

THE FINALITY OF PROPHETHOOD



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Scores of Qur'anic verses, and dozens of Ahadith of the Holy Prophet Muhammad ﷺ can be cited in support of the belief on the "finality of prophethood". To reproduce all the Qur'anic verses and the Ahadith supporting this belief would be beyond the scope of this short article. By way of example, a single verse, some Ahadith and the explanations of the scholars follow, leaving no doubt concerning the issue of the finality of prophethood.

QURANIC VERSE

"Muhammad ﷺ is not the father of any of your men, but (he is) the apostle of Allah and the seal of the prophets: and Allah has full knowledge of all things." (33;40).

In this verse, the Holy Prophet Muhammad ﷺ has been described as the "Seal of the prophets" or the "Last of the prophets". This verse from the Holy Qur'an is the most clear-cut evidence for the belief of "Khatmun-Nubuwwat" (finality of prophethood). The well known scholar Hafiz Ibn-Katheer rahmatullahi alayhi writes in his book: "This verse is a clear evidence for this belief that there is no prophet after the Holy Prophet Muhammad ﷺ." (Tafseer Ibn-Katheer, 3;501)

It is thus incumbent upon Muslims to believe that Prophethood has ended with the advent of Hazrat Muhammad ﷺ. This belief in the finality of Prophethood has been an established belief of the Muslims since the time of the Prophet (Allah bless him and give him peace). Every time a false prophet has arisen, the Muslims recognised him as false because belief in the finality of Prophethood has been established as part of the Muslim's fundamental beliefs. Without a shadow of doubt, the finality of Prophethood is something that is an essential belief in the religion of Islam. Hence the rejection of this belief is Kufr and any person who rejects this belief is out of the fold of Islam, no matter what claims he makes to the contrary. In the history of Islam there have been a number of false claimants of prophethood who were outrightly rejected by the Muslim Ummah as apostates and renegades.

QADIANI IMPOSTER

One such claimant was the comical Mirza Ghulam Ahmad Qadiani. He founded his deviated cult in India in the latter part of the 19th Century. Mirza Ghulam Ahmad Qadiani claimed prophethood, with no evidence for such a claim apart from incoherent ranting and illogical arguments. Like all fraudsters of the past, he has been rejected vehemently by the Muslim Ummah and exposed as an imposter, and declared as a disbeliever (kafir) by the leading scholars (Ulama) and the Ummah as a whole.

A great scholar, Imam al-Tahawi (d. 321 AH) in al-Aqidah al-Tahawiyya states: "Every claim to prophethood after him is falsehood and deceit."

Another great scholar, Hafiz Ibn-Katheer states: "Allah Most Blessed and Exalted has stated in His book, as has His Messenger (Allah bless him and give him peace) in the traditions via numerous channels of transmission (mutawatir) that there will be no prophet after him, so that whoever claims this rank thereafter is a lying pretender, misled and misleading, even if he should stage miracles and exhibit all kinds of magic, talismans and spells."

AHADITH

(1) "Apostleship and prophethood have ceased. There will be no messenger or prophet after me." [Musnad-Ahmad]

(2) "My likeness among the prophets is as a man who, having built a house put the finishing touches on it and made it seemly, yet left one place without a brick. When anyone entered it and saw this, he would exclaim, 'How excellent it is, but for the place of this brick.' Now, I am the place of the brick: through me (Allah bless him and give him peace) the line of prophets has been brought to completion."
[Sahih-al-Bukhari]

(3) "The Children of Israel used to be ruled and guided by prophets: whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." [Sahih-al-Bukhari; 4.661]

(4) The Messenger of Allah ﷺ set out for Tabuk appointing 'Ali as his deputy (in Medina). 'Ali said, "Do you want to leave me with the children and women?" The Prophet said, "Will you not be pleased that you will be to me like Haroon was to Moosa? But there will be no prophet after me." [Sahih-al-Bukhari; 5.700]

(5) "The Hour will not come till

(1) two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine

(2) about thirty dajjals (liars) appear, and each one of them will claim that he is Allah's Apostle

(3) the religious knowledge is taken away (by the death of religious scholars)

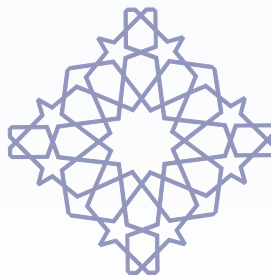
(4) earthquakes will increase in number

(5) time will pass quickly

(6) afflictions will appear

(7) Al-Harj (i.e., killing) will increase

(8) wealth will be in abundance . . ." [Sahih-al-Bukhari; 9.237]

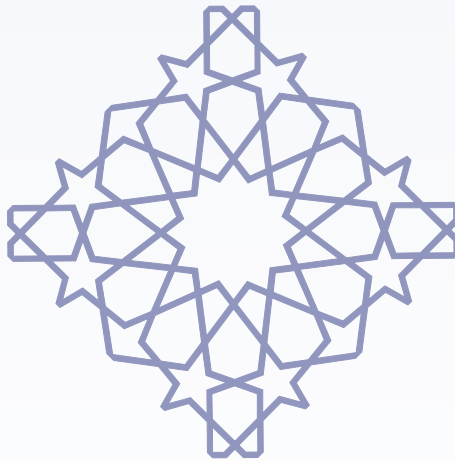


CONCLUSION

The above is just a sampling of the large amount of evidence that proves conclusively that there shall be no prophets after the Prophet Muhammad ﷺ.

In the face of such overwhelming evidence in support of the finality of prophethood, the ludicrous claims of Mirza Ghulam Ahmad Qadiani and his followers, who still regard themselves as Muslims, is absolutely untenable and rejected outright.

For the Qadianis, the only recourse is to make sincere Taubah and return to the correct beliefs of Islam. Until they do not renounce the deviated ideology of the imposter Mirza and sincerely repent by submitting wholeheartedly to the belief of finality of prophethood as explained by the scholars of Islam throughout the centuries, they cannot and will not be regarded as Muslims





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About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

