eyes that are blind. His place of birth shall be Makkah, place of migration shall be Taiba (i.e., Madinah), and place of authority shall be Syria... (till He said) ... I shall make his Ummah the best of all the Ummahs) I shall close (this revelation of) all the Divine Books with the Book of this Ummah, as shall I also close all the Shari’ahs with the Shari’ah of this Ummah, and I shall close all the religions with the religion of this Ummah.” (Narrated by Abu Nu’aim in his Dala’il, p.16, al-Suyuti in his al-Durr al-Manthur, Vol. 3, p.114).

The Prophet Daniel — peace be upon him

Ka’b al-Ahbar narrates that the real cause of the emancipation of the children of Israel from the land of Babylon was the dream of Nebuchadnezzar. He saw in the dream a huge image, whose head touched the heaven, and feet in the earth. His upper body was of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet partly iron and partly clay, when suddenly a stone came down from heaven and dashed on the top of it and smashed the whole of it into pieces. All gold, silver, iron, copper and brass became into one. Then the stone became a mountain which spread to all sides and filled the whole earth. Nothing was then visible except the heaven. The dream was interpreted by Daniel, a Prophet by that time. The interpretation goes like this: “The heavenly stone that smashed the head of the image was the religion of Allah, which will be hurled on the head of that Ummah towards the last days. Allah will then commission an unlettered Prophet to Arabia. This shall spread through the earth, and all the religions and nations will be destroyed as the stone had destroyed the image.” (Abu Nu’aim: Dala’il, p.20).

The same story has been narrated by al-Suyuti in his al-Khasa’is, Vol. 1, p.24.

Jesus - peace be upon him and his People (a Wonderful Story)

Al-Mughira ibn Shu’ba relates: “Once I and Ibn Malik had access to al-Muqawqis the Emperor of Rome. The Emperor asked us how we could reach him while Muhammad sallallahu alayhi wasallam was amongst us and did not he and his Companions prevent us from going to him? We
replied: We travelled along the coast, and we had the same fear. Then he enquired about Muhammad sallallahu alayhi wasallam who had appeared with a mission. We replied: ‘None of us had yet accepted his call’. He asked: ‘Why?’ We replied: ‘He has come with a new religion and faith, which was unknown to our forefathers.’ The Emperor and we are on the old rut as our forefathers.

Al-Muqawqis then enquired as to how his own people (the Quraish) are treating and behaving towards him. We replied: ‘The young men have followed him, and those who opposed him fought against him on several occasions, sometimes defeated and sometimes successful.’

Al-Muqawqis asked if they could tell him what really he taught. We replied: ‘In a nutshell his preaching is simple, that we should worship only one Allah Who has no equal unto Him, and that we should give up worshipping idols of our ancestors, and that we should say prayers and give alms (zakat).’

‘What is this prayer and what is this zakat?’ asked al-Muqawais. We told him that these people say five-time prayers which are known by their specific names, and for the zakat, it is one-fortieth of twenty mithqal gold.

Al-Muqawqis was inquisitive. He enquired: ‘How does he spend this zakat-fund?’ We replied: ‘He distributes all the money thus collected among the poor and needy.’ We also told him that the Prophet stresses to re-unite the bonds of relationship, and he advises people to be true to their promises. Usury, adultery and wine are forbidden. An animal slaughtered in the name of anyone other than Allah is also not lawful for him.

Al-Maqawqis exclaimed: ‘Indeed he is a Prophet, and has been commissioned for the guidance of all mankind. Had he come to Copt and Rome, they should have of course accepted him and followed him.’ For, Jesus - peace be upon him - had described to them these qualities of the Prophets. It is well-nigh that success would pay him homage so much so that no living person shall defy him; and his religion shall prevail in all lands that are accessible to camels and horses. His people will then defend him with every weapon of war.

We said: ‘No, we shall never join him, even though all mankind are turned subservient to him’. Al-Muqawqis shook his head in indignation and said: ‘You insist in blood-shed’.
Then al-Muqawqis enquired about his genealogy. We told him that the Prophet belongs to a noble family. Al-Muqawqis said: ‘All Prophets hail from noble families and like Jesus’.

‘Does he always speak the truth?’ asked al-Muqawqis. We told him: ‘Yes, it is for his truthfulness that he is commonly known among the Arabs as al-Amin. ’Al-Muqawqis then advised us to reconsider the matter, for, a man who speaks truth to everyone cannot falsely impute things to Allah.

He then asked us as to who and who are not following him. We told: ‘Young people’. Al-Muqawqis remarked: ‘He is just like Jesus and other Prophets of the past.’

‘How have the Jews of Yathrib (Madinah) received him, as they are the people of the Torah?’ asked al-Muqawqis. We replied: ‘They opposed him. We fought against them, and put some to death and made some captives, and others were dispersed.’

Al-Muqawqis said: ‘They are jealous. They opposed him for envy. Otherwise the Jews are as aware of the qualities of the Prophet as we Christians do.’

Al-Mughira then adds: We rose with his leave. We had heard from him such convincing remarks that we became almost obedient to Muhammad sallallahu alayhi wasallam. We conversed with each other and said: ‘What a thing! This non-true king, who lives a long way off from the Prophet, yet verifies and testifies to the truth of his mission and fears him. But we, who live so close unto him and are related to him, yet reject his faith and religion’. He had on several occasions come to our doors to deliver the Message of Allah!

Al-Mughira further says: ‘I then stayed at Alexandria where I continued visiting every church and monastery to enquire from the Copts and Roman priests of the signs and qualities of Muhammad sallallahu alayhi wasallam as recorded in their Scriptures.’

