

# **THE TRUE SIGNIFICANCE OF THE FINALITY OF PROPHETHOOD**

(Khatam-i-Nabuwwat ki Haqiqat)

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**[www.aail.org](http://www.aail.org)**

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12 Bau Street

SUVA

1974

# The True Significance of the Finality of Prophethood

## Adam

Traditions, historical as well as religious, of all nations of the world have agreed on this point that the human race took its rise and originated from one single man, and all the human beings wherever they are found on this earth, are the Children of that Adam who was a specific and distinctive link of this great system, and with whom ushered in and commenced a new era whose physical development had been accomplished to such a high degree that he was fit enough to receive and bear Divine revelation. It was through him that the Most High God laid the foundation of the edifice of Prophethood, and made him the recipient of His Word, as stated in a verse of Holy Quran:

Then Adam received revealed words from his Lord, and He turned to him mercifully. (2:37)

## Law of Revelation

Side by side with it, the Most High God laid down another law for the human race that the Divine Word shall not come upon every one of them, but it shall, in time of need, be revealed to the chosen ones to give them light and guidance. So the most High God said in the Holy Quran:

O Children of Adam, if messengers come to you from among you relating to you My messages, then whoever guards against evil and acts aright — they shall have no fear, nor shall they grieve. (7:35)

## **Different Nations and Disputes**

In the beginning, the principle of life as well as teaching for man's guidance was very simple and easy, for he had not yet been involved in the intricacies of social life. All the affairs of his life were very simple; all of them lived the same sort of life, and were happy and content over their natural simplicity. As time passed on, they went to and spread over the different parts of the world, and became different nations. Some people continued to follow in the footsteps of their father, Abraham, whereas some others, on account of the vicissitudes of time, fell away from and forsook their ancestral way, and followed their own desires. With the increase in their numbers, the needs of their social life also increased, giving rise to various kinds of differences which ultimately assumed the form of dissension and dispute, tyranny and oppression. Each group began to look down upon and hate the other group and trample under foot and violate each other's rights.

### **Institution of Messengership**

It became necessary, when these conditions arose, that for the sake of human guidance, and the rehabilitation of truth and justice, enlightenment should come from Above. And this Heavenly Light did come in the form of Divine Word, and the system of preaching and ministration through the Messengers of God come to be inaugurated.

The Holy Quran says:

So Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed. (2:213)

In every nation the Most High God began to raise prophets who invited the people unto the path of righteousness and truth. They recalled the forgotten lesson to the minds of their people, did away with and abolished the rites and ceremonies of the days of ignorance, and taught them how to live in accordance with the will of God. They imparted unto the people a knowledge of the true laws, and urged upon them to abide by and observe these laws. The prophets communicated to their peoples, just in accordance with their understanding and need, the simplest ways and means to get into the Right Path. For the guidance of man, in that remote time, it was enough for him to know that

- God is One.
- He is the Creator of all things.
- All the human beings are His creation.
- There is life after death when man shall reap the fruit of his actions.

In that primitive stage, a few, simple moral laws were enough for the inducement of good deeds. But as the human race progressed, and the human brain evolved and developed, and the intricacies of social life increased, the law was also enhanced accordingly, until came the time of Prophet Noah (peace be on him); and the like of Adam he was. Said Allah:

And certainly We sent Noah to his people, so he said:  
O my people, serve Allah, you have no God other than Him. Will you not guard against evil? (23:23)

Again:

Then we sent our messengers one after another. (23:44)

Then came the time of Abraham; and the Most High God

says in the Holy Quran:

And We sent Abraham, when he said to his people. Serve Allah and keep your duty to Him. It is better for you, if you did but know. (29:16)

Continuing the institution of prophethood, the Most High God said:

And We granted him Isaac and Jacob, and ordained prophethood and the Book among his seed. (29:27)

And elsewhere:

And certainly We sent Noah and Abraham, and We gave prophethood and the Book to their offspring. (57:26)

In fact, prophets had been raised from time to time for the reformation and guidance of the nations, and the prophetic revelation (*Wahy-e-Nubuwwat*) continued, and the time of Moses (peace be on him) arrived. Says the Most High God in the Holy Quran:

And We indeed gave Moses the Book and We sent messengers after him one after another. (2:87)

