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The Finality of Prophethood in the light of Qur'an and Hadith

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Abstract

It is clear that notwithstanding the distinctions in subtleties all Prophets have conveyed a similar message and had a place with the equivalent ideological school. The standards and lessons of this school were disclosed to human culture step by step in relation to its advancement till the humankind arrived at the phase when the whole lessons in a far reaching structure were introduced. Now Prophethood reached a conclusion. The Prophet, Muhammad b. Abdullah (Peace be on him and his offspring) was the individual through whom the total belief system was passed on, and the Holy Qur'an was the last heavenly Book. Presently let us see why in the past the Prophethood was restored now and again thus numerous Prophets were brought up in progression, however the greater part of them were not given another and autonomous code of law and were sent to proclaim at that point existing code? For what reason did this system reach a conclusion with the last Prophet since whose time no Prophet, neither a law-giving one nor a proclaiming one has come, nor will at any point come? Here in this paper, all these things are discussed in the light of Quran and Ahadith.

Key Words: *Prophethood, Quran, Hadith, Sahabah, Qadiyaniat, Finality, Khatam*

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Introduction

The two main sources of Islamic teachings and rules of Shari'ah are the Qur'an and Hadith. The Qur'an and Hadith are the primary source of guidance. By benefiting from them, man can attain worldly and otherworldly prosperity and success. The Qur'an is the last divine scripture. With which Allah Almighty sent His Prophet till the End Times to all creatures. By the way, many verses and Hadith indicate the belief in the end of Prophethood, but in this paper selected quotations from the Qur'an and Hadith will be written.

And it will be known whether the belief in the end of prophecy becomes clear to them and whether it becomes clear to the reader. That it is impossible for any prophet to come after him and the other thing is whether the Holy Prophet (SAW) is very kind and compassionate towards the unseen and his ummah. Said? Did he mention in any place in the Qur'an and the Hadith that there will be a prophet after him? Or you may have said that I will seal and tell someone to be a prophet. Or in any country or at any time in any sub-legislative, non-legislative, original or literal. Permanent or non-permanent, a prophet will be born, his signs will be like this or you will have to obey him. And if you do not obey, then you will become disbelievers and disbelievers and you will become the fuel of Hell, or you said that whoever claims Prophethood after me will be a false disbeliever and antichrist.

Qadiani Perception of *Khatam-un-Nabiyyin*

Contrary to the literal meanings of the Imams Dictionary, Mirza Ghulam Ahmad Qadiani interprets the word *Khatam* in a different way. Mirza Ghulam Ahmad Qadiani gradually claimed Prophethood, then denied the Qur'an and Sunnah and the consensus of the ummah. This commentary is the seal of Hazrat Muhammad (PBUH). Mirza Qadiani challenged the belief of the Muslim Ummah with the help of dictionary. Whoever gets the seal of the Holy Prophet (PBUH) becomes a prophet. Mirza Ghulam Ahmad Qadiani confirms this seal. Made prophet below, after quoting the sayings of Mirza Qadiani where he makes a literal inference, we will review these arguments with literal references.

And he became *Khatam-ul-Nabi*, but not in the sense that he will not get any spiritual benefit from it in the future, but in the sense that he is the *Khatam-ul-Khatam*, no benefit can reach anyone except his dowry and no one except him. Nabi sahib is not the end. He is the one from whose seal one can get such a prophecy for which one must be a ummah and his courage and compassion did not want to leave the ummah in a bad condition.¹

And the mercy of God has done that he is a follower in one sense and a prophet in another, because Allah made Hazrat Sahib *Khatam*. That is, He gave you a seal for perfection which has never been given to any other prophet. That is why your name is *Khatam-un-Nabiyyin*. That is to say, following you gives the perfections of prophecy and your attention is drawn to the spiritual prophet and this divine power has not been found in any other prophet.²

Khatam-un-Nabiyyin means that no one's prophecy can be confirmed without your seal. When the seal is affixed, the paper becomes a certificate and is considered authentic. Similarly, a prophecy without the seal and confirmation of the Prophet (peace and blessings of Allah be upon him) is not valid.³