The great Pope Abu Ghani was much revered by the public. People thronged round him to seek his blessings for the cure of their patients. I watched him. He said five-time prayers with great contrition. I asked him: ‘Please tell me if any Prophet still remains to come.’ He said: ‘Yes. He is the last of all the Prophets. There is no Prophet between him and Jesus son of Mary. He is indeed a Prophet. Jesus has commanded us to follow him (when he appears). He will be an unlettered Arab Prophet, called by the name Ahmad. He would not be too tall, nor too short in stature. There
shall be a tinge of redness in eyes...’ (Narrated by Abu Nu’aim in the Dala’il, pp.20-21).

Al-Maqawqis said: ‘They are jealous,’ with these remarks and statements of other priests in mind. When later I came to the Prophet I related the whole story and embraced Islam. We thank Allah for this.

“We only wanted to lay emphasis on two of this lines (in Arabic) wherein it has clearly been expressed that Prophethood shall end and discontinue for ever after our Prophet.”

Bilal ibn Harith reports: “I once set out on a trade expedition to Syria. When I was hardly in the suburbs of (Damascus) I chanced upon meeting a man from the Ahlal-Kitab (people of the Scripture) who asked me: ‘Has anyone among you claimed Prophethood?’ I said: ‘Yes.’ He further asked me if I actually recollect his face. I replied in the affirmative. He then took me to his house and found a picture of the Prophet in his house. In the picture I saw another man standing behind the Prophet. I asked him: ‘Who is this man standing behind the Prophet?’ He replied: ‘He is - that there shall not come a Prophet after him except this for there shall not appear any Prophet after him and this is his successor (Khalifa) after him’. (Narrated by al-Tabarani, - al-Kanz, Vol. 6, p.281).

Bilal ibn Harith adds: ‘When I looked at the picture more minutely I found that it was Abu Bakr al-Siddiq’.”

The Prophet Abraham - peace be upon him

The Imam al-Sha’bi says: In the sahiha (scripture) of Abraham is recorded: “Tribes after tribes shall be coming in your progeny, till the Ummi (unlettered) Prophet shall eventually appear. He will be the last of the Prophets.” (al-Suyuti: al-Khase‘ is al-kubra, Vol. 1, p.9).

Ibn Jarir (al-Tabari) says in his Tafsir on the authority of Abu ‘l-‘Aliya that Abraham has prayed (to Allah):”O our Lord, send them (likewise) a Messenger from among them.” (2:123). He was sent (a Message by revelation): “I have answered your prayer, and this (Messenger) shall be in the last of the days.”

The Imam al-Baihaqi narrates a story related on the authority of ‘Amr ibn al-Hakam: We had inherited a folio from our ancestors, generation after generation in the pre-Islamic period, till the religion of Islam appeared. When the Prophet migrated to Yathrib (Madinah) people brought this folio to the presence of the Prophet. Scholars of palaeography were asked
to decipher it. It read: “In the name of Allah, and His Speech is true. This is an admonition to those people who will come in the last of the days. Their garments shall be loose and flowing and they shall be wrapping their waists with an izar. They will jump into the oceans to fight their enemies. They would be saying such prayers that if the people of Noah had said such prayers they should not have been destroyed in the Deluge. Or if the people of ‘Ad had said such prayers they would not have been destroyed in the wind; or if Thamudites had said them they would not been destroyed by the terrible noise.” (al-Khasa‘is al-kubra, Vol. 1, p.16).

When the Prophet heard this he smiled and approved it.

Zaid ibn ‘Amr ibn Nawful who was a scholar of the Scriptures and had died before the Prophet used to describe the qualities and characteristics of the Prophet. He once said: “I visited all the towns and cities in search of the religion of Abraham. The Jews, the Christians and the Magians, whomever I asked about this religion, they always said: ‘This religion shall appear only after you;’ and they used to describe the qualities of the (Prophet) as I describe them to you, i.e., no other Prophet now remains to appear except this Prophet.” (al-Khasa‘is al-kubra, Vol. 1, p.25).

The Muhaddith Abu Nu’a’im relates on the authority of Sa’d ibn Thabit who reports that the priests of the Jewish tribes, Banu Quraiza and Banu Nadir used to describe the qualities of the Prophet especially when the star of Ahmad appeared they unanimously remarked: “Of course he is a Prophet, and there shall not come a Prophet after him. His name shall be Ahmad.” (al-Khasa‘is al-kubra, Vol. 1, p.27).

Abu Nu’a’im also relates on the authority of Ziyad ibn Labid who reports: Once I was on one of the hillocks of Madinah, when I suddenly and abruptly heard a voice: “O the people of Yathrib! By Allah, the Prophethood of the children of Israel has now gone (and is over and finished)! This is a star which has appeared with the birth of Ahmad. He is a Prophet and is the last of all the Prophets. He shall one day migrate to Yathrib.” (al-Khasa‘is al-kubra, Vol. 1, p.27).

Al-Baihaqi, al-Tabarani, Abu Nu’a’im and al-Khara’iti relate on the authority of Khalifa ibn ‘Abda who reports: One day I asked Muhammad ibn ‘Adi ibn Rabi’a: How did your father name you Muhammad sallallahu alayhi wasallam He replied: I asked my father this very question. He said in reply: “We four men of the tribe of Banu Tamim set out on an expedition to Syria. I was one of the four. Another was Safyan ibn Mujashi’ ibn Adam, the third was Yazid ibn ‘Amr ibn Rabi’a and the fourth was Usama ibn Malik ibn Khindif. When we were in the land of
Syria we alighted at a tank, on the banks of which there were some trees. In the meantime there came to us a priest (padre) and asked us who we were. We told him: We belong to a tribe of Mudar. Then he remarked: ‘Verily in the near future a Prophet shall be commissioned unto you from among you. Hasten to accept him and receive your share (of blessings) from him so that you find yourselves guided. For indeed, he is going to be the last of all Prophets.’ We were much inquisitive and asked him: What would be his name? He said: Muhammad! When we came back from Syria we found that male children had been born to each of us. We named our children Muhammad in the hope that he might become a Prophet.” (al-Khasa’is al-kubra, Vol. 1, p.23).

