

The Prophetic Seal



وَسَلَّمَ
وَقَالَ
بِعَلِّمُوا
الْمَسْكِينِ



Usman Arif

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وَسَلَّمَ
وَعَلَىٰ آلِهِ
وَالْحَمْدُ
لِلَّهِ



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Preface

Allah Almighty created humankind and by granting them excellence over all other creatures, bestowed upon them the honor of being His representative.

Along with this, Allah Almighty initiated the chain of Prophets ﷺ for the guidance and direction of humanity. The necessity of Prophets for the guidance of mankind can be understood from the fact that Allah bestowed prophethood upon the very first human. With all certainty, this was a message that human beings cannot take a single step in the right direction without the guidance provided by the Prophets ﷺ.

Allah Almighty completed this chain of Prophethood and Messengership with our beloved Prophet, Hazrat Muhammad Mustafa ﷺ and perfected the religion through "Islam." The primary purpose of sending Prophets to the world is to convey Allah's message and religion to the people; once the religion was perfected and completed by Allah, Prophethood was also brought to completion. Now, until the Day of Judgment, there is no need for any new religion; therefore, no new Prophet or Messenger will come. This is the fundamental belief of every Muslim.

The book under review has been compiled to explain and solidify this very belief. Furthermore, it aims to provide intellectual and emotional strength to those serving the cause of the Finality of Prophethood. It will not only inspire new readers to work regarding the belief in the Finality of Prophethood but will also provide them with complete guidance in this matter.

Allah Almighty selects those for the service of the Finality of Prophethood who are beloved to Him and His Messenger ﷺ.

Rendering services for the "Finality of Prophethood" is not just something a person chooses to do; it is a duty and a blessing granted by Allah.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 1

Introduction to Prophethood (Risalat)

Prophethood is a very high and honored position which Allah grants to certain chosen individuals. Because of its importance, there are specific necessary qualities required for someone to be a prophet.

Among these conditions, the most important is:

First: Truthfulness

Truthfulness is the most basic and essential condition of prophethood, because the purpose of prophethood is to convey the message of Allah to His creation.

A Prophet is the trustee for transmitting Allah's message; if a lie were told in this matter, it would be equivalent to forging a lie against Allah, which is a very grave crime. The Holy Quran states:

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُغْلِبُ الظَّالِمُونَ (21)

"And who is more unjust than one who invents a lie against Allah or denies His signs? Indeed, the wrongdoers will not succeed."

(Al-An'am: 21)

Every aspect of a Prophet's life must be based on truth so that people can obtain guidance from him.

The Quran has presented the truthfulness of certain Prophets as an example, such as the statement of Hazrat Musa عليه السلام:

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ (105)

"It is my duty not to say anything about Allah except the truth. I have certainly come to you with a clear sign from your Lord, so send the Children of Israel with me."

(Al-A'raf: 105)

In this verse, Musa عليه السلام explained that he says nothing regarding Allah except the truth and that he speaks only the truth.

In the same way, Hazrat Ismail عليه السلام was also mentioned specifically regarding the quality of truthfulness:

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا (54)

"And mention in the Book, Ishmael. Indeed, he was true to his promise and he was a messenger and a prophet."

(Maryam: 54)

Hazrat Ismail عليه السلام was declared true to his promise, which clearly demonstrates his truthfulness. This means that truthfulness is a fundamental quality of Prophethood and without it, no one can be appointed to this high status and position.

Here, Allah Almighty describes the truthfulness of Hazrat Ismail عليه السلام; he was someone who always fulfilled his promises and never wavered in any of the promises made to Allah.

The saying of Hazrat Isa عليه السلام is also mentioned in the Quran:

مَا قُلْتُ لَهُمْ إِلَّا مِمَّا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ

"I said nothing to them except that which You commanded me: that you should worship (only) Allah, who is my Lord and your Lord."

(Al-Ma'idah: 117)

In this statement, Hazrat Isa عليه السلام spoke only what Allah Almighty had commanded him. He delivered the message exactly according to Allah's command and did not add or subtract anything from it. This is a great sign of his truthfulness.

When Heraclius, the Emperor of Rome, questioned Abu Sufyan bin Harb regarding Prophet Muhammad صلى الله عليه وسلم, he asked:

"Did you ever accuse him of lying before he began saying what he says?" Abu Sufyan replied: "We have never seen him tell a lie." This demonstrates that the truthfulness of Holy Prophet صلى الله عليه وسلم was an elemental trait that was present even before his Prophethood.

Second: Integrity (Al-Amanah)

This attribute is as essential as Truthfulness (Sidq), for a person who lies can never be truly trustworthy and a person who is dishonest in their dealings can never be truly truthful. Therefore, it is necessary for a Prophet to be both Truthful and possess absolute Integrity, as a person of true integrity is inevitably a speaker of truth. It is for this reason that this attribute is indispensable for Prophets.

For a Prophet to be trustworthy means that he conveys the commands and laws of his Lord to the people without any omission, alteration, or addition. This is why Allah Almighty stated:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۚ كَذَٰلِكَ يَجْزِي اللَّهُ الْخَاسِرِينَ (39)

"That is His way with (those) prophets who deliver the messages of Allah and consider Him and none but Allah. And sufficient is Allah as a Reckoner".

(Al-Ahzab:39)

Similarly, if Prophets were to conceal anything which they were commanded to deliver (meaning, if they did not convey it to the people), it would constitute a breach of trust on their part. The possibility of dishonesty or betrayal regarding the Divine Message by the Prophets does not even arise. For how could it be appropriate for a Prophet to

hide his teachings, fail to advise his followers and not deliver the Message of Allah?

This is clearly evident in the Quran through the words of all the Prophets, where every Prophet said to his nation:

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (107)

“Indeed, I am a trustworthy messenger to you”.

(Ash-Shu'ara:107)

For example, Hazrat Nuh عليه السلام said to his people:

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (107) فَاتَّقُوا اللَّهَ وَأَطِيعُوا (108)

“Indeed, I am a trustworthy messenger to you. So fear Allah-hand obey me”.

(Ash-Shu'ara:107-108)

Here, Hazrat Nuh عليه السلام emphasized his statement by using the word “indeed” to strongly affirm his trustworthiness and integrity. Even though his honesty was already well known, he still made it clear so that there would be no doubt or denial. For this reason, he openly declared his integrity.

Integrity means that a Prophet does not attribute anything false to Allah and faithfully delivers the message exactly as it has been revealed from Him.

Similarly, Hazrat Saleh عليه السلام also said to his people:

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (143) فَاتَّقُوا اللَّهَ وَأَطِيعُوا (144)

" I am truly a trustworthy messenger to you. So fear Allah and obey me"

(Ash-Shu'ara: 143-144)

Hazrat Lut عليه السلام, Hazrat Hud عليه السلام Hazrat Shoaib عليه السلام and all other Prophets shared this same message.

The fact that the Prophets said to their nations, "Indeed, I am to you a trustworthy messenger," makes it clear that Allah Almighty never sends any Messenger until He is already well-known for his integrity

and sublime character.

If a Messenger were to be dishonest, he would alter Allah's Sharia and introduce amendments to the commandments he receives from Allah. This would tarnish the entire purpose of his Prophethood, which was to accurately convey Allah's commands and guide people toward success. Since Allah Almighty does not love those who spread corruption, nor does He help the treacherous, how then would He help such a person?

Therefore, it is essential that all of Allah's Messengers be perfect in their integrity, as the purpose of their mission was to deliver Allah's messages in the correct manner. This is among the most vital characteristics of the Prophets, as Allah Almighty stated:

وَإِنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (18)

“And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly.”

(Al-Ankabut:18)

Examples for Prophet ﷺ's integrity

Examples of the Holy Prophet ﷺ's absolute integrity and honesty are also found in the Quran. This includes instances where Allah Almighty addressed his Prophet. Allah Almighty stated:

وَأَذِّنْ لِلَّذِينَ اتَّعَمَّ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَا كَهَا لَيْكُنْ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا (37)

"And [remember, O Prophet], when you said to the one on whom Allah bestowed favor and to whom you bestowed favor, 'Keep your wife and fear Allah,' while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you should fear Him." (Al-Ahzab: 37)

Hazrat Ayesha رضي الله عنها states:

"If Muhammad ﷺ were ever to hide anything (from the Revelation), he would have hidden this verse."

(Hadith : 3208, Baab Wa Min Surat ul Al-Ahzab)

Similarly, Allah directed the Holy Prophet ﷺ mentioned as follows:

مَا كَانَ لِتَيْبِي أَنْ يَكُونَ لَهُ أَمْرٌ حَتَّى يُنْصَحَ فِي الْأَرْضِ تَرْيُدُونَ عَرْضَ الدُّنْيَا وَاللَّهُ بَرِيءٌ
الْآخِرَ قَوْلَ اللَّهِ عَزِيزٌ حَكِيمٌ (67)

It is not befitting to any Prophet that he should make captive to infidels, until he has immensely shed their blood in the land. You desire the goods of the world; and Allah desires the Here after. And Allah is Dominant, Wise.

(Al-Anfal:67)

And in another example, Allah Almighty stated:

عَبَسَ وَتَوَلَّى (1) أَنْ جَاءَهُ الْأَعْمَى (2)

He frowned and turned (his attention) away, (simply) because the blind man came to him interrupting

(Abasa : 1-2)

The fact that the Holy Prophet ﷺ did not hide any of these matters clearly demonstrates the immense depth of his integrity and honesty.