According to the method of theology, in other words, the words of *Khatam-un-Nabiyyin* should be more indicative than the words of Rasoolullah and they mean that you are the seal of the prophets. That is, after you will be born prophets whose standard of Prophethood will be only to follow in your footsteps and establish your law.⁴

So, of course, our opponents, the Maulvis, have made a serious mistake in understanding the meaning of *Khatam-un-Nabiyyin*. You are *Khatam-ul-Nabiyyin*, but in the sense that you exist in the presence of the seals of the Prophets, the person who will create your verbal and physical pattern perfectly within him and will follow such a straight path in obedience and obedience. It will not happen here and there. Your existence is still a seal on the prophecy of such a person. Why is it necessary for official seals to have papers as well, otherwise the making of seals will be null and void, so in case God Almighty has declared him as the seal of the prophets? There must be a prophet in this rank who attains the status of Prophethood by following you and by your confirmation, as we say in the idiom that such and such a person has sealed his statement by saying this, that is, by his mouth has been confirmed. This is the meaning of this verse.⁵

We do not deny that the Holy Prophet (SAW) is the Last of the Prophets, but the meaning of "*Khatam*" is not the one who considers the taste of "*Ihsan*" to be the greatest taste and which is totally against the exaltation of the Holy Prophet (SAW). You have deprived your ummah of the great blessing of Prophet hood, but you are the seal of the prophets. Now there will be a prophet whom you will confirm because you are the confirmer of the prophets. It is as if the prophecy of a prophet cannot be proved unless the Prophet (SAW) confirms it. In this sense, we consider the Holy Prophet to be the last of the prophets.⁶

It has been said that the Mubayeen (Qadianis) do not consider him as the last of the prophets, but I feel sorry for those who say that no prophet can come after him and

still call him the last of the prophets. Is it was a seal that did not stick to any paper and it did not confirm any paper. In the same way, what happened to the Prophet Muhammad (SAW) when his prophecy was not sealed on any human being and there was no prophet after him if there is no prophet in your Ummah, then you are not the last of the prophets⁷

The Literal Meaning of the word Khatam

When determining the meaning of a word in the Qur'an, it is necessary to take into account the Arabic idiom in order to know in what meanings the word is used by the Arabs and what is meant here. The literal discussion of the word *Khatam* below will be helpful in determining its meaning.

Imam Ismail b. Ibad writes in *al-Muhit fi al-Lughata* with reference to the word *Khatam*:

(وختام الوادى: اقصاه و خاتمه السورة آخرها. وكذلك خاتم كل شيء).⁸

"And the end of the valley means its last edge and the end of the surah means its end and this is the meaning of the end of everything."

According to this meaning, *Khatam-un-Nabiyyin* means: "the end of the prophets".

Imam Abu Mansour al-Zuhri writes in *al-Tahdhib fi al-Lughata* explaining the meaning of the word *Khatam*:

(قال ابو اسحاق النحوى معنى طبع فى اللغه و ختم واحد، وهو التغطية على الشيء والا استيثاق من ان يدخله شيء، كما قال: (ام على قلوب اقفا لها).⁹

Abu Ishaq Nahwi said: The meanings of nature and end are the same in the dictionary and they are: covering something and tying it tightly so that n thing can enter it. As the Almighty says: "Or their hearts are locked. "

This is the meaning that Allama Zajaj quotes as follows:

(قال الزجاج فى قوله (ختم الله على قلوبهم) معنى ختم فى اللغته و"طبع" واحد وهو التغطية على الشيء والا استيثاق منه لئلا يدخله شيء).¹⁰

Zajaj has said with reference to (ختم الله على قلوبهم) the meanings of *Khatam* and *Tabaa* are the same in the dictionary and they are: Covering something and tying it tightly so that nothing enters it.