The Prophet Jacob - peace be upon him

Ibn Sa’d relates on the authority of Muhammad ibn Ka’b al-Qurazi who says: Allah the Exalted revealed the following Message unto Jacob: “I shall raise from among your children kings and Prophets till I also raise a Prophet in the Haram (of Makkah) whose Ummah shall rebuild the temple of Bait-al-Maqdis. He will be the Last of the Prophets and his name shall be Ahmad.” (al-Khasa’is, Vol. 1, p.9).

After having discussed all the legal proofs and arguments, we should like to enlighten the free-thinkers on the subject of this doctrine. We shall briefly discuss the wisdom underlying this doctrine in a rationalistic manner. But we feel that free-thought means escape from faith and religion. Those who cannot derive benefit from the Qur’an and the hadith can hardly be inclined to listen to what we would drive at. However we must do all that we can in this respect.

Some Rational Proofs of the Finality of Prophethood

We have already discussed the peremptory proofs of this doctrine as given in the Qur’an and further clarifications thereof as contained in the hadith. Not only that we have also discussed the Ijma’ of the Companions and hundreds of the comments and statements made by the Early Elders and great scholars of Islam. These alone are the three fundamentals whereby the doctrines and theological dogmas are to be established. As the fourth fundamental, Qiyas (analogical reasoning of the learned with regard to the teaching of the Qur’an, Hadith and ijma’) is also a legal foundation of the Islamic law and theology. But primarily Qiyas has nothing to do in the field of Creed (beliefs and doctrines). Again, Qiyas is only a pre-requisite of the determining the validity of a legal judgement, which is to be proved by means of Qiyas, when there is no clear precept to be found in the Qur’an and Hadith, nor has the Ijma’ (agreement of the Companions)
been reached on the point. Or in other words all these three fundamentals are silent on the matter, then and then alone recourse should be had to Qiyas. The legal method of Qiyas cannot apply to a theological case or to doctrines. The wisdom underlying the statutes (of the Qur’an and Hadith) and statements of early doctors can always be taken into account, and considered.

Although when we have sufficiently explained the proofs from the Qur’an, Hadith and the statements or comments of the Companions and Early Fathers, every good Muslim will say from the core of his heart: (Persian Verse):

My heart is filled with the realities of knowledge. It is now a treasure of secrets.
Now I shall not buy the vain talks of philosophers for a penny.
My ear is full of the voice of the Angel as the Messiah.
How shall I now be terrifed or retracted by the braying of a donkey?

The reality is this that if the truth of any doctrine is to be discovered to the full satisfaction of the heart, it is only through the Light of Prophethood and the Wahy (Divine Revelation) from Allah, and never through reasoning and argumentation. Those who have ever undertaken to work and make researches in this field of knowledge only by virtue of Reason and intellect, have utterly failed. Rumi says:

I tried the far-sighted Reason
(several times)
In the end I made myself insane
(diwana).

In short, a Muslim should not stand in need of anything else after he has looked into the Qur’an, Hadith and the Consensus of the Companions. He should not look out for the wisdom underlying the necessity of these doctrines. He should rather sacrifice all these petty wisdoms and intellect or reason for the sake of the Real Wisdom of Allah Who has made the noble Prophet the real luminary of guidance for all mankind. There is no need of seeking the underlying wisdom or cause of this faith. For, the Prophet follows only the Perfect intellect which indeed outwits all intellects and reasonings. One is bound to say (this Persian couplet):

Alas that Plato himself had seen
the Greek (intellectual) that I possess!
The breast of the (Prophet) is open to receive the Divine Wisdom that falsifies all intellects of the world. (Persian couplet):

My heart is the treasure-house of love, so much so that
Under the sky I possess the quartermaster-general who possesses everything.

In short, we did not stand in need of roving in this field of vain contemplation after when we had satisfied ourselves with the legal proofs. Perhaps we needed this for two reasons: Firstly, when a narrative is explained with the help of reason it becomes effective, and it is then easy to accept it and act in accordance therewith. Secondly, the Mirza’s have endeavoured hard to put fresh and far-fetched interpretations on the special terms that occur in the Qur’an and Hadith so that they generally claim that the doctrine of *Khatm-i-Nubuwwat* is incompatible with Reason, and they further assert that this doctrine tends to demote the status of the Prophet. (A Persian couplet):

A malicious person always
extirpates (the good things).
He shows up the vices and conceals the virtues.

Therefore we felt the need of undoing their tricks and rendering their talisman ineffective. So we shall try to prove through Reason and Intellect that this doctrine is not only reasonable but was essential by virtue of Reason, and that *Khatm-i-Nubuwwat* is an additional excellence of our Prophet. It is an accomplishment by which the Prophet excels all other Prophets and Messengers.

The Mirza’s have employed all the tricks of eloquence to mislead the Muslims. Their efforts are focused on two or three points: Firstly, that Prophethood is a source of Mercy. If we should declare (or, decide) that with the Prophet *Nubuwwa* has been ended and discontinued, it would mean that with the appearance of the *Rahmatun-lil’Alamin* (Mercy for all mankind) *Rahma* (i.e., mercy) has been discontinued. What is this blessing that Mercy has departed? And the gate of Mercy has been closed for ever till the Day of Resurrection. This would induce a sheer humiliation of the Prophet.