Similarly, we find that Integrity (Al-Amanah) is a quality that must be present in all Prophets and Messengers, so that people's hearts may be at peace, knowing that whatever message the Prophet conveys from Allah is absolutely correct and true.

As Allah Almighty stated regarding His Prophet Muhammad

ﷺ:

وَمَا يَنْطِقُ عَنِ الْهَوَى (3) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى (4)

"Nor does he speak from [his own] inclination. It is not but a

(Al-Najm: 3-4)

Third: Infallibility of Prophets

Sins are divided into two categories: major sins (kaba'ir) and minor sins (sagha'ir). Here, the infallibility of the Prophets is described in both contexts:

First: Infallibility from Major Sins: There is a consensus among all scholars that the Prophets are infallible (protected) from committing major sins.

Second: Infallibility from Minor Sins: The majority of Islamic scholars hold the view that Prophets are not necessarily protected from minor mistakes or sins. Ibn Taymiyyah stated: "The position that Prophets are infallible regarding major sins but not minor ones is the view held by the majority of Islamic scholars, all sects and specifically most of the theologians (Ahl al-Kalam). As Abul Hasan al-Amidi mentioned, this is the opinion of most Asharites and it is also the position of the scholars of Tafsir (exegesis), Hadith and Fiqh (jurisprudence)."

Scholars have evidence regarding this matter and one of them is as follows:

Example of Hazrat Adam عليه السلام

Allah had commanded Hazrat Adam عليه السلام not to eat the fruit of a specific tree. However, Hazrat Adam عليه السلام, falling under the influence of Shaitan's whispering, ate the fruit of that tree. In the Quran, Allah Almighty states:

وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ (121)

"And Adam disobeyed his Lord and erred"

(Taha: 121)

This verse makes it clear that Hazrat Adam عليه السلام disobeyed the command of Allah. This was a minor sin that was committed by Hazrat Adam عليه السلام.

Hazrat Dawood (عليه السلام) Acting Hastie in making Judgment

The Holy Quran mentions that two parties came to Hazrat Dawood (عليه السلام) for a settling a dispute. Hazrat Dawood (عليه السلام) made a judgment in haste without first hearing the second party. Afterward, he turned to Allah in repentance and sought His forgiveness. Allah Almighty states:

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجٍ بِكَ إِلَى رِجَالِهِ أَنْ يَسْبِقَ بَعْضُهُمْ عَلَى بَعْضٍ
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ
رَاكِعًا وَأَنَابَ (24) فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ (25)

He (eventually) ruled, “He has definitely wronged you in demanding ‘to add’ your sheep to his. And certainly many partners wrong each other, except those who believe and do good—but how few are they!” Then Dawood realized that We had tested him so he asked for his Lord’s forgiveness, fell down in prostration and turned ‘to Him in repentance’.

(Surah Sad: 24-25)

Hazrat Yunus (عليه السلام) Leaving His People Without Permission

The Holy Quran mentions that Hazrat Yunus (عليه السلام) left his people in a state of anger and he was under the impression that Allah Almighty would not hold him accountable for this mistake. Allah Almighty states:

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ (87)

"And (mention) the Man of the Fish (Yunus), when he went off in anger and thought that We would not decree [any hardship] upon him..."

(Al-Anbiya: 87)

This means that Hazrat Yunus (عليه السلام) assumed that Allah would not hold him responsible for this act of opposition; and in this manner, he departed from his people without the explicit command of Allah.

In a similar way, some instances involving the Prophet Muham-

mad ﷺ are also mentioned in which a form of gentle correction appears. For example:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ (1)

“O Prophet, why do you forbid what Allah has made lawful for you, seeking to please your wives? And God is Most Forgiving, Most Merciful.”

(At-Tahrim: 1)

Summary

These verses and events clarify that minor mistakes (sagha'ir) can occur from Prophets and Messenger and these do not diminish their greatness or high spiritual status in any way. Furthermore, they never remain persistent in a state of disobedience; instead, they immediately turn toward repentance (tawbah) and seek Allah's forgiveness (istighfar). And after their repentance they become much better.

Chapter 2

Introduction to Divine Religions

Judaism is one of the world's oldest monotheistic religion, with a history spanning more than 3,000 years. Its foundation is traced back to the monotheistic teachings of Prophet Ibrahim عليه السلام and it gradually evolved into the national and religious identity of the Israelites. A comprehensive and historical overview is provided below:

The Early Era: Prophet Ibrahim عليه السلام and the Foundation of Monotheism

The earliest roots of Judaism are linked to Ibrahim. According to tradition, Prophet Ibrahim عليه السلام raised his voice against idolatry during that era and introduced the concept of worshipping one God. From his lineage, Prophet Ishaq عليه السلام and Prophet Yaqoob عليه السلام (who is also known as Israel) became the foundation of the Israelites (Bani Israel).

The Era of the Israelites and Prophet Musa عليه السلام

The actual religious identity of Judaism was formulated during the era of Musa. Prophet Musa عليه السلام liberated the Israelites from slavery in Egypt (Exodus) and bestowed upon them the "Torah", which contained religious laws and moral principles.

This very Torah serves as the foundational religious scripture of

Judaism.

In Judaism, Prophets are referred to as "Nevi'im". In Jewish tradition, the list of prophets is not found in a single, completely unified order like in Islam; however, according to the Hebrew Bible (Tanakh) and Jewish traditions, the chronology of the major prophets is described as follows:

1. The Early Prophets / Pre-State Era

These are the prophets who came during the initial period of the Israelites:

Prophet Adam عليه السلام (In Jewish tradition, a prophet and the first human)

Prophet Nuh عليه السلام

Prophet Ibrahim عليه السلام

Prophet Ishaq عليه السلام

Prophet Yaqoob عليه السلام (Israel)

These four are called the "Patriarchs" and are considered the foundation of Judaism.

2. The Exodus and the Era of Prophet Musa عليه السلام

Prophet Musa عليه السلام (The greatest prophet)

Prophet Haroon عليه السلام

In Jewish tradition, Prophet Musa عليه السلام is regarded as the highest prophet, to whom the Torah was given.

Judaism

The Jewish religion insists on believing in all the Prophets from Prophet Adam عليه السلام up to the very last Prophet of the Old Testament, Prophet Maliki عليه السلام. However, it does not insist at all on believing in Prophet Zikriah, Yahya, Isa and Prophet Muhammad ﷺ. Rather, for a Jew, believing in these highly revered Prophets is absolutely not required.

(Old Testament)

The Main Reasons for Distortion (Alteration) in Jewish Religious Teachings from an Islamic Perspective

Islamic scholars generally cite three major reasons for the alteration of the original divine teachings in Judaism:

1. **Personal Interest and Worldly Desires** Some religious leaders altered the commandments of God for their own political, economic, or social interests. The Quran mentions such people who "write the Book with their own hands and then claim it is from Allah."

2. **Concealing or Misinterpreting the Original Teachings** Certain truths, prophecies, or commandments were either hidden or interpreted in such a way that their original purpose was changed. Islamic scholars particularly highlight the concealment of the prophecy regarding the final Prophet Muhammad ﷺ.

3. **Oral Traditions and Human Additions** Over time, human opinions, legal interpretations and traditions were gradually mixed into the original revelation, creating a gap between the original text and later interpretations. Islamic scholars discuss the Talmud and other interpretive traditions in this very context.

The Law of Musa (meaning the Sharia revealed to Musa) was, according to the Quran and Sunnah, for a specific nation, a specific time and specific circumstances. When the duration of this Sharia reached its completion and later Isa (عليه السلام) and ultimately Muhammad (ﷺ) arrived, the previous Shariats were abrogated. Furthermore, the distortion that occurred within the Torah is also evidence that it was not the final religion intended to be preserved until the Day of Judgment. Below, this topic is detailed with Quranic verses and references from commentators and scholars.

1. The Law of Musa Was for a Specific Nation

The Holy Quran makes it clear that Musa was sent specifically to the Israelites (Bani Israel).

Quranic Evidence:

(A) Prophethood directed towards Bani Isreal

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

"And We certainly sent Musa with Our signs, [saying], 'Bring

out your people from darknesses into the light”.

(Surah Ibrahim 14:5)

In this verse, “Qawmika” (your people) refers specifically to the Israelites.

(B) Sharia for the Bani Isreal

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ

“And [recall] when We gave Musa the Scripture.”

(Surah Al-Baqarah 2:53)

This book was for the guidance and social system of the Israelites, not for the entirety of mankind.

(C) Specific National Commandments

The Torah contained many commandments that were tied directly to the circumstances of the Israelites, for example:

Specific commandments regarding the Sabbath (Saturday)

The prohibition of certain animals

Laws related to the tribal system of the Israelites

Commandments regarding the entry into Palestine

The Quran states:

فَمِظْلُمٍ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ

“For wrongdoing on the part of the Jews, We made unlawful for them certain good foods.”

(Surah An-Nisa 4:160)

This demonstrates that certain commandments were meant as a lesson and punishment for a specific nation, rather than as an eternal Sharia.

2. The Law of Musa Was for a Specific Time

According to Islamic belief, every Prophet was sent with a Sharia meant to last for a specific duration, after which a new Sharia could come.

Quranic Evidence:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

“To each of you We prescribed a law and a method.”

