



ESSAYS ON

PROPHETHOOD

AND FINALITY OF

PROPHETHOOD

Dr. Z. A. Awan
Sahibzada Sultan Ahmed Ali



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Essays on Prophethood and Finality of Prophethood

Dr. Z. A. AWAN
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May Allah (ﷻ) bless them all who serve the cause of *Dīn Al-Islam*.

Dr. Z. A. Awan

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Prophethood Gift of God to Mankind from Messengers' Mission

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Prophethood

Gift of God to Mankind from Messengers'

Mission

The oldest institution was created with flowery flourishment just to recognize Himself (Divine-Self) and also for the moralistic beneficence of mankind.

Prophethood is a Divine design for mankind with its attainment purely from the Greatest God.

Prophethood is the founding fountain of the universes.

All prophets (ﷺ) are full of truthfulness and trustworthiness.

All prophets (ﷺ) are pivot-pillars of piety.

All prophets (ﷺ) have the highest status in the hereafter.

All prophets (ﷺ) are the noblest, innocent creation with a guiding beacon of light.

All prophets (ﷺ) guide mankind for reformation and refinement of body and spirit.

All prophets (ﷺ) are the sweetest souls with embodiment of sanctity.

All prophets (ﷺ) are so inspiring that followers are always ready to surrender their goods and submit their lives.

All prophets' (ﷺ) eyes sleep but their hearts don't.

There are three real gifts of God in concrete concepts and forms that are as following:

Revelation

Prophets (ﷺ) signify the balance. Revelations are the emblems which, if good can hold the social structure, then revelation commands righteousness and forbids evils. Whereas law and justice give each person its due right and strong arms maintain the sanctions for evils.

Balance

Prophets (ﷺ) also maintain a synonymous portfolio of an ambassador from Divine domain i.e., called as *rasūl* that a messenger is sent with a mission, venerated as Divine personality. They are embodiments of perfection as human beings, the recipients of the Divine directions from the All-Knower, which is either directly imbibed on their hearts or indirectly conveyed through infallible angels.

Messengers

Moses (Mūsá) (ﷺ) was specially chosen as a prophet (*nabī*) because he received inspiration and was also a messenger (*rasūl*) with a book (revelation-*Tawrāt*/Torah) and then organized a community to obey God's laws and commandments (*sharī'ah*). The endeavours and motives were always intended to judge fairly from a human point of view and it should be unaffected by satanic schemes. The people in general are very much vulnerable to satanic seductions. It is through His Mercy and inspiration of the prophets

(ﷺ) who confirm His Will from His Revelation and signs. The prophets (ﷺ) showed the real sight of eternal unity.

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Oneness in all Ages and among all Nations

The messengers are chosen by God. They came to dwell among men to share their joys and sorrows and suffer with them for them and lead their followers to the righteousness.

The manifold lives of the people are with the messengers' response, and they are witness to the One Truth, the Oneness, the Mighty Grace and love of the Providence.

All messengers strive and exert themselves for one monolithic mission to justify its truthfulness and crystallise the forgetfulness twisted by ignorant superstition of enatic perversity in clarifying and showing the light for the straight path of practical conduct. Prophets (ﷺ) are living reality and being sent to deliver the message with codified task to fulfil obligations towards their communities. Their presence can also be further judged by the revolutionary results by uplifting humankind for the higher spiritual state. They are endowed with eloquence, oratory of convincing power of the intensity of a preacher and a healer with courage of bravery for success of a soldier.

They possess a charisma of complete competence in character building force by developing a trustworthy faith as a role model and magnifying themselves with manifesting strength of convictions to face the trials and tribulation for the supremacy of revelations and prophethood. They do propagate and inculcate the doctrine of personal responsibility and basis of ethics to face the consequences of rejection and rebellion at the doctrine of accountability. The people should be on guard to obstruct the development of future evil designs for mass scale misguidance from God's path that can earn His wrath. Disbelieving one

messenger means denying all messengers. All prophets (ﷺ) are truthful and trustworthy. They are bound to deliver the message as directed by God in full text without seeking their own interest. It makes the message as a monolithic presentation for the welfare of humankind.

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Establishment of Proof with Reliability –

Authenticity of Truth – Reality

The first foremost proof for the Divine institution is that earlier prophets (ﷺ) confirm the later ones. Secondly, no one can declare to be a prophet without clear evidence of attestation of revelation in the form of codified book, documentation with institutional operations. The persons who impersonate are soon discovered with their falsehood fraud. Moreover, such abnormal persons have no logical confirmation, undoubtedly face exemplary punishment in this world and then severest retribution is waiting for them on the day of judgement.

The Need of Messengers is Manifested in their Momentous Mission

Mankind today is more misguided due to refusal, rejection and satanic seductions. The man-made laws are in fact defectively harmful for societal norms. The exploitation by few are quite prevalent nowadays.

The advancement of nuclear, unmanned weapons with cyber-nanotechnology, curative wellness with made to measure living culture transform human life into self-assurance. The unperceivable computer communications with increasingly intense efforts to excel is trapping us towards invincible self-sufficiency. It is easy to compare manpower versus the uncontrolled vicious calamities of climate, which can cause death, destruction and devastation. The earthquakes, tornados, pollution, epidemics, accidental fatal can make man so hapless miserable that all lifesaving measures fail forever. The ultimate inevitability of soul-self separation definitely makes this man a dead stinking meat, to be known in deep dirt destination. Therefore, the hindsight justifies the heart - mind promises covenant made with the Creator Provider that must be fulfilled to attain much needed salvation on that day (the day of judgement).

Modern man thinks that he is intelligent and resourceful enough to guide himself in all eventualities with false-functional wisdom, but still confronts the prevalent misery of socio-economic injunctions, though he has attained highest level of progressive innovative improvements in all sectors of his life. All these pioneering practices are based on financial-fiscal policies which are full of exploitive interests and mainly benefited by few with

increasing prevalence of white-blue collar criminals, who generate a civilizational chaos of extremism and terrorism. We still do need messengers' teaching especially their revealed laws in order to reform functional morality of soul searching to guide human lives to achieve guided objectives for the ultimate salvation. It is a manifestation of inner calmness with peace rather than temporary physical cocoon comforts. We do need messengers'-prophets' (ﷺ) teachings in order to have orientation to connect our lives to the real Creator, Providence and Saviour Who will save us from deterioration and also from adopting the course of earning Divine displeasure. The guidance and teachings based upon good deeds and attitudes can only be verified and realised through their practicable examples in every sphere of life.