Secondly, that from eternity the Law of Allah continues prevailing. For “you shall not find any change in the Ordinance of Allah” (33:62; 35:41; 48:23). Whenever error prevailed in the world and people began turning away from the Right Path, Allah sent unto them a Prophet as a token of
Mercy for them. Now today when oppression and injustice are rampant in the world, and unbelief and error is gaining ground, the need of a Prophet is being felt. The Mercy of Allah is indeed unbounded, hence in pursuance of His Sentence Allah should raise a Prophet in some part of the world.

Thirdly, in the past the great Prophets had always been followed by a series of subordinate Prophets who continued, their mission and propagated their \textit{Shari’ah} after them. This indicated their grand status. In a similar manner a king who wields suzerainty over many other states and autonomous or semiautonomous territories is known as the Emperor. Analogically our Prophet who is the Chief of the Prophets should have under him as many Prophets as no other former Prophet ever had. Discontinuity of the Prophethood is \textit{infra dig} for him.

These are some of the notions that the Mirza’s are exploiting in their favour and under this garb they are seeking defence of the Mirza.

The short and general rebuttal lies in reiterating what we have already proven that the authorship of the doctrine is not to be imputed to us. This doctrine has been framed and chiselled by the Almighty Allah who chose Muhammad sallallahu alayhi wasallam as his Select Messenger. And whatever this Noble Prophet told us from his Lord we accepted it blindly without circumspection. (Persian couplet):

\begin{center}
\begin{tabular}{c}
On several occasions have I told you: and I am not going to say it again \\
That I have lost my way: and I am not treading in this path myself. \\
I am just like a parrot that speaks from behind the mirror \\
Everything that the Eternal \\
Teacher speaks, I too speak the same.
\end{tabular}
\end{center}

If, for instance, the doctrine of \textit{Khatm-i-Nubuwwat} does not reflect favourably on the Prophet, who can have the right to thrust any type of greatness on the Messenger of Allah - a greatness superior to the one granted by Allah Himself?

In reality every person who has a reasonable share of understanding in him shall judge for himself that the \textit{Khatm-i-Nubuwwatis} such an excellence and such a grand virtue for a Prophet that nothing better could be imagined for him. We now deal with their assertions:
Firstly, Prophethood is undoubtedly a source of blessings and Mercy. We also believe that our Prophet is the last of those who hold this Rahmat. But we cannot understand that now the whole world shall be divested of Allah’s Grace and Blessings, and (Allah forbid) the presence of the Rahmatun lil’-Alamin becomes a source of zahmat (trouble). To think in this manner and with this logic is one of the blessings of Mirza’ism.

I should say (in reply) that if the small doors of Rahmat (Mercy and Blessings) be closed and a large Gate of Rahmat is opened wherewith the whole world should receive the due and receive training, would this still be called zahmat? Or it would be a grand Rahmat accessible to all mankind of all ages, would this be considered severance of Rahmat unto the world, or would it fill the whole world with the overflowing Rahmat? If small rivulets and streams are to be closed down and instead a large inundating canal is constructed, to irrigate the larger tracts, would this be termed a dry season, and drought? Or a precursor of a bumper crop? If the small flickering candles are removed and instead a big electric lamp is installed which should surpass all the former lights in splendour and brilliance, would this be called a source of darkness? Or to be more clear, if all the twinkling stars are asked to dim away and let the glorious sun shed its rays on the world, would it be a source of darkness as that of night? “And what ails these people that they are so far from understanding what is said unto them?” (4:80).

From the beginning of this world the blessings and grace of Prophethood had been appearing only for a restricted period or for a particularly defined region, or for a specified race in this world. In a certain geographical territory Moses was sent unto his people as a source of Rahmat and in another territory Shu’ailib was sent for the same type of service. If in a certain land Abraham the Friend of Allah was sent in the garb of Allah’s Grace, in another land Lot was sent as an embodiment of Rahmat (Grace). In the same way Adam was sent in a certain age, while in another period of time was Noah commissioned. If Abraham is required to preach the precepts of Allah in a century, in another century Moses is assigned the same type of duties, and later Jesus.

In the end, we see that the Grace of Allah and His Blessings come into play and He sends to this world a personality as the universal Rahmat which is the real and original source of all the Rahmats and the treasure-store of all lights and blessings. As the poet says:

It is not impossible for Allah
To combine all the (virtues) in one man!
This universal Rahmat (i.e., Mercy for all mankind) is the chief of the Prophets, the leader of the former Messengers, and later Prophets, the last of all the Prophets. He combines in him all the perfections of the Prophets and Messengers:

You possess the brilliance of
Joseph, the miracles of Jesus and the white hand of (Moses).
What all other perfect people
possess, you combine all virtues in your ownself.

The former Prophets had been the beacons of direction in their fields, in their own times and for their own people. But when this brilliant moon appeared all the light of the beacons was eclipsed. And for all the world for all the ages this Moon was sufficient to lead and guide.

Or, in other words, the former Prophets were mere stars of guidance. They remained busy in removing the darkness of kufr and atheism, in their own ways, in their particular region, during their specific period and among their own people. At last a time approached when the light of the irhasat (plural of irhas) [irhas, literally means ‘laying the foundation’. Technically it signifies any wonder wrought on behalf of a Prophet before he assumes the office of Prophethood. (e.g., the existence of a light on the forehead of the ancestors of the Prophet). That which appears after the conferment of Prophethood is known as a mu’jiza (miracle)] of the last of the Prophets appeared as the first streak of dawn. This was followed by the rise of the Sun of Prophethood. Now those twinkling stars are no more to be seen. The rays of the Sun have filled the whole universe with radiance.

Now it would be only a Mirza’i who should mourn the loss of these tiny stars and should lament that the world has now been left void of light. While a wise man would consider the Universal Light a special blessing and would be grateful unto his Lord the Exalted.