Finality of Prophet Hood in the light of Qur'an

The Holy Quran is a dear book which is a complete code of life. Only God knows best which issue is more manageable. And this issue is going to need to be explained in the future. If there is any greatness in the book, then there is no room for doubt or even interpretation.¹¹

The following verses contain clear injunctions regarding the end of prophecy.

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا)¹²

“Muhammad (blessings and peace be upon him) is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets (ending the chain of the Prophets). And Allah is the Perfect Knower of everything.”

This verse is meant to show that the Prophet Muhammad (SAW) is not the relative father of any man as the infidels used to say as a satire. But because he is the Messenger of God, he is the spiritual father of his ummah and the compassion of the spiritual father is greater than that of the relative father. Then he said that because of being the Messenger of Allah, not only is he the spiritual father, but he is the spiritual father of so many creatures that no one can even imagine that he is the last of the prophets. The chain of Prophethood is going to last till the Day of Judgment and the innumerable Muslims who are going to be born till the Day of Judgment will not hold a minute, Because the prophets can accomplish this, but all the prophets and messengers will have to worry that the way will be cleared for the people so that they will never be in danger of going astray. The universe has presented the religion of Islam to us in a perfect and complete way in such a way that after you, there is no need for any previous Shari'ah, no need for revelation, no need for any modern prophet and no need for any modern Shari'ah.¹³

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ط)¹⁴

Today I have perfected your Din (Religion) for you, and have completed My Blessing upon you, and have chosen for you Islam (as) Din (a complete code of life).

In this blessed verse, the completion of religion means the completion of the original religion and the completion of blessings means the completion of this religion and the completion of blessings means the completion of this last Shari'ah, As far as the real religion is concerned. It started with Adam (peace be upon him). With the passage of time, according to the circumstances and the requirements of divine wisdom, it continued to descend on various prophets and messengers, until it became perfect on the last of the prophets. The religions that preceded it were part of that religion. Only this religion has the status of the whole religion. Indications of this fact are also found in the previous heavenly scriptures which have been quoted in this book as well. The

Holy Prophet is the last link in the chain of Prophethood and the last brick in the corner of this Caesar's religion-¹⁵

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط 16)

“You are the best community brought forth for (the guidance of) mankind: you command righteousness, forbid evil and believe in.”

In this blessed verse it is clearly mentioned that you are better than all the ummah and you are the one who benefits the people the most.

He is the leader of all creatures and is more honorable than all the messengers. His law is so perfect and complete that such a law does not belong to any prophet (peace be upon him). Even a little practice of this Shari'ah is better than more practice of the nations¹⁷

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ 18)

"And, (O Esteemed Messenger,) We have not sent you but as a Mercy for all the worlds."

This verse is a strong proof of the end of prophecy for two reasons. First, like the previous verse, it also proves the general revelation and the end of prophecy is necessary for the general revelation. Second, that the verse commands that Prophet Muhammad (peace be upon him) is a mercy for all the people of the world, and if another prophet is born in the world after him, then believing in him and following him is a punishment instead of salvation. Will cause¹⁹

(هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا 20)

"He is the One Who sent His Messenger (blessings and peace be upon him) with guidance and the Din (Religion) of Truth to make it prevail over all other religions. And Allah is Sufficient as a witness (to the Truthfulness and Trueness of the Messenger [blessings and peace be upon him])."

(هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا 21)

"And, (O Beloved, recall the time) when Allah took a firm covenant from the Prophets: ‘When I give you the Book and Wisdom and then there comes to you the Messenger (who is exalted in glory above all and) who shall validate the Books you will have with you, you shall then, most certainly, believe in him and most surely help him.’"²²

In this verse, Allah Almighty took a covenant from the Prophet of Israel regarding the Prophets. This covenant as mentioned in the verse. This was because the Prophet of Israel, being the bearer of the Book and Wisdom and the Trustee, is a natural requirement of his position that the prophets who came, especially the last Prophet Muhammad, should be above them. Believe and help them²³

(مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ) (24)

"Whoever obeys the Messenger (blessings and peace be upon him) obeys (but) Allah indeed, but he who turns away, then We have not sent you to watch over them."