God is so Bountiful that everything is in His Holiest Hands, He bestows to howsoever He Wills and He is the absolute Owner of the universes; therefore, to achieve everlasting prosperity the utmost attention should be paid to the light of life. The allegorical attention could be explained regarding good-man with Divine mission and an evil person who breeds misguiding motives. God has given both the spiritual sense. The former can lead you towards the light of life of mission of virtuous values and later could mislead you to depth of darkness and unethical values.

The straightway is the only Will-way of God which is the universal law. God is the ultimate source centre and good for all things in heavens and earth, because everything goes back to Him. We do build empires with institutions of our own laws, legislature and governance; but ultimate authority validates His Will through prophets' (ﷺ) teachings.

The Missionary Objectives of Messengers

The conveying and dissemination of message with distinct clarity, prophets (ﷺ) are ambassadors who transmit revelatory commandments, laws, orders in the form of complete code of life; just for the benefit of mankind. It also imparts the trust for which there is no need of lots of wisdom and courage to revolutionise God's Will which means forbidding socio-economic evils and promulgating prophets' (ﷺ) directions-instructions. This ultimately leads to an end; therefore, the whole system of fraud and selfishness gets destroyed and is stopped.

The ultimate responsibility of prophets (ﷺ) is to obey God, because men's opinion and argumentation does not deter them from their clear and clean stance.

Invitation to Mankind to the God-Given

Code of Life

Invitation to mankind to the God-given code of life is indeed a good prescription and subscription of a sacred script. There are verbal-vocal explanations in the form of sermons about truth-reality with its manifestations for urgent need of actions-deeds to respond constantly and consistently to the laws as instructed by the prophets/messengers (ﷺ). Therefore, it is imperative and imminent to set an example role model to make the message-mission's orientation and its implementation with clarity. That would correct the deviant ideas and spurious beliefs. A messenger builds a house and inside a room there is a table lying full of fruits. If one qualifies his entry in God's house, obedience of commandments and loyalty to God's pleasure, the access to the table to relish the fruits of good deeds is done in this world.

Messengers always bring Glad Tidings- Warnings

Messengers bring glad tidings-warnings for the disbelievers-dissidents to come to terms and face the self-created consequences. The glad tidings are obviously for those who submit and remain obedient in actions and deeds of righteousness. People in leadership find and do promises for glory-power and security for their own systems but they have nothing to present for their afterlife. Whereas messengers promise them for their both lives but if they turn away despite of warning, they usually face natural disasters and calamities with suffering punishments i.e., thunders, lightning, floods, tornadoes, jungle-city fires, droughts etc., which had overtaken in the past and present to many civilisations and empires who thrived in the past but now are just names and do not exist at all due to their arrogance.

Reformation, Purification of People's

Spiritual States

As the righteous progresses, the mercy and pleasure of God prevails and can be felt through revival of spiritual attainments just through the illumination of his light and in return blessed with ultimate Oneness.

Perfection of Prophethood

Prophets (ﷺ) are bestowed with unique attributes of being meticulous with captivating mannerism and behaviour, which is remarkably consistent despite of variable deceptions of human attitudes. They are extra ordinary negotiators and arbitrators of human deliberation in governance and in affairs of administration. They do excel in implementing and executing socio-economic systems. They also possess God gifted intelligence with a brilliant intellect. The convincing eloquence captivates the heart and sense of reasoning of listeners to such a degree that they become devoted followers. The performance of miracles distinguishes them distinctly to accept all kinds of challenges. The shining hand, the power of healing lepers, the moon splitting etc., can bedazzle the hardest head-heart awareness regarding the ultimate power, control and lordship.

The other remarkable difference is in getting blessed with frequent inspiration directly from Him and indirectly through Archangel Gabriel (ﷺ).

The most prominent pronouncement is that they speak and can converse directly to their Sender. They also develop a bondage-contact system to be connected through angels regarding many complicated situations especially unseen in the past or may be in the future predictions. God also gives them the sight-vision in full detail on many incidents to answer the questions of the hidden-unseen world. The obligation of believing in messages is the basic principal of faith i.e., to believe with conviction in tenants which God reveals through His messengers/prophets (ﷺ); thus, all texts are conveyed to mankind in absolute exactness.

All prophets (ﷺ) are blessed with immense power and prestige with enormous persuasive pursuit which develops a close contact relationship of complete submission among the adherents. Their endeavours were so sincere with devoted dedication of articulated thoughts that present infinitude of supreme One with divinity of man i.e., spiritualisation. A man should live in Oneness of God through love and sacrifice for the sake of truth and piety.

Ultimate Truth always spreads in its own good times across the utmost frontiers of a globe but its real incentives imbibe in the hearts and heads of the people which is even more remarkable. Men like companions of Prophet Muḥammad (ﷺ) made many heroic actions and planted everlasting nurseries for the future of *Dīn Al-Islām*.

Then comes the time when voice of oneness-unity should be declared to the people with a need of priests. The spirituality was illuminated with Gods' blessings to enlighten the spirits for the glorification of God. This also benefited people with radiant healing light steeped in ignorance.

The light (illumination) of prophethood appeared in full manifestation with reasonable record of clean state announces from Moses (ﷺ) - the Hebrew Prophet, law giver and founder with pioneership for the nation - civilization of *Banī Isrā'īl*, Jewish people.

The Hebrew people were undergoing a tremendous trial because Egyptians were slaughtering new born sons. It was associated to Hebrew God Jehovah who was incredible designer of exodus in an incredible amazement of history of mankind. Hebrews lived in Egypt and were suffering excruciating oppression by Pharaoh. He ordered that all Hebrews male infants be put to death without foil. The mother of Prophet Moses (ﷺ) was revealed to place the child in

a basket and set it floating in the river Nile in a supervisional view of his sister. What a miracle of destiny and the Divine supreme design that the child was rescued by Pharaoh's sister who adopted him as her own child. The young strong Moses (عليه السلام) grew up in the big mansion of emperor as a prince. It so happened that he killed an Egyptian because he murdered a Hebrew person.

Moses (عليه السلام) fled from Egypt and lived as a shepherd for decades. God appeared to him as a symbolic sign in a burning bush. In fact God prepared him for this momentous mission. His mother received guidance so that God Almighty's commandments, with His supreme sovereignty, must be established. He was entrusted to substantiate two missions.

