

# **The true significance of 'Khatam al – Nabiyyin**

*In reply to*

**The Qadiani Pamphlet.**

*by*

**Abid Aziz**

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The Ahmadiyya *Anjuman Isha'at-i-Islam* (Ahmadiyya Association for the Propagation of Islam) was founded at Lahore, Pakistan, in 1914 by the prominent followers of Hazrat Mirza Ghulam Ahmad. It exists to promote a liberal, tolerant and peaceful picture of Islam, as found in the Holy Quran and the life of the Holy Prophet Muhammad. It has published a vast quantity of highly-regarded literature on Islam in various languages, and has branches and members in several countries.

## **In the Name of Allah, the Beneficent, the Merciful.**

### **The true significance of ‘Khatam al – Nabiyyin In reply to The Qadiani Pamphlet.**

This publication is in response to a pamphlet (which is hereinafter referred to as “the Qadiani pamphlet” which was published by Ahmadiyya Muslim Jamaat (AMI)<sup>a</sup>, more commonly known as the Qadiani Jamaat. A reasonable number of pamphlets were sent to members of our Society. Due to the erroneous and misleading views expressed in this Qadiani pamphlet, it became necessary for us to reply and refute the contents of this pamphlet on the matter of the Qadiani interpretation of the finality of prophethood, and this we do here.

#### **The Contents of the Qadiani Pamphlet.**

The contents of the Qadiani pamphlet can be summarized as follows:

- 1) AMI recognizes Holy Prophet (peace and blessings of Allah be upon him) as Khatam al-Nabiyyin.
- 2) The meaning of ‘Khatam al-Nabiyyin’ is not ‘the Last and Final prophet’ as it is largely believed.
- 3) After Holy Prophet (peace and blessings of Allah be upon him), no prophet with a Law (Shariah) can appear in this Ummah but prophets without Law (Shariah) can appear.
- 4) Holy Prophet (peace and blessings of Allah be upon him) and the saints and scholars of this Ummah also believed in what is described in above from (2) to (3).

We hereby declare that the above mentioned meanings of Khatam al-Nabiyyin are totally and completely wrong and there is no solid argument and evidence in the support of these meanings.

<sup>a</sup> Members of Qadiani Jamaat call their jamaat as AMI (in short form). We will use the words Qadiani Jamaat and AMI interchangeably

## **The True Meaning of 'Khatam al-Nabiyyin'.**

In the following paragraphs we will present the true meaning of 'Khatam al-Nabiyyin' as they are described by:

- 1) The Holy Prophet (peace and blessings of Allah be upon him)
- 2) The Mujaddid of the 14<sup>th</sup> century, Hazrat Mirza Ghulam Ahmad (ra).
- 3) Other saints and scholars of Muslim Nation.
- 4) The Lexicon.

We hope that after reading of this booklet the meaning of 'Khatam al-Nabiyyin' will become crystal clear to the readers and the falsehood of the meanings mentioned in Qadiani pamphlet will be exposed.

## **The Meaning of 'Khatam al-Nabiyyin' as the Holy Prophet (peace and blessings of Allah be upon him) Perceived it.**