Even in this blessed verse, for the Ummah of Muhammad, only the obedience of Prophet Muhammad has been declared as absolute obedience to Allah Almighty. And if a prophet were to come after you, then after his coming, no one deserves to be called obedient to God unless he obeys that prophet.²⁵

In this blessed verse, three purposes of the resurrection of the Prophet (peace and blessings of Allah be upon him) have been stated, Secondly, to cleanse them from all kinds of filth and impurity, outwardly and inwardly, and to improve their morals and habits, Teaching the third book and wisdom. It is clear from this that the verse is about to end the chain of blessed prophecy²⁶

(يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۗ) (27)

"O Believers! Obey Allah and obey the Messenger (blessings and peace be upon him) and those (men of Truth) who hold command among you Then if you disagree among yourselves over any issue, refer it to Allah and the Messenger ([blessings and peace be upon him] for final judgment) if you believe in Allah and the Last Day That is best (for you) and best for the end result."

In this blessed verse, obedience to the Prophet (peace and blessings of Allah be upon him) has been declared obligatory. This is a permanent act of obedience, but obedience is the only practical form of the Almighty. The person of the Prophet (peace and blessings of Allah be upon him) is obedient because he is the only authentic means by which the commands and decrees of Allah reach us. We can obey Allah only if we obey the Messenger of Allah and turning away from following the Messenger of Allah is rebellion against Allah. There is a blessed hadith in the same article that says, "Whoever obeys me disobeys Allah and whoever disobeys me disobeys Allah." He who obeys me obeys Allah and he who disobeys me disobeys Allah. Thus, obedience to the last prophet is obligatory on all of us, otherwise there is no way of our salvation.²⁸

The Finality of Prophethood according to the Hadiths:

Most of the hadiths regarding the end of Prophethood have been included in the seven books of hadiths, which are more numerous. It is not possible to cover all of them, so in view of their length, some hadiths are presented on the end of Prophethood, because attributing a falsehood to you is tantamount to making your abode in hell. Therefore, in your honor and respect, it should be obligatory not to say anything false or wrong in your honor. There are some hadiths in view of the glory of the Prophet (peace and blessings of Allah be upon him).

{عن انس بن مالك قال قال رسول الله ﷺ من كذب على متعمدا فليتبوا مقعده في النار}²⁹

It is narrated on the authority of Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever deliberately lies to me, his abode should be Hell."

The fact that the Prophet (peace and blessings of Allah be upon him) was the last of the Prophets is one of the issues on which the Qur'an and the hadiths of the Prophet (peace and blessings of Allah be upon him) have clearly stated them. If he insists on it, he will be killed. Therefore, in the hadiths of the Prophet (peace and blessings of Allah be upon him) on this issue, narrations will be presented first from the hadiths of Bukhari and Muslim and later from other books of hadith.

Following is a hadith of Sahih Bukhari,

{وعن ابى هريرة قال قال رسول الله ﷺ مثلى ومثلا لانياء كمثل قصه احسن بنيانه ترك منه موضع لبنة فطاف به النظر يتعجون من حُسن بنيانه الا موضع تلك اللبنة فكنت انا سردت موضع اللبنة ختم بي البنين وختم بي الرسل وفي رواية فانا اللبنة وانا خاتم النبيين³⁰}

It is narrated on the authority of Abu Huraira that the example of the Prophet (peace and blessings of Allah be upon him) and the Prophets (peace and blessings of Allah be upon him) is as follows: Appreciate the excellent construction but miss the space of a brick. I have replaced this brick. This building has been completed with me and the messengers have been eliminated with me. I am in the brick and I am the last of the prophets.