Let me ask the Mirza’is

Now I should directly ask the Mirza’is a question: You call your so-called non tashri’i Prophethood a source of Rahmat (blessing). You would not like to call tashri’i Prophethood, or independent Shari’ah, revelation of the Divine Books, and the Wahy through an angel, a source of zahmat (trouble and miseries). But you will have to admit it a source of blessing (Rahmat). You also say that after the Last of the Prophets tashri’i Prophethood, revelations of a new Shari’ah or the Divine Books are totally discontinued. Now think if the accusation that you level against us
is not reverted to you? You assert that the *Rahmat lil-‘Alamin* (Mercy unto mankind) has become (Allah forbid) a cause of the discontinuation of *Rahmat* (blessing). If the discontinuation of the *Rahmat* (blessings) of *Shari‘ah* does not adversely affect the grandeur of the *Khatim al-anbiya‘* (Last of the Prophets), the discontinuation of *non-tashri‘i* Prophethood cannot affect adversely.

In short, the discontinuation of the blessings of *tashri‘i* Prophethood is also accepted by you. Whatever reply to this you will give us will be our reply to you regarding your so-called *non-tashri‘i* Prophethood.

As regards the second point, we may briefly say: No doubt the Sentence and Ordinance of Allah has remained unchanged since the beginning of the creation and will continue so for ever, so that whenever unbelief and error prevail in this world and discrimination between right and wrong ceases to exist, Allah sends unto the world some Prophet out of His Mercy.

But in this modern age there can be two objections to this proposition. Firstly, it is not an established fact that unbelief and error has overwhelmed this world that the distinction between *kufr* (unbelief) and Islam is absolutely eliminated, nor that there are no guides for the seekers of Truth. This is obviously contrary to the facts and observations, and also contrary to the prophecy made by the Last of the Prophets: “In My *Ummah* there shall always exist a party who will uphold the right cause, and shall always be ready to fight the opponents till at last the command of Allah shall prevail and Jesus, son of Mary, actually descends.” (Ahmad *al-Musnad*, p.429). The authorities in this chain are all reliable.

The facts and observations further prove that the spiritual influence of the Last of the Prophets is, in spite of a long distance of time and place, still to be felt and the *Ummah* is continually being brought up and trained in the Islamic way of life. In spite of the overwhelming impact of polytheism (*shirk*) and innovations in these days, this radiance of the Sun of Prophethood has not allowed the evil to gain full victory over virtue and righteousness. The people are wide awake and conscious enough to discriminate between right and wrong.

The parable of the former Prophets in relation to our Prophet is like the parable of tiny twinkling stars in relation to the bright glorious Sun. Even if the sky is overcast with thick dark clouds, yet its radiance always succeeds in penetrating through the dense layers of clouds. But on the other hand if clouds should cover the sky at night the whole world is left divested of even a tiny gleam of light from the stars. Exactly in the same
manner, whenever unbelief and error were rampant in the world in the old
past after any one of the former Prophets and discrimination between truth
and falsehood and between unbelief and Islam was totally lost, the need
for commissioning another Prophet was felt. But often the Last of the
Prophets when a similar type of unbelief and error ever arose and made
the horizon dusty, but the light of the Sun was always there. The day
remained the day, and it did not turn into a dark night.

In short, the Sun of Prophethood and of the Messenger is still shedding its
universal light on the whole world. If some of the rays of this sun have
been illuminating for a period in the form of Abu Bakr al-Siddiq, ‘Umar,
or Dhu‘l-Nurain and ‘Ali al-Murtada, they are still serving the same
purpose today through the efforts of the scholars of this Ummah. These
scholars and noble men of the Ummah are performing the same duties as
the former Prophets in their own times. The credit goes to the Prophet
who is the Last of the Prophets. Blessed are those who still benefit
immensely, from their society. In the presence of the graces of this
glorious sun we do not stand in need of any torch or candle.

Again if need of a Prophet is at all to be felt, it should be kept in mind that
it would be utterly inconsistent with the absolute chieftainship of the
Prophet, and with the universal and comprehensive Prophethood.
Furthermore it is absolutely not necessary that when unbelief and error
become the rule of the day, the people should shout for the appearance of
a Prophet. For, the Ordinance of Allah remains unchanged as long as
Allah wills the existence of this universe. When the end this universe is
after all to come to happen, the Great Creator will raise the Last Day and
Resurrection will come into being. Then it will inevitably be required that
the chain of Prophets should be abruptly broken. Otherwise the Last Day
will never have to approach.

In the *ahadith* we find that the Day of Resurrection will come to pass only
when there shall remain no one on the earth to remember Allah. The
Mirza’s is on the other hand demand that when people begin to forget Allah
and His grace, Allah forthwith commissions a Prophet to bring the
humanity back on the right path. This would give birth to a necessary
corollary that by this process there shall never come a time when nobody
is left on the earth to remember Allah. And when such a time is not to
come to pass, this Day of Resurrection also shall not as such come to pass.

In short it is a universal truth that when unbelief, polytheism,
disobedience and evil-doing are rampant in the world Allah sends his
Prophets to mend the people. But this is to continue only up to a time that
the subsistence of this world is to be willed by Allah. Now when with the
appearance of the Last of the Prophets the object of the creation of this world is fulfilled, this affair should, according to the Laws of nature, stop. And this shall happen only when no Prophet is to be commissioned after our Prophet.

As regards the third point, the appearance of a Prophet of a subordinate Prophet or Prophets does not in any way go to enhance the glory of the Last of the Prophets. We learn from the Qur’an and the ahadith that in the past Prophets were sent to accomplish the mission of the previous Prophet which had been left incomplete during their lifetime, or they were sent to aid the other Prophets. But the Last of the Prophet needs no aid, for he is himself richly endued with personal perfections.