After Moses, for about fourteen centuries, prophets came to different countries and nations that each nation might have separately its own share of teaching and guidance, and that the wrong doctrines and beliefs might gradually be effaced and obliterated, yielding place to true teaching. This brings us to the time of Jesus the Messiah, of whom the Most High God said in the Holy Quran:

And We sent after them in their footsteps Jesus son of Mary . . . . and We gave him the Gospel (5:46) — And Allah will teach him the Book and the Wisdom and the Torah and the Gospel; and make him a messenger to the Children of Israel. (3:47)

## **The Last Prophet**

From the above-quoted verses, you must have clearly understood that even after such illustrious and

eminent prophets as Noah and Abraham, the chain of prophets and apostles continued, and the prophets, as a matter of fact, did come. The Holy Quran has used the following words to express this great truth:

Then We sent our messengers one after another. (23:44)  
And We sent messengers after Moses one after another.  
(2:87)

You may go through the whole of the Quran, and read it intensively, but after Jesus, you will not find even one single statement of this kind. Jesus, however, said to his people that there shall come only one prophet after him, and the name of that Great Prophet shall be *Ahmad* (peace and the blessings of God be upon him):

And when Jesus, son of Mary, said: O Children of Israel, surely I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger, who will come after me, his name being *Ahmad*. (61:6)

The time came at last when human intellect and understanding had been developed by the teachings of the prophets to such a degree that they could be given the last and most comprehensible guidance and the edifice of prophethood be brought to perfection the basis whereof had been laid by Adam. About six hundred years had passed over the death of Jesus the Messiah, when the Promised Prophet was born in fulfilment of the prayer of Abraham and prophecy uttered by Jesus. This great and glorious Man, as soon as the Call came to him, addressed the world, saying:

O mankind, surely I am the Messenger of Allah to you all. (7:158)

## **Termination of Prophethood.**

This prophethood which commenced with Adam,

the Holy Quran brought to an end and closed with the advent of the Holy Prophet Muhammed, saying:

1. Muhammed is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. (33:40)

The Divine purpose for which prophets had been raised, reached its highest point of perfection and found its fulfilment in the holy person of the Holy Prophet Muhammad (peace and the blessings of God be upon him). And when the object was realized and fulfilled, there remained no need for any prophet to come after him. Said the Most High God in the Holy Quran:

This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion. (5:3)

A prophet is needed in the world to enlighten and expound some new phase for the perfection of human kind. But when the Holy Quran has brought all the aspects and phases to the highest point of perfection, there is left no need whatsoever for a new prophet.

2. The Holy Quran has dealt with this doctrine of the finality of Prophethood in yet another way, viz, the Most High God made a covenant with all the prophets and their nations that when that Great Prophet would make his appearance on the stage, they would believe in him and aid him;

Allah said: Do you affirm and accept My compact in this matter? They said: We do affirm. (3:80)

This covenant and the burden on their shoulders which had been coming down the ages ever since the creation of the world, the Holy Prophet took off and removed, just as the Holy Quran has stated:

And Muhammed removes from them their burden. (7:157)

The burden of this covenant remained on the shoulders of

all the nations. It was, however, taken off and removed from them who reposed faith in the Holy Prophet when he made his appearance. After him, the burden of believing in another prophet the Holy Quran has not placed upon us, which burden shall be taken off and removed by that prophet; and Holy Quran rather taught us the prayer:

Our Lord, do not lay on us a burden as Thou didst lay on those before us. (2:286)

The Holy Quran, it can be easily seen, has adduced it as an argument on the finality and termination of Divine messengership.

3. There is yet another way in which the Holy Quran has disserted upon and ventilated this subject It says:

But how will it be when We bring from every people a witness and bring thee as a witness against these. (4:41)

By *these* are here meant the followers of the Holy Prophet. The witness against this *Ummat*, on the Day of Resurrection, shall, therefore, be none else but the Holy Prophet Muhammad. Elsewhere:

That the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people (22:78)

The *bearers of witness* are the persons who carry knowledge to others, bearing testimony to its truth in their own persons. Every prophet is the bearer of witness and leader of his own nation; and the bearer of witness and leader of the Muslim nation is only the Holy Prophet Muhammed of Arabia, and none else. If it had been that another prophet would be raised in this *Ummat*, then most surely on the Day of Resurrection, there would have been some one else, and not the Holy Prophet, as the bearer of witness and leader of this *Ummat*. It, therefore, proves conclusively that the Prophet of this *Ummat* is exclusively he who is *Khatam al-nabiyyin*, the Seal of the prophets, and none else.