To preach the Pharaoh and the Egyptians as well as facing his own people. So he and his brother Aaron (Hārūn) (both prophets) went to Pharaoh's palace and court and explained God's signs, but he not only rejected, yet appointed a trial of strength between his magicians and Prophet Moses (عليه السلام). The Prophet (عليه السلام) won and magicians praised him. Prophet Moses' (عليه السلام) missionary presentation with miracles was intelligible with dignified integrity. He stated that their Lord and God of Isrā'īl and Egypt is one true God. There is always a pride in serving Him because He is the Universal Lord, Who creates, cherishes all things and beings in all the worlds. It is always from Him that each creature derives its natural form including free will and strength as man. Pharaoh was equally subjected to the similar conditions in order that a free will would be rightly exercised. God has given guidance through His messengers' signs; therefore, it was imminent for him to deliberate and indulge in right actions for his own benefit.

Pharaoh's rejection was based upon his haughtiness and false pride with arrogance of having an empire and kingdom. He

objected that this new religion is not acceptable, because it denotes scathing denunciation of our devotion to Egyptian idols and gods. The intrinsic fear was that they will become his slaves with Israelites command. Pharaoh made a revolting offensive sacrilege and blasphemy towards Almighty Allah (ﷻ) while collecting his men forces. He proclaimed, 'I am your lord, most high.'

He was punished with alarming retribution and was made an example in this life and of course in the hereafter. It was height of ignorance and thoughtlessness, worse than animals. He did not realize that he is just insignificant speck in God's infinite unimaginable creations and power. Prophet Moses (ﷺ) showed so many miracles of agony to teach them living lessons of God's infinite power. They faced plague, insect's storms later turned into blood in their pots. Alas! They thought all those miseries were brought by Prophet Moses (ﷺ); therefore, the truth is with us.

Prophet Moses (ﷺ) was also fully equipped with Divine preparations and protections with two unbeatable unique personal miracles: a white shining holy hand and a frightening rod which can defeat and crush each and every snake.

Prophet Moses (ﷺ) succeeded in getting out Jewish folks which was indeed a monumental miracle happened in the history of mankind because Pharaoh would not release the Hebrew people; therefore, Prophet Moses (ﷺ) led the people out of Egypt. Red Sea rose up in two huge high walls leaving dry land to cross between them. When forces of Pharaoh tried to chase them, including him they all drowned because the walls of water broke upon them. Hebrew reached Sinai Peninsula. Prophet Moses (ﷺ) spoke with Yahweh while spending 40 days. He received two Tablets which were inscribed with Ten Commandments that constituted fundamental commandments of Hebrew law.

When the rescue mission was successfully accomplished and led to the Promised Land, God blessed them with illuminating guidance through two prophets (ﷺ) who were brothers as well. There were revelations of covenant to adhere to laws (*sharī'ah*). The tragic event of Sāmirī satanic seductions, though deviously designed, yet trapped the nation of Isrā'īl into glamour-glance of reversions, idols of golden calf. These disobediences after so many favours earned the God's displeasure. Prophet Moses (ﷺ) requested God for humble forgiveness which was granted by the graciousness of Most Merciful. There was a complete destruction of idols and curse to the agents who falsified the covenants of revelation.

Exodus was the greatest gift of God Almighty, but the biggest favour was His revelation which gave them the criteria to judge right, wrong, false, true for a sincere worship. The message comes from God expressing His Will. Therefore, Allah (ﷻ) sent very chosen person to live among men and guide them to balance their lives and social set-up. They got the Promised Land but there was a continued rebellion against God which brought humiliation and misery with disaster in their lives. They had the covenant which is the universal moral law.

The children of Isrā'īl should always remember about their covenants that they will worship none but Allah (ﷻ).

Social Laws

“...Be kind to the parents and (do good to) the kindred and orphans and the needy. And (also) talk of piety to the common people (in a polite and pleasant manner). And establish Prayer and pay Zakāt (the Alms-due)... You shall not shed one another’s blood (amongst yourselves), nor shall you expel your people (from their homes and townships).” (Qur’ān, 2:83-84)

The covenant with Allah (ﷻ) by the people of the Book. They are bound by their own oaths sworn solemnly in the presence of their own prophets (ﷺ). It was in the form of a book-wisdom. Then comes to you a messenger confirming that do you believe in Him and render the Prophet (ﷺ) a sincere help.

The people agreed and took this as binding. It was an affirmative agreement to bear witness. But if there is violation then they will be transgressors.

Revelation

“(Allah) said: ‘O Moses (ﷺ)! I have exalted you and chosen you above the people by My Messages and My speech. So hold fast to whatever I have bestowed upon you and be amongst the grateful.’”
(Qur’ān, 7:144)

Revelation is for the benefit of His creatures who should receive it with reverence and gratitude while Prophet Moses (ﷺ) was having these great spiritual experiences on the Mount.

The Book

God certainly gave book to Prophet Moses (ﷺ) but differences arose among the people later on. They indulged in suspicious doubts about it. There are inspirations fitting in with new times, surrounding, the former looked upon the latter not only with intellectual doubt but with moral suspicion as did the people of the book.

“And We categorically conveyed to the Children of Israel (Banī Isrā’īl) in the Book: ‘You shall make mischief twice in the land and employ a violent defiance (against obedience to Allah (ﷻ)).” (Qur’ān, 17:4)

“Then We turned the victory over them to your favour and helped you with (affluence in) wealth and children and increased your numerical strength (as well).” (Qur’ān, 17:6)

There was a special favour of judgmental values through which they envisioned the proofs of Allah’s (ﷻ) Goodness and Glory. This was the fruit from God’s Will and Command. They also received delightful illuminations with an inner experience of enlightenment of their spiritual soul which comes from inspiration.

The dawn of new age of revelation to humanity began with a clean state. It was full revelation (*sharī’ah*) which may be perceived as a light, an insight for men so that they should not be groping in the darkness of deeds, there should be no misguidance so that final result is His mercy in the form of gifts to be rejoiced. They were also asked to preserve, protect the values, virtues of Message and Mission.

Honourable Jesus (*Īsa'*) (ﷺ) being the central figure of the Christianity undoubtedly was the Prophet of Hebrew. The name Jesus is derived from Greek rendering of Hebrew as 'Joshua', the title Christ is derived from the Greek-Christes Messiah (Anointed One). The early followers regarded him as the promised deliverer, the redeemer of all the humanity. His early life, like Moses (ﷺ), was full of miracles which revolutionized a social setup of misguided masses. He was son of Mary, a chaste woman, therefore, the birth of Jesus was God's '*Amr*',

"Maryam (Mary) submitted: 'O my Lord, how shall I have a son when no man has ever touched me?' He said: 'Just as Allah (ﷻ) creates what He pleases.' When He decides (to do) some work, He just gives it the command 'Be,' and it becomes." (Qur'ān, 3:47)

One of the worst scenarios in the life a woman is when people question and remind her of high lineage with unexceptional morals of her father-family. How can she fall into such a disgrace in the name of pro-generation? She (Mary) did explain with innocent honesty of integrated dignity but of no avail. Then she said that Prophet-child in the cradle would answer their questions.