Aaron was sent to help Moses as the Qur’an eloquently explains: “(Allah said:) We shall soon strengthen your arm by your brother” (28:35).

Moses himself has prayed which indicates his complex. “O Lord I have slain one of them; and I fear they will put me to death, (but my brother Aaron is of a more eloquent tongue than I am, wherefore send him with me for an assistant that he may gain me credit.” (28:32-33).

But the Khatim al-Nabiyyin (the Last of the Prophets) possessed such courage and perfections of Prophethood of such a high degree that he never stood in need of the help of another Prophet. Therefore no Prophet was sent along with him for an assistant nor after him to complete any unfinished job or mission.

Now as for the numerous states, autonomous or semi-autonomous, to be under the suzerainty of a king are a sign of his pomp and glory. This is not reasonable to compare Prophethood to suzerainty. If this be their Ijtihad, it is no wonder that they would not accept the Kingdom of Allah unless Allah should have under His control numerous god-heads. Allah save us!

If it is not essential for Allah to have under His suzerainty petty god-heads and deities, then why should we deem it essential for the vicegerent of the Divine Kingdom, the Messenger and the Last of the Prophets to have Prophets during his lifetime and after?

Again, as reason requires, the existence of petty autonomous states can be a source of glory for the Emperor only when he had himself devolved powers and privileges on the heads of these states. If this be not so, never two Kings can live peacefully in one land. It is popularly known that if a
king possesses power and courage he shall not tolerate the existence of another autonomous ruler like him in the one and the same territory.

But Prophethood is not a thing that a man may confer on another man, or to say in plain words a Prophet, may he be of the highest rank, should elevate another person to Prophethood. Prophethood is a Divine gift, directly awarded by Allah the Glorious.

In this way, it does not reflect credit to a former Prophet if another Prophet is commissioned in his lifetime or after him for an assistant.

Again it is also not true to say that other Prophets are not subordinate to our Prophet. For in accordance with the statutes of the Qur’an and ahadith, it is perfectly established that all the Prophets and Messengers are and shall be assembled under the banner of our Prophet. It is only on this account that he is generally called the Nabi ‘l-anbiya’. This is another excellence and virtue associated with our Prophet that the former Prophets had been commissioned from time to time only as subordinate to him and to show that our Prophet does not stand in need of the help of any other Prophet. Therefore he was commissioned at the end of the Prophethood of all other Prophets. May Allah send benedictions of the highest order on our Prophet, his progeny and his Companions!

Let me ask the Mirza ‘is another question

Now let me ask the Mirza and his followers another question. If the grandeur of the Last of the Prophets really depended upon the proposition that the non-tashri‘i Prophets should be commissioned under him, then was it not essential that more Prophets should have been commissioned under the Prophet Muhammad sallallahu alayhi wasallam than had been sent under Moses and others? The Mirza states in clear words that no Prophet has so far appeared after our Prophet except the (Mirza) himself. This does not prove the glory of the Last of the Prophets for, many eminent Prophets like Aaron and others were commissioned under the Prophethood of Moses but during the last 1,400 years there could appear only one Prophet. And again this new Prophet cannot prove himself to be better than any ordinary Muslim, rather than any reasonable man in knowledge, learning and moral excellence. Allah save us!. This is a sheer attempt to humiliate the Khatim al-Anbiya’. May Allah curse the impostor!
Law of Nature also requires Prophethood to end

An ordinary observer finds two of the things in the world. First *wahdat* (unity); and second *kathrat* (plurality). If one should meditate a bit deeply one would find that in both of them *wahdat* (unit) is the basic element. All the pluralities that we superficially observe are all bound in one unity. Therefore a plurality which does not end in any unity and is not tied to any unity, it is well-nigh that its structure of existence should crumble down and vanish into nothingness. Therefore it would be absurd to call such a plurality as existing.

For instance when we look up into the sky we observe a very large number of plurality scattered into the puzzling infinity. When we study them deeply, we find that all these pluralities are tied to one centre, and they all revolve round it. If these pluralities had not ended in this unity, the celestial system could not stay.

Now, look at the three Kingdoms of nature (animal, vegetable and mineral). The same Law is at play there, and it is governed by the same Law. If we look at the different molecules of a mineral, we find innumerable pluralities, but they are also integrated into one compact unity. When this relationship of compactness breaks the whole is disintegrated.

In the Kingdom of plant we find many branches, leaves, fruit, flowers which display different colours and different forms. If they are not integrated with the root, one can imagine the lot of all these units.

The Kingdom of animal possesses hands, feet, eyes, nose, and 360 joints. If all these pluralities are not integrated into one compact unit, they would annihilate.

Now let us look at these machines, engines, cars, electric wires and pipes of the water-works etc., we find them all integrated into the unity by virtue of this Law of Nature. When the various parts of an engine are stripped off from its spirit (i.e., the steam), or the cars are disintegrated, or the electric wires are disconnected from each other, or when the pipes are disjoined from the water-works, they shall lose the usefulness of their existence.

The example of Prophethood and Messengerhood is not different from all the examples of the Law of Nature. We should rather say that the chain of all the Prophethood of the world should eventually end at some Prophethood which should be most powerful and most perfect in itself,
and by means which the plurality of Prophethood should end in one unity so that it could be self-subsistent and useful. It is however popularly established that the only personality who deserves this excellence is our Prophet, the Last of the Prophets. All the former Prophets, the Divine scriptures that were revealed unto them and their Ummahs testify to this.