There are, in the Holy Quran, many more verses dealing with this topic, but we leave them for fear of being rather too long.

## **Khatam al-nabiyin**

To advert to and review the verse:

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. (33:40)

The term *laakin* has been used in the Arabic text. With regard to it, it is written in books on grammar:

The term **laakin** points to understanding and comprehension. Its significance is to remove such doubt or misunderstanding which might have been created by a previous statement. This term **laakin** comes in between such statements which being positive and negative are inconsistent with each other. (commentary by Jami)

This verse occurs in the 5th Section of the Chapter entitled *The Allies*; and it is borne out by historical evidence that it was revealed in the 5th year of Hijrah to confute the charges of the opponents regarding the prophet's marriage with Hazrat Zainab and invalidate and abolish the practice of adopting children. In the earlier verses of this chapter, the Most High God had said that the Prophet's wives were as the mothers of the faithful, and the Prophet himself as their father. It was indeed a spiritual relationship. To overthrow the opponent's charge, He said:

Allah has not made those whom you assert (to be your sons) your sons. These are the words of your mouths. (33:4).

Then came the statement:

Muhammad is not the father of any of your men . . . (33:40).

This statement, it is but natural, creates a doubt that in an

earlier verse, the Holy Prophet, for being a prophet, had been called the father of the *Ummat*, but in this verse (33.40), his fatherhood had been denied; shall we then conclude that with the denial of the Holy Prophet's fatherhood, the denial of prophethood has also taken place, just as we read in Baidawi (Vol. 7, p. 175):

With the denial of fatherhood, a doubt about the denial of prophethood is also created. This doubt was, therefore removed by using the term *laakin* i.e. but he is the Messenger of Allah; and the messenger of Allah is undoubtedly the spiritual father of the people.

Another question arises: Just as the system of spiritual fatherhood was in vogue in the past, will it be continued after the Holy Prophet also, and spiritual fathers will continue to be raised as heretofore? So this doubt was removed with the statement *Khatam al-nabiyyin* i.e. he is the last spiritual father. The Holy Prophet himself is reported to have said:

1. Formerly, when one prophet passed away, another prophet followed; but after me there is no prophet.

There is yet another tradition recorded in *Kanz al-Ummat* (Vol. 6, p. 120), narrated by Hazrat Abu Zar Gaffari, that the Holy Prophet said:

2. Among all the prophets, Adam was the first and Muhammad the last (peace and the blessings of God be upon him).
3. Said the Holy Prophet: I am the last of the prophets, and you are last-of-all Ummat. (Ibn.e.Majah)
4. Said the Holy Prophet: There shall be no prophet after me, and no Ummat after my Ummat. (Baihaqi)
5. The Holy Prophet said: Of a truth, apostleship and prophethood has come to a close. So there shall be neither any apostle nor prophet after me. (Tirmizi)
6. On the occasion of the Last Pilgrimage, the Holy Prophet, while delivering his sublime sermon, said: Ye people, no prophet shall come after me nor shall there be any Ummat after you. (Musnad of Imam Ahmad).

## Contention

The Holy Prophet (peace and the blessings of God be upon him) had said in unequivocal terms, expounding the significance of the verse *Khatam al-nabiyyin*:

I am the last of the prophets, and there is no prophet after me.

But the advocates of the doctrine of the Continuity of Prophethood contend that in the statement *la nabiyya ba'di*, the *la* denotes the negation of perfectness and impeccability, and the verse, therefore, means:

There is, after me, no prophet of perfect excellence and superiority like myself.

There are, in books on syntax and correct style, chapters dealing with the *la* of the negation of species, but there is no such chapter as the *la* of the negation of perfectness which shows clearly that the *la* of the negation of species cannot be used so as to mean the *la* of the negation of perfectness. It is quite a different thing that in every language every word and phrase can be used in a metaphorical sense.