They said how they could talk to him, who is in cradle. It was incredible when the 'real voice' declared the truth of the truthful.

"(The infant himself) spoke out: 'I am indeed a servant of Allah (ﷻ). He has given me the Book and has raised me as a Prophet." (Qur'ān, 19:30)

When Jesus came with clear signs he said,

"And when 'Īsa' (Jesus) came with evident signs, he said: 'Surely, I have come to you with wisdom and understanding, and (with the purpose) that I may make clear to you some of the matters

on which you disagree. So fear Allah (ﷻ) and obey me.” (Qur’ān, 43:63)

The wisdom consists in the understanding of unity of Divine purpose and Oneness of the Divine personality. The man Jesus came to reconcile the forming of sects and his true teaching were just the same as that expanded in the wider form of Islam. He did not claim to be a god, why Christians followed the doctrine of Oneness rather than sticking to their ancestral traditional, customary sins.

“Of all these Messengers (whom We sent) We have exalted some above others: Allah (ﷻ) spoke to some of them (directly), and raised some (above all others) in rank (i.e., elevated the Holy Prophet (ﷺ) to the highest of all the degrees of the glory of Messengership). And We gave ‘Īsā, the son of Maryam (Jesus, the son of Mary), clear signs and helped him with the Holy Spirit. And had Allah (ﷻ) so willed, the people succeeding these Messengers would never have disputed and fought amongst themselves after the manifest signs had come to them. But they differed. So, some of them believed whilst others opted to disbelieve. (And keep it in mind that) if Allah (ﷻ) had willed (i.e., restricted their choice to one opinion only), they would never have fought amongst themselves. But Allah (ﷻ) does what He wills (i.e., He gives the people freedom of choice and makes them responsible for their decision).” (Qur’ān, 2:253)

Allah’s (ﷻ) message has been distributed to all nations, if it has been necessary a prophet could have been sent to every town and village; but Allah’s (ﷻ) plan is different, still He has sent light to every heart through his signs in man’s conscious and nature. There is an implied implicit covenant on all created things to follow Allah’s (ﷻ) laws, but there is a special implied covenant with all

prophets (ﷺ) in strict solemn submission that they would fulfil their mission! Proclaim Allah's (ﷻ) truth without fear and sorrow, and be ever ready in His service in all circumstances. That gives them their position and dignity as explained with their tremendous responsibilities in respect of the people; when they had come to instruct and lead to the right path. The chief characteristic of teachings of Gospel is humbleness to the extent of humility.

They were commanded that they desist evil but whosoever shall smite them on the right cheek, they have to turn to him the other.

“Then in the footsteps of these Messengers, We sent (other) Messengers and We sent ‘Īsā, the son of Maryam (Jesus, the son of Mary) after them and gave him the Injīl (the Gospel). And We created kindness and mercy in the hearts of those who were (the true) followers (of ‘Īsā [Jesus]). And they themselves invented the innovation of monasticism. We did not prescribe it for them. But they (introduced this innovation of monasticism) merely to seek Allah's (ﷻ) pleasure. Then they could not practically keep and maintain that check which was its due (i.e., could not continue its spirit and discipline). So We paid those of them who believed (and continued the innovation of monasticism to seek the pleasure of Allah (ﷻ) their reward. And most of them (who left it and changed their ways) are disobedient.” (Qur’ān, 57:27)

Allah Almighty's (ﷻ) kingdom requires courageous resistance to the evil with firmness of law and discipline, which will enforce justice among men. There should be establishment of social structure, so that they can uphold the standard truth of supremacy of His laws and *sharī'ah* of the prophet. One cannot uplift the spiritual strength by monasticism and with imperfect philosophy as seen through monastic movements, in so far they represent pity and sympathy. Would they represent the spirit of Christ when the

corruption of Christian church, the hair splitting disputes of mutual misunderstanding and hatred-ness of satanic stuff had become a scandal by the time the light of Islam was shown to the world. There was a warning as well as glad tiding to the nation of Isrā'īl from Almighty God,

“(And also recall) when ‘Īsā, the son of Maryam (Jesus, the son of Mary) said: ‘O Children of Isrā’īl, indeed I am (a Messenger) sent to you by Allah (ﷻ), confirming the Torah, the Book which came before me, and bearing the good news (of the pleasant arrival) of (the Esteemed) Messenger (blessings and peace be upon him) who will come after me, whose name is Ahmad (now in the heavens).’ But when he (the Last of the Messengers) came to them with clear signs, they said: ‘This is open magic’.” (Qur’ān, 61:6)

Jesus (ﷺ) was taken into custody and presented into supreme council of Jews ‘the Sanhedrin’ with the declaration of desecration and blasphemy of Christ’s trinity, the council condemned Jesus (ﷺ) to death, but only Roman procurator, however, was empowered to inflict capital punishment. Jesus (ﷺ) remained reticent when he was presented to Pilate; they asked him if he is the king of Jews? It was ultimately left on the decision of the people. When the people insisted on his death, Jesus (ﷺ) was taken and nailed to the cross, Roman punishment of political offenders and criminals. The changes on the cross read ‘this is Jesus (ﷺ), the king of Jews’. There was an additional revelation with stern warning,

“O People of the Book! Exceed not the limits in your dīn (religion), and speak nothing but the truth about Allah’s (ﷻ) glory. The fact is simple that ‘Īsā, the son of Maryam (Jesus (ﷺ), the son of Mary) is Allah’s Messenger and His Word which He conveyed to Maryam (Mary) and a Spirit from Him. So believe in Allah (ﷻ) and His Messengers and do not say: ‘There are three (Gods).’ Refrain

(from this belief); (that) is best for you. Verily, Allah (ﷻ) is the Only One God, Holy is He, far above having a son. Whatever is in the heavens and whatever is in the earth (all) belongs to Him alone. And Sufficient is Allah (ﷻ) as a Guardian.” (Qur’ān, 4:171)

The absolute finality of prophethood is with the last and final Prophet Muḥammad (ﷺ) as well as completion of message-mission Islam. Allah Almighty (ﷻ) once again finally cleared the state. A dawn of most magnificent monumental manifestation enlightened the entire universe of humankind i.e., the holy birth-emergence of the last and final prophethood who was the diamond of dominions of Allah Almighty (ﷻ) and precious pearl Prophet of prophethood. The convincing evidence of reliable authenticity is if you love and obey Allah (ﷻ), love and obey His messenger (ﷺ), obedience and dedication will be test of your faith. There is a basic commitment of one's life that one submits in faithful allegiance of his will to the Will of Almighty Allah (ﷻ).