This hadith is a clear proof of the end of Prophethood. After this hadith, it becomes clear that there is no part of Prophethood left. And the Prophet Muhammad is the last prophet

{وعن ابوهريرة قال سمعت رسول الله ﷺ يقول لم يبق من النبوة الا المبشرات قالوا وما المبشرات قال الرويا الصالحة³¹}

It is narrated on the authority of Abu Huraira that I heard the Messenger of Allah, may Allah bless him and grant him peace, say: None of the prophecies (after my death) will remain. But the good news will remain. The people asked, "O Messenger of Allah, what is the good news?" He said, "Good dream."

(وعن ثوبان قال قال رسول الله ﷺ لا تقوم الساعة حتى تلحق قبائل من امتي بالمشركين وحتى يعبدوا والا وثان وانه سيلون في امتي ثلاثون تحديون كلهم يزعم انه نبي وانا كاتم النبيين لا نبي بعد³²)

It is narrated on the authority of Hazrat Sooban that the Messenger of Allah, may Allah bless him and grant him peace, said: "Before the Day of Resurrection, many tribes of my ummah will meet the polytheists. He is a prophet. Remember! I am the last prophet. There is no prophet after me.

It is clearly stated in this blessed hadith that the Holy Prophet had already predicted that many tribes of my ummah would become polytheists and worship idols and today we are seeing people worshipping graves. Then my beloved Prophet (peace and blessings of Allah be upon him) said: Thirty liars will be born in my ummah and they will claim their false Prophethood, but know that no prophet will come after me till the Day of Resurrection. My coming has ended the chain of prophecy.

(وعن انس بن مالك قال قال رسول الله صلى الله عليه واله وسلم ان الرسالة والنبوة قد انقطعت فلا رسول بعدى ولا نبي³³)

It is narrated on the authority of Anas bin Malik that the Prophet (peace and blessings of Allah be upon him) said: The Messengership and Prophethood have been completed for me and now there is no Prophet or Messenger after me.

In this hadith too, the Prophet Muhammad (SAW) has explained that prophecy has been completed on me and no prophet is going to come till the Day of Resurrection.

(وعن عقبه بن عامر رسول الله صلى الله عليه وسلم لو كان بعدى نبي لكان عمر بن خطاب³⁴)

It is narrated on the authority of Aqaba ibn Amir that the Messenger of Allah, may Allah bless him and grant him peace, said: If there had been a prophet after me, there would have been Umar ibn al-Khattab.

It is stated in the above hadith that there is no part of Prophethood left after me. Yes, if it had remained, Hazrat Umar bin Khattab would have been a prophet. This hadith has been narrated in honor of Hazrat Umar Farooq. At the same time, it has been explained that the chain of Prophethood has ended with Hazrat Muhammad, then Mirza Ghulam Ahmad Qadiani is superior to Hazrat Umar? 'Absolutely not, he is not even equal to his dust.

(وعن ابي امامة الباهلى قال خطبنا رسول الله صلى الله عليه واله وسلم فكان اكثر خطبته حديثاً حدثنا عن الدجال وحذرنا ه فكان من قوله ان قال انه لم تكن فتنه فى الارض منذرنا الله ذريه ادم اعظم من فتنه الدجال وان الله لم يبعث بنتا الا حذرامته الدجال وانا اخذ الا نبياء وانتم اخذالا مم³⁵)

It is narrated from Abu Imam that he delivered a sermon to us. This great sermon was related to the Dajjal. He told us about the Dajjal and warned us about it. The Almighty created the descendants of Adam. There is nothing in the earth greater than the persecution of the Dajjal, and Allah has not warned the Dajjal, and I am the last of all the Prophets and you are the last of all nations. "

The glory of prophethood is also mentioned in this hadith. The Prophet (peace be upon him) had already informed his companions about the tribulation of the Dajjal that no tribulation is greater than the tribulation of the Dajjal and this tribulation is bound to come at the end. Therefore, the ummah of the Prophet Muhammad (SAW) is the last ummah and the Prophet Muhammad (SAW) is the last prophet, so he told his ummah about this fitna.

This hadith also makes it clear that the Holy Prophet is the last prophet of God Almighty.