Imam Razi who was an indisputable authority on grammar of his age, writes in his well-known book, *Razi Shara Kafiyah*, on p. 188, discussing the *la of the negation of species*:

Thou shalt say "La musalliyan fi al Jamei" when thou meanst to deny the existence of the man who offers his prayers in the mosque, meaning thereby that no such man is present who is or has been saying his prayers in the mosque. But there can be such a person who is present in the mosque, but who has said his prayers in some other mosque. But when thou sayest "La musalliya fi-al Jamei" it will mean that there is no worshipper in the mosque, no matter whether he has offered his prayer in that or in some other mosques.

If it had been *la nabiyyan badi*, it could have been possible, according to the grammatical rule enunciated above, that some prophets who had ministered somewhere else, may come later on, i.e. Jesus, son of Mary (peace be on him). But the clear-cut statement *la nabiyya ba'di* has decided irrevocably that neither such a prophet can come, who, having been born in this *Ummat*, may claim to be a prophet, nor any such prophet who had performed the functions of a prophet elsewhere; that is to say, the meaning of *la nabiyya ba'di* is that neither a new nor any prophet of old can come. Keeping this grammatical rule in view, there has been, during the last thirteen hundred years, only one man, Hazrat Mirza Ghulam Ahmad of Qadian (peace be on him) who has interpreted this tradition *la nabiyya badi* to mean:

The Holy Prophet (peace and the blessings of God be upon him), having said *la nabiyya badi* has closed the door against any new prophet as well as against the second visit of a former one. (Ayyam al-Sulh. p. 156)

## **Khatam al-nabiyyin**

In the same way, Hazrat Mirza Sahib has discussed inexhaustibly the verse *Khatm al-nabiyyin* in his books. A few quotations are given below:

1. "Ma kana Muhammadun aba ahdim min rijalekum walakin rasullah wa Khatam al-nabiyyin."

i.e. Muhammed (peace and the blessings of God be upon him) is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets. This verse also shows clearly that after our Holy Prophet (peace and the blessings of God be upon him) there shall come no prophet in the world (*Izalah-i-Auham*, p. 614)

2. If the Most High God is as good as His word, and the promise held out in the verse *Khatam al-nabiyyin* which has been elucidated and defined in detail in the traditions, that after the death of the Holy Prophet, the angel Gabriel has been forbidden and stopped for ever from bringing the prophetic revelation (*Wahy-i-Nubuwwat*), if all these things be correct and true, then no man, after our Holy Prophet (peace and the blessings of God be upon him) can ever come in the capacity of an apostle (*Izalah-i-Auham*, p. 577)

3. I wish to reiterate, with regard to *Khatam-i-nubuwwat* (Finality of prophethood), that the more pronounced and palpable meanings of *Khatam al-nabiyyin* are that the affairs of prophethood started with Adam and came to a close with the Holy Prophet. The other meanings are that the circle of the perfect excellences of prophethood was completed and closed in the person of the Holy Prophet. It is quite true that Holy Quran has perfected imperfect things, and prophethood, therefore, came to a close, and the statement "*alyauma akmaltu lakum dinakum*" was fulfilled in Islam. (*Matfoozat* — I, p. 21)

4. I firmly believe that our Prophet (peace and blessings of God be upon him) is Khatam al Anbiya. After him no Prophet either new or old shall appear for this nation. (*Nishan-i-Asmani*, p. 28)

5. The Holy Prophet had said repeatedly that no prophet shall come after him; and the hadith "*la nabiyya ba'di*" was so well-known and famous that no one ever doubted its authenticity; and the Holy Quran, too, every word of which is decisive and absolute, corroborates and confirms with its verse "*wa laakin rasulallah wa khatam al-nabiyyin*" that the prophethood, as a matter of fact, has

come to a close and terminated with our Holy Prophet (peace and the blessings of God be upon him. *Kitab al-Bariyya*, p. 484, margin).