(Surah Al-Ma'idah 5:48)

In his commentary on this verse, Imam Ibn Kathir writes that the Sharias of different Prophets varied according to the specific times and communities.

Reference:

Tafseer Ibn Kathir by Hafiz Allama Ibn Kathir (Isma'il ibn 'Umar), Translator: Allama Muhammad Junagarhi , Pages 131-133.

3. The Arrival of Prophet Isa عليه السلام Negates the Eternity of the Law of Musa عليه السلام

If the Mosaic Sharia were the final and eternal one, there would have been no need for Isa to bring a new message or to make changes to certain commandments.

The Quran states:

وَلَا جُنْحَ عَلَيْكُمْ فِي مَا فَعَلْنَا فِي بَنِي إِسْرَءِيلَ أَنَّمَا جَعَلْنَا لِكُلِّ شَيْءٍ قَانُونًا

"And to make lawful for you some of what was forbidden to you."

(Surah Ali 'Imran 3:50)

This verse is clear evidence that changes occurred within the previous Sharia.

4. The Arrival of Islam is Evidence of the Termination of Previous Sharias

Islam declares itself to be the final and universal religion.

(A) The Holy Prophet ﷺ is for the Entirety of Mankind

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ

"And We have not sent you except comprehensively to mankind."

(Surah Saba 34:28)

Conversely, the mission of Moses was directed toward a specific nation.

(B) The Completion of Religion

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

"This day I have perfected for you your religion."

(Surah Al-Ma'idah 5:3)

This verse serves as proof that the final Sharia has arrived, after which no new Sharia is required.

5. Distortion of the Torah and Its Significance

According to Islamic belief, the original Torah was a book revealed by Allah, but it was subsequently distorted.

Clear Verses of the Quran:

(A)

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

"They distort words from their [proper] usages".

(Surah Al-Ma'idah 5:13)

(B)

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

"So woe to those who write the 'scripture' with their hands and then say, 'This is from Allah'".

(Surah Al-Baqarah 2:79)

6. Why Distortion is Proof That the Mosaic Religion Was Not the Final Religion

This is an important rational and textual argument.

(A) The Final Religion Intended for Eternity Had to be Preserved

If a Sharia were meant to last until the Day of Judgment, Allah Almighty would have taken the responsibility for its preservation, just as He stated regarding the Quran:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed, it is We who sent down the message and indeed, We will be its guardian."

(Surah Al-Hijr 15:9)

The Quran remained preserved, whereas distortion occurred in the Torah. This difference indicates that the Torah was not an eternal Sharia.

(B) The Preservation of Previous Books Was Entrusted to Humans

The Quran states:

بِمَا أَسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ

"Because they were entrusted with the preservation of the Book of Allah."

(Surah Al-Ma'idah 5:44)

This means that the previous nations themselves were responsible for its preservation, but they failed to do so.

7. Views of Scholars

Imam Shah Waliullah Dehlawi رحمته الله

He wrote that previous Sharias were tailored to specific nations and eras, whereas Islam is a universal Sharia for all times until the Day of Judgment.

Book: Hujjat Allah al-Baligha

Imam Ibn Taymiyyah رحمته الله

He stated that the distortion of the Torah and the Gospel is evidence that the duration of those books had concluded and Allah revealed the Quran as the final, preserved scripture.

Al-Jawab as-Sahih liman Baddala Dina al-Masih

Summary

The Mosaic Religion:

- Was for a specific nation, namely the Israelites (Bani Israel).

- Was for a specific era.
 - Subsequently underwent alteration and distortion.
 - The arrival of Isa (عليه السلام) abrogated some of its commandments.
 - Ultimately, the universal and final Sharia of Prophet Muhammad (ﷺ) arrived.
- Allah took the responsibility of preserving the Quran upon Himself, whereas the Torah did not remain preserved.

This very distinction is the proof that the Torah was not the final Sharia, while Islam is the final and preserved religion.

A Brief History of Christianity

Christianity began in the first century AD with the teachings of Prophet Isa (عليه السلام). Prophet Isa (عليه السلام) invited the Israelites toward monotheism, morality and the worship of Allah.

After Prophet Isa (عليه السلام), his disciples spread his teachings to various regions. Paul the Apostle played a major role in the promotion of Christianity and brought it to the Roman world.

In the beginning, the Roman government persecuted Christians, but in the fourth century AD, during the reign of Constantine the Great, Christianity received official state patronage.

With the passage of time, Christianity became one of the world's major religions and various denominations emerged within it, such as:

- Catholic
- Protestant
- Orthodox

According to the Islamic perspective, Jesus Christ (Prophet Isa (عليه السلام)) was sent for the guidance of the Israelites.

This statement of Prophet (عليه السلام) is mentioned in the Quran:

وَرَسُولًا إِلَىٰ بَنِي إِسْرَٰئِيلَ

“And [make him] a messenger to the Children of Israel.”

(Surah Ali 'Imran 3:49)

Historically, Prophet Isa (عليه السلام) arrived in the region of Palestine

during the first century AD, which was under the influence of the Roman Empire at that time. Isa ﷺ's teachings were actually for the Israelites, whereas later on, his followers spread this message to other nations, through which Christianity became a global religion.

The fundamental reasons for the distortion (meaning the deviation or alteration from the original teachings) are understood historically and scholarly through a few key points:

1. The Original Teachings Were Not Preserved in Writing

The teachings of Isa ﷺ initially spread mostly through oral traditions and an authentic book written directly by him did not exist, which later led to disagreements.

2. Lack of Leadership After the Disciples

The absence of a clear and permanent system of organized religious leadership after Prophet Isa ﷺ led various groups to initiate their own separate interpretations.

3. The Influence of Greek and Roman Philosophy

When Christianity spread into the Roman Empire, Greek philosophy and local beliefs influenced its teachings, which brought about changes in creed and belief.

4. Political Interference

During the era of Constantine the Great, when Christianity became the state religion, political interests played a significant role in shaping religious doctrines.

5. Discrepancies Among the Gospels

Later on, different Gospels emerged, which contained discrepancies in the narration of events and the interpretation of doctrines, leading to further ideological differences.

In Christianity a direct and clear concept of a "Final Prophet" within teachings is presented in varying ways across different Christian Gospels and scholarly disagreement exists regarding its interpretation.

Important Reference (Gospel of John)

In the Gospel of John within the Bible, a "Helper/Spirit of Truth" (Greek: Paraclete) is mentioned at one point:

"And he will guide you into all the truth..."

(John 16:13)

Christian Interpretation

According to Christian scholars, this "Paraclete" refers to the Holy Spirit, who came for guidance after Jesus Christ (Prophet Isa عليه السلام).

Islamic Perspective

According to the Islamic interpretation, some scholars consider this an prophecy to the arrival of Prophet Muhammad ﷺ and connect it with the glad tidings of the Final Prophet found in previous divine scriptures.

The greatest miracle of Islam is that its fundamental sources have been preserved. For this very reason, Islam is the most comprehensive and complete religion, encompassing all divine guidance received through prophetic revelation. The Holy Quran has been preserved in its original form, while the Sunnah and Hadith of the Prophet Muhammad ﷺ have also been meticulously safeguarded by the scholars of Hadith (Muhadditheen) through immense dedication and effort. This very quality distinguishes Islam from all other religions.

With the completion of Islam as a perfect religion, prophethood also came to its conclusion. According to Islam, the Prophet Muhammad ﷺ is the final Prophet of Allah and no new prophet will come after him. This fundamental belief in Islam is known as the Belief of Khatm-e-Nubuwwat (the Finality of Prophethood). It is one of the core beliefs of Muslims and forms an essential part of the faith of the entire Muslim Ummah.

Therefore, the denial of the doctrine of the Finality of Prophethood (**Khatm-e-Nabuwwat**) does not remain limited merely to denying the completion of prophethood; rather, it also challenges the very concept of the perfection and comprehensiveness of the religion of Islam, because Islam has been declared the final and complete religion. The

Holy Quran also mentions the completion of religion

"This day I have perfected your religion for you, completed
My favour upon you and have chosen Islam as your religion."

(Surah Al-Ma'idah : 3)

And for the belief regarding the Finality of Prophethood:

"Muhammad ﷺ is not the father of any of your men, but he
is the Messenger of Allah and the Seal of the Prophets.

(" Surah Al-Ahzab :40)

Chapter 3

The Completion of Prophethood

Clarification:

The meaning of Khatm-e-Nubuwwat (Finality of Prophethood) is not that all previous prophethoods have ended. Rather, the meaning of Khatm-e-Nubuwwat is that after the Prophet Muhammad ﷺ, the commandments of previous prophethoods will no longer be enacted and enforced.

From among the previous prophets, if any one or more were to come, they would remain under the Sharia of the Prophet ﷺ (such as Hazrat Isa عليه السلام, because the current era is the ‘Era of Muhammad ﷺ’).

The Finality of the Prophethood of Muhammad ﷺ does not mean that the blessing which Allah bestows upon mankind has ended. Rather, its meaning is that the blessing (prophethood) which was previously subject to change has now arrived in its most complete and perfect form and will remain so forever. Due to Khatm-e-Nubuwwat, we have not been deprived of any blessing. Rather, in a permanent way, the light of the prophethood of the Prophet ﷺ continues to illuminate us. when the sun rises — we do not need to light a candle, because the sun's light illuminates every wall and every door — in the same way, after the prophethood of the Prophet ﷺ, humanity has no need for any new prophethood.