The pride of prophethood was born in Mecca. The son of soil belonged to highly respected prestigious and influential tribe of Quraysh and Hashemite family. The early orphan-hood is an amazing annunciation of protection of an orphan by Allah Almighty (ﷻ). He was raised and brought up in Holy Ka'bah with resounding resonance of highly praiseworthy as Muḥammad (ﷺ).

With a captivating personality of delightfully Divine demeanour bearing an acute acumen of moral sensitivity is obviously known as Al-Amīn i.e., an embodiment of truthful trustworthiness. He became sale service representative with expertise in trade-transport for Syria. The Jewish and Christian scholars did recognise him with stirring signs of awe-inspiring qualities of manhood in prophethood. A wealthy widow Khadījah (رضي الله عنها) was deeply impressed by his unique charisma as a Meccan Merchant especially bestowed

with the virtuous integrity of diligent decency. A holy marriage of brightness of brilliance was solemnised at the age of twenty five. It was an exemplary family which proved that marriage is the sacred socio-economic unit of *Dīn Al-Islām*. Muḥammad Ibn ‘Abd Allah (ﷺ) used to overhear the views of Jews and Christians regarding religion beliefs. He was deeply distressed by the placement of 360 idols in the holiest Ka‘bah. This endemic idolatry of associative assertions was an abomination and curse to the ignorance of the whole Arabia. It was always his deepest concern to clean clear the same and replace it with concept of Oneness. Therefore, he used to withdraw himself and went to cave outside Mecca to meditate with prayers for the guidance to initiate the message-mission of prophethood. So a unique soul stirring experience brought tremors in his wholesome world by a vocal verbal visionary inspiration by Archangel Gabriel (عليه السلام) from Almighty Allah (ﷻ). Gabriel (عليه السلام) is the same angel who was deputed for all the previous prophets (ﷺ) of God-Kingdom. The last and final revelation beginning was just in few words with a commanding declaration and proclamation of ‘*Iqra*’,

“(O Beloved!) Read (commencing) with the Name of Allah (ﷻ), Who has created (everything).” (Qur’ān, 96:1)

It is also hereby confirmed on him the credentials of Divine commission to preach and proclaim with power of knowledge and spiritual strength, the Oneness of Allah Almighty (ﷻ) and that Muḥammad (ﷺ) is His messenger (the last and final). He was entrusted with a missionary duty with obligation of disseminating the truth to humankind. The guidance would benefit primarily to those who had cognitive spirit to fight against ignorance. The function of believers is to excel for the supremacy of their Creator Who is their Lord, Cherisher, Protector and Provider. They should always thank Him that He blessed them with revelations and last

Prophet (ﷺ) who guides them for attainment of salvation on the difficult day. One must realise that one's physical origin is from dirty droplet of animal fluid. It was also clearly reminded that one's final return destination is just to Him.

The revelations in continuity in Mecca were blessings for the mankind till the day of judgement. However, Meccan masters gave the unforgiveable merciless opposition with painful torture to the extent of death of defenceless. There are 89 chapters just warning to come to the terms, cooperate for the sake of their own benefit. The prevalent idolatry especially from Ka'bah was the deepest imminent concern for its cleansing clarity. The mission started in peaceful manner with elucidation and explanation of constant reminders of Divine injunctions about Oneness, the status of the Prophet (ﷺ) with ultimate return to their Lord. It was emphatically asserted that in the past they did know, how rebellious nations with progressive civilisation were annihilated from the face of the Earth and signs were just before all. If they would still adamant with deliberate ignorance then they would be responsible for loss.

The everlasting miracle of Holy Qur'ān is being the last book which will be protected, preserved entirely in exact precise pristine purity as promised by Allah Almighty (ﷻ) Himself. It is still there with its absoluteness for the last fifteen hundred years.

As the mission geared up with a considerable formation, the oppositions, determined for termination designs, gave only one choice i.e., to migrate. Eighty seven families migrated on foot in the hottest sunny sandy desert just for sake of Allah (ﷻ). Ethiopian Christian king gave them asylum. The enormity of personal physical tortures was the gravest danger to the prophethood – mission-message.

Meccan period has a lot of lessons for the Muslim mission till today at individual level, but in fact historical perspective about this incipient initiation of the revolutionary step does vividly prove that Allah's (ﷻ) Divine design is magnificent.

A very devastating incident occurred during the visit of Taif when Prophet (ﷺ) was trying to convey the message. The miscreants made a remorseless merciless physical assault on this holy human defenceless innocence which even shocked the Angel of Mountains. Angel was ready to destroy them forever but the merciful magnanimous visionary predicted that their off-springs would work for mission. As time passed, another unbearable and irreparable personal loss occurred as a domineering uncle Abū Tālib and a sweetest soul subscriber exalted in faith wealthy wife Khadījah (رضي الله عنها) left him in such a critical juncture which made him sorrowful (the year was declared as year of sorrow or *'ām al-ḥuzn*). Therefore, ascension of mystic vision created a new spirit. He was blessed, enlightened and illuminated while meeting all the previous prophets (عليهم السلام) with passionate oration which was a sheer delight. It was also showed with enormity of personal grace of God and Graciousness. He was admired while confronting ferocious hostility and was given an assurance of final victory to be attained with trendy Divine design with courage.

When a delegation from Medina (Yathrib at that time) with 72 believers approached and promised that they lay down their life for the sake of Allah Almighty (ﷻ) and his Prophet (ﷺ), they humbly requested for arbitration and naturally entrusted in him a considerable authority and an allegiance for an unconditional believe. The protection of family friends were top priority. Prophet (ﷺ) envisioned a reformative revolution of spiritual state and society to establish Divine supremacy with Prophet's *sharī'ah*. The wide of *Iqra'* to *Isra'* (first revelation to the night journey) was

over. A real struggle started, not for survival but to attain strong base under the most competent commander-in-chief with a dynamic Divine leadership, who was always a healer of his followers and soldiers. The migration was ensued with heavy heart and with determined gesture, 'I shall return.' A loving long awaited ovation made him so elusively definitive to achieve the goals of his mission. Prophet's (ﷺ) mission was pertained of extermination of idolatry (open-secret) with associative calling.