6. The Holy Quran has, in the verses "*alyauma akmaltu lakum deenakum*" and "*wa laakin rasulallah wa Khatam al-nabiyyin*," evidently brought prophethood to a close and terminated it in the person of the Holy Prophet (peace and the blessings of God be upon him. (*Tofha-i-Golarviyah*, p. 83)

7. If it were argued that this age, too, is no less in wickedness and vice, then why was it that no prophet has been raised for their good and guidance? the reply is that that age had become completely denuded of Divine Unity (*tauheed*) and righteousness, whereas there are, in this age, 40 crores (400 million) people who profess faith in *La ilaha ill-Allah*. i.e. there is no god but Allah. (*Noor al-Quran*, p. 8, margin)

### **Inspired Reformers**

It is thus abundantly clear in the light of the Holy Quran, the Holy Prophet's traditions, and the few brief quotations from the writings of the Promised Messiah that the institution of prophethood came to an end with the Holy Prophet; for the guidance which was to be given to human kind by the Most High God, had reached its highest point of perfection and completion, and the line of prophets was, therefore, completed and sealed. But the great Law of Nature holds true and endures that when the soil of human hearts, after a long time, becomes dry and hard, and indifference towards God and unconcern with religion crops up and leads astray, and viciousness and wrong-doing spreads far and wide, the raising of the Inspired Reformers for its regeneration is as essential and

necessary even today as it was in the past. So a promise was held out to the Holy Prophet that, for the revival and rejuvenation of religion, and for the reinvigoration of Law, such spiritual Guides shall be raised, from time to time, from among his *Ummat*, who shall, according to the needs of the time, avouch and advocate the cause of True Religion. In the Holy Quran they have been called *Khulfa* (Caliphs):

Allah has promised to those of you who believe and do good that He will surely make them Khalifah in the earth as He made those before them Khalifah, and that He will surely establish for them their religion which He has chosen for them, and that He will surely give them security in exchange after their fear. (24:55)

Just as it has become crystal clear from this verse that after the Holy Prophet, only his caliphs and successors can come, in the same way the term "as" (*Kama* in the original Arabic text) contains an argument that no Israelite prophet can be raised in this *Ummat*; for in accordance with the term *Kama* it may be that likes of the prophets of Israel may haply come, but the coming of the self-same prophets for the reclamation and guidance of the Muslim nation is interdicted and forbidden.

### Terminology

According to the Holy Quran, even after the Holy Prophet, the descending of angels, communication of good news (*al-bushra*), prophecy (*walayyat*), and offices of spiritual leadership (*imamat*) have continued and remained in the Muslim nation. In the same way, there are found in the Holy Prophet's traditions such terms as:

*Muhaddasiyyat, mujaddadiyyat, khilafat, imamat, masil-i-Anbiya, rajeel-i-faras, mehdi, masih, mubashshrat.*

All these terms stand for and signify partial prophethood. And history bears it out that there have been in every age *mujaddads*, *muhaddases*, *khulfa*, *auliya* and *imams* and it is such an apparent fact which no one will perhaps be able to deny or doubt. It is of course true that the terms:

*Zilli ummati*, *baroozi*, *ghair*, *shari'* and *majazi-nabi* are not to be found in the Holy Quran nor in the Holy Prophet's traditions; these have been invented by Muslim sages and saints. But it should be remembered that what the Holy Quran and the Prophet's traditions call *Khilafat*, *immat*, *walayyat*, and *muhaddasiyyat*, the very same thing these sages and saints call *zilli*, *baroozi ummati* and *majazi-nabi*. It should further more be understood that *Zilli nabuwwat* and *baroozi nabuwwat* are not any kinds of prophethood, but these are synonymous terms with *Khilafat*, *immat*, and *walayyat* which the sages and saints of the *ummat* have invented and devised.

For such people who have not read the books compiled by these sages and saints and eminent religious personalities, these terms may serve as stumbling stones, and therewith the ignorant masses can be led astray; but for those who have studied these books and read their expositions, these very terms serve to enhance and increase their faith; for it was already foretold in the prophecies that when the Messiah would come the insipid and jejune ulema, not being able to understand his fine and subtle statements, would hold him up to execration and denounce him, as stated by Hazrat Mujaddad Alif Sani in his book *Maktubat*, Vol. 2, p. 107:

The ulema of the time will pit against and oppose Mehdi (peace be on him), and without trying to understand and know the sublime knowledge and truths expounded by him, will condemn and brand him as against the Holy Quran and the Prophet's practice.



## Clarification

In order to be able to understand and appreciate these terms, a few quotations from the writings of the sages and saints are given below:

1. Sheikh Akbar Hazrat Mohyyuddin Ibn-i-Arabi writes in his book *Fatuhat-i-Makkiah*, chap. 73, p. 24:

Walayat is a general, popular prophethood, whereas nabuwwat tashri is the special, proper prophethood.