Two Aspects of the Significance of Finality:

First: After the Prophet ﷺ, no new prophet will come.

Second: Whoever comes from among the previous prophets will also remain under his authority — just as on the night of Meraj (Ascension), all prophets gathered in Bait-ul-Muqaddas and the Prophet ﷺ led them in prayer, giving mankind the message that after his arrival, they cannot follow the prophethood and message of previous prophets. Rather, There all Prophets are included among the followers of the Prophet ﷺ.

And the meaning of Khatm-e-Nubuwwat is not that prophethood itself has ended, but rather that the prophethood of the Prophet ﷺ continues and his prophethood will remain active until the Day of Judgement. However, the door of new prophethood has been closed.

Why is the Belief of Finality of Prophethood fundamental to the Religion?

The Belief of Finality of Prophethood holds a foundational status in Islam for the reason that all Islamic beliefs and commandments are accepted via Prophet ﷺ. A Muslim's belief in the Oneness of God (Tawheed), the existence of previous prophets, angels, paradise, hell and many other beliefs are accepted without seeing them. In the same way, the acceptance of Bait (pledge of allegiance), the obligatory nature of namaz, fasting, its conditions, Hajj — all of these are accepted through the Prophet ﷺ. In short, it is through the Prophet ﷺ that Allah's Tawheed (Oneness) is affirmed, His remembrance and recitation are performed, all beliefs and commandments are acknowledged and carried out — because it is the Prophet who connects the servant to his Lord. According to Islamic belief, the entity that grants faith is Allah Almighty Himself, but the intermediary between the servant and Allah is the Prophet ﷺ. In Islam, the Belief of Finality of Prophethood is the foundation of all beliefs and it is the first stone of the edifice of Islam — upon which the entire beautiful structure of Islam stands firm."

Hazrat Syed Ataullah Shah Bukhari رحمۃ اللہ علیہ states regarding the importance of the article of faith of Khatm-e-Nubuwwat:

"O Muslims! Understand the Belief of Finality of Prophethood as a central circle around which all other matters revolve Tawheed, prophethood, resurrection, the existence of angels, the heavenly scriptures, the truthfulness of the Quran, its divine nature and eternity, the realm of the grave, the Day of Resurrection and the Day of Reckoning. If this circle is broken, the entire system will fall into disorder and the religion will be destroyed. Just as all causes in the world come to an end when the sun sets, in the same way all ranks of prophethood and all excellences of the chain of prophethood come to an end with the blessed existence of the Prophet ﷺ. The prophethood and messengership of the Prophet ﷺ is that radiant sun after whose rising there is absolutely no need for the light of any other and all other lights have been absorbed into the great light of Prophet ﷺ."

If we manage our affairs through the protection of Khatm-e-Nubuwwat, then we can attain Tawheed, prayer, fasting, Zakat, Hajj, the Holy Quran and Sharia but no principle of religion can be reached without it. However, if God forbid Qadianis succeed in removing the doctrine of the Finality of Prophethood from our hearts and minds even for a single moment through their conspiracies, then neither our reverence for the Companions of the Prophet ﷺ can help keep our faith intact, nor can the love for Ahl-e-Bait suffice for our salvation. Neither would any guidance remain within the pages of the Holy Quran, nor would any sanctity be left within our mosques and pulpits. The spiritual lineage of the Saints of Allah (Awliya) and great masters would cease to exist and the teachings and sermons of the noble scholars (Ulama) would lose all their impact.

No, not just this! May our lives be sacrificed to prevent it—the very name and existence of the Ummah of Muhammad ﷺ would be torn to pieces. The Muslim Ummah would divide into sub-sects and factions; states would disintegrate and fall prey to the conspiracies of anti-Islamic forces. Not only that, but families would be excluded from

the fold of the community and within the households, mutual compassion would turn into the severing of family ties.

Therefore, if the Noble Prophet ﷺ is not accepted as the Last of the Prophets (Khatam-an-Nabiyyin), then the Sharia ceases to exist. When there is no Sharia, the concepts of Halal (permissible) and Haram (forbidden) disappear. And when Halal and Haram disappear, no father, no mother, no son, no daughter, no husband and no wife— all relationships are deprived of their sanctity

The denial of the Finality of Prophethood is, in reality, a denial of the angels, a denial of Qibla and the pilgrimage (Hajj) and a denial of the distinct and separate existence of the Muslim Ummah. In short, the denial of the Finality of Prophethood is a Muslim's denial of being a Muslim itself! At this very point, the tongue becomes speechless, the pen shattered and vocabulary comes to an end.

The Concept about the Belief of Finality of Prophethood:

"The concept of Finality of Prophethood of Holy Prophet ﷺ is that the Prophet ﷺ has been sent by granting him the seal of prophethood as the prophet for all of mankind, as the prophet for all times, as the prophet for all worlds and upon him has been bestowed superiority over all prophets."

The First Aspect of the Concept of Khatm-e-Nubuwwat:

"It is the established practice of Allah Almighty regarding the Holy Prophets ﷺ that whenever a prophet in the world was blessed with the mantle of prophethood, he was sent for a limited period. Whenever a new prophet was commissioned, the dispensation of the preceding prophet would conclude and the era of the new Prophet's guidance would commence. Study the history of the Prophets; every single prophet arrived as a guide for a specific time and a restricted era. In stark contrast, when the Holy Prophet ﷺ was sent, he was adorned with the crown of the Finality of Prophethood and commissioned as the Khatam-an-Nabiyyin (the Seal of the Prophets). Therefore, he has been sent as the Prophet for all mankind until the Day of Judgment. As stated

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا

"And We have sent you, [O Muhammad], to the people as a messenger."

(An-Nisa 4:79)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ بِحُجَّتٍ

"Say, [O Muhammad], 'O mankind, indeed I am the Messenger of Allah to you all'"

(Al-A'raf 7:158)

During the blessed era of the Companions رضي الله عنهم, their unwavering creed was that Lordship (Rububiyyah) belongs solely to Allah Almighty and prophethood belongs exclusively to the Master of Both Worlds, Prophet Muhammad ﷺ. As times changed and generations passed, Tabi'un arrived, yet their creed remained identical: Lordship belongs to Allah and prophethood culminated with the Holy Prophet ﷺ. Time progressed and humanity evolved, the era of the At-Ta-bi'ut-Tabi'in came, but their creed remained the very same: that Allah Almighty is the Lord and the Holy Prophet ﷺ is the Prophet. In short, while history moved and humanity transformed, the fundamental belief regarding Lordship and Prophethood never altered.

Today, in our contemporary era, our belief remains exactly the same that Lordship belongs to Allah alone and prophethood rests with the Noble Prophet ﷺ. In the future, as long as the sun continues to rise and set and the wheels of time keep turning, this belief will never change. Until the Day of Judgment, the only prophethood of Holy Prophet ﷺ shall remain valid for every human being coming into this world .

The ultimate essence of this detailed aspect of the concept of Khatm-e-Nabuwwat is that the "Final Prophethood" refers to that ultimate prophethood which encompasses all times until the Day of Judgment. Consequently, the **"Seal of the Prophets"** refers to that supreme

Prophet whose prophethood serves as the absolute authority and source for divine law for all eras and all of humanity's salvation and after whom no prophethood is to be given and after whom no person of any era shall ever need any Prophet.

The Second Aspect of the Concept of Khatm-e-Nubuwwat

It is the established practice of Allah Almighty regarding the Holy Prophets ﷺ that whenever a prophet was sent into the world, he was sent as a prophet and messenger for a specific region. From the study of the history of prophets, it becomes clear that prophets were sent for specific nations, for specific tribes, for specific cities, for limited and specific regions — one prophet for one region and another prophet for another region, one prophet for one tribe and another prophet for another tribe, one prophet for one town and another prophet for another town. In short, the prophethood of every prophet was limited to a specific region.

Just as the previous prophets were prophets for specific times, whereas the Holy Prophet ﷺ is the prophet for all times. The previous prophets were prophets for limited people, whereas the Prophet ﷺ is the prophet for all people. The previous prophets were prophets for limited regions, whereas the Prophet ﷺ is the prophet for all the worlds."

While reading about Great Prophets, we find that while Prophet Ibrahim ﷺ was present in one region, Iraq, Prophet Lut ﷺ was simultaneously present in another region, the lands of Sodom and Gomorrah. While Prophet Yousuf ﷺ was in the region of Egypt, Prophet Yaqoob ﷺ was present in the region of Canaan. Similarly, while Prophet Musa ﷺ was present in one territory, Prophet Shoaib ﷺ was concurrently present in his respective area.

In short, whenever previous prophets were commissioned and adorned with the mantle of prophethood, Allah Almighty granted each prophet a limited territory or specific region. In stark contrast, when our Beloved Prophet Muhammad ﷺ, arrived as the Khatam-an-Nabiyyin (the Seal of the Prophets), he was designated as the Prophet for all the

worlds. As stated in the Holy Quran:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We have not sent you, [O Muhammad], except as a mercy to the worlds."

(Al-Anbiya, 21:107)

"And We have sent you as a mercy to all the inhabitants of the universe."

The interpretation of this sacred verse is that the Holy Prophet ﷺ was not sent for a single territory, a specific nation, or a particular tribe; rather, he is the Prophet for all the worlds.