These missions have to be integrated on the basis of socio-economic justice for the mankind to earn its salvation. There were enormous inundation of tribal furious ferocity with two super powers superiority in culture and traditions. Therefore, a very solid organisational structure stratagem must be brought into force with vision of perfect promulgation of Divine dynamics to conquer all the ignorant evil forces of the world. The first three holy wars Badr, Uhud, Khandaq (confederate with a ditch) were fought with a spirit of fight a decisive fight which was not about size, worldly gain or personal pride. The men of faith act and obey Prophet (ﷺ) and the victory would be ascribed to Allah (ﷻ). The martyrdom overwhelmed and Ka'bah gained sanctification forever. Muslim forces expanded and now the superior spiritual systematic unprecedented warfare was establishing Allah Almighty's (ﷻ) superior supremacy, the superpowers surrendered with submission. The internal setup was now fully solidified with Divine values of Islam.

Human freedom's fruits are totally based upon the sincere dedicated worship of Almighty God with unconditional obedience to *sharī'ah* of Prophet (ﷺ). The salient features of Prophet's (ﷺ) last sermon of Goodbye farewell pilgrimage at the completion of mission with perfection pleasure of Allah Almighty (ﷻ) was declared as the charter of human rights. It was a perfect code of life

of *Dīn Al-Islām*. Islam repudiates all distinctions, discriminations of class, colour, creed, strong and weak, in fact all humans are equal before law and justice. He also warned future Muslims that they would not be misguided if they would follow the beautiful pattern of conduct of messenger of Allah Almighty (ﷺ). There is lot of hope for the faithful, on the final day, who engages enthusiastically in His praise.

Prophet (ﷺ) passed away after one year and left a legacy of a Book (Qur'ān) with pristine purity still alive, intact and affective with superior spiritual system in the form of his holy *sunnah*. The missionary miracles, which the history of civilisations till presents as '*Dīn-Ibrāhīm*', is shining sand suspensions of Arab Desert.

The state-society development can never fail with Divine dynamics of welfare of needy with dignity of duty.

Conclusive argument prevails that human history may be repeating itself with legitimate outcome of civilizational changes of countries and nations like the world progress including third world countries and victims of circumstances prevalent according to the 'big fish - small fish' exploitation. In the world of complete control of communication on navigation system with defined sensory movements, the thought process is making ultra-modern mass that is though self-sufficient yet a slave of socio-economic, industrial, technological, corporate conceits and capriciousness with fallacious rule of law. Ruling of Prophet (ﷺ) regarding modern mechanical Muslim populace is that despite of enormous manpower, they will be just good for nothing. He also envisioned deplorable disease of epidemic proportions that constant violations of Qur'ān-*sunnah* with love of life and fear from death would made them oblivious of accountability of that day.

Banī Isrā'īl being the standard bearers of obedience to God laws received revelations through Prophet Moses (عليه السلام), the power of judgement and command through kingdom of David (عليه السلام) (Dā'ūd) and Solomon (عليه السلام) (Sulaymān) with numerous prophetic warnings through Isaiah-Jeremiah. Therefore, it is imperative according to the *sunnah* of the superior supreme authority, there has to be transfer of standard bearing to implement His Prophet's mission-massage. Blessings to continue for his affable affairs. So obviously prophethood completion was fulfilled under the domain of Islam as already predicted and accepted by *Banī Isrā'īl* with the honour of last final Prophet Muḥammad (ﷺ). It is an openly operative manifestation of trendy Divine designs of Supreme Sovereign.

This is also worth stating that had it been the people of the Book who relied upon Prophet Abraham (Ibrāhīm) (عليه السلام) they would have also realised regarding the historical evidence because his (Prophet Muḥammad's (ﷺ)) posterity included both *Banī Isrā'īl* and *Banī-Ismā'īl*.

Abraham (عليه السلام) was a truthful trustworthy righteous friend slave servant Prophet of Allah Almighty (ﷻ). He was paragon of piety, a missionary of assured certainty with indomitable inspiring conviction having total beneficial willing will to fight an inferno and putt a sharp knife on the neck of his dearest son which earned him uncontested position in prophethood. These devotional dedication deeds were further rewardingly recognised in the colossal righteous congregation of pilgrimage of Ka'bah with sacrifice of sacred animal which is beyond measures.

The Future

System with superiority of mind over matter is to be achieved to earn the pleasure of Providence. This is the basic lesson which Muslims have forgotten, also the supreme sublime sovereignty of the Owner '*Mālik*' of the day of decision. The present situation of deep division is the cause of the modern Muslims' humiliating disarray in which slaughtering a believer ruthlessly by another believer is unimaginable. It also does prove the wrath of Lord is conceivable. The Egyptian missionary Hassan Al-Banna referred that Muslims are like black cloud in front of shining sun Islam. The repeated abominable acts are like destruction of the mission of revelation - reason (Qur'ān and *sunnah* - *sharī'ah*).

A recent mini revolution of Christian church of papal politics for peace throughout the world politics, signifying concern about human calamities, is an ambitious approach to human conscious. The prayer while raising the flag of Palestine in UN building is gesture of papal peace.

It seems evident as predicted in a tradition of his last day when Prophet (ﷺ) indicated that he and day of judgement were just like two first fingers, while showing his holy hand. The final curtain will fall, when solar lunar star systems with other universes will be folded up and mankind will face the inevitable with their respective prophets (ﷺ) as witnesses in front of all absolute power of judicial justice. There would be quick decisive decision which everybody will come across. One will prove his guilt or innocence by himself/herself. There will be nothing but deep down repentance with regrets but would be of no avail. There is only one aspect on this fateful day which might work that 'how far one has protected

his/her faith as sincere follower with commitment to Prophet (ﷺ),
because only his intercession would be held for salvation.

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Finality of Prophethood

SAHIBZADA SULTAN AHMED ALI

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Finality of Prophethood

Exalted Qur'ān mentions about Prophet Muḥammad (ﷺ) (9:128),

“Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him (blessings and peace be upon him). (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most (deeply) clement and merciful to the believers.”

The practical example is that Prophet (ﷺ) has forewarned his servants about all the corruptions (*fitnah*) until the day of judgement to prevent them from falling prey.

Honourable Ḥudhayfah (رضي الله عنه) states,

“I testify that exalted Prophet (ﷺ) has revealed to us the names of about 300 or so culprits (fitnah gar), their fathers’ names and the clan names that are going to emerge before the end of the world.”

According to the tradition of honourable Ḥudhayfah (رضي الله عنه), denial of the finality of prophethood is one of the most enormous corruptions among them. Exalted Prophet (ﷺ) has forewarned the Muslims about this corruption so that they should remain vigilant.