(وعن ابي هريرة ان رسول الله صلى الله عليه وسلم قال فضلت على الا نبياء بست اعطيت بجوامع الكلم ونصرت بالرعب واحلت لى الخنائم وجعلت لى الارض مسجد ولمهورا وارسلت الى الخلق كافة وختم لى النبيون³⁶)

It is narrated on the authority of Abu Hurayrah that the Messenger of Allah, may Allah bless him and grant him peace, said, "I have superiority over the other Prophets because of six things. The land has been made lawful for me, the mosque has been made pure for me, I have been sent as a prophet to all people, the prophets have been eliminated with me.

(وعن سعد بن ابي وقاص قال قال رسول الله صلى الله عليه وسلم بعلى انت منى بمنزلة هارون من موسى الا انه لا نبي بعدى³⁷)

It is narrated on the authority of Sa'd ibn Abi Waqqas that the Prophet (peace and blessings of Allah be upon him) said to 'Ali, "Your relationship with me is the same as that of Aaron with Moses, but there is no prophet after me."

The above hadiths clearly state that the Prophet Muhammad (SAW) is the last prophet of God and the chain of Prophethood has come to an end with his coming. There is no need for a new law and a new prophet until the Day of Judgment.

(وعن حذيفه بن اليمان يقول والله انى لا علم الناس كل فتنه هى كائنه فما بينى وبين الساعة وما ذلك ان يكون رسول الله صلى الله عليه وسلم حدثنى من ذلك شيئاً اسره الى لم يكن حدث به غيرى ولكن رسول الله صلى

الله عليه واله وسلم قال وهو يحدث مجلسا انا فيه سئل عن الفتن وهو بعد الفتن فهن ثلاث لا بذن شياء منهن كرياح الصيف منها صفار ومنها كبار قال حذيفة مذهب اولئك الرهط كلهم غيري³⁸)

It is narrated on the authority of Hazrat Hudhaifah bin Yaman, who is known by the title of confidential of Rasoolullah that he said: By Allah! Every temptation that is going to take place till the Day of Judgment, I know it better than all the people. This is not because the Prophet (peace and blessings of Allah be upon him) told me about them in secret, but because the Prophet (peace and blessings of Allah be upon him) mentioned them in a meeting in which I was also present. Counting the tribulations, the Prophet (peace be upon him) said: There are three tribulations among them which will not leave anything and some of them are small and some are big. Hazrat Hudhaifah said, "There is no one left in the assembly except me."

Maulana Amin Ahsan Islahi has written:

“Now there is no possibility of any prophet coming till the Day of Judgment. This is also proved by the texts of the Qur'an and Hadith and is also a testimony of intellect and nature”.³⁹

He said in front of about 144,000 people in Hujjat-ul-Wada '!

(يا ايها الناس انه لا نبي بعدي ولا امة بعدكم.....بعد ميں فرمايا: وانتم تسلون عنى. 40)

O people! Be careful! No prophet will come after me because I am the last prophet and there will be no ummah after you because you are the last ummah and on the Day of Resurrection you will be questioned about me and not about anyone else.

End of Prophethood and Consensus of the Companions (Sahabah)

The third most important position after the Qur'an and Sunnah is the consensus of the Companions. This is proved by all the reliable historical traditions that immediately after the death of the Holy Prophet, those who claimed Prophethood and those who accepted him. The Companions had fought against all of them in unison. In this regard, the case of Muslima Kadhab is noteworthy. This person did not deny the Prophethood of the Holy Prophet but claimed that he had been associated with the Holy Prophet. The Banu Hanifah believed in it with good intentions. And they were really led into the misconception that Muhammad, the Messenger of God, had made him a partner in the Prophethood. But the Companions did not recognize the Banu Hanifah as Muslims, and killed them. When Muslima Kadhab and her followers were attacked, Hazrat Abu Bakr Siddique said that their women and children should be enslaved and when they were taken captive, they were actually enslaved.