Whether one traverses from one territory to another, from one tribe to another, from one city to another, or from one country to another; whether one travels from one continent to another, goes across the expanse of the earth, or ventures into the deep stretches of space; whether one ascends to the heights of the heavens or descends to the depths of the earth—wherever one goes, for salvation, one must accept Allah Almighty as the sole Deity and Lord and accept Holy Prophet Muhammad ﷺ as His Messenger.

The ultimate essence of this specific aspect of the concept of Khatm-e-Nabuwwat is that the "Final Prophethood" refers to that supreme prophethood whose scope, reach and expanse encompass all the universes. Consequently, the "Seal of the Prophets" (Khatam-an-Nabiyyin) refers to that ultimate Prophet who serves as the guide and the sole source of salvation for all the worlds, after whom no region or nation stands in any need of another prophet.

The Third Dimension of the Doctrine of the Finality of Prophethood

From Prophet Adam (عليه السلام) to Prophet Isa (عليه السلام), all these noble personalities were blessed with the mantle of prophethood. Regarding the noble Prophets, it is stated:

"Those messengers ,We gave some of them preference over

(Al-Baqarah 2:253)

Whereas when our Noble Prophet ﷺ came as the Seal of the Prophets, the status of superiority over all prophets was granted to him. Just as the Prophet ﷺ is the last prophet in terms of time, in the same way his position and rank are also the highest meaning among all prophets, the status of the Prophet ﷺ is the highest and he is deserving of the highest status.

Just as all the ranks of light in the world come to an end when the sun sets, in the same way all the ranks of prophethood and excellences of the chain of messengership come to an end with the blessed existence of the Prophet ﷺ and he is that radiant sun after whose rising there remains absolutely no need for any other light all other lights have been absorbed into the great light of the Prophet ﷺ. The Truthful and Verified Prophet ﷺ himself stated that if Musa عليه السلام were alive today in this world, he would have no choice but to follow me and Hazrat Isa عليه السلام who will come in end times will come not as a prophet he will come as a follower (Ummati) and a Caliph, just like Abu Bakr رضى الله عنه and Umar رضى الله عنه.

The Finality of Prophethood is the Distinguishing Feature of the Prophet ﷺ

The Finality of Prophethood is also a distinguishing feature of the Prophet ﷺ because the Prophet ﷺ is superior and more excellent than all the noble prophets عليه السلام and also possesses a unique and distinguished status. The Prophet ﷺ is most superior and excellent among all prophets due to the abundance and multiplicity of his excellences and virtues and at the same time he holds a unique and distinguished status due to the position being the Last Prophet. An example of this is like several candidates having passed the matriculation examination are in terms of and are at a same level — so it will be said that in terms of passing the examinations they are all equal, but the candidate with the highest marks is more brilliant than the others. Then among these ,

if any one of them obtains a intermediate degree it gives the said candidate a distinguished and unique status compared to other candidates and it will be said that this particular candidate has passed matriculation and intermediate examination. And this second degree distinguishes and sets him / her apart from all others.

The same example applies to Holy Prophet ﷺ and the previous noble prophets that Allah Almighty granted the position of prophethood and messengership to all prophets from Hazrat Adam (عليه السلام) to Hazrat Isa (عليه السلام) and appointed each one with prophethood befitting their status and sent them forth with the excellences of prophethood. However, due to the excellences and virtues of prophethood, some prophets were given preference over others. Whereas our Holy Prophet ﷺ is granted the position of prophethood and messengership because Allah Almighty gathered all the excellences and virtues of all the previous Prophets to him. So due to the presence and multiplicity of these excellences, Holy Prophet ﷺ became the most excellent among all the Noble Prophets (عليه السلام) due to his unique status of being 'The Final Prophet.'

Thus all the previous Holy Prophets (عليه السلام) had a position of Prophethood and they were all the prophets of their respective nations and it was obligatory upon those nations to believe in them as prophets. Whereas our Holy Prophet Muhammad Mustafa ﷺ was granted two positions one is the position of Prophethood and the second he being the Final Prophet. Our Noble Prophet ﷺ is Final Prophet as well as Final Messenger of Allah.

It is obligatory upon the Ummah of the Prophet ﷺ that they accept him as a Prophet and as the Final Prophet and believe in him in two capacities. The position of Final Prophet distinguishes Holy Prophet ﷺ from all previous Prophets (عليه السلام) in every regard in terms of morals and character, in terms of perfections and excellences, in terms of companions, in terms of progeny, in terms of his Ummah, in terms of era, in terms of place, in terms of status and in every other way.

Just as the previous Prophets (عليه السلام) were prophets for limited times, whereas the Prophet ﷺ is the prophet for all times. The previous

Prophets ﷺ were prophets for limited people, whereas the Prophet ﷺ is the prophet for all people. The previous prophets were prophets for limited regions, whereas the Prophet ﷺ is the prophet for all the worlds.

Chapter 4

The Need for the Finality of Prophethood

Why did the continuous chain of prophethood and messengership—which began with Prophet Adam عليه السلام and lasted until Prophet Isa عليه السلام, witnessing the arrival of approximately 124,000 prophets and messengers—come to an end with the Holy Prophet Muhammad ﷺ? Why can no one else be elevated to the status of prophethood and messengership after him?

A comprehensive study of the Quran and Hadith reveals that after the arrival of the Holy Prophet ﷺ, the need for a new prophet, a new Sharia and a new dispensation ceased to exist. Historically, the arrival of a new prophet or a new Sharia in the world was always driven by specific causes and structural reasons. However, because the prophethood and Sharia of the Holy Prophet Muhammad ﷺ have achieved absolute perfection and comprehensiveness, it is no longer logically or contextually possible for any of those causes to exist.

The essential reasons and causes that historically necessitated the arrival of a new prophet or a new Sharia are as follows:

The First Reason:

When the original Divine Book of a previous prophet completely vanished or became distorted and altered to the extent that it no longer represented the true guidance of Allah

therefore, Allah Almighty would send another Prophet so that

he could separate the human interpolations and distortions from the divine scripture and revive the practice of the true word of Allah.

Alhamdulillah, Allah the Lord of Honor Himself took the responsibility of protecting the Holy Quran—the Book revealed to the Holy Prophet ﷺ. As stated in the Holy Quran:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian."

(Al-Hijr, 15:9)

The impact of this divine promise is fully manifest even today, as the Holy Quran remains entirely preserved from every form of distortion, omission, or alteration.

The primary reason why Allah did not make a permanent promise to preserve the scriptures revealed to previous prophets, yet explicitly promised to protect the Holy Quran, was that the institution of prophethood was still ongoing during those earlier eras. As new prophets continuously arrived, they rectified human errors and alerted people to the alterations made in the preceding sacred texts.

However, since the chain of prophethood and divine revelation was sealed permanently after the Holy Prophet ﷺ, Allah Almighty Himself undertook the responsibility of safeguarding the Holy Quran. This eternal preservation is an absolute proof of both the Finality of Prophethood and the supreme majesty of the Quran.

The Second Reason: Universal and A brogating Law

Historically, another reason for sending a new Prophet was that certain previous divine commandments were tailored specifically for a particular nation or a restricted era. Consequently, when those specific laws became subject to abrogation, or when an entirely new commandment was required, Allah Almighty would commission a new prophet into the world.

Alhamdulillah, such is the unmatched comprehensiveness of the prophethood and Sharia of the Holy Prophet ﷺ that Allah Almighty

sent him as the Prophet for all nations and all times until the Day of Judgment. Among the divine commandments given to the Holy Prophet ﷺ, there is not a single ruling that requires even an iota of alteration, amendment, or replacement.

Throughout the fourteen-hundred-year history of Islam, billions of Muslims have lived through shifting eras, evolving circumstances and emerging human needs. Even with the rapid advancements in science and technology that completely transformed the world and gave rise to complex modern challenges, the teachings and Sharia of Holy Prophet ﷺ possess such absolute perfection and comprehensiveness that they successfully guide humanity through every ancient and modern dilemma alike. The solution to new problems exists in the Sharia of Muhammad ﷺ and after the complete Sharia, there is no room for abrogation or change in any commandment."

Third Reason:

If the Sharia is still incomplete, then there remains a need for Allah Almighty to send prophethood into the world to complete it. Al-hamdulillah! The Prophet ﷺ, the mercy for all worlds, was granted a complete and perfect Sharia by Allah Almighty. The Quran states:

This day I have perfected your religion for you, completed
My favour upon you and have chosen Islam as your religion.

(Al-Ma'idah, 5:3)

Fourth Reason:

When there are separate prophets for separate nations and tribes, then Allah Almighty sends prophethood to ensure that the message reaches those nations, tribes and regions that have no prophet and no messenger. Al-hamdulillah! The mercy for all worlds — Allah Almighty made the Prophet ﷺ the prophet of all nations and all worlds and sent him with the broadest invitation. It is stated:

And We have not sent you except as a mercy to all the worlds.

(Al-Anbiya, 21:107)

The prophethood of the Prophet ﷺ has spread from east to west and from north to south."

Fifth Reason:

When a prophet was sent for a limited time and that time passed, then there remained a need for a new prophethood for the new era. Alhamdulillah! Holy Prophet ﷺ was sent for all times until the Day of Judgement and now for every person of every era has to belief in Prophethood of Prophet ﷺ is the condition for salvation. The Quran states:

And We have sent you ﷺ as a messenger toward all people.

(An-Nisa, 4:79)

Say to them: O people! I am the messenger of Allah sent toward all of you.

