



*Finality of  
The Divine Revelations and  
Prophethood on Muhammad*

ﷺ

*Barkat Ali*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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The Divine Revelations  
and  
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صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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DAR-UL-EHSAN PUBLICATIONS AL-MAQAM-UN-NAJJAF AS-SAHHAF

AL-MAQBUL-UL-MUSTAFEIN DAR-UL-EHSAN FAISALABAD PAKISTAN

Copyright: **DAR-UL-EHSAN**

First Published 1399 A.H. (1979 C.E.)

ISBN 0 905773 11 X

Typeset by Mrs Andrea C Brown

Origination by armitage typo/graphics, Huddersfield, United Kingdom.

Printed by Rawdon Printing Company Ltd, Rawdon, United Kingdom.

# Contents

Prologue	7
Finality of the Divine Revelations	13
Finality of the Prophethood on Muhammad ﷺ	23
Epilogue	51
Supplication	54
What is <i>Dar-ul-Ehsan</i> ?	56



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ يُحْيِي وَيُمِيتُ  
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ  
 وَعِتْرَتِهِ بِمَدَدِ كُلِّ مَعْلُومٍ لَكَ اسْتَغْفِرُ اللَّهَ الَّذِي  
 لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

*In the Name of Allah, the Most Gracious, the Most Merciful! As it pleases Allah! There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah! O the Living, O the Lasting! O Allah! Send Your blessing on our Prophet Muhammad, his followers and his progeny as many times as the things You know. I ask forgiveness of Allah, except Whom there is none worthy of worship, the Living, the Lasting, and I attend to Him only.*

## Prologue

When Allah the Almighty conveyed to His Prophet Muhammad ﷺ the completion of the Divine revelations to mankind in the form of the *Holy Qur'an* (*Al-Qur'an* 21:104–106; 81:26–29; 5:4), He went on to say: “We sent thee not, but as a Mercy for all creatures” (*Al-Qur'an* 21:107). These injunctions, amongst many others, have, in fact, put an end to any hope of any further communications from Allah the Almighty to any person whatever. Hence the finalisation of the institution of prophethood on the Prophet Muhammad ﷺ (*Al-Qur'an* 33:40) which has also been echoed elsewhere thus: “O My beloved Muhammad (ﷺ), had I not created you, I would not have created the Universe either.” – (*Muwahib ud-Dunniyah* by Imam Ibn Qastalani; Volume I, p. 8). That the *Holy Qur'an* is the complete and final Divine revelation and that Muhammad ﷺ is a unique person amongst His creatures, the

last Prophet and Messenger of Allah the Almighty, have, from time to time, had aspersions cast upon them which we shall undertake to examine and put right herein as briefly as possible.

“Modern research on the culture of Magian communities which followed **Zoroastrianism, Judaism, Jewish Christianity, Chaldean and Sabean** religions”, writes Dr Muhammad Iqbal (d. 1938 C.E.), a poet-philosopher of Islam, “has revealed that they disintegrated old communities and re-formed new ones under the impulse of religious adventures.” This has led the poet to conclude theologically as well as psychologically that there was a continual progression of prophethood and a state of constant expectation of a new prophet in vogue amongst these communities. And this, one can clearly read in the *Holy Qur’an* where the Prophets **Moses** and **Jesus**, peace be upon them both, are referred to have foretold the coming of the Prophet Muhammad ﷺ (*Al-Qur’an* 41:10; 51:6) who thereafter have, indeed, had the revelations fulfilled and the Prophethood acquiesced and finalised in him as stated above.

According to a popular Muslim belief there have been 124,000 prophets, peace be upon them all, sent to mankind by Allah the Almighty and everyone of them called upon his people to (a) believe in **One God** and **His Attributes**, (b) shun evil and do good deeds and (c) obey the messenger following him. This continued till the coming of the Holy Prophet Muhammad ﷺ. His arrival was predicted even by *Lord Buddha*.

*Ananda*, the disciple of *Lord Buddha*, asked his master: “Who will guide us when you die?”

*Lord Buddha* replied: “I am not the first *Buddha*, nor the last sent to the mankind. At the appropriate time a *Buddha* is coming. He will be pious, holy and light through and through. He will be the servant of Allah the Almighty with access to Him and the most wise. He will command all knowledge of the world and bear angelic qualities and be an unparalleled leader and master of the people. He will reveal all the eternal truths which I have foretold you and will invite the whole world to his *Deen* (Faith) which, in its purity and truthfulness, is majestic and worthy of praise. He will inspire

the greatest esteem and his mission will be exalted, grand and splendid. He will profess such a religious life as would be complete and perfect as I am proclaiming at this time."

*Ananda* asked: "How will we recognise him?"

*Lord Buddha* replied: "He will be known by the title of *Mitriyya*."

Now the word *Mitriyya* literally means 'merciful', or 'generous', or 'gracious' and epistemologically the synonym of *Rahmat'ul lil-A'amin*, the title accorded to the Prophet Muhammad ﷺ (*Al-Qur'an* 21:107). After the death of *Lord Buddha*, his followers searched for the *Mitriyya* but without any success, Christians tried to prove Jesus as the *Mitriyya* but their efforts were futile and even Hindus entitled inaptly their spiritual leaders as *Mitriyyas*.

Both the **Old and New Testaments** and the **Psalms of David** had been lost. The *Holy Qur'an* was revealed and is to-date intact in its original form undergoing and withstanding all critical analyses throughout the ages. This unique Divine message is preserved and alive on the tongues and memories of hundreds of thousands of believers and practised in the light of the Prophet's *Sunnah* (ﷺ) by all and sundry, the learned members and divines of his *Ummah* (The Muslim Nation). The simplicity of the Faith of Islam and its practical details have attracted nearly one thousand million adherents thus striking a happy balance between the life here and Hereafter. There is no good that has not been enjoined and no evil that has not been forbidden. In short the Faith is summed well in the following tradition of the Holy Prophet ﷺ :

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ . إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بَيَاضَ الثِّيَابِ . شَدِيدٌ سَوَادَ الشَّعْرِ . لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ ، وَلَا يَرْفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَاسْتَدْرَكَتْهُ إِلَى رُكْبَتَيْهِ . وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ . وَقَالَ : يَا مُحَمَّدُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَخْبِرْنِي عَنِ الْإِسْلَامِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، وَتَقِيمَ الصَّلَاةَ ، وَتُؤْتِيَ الزَّكَاةَ ، وَتَصُومَ رَمَضَانَ ، وَتُحَجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا " . قَالَ : صَدَقْتَ . فَمَجِبْنَا لَهُ بِسْأَلِهِ وَبَصَدَقَهُ ، قَالَ : فَأَخْبِرْنِي عَنِ الْإِيمَانِ ، قَالَ : " أَنْ تُؤْمِنَ بِاللَّهِ ، وَرُسُلِهِ ، وَالْيَوْمِ الْآخِرِ ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ " . قَالَ : صَدَقْتَ . قَالَ : فَأَخْبِرْنِي عَنِ الْإِحْسَانِ ، قَالَ : " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَكَأَنَّهُ يَبْرَأُكَ " . قَالَ : فَأَخْبِرْنِي عَنِ السَّاعَةِ . قَالَ : مَا أَسْأَلُوكَ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ " . قَالَ : فَأَخْبِرْنِي عَنْ أُمَمَاتِهَا قَالَ : " أَنْ تَعْلِبَ الْأُمَّةُ رَبِّهَا ، وَأَنْ تَرَى الْمُفْعَاةَ الْفُرَاةَ الْعَانَةَ رِعَاءَ وَالنَّشَاءَ يَطْفُرُونَ فِي الْبَيْتَانِ " ثُمَّ انْطَلَقَ فَلَبِثْتُ مِلِيًّا ثُمَّ قَالَ : " يَا عُمَرُ أَنْدَرِي مِنَ السَّائِلِ ؟ " قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : فَإِنَّ جِبْرِيْلَ أَمَّاكُمْ يَبْرَأُكُمْ مِنْكُمْ " . (رواه مسلم)

On the authority of Umar (may Allah the Almighty be pleased with him) who said: "One day while we were sitting with the Messenger of Allah the Almighty (ﷺ) there appeared before us a man whose clothes were exceedingly white and hair exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (ﷺ). Resting his knees against his and placing the palms of his hands on his thighs, he said, 'O Muhammad (ﷺ), tell me what Islam is. 'The Messenger of Allah the Almighty (ﷺ) said, 'Islam is to testify that there is no deity but Allah (the Almighty and Muhammad (ﷺ) is the Messenger of Allah (the Almighty), to perform the prayers to pay the Zakat, to fast in Ramadhan, and to make the pilgrimage to the House (the Holy Ka'aba) if you are able to do so.' He said, 'You have spoken rightly' and we were amazed at him asking and saying that he had spoken rightly. He said, 'Then tell me about Eman (Belief).' He said, 'It is to believe in Allah the Almighty, His angels, His books, His messengers, and the Last Day, and to believe in Divine destiny, both the good and the evil thereof.' He said, 'You have spoken rightly.' He said, 'Then tell me about Ehsan.' He said, 'It is to worship Allah the Almighty as though you are seeing Him, and while you see Him not yet truly He sees you.' He said, 'Then tell me about the Hour (The Day of Judgement).' He said, 'The one questioned about it knows no better than the questioner.' He said, 'Then tell me about its signs.' He said, 'That the slave girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings'. Then

he took himself off and I stayed for a time. Then he said, 'O Umar, do you know who the questioner was?' I said, 'Allah the Almighty and His Messenger (ﷺ) know best.' He said, 'It was Gabriel, who came to you to teach you your religion.'"

— (Muslim)

Besides the teaching of the five fundamentals of Islam i.e. *Eman* (Belief), *Salat* (Prayers), *Saum* (Fasting), *Zakat* (Almsgiving) and *Hajj* (Pilgrimage) here above, the word *Ehsan* (Blessing or Favour) denotes the direct contact of the worshipper and the **Worshipped**, and this relationship develops further with the intense practice of the fundamentals in as much as has been aptly described in the following tradition, with the attendant miraculous rewards.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ قَالَ مَنْ عَادَى لِي وَلِيًّا فَتَدَايَنَا فَتَدَايَنَا  
بِالْحَزْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي شَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَلَا يَكْرَهُ لِي عَبْدِي يَمْتَرِبُ  
الْمَتَّ بِالنَّوَابِلِ حَتَّى أَحْبَبْتُهُ فَمَا كُنْتُ سَمِعُهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ  
وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ سَأَلَنِي لَأُعْطِيَنَّهُ وَلَئِنِ اسْتَعَاذَنِي  
لَأُعِيذَنَّهُ وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدْتُ عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ  
وَأَنَا أَكْرَهُ مَسَاءَتَهُ.