This action took place immediately after the death of the Holy Prophet under the leadership of Hazrat Abu Bakr Siddiq and with the consent of the entire group of Companions. There is hardly a clearer example of the consensus of the Companions⁴¹

Imam Abu Hanifa's opinion regarding the end of Prophethood Imam Abu Hanifa (d. 150 AH). A man in your time claimed Prophethood and said, "Give me a chance to present the signs of my Prophethood." Upon this, Imam Azam said: "Whoever asks him for a sign of Prophethood will also become a disbeliever because the Prophet (peace and blessings of Allah be upon him) said: "لا نبي بعدى"⁴²

There is no Prophet after me.

From the arguments we have presented in the previous pages from the Qur'an and Hadith, it is clear without fear that the Holy Prophet (saw) is the Last of the Prophets. Therefore, there is no prophet after you.

The Qur'an mentions the previous prophets, but there is no mention of the names and other details of the later ones. In the Qur'an and Hadith, all the important issues leading up to the Day of Judgment have been clearly stated. For example, the emergence of Christ, the Antichrist, the appearance of Yajuj Majoj, the rising of the sun from the west, the descent of Jesus from heaven, the occurrence of various tribulations were not matters which were not mentioned in the Qur'an and Hadith and in a single place. But there is no indication that a prophet will be sent after him. Or the prophet ﷺ may have said that I will make someone a prophet by affixing a seal, or in a certain country or in a certain time, a Zali or Brozi, legislative or non-legislative, real and literal, permanent or non-permanent, prophet will be born.

When there is no evidence of the components of Prophethood or the components of revelation from the Divine Book and the hadiths of the Prophet, it is enough for a sensible person to believe that no prophet will be born after him and no one else.

Conclusion

From the above-mentioned explanations, explanations and arguments, it has been proved that the ummah has always understood the meaning of *Khatam-un-Nabiyyin* to be that the Holy Prophet Muhammad is the last prophet. Therefore, whoever claims to be a prophet after the Prophet (peace and blessings of Allah be upon him) and then makes so many interpretations of this claim, does his best to prove his Prophethood to be false, blasphemous and literal. He will be considered a heretic and not only him but also those who believe in him will be included in this circle. Even those who doubt the disbelief of the antichrist and those who believe in him will be declared out of Islam.

In the above mentioned pages, we have given the names of the Imams along with their Sunni deaths, which prove that in every age and in every century, the great Ummah of *Khatam-un-Naba'in* meant the "Last Prophet". This has been the belief of the entire Muslim Ummah from the first century AH to the present day. Also, these scholars were from different countries and regions of the world from India to Morocco and Andalusia and from Turkey to Yemen, which proves that this has been the position of Muslims in every region of the world in every century that the Holy Prophet is the last prophet.

The end of Prophethood is one of the basic tenets of Islam according to the Quran, the hadith and the consensus of the ummah. If a person believes in him, then he is not a kaafir and he is not a prophet, and if a person believes in him, then a kaafir cannot be expected from Allah Almighty in such a delicate matter. If a prophet were to come after Muhammad, Allah Himself would have clearly stated it in the Qur'an. He would not have warned openly through the Messenger of Allah (peace be upon him) that the Prophets (peace be upon him) would come after me and you have to believe them.

Muslims firmly believe that the door to revelation is closed forever. Religious values have been defined. Man has been fully enlightened about monotheism through verses and interpretations in the Qur'an and Hadith. Human beings have been taught all the social, cultural, civilizations, ideologies, worships, ethics, affairs and the commandments of the world. The point is, there is no such thing as a religious or secular world. The code of conduct until the Day of Judgment was given in the form of the Qur'an. A collection of hadiths is available in this world for the guidance of human beings till the Day of Judgment. Monotheism, polytheism, innovation, and parental rights are clearly stated. The caste of Hazrat Muhammad (PBUH) was presented as a model in the form of a perfect human being. Every moment of his life was reserved for those who came.

When all this is done, then why the new prophecy? The Qur'an, a prophet, is sufficient for the welfare of human beings. The new law and the new false prophet will give birth to a new ummah, which cannot be called a Muslim or a follower of Islam.⁴³

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