(Al-A'raf, 7:158)

Sixth Reason:

When the spiritual blessing of a Prophet comes to an end and the religion is no longer capable of making a complete human being — then a new prophet is sent into the world. Alhamdulillah! Even today the blessings of Holy Prophet ﷺ, is ever-present and enduring. Millions of people are spiritually perfecting themselves by benefiting from the blessing of Muhammad ﷺ. Regarding the Prophet ﷺ it is stated:

“He is the one who sent among the unlettered people (of Arabia), from among themselves, a messenger who recites to them the verses of Allah, purifies them from false beliefs and moral corruption, teaches them the Book and wisdom in which all the knowledge necessary for this world and the hereafter is taught and these people were before the sending of the Prophet ﷺ in open misguidance”.

(Al-Jumu'ah, 62:2)

These verses clearly mention why Holy Prophet ﷺ was sent . They declare that the earlier generations (Awwalin) received the guidance from Holy Prophet ﷺ directly and similarly, the later generations

(Akhirin) will continue to receive these teachings as well. The only difference is that the earlier generations received them without an intermediary, whereas the later generations continue to receive them through intermediaries. Therefore, the necessity for a new prophet or a new Sharia is completely eliminated.

Seventh Reason:

Historically, when there was no one left to teach, propagate and defend the divine religion, a Prophet would be commissioned into the world to fulfill these sacred duties.

Alhamdulillah! The responsibility for the teaching, propagation and defense of the divine religion has been entrusted to the Ummah of Holy Prophet ﷺ. In every era, there have been blessed individuals from this Ummah who have fully discharged their duty to teach, spread and protect the faith of Allah. The profound impact of their dedication is evident even today, fourteen hundred years later: the religion of Islam remains entirely preserved and the propagation of its teachings continues unabated across the globe.

The Holy Quran proclaims this unique responsibility of the Ummah in the following words:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ
"O Ummah of Muhammad ﷺ! You are the best of all communities brought forth for the guidance and benefit of humanity; you enjoin good deeds, forbid evil actions and maintain firm faith in Allah Almighty."

(Al-Imran 3:110)

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ

Say, 'This is my way; I invite to Allah.

(Yusuf 12:108)

Similarly, the Holy Prophet ﷺ stated:

إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ

"Indeed, the scholars are the heirs of the Prophets."

(Sunan At-Tirmidhi, 5:48, Hadith No. 2682)

This means that the religious scholars (Ulama) constitute that sacred class which fulfills the responsibility of the vicegerency (Janashini) of the Holy Prophet ﷺ. The pivotal role that a Prophet historically played in the teaching, propagation and defense of religion is the very same role and responsibility that the scholars now are now in charge off.

Eighth Reason:

The world is temporary and must inevitably come to an end therefore it is necessarily accepted that the chain of prophethood must end somewhere. And for this ending, no prophethood can be better than that of the Prophet ﷺ because his prophethood is characterized by comprehensiveness, completeness and eternal qualities.

Chapter 5

The Importance of the Finality of Prophethood

The belief of faith of Khatm-e-Nubuwwat is one of those fundamental and absolute necessities of Islam, the knowledge of which is obligatory upon every Muslim and its denial or any kind of reinterpretation of it removes a person from the fold of Islam.

“Whoever does not know that Muhammad ﷺ is the last of the prophets is not a Muslim, because this is among the absolute necessities of the faith.”

(Ikfar al-Mulhideen fi Dharuriyyat al-Deen, Allama Muhammad Anwar Shah Kashmiri, Page: 62)

The Protection of the Holy Quran Due to Khatm-e-Nubuwwat:

Among all the Divine Scriptures, Allah Almighty Himself made the promise of protecting only the Holy Quran because it is the last Divine Scripture and no prophet or new revelation is to come after it. The very requirement of Khatm-e-Nubuwwat demanded that one protected Book remain for the guidance of humanity until the Day of Judgement. Therefore Allah Almighty declared:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (9)

Indeed, it is We who sent down the reminder and indeed it is

We who will preserve it.

(Surah Al-Hijr: 9)

Therefore, due to Khatm-e-Nubuwwat, Allah Almighty took upon Himself the responsibility of protecting the Holy Quran so that the original and undistorted guidance remains available for humanity until the Day of Judgement. Whereas the protection of the previous Divine Scriptures was entrusted to their respective communities.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا الَّذِينَ آسَلَمُوا لِلَّهِ مِنْ هَٰؤُلَاءِ
وَالرَّكَابِ يُؤْنُوا الْأَخْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ
وَأَخْشَوْنَ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars judge according to Allah's Book, with which they were entrusted and of which they were made keepers. So do not fear the people; fear Me! Nor trade my revelations for a fleeting gain. And those who do not judge by what Allah has revealed are 'truly' the disbelievers.

(Surah Al-Ma'idah: 44)

The Protection of the Blessed Ahadith due to Khatm-e-Nubuwwat:

One of the key requirements of Khatm-e-Nubuwwat also demanded that the Sunnah and Ahadith of the Messenger of Allah ﷺ be preserved — because after him ﷺ no prophet was to come who could explain or renew the religion. Therefore Allah Almighty established an unparalleled system for the protection of the Prophetic Ahadith through the Muhadditheen (scholars of Hadith), so that the religion remains preserved in its original form until the Day of Judgement.

Imam al-Shatibi رحمه الله **writes that:**

the Sharia of Muhammad ﷺ is to remain until the Day of Judgement and therefore the protection of its principles and

sources is also necessary.

(Al-I'tisam, Vol. 1, page. 327 . Published by Dar Ibn Affan)

The Protection of the Blessed Seerah due to Khatm-e-Nubuwwat:

Since no prophet was to come after the Messenger of Allah ﷺ, the very nature of Khatm-e-Nubuwwat demanded that his blessed Seerah (biography) also be completely preserved for there would be no prophet after Prophet ﷺ whose life could serve as a model for humanity. For this very reason, Allah Almighty preserved nearly every aspect of the Prophet's ﷺ life his birth, his character and morals, his acts of worship, his dealings, his battles and his day-to-day conduct through the noble Companions, the Muhadditheen and the scholars of Seerah, so that a complete and practical example remains available for the Ummah until the Day of Judgement.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَفَيْرًا (21)

There has certainly been for you in the Messenger of Allah an excellent example.'

(Surah Al-Ahzab: 21)

The Protection of Islam due to Khatm-e-Nubuwwat:

Khatm-e-Nubuwwat means that the Messenger of Allah ﷺ is the final prophet of Allah therefore after him ﷺ neither will any new Sharia come, nor will any prophet be sent for the reformation of the religion or receive new revelation. It was therefore essential for the religion of Islam to remain preserved in its original form until the Day of Judgement. For this very purpose, Allah Almighty made the promise of protecting the Holy Quran, created the means for the preservation of the Sunnah and Ahadith and raised within the Ummah such a body of scholars and Muhadditheen who safeguarded the religion from every form of distortion and alteration. In this way, alongside Khatm-e-Nubuwwat, the arrangement for the survival and protection of Islam was also

completed in its entirety.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day I have perfected your religion for you, completed
My favour upon you and have chosen Islam as your religion.

(Surah Al-Ma'idah: 3)

The Protection of the Ummah from Misguidance due to Khatm-e-Nubuwwat:

One important perquisite of Khatm-e-Nubuwwat is also that the Ummah of Muhammad ﷺ be protected from collectively falling into misguidance because after the Messenger of Allah ﷺ no prophet will come who can reform the entire Ummah. Therefore Allah Almighty granted the Ummah this special distinction that it will never collectively agree upon misguidance, but rather in every era a group firmly established upon the truth will remain present.

The Messenger of Allah ﷺ said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ لَا يَجْعَلُ أُمَّتِي عَلَى ضَلَالَةٍ.

'Indeed Allah will not unite my Ummah upon misguidance.

(Sunan al-Tirmidhi: 2167, Sunan Ibn Majah: 3950)

And he ﷺ also said:

لَا يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ

There will always remain a group from my Ummah standing
firmly upon the truth.'

(Sahih al-Bukhari: 7311, Sahih Muslim: 1920)

These Ahadith are proof of the reality that after Khatm-e-Nubuwwat, Allah Almighty made a special arrangement to protect the Ummah of Muhammad ﷺ from collective misguidance so that the religion of Islam remains in its original form until the Day of Judgement.

The Respite Granted to the Ummah of Muhammad ﷺ Until the Day of Judgement due to Khatm-e-Nubuwwat:

It has been the established practice of Allah Almighty that when

a prophet was sent to a nation and they persistently denied him despite the truth becoming clear, a devastating punishment was sent upon them in this very world as happened with the people of Nuh, the Ad, the Samud and the people of Lut.

However, the Messenger of Allah ﷺ is the Seal of the Prophets therefore no new prophet will come after him whose denial would bring a collective and annihilating punishment upon the entire Ummah. For this very reason, the Ummah of Muhammad ﷺ has been granted respite until the Day of Judgement and the final judgement of its members will take place on the Day of Resurrection. However, individuals or certain groups may face various trials and punishments in this world due to their own deeds — but the kind of annihilating punishment that wiped out entire previous nations will not come upon this Ummah as a whole.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ (33)

And Allah would not punish them while you are among them.