(رَوَاهُ الْبُخَارِيُّ فِي كِتَابِ الرِّقَاوَاتِ بَابِ تَوَاضُعِ)

The respected Abu Haraira, may Allah the Almighty be pleased with him, has reported the Prophet ﷺ saying: "I shall announce a war against him who bears a grudge against My friend. I have no better liking for a person who strives for nearness to Me this way which I have made obligatory for him rather than any other. And My servant becomes near to Me by regular and constant prayers of *nafals* so much in fact that I begin to love

him. And when I begin to love him, I become the ear with which he listens, the eye with which he sees, the hand with which he holds, and the foot with which he walks. And if he requests anything of Me, I certainly give it to him. I do not feel to be working as hard over ordinary jobs as I do for those concerning a true Muslim's soul and especially when this soul considers death as bad. I regard (the soul's) deed as bad."

— (Bukhari, Volume III, p. 325, No. 1418)

This is not a figurative narration only but a reality that is substantiated in the *Holy Qur'an* by such accounts as the Divine help that came forth to the believers in the **Battle of Badar** (*Al-Qur'an* 3:13; 8:17), the Divine nearness to a human being even greater than his jugular vein (*Al-Qur'an* 50:15), and the Prophet's (ﷺ) **Ascension to Heaven** (*Al-Qur'an* 17:1). These pinnacles besides many others in the *Holy Qur'an* and the *Hadith* have provided the devout Muslims with a springboard for the mystique lives and their allegiance to Islam and the Holy Prophet Muhammad (ﷺ) have additionally borne witness to the **Finality of the Divine Revelations and Prophet-hood on Muhammad** (ﷺ) the details of which we now leave for the readers to pursue in the ensuing pages.

*Alhamdu-lil-Hayyoo-al-Qayyum!*



Barkat Ali,  
Dar-ul-Ehsan,  
Pakistan.

3 Sha'ban al-Muazzam 1399 A.H.  
(29 June 1979 C.E.)

# إِخْتِامُ الْوَحْيِ

## *Finality of The Divine Revelations*

### **PREAMBLE**

What is the character of the Universe inhabited by mankind? What place do human beings occupy and what is the kind of conduct that befits the place we occupy?

### **RELIGION AND PERCEPTION OF REALITY**

These are the fundamental questions common to every religion and philosophy. However, philosophy and every religion with the exception of Islam have dealt with a part of Reality. Islam alone represents the perception of Reality in its totality.

### **UNIQUE POSITION OF ISLAM**

Religion has been defined as a system of general truths which transforms human character. To this end every religion has laid down certain articles of belief and norms of conduct. Faith and the practice of good deeds thus constitute the foundation of all the religions.

\*This chapter is comprised of the author's letters in answer to the questions posed by an American convert to Islam.

However, Islam, unlike other religions, does not make any distinction between spiritual and temporal things. Islam is specifically different from Judaism because it believes in universal submission to God and, therefore, has no concept of a particular Covenant or of a specially chosen people. On the other hand there is an open invitation for non-believers to join Muslims and Islam who make the best *Ummah* and Religion near God. Islam also differs from the Christian view of the Kingdom of God in Heaven and a separate Kingdom of human rulers on Earth. It also differs from other idolatrous religions such as Buddhism and Hinduism. Islam is a Faith, a way of life, a nation and a state with a system of jurisprudence designed for the establishment of the sovereignty of our Creator on Earth. Accordingly, Islam has laid down a most comprehensive system of beliefs and a **complete code of do's and dont's** for the regulation of conduct.

### DEVIATION NOT POSSIBLE

The shortest distance between two points is on a straight line. The message of the Prophet Muhammad ﷺ represents the straight line and by following only that line man may realise the objective of his creation. Any deviation or departure from the path will take the man astray. In fact any deviation or departure from the fundamentals of the Faith will result in definite and irretrievable expulsion from the fold of Islam. It is lamentable that, of late, much has been done in the name of Islam which is not only incompatible with its letter and spirit but is, in fact, abhorrent and repulsive.

### LAMENTABLE INNOVATION

For instance, a group of people who call themselves Muslims have been preaching that the purification of soul and way of salvation lie through the media of **Music and Sufi Dances**. In their view, which they continue to call Islamic, communion with God is attained not through compliance with the principles of *Shari'at* (Islamic Law) but by following strange and corrupt innovations of their own. All such people have been trying to strike at the foundation of Islam and cannot be termed as Muslims by any definition. They multiply their sins by continually asserting their claim to be in the fold of Islam, and are bound thereby to invite the wrath of Allah the Almighty.

## ATTACK ON THE INSTITUTION OF PROPHETHOOD

There are other misguided and evil individuals who have struck at the foundation of the institution of Prophethood by making obviously false claims that our Prophet ﷺ has formulated his Message not through Divine revelations but from the teachings of Jewish and Christian priests and scholars. They are virtually saying that Islam is nothing but only a revised edition of Judaism and Christianity. This claim is equally abhorrent and anyone entertaining such views **cannot be called a Muslim**.

## PURPOSE OF CREATION

In order to view things in their right perspective and to fully understand the falsehood contained in the afore mentioned assertions, it would be worthwhile to examine the purpose of the creation of the Universe, the role of the institution of Prophethood and its ultimate finality in the person of the Holy Prophet Muhammad ﷺ .

The creation of the Universe is not a product of any capricious whim, creative sport, or even a matter of accident. The *Holy Qur'an* says:

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْنٍ ۝ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝

(سورة الدخان ٣٨، ٣٩)

*We created not  
The heavens, the earth,  
And all between them,  
Merely in (idle) sport;  
We created them not  
Except for just ends:  
But most of them  
Do not understand.*

— (Al-Qur'an 44:38–39)

Again, this fact has been articulated in the most categorical and unambiguous terms in the following words:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَاقِ  
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ  
مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَشَّ فِيهَا مِنْ كُلِّ دَابَّةٍ  
وَتَضْرِبُ الرِّيحُ وَالتَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ  
يَعْقِلُونَ ۝

(سورة البقرة ١٦٤)

*Behold! In the creation  
Of the heavens and the earth;  
In the alternation  
Of the Night and the Day;  
In the sailing of the ships  
Through the ocean  
For the profit of mankind;  
In the rain which Allah  
Sends down from the skies,  
And the life which He gives therewith  
To an earth that is dead;  
In the beasts of all kinds  
That He scatters  
Through the earth;  
In the change of the winds,  
And the clouds which they  
Trail like their slaves  
Between the sky and the earth;—  
(Here) indeed are Signs  
For a people that are wise.*

— (Al-Qur'an 2:164)

Man is destined to strive for self-realisation so that he may become *Khalifatullah*, the Vicegerent of God on Earth, in the real sense of the term. Obviously, this destination or object could not have been reached or realised by humanity without the complete

guidance of Allah the Almighty. The transformation and guidance of man's inner and outer life, the essential goal of religion, could not be achieved if Divinely inspired Messengers were not sent to mankind. Allah the Almighty, in His infinite and eternal bounty, has, accordingly, sent His Prophets to every corner of this planet with a message for their salvation. A Prophet possesses mystic consciousness and psychic powers in which the organic unity of experience overflows its boundaries and seeks opportunities for redirecting or refashioning the forces of collective life. Thus all the Prophets derive their wisdom and capacity to illuminate the path leading to salvation from Allah the Almighty Himself. No human agency can impart such wisdom and knowledge.

### THE EVOLUTIONARY PROCESS

The process of guidance has been evolutionary in its nature and content. The message is, no doubt, eternal because God, its Author, is Himself Eternal. But this message reached its culmination and fulfilment in the appearance of Muhammad ﷺ on the horizon of the World torn with strife and suffused with the dark and dreary gloom of ignorance. The Prophet Muhammad ﷺ was sent to expound, confirm and review the Message and to complete the Faith for the guidance of humanity.

### THE FINALITY OF PROPHETHOOD

Allah the Almighty put a seal of finality on the institution of Prophethood by declaring Muhammad ﷺ 'The Last Prophet'. At the conclusion of a long evolutionary process the Message of God, thus attained the timeless validity, finality, completion and comprehensibility which pervades all facets of existence, leaving no scope whatever for any addition, alteration or modification. In the Prophet Muhammad ﷺ, the Prophecy reached its perfection. Thus abolishing the need for further prophethood.

The teaching of the Prophet Muhammad ﷺ includes a complete unalterable code of life which transcends all the frontiers of time and place and cannot, by any canon of logic or experience, be a product of the human mind. On account of this very reason the inspiration and the message of the Prophet ﷺ cannot be imparted or taught

by any scholar, sage, or saint of any religious persuasion. Allah the Almighty is the sole fountainhead of inspiration and revelation. He is the Creator of the Universe and He alone can impart the wisdom of the total Reality for the guidance of mankind. Let us not forget that even an eminent scholar of the West like **Ernest Renan** has admitted that 'unlike other religions which were cradled in mystery, Islam was born in the full light of history' (**The Arabs in History, Barnard Lewis, p. 36**). Apart from reasons based on the nature of the Prophetic knowledge itself there is no evidence whatsoever that the Prophet Muhammad ﷺ has imbibed his Faith from any Christian or Jewish teacher or priest. As he was *Ummi* or 'the unlettered one', the message could not have come from any external human source and is the sole result of the blessings of Allah the Almighty.

## SIGNIFICANCE OF SALAT

There are some misguided persons already referred to, who preach that there is no need to offer *Salat* or prayers as communion with God is possible through other means. In the Islamic code of life the offering of prayers forms the central pillar of Faith. It is a renewal of contact with Allah the Almighty five times a day. Not only that, the institution of prayer is also of great social significance. It is a manifestation of the aspiration to the essential unity of mankind which can only be attained by removing all barriers between men. Anyone who preaches that *Salat* is not necessary is not only ignorant but is definitely a troublemaker. Such a person is definitely outside the fold of Islam.

## THE LATEST CONSPIRACY AGAINST ISLAM

Lately, there has been a calculated conspiracy in the United States of America and the West to strike at the roots of Islam. Some pseudo-scholars pose as Muslims and attempt to spread doubts and scepticism about the basic tenets of Islam. Simulating as Muslims these scholars work under a smoke-screen and say that the Prophet Muhammad ﷺ was tutored by Jewish and Christian priests and that he reproduced a new version of Judaism. This ugly attempt to defile the sanctity of the Prophet

of Islam <sup>الإسلام</sup> is totally negated in the words of **Angus Nicolson** in his book, **A Guide to Islam**, p. 16, 1951, where he says 'In Muhammad's days there was no Arabic version of the Bible from which he could obtain knowledge of Christ.'