2. Shiekh Abdul Haque Muhaddas of Delhi writes in his commentary on *Fatuh al-Ghaib*:

Walayat is the zill (Shadow) of prophethood.

3. Hazrat Shah Ismael Shaheed writes on p. 54 of his book *Mansab-i-Immat*:

Imamat is the Zill of apostleship.

4. It is written in the magazine *Anwar al-Sufiah* (December 1907) on page 16, under the sub-head *Walayat*:

What more proof can there be of the true teaching of the Holy Prophet and the benefit derived from its blessings than that the Most High God illuminates and enlightens the man who obeys the Holy Prophet most devotedly and follows in his footsteps to the perfect degree, with the light of Zilli nabuwwat, and confers on him the office of preaching unto the people and imparting religious instruction unto them, and then ordains him for the revival and refreshing of the religion of Muhammad (peace and the blessings of God be upon him). Such holy men had been, are and shall be in every age, and of them the Holy Prophet has said: The Ulema of my Ummat shall be the likes of the prophets of Israel.

5. Writes Mufti Muhammad Shafi of Deoband on page 31 of his book *Khatam-e-Nabuwwat — III*:

The Sheikh has said that the excellences of Nabuwwat and mubashshrat (good news) and walayat (prophecy) is Prophethood without Law.

6. Maulvi Muhammad Idris Kandhalvi writes on

pp. 61, 62 of his book *Masak al-khatam fi khatam al-nabuwwat*:

In the opinion of the Sheikh 'ghair tashri' nabuwwat (prophethood without law) is not prophethood. But these are the ingredients of Khatam-i-nabuwwat which are called welayat in the terminology of the Sufis.

7. Maulvi Muhammad Hanif Nadvi writes:

The Sufis, of course, think that welayat has not come to a stand but continues ceaselessly. They look upon and interpret an aspect of welayat as prophethood. Literally it may be taken to mean that one usage of prophethood, in their opinion, is that it is a sort of welayat, and not a sort of rasalat (apostleship). So, when they say that the blessings of prophethood continue, they mean that welayat continues and keeps going . . . It should, therefore, be abundantly clear that with the Sufis, prophethood has an application of its own in which the auliya of the Ummat are admitted and included. (Mirzaiyat Naye Zaviyon se, p. 72)

8. Hazrat Khwaja Ghulam Farid of Chacharan writes in *Isharat-i-Faridi*— II, No. 110):

The real significance of **barooz** is that the **barooz** should become an exact image of his spiritual master to such a perfect degree that he may declare: I am he.

9. Sheikh al-Mashaikn Muhammad Akram Sabri Quddusi writes in his book *Iqtabas al-Anwar*, page 52:

The spiritual power of perfect Men sometimes operates on the austere people in this way that it becomes the author of all their actions. To this stage the Sufis have given some the name **barooz** . . . And some people cherish the belief that the spirit of Jesus will reappear and reflect (**barooz**) through Mehdi, and that the term **nazool**, according to the hadith "Ia Mhedi illa Isa", denotes this very **barooz**.

10 Writes Qari Muhamed Tayyab of Deoband in *ulema-e-Hind ka Shandar Mazi Jadeed* pp. 308, 312:

Prophethood is the real substance and revival is its shadow (**zill**) . . . since **mujaddadiyyat** is the real shadow of prophethood.

In fact, the *Ulema*, both ancient and moderns, are agreed

on this point that *walayyat* and *imamat* is, as a matter of course, the shadow, the *Zill* of prophethood, and not a kind of prophethood; and the Imam of this age, Hazrat Mirza Ghulam Ahmad, founder of the Ahmadiyya Movement, the Promised Messiah (peace be on him), too, has said the very same thing. He writes:

- (i) *Walayat* is perfectly the shadow (*Zill*) of prophethood. (*Hujjat al-Allah*, p. 14)
- (ii) The holy and heavenly-minded people are agreed on this point that *walayyat* is the shadow of prophethood. (*Lajjat al-Noor*, p. 38)
- (iii) The prophet is like the real substance, and the *wali* is like the shadow. (*Karamat al-Sadqueen*, p. 85)
- (iv) It is generally the habit of the Ulema of Islam that they give to the *barooz* the name "foot-mark", For instance, they say: This man is in the footsteps of Moses and that in the foot-prints of Abraham. (*Lajjat al-Noor*, p. 1, Margin)
- (v) All the *Ummat* agree with one consent that a non-prophet becomes a deputy or *locum tenens* of a prophet in the form of *barooz*; and this is exactly the significance of the hadith: "The Ulema of my *Ummat* are the likes of the prophets of Israel". (Ayyam al-Sulh, p. 164)
- (vi) The fact of being a *barooz* denotes the negation, of his own existence. (*Ek Ghalti ka Izalah*)
- (vii) So this thing that he has been called *Ummati* (a disciple) as well as *nabi* (a prophet) indicates that he will be endowed with the two dignities of discipleship and prophethood, just as it is essentially necessary to have them in a *Muhaddas*. But

the Lord of prophethood has but one dignity within him, the dignity of prophethood. In short, *Muhaddasiyyat* is doubly-dyed with both these colours (*Izalah-i-Auham*, p. 532).

- (viii) Sometimes, in Divine revelations, such words are used in a metaphorical sense, in respect of certain *auliya* of His, and they are not applicable to plain matter of fact and reality. This is the whole dispute which the wrong-headed, ignorant scoffers have pulled into a different direction. The name *nabi Allah* which has been conferred, in *Sahih Muslim* etc., on the Promised Messiah by the sacred lips of the Holy Prophet, is in accordance with this metaphorical significance which is, in the books of the venerable Sufis, an accredited and familiar usage of Divine Communion; otherwise what sense can there be in the coming of a prophet after the Last of the Prophet (*Khatam al-Anbiya*). (Anjam-e-Atham, p. 28, Margin)

This is the significance of the finality of Prophethood as is evident and clear from the Holy Quran, the Holy Prophet's traditions and the writings of the Promised Messiah Hazrat Mirza Ghulam Ahmad; and the technique of *Zill* and *barooz* the respected Sufis have invented to be used to communicate and convey the idea of *Walayat* and not the sense of prophethood. And this was the faith and belief of the Promised Messiah also.

## **Our Beliefs**

We, all the Abmadees, who have been carrying on the work of the propagation of Islam under the guidance

of the Ahmadiyyah Anjuman Isha'at-i-Islam, Lahore, believe:

1. Allah is the One True God, and there is no partner nor any associate with him.
2. After the Holy Prophet Muhammed (peace and the blessings of God be upon him), there can come for this *Ummat-i-Muhammadiyah*, neither any of the foregoing prophets and apostles nor a new one. Prophethood of every kind has come to a close in the holy person of the Holy Prophet.
3. In accordance with the hadith: "The Ulema of my *Ummat* are the likes of the prophets of Israel", great religious personalities, *auliya* and *mujaddads* (Inspired Reformers) have, from time to time, appeared in this *Ummat*, and shall continue to appear in future also, who were *Majazi, Zilli* and *Baroozi-Nabis i.e. Muhaddases*, and had been blessed with Divine Communion; and
4. From among them was also Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mehdi (peace be upon him).
5. The Holy Prophet Muhammad, (peace and the blessings of God be upon him) can be *Khatam al-Anbiya* in the true sense only when it is believed with all your heart and without any reluctance that no prophet neither old nor new, can come after him.
6. A man professing faith in the holy *kalimah*, can not be dubbed as a kafir and thrown out of the house of Islam for not believing in Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mehdi. But to deny and denounce him is of

course blameworthy and censurable, for the reason that with his claim is bound up the future success and advancement of Islam in the field of propagation.

7. The Promised Messiah has been raised for the rectification and reform of an immense evil and wickedness of this age.
8. It is, therefore, imperatively necessary for the Muslims all over the world to join hands and co-operate with this Great Mujaddad in the achievement of his sublime object, the spread of Islam, and get thereby a share of the blessings which the Most High God has promised upon him:

Allah said:

*I will make those who follow thee above those who disbelieve to the day of Ressurrection.*

## NOTICE

In order to have a sound and rational knowledge about the truthfulness of Islam, the finality of Prophethood, Death of Jesus the Christ and the Claim of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, please communicate with Markaz, Jamaat-i-Ahmadiyyah, 12 Bau Street, Suva, Fiji or Ahmadiyyah Anjuman Isha'at Islam, Lahore, Pakistan.