(Surah Al-Anfal 8:33)

Chapter 6

The Virtue and Excellence of the Finality of Prophethood

It is narrated from Hazrat Umar رضي الله عنه that when Hazrat Abu Bakr رضي الله عنه was mentioned in his presence, he wept and said:
"I wish that all my deeds were equivalent to just one day from his days and one night from his nights.

As for his night, it was that night when he journeyed with the Messenger of Allah صلى الله عليه وسلم towards the Cave (of Sahur). When they reached it, Abu Bakr said:

"By Allah! You shall not enter it until I enter before you, so that if there is anything harmful inside, it affects me instead of You, keeping You safe."

He entered and cleaned it and noticing several holes on one side, he tore his lower garment to plug them. However, two holes remained uncovered, so he placed his feet over them. He then said to the Messenger of Allah صلى الله عليه وسلم **"Please come in"**. The Messenger of Allah صلى الله عليه وسلم entered, rested his blessed head upon Abu Bakr's lap and fell asleep.

Hazrat Abu Bakr رضي الله عنه foot was bitten by something from the hole, yet he did not move out of fear of waking the Prophet صلى الله عليه وسلم. His tears fell upon the blessed face of the Messenger of Allah صلى الله عليه وسلم, whereupon the Prophet صلى الله عليه وسلم asked:

"What is the matter, O Abu Bakr?" . He replied "May my

father and mother be sacrificed for you, I have been bitten. The Messenger of Allah ﷺ applied his blessed saliva to the wound and the pain eased. Later, the effect of this poison resurfaced in him and became the primary cause of his passing.

As for his day, it was the day when the Messenger of Allah subsided passed away and certain Arab tribes apostatized, refusing to pay the Zakat. Hazrat Abu Bakr RA declared "If they refuse to give even a single rope [used for tying a camel] which they used to pay, I will fight them over it" I said:

"O Caliph of the Messenger of Allah! Treat the people with leniency and unite them".

He responded to me

"Were you stern during the era of Ignorance (Jahiliyyah), yet turned coward in Islam? Divine revelation has ceased and the religion has been perfected shall the religion be diminished while I am still alive?"

(Mishkat al-Masabih / Book of Virtues / Hadith: 6034)

Hazrat Abu Muslim al-Khawlani رضي الله عنه

Musaylimah the Liar had claimed prophethood during the blessed era of the Holy Prophet ﷺ. One day, the famous Tabi'i, Hazrat Abu Muslim al-Khawlani RH, was arrested and brought before Musaylimah.

Musaylimah asked him:

"Do you bear witness that I am the messenger of Allah?"

Hazrat Abu Muslim replied:

"I am deaf; I hear nothing."

Musaylimah then asked:

"Do you bear witness that Muhammad ﷺ is the Messenger of Allah?"

Hazrat Abu Muslim immediately replied:

"Yes, indeed!"

Musaylimah asked him again:

"Do you bear witness that I am the messenger of Allah?"

Hazrat Abu Muslim instantly said:

"I am deaf; I hear nothing"

Musaylimah asked him once more:

"Do you bear witness that Muhammad ﷺ is the Messenger of Allah?"

Hazrat Abu Muslim answered:

"Yes!"

In this manner, both statements were inquired three times from Hazrat Abu Muslim عليه السلام and the same answers were given by him each time. In a rage, Musaylimah ordered a massive pyre of firewood to be gathered, lit a blazing fire and ordered Hazrat Abu Muslim to be thrown into it. His demonic followers prepared this replica of hellfire and mercilessly threw Abu Muslim into it.

However, the Absolute Sovereign: Allah SWT who had made the roaring fire cool and peaceful for Hazrat Khalilullah (Prophet Ibrahim عليه السلام) was watching Abu Muslim sacrifice his life out of love for his Prophet today as well. At that moment, Allah manifested a glimpse of the Ibrahimic miracle to the world once again, which eliminated all efforts of the followers of Nimrod to ashes at that moment.

When Hazrat Abu Muslim عليه السلام emerged completely unharmed from the fire, the followers of Musaylimah Kadhhab (the Liar) became deeply conflicted. Musaylimah considered it better for him that Abu Muslim may leave Yemen altogether. Hazrat Abu Muslim accepted this and left Yemen, setting off towards Madinah.

Upon reaching Madinah, he entered Masjid al-Nabawi and began offering prayer behind a pillar. Suddenly, the gaze of Hazrat Umar Farooq رضي الله عنه fell upon him. After he finished his prayer, Hazrat Umar رضي الله عنه asked him: "Where have you come from?"

He replied: "From Yemen."

The news of Musaylimah's attempt to burn some Muslim alive in fire had already become widely known and Hazrat Umar Farooq رضي الله عنه was deeply moved by it and eager to learn the truth. Thus, Hazrat Abu Muslim narrated his entire ordeal

Ibn 'Asakir; Tareekh Ibn Kathir

Habib ibn Zayd RA

Noble Lineage

Habib ibn Zayd ibn 'Asim ibn Ka'b ibn 'Amr ibn 'Awf ibn Mabd-hul ibn 'Amr ibn Ghanm ibn Mazin ibn al-Najjar al-Ansari al-Khazraji. Belonging to the clan of Banu Mazin ibn al-Najjar, he was an Uqbi—a distinguished Companion who attended the historic Pledge of 'Aqabah (Bay'at al-'Aqabah).

Virtues and Merits

Ibn Ishaq mentioned him, stating that Nusaybah bint Kab (Umm 'Ammarah), her husband Zayd ibn 'Asim ibn Kab and her two sons Habib and Abdullah all participated in the Pledge of Aqabah. Furthermore, Umm Ammarah, her husband and both of her sons were present alongside the Messenger of Allah ﷺ at the Battle of Uhud.

The Event of His Martyrdom

Hazrat Habib رضى الله عنه is the revered Companion whom the Messenger of Allah ﷺ sent as an envoy to Musaylimah, the notorious liar and false claimant to prophethood in Yamamah.

Musaylimah subjected him to extreme torture, whenever he asked Hazrat Habib رضى الله عنه, “Do you bear witness that Muhammad is the Messenger of Allah?”

Hazrat Habib RA would reply, **"Yes!"** But when he asked, "Do you bear witness that I am the messenger of Allah?" Hazrat Habib RA remained steadfast upon the truth and would reject Musaylimah's claim, by responding, "I am deaf; I hear nothing."

Musaylimah repeated this question multiple times and upon hearing the same refusal each time, he began cutting off Hazrat Habib رضى الله عنه limbs one by one until he was cut to pieces. In this way, Hazrat Habib رضى الله عنه attained martyrdom, inscribing an unparalleled chapter in the history of steadfastness in faith.

May Allah be pleased with him!

Asad al-Ghabah fi Ma'rifat al-Sahabah, Vol. 2, p. 675

Abdullah bin Wahb al-Aslami

Hazrat Abdullah bin Wahb al-Aslami رضي الله عنه was a Companion of Messenger of Allah صلی اللہ علیہ وسلم. At the time of the passing of Prophet Muhammad صلی اللہ علیہ وسلم, he was in Oman. Upon receiving the news, he set out for Madinah Tayyibah. On the way, Musaylimah al-Kadhdhab arrested him. When Musaylimah presented his false claim to prophethood before him,

Hazrat Abdullah RA refused to accept it. Musaylimah al-Kadhdhab, For this very "**crime**" his unwavering steadfastness in the belief of the Finality of Prophethood Musaylimah sent him into prison.

When Hazrat Khalid bin Waleed رضي الله عنه launched his attack against Musaylimah al-Kadhdhab, Hazrat Abdullah bin Wahb al-Aslami RA was released from prison and joined the army of Hazrat Khalid, participating in the battle that was being fought under the command of Hazrat Usama bin Zayd رضي الله عنه.

It is for this reason that Hazrat Abdullah bin Wahb RA holds the distinction of being the first person to be imprisoned for the sake of Khatm-e-Nubuwwat."

(Tabaqat Ibn Sa'd, Part Four, Page 446, Urdu Edition)

Hazrat Khalid bin Waleed's Challenge to Single Combat (Da'wat-e-Mubarazat)

Hazrat Khalid bin Waleed رضي الله عنه stepped forward and issued a challenge to single combat, proclaiming:

أَنَا ابْنُ الْوَلِيدِ الْعَوْدَ الْعَوْدَ

"I am the son of al-Waleed! Come forth, come forth (to face me)!"

He called out directly to Musaylimah the Liar (Al-Kadhdhab) to step out and face him in battle. However, Musaylimah refused to come out, knowing full well that Hazrat Khalid رضي الله عنه was the Sword of Allah (Saifullah). A fierce battle ensued, but the enemy forces barricad-

ed themselves inside the fortress, unleashing a rain of arrows from all sides of the fortification.

Musaylimah himself was trapped inside, while his elite guards took refuge in the garden within the fortress, Garden of Death (Had-iqat al-Mawt). When the Mujahideen tightened the siege and choked off their position within the locked fortress, Musaylimah panicked and shouted to his followers: "Defend your honor and reputation! Religion is not at stake here!"

This single statement laid bare his deception to his followers, making it unmistakably clear that he was nothing more than an imposter. However, it was too late rivers of blood had already been spilled. It became obvious to the people that there was no divine revelation (Wahi) nor prophethood, past or present.

Nevertheless, to secure victory, it was imperative to breach and open the fortress gate. Several Companions risked their lives attempting to scale and enter the fortress, but were initially unsuccessful.