## THE HOLY QUR'AN – THE WORD OF GOD

These self-styled Muslim scholars are not serving the cause of any faith or set of beliefs, set aside Islam and its tenets. They are simply trying to paint a distorted picture of Islam for the invidious purpose of misguiding millions of Americans and Europeans who have begun to listen to the teaching of Islam. The very suggestion pointed out by these enemies of Islam, that is, the *Holy Qur'an* is not a Divinely revealed book but a man-made one, reveals a lack of respect for our Religion and an utter shallowness of understanding. The Prophet Muhammad <sup>ﷺ</sup> was *Ummi* and he had no formal schooling. Had the *Qur'an* not been a Divine revelation, it could not have been written with all its perfection, universality and timelessness of approach and Divine melody. Well, it could not have been written by two hundred thousand scholars and poets with all the mastery of the Arabic language at their command in two hundred thousand years. Any non-Muslim Arab would testify the truth of this statement. I shall quote from **Wilfred Cantwell Smith** who says in his book, **Islam in Modern History**, London, 1946, at page 22: "A significant distinction between the two religions is that the **New Testament** is a revelation of God; the *Qur'an* is a revelation from God." Mark the words 'of' and 'from' in the sentence quoted. Islam is a universal and a timeless way of life. It is meaningful to every man everywhere and at any time whether he is a millionaire, or pauper, or prince, or slave. The *Holy Qur'an* is God's message. It is addressed to the whole of humanity, transcending all barriers and limitations of race, region or time. Furthermore, it seeks to guide man in all walks of life; spiritual, temporal, individual and collective. It contains directions for the conduct of the head of the state as well as a simple commoner during war and peace, for spiritual and worldly being.

## MUSIC AND DANCE DO NOT LEAD TO COMMUNION WITH GOD

Should these misguided mislead the young Americans and Europeans seeking spiritual tranquility promised by religions? They say that *Salat* is a poor way of establishing communication with God and that a closer communication with the Almighty could be sought through the media of music, song and dance. Had music and dance been so close to the spirit of Islam the *Holy Qur'an* itself would not have said:

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ  
وَأَنْتَ مُبِينٌ ○ (سورة يٰس ١٩)

*We have not instructed  
The (Prophet) in Poetry,  
Nor is it meant for him:  
This is no less than  
A Message and a Qur'an  
Making things clear:*

— (Al-Qur'an 36:69)

*Salat* is a natural sequel to the acceptance of the existence of God. It is the medium through which a firm conviction is instilled in the believer that God is the real living force in the Universe. Music and dance, are, as a matter of fact, fundamentally sensual in nature and even in their most rarified and transcended form cannot be accepted to become substitutes for *Salat* which is primarily a stirring of the soul and the humblest submission of the body.

## ISLAM AND SUFISM ARE NOT INCOMPATIBLE WITH EACH OTHER

Yet another blasphemous notion which is being spread by these self-seekers is that there is an inherent clash between Islam and Sufism. They say that Islam is narrow in its approach whereas Sufism is wider and universal in content and spirit. They are themselves confused and want to confuse others. To add insult to injury they say that Sufism preceded Islam and not followed it. Nothing is farther from the truth. Sufism is a true child of Islam and it is neither hostile nor opposed to the spirit of Islam; it is the very culmination and perfection of the essence of Islam in a conceptual structure. The first propounder of Sufism was the *Caliph Ali bin Abu Talib*, may Allah the Almighty be pleased with him, and the Prophet Muhammad ﷺ said:

عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ  
بَابُهَا - (رَوَاهُ التِّرْمِذِيُّ - كِتَابُ الْمَنَاقِبِ)

*I am the city of Knowledge and Ali is the Gateway to it.*

– (Al-Hadith)

The Gateway would certainly lead nowhere else but to the domain of Knowledge. Thus Sufism and Islam are mutually compatible and co-extensive. All the Sufis of India, Iran, Iraq and other Eastern lands have drunk deeply at the fountain of Ali. Could Ali go against the spirit of Islam? The second observation that Sufism existed before the dawn of Islam is mischievous as it is misleading. Did Ali propound Sufism before the advent of Islam? Certainly not. So the false assertions of these mischief-mongers stand totally exposed in their naked untruths.

## ISLAM: A DYNAMIC WAY OF LIFE

These self-styled Muslim scholars have yet another poisoned arrow against Islam. They go on to say that Islam is narrow, static, backward and limited in approach. It is a gross mis-statement of facts. Islam embraces all humanity, all races of all regions of the world. It is timeless. It is not a religion of local gods and deities; it is not a religion of certain extinct tribes. **It is a dynamic way of life.** It is a challenge to religions because it embraces the spiritual and the temporal, the world and the Hereafter. It treats the Universe in its totality; so how could it be a narrow concept of life. Those who believe in Sufism as opposed to Islam are sadly mistaken. Sufism is, in fact, a deeper appreciation of the spirit of Islam. If these misguided scholars have in their minds the **Indian Bhagati Movement** of the 18th Century while they talk of the unifying effects of Sufism, their assertions are again self-defeating because they trace the genesis of Sufism to a pre-Islamic era and talk of 18th Century Sufism of India which again was not any form of Sufism but a distinct and separate intellectual movement by *Bhagat Kabir* and his school.

# Finality of The Prophethood on Muhammad ﷺ

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ  
وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝  
(سورة الاحزاب ٤٠)

*Muhammad is not  
The father of any  
Of your men, but (he is)  
The Apostle of God,  
And the Seal of the Prophets:  
And God has full knowledge  
Of all things.*

— (Al-Qur'an 33:40)

As it happens to be an important call of our time\*, here it is offered as an explanation and appreciation, in the light of the *Holy Qur'an* and the *Sunnah*, of the phrase, *Khatam-an-Nabiyyin* (the Seal of the Prophets), that occurs in the above verse of the

\*This research paper has been written in Urdu and published by the author in the *Dar-ul-Ehsan* monthly, September 1971. The belief in the Finality of the Institution of Prophethood on Muhammad ﷺ is cardinal and obligatory if one claims to be a Muslim.

*Holy Qur'an*. Also, it is desired that correct meanings of the Arabic words of *Khatam-an-Nabiyyin* are brought home to the minds of the Muslims of the world. Thus protecting them with correct knowledge against the greatest evil of new prophethood that has been claimed in every era of history.

Whosoever spread the greatest evil of new prophethood at any time did so because of the misinterpretation of the words *Khatam-an-Nabiyyin* (the Seal of the Prophets). It is misinterpreted as all those prophets who would follow the Prophet Muhammad ﷺ would become so by the embossing of his 'seal'. In other words, until his 'seal' is embossed on anybody's prophethood, he could not be prophet. But in actual fact if the verse is read with reference to the context of its revelation, there is no need or even probability at all to translate it as such. For, just in case its meaning is as advocated, these words would not only be inappropriate and inexact, they would be diametrically opposed to the aim of the discourse in the *Holy Qur'an*. And this is not possible. The above revelation is in the context of the reply that was offered to alleviate the doubts and suspicions in the objections of the critics of the marriage of *Zainab*, may Allah the Almighty be pleased with her. How come that in this context and of a sudden it is narrated that Muhammad ﷺ is the 'Seal of Prophets' which would be required to be embossed on the claim of prophethood of a prophet in future. Consequently, the assertion is not only meaningless when viewed in the context, but it also weakens the rejoinder as it is correctly to the objectors who may as well say that had the Prophet ﷺ not undertaken this task at the time there would have been no danger. There is such an acute need to put an end to this institution of prophethood that, if it had not been dealt with, there would have been some one from amongst those who were designated prophets with the Prophet's (ﷺ) 'Seal' doing away with it.

There is another interpretation of *Khatam-an-Nabiyyin*, that of *Afzal-un-Nabiyyin* (the most superior Prophet ﷺ) i.e. the institution of prophethood is endless, only the perfection is epitomised on the Prophet Muhammad ﷺ. Yet, this interpretation also embraces the same aforesaid misgivings. Nor does it fit in the context. Instead, it contradicts the related revelations.

## LITERAL MEANINGS OF 'KHATAM-AN-NABIYYIN'

As far as the above verse is concerned in the context of the text of the *Holy Qur'an* it follows really that *Khatam-an-Nabiyyin* is interpreted here to mean the ending of the chain of prophethood and that there is no prophet to succeed the Prophet Muhammad ﷺ. Even the Arabic lexicon insists on this meaning.

According to the Arabic dictionary and idioms the word *Khatam* means: to emboss the seal, to seal the opening, to reach the ultimate, to be free after completion of a task. As for example:

*Khatam-ul-A'mal* means *Khatam min-al-Amal* (free from a job).

Similarly *Khatam-ul-Ina* means 'covering the mouth of a vessel', thus sealing it so that nothing is added to or taken out of it.

*Khatam-ul-Kitab* means 'closing the letter or book' and sealing it in order to safeguard it.

*Khatam-ul-Qalb* means 'sealing the heart' in order that neither anything comes out of nor goes into it.

*Khatamo kulle Mashroob* means 'the end of every drink'.

The Arabic sentence *Khatamo Kulle Sha'in Aaqebatehe wa Aakheratehe* means that 'seal of everything means its end and finality'.

*Khatam al-Sha'in Balagho Aakheratehe* reads 'ending of something means reaching its ultimate'.

Similarly, the oft-repeated euphorism *Khatam-ul-Qur'an* means 'end of the reading of the *Holy Qur'an*'. That is the reason the end Chapters of the *Holy Qur'an* are called *Khawateem*.

*Khatam-ul-Quam Akhir Hum* reads: *Khatam-ul-Qaum* means the last person of the nation. In this respect the famous Arabic dictionaries, *Lisan-al-Arab*, *Al-Qamus* and *Aqrab-al-Mawarid* ought to be mentioned. In addition to these dictionaries, any other related Arabic lexicon would give the same meanings and explanation as above.

## CONDEMNATION OF THE REPUDIATORS OF THE FINALITY OF PROPHETHOOD

Contrary to the dictionary meanings of the word *Khatam* above, the repudiators of the finality of prophethood depart from the dictionary in order to strike a damaging blow to the *Deen* (Faith) of Allah the Almighty and support their argument in man made titles bestowed of men of specific faculties, e.g. *Khatam-ul-Shua'ra* (the Seal of poets), *Khatam-ul-Fuqha* (the Seal of jurists) and *Khatam-ul-Mufassarin* (the Seal of commentators). They go on to argue these awards on men do not at all mean that there would not be men, poets, jurists, or commentators, born hence after. Instead, it means, it is also argued, that such men had perfection in their respective art. The fact of the matter is that these exaggerations in titles and awards cannot alter the exact and literal meanings of 'seal' or 'end of the line' into meanings of 'perfect' or 'superior'. This misinterpretation is but expected of the one unaware of the rules of the language. It never happens that if a word is used metaphorically, its literal meanings are changed altogether, hence rendered obsolete in the lexicon. When an Arab hears *Ja'an Khatam-ul-Qaum* said, he would not take it that 'a learned or perfect man of the tribe has arrived', but understand that the whole of the tribe has arrived so much so that even the last remaining individual has come.