Honourable Thawbān (رضي الله عنه) narrates, Prophet (ﷺ) said,

“Soon; indeed thirty (30) imposters (dajjāl) would emerge amongst my ummah and each of them will assume himself to be a prophet, even though I am the ‘seal of prophethood’ and there would be no prophet after Me.”

It is important to note that the claim of these imposters is in fact itself the testament to the finality of prophethood of last Prophet

Muhammad (ﷺ). Question arises that how a false claim can be a testament to the finality of prophethood? This is because Muslims are already forewarned that there would be imposters claiming false prophethood, so whenever there is a false claim, Muslims' belief becomes even stronger as the last Prophet (ﷺ) had already warned them and declared himself the 'seal of prophethood' and that there would be no prophet after him.

There are four important pillars of belief about the finality of prophethood that describe vital facts.

Revelation and Prophethood

Accepting exalted Qur'ān as a revelation makes it a testament to the finality of prophethood because Qur'ān is the last revelation and after that, the doors of revelation are sealed forever. If there was to be a messenger after Prophet Muḥammad (ﷺ) then this door would not have been sealed as revelation is the uniqueness of prophethood. This is the confirmation of belief in the finality of prophethood. In Qur'ān (2:4), Allah Almighty (ﷻ) commands,

“And those who believe in (all) that which has been revealed to you, and that which was revealed before you, and also have (perfect) faith in the Hereafter.”

This verse puts emphasis on the belief on the revelations sent towards Prophet (ﷺ) and revelations before him. If there was a possibility of revelation after last Prophet (ﷺ) then the belief in that would also have been mentioned in this verse. However, there is no mention of anything like ‘after you’. Thus, there is no mention of a third revelation which confirms that with the beloved Prophet Muḥammad (ﷺ), the chain of revelations and prophethood has been completed, and there will be no messenger or prophet after Prophet Muḥammad (ﷺ).

The same point is affirmed by the first caliph of Islam honourable Abū Bakr Siddīq Akbar (رضي الله عنه),

“Indeed the revelation has been discontinued and the religion (Dīn) is complete.”

This explains that after the revelation of Qur'ān, the chain of revelations has ceased and religion is accomplished. Therefore, the firm belief in the ceasing of revelation is an important pillar of faith. According to scholars ‘assuming that after completion of the Qur'ān, the chain of revelation is not ceased’ is certainly infidelity

because this assumption means there would be a new messenger after Prophet Muḥammad (ﷺ). All Islamic schools of thought are in agreement that such an assumption is infidelity.

Another important aspect here is the nature of revelation (*wahī*). What is revelation? Revelation is the medium of communication between Allah (ﷻ) and His messenger. When there is no revelation then there is no communication and when there is no communication then how a messengership or prophethood can be claimed? This further proves that the concept of being a messenger is falsified in absence of revelation (*wahī*). The following verse of the exalted Qur’ān is revealed in three different chapters (12:109; 16:43; 21:7), Allah (ﷻ) commands,

“And before you also, We sent only men as Messengers towards whom We sent Our Revelations.” (16:43)

This verses, and more other similar verses, confirm that without revelation (*wahī*) there is no concept of prophethood. As there is an agreement amongst Muslims that after the completion of Qur’ān, there is no possibility of revelation (*wahī*). Therefore, how can there be any possibility of prophethood? Consequently, if anyone claims to be a messenger then that claim can only be a lie, deception and a falsehood.

Finality of Revelation

The second important point is that with the existence of Qur'ān there is no need for new revelation until the day of judgment, as this revelation is sufficient until that day. Exalted Qur'ān has complete guidance for everyone until the day of judgement, as Allah (ﷻ) commands (Qur'ān, 38:87),

“This (Qur'ān) is only direction and guidance for the whole world.”

Qur'ān is for everyone until the day of judgement. Allah Almighty (ﷻ) commands (Qur'ān, 7:3),

“(O people!) Follow only that which has been revealed to you by your Lord, and do not follow any ally (trusted) besides Him. You take advice but little!”

This verse and its explanation by scholars clarify that this revelation of Prophet Muḥammad (ﷺ) has complete tools, guidance, recommendations and remedy for everything and it has been guarded against any amendment or modification. As commanded in Qur'ān (15:9),

“Assuredly, We alone have revealed this Glorious Admonition (the Qur'ān), and surely We alone will guard it.”

When there is no modification or alteration possible in exalted Qur'ān and Allah (ﷻ) Himself takes the responsibility of guarding it then there is no need for any new revelation (*waḥī*). When there is no need for any revelation, then how can the revelation be continued? As discussed earlier, revelation is the only mode of communication between Allah (ﷻ) and His messenger which ceased after exalted Qur'ān. Therefore, there is no margin of prophethood after Prophet Muḥammad (ﷺ). It proves that if anyone claims to be a messenger after Prophet Muḥammad (ﷺ)

then that claim is nothing more than a lie, falsehood, fabrication, deception, and deceit.

It is evident that the most valuable agreement (*ijmā'*) in the history of Islam amongst all rightly guided caliphs (رضي الله عنه) and other companions (رضي الله عنه) of Prophet Muḥammad (ﷺ) is on the matter of finality of prophethood i.e., 'There can neither be a revelation (*waḥī*) after Qur'ān nor a messenger after exalted Prophet Muḥammad (ﷺ).'

Exalted Prophet Muḥammad (ﷺ) commanded, as narrated by Imām At-Tirmidhī (رحمته الله عليه);

"I am the seal of prophethood and there will be no prophet after me."

During the caliphate of honourable Abū Bakr Ṣiddīq Akbar (رضي الله عنه), Ḥāfiḍh Ibn Kathīr (رحمته الله عليه) narrates,

"At the end of Rabī' Al-Awwal, the news of the sentence of Al-Aswad Al-'Ansī came when honourable Abū Bakr Ṣiddīq (رضي الله عنه) had sent the army of honourable Usāmah's (رضي الله عنه) for expedition, and the sentence of Aswad Al-'Ansī was the first victory of the caliphate of honourable Abū Bakr Ṣiddīq (رضي الله عنه)."

Imām Abū 'Abd Allah Al-Wāqidī (رحمته الله عليه) narrates:

"When exalted Prophet (ﷺ) passed away, then honourable Abū Bakr Ṣiddīq (رضي الله عنه) was elected as the Caliph. Then during his caliphate, Musaylimah, the liar, was killed who claimed to be a prophet during the lifetime of Prophet (ﷺ)."