The same symbol lies in the Covenant that Allah had accepted of all the Prophets and Messengers, that if any of them should discover himself living in the period of our Prophet they should believe in him and assist him. Allah says: “And you shall surely believe in him and you shall assist him”. (3:75).

In order to ratify this Covenant of the Prophets and to prove the chieftainship of the Prophet Allah the Exalted gathered together all of the Prophets in the presence of our Prophet on two different occasions in his lifetime. The chieftainship of the Prophet was established in this manner that he led the Prophets in prayers, for which we should like to refer to the incident of Isra’ (Night-Journey) and Mi’raj (Ascension) as narrated in all the reliable books on Hadith. Again in the last days of this world the Prophet was sent in the end after all the Prophets, and Jesus to be made a follower of his Shari’ah, so that all the provisions of the Covenant are fulfilled.

On the day of Resurrection the chieftainship of the Prophet is again to be manifested when he alone would be permitted to intercede with Allah. In short, reason, wisdom and the Law of Nature require that all the former Prophethoods shall end with Prophet Muhammad sallallahu alayhi wasallam.

Another Example from the Law of Nature.

When we look at things we generally find several means and causes have to come into operation before a specific object is obtained for which quite along period of time is to be spent in the process of its preliminary requirements. And it is always in the end that the real form of the object is made available.

For instance, let us examine the case of plants. We shall have to keep in view all the intervening processes that are essentially to be undertaken before the seed is actually sown. The preparatory processes are intricate and have been undertaken from a long time before it is time to sow the seed.
In a similar manner, the real and ultimate object of the creation of this universe, and the real essence of the Prophethood is the personality of the Prophet and therefore it is he who has been commissioned in the end.

In a Persian couplet has my worthily teacher Mawlana Muhammad Anwar Shah, Principal of the grand Institute of Deoband, said to express the idea:

O the last of the Prophets and
Messengers, your Ummah is the best of all nations.
When the harvest is to be reaped, it would all be a golden harvest.

The Third example.

Similarly for the administration of a State we find that hundreds of officials are brought up, educated and trained for the purpose. This is always done only to prepare the courtiers. When all the preparations have been accomplished the Court of the King assumes its session, and the King finally steps in and occupies the central seat. No one else is left to be awaited.

The discussion about the doctrine of Khatm-i-Nubuwat is very much similar to this. The King of the Prophets is the last end of the series of Prophets. This is in complete consonance with the Law of Nature, and Reason also demands it. Several other examples can be made out after a short meditation.

The material that we have been able to collect from the Qur’an, Hadith, Ijma’ (consensus) of the Ummah, sayings and comments of the Early Elders and the rational discussions, is much more than sufficient to convince the readers. It is enough - and more than enough - for an eye that can see, for an ear that can listen. But we have no cure for an everlasting eternal wretched person! I hope this will be useful and beneficial to all the Muslims.

My Witness - in the case under discussion - the doctrine of Khatm-i-Nubuwat.

A Persian Couplet:

These are my witnesses. Bring for me like them
O Ghulam (Ahmed Qadiani), when the assemblies get together for us.

In the end we should like to enumerate a list of our witnesses. The evidence afforded by these witnesses have been recorded here and there in
the course of this lecture, as the worthy readers may decide for themselves. Let everyone ponder over the consequences - what group he should choose for himself, and what group he should ignore or reject.

Allah the Mighty is my main Witness in this case “And Allah is a Sufficient Witness.” (4:7, 81). It is not only one or two verses of the Qur’an that I have relied upon, it is a hundred verses which explicitly and tacitly prove the truth of the doctrine, and they close the gate of allowing any far-fetched interpretations or particularisation (takhis). All these verses go to dispel all types of dubieties and uncertainties created by the Mirza and his followers.

The Prophets - peace be upon them. This class has a vast number of eminent members. They are 124,000 or more, whenever a Prophet or a Messenger was commissioned he tried his best to perform the job assigned to him, of which the most important was always to declare that Prophethood shall ultimately end with the commissioning of our Prophet - the Last of all the Prophets. This has been fully explained by Mahmud al-Alusi in his Ruh al-ma’ani under the verse of Mithaq (Covenant 3:75). Briefly it was a covenant that Allah had accepted of all the Prophets on the first day of creation that they should openly declare that Muhammad sallallahu alayhi wasallam shall be the Last of the Prophets.

Therefore it was the duty of every Prophet and Messenger to announce that Muhammad sallallahu alayhi wasallam shall be the Last of the Prophets and no new Prophet shall ever appear after him.

This sacred class therefore accomplished this mission. Of them we have already quoted some in this lecture, and we have also quoted from the Divine Scriptures: Jacob, Abraham, Moses, Shu’aib and Jesus - peace be upon all of them.

They informed their people of the absolute discontinuation of Prophethood and Messengerhood with the commissioning of Muhammad sallallahu alayhi wasallam as the Last of the Prophets. On no occasion has any of them alluded to the non tashri’i or zilli or buruzi Prophethood which might be allowed to subsist after our Prophet Khatim al-Anbiya’.

THE PROPHET HIMSELF. When all the 124,000 Prophets had lived and preached, our Prophet Muhammad sallallahu alayhi wasallam was commissioned to this world. More than two hundred of his sayings have been mentioned and explained in this lecture.
It is note-worthy, that nowhere in this large collection has it been mentioned that discontinuation of Prophethood (khatm-i-Nubuwwat) means discontinuation of the new Shari‘ah, or that non-tashri‘i or zilli/buruzi types of Prophethood would continue appearing in the world after our Prophet. Not one but, there are several hadith which explicitly describe the discontinuation of every type of Prophethood after our Prophet. This completely does away with the perversion of texts (tahrifat) attempted by the Mirza and his disciples, and also other interpretations invented by the Mirza‘is.