In this connection it must be borne in mind that the titles of *Khatam-ush-Shua'ra*, *Khatam-ul-Fuqha* and *Khatam-ul-Muhaddisin* and the like are granted to some people by the others. And the awarding authority, being human being, cannot discern that there might possibly be more such people who may come to pass after the ones who are presently receiving the awards. This is the reason that the man-made titles are nothing more than the exaggerations and admission of a characteristic of the awards. Contrariwise, if Allah the Almighty declares about a person that such an attribute is perfected on him, there is no reason why it should not be regarded so and not in a metaphorical language. If Allah the Almighty would have announced a person as *Khatam-ush-Shua'ra*, surely then there would not have been a poet afterwards. And it is Him Who has called him as *Khatam-an-Nabiyyin*. It is impossible, therefore, there would be a prophet after him. Allah the Almighty is Knower of the unknown, but the

human-being is not. How could then Allah the Almighty's pronouncement of *Khatam-an-Nabiyyin* and a man's pronouncement of *Khatam-ush-Shua'ra* or *Khatam-ul-Fuqha* mean and be granted the same?

All the grammarians and commentators are agreed unanimously on the meanings of *Khatam-an-Nabiyyin* as 'the Last of the Prophets'. According to the Arabic dictionary *Khatam* does not mean the stamp the post office officials frank on the letters but the seal that is laid on the envelope so that nothing is added to or taken out of it.

### SAYINGS OF THE PROPHET ﷺ ON THE FINALITY OF PROPHETHOOD

Interpretation of the phrase *Khatam-an-Nabiyyin* with the textual reference in the *Holy Qur'an* and the dictionary as laid on above is further explained in the light of the sayings of the Prophet ﷺ. Some of the most authentic sayings (*Ahadith*) are copied here for easy reference:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ  
الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَيَكُونُ  
خُلَفَاءٌ. (رَوَاهُ الْبُخَارِيُّ - كِتَابُ الْأَنْبِيَاءِ بَابُ مَا ذَكَرَ عَنْ نَبِيِّ إِسْرَائِيلَ)

The Prophet ﷺ said: "The Israelites were guided by Prophets. When one died, the second succeeded him. But, there will not be any prophet succeeding me. However, there will be Caliphs."

— (Bukhari, *The Bani Israel in the Kitab-al-Manaqib*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَ أَحْمَلَهُ إِلَّا مَوْضِعَ لَبْتَةٍ مِنْ زَاوِيَةٍ فَجَمَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَتَعَجَّبُونَ لَهُ وَيَقُولُونَ هَذَا وَصُنِعَتْ هَذِهِ اللَّيْسَتْ قَالَ فَاِنَّا اللَّيْسَةُ وَأَنَا خَاتَمُ النَّبِيِّينَ -  
(رَوَاهُ أَبُو حَرِيرَةَ - كِتَابُ الْمَنَاقِبِ - بَابُ خَاتَمِ النَّبِيِّينَ،

*The Prophet ﷺ said: "The example (parallel) of myself and the prophets who lived before me is like a person who constructed a building, the best and most beautiful, but left a space of a brick in a corner vacant. People went around this building and expressed amazement at its beauty, yet wondered why a brick was not laid in that space! So, I am that brick. And I am Khatam-an-Nabiyyin."* (That is, the building of prophethood has been completed on my arrival. And there is no space that remains for some one to come and occupy.)

– (Bukhari, *The Khatam-an-Nabiyyin in Kitab-al-Manaqib*)

On the same subject, there are four *Ahadith* (plural for *Hadith*) quoted in *Khatam-an-Nabiyyin, Kitab-ul-Fazail* by Muslim, may Allah the Almighty be pleased with him. In the fourth *Hadith*, there are quoted additional words which mean: **'I came thus putting an end to the institution of prophethood.'** The same *Hadith* in the same words is also found in *Fazail-un-Nabi, Kitab-ul-Manaqib* and *Bab-ul-Imthsal in Kitab-ul-Aadab* by *Al-Tirmidhi*, may Allah the Almighty be pleased with him. In the chronicles of *Abu Daud* and *Tiyals*, may Allah the Almighty be pleased with them, this *Hadith* is reported to have been quoted by *Jabir bin Abdullah*, may Allah the Almighty be pleased with him, wherein the additional words are slightly different yet mean the same: **'With me the line of prophets was ended.'**

In the chronicles of Ahmad, may Allah the Almighty be pleased with him, there are several *Ahadith* on the same subject with slight differences of words reported on the authority of *Abi bin Ka'ab, Abu Saeed Khudri* and *Abu Huraira*, may Allah the Almighty be pleased with them all.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلْتُ عَلَى الْأَنْبِيَاءِ بَيْتٌ أُعْطِنْتُ جَمَاعِعَ  
 أَنْكَلِمُوا وَنُصِرْتُ بِالرُّعْبِ وَ أُجِلَّتْ لِي الدُّنْيَا وَ جُعِلَتْ لِي الْأَرْضُ طَهْرًا وَ مَنْجِيًّا وَ أُرْسِلْتُ إِلَى  
 الْخَلْقِ كَافَّةً وَ خُتِمَ فِي السَّمَوَاتِ. (رَوَاهُ مُسْلِمٌ وَ التِّرْمِذِيُّ وَ أَحْمَدُ)

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "I have superiority over the (other) prophets (peace be upon them) in six ways. (Firstly), I was bestowed with the ability to speak comprehensively and briefly. (Secondly), I was granted victory through grandeur. (Thirdly), I had the (war) booty permitted on me. (Fourthly), I had the earth made the mosque (the place of worship) for me, and means of purification -- (that is, in my religious code, worship can be performed not only at the specific places of worship but on any place on earth. And if there is no water available then in my religious code the need to perform ablution and bathe can be fulfilled through tayummum (miming) with sand or clay.) – (Fifthly), I was appointed Messenger for the whole Universe. (Sixthly), I had the line of prophets (peace be upon them all) ended at me."

– (Muslim/Tirmidhi/Ahmad)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرِّسَالَةَ وَالنَّبُوَّةَ قَدْ  
 انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيَّ. (رَوَاهُ التِّرْمِذِيُّ - أَحْمَدُ)

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "The institution of messengership and prophethood has ended. After me there will be neither any messenger nor any prophet."

– (Tirmidhi, Kitab Zahab-an-Nabuwwat, Masnad Ahmad Marviyat Anas bin Malik)

عَنْ جُبَيْرِ بْنِ مُطْعِمِ أَبِي النَّبِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاهِجُ  
الَّذِي يُصْنَعُ فِي الْكُفْرِ وَأَنَا الْعَاشِرُ الَّذِي يُخْشَرُ النَّاسُ عَلَى عَقَبِي وَأَنَا الْعَاقِبُ وَالْعَاقِبُ الَّذِي  
لَيْسَ بَعْدَهُ نَبِيٌّ - (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَالتِّرْمِذِيُّ وَالْمَوْطَأُ وَالتُّنْدُوكِيُّ لِلْمَكَامِ)

The Prophet ﷺ said: "I am Muhammad. I am Ahmad. I am Ma-Hee, that is repudiation is withheld because of me. I am Hashir, that is people will be gathered on Hashir (the Day of Judgement – Now then there is only the Domsday to follow me). And I am Aqib. And Aqib is he who has not any prophet following him."

(Bukhari and Muslim, Asma-un-Nabi in Kitab-ul-Fazail; Tirmidhi, Asma-un-Nabi in Kitab-ul-Adab; Mu'ata, Kitab Asma-un-Nabi; Al-Mustadrik Lilhakim; Al-Hashim, Asma-un-Nabi, Kitab-ul-Tarikhi)

عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَكَانَ مِنْ قَوْلِهِ إِنَّ اللَّهَ لَوَيْبَعَتْ نَبِيًّا إِلَّا  
حَدَرَ أُمَّتَهُ الدَّجَالَ وَأَنَا آخِرُ الْأَنْبِيَاءِ وَأَنْتُمْ آخِرُ الْأُمَمِ وَهُوَ خَارِجٌ فِيكُمْ لَا مَحَالَةَ -  
(رَوَاهُ ابْنُ مَاجَةَ كِتَابَ الْفَيْتَنِ)

The Prophet ﷺ said: "Allah the Almighty has not sent a prophet who would not have informed his followers of the coming of the Djjal (though he did not arrive in their times). And I am the last Prophet and you, the last Ummah (the Muslim Nation). After all, he must now come amongst you."

– (Ibn Maja, Ad-Djjal in Kitab-ul-Fitan)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ خَرَجَ عَلَيْنَا  
رَسُولُ اللَّهِ ﷺ يَوْمًا كَأَلْمُودِجٍ فَقَالَ أَنَا مُحَمَّدُ النَّبِيُّ الْأُمِّيُّ ثَلَاثًا وَلَا يَجِيءُ بَعْدِي - (رَوَاهُ أَحْمَدُ)

Abdul Rahman bin Jabir says that he heard Abdullah bin Amaro bin Al-Aas (may Allah the Almighty be pleased with him) saying that one day the Prophet ﷺ came out of his house amongst us in a manner as if he was departing us. He said three times: "I am Muhammad, the unlettered Prophet!" Then he said: "And there will not be any prophet after me."

(This is reported by Ahmad and narrated by Abdullah bin Amaro Ibn Al-'Aas)

عَنْ أَبِي الطَّفِيلِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا سُبُوَّةَ بَعْدِي إِلَّا الْمُبَشِّرَاتُ قَالَتْ  
 قِيلَ وَمَا الْمُبَشِّرَاتُ يَا رَسُولَ اللَّهِ ﷺ، قَالَ الرُّؤْيَا الْحَسَنَةُ أَوْ قَالَ الرُّؤْيَا الصَّالِحَةُ  
 (رَوَاهُ أَحْمَدُ)

The Prophet ﷺ said: "There is no prophethood after me, but only glad tidings."

It was beseeched: "O the Prophet! What are the glad tidings?"

He said: "The nice dream!"

(Further), or he said: "A good dream!"

(That is there is no possibility of a Divine revelation. And if at all anybody received any suggestion, it would be through the good dream.)

– (Ahmad, Marviyat Tufail/Nisai/Abu Daud)

عَنْ عُثْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَوْ كَانَ نَبِيٌّ  
 بَعْدِي لَكَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ.  
 (رَوَاهُ التِّرْمِذِيُّ كِتَابُ مَنَاقِبِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ)

The Prophet ﷺ said: "If there were any prophet after me, it would be Umar bin Al-Khatab."

– (Tirmidhi, Kitab-al-Manaqib)

عَنْ سَنَدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ أَنْتَ  
 مَوْفٍ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي -  
 (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ كِتَابُ الْمَنَاقِبِ)

The Prophet ﷺ said to Ali, may Allah the Almighty be pleased with him: "My relationship with you is just like that Moses had with Aaron. But there is no prophet after me."