This is the reason Muslim *ummah* has never accepted and will never accept any imposter claiming to be a messenger/prophet.

It is evident from exalted Qur'ān that the revelation sent towards Prophet Muḥammad (ﷺ), is the teaching and guidance for all

human beings until the day of judgement. Furthermore, exalted Prophet (ﷺ) is the warner and admonisher for all the creations until the day of judgement because he (ﷺ) was sent as the last messenger. To forewarn and to guide is one of the duties of Prophet (ﷺ). Scholars of truth record with a firm belief that the blessings and miracles of Prophet Muḥammad (ﷺ) are on-going and will continue until the day of judgement and there is no stoppage or delay even for a moment.

Famous Scholar of Baghdad ‘Allāmah Maḥmūd ‘Ālūsī (رحمته الله) who wrote renowned commentary *Tafsīr Rūḥ Al-ma‘ānī*, quotes the following verse (Qur’ān, 62:3),

“And (He has sent this Messenger for purification and education amongst) others of them also who have not yet joined these people (that are present now i.e., they will come after them in later eras),”

and states that this verse assures the everlasting blessings of Prophet Muḥammad (ﷺ). It validates the eternal benediction and favour of Prophet (ﷺ) upon his *ummah*. The important point to understand about the verse and its explanation by the scholars is that the favour of Prophet (ﷺ) is everlasting, for some it is direct and for others it is indirect; those in denial need to understand that there is no question of further guidance.

Prophets (ﷺ) are appointed to teach and guide humans and jinn. Such guidance is already there since the advent of Prophet (ﷺ) and will continue without interruption until the day of judgement. Thus, there is no sense of fruitless prophethood. Those people who do not believe, are just in an illusion.

Qur’ān, in its entirety, verse by verse, dictates that it is a plain fabrication but unfortunately people do not understand the treachery and become a soft target. The plan of action of apostates is such that folks do not understand their plot. Yet tight connection with Qur’ān can be the saviour.

Favour of Prophet Muḥammad (ﷺ) is for the Whole Mankind

Consider the command of Allah Almighty (ﷻ) (Qur'ān, 6:19),

“This Qur'ān has been revealed to me so that with it I may warn you as well as every such person this (Qur'ān) may reach.”

Analysing this verse, scholars explain that all human beings are taught and guided by Prophet Muḥammad (ﷺ) and such guidance will continue till the day of judgement, directly for some and indirectly for others. Some of the examples quoted by scholars are as follows:

Scholars narrate that honourable Ibn Zayd (رضي الله عنه) narrates that exalted Prophet (ﷺ) said,

“Whoever hold this Qur'ān, I am his warner.”

This is without any limitation of time and space.

Muḥammad Bin Muḥammad K'ab Al-Qurḍhī (رحمته الله) quotes,

“Whoever holds Qur'ān, Prophet (ﷺ) himself teaches him.”

It is again without the limitation of time and age.

Scholars narrated Muḥammad Bin Muḥammad K'ab Al-Qurḍhī (رحمته الله)'s second quotation in similar words,

“Whoever holds Qur'ān, indeed it is as he meets Prophet Muḥammad (ﷺ) and whoever listens to the Qur'ān indeed he listens from Prophet (ﷺ).”

It is so because this is the final revelation and this is from the blessed voice of Prophet (ﷺ) and its each word is from Allah (ﷻ) and this is word of Allah (ﷻ).

‘Allāmah Abū Al-Barkāt Nasaḥī (رحمته الله) narrated this verse in his *Tafsīr Nasaḥī*, that Prophet (ﷺ) said,

“I warn the people through this Qur’ān till the day of judgement, until they hold Qur’ān.”

‘Allāmah Nasaḥī (رحمته الله) quotes from *Hadīth* that,

“Whoever attains this Qur’ān, it is like he/she meets and greets Prophet Muḥammad (ﷺ).”

This means the blessings and benefits of Prophet (ﷺ) is continuous as Qur’ān remains a book of guidance. Therefore, there is neither a necessity for new guidance and a new book nor a new messenger. Thus the formation of any such idea is a corruption (*fitnah*).

Prophethood of Prophet (ﷺ) is for Everyone

Fourth thing is that Allah Almighty (ﷻ) mentioned the sphere of the prophethood of Prophet Muḥammad (ﷺ) on several occasions in exalted Qur’ān. For example (Qur’ān, 7:158),

“Say: ‘O mankind! I have (come) to all of you (as) the Messenger of Allah to Whom belongs the kingdom of the heavens and the earth.”

The important point to understand here is “*to all of you.*” Imām Fakhar Ad-Dīn Ar-Rāzī (رحمہ اللہ) and Abū Ḥafṣ Sirāj Ad-Dīn ‘Umar Bin ‘Alī Al-Ḥanbalī (رحمہ اللہ) narrate this verse as,

“This verse dictates that exalted Prophet (ﷺ) is bestowed upon all creations.”

It means all of creations are receiving the favour from Prophet (ﷺ) and will continue to receive it until there is life. The call for good fortune is on-going until the final hour. Every living being is obliged to testify to the prophethood of Prophet Muḥammad (ﷺ) regardless of colour, creed, tribe or region. Salvation is in testifying the prophethood and finality of prophethood. All other beliefs are infidelity.

When someone does not testify the prophethood of Prophet (ﷺ) and denies the finality of the prophethood instantly, he/she is not Muslim anymore and becomes an infidel. This action of denial of the finality of prophethood makes them infidels. Therefore, if any such person proclaims himself a false messenger, then his claim is based on infidelity because the rejection of the finality of prophethood boots them out of Islam.

Conclusion

The conclusion of this discussion is that a Muslim has to remember these matters whenever he/she interacts with such people. Muslims unaware of such matters, in return of petty worldly benefits, lose their faith and renegade.

Those Muslims who become a soft target of this treachery should be explained about these simple facts that there is no need of new guidance after Qur'ān and surely there is no room for a new messenger after the last Prophet (ﷺ) because he (ﷺ) was sent toward all of creations.

This is the message of Sultān Al-'Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) and the same is carried by honourable Sahibzada Sultan Muḥammad Ali, Patron-in-Chief of Islahee Jamaat that belief in finality of prophethood and seal of prophethood is a central pillar of the Islamic faith. A slight doubt or confusion on this central and most important belief causes the collapse of the whole foundation of faith.

Muslims have to equip themselves with knowledge of exalted Qur'ān. They should take care of their brothers and sisters, wives, children and friends and engage in such discussions. They should join the councils of scholars of the truth and be in the company of practical Sufis in order to get themselves trained for truth and to attain physical and spiritual piousness.

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