The Extraordinary Valor of Hazrat Abu Dujanah رَضِيَ اللَّهُ عَنْهُ

Hazrat Abu Dujanah al-Ansari رَضِيَ اللَّهُ عَنْهُ stepped forward with high resolve and declared:

"Place me on a shield, hoist me up on spears and hurl me over the wall into the garden! I will either open the gate for you or attain martyrdom."

The Muslims complied with his request. Upon landing inside the garden, Hazrat Abu Dujanah immediately raised the slogan of Takbeer (Allahu Akbar) and fought valiantly toward his objective. However, he was swarmed by the enemy and severely wounded. Struggling forward, he collapsed at the main gate of the fortress, successfully unbolting it before breathing his last and departing to Jannat al-Firdaus.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

"Allah is pleased with them and they are pleased with Him."

اللَّهُمَّ اجْعَلْهُ مِنْهُمْ

"O Allah, count us among them!"

(Sacred Prophets vs. False Claimants to Prophethood (Sache Anbiya aur Jhoote Mud-da'iyān-e-Nabuwwat me Farq. Page 153)

The Courage of Hazrat Bara bin Malik رضي الله عنه for Defending Finality of Prophethood

Hazrat Anas رضي الله عنه narrates that on the day of the Battle of Yamamah, Hazrat Khalid bin Waleed رضي الله عنه said to Hazrat Bara رضي الله عنه:

"O Bara! Stand up." He mounted his horse, praised and glorified Allah and then declared: "O people of Madinah! Today let there be no connection between you and Madinah in your hearts remove all thought of returning to Madinah and fight today with the firm resolve to give your lives. Today is the day to behold Allah alone and to enter Paradise." He then launched a fierce attack upon the enemy and the Islamic army attacked alongside him. The people of Yamamah were defeated. Hazrat Bara' encountered Muhakkam al-Yamamah the commander of Musaylimah's army. Hazrat Bara' struck him with his sword, brought him down to the ground, seized his sword and continued striking with it until the sword broke.

Hazrat Bara رضي الله عنه narrates: "On the day of the battle against Musaylimah, I encountered a man who referred as the 'donkey of Yamamah.' He was very large and had a white sword in his hand. I struck at his legs with my sword it seemed as though the blow landed by chance his feet gave way and he fell flat on his back. I took his sword, sheathed my own and struck just one blow with his sword and it broke."

Hazrat Ibn Ishaq narrates that on the day of the Battle of Yamamah, the Muslims advanced steadily toward the polytheists until they forced them to take refuge in a garden and the enemy of Allah, Musaylimah, was also in that garden. Upon seeing this, Hazrat Bara RA called out "O Muslims! Lift me up and hurl me upon these enemies". He was lifted up and when he reached the top of the wall, he threw himself inside and began fighting those within the garden until Hazrat Bara

ﷺ opened the gate of the garden for the Muslims. The Muslims entered the garden and Allah caused Musaylimah to be slain.

Hazrat Muhammad bin Sirin narrates that when the Muslims reached the garden, they found its gate had been bolted from the inside and the army of the polytheists was within. Hazrat Bara RA ﷺ sat upon a shield and said "Lift me up on your spears and hurl me upon these polytheists" . Muslims raised Hazrat Bara RA upon their spears and hurled him into the garden from the backend When the gate of the garden was opened, the Muslims found that Hazrat Bara RA had already slain ten men from among the polytheists.

Hayat al-Sahabah , Page 556

Chapter 7

The Finality of Prophethood in the Light of Reason

The Rational Foundations of Khatm-e-Nubuwwat

Throughout human history, there have been three fundamental apparent rational causes for the sending of prophets:

Distortion of Scripture: When the original text of a previous Sharia or Divine Scripture had been distorted or changed.

Regional Limitation: When the teachings of a previous prophet were specific to a particular nation, region, or time and the spread of humanity necessitated a new prophet.

The Problems of the Age and Aspects of Completion: When the evolution of human society demanded new laws and a complete code of life.

The Holy Quran and the blessed personality of Prophet Muhammad ﷺ have brought all three of these causes to an end. When the definitive guarantee of the Quran's protection exists (absence of distortion), the messengership is universal and for all time until the Day of Judgement and the religion has been completed (perfection of Sharia) then all rational causes for the sending of a new prophet cease to exist. Thus when the cause ceases to exist, the effect naturally and self-evi-

dently reaches its absolute conclusion.

Imam al-Ghazali رحمته الله (d. 505 AH):

Imam al-Ghazali in his celebrated work *Al-Iqtisad fil-I'tiqad* has written a detailed discussion on the reasoning behind prophethood and its necessity. Imam al-Ghazali rationally established that when the purpose of prophethood — guidance and completion of proof is achieved through a permanent means (the Quran), then the need for its continuation no longer remains.

Allama Ibn Hazm al-Andalusi رحمته الله (d. 456 AH):

In his work *Al-Fasl fil-Milal wal-Ahwa' wal-Nihal*, Allam Ibn Hazm al-Andalusi declared the distortion of other religious scriptures and the protection of the Quran to be the greatest rational proof of Finality of Prophethood.

The Intellectual Unity and Centrality of the Ummah

From a religious standpoint, the concept of "Unity of the Ummah" is of the utmost importance. Rationally speaking, an essential requirement of a universal and eternal religion is that it has a permanent and immutable center that keeps humanity united until the Day of Judgement.

If the chain of prophethood were accepted to be continued, then upon the arrival of every new claimant, humanity and the Ummah would become increasingly divided intellectually, doctrinally and socially as belief in the new prophet would be obligatory.

Maulana Muhammad Qasim Nanautawi رحمته الله (d. 1297 AH):

His work *Tahdhir al-Nas* is considered a masterpiece on the rational and theological aspects of Finality of Prophethood. He logically clarified the mutual relationship between "finality of rank" and "finality of time" that the prophethood of Holy Prophet ﷺ is the very cause of all other prophethoods and when the original cause is present, there is no need for any temporary prophethood.

The Intellectual and Rational Evolution of Humanity

Understanding the intellectual and rational evolution of human-

ity also makes the rational comprehension of Finality of Prophethood somewhat easier. Some researchers hold the view that the continuity of prophethood was connected to the stages of humanity's intellectual childhood and maturity.

In the early periods, human consciousness had not reached the level where it could comprehend universal principles. Therefore, prophets were sent in each era with partial commandments suited to that time. At the time of the sending of Holy Prophet ﷺ, humanity had reached its intellectual maturity. Therefore, it was given a comprehensive Book and Universal Sharia containing all rational and transmitted principles. Now, for the resolution of newly arising partial issues, instead of direct legislative revelation (Wahy-e-Tashri'i), the door of independent legal reasoning (Ijtihad) was opened. Rationally speaking, at this state of intellectual maturity, deriving solutions from established universal principles through deep contemplation (Tafakkur) aligns perfectly with divine wisdom and intent.

Shah Waliullah Muhaddith Dehlawi رحمۃ اللہ علیہ (d. 1176 AH):

His work Hujjat Allah al-Balighah is the most important rational source on this subject. In his Mabahith-e-Nubuwwat, Shah Waliullah wrote in detail that humanity, having passed through various eras, has now reached the stage where it has been given "Universal Principles" and is now capable of resolving partial issues through Ijtihad.

The Principle of the Point of Perfection and the Essence of Completion

Every process has a point of perfection. When something reaches its degree of perfection, there remains no room for further addition or revision otherwise it would suffer from deficiency.

Religion and Sharia also reached their pinnacle of perfection via blessed Holy Prophet ﷺ. Rationally, once guidance became complete, Sharia reached its point of perfection and the highest example of human morality was presented then the conclusion of this chain of guidance is itself a proof of perfect wisdom. The coming of any further prophet

would either mean accepting the current perfect Sharia as deficient, or abrogating it and both of these are rationally impossible.

Qazi Ayaz رَحْمَةُ اللهِ عَلَيْهِ (d. 544 AH):

In Al-Shifa bi-Ta'rif Huquq al-Mustafa, he discusses the theological point that excellences and divine legislation have been perfected in the Holy Prophet ﷺ and that any attempt to add to what is perfect leads to a deficiency.

Imam al-Razi رَحْمَةُ اللهِ عَلَيْهِ (d. 606 AH):

In his Tafsir al-Kabir (Mafatih al-Ghayb), under the verse of Khatam-un-Nabiyyeen in Surah al-Ahzab, he clarified in his rational discussions that the ultimate state of perfection of prophethood is itself the rational cause of its conclusion.

Ultimately, the doctrine of the Finality of Prophethood protects humanity from ideological chaos, uniting it around a singular, immutable center which are Quran and Holy Prophet ﷺ. This centrality constitutes the ultimate rational and social justification for the eternal survival of the Ummah.

The Prophetic Seal

THE PROPHETIC SEAL

A Study of Prophethood, Its Completion, and Its Significance in Islam

THE BOOK AT A GLANCE

The Prophetic Seal explores the Islamic belief in the Finality of Prophethood (Khatm-e-Nubuwwat), presenting its theological foundations, significance, and rational dimensions in an organized and accessible manner.

Beginning with an introduction to Prophethood (Risalat) and Divine Religions, the book examines the completion of Prophethood, the need for its finality, and its importance and excellence in Islamic belief. It also explores the subject through rational arguments and references to the Qur'an, Hadith, and scholarly works.

The purpose of this book is to help readers develop a clearer understanding of the belief in the Finality of Prophethood and to provide an organized resource for further study and reflection.

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