– (Bukhari/Muslim, Kitab-al-Manaqib)

Bukhari and Muslim, may Allah the Almighty be pleased with them, both have reported this *Hadith* in the accounts of the **Battle of Tabuk**. In the accounts of

*Ahmad*, may Allah the Almighty be pleased with him, he has reported two *Ahadith* on this subject on the authority of *Saad bin Abi Waqas*. One of these two *Ahadith* has the last sentence that means: “Indeed, there is no prophethood after me.”

*Abu Daud*, *Tiyalsi*, the Imam *Ahmad* and *Muhammad bin Ishaq*, may Allah the Almighty be pleased with them, have, in this respect, written detailed accounts. They report that when the Prophet ﷺ set out to the **Battle of Tabuk**, he decided to leave *Ali*, may Allah the Almighty be pleased with him, in charge to look after the **City of Medina**. At this the enemies spoke ill on a different score. Consequently, *Ali*, may Allah the Almighty be pleased with him, went over to the Prophet ﷺ and enquired: “O the Messenger of Allah the Almighty (ﷺ)! Are you leaving me behind with women and children?”

The Prophet ﷺ answered him reassuringly: “You bear relationship with me just like that *Moses* had with *Aaron*.”

In short the Prophet *Moses*, peace be upon him, assigned *Aaron*, peace be upon him, with the duties to guard the people of *Israel* when he himself went on his search on the **Mountain of Sinai**. Similarly, the Prophet ﷺ left his cousin to safeguard *Medina*. Nonetheless, the Prophet ﷺ was anxious lest this analogy were a reason of an evil practice. Therefore, the Prophet ﷺ announced it without delay: “There will not be any prophet after me.”

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ ﷺ قَدْ كَانَ مِنْ قَبْلِكُمْ  
 مِنْ بَنِي إِسْرَائِيلَ رِحَالٌ يُكَلِّمُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ فَإِنْ بَكَ فِي  
 أُمَّتِي مِنْهُمْ أَحَدٌ فَعُمِّرْ -  
 (رَوَاهُ الْبُخَارِيُّ كِتَابُ الْمَنَاقِبِ)

*It is related on the authority of Huraira, may Allah the Almighty be pleased with him, that the Prophet ﷺ said: “The people of Israel who have gone before you had amongst them those who were addressed (by Allah the Almighty) even though they were not prophets. If ever there were any amongst my Ummah, it would be Umar (may Allah the Almighty be pleased with him).”*

– (Bukhari, Kitab al-Manaqib)

The *Hadith* on this subject reported by Muslim, may Allah the Almighty be pleased with him, has a word *muhaddethin* instead of *yokallemun*. But both the words mean 'the same divine who is granted the discourse with Allah the Almighty or the unknown Divine.' It transpires, therefore, if ever there were, at the time, a person who were bestowed with Divine discourse, let alone the prophethood, it would have been *Umar*, may Allah the Almighty be pleased with him.

عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ... "وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَّابُونَ ثَلَاثُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا حَاتِمُ السَّبْتِينَ لَا نَبِيَّ بَعْدِي."  
(رَوَاهُ أَبُو دَاوُدَ - كِتَابُ الْفِتَنِ)

*It is narrated by Thoban, may Allah the Almighty be pleased with him, that the Prophet ﷺ said: "And there will be 30 liars in my Ummah each one of whom will claim to be a prophet even though I am the last of the prophets. There will not be a prophet after me."*

— (Abu Daud, Kitab-ul-Fitan)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدِي  
(رَوَاهُ الْبَيْهَقِيُّ - كِتَابُ الرُّؤْيَا وَالطَّبَائِفِ)

*The Prophet ﷺ said: "There will be no prophet after me. And there will not be a Muslim Nation after mine (i.e. no new comer will have a nation)."*

— (Behiqi/Kitab-ur-Ruhya/Tabrani)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ فَإِنِّي آخِرُ الْأَنْبِيَاءِ وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ -  
(رَوَاهُ مُسْلِمٌ - كِتَابُ الْحَجِّ)

*The Prophet ﷺ said: "Indeed, I am the final prophet and surely my mosque is the final mosque (The Masjid-un-Nabi)."*

— (Muslim/Kitab-ul-Haji)

## EXPLANATION OF MISUNDERSTANDING

The repudiators of the 'Finality of Prophethood' often quote the *Hadith* wherein the Prophet ﷺ named his mosque as the last mosque though it is not the last one and many mosques have, ever since, sprung up on the face of the earth. Similarly, it is claimed that when the Prophet ﷺ said that he was the last Prophet ﷺ, it meant that prophets would still follow though the Prophet Muhammad ﷺ was the last in glory and superiority and his mosque was, indeed, the last mosque. Such interpretations are, in fact, the real proof that these interpreters have not the intellect to understand the revelations of Allah the Almighty and the sayings of the Prophet ﷺ.

The fact of the matter is that if all the *Ahadith* in reference to the context of the above are read in the *Sahih Muslim*, it has been recorded by the Imam Muslim on the authority of Abu Huraira, Abdullah bin Umar and the Prophet's wife *Maimouna*, may Allah the Almighty be pleased with them all, that there are only three mosques in the world which hold characteristic superiority over the others in that a prayer said there would accrue recompense one thousand fold than if said elsewhere. This is the reason it is allowed to undertake the journey to visit and pray in these mosques. Otherwise, there is not a mosque to which one should travel to pray leaving aside others at home or on the way.

The first mosque amongst the three is *Masjid-ul-Haram* in Makka Mukarrama which was constructed by the Prophet Ibrahim, peace be upon him. The second mosque is *Masjid-al-Aqsa* in Jerusalem which was constructed by the Prophet Solomon, peace be upon him. The third mosque is *Masjid-un-Nabi* in *Medina Tayyuba* the foundation stone of which was laid by the Prophet Muhammad ﷺ. In the saying referred above, the Prophet ﷺ meant that as there was no prophet to follow him, therefore, there would not be a fourth mosque built in the world after his wherein the recompense of worship would be greater than if said in other mosques and to which it would, consequently, be allowed to travel for this purpose.

The *Hadith* of the Prophet ﷺ, which I have referred to only briefly, are quoted profusely by his Companions, may Allah the Almighty be pleased with them all,

and reproduced abundantly with the authentic references by the reporters. Their study reveals clearly that the Prophet ﷺ has explained this statement in different words on different occasions; that he is the last Prophet, that he would not be succeeded by any other prophet, that the line of prophethood has ended at him, that whosoever claims to be prophet after him ﷺ would be a mischief monger and a liar.

How more authentic, reliable and clairvoyant proof for the explanation of the *Qur'anic* words, *Khatam-an-Nabiyyin*, could there be than the sayings of the Prophet ﷺ himself which themselves are correct certitudes and observations. The sayings become strong reasons and cogent pillars of support. The question can, therefore, be posed who else and other than the Prophet ﷺ himself could deserve to be a greater interpreter and credible commentator of the *Holy Qur'an*? And how could that person offer a different explanation; not only that, how could we attend to such differing explanations, shelve aside the embracing of the same?

### IJMAH OF THE PROPHET MUHAMMAD'S (ﷺ) COMPANIONS, MAY ALLAH THE ALMIGHTY BE PLEASED WITH THEM

After that what the *Holy Qur'an* and *Sunnah* has to say the next most important factor in favour of this matter is the consensus of opinion amongst the Prophet's companions, may Allah the Almighty be pleased with them. It has been proved beyond doubt through principal historical traditions that soon after the death of the Prophet ﷺ whoever claimed prophethood and whosoever acclaimed them, the companions, may Allah the Almighty be pleased with them, all fought unitedly against them. In this connection, the case of *Musailima*, the greatest liar, deserves citation. The man was a non-believer in the Prophethood of the Prophet Muhammad ﷺ. Instead, he claimed that he was a partner in his Prophethood. He wrote to the Prophet ﷺ just before the Prophet's death as follows:

مِن مَّسِيئَةِ رَسُولِ اللَّهِ إِلَى مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ سَلَامٌ عَلَيْكَ فَإِنِّي أَشْرِكُ  
فِي الْأَمْرِ مَعَكَ .

( رَوَاهُ الطَّبْرِيُّ فِي التَّارِيخِ جلد ۲ - ص ۳۹۹ )

*From Musailima, the Prophet of Allah, to Muhammad (ﷺ), the Prophet of Allah! 'Peace be on you. We are partners in your affairs (the Divine matters commonly assigned to both of us).'*

— (Tibri, Volume II, p. 399; pub. Egypt)

In addition to this, Tibri, the historian, has also reported that the *Adhan*, the call to the prayers, which was put up the Musailima's included the words of *Ash-had-o'anna Muhammadn-ur-Rasul-ullah!* (I bear witness that Muhammad is the Messenger of Allah). Despite this clear admission of the Prophethood of the Prophet Muhammad (ﷺ), he was declared as a non-believer and outcast of the Muslim Nation. A war was waged against him. It has also been proved by history, reference, *Albadaya wa Alnahaya, Ibn Kasir, Volume V, p. 51*, that the tribe of *Hanaifa* had genuinely believed in him for the misunderstanding that the Prophet Muhammad (ﷺ) himself had appointed him his partner in the Prophethood. Also, for the reason, that a man who had been educated in the *Holy Qur'an* at Medina, Saudi Arabia, proclaimed falsely the *Qur'anic* verses before the tribe as having been revealed on *Musailima*. In spite of this, the companions, may Allah the Almighty be pleased with them, did not recognise them as Muslims, instead raided them. Nor is there any scope to blame them for they raided them on account of rebellion rather than for their infidelity. In accordance with the **Islamic Law**, if the war is waged against the rebellious Muslims, the captives cannot be enslaved, nor can those non-Muslims under protection be enslaved if gone rebellious raided and captured. But when *Musailima* and his followers were raided, *Abu Bakr*, may Allah the Almighty be pleased with him, decreed that their women and children should be enslaved. When they were captured, they were made slaves on the day. Consequently, one of the women came to *Ali*, may Allah the Almighty be pleased with him, who gave birth to *Hanaifa*, a famous person of the history of Islam.

— (*Albadaya wa Alnahaya, Ibn Kasir, Volume VI, pp. 26, 325*)

It follows clearly, therefore, that the Companions, may Allah the Almighty be pleased with them, fought them not on account of any rebellion but because a man had claimed the prophethood after the Prophet Muhammad (ﷺ), and because some people began to follow him. This occurred soon after the Prophet's death and under the guidance of the *Caliph Abu Bakr* and in full agreement of the comity of the companions, may Allah the Almighty be pleased with them. There would hardly be any other most ample example of the consensus of opinion amongst the companions, may Allah the Almighty be pleased with them.