Companions and the Successors (Allah be pleased with them all). The fourth list of my Witnesses comprises the names of the Companions of the Prophet and the Tabi‘un. They are commonly recognised as the most excellent of all the creatures after the Prophets. We have examined the statements and comments of 93 of these pious and holy persons. We could not find a single word in their statements which could give the slightest indication that there are classes or types of Prophethood known as tashri‘i Prophethood, non-tashri‘i, or zilli/buruzi, or lughawi/majazi Prophethood, and that any of them is to persist or subsist after our Prophet. But on the other hand all their statements agree in calling the claim to Prophethood after our Prophet kufr (unbelief) and irtidad (apostasy) and in declaring Prophethood (of any type) as discontinued.

Muhaddithun (traditionalists). The fifth list of our witnesses contains the names of those of the narrators of Hadith who had done great research in collecting and ascertaining the hadith after travelling for hundreds and thousands of miles from their homeland. They had spent the major part of their life in scrutinising the words and their meanings so as to remove the slightest doubt or uncertainty about any word occurring in the hadith. We have been able to produce 68 of these doctors of Hadith. But none of them has spoken a word to indicate that discontinuation of Prophethood means discontinuation of a new Shari‘ah or that Prophethood of this complexion of non-tashri‘i, zilli/buruzi, shall continue for ever. On the other hand they have categorically denied the appearance of all types of Prophethood after our Prophet. They further decree that one who should claim Prophethood of any complexion (after our Prophet) should be declared a kafir and a murtadd (renegade).

Mufassirun. The sixth list of my witnesses enumerates some of the celebrated doctors of Tafsir who had devoted their lives to the research of the Qur‘anic words and their significance, till they were finally able to remove the dross of dubieties and uncertainties. We have quoted material from the top-class exegesis. They did not say that Khatm-i-Nubuwwat (discontinuation of Prophethood) means only discontinuation of the new
Shari’ah only; or that Prophethood of a certain complexion and would continue (after our Prophet).

**Jurists of the four Madhahib** (Hanafis, Shafi’is, Malikis, and Hanbalis). Although the discussion on the doctrine of Khatm-i-Nubuwwat is dogmatic and theological in nature and therefore is outside the jurisdiction and purview of the jurists, but on account of holding an opposite view it sometimes induces punishment for heresy and apostasy, some of the jurists have discussed it. We have quoted ten of the jurists from all the four different madhahib, who unanimously agree in declaring everyone who claims Prophethood (after our Prophet) not only a kafir (heretic) and a murtadd (apostate! renegade), but also calling such persons who should create susceptibility of truth in the claim of the impostor. These jurists are wont to be over-subtle and they are given to hair-splitting in their discussions. They have also not given any details in regard to the probable varieties of Prophethood. They do not say whether accusation of kufr (heresy) is to be imputed to a person who claims to be an independent Prophet and one who claims to be endued with a new Shari’ah, or one who testifies to his claim, or claims to be a Prophet endued with non-tashri’i Prophethood, or zilli/buruzi or lughawi/majazi Prophethood or one who testifies to such a claim.

**Theologians (Mutakallimun).** The seventh list of my witnesses pertain to the theologians and dogmatists. Of them, statements of sixteen theologians have been recorded. These scholars are always inclined to hold hot debates on petty assertions and even on every word and particle and they lose not any opportunity to deduce as many susceptibilities and probabilities as possibly they can. Even these people appear to be silent on the point whether Khatm-i-Nubuwwat means the discontinuation of the new Shari’ah, or also of non-tashri’i Prophethood.

**Mystics and Saints.** In the end we append the list of those pious people whose sayings and circumstances are the reflections of the Station of Prophethood. They are guided not only by the Sacred Books, but they are also to be led by the Divine injunction and mukashafat. We have quoted statements often of the famous saints. This class of holy men who are specialised in inferring subtleties and niceties that are based on spiritualism. They have also not been able to inform the Ummah that Prophethood as is known as much in the nomenclature of Shari’ah, the Qur’an and Hadith, has also another queer category that shall subsist after our Prophet. On the other hand they always understood the doctrine of Khatm-i-Nubuwwat and preached it in the same manner as the Ahl al-Sunnah (people of the Approved Path) and their scholars held. The views
of these pious and holy people are congruent with the creed and notions of the general body of the Muslims.

In short, from the first day of creation (until now) all the Prophets, Messengers, the Companions and the great scholars and pious people have continually been asserting that no new Prophet (of any type) shall appear after our Prophet. None of them ever dared to put a false and far-fetched interpretation or to employ the device of particularisation in this respect. They themselves held this doctrine and taught others to hold the same. If today, anyone should rise and begin to corrupt the text or twist the meanings of the Qur’anic terms, we can say nothing but: (a Persian couplet)

A Divine secret which was never divulged by a gnostic or a pious man, I wonder, how this liquor-vendor could catch it!

In the end I should again declare openly: if truth and direction is to be found somewhere other than the paths of these Prophets, Companions, etc., I shall never need it. I am free from such a type of direction. (Arabic line.):

And my guidance lies only in this that I should Part with them: I am not happy with that type of guidance.

I also declare with an open heart that it is a sheer error to follow the Mirza’is. How beautifully has al-Shafi’i expressed himself on a similar point:

If love for Muhammad sallallahu alayhi wasallam and his progeny is extremism (Shi’ism) Both the (men and genii) testify to it that I am an extremist Shi’a).

If according to the thinking of a madman all these noblest creatures (the Prophets and the Companions, etc.,) are in error (Allah forbid), why should I alone seek guidance? (An Arabic line):

I am only a member of the Ghaziya tribe. If they are misled I shall also be misled. If they be on the right path I too shall be on it right path!

By Mufti Muhammad Shafi.