## CONSENSUS OF THE LEARNED MEN OF THE MUSLIM NATION

After the consensus of opinion of the Prophet's companions, the consensus of opinion of the learned men of the time on the issue in need of resolution holds the fourth position in order. If it is examined closely, it will be apparent that since the first century of the Hijra Calendar till to-date the learned men of the whole Muslim world in their respective eras have unanimously agreed on the doctrine that after Muhammad ﷺ nobody can be a divine messenger and that whoever would claim the prophethood and whoever would recognise him as prophet shall be out of the pale of Islam. Let us examine a few observations in this connection:

1. During the time of the *Imam Abu Hanaifa* (80 – 150 A.H.) a man claimed himself as a prophet and said: "Let me offer you the signs of my Prophethood." At this the *Imam* said: "Whosoever would ask for any (display of) sign of prophethood shall be a repudiator because the Prophet Muhammad ﷺ said that *La-Nabiyya Ba'adi* (there shall not be a prophet after me)."

– (*Manaqib, the Imam-al-Azam Abi Hanaifa, Volume I, p. 161; pub. Haiderabad, 1321 A.H.*)

2. Writing in his book, *Aaqida-e-Salafia* (The Faith of the Ancestors), the *Imam Tahavi* (239–321 A.H.) has written the beliefs in prophethood of the ancestors in general and the *Imam Abu Hanaifa*, the *Imam Abu Yousuf* and the *Imam Muhammad* (may Allah the Almighty be pleased with them) in particular: "The Prophet Muhammad ﷺ is devoted servant of Allah the Almighty. He is the chosen and beloved Prophet, the last of all the prophets, the leader of the pious and messengers and the beloved of the Lord of the Worlds. Furthermore, any claim of prophethood after his demise is a distraction through and through and succumbing to selfishness of the 'self'."

– (*Shari'ah Al-Tahaviyyah Fil-A'qidat-us-Salafiyyah, Dar-ul-Maa'rif, pp. 15, 81, 96, 97, 100, 102, Egypt*)

3. The *Allama Ibn Jarir Tibri* (224 – 310 A.H.), may Allah the Almighty be pleased with him, writes in his famous commentary of the *Holy Qur'an* the explanation of the verse thus:

الَّذِي خَتَمَ الشُّبُهَةَ فَطَبَعَ عَلَيْهَا فَلَا تُفْتَحُ لِأَحَدٍ بَعْدَهُ إِلَى قِيَامِ السَّاعَةِ.  
 (رَوَاهُ ابْنُ جَرِيرٍ الطَّبْرِيُّ فِي التَّفْسِيرِ جلد ٢٢ - ص ١٢)

“Whoever ended the prophethood, he sealed it, and this door will not be open for anyone till the Day of Judgement.”

– (Tafsir Ibn Jarir, Volume XXII p. 12)

4. The Allama Ibn Hazm Undulausi (384 – 456 A.H.) writes: “Indeed, the process of Divine revelations has been put to an end after the death of the Prophet Muhammad ﷺ, the reason being that there is no Divine revelation but to a messenger. And Allah the Almighty has said: ‘Muhammad is not the father of any of you men, but only the Messenger of Allah the Almighty, and the ‘seal’ of the prophets.’ ”  
 – (Aa’halli, Volume I, p. 26)
5. The Imam Ghazali (450 – 505 A.H.) says: “If this door (the door of refusal to the consensus of opinion) is opened, many untoward results would emerge. For example, if a discussant says that there is a possibility of the birth of a messenger after the Prophet Muhammad ﷺ, there should be no delay in repudiating it. However, if anybody during the discussion wants to prove non-application of the close consideration in repudiation, he will have to seek help from the consensus of opinion of the learned men in Islam because intellect cannot decide as to the absence of such a proof. As far as reference to the evidence is concerned, he would reach the conclusions reflecting the meanings of *La Nabiyya Ba’adi* and *Khatam-an-Nabiyyin*. He would maintain that *Khatam-an-Nabiyyin* means end to the exalted messengers. If it is said that the word *Nabiyyin* is used in general terms and to rendering this generality into particularity would not be difficult for him. As to the phrase *La Nabiyya Ba’adi*, he would question why *La Rasula Ba’adi* has not been said. There is a difference between *Rasul* (Messenger) and *Nabi* (Prophet) and the latter holds a higher rank than the former. Furthermore, much incoherent talk of this nature can be coined. Nor are we to rule out such comments based on the dichotomy of words. In fact we recognise many more far fetched doubts based on absurd analogies. Nor can we say about such commentators that they are refusing to accept the *Qur’anic* arguments. Contrariwise, we will, certainly, say this for rebuttal of the holder of this standpoint that is that the Muslim Nation has, unanimously, understood this phrase (*La Nabiyya Ba’adi*), the time and circumstances that the Prophet Muhammad ﷺ meant that there

would be no *Nabi* (Prophet) after him, no *Rasul* (Messenger). Also, the Muslim Nation is agreed that there is no scope of any differing justification or dichotomy. Yet such a man cannot be but a repudiator of the consensus of opinion of the Muslim Nation.

6. *Muhiyy-as-Sunnata Baghwi* (d. 510 A.H.) writes in his commentary of the *Holy Qur'an*, the *Mualam-ul-Tanzil*: "Allah the Almighty finished prophethood at the Prophet Muhammad ﷺ. Therefore, the Prophet Muhammad ﷺ is the last of the prophets. And *Ibn Abbas* believes that the decision has been made in this verse that there will not be any prophet after the Prophet Muhammad ﷺ." -- (Cf., **Volume I!**, p. 158)

7. The *Allama Zafahshiri* (467 – 538 A.H.) writes in his commentary of the *Holy Qur'an*, *Kashaf*: "If you say, 'how the Prophet Muhammad ﷺ became the last Prophet when the Prophet Jesus peace be on him, will appear in the later era?' In answer to this I shall reiterate that his ﷺ finality means that after him there will not be anyone appointed a prophet and the Prophet Jesus, peace be on him, is the one who has been made prophet before the Prophet Muhammad ﷺ. When he will descend, he will follow the *Shari'at* (the Islamic Law) of the Prophet Muhammad ﷺ and the one who will face in the direction of *Ka'aba* in his prayers. In other words, he will be one individual of the Muslim Nation." -- (Cf., **Volume II**, p. 215)

8. The *Qadhi A'yyaz* (d. 544 A.H.) writes: "Whosoever claims to be a prophet or simulates that he can perform prophecies and can, through the cleansing of heart, attain prophethood, as is claimed by some philosophers and high priced sufis and, similarly, the man who does not claim to be a prophet but claims to receive Divine revelations, are all of them non-believers and repudiators of the Prophet Muhammad ﷺ. This is because he has informed that he ﷺ is *Khatam-an-Nabiyyin*. There is no prophet to follow him. And he has brought us the news from Allah the Almighty that he has ended the institute of prophethood and that he has been sent to the whole of mankind. The whole of the *Ummah* agrees that this confides this outward meaning. There is no allowance or need of any alternative interpretation and definition in its meaning and message. Therefore, there is

no doubt in the infidelity of all these groups as conclusion based on consensus of opinion and reports.”

– (Shafa’a, Volume II, pp. 270–271)

9. The *Allama Shehrsatani* (d. 548 A.H.) writes in his book, *Al-Millal Wan-Nahal*: “. . . . . Also, if a man says, ‘there is a prophet to follow the Prophet Muhammad ﷺ (except the Prophet Jesus, peace be upon him), he would have not even two men in disagreement about him as a non-believer.”

– (Cf., Volume III, p. 249)

10. The *Imam Razi* (d. 543 A.H.), may Allah the Almighty be pleased with him, explains the verse, ‘*Khatam-an-Nabiyyin*’, in his *Tafsir Kabir*: “In this connection *Khatam-an-Nabiyyin* has been proclaimed for the reasons that if a prophet is to be followed by another, the latter will remedy the omission in advice and explanation of ordinances. However, the prophet, who is not to be followed, is most benign to his *Ummah* and proffers them comprehensive guidance. This is like a father who knows that after him his son will not have a patron and guardian.”

– (Cf., Volume VI, p. 581)

11. The *Allama Bizawi* (d. 685 A.H.), may Allah the Almighty be pleased with him, writes in his *Tafsir Anwar-ut-Tanzil*: “He ﷺ is the last of all the prophets, peace be on them all, who finished off the institute. In other words, the institute was sealed by him. And the coming of the Prophet Jesus, peace be on him, is no barrier to this finality of prophethood because when he comes, he will be following his ﷺ Faith.”

– (Cf., Volume IV, p. 164)

12. The *Allama Hafiz-ud-Din al-Naseefi* (d. 710 A.H.), may Allah the Almighty be pleased with him, writes in his *Tafsir Madarak-ut-Tanzil*: “And he ﷺ is the *Khatam-an-Nabiyyin* i.e. he is the last of all the prophets, peace be on them all. After him no one will be made a prophet. As to the Prophet Jesus, peace be on him, he is the one who had been made a prophet before him, and when he would come back, he will be one of his *Ummah*.”

– (Cf., Volume I, p. 571)

13. The *Allama Ala-ud-Din Baghdadi* (d. 725 A.H.), may Allah the Almighty be pleased with him, writes in his *Tafsir Khazan*: “*Wa Khatam-an-Nabiyyin* i.e. Allah the Almighty ended prophethood on him ﷺ. Now that there will neither be any prophethood nor any partner in his prophethood. *Wa Kanallah-o be Kulle Sha’in Aleema* (And Allah the Almighty is the Knower of everything, i.e. this is in the knowledge of Allah the Almighty that there is no prophet after him ﷺ).”

– (Cf., pp. 471–472)

14. The *Allama Ibn Kasir* (d. 774 A.H.), may Allah the Almighty be pleased with him, writes in his famous *Tafsir Ibn Kasir*: “So this verse in this Chapter is perfect argument that there is no prophet after the Prophet Muhammad ﷺ, because the stage of messengership is particular, the stage of prophethood, general. Every messenger is a prophet. But not every prophet is a messenger. Whoever claims this stage is a liar, slanderer, deviator despite the fact that he may present miracles contrary to nature, unnatural phenomena, magic and charm. The same goes for the person who claims this rank till the **Day of Judgement**.”

– (Cf., Volume III, pp. 493, 494)

15. The *Allama Jalal-ud-Din Sayuti* (d. 911 A.H.), may Allah the Almighty be pleased with him, writes in *Tafsir Jalaleen*: “*Wa Kanallah-o be Kulle Sha’in Aleema* (And Allah the Almighty is the Knower of everything, i.e. Allah the Almighty knows that there will not be a prophet after him ﷺ). And when the Prophet Jesus, peace be on him, will come, he will act in accordance with the practice of the Prophet Muhammad ﷺ.”

– (Cf., p. 768)

16. The *Allama Ibn Najim* (d. 970 A.H.), may Allah the Almighty be pleased with him, writes in the Chapter *Ar-Ruh* of the famous book on the principles of *Fiqh*, *Al-Shabah Wan-Naza’ir Kitab-as-Ser*: “If a man does not acknowledge that the Prophet Muhammad ﷺ is the last prophet, he is not a Muslim because this is one of the doctrines the belief in which is the requirement of the **Faith**.”

– (Cf., p. 202)

17. The *Mullah Ali Qari* (d. 1016 A.H.), may Allah the Almighty be pleased with him, writes in the *Shari'ah Fiqh Akbar*: "Putting up a claim of the prophethood after our Prophet ﷺ amounts to a consensus of opinion to repudiation."

– (Cf., p. 202)

18. The *Shaikh Ismail Haqqi* (d. 1137 A.H.), may Allah the Almighty be pleased with him, comments in the explanation of this *Qur'anic* verse in the *Tafsir Ruh-ul-Biyan*: "Aasam, may Allah the Almighty be pleased with him, pronounced the word *Khatam* with the vowel sound of a annotating the letter t hence meaning **the comparable place** (the ordinal order). It follows, therefore, that the Prophet Muhammad ﷺ was the last of all the prophets (peace be upon them all) who sealed the line of prophets. That is, with the Prophet Muhammad ﷺ the door of prophethood was sealed thus putting the line of prophets to an end. The other reciters have pronounced the word *Khatim* with the vowel sound of i annotating the letter t hence meaning that the Prophet ﷺ was the seal to all the prophets. This way this also means the same as *Khatam*. Now the learned men of the *Ummah* of the Prophet ﷺ will inherit the spirituality of the Prophet ﷺ. The inheritance of prophethood ended because of the end of the prophethood of Muhammad ﷺ. And coming of the Prophet Jesus, peace be on him, after the Prophet ﷺ is by no means a negation of the finality of prophethood because *Khatam-an-Nabiyyin* means that after him there will not be anyone made a prophet. The Prophet Jesus, peace be on him, was made a prophet earlier. When he comes, he will follow the *Shari'at* of the Prophet Muhammad ﷺ, will face his *Ka'aba* in the prayers, will be a member of his *Ummah*, will receive no Divine revelation and will issue no new rules or regulations. He will be the *Caliph* of the Prophet Muhammad ﷺ, And this is, finally, the belief of the sect of *Ahl-e-Sunnat wal-Jama'at* that there is no prophet after the Prophet Muhammad ﷺ, because Allah the Almighty has said:

وَلَكِنْ رَسُولَ اللَّهِ وَحَاتَمَ التَّيْنِ ؕ

(سورة الاحزاب ٣٠)

....., but (he is)

The Apostle of God,

And the Seal of the Prophets

– (Al-Qur'an 33:40)

“And the Prophet ﷺ has said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَبِيَّ بَعْدِي -  
(رَوَاهُ إِسْمَاعِيلُ الْحَقْفِيُّ فِي تَفْسِيرِهِ رُوحَ الْبَيَانِ جلد ۲۲ - ص ۱۸۸)

*There will not be a prophet after me*

– (Al-Hadith)

“Now that if anybody says that there is a prophet after our Prophet ﷺ, he will be declared as a non-believer (non-Muslim) because he would have thus refuted the *Qur’anic* argument. Similarly, the person who doubts in it will be repudiated because the doubt would have rendered the real false. And the person who claims prophethood after the Prophet Muhammad ﷺ has a false claim and nothing else.”

– (Cf., Volume XXII, p. 188)

19. The *Fatawa Alamgiri* that was compiled in the 12th A.H. at the command of the Moghul Emperor *Aurangzeb Alamgir* by the great learned men in India has written in it: “If a man does not understand that (a) the Prophet Muhammad ﷺ is the last prophet, he is not a Muslim; (b) if he claims that he is the prophet or messenger of Allah the Almighty, he will be repudiated.”

– (Cf., Volume II, p.263)

20. The *Allama Shukani* (d. 1255 A.H.), may Allah the Almighty be pleased with him, writes in his *Tafsir Fatah-ul-Qadir*: “*Jamhur* has read the word *Khatim* with the vowel dash i underneath the consonant t and *Aasam*, with the vowel dash a on the top of the consonant t. The first pronouncement means that he ﷺ has ended the prophets i.e. he is the last of all. The second pronouncement means that he ﷺ has become for them like a seal whereby the line has been sealed, thus exalting to the climax the group by his participation.”

– (Cf., Volume IV, p. 275)

21. The *Allama Aalusi* (d. 1270 A.H.), may Allah the Almighty be pleased with him, writes in the *Tafsir Ruh-ul-Mua'ani*: "The word **prophet** is, in general, synonymously related to the word **messenger**. Consequently, the Prophet Muhammad ﷺ as *Khatam-an-Nabiyyin* would have it automatically appropriated that he should be *Khatam-ul-Mursalin*. And the words *Khatam-ul-Ambiya* and *Khatam-ur-Rusull* means that the Prophet Muhammad ﷺ having been attributed with the quality of prophethood in this world has, now after him, every one amongst jinni or human beings, the quality of prophethood barred on him."

— (Cf., Volume XXII, p. 38)

"The fact that the Prophet Muhammad ﷺ is *Khatam-an-Nabiyyin* is what has clearly been stated in the *Holy Qur'an* of Allah the Almighty. The *Sunnah* has commented on it in detail and the *Ummah* (the Muslim Nation) has consensus on it. Therefore, if any one claims despite this, he will be regarded as a non-believer (non-Muslim)."

— (Cf., Volume XXII, p. 39)

We have copied here the explanations of the great learned men, jurists, traditionalists and commentators coming from the Muslim world stretching from India to Morocco and Spain, from Turkey to the Yemen. We have also produced their dates of birth and death whereby a reader can read at a glance that the great men cover every century of the history of Islam from the very first to the thirteenth Century *Anno Hijrah*. We have not included intentionally the comments of the learned Muslims of the fourteenth Century for the reasons that, in answer to their commentaries, a man could say that they have come in their comments to the conclusions similar to the aforementioned in opposition to the claimants of prophethood of this era. These comments have proved unequivocally that since the first Century till to-date the whole of the Muslim world have accepted the meanings of *Khatam-an-Nabiyyin* that the Prophet Muhammad ﷺ was the last prophet and the recognition of the closing of the door of prophethood for always after him has been the agreed belief at all times and there has been no disagreement amongst Muslims over the fact that whosoever would claim to be a messenger or prophet after the Prophet Muhammad ﷺ and whosoever recognise his claim, both would be outside the pale of Islam.

It is the duty of every intelligent person that he investigates as to what room is possibly vacant for the new claimant of prophethood who would in all probability derive different meanings from the words that *Khatam-an-Nabiyyin* mean in the Arabic lexicon fully obvious in reference to the *Qur'anic* text the explanation of which has been offered by the Prophet ﷺ himself, whereon the Companions, may Allah the Almighty be pleased with them all, have the consensus and agreement, which Muslims throughout the world and of the time of the pious Companions right across through ages to date have accepted without dissension. How could such people be regarded as Muslims when they expressed opinion to opening the door of prophethood but one of them has actually entered inside the house of prophethood and themselves have already begun to believe in his prophethood.

## CONTEMPLATION

The matters concerning prophethood are extremely important and delicate. In accordance with the *Holy Qur'an*, it is one of the fundamental beliefs, the belief or disbelief of which determines a man's faith or infidelity. If a person is a prophet and the other does not regard him as one, he is an infidel and if he is not a prophet but the other regards him as one, even then he is an infidel. If there were any prophet to follow the Prophet Muhammad ﷺ, Allah the Almighty Himself would have clearly mentioned this in the *Holy Qur'an* and He would have had it announced openly through the Prophet ﷺ, who would have made his *Ummah* fully aware before he passed away of the fact that there would be prophets after him and they were to accept them.

*The door of prophethood is in actual fact closed. And there is no prophet to come. Despite this, if anyone believes in a claimant of prophethood, he should think over it that what capital would he offer in the Court of Allah the Almighty in mitigation of this infidelity in order that he be free. He should take into stock all the facts to his help and rescue vis-a-vis the facts we have offered now. Further, can a wise man trust these false claims in defiance of Faith and the danger of infidelity?*

## CURRENT NEED OF A PROPHET?

Prophethood is not a quality that may be found in every person; nor could a person have enabled himself for it through worship and good deeds. Nor is it a reward that is normally granted for some services. Instead, it is a rank where on a specific person is appointed by Allah the Almighty for some specific need. When such a need raises its head a prophet is appointed accordingly. And when the need does not remain, the prophets are not sent for nothing. When we try to understand, in the light of the *Holy Qur'an*, as to the reason why a prophet is appointed, it transpires that in only four situations the prophets are created:

**Firstly**, it is because there was no prophet sent to a nation that needed him as such. Nor could that nation receive the message of another prophet sent to another nation.

**Secondly**, it is because the teaching of the earlier prophet had been forgotten about or tampered with thus making it impossible to follow him in his footsteps.

**Thirdly**, it is because the teaching and instructions of the earlier prophet had not completely reached the people and more prophets were needed for the perfection of the *Deen*.

**Fourthly**, it is because a prophet was needed for the help of another.

It is abundantly clear that none of these needs is there after the Prophet Muhammad ﷺ. The *Holy Qur'an* itself insists that the Prophet Muhammad ﷺ has been created for the guidance of the whole world. And the socio-cultural history of the world indicate that ever since the birth of the Prophet ﷺ the circumstances have been such that the Prophet's message could reach all the nations at all times. Therefore, it rules out necessity of separate prophets for separate nations. The *Holy Qur'an* bears witness to the fact that the complete compilation of the *Sunnah* and *Seerah* certifies that the message of the Prophet ﷺ is preserved in its entirety. It has undergone no alteration and disintegration. The Book the Prophet ﷺ had brought has not even a word added into or taken away. Nor can it happen. The message the Prophet ﷺ has offered through his sayings and temporal practice is seen even today in its full signs and symbols akin to the original as if we are in the era of the Prophet ﷺ. This eliminates the second requirement of a prophet. The *Holy Qur'an* narrates it clearly that the *Deen* has been completed through the Prophet Muhammad ﷺ. Therefore, there is no need of a prophet to perfect the Religion of Islam.

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَسْمَعْتُ عَلَيْكُمْ نَمْتِقًا وَرَضِيْتُ  
لَكُمْ الْإِسْلَامَ دِينًا ط

(سورة المائدة - ٣)

*This day have I  
Perfected your religion  
For you, completed  
My favour upon you,  
And have chosen for you  
Islam as your religion.*

– (Al-Qur'an 5:4)

There remains the fourth requirement unanswered. Now that if there were a need of a prophet, he would have been appointed with and at the time of the Prophet ﷺ. Such a person has not been appointed which also annuls the fourth condition.

#### NEW PROPHETHOOD - MEANS OF UNITY OR DISUNITY AMONGST MUSLIMS?

This is also worthy of attention that whenever a prophet comes to any nation the question of belief and disbelief would raise its head. Those who will believe in him will constitute one nation and the remaining non-believers necessarily, the other nation. The two nations would not be divided over matters pertaining to welfare only, but over the basic difference of the belief in a prophet. And they would not be united until one of the two factions gives up one's belief. Then both the factions would have different and separate sources of law and guidance. This is for the reasons that if one group would derive its law from the Divine revelation and practice offered by its prophet the other group would repudiate his law from the very outset. Accordingly, there is no possibility of them developing a common society.

If one keeps the above facts in mind, it would clearly dawn on him that the belief of **Finality of Prophethood** amongst the Muslim Nation is responsible for extreme blessing and unity amongst Muslims and which alone is responsible for the Muslim Community becoming an everlasting and international brotherhood. And this alone has protected the Muslim Community against such a basic difference that could possibly bring about division amongst them. The person who believes in the Prophet Muhammad ﷺ

as his leader and guide and except his teaching does not attend to any teaching introduced by anyone else, is a member of this brotherhood, and for always. Had the door of prophethood not been closed for good, this unity of brotherhood would not have come to the way of the Muslim Community. Instead, it would have been shattered at the event of every prophet's arrival.

Every intelligent and conscious person would proclaim that when a prophet has been sent for the whole Universe, when the *Deen* has been perfected through him and when this prophet's teaching has been protected completely, the door of prophethood should, therefore, be closed in order that the same single Muslim Community persists throughout the world having gathered together at the practice of the final prophet so that its power is not impaired intermittently at the arrival of new and unnecessary prophets from time to time.

## THE SPREAD OF AND INVITATION TO THE TEACHING OF THE PROPHET MUHAMMAD ﷺ

Allah the Almighty has apprised us with His special favour by declaring us the last *Ummah* (the Muslim Nation) and perfecting the *Deen* through our Prophet ﷺ. And by putting an end to the prophethood, he has charged us with the jobs of prophethood that we take ordinances of Allah the Almighty and the Prophet ﷺ to every street, every village, every city and every nook and corner of the world. In his **Farewell Pilgrimage Address**, the Prophet ﷺ said:

*"I am leaving two things amongst you. Hold fast to them. (That way) you will never go astray. They are the Divine Book (the Holy Qur'an) and Sunnah."*

— (*Hajja't-ul-Wida'* - **Farewell Hajj** – translation and commentary, Barkat Ali; Dar-ul-Ehsan Publications, pp. 9–10)

In order to keep them alive the Prophet's Companions, may Allah the Almighty be pleased with them all, the generation following them and the learned men, jurists, mystics and true Muslims till to-date have been at work.

Towards the end of the **Address**, the Prophet ﷺ said:

*“It is your duty to take this message to them who are not present at the time or would come later to me.”*

– (Cf., p. 12)

This is how the jobs of prophethood were entrusted to the Muslim Community. *Dr Muhammad Iqbal* (d. 1938 A.D.), the poet-philosopher of Islam (may Allah the Almighty be pleased with him), says:

*“So, Allah the Almighty completed Islamic Law on us;  
He ended prophethood on the Prophet ﷺ of ours.  
He entrusted the wine-service (preaching Islam) to us;  
He gave the last goblet (the message) He had to us.”*



## Epilogue

Now at the end of our research and documentation it only remains for me to offer my thanks and express my debt of gratitude to those concerned with the publications which I have consulted and from which extracts have been taken so extensively. Perhaps the reader will also appreciate a brief resume of the correct and authentic nature of the references.

The *Holy Qur'an*, the first source of Islamic law and belief, has been described by Muslims and non-Muslims alike as the most melodious of compositions containing ecstatic verses of unparalleled and matchless literary value. Whatever the comments it is acknowledged that it was memorised by the Prophet ﷺ himself. He recited the revelations to the Archangel Gabriel, may Allah the Almighty be pleased with him, from the beginning to the end of the revelations he had received up till then once during every fasting month of *Ramadhan*. But during the last fasting month of his life he recited the complete text twice to the Archangel. The Prophet's (ﷺ) wife, *Hafisa*, may Allah the Almighty be pleased with her, was trusted with the written scripts written on camel shoulder blades, skins and bones of animals and the bark of trees. After the Prophet's (ﷺ) death, the *Holy Qur'an* was written down by *Zaid Ibn Thabit* in the supervision of *Abu Bakr* and *Umar Ibn Al-Khatib* and at the authority of two of the Prophet's (ﷺ) companions (may Allah the Almighty be pleased with them all) who had memorised the *Holy Qur'an* directly from him. *Uthman Ibn A'ffan*, later on, had some seven copies prepared, two of which are found at the

Tashkent museum (U.S.S.R.) All copies of the *Holy Qur'an* in daily use follow the arrangement of verses and chapters prescribed by the Prophet ﷺ himself and tally with the ones preserved above.

Similar care has been incurred in the compilation of the *Hadith* (sayings of the Prophet ﷺ) which is as a matter of fact what the Prophet ﷺ believed in and did himself and is called *Sunnah*. First and second generations after him took great care in their transmission and a comity of transmitters called *Muhaddethin* developed. To prune the injection of any false attributions to the Prophet ﷺ the transmitters as well as their own narrators were examined chronologically all through the chain up to him about their character, honesty, trustworthiness and ability to think clearly. Thus a new science of *Ilm Al-Rijal* (the knowledge of the science of the character of people) was developed. Towards the end of the second and beginning of the third centuries of *Hijrah* such trusted personalities as *Al-Bukhari*, *Muslim*, *Al-Tirmidhi* and many others emerged whose compilations are authoritative and therefore consulted profusely. Whilst subjected to severe tests of trustworthiness to the minutest points as their names, dates of birth, their teachers' dates of birth, the travels undertaken in the collection of the *Hadith* and their attitude to other people, their works and quotations of the chains of narrators speak for the subtle and meticulous care taken in their writings.

By and large a Muslim's life, spiritual as well as corporeal, has been covered by the above mentioned two sources. If, in rare circumstances, a specific problem arises, it is handled through the consensus of opinion of the learned men of the *Ummah* as is appreciated by the Prophet ﷺ in the following account:

The Prophet ﷺ appointed *Mua'dh* (may Allah the Almighty be pleased with him) as a judge in the Yemen and asked him what criterion would he follow in the passing of judgements. *Mua'dh* replied: "When I am faced with a problem I will look through the Book of God, the *Holy Qur'an*. If I get the decision I will accept it."

The Prophet ﷺ asked: "If you do not find what you are looking for what will you do?"

*Mua'dh* said: "Then I will look through the *Sunnah* of the Prophet (ﷺ)."

The Prophet ﷺ asked again: "What if you do not find what you are looking for in the *Sunnah*?"

*Mua'dh* said: "I will do my best to pass a fair judgement."  
The Prophet ﷺ expressed his satisfaction over it.

I have dealt with the subject matter in the light of the above sources and criterion to meet any challenges and crises on doctrines of Islam, purely and simply, on rational grounds and have quoted the great names of Muslim jurists in the past. They were eminent men of learning and humble servants of Allah the Almighty and His Prophet Muhammad ﷺ at the same time. I also regard them spiritually exalted for their scholarly contributions, the means of their nearness to Allah the Almighty. Finally, I seek His forgiveness for the indulgence of omitting the names of His *Auliya* (mystics) of all ages who submit themselves to the servanthip and prophethood of His Prophet Muhammad ﷺ for His pleasure and nearness, yet history bears witness to the miraculous powers they command which no claimant of a new prophethood in the past or present could ever dream of.

*Alhamdu-lil-Hayyoo-al-Qayyum!*

## Supplication

*Wa Akhiro Dawahna Anilhamdulillah-hay Rabb-il-Alameen! Wassalat Wassalam-o A'la Rasul-e-hil-Karim! Rabbana Taqabbal Minna Innaka Antassamee-ul-Aleem! Subhana Rabbeka Rabb-ul-Izzate Amma Yasefun! Wa Salamun Al-al-Mursaleen Wal-Hamdulillah-hay Rabb-il-Alameen! Amin!*

(In the end, our claim is that all praise be to Allah the Almighty, the Lord of the Worlds and the blessings and greetings to His honourable Prophet (ﷺ). Our Lord! Accept from us (this duty)! Lo! Thou, only Thou, art the Hearer, the Knower! Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him)! Peace be unto His Messengers! Praise be to Allah the Almighty, Lord of the Worlds! *Amin!*)

— *Barkat Ali*

## What is Dar-ul-Ehsan

*Dar-ul-Ehsan*, literally meaning 'the House of Blessing', is a voluntary Islamic Institute situated in the district of Faisalabad, Pakistan. It has been defined as 'an abode of benefactors who worship Allah the Almighty as if they are seeing Him. If it is not the case, it (certainly) is true that He is seeing them'.

The Institute is busy fulfilling its aim of translating the sacred work of *Dawah-o-Tabligh al-Islam* (Invitation to and spread of Islam) in many and various ways. Here it is humbly desired to demonstrate practically the teaching of the *Holy Qur'an* and the *Sunnah* (Tradition) of the Prophet Muhammad ﷺ, the fountain-head of Islam.

People throughout the world from all walks of life, those who practise a little to those who practise their religion profusely, visit the Institute. In this way they satisfy their religious aspirations.

Sittings of incessant *Zikr* (remembrance of Allah the Almighty) are held, missionary parties of those with religious and spiritual zeal are sent to all parts, a spacious mosque and a repository for the worn out copies of the *Holy Qur'an* have been built, a school for children, rich and poor alike, and orphans and a well-staffed hospital have been established, administering their services free of charge.

Barkat Ali, a retired army officer, the founder and chief organiser of the *Dar-ul-Ehsan*, has written, published and distributed free of charge much literature on Islam in *Urdu*.

This is now being translated in part in *Arabic, Persian and English*. *Kitab-ul-A'mal bis-Sunnah, Al-Ma'roof 'Tarteeb Sharif' ('Holy Succession')*, *Makshoofat-e-Manazal-e-Ehsan (Manifestations of the Stages of Blessing)* and *Asma-un-Nabi il-Karim (The Bounteous Names of the Prophet ﷺ)* are three voluminous works of unique religious importance. A monthly magazine, *The Dar-ul-Ehsan*, is published for the benefit of the Muslim Community. It includes research articles, translations and commentaries on the *Holy Qur'an* and the *Hadith*, medical cures prescribed by the Prophet Muhammad ﷺ and Barkat Ali's own words of guidance and insight.

— *Muhammad Iqbal*

## Selected Publications by Barkat Ali

The books which run into thousands of pages are supplied free of charge for the benefit of the *Ummah* (The Muslim Nation) of the *Prophet Muhammad ﷺ*. The author has to-date published 273 books, all on Islam. A few titles are reproduced here for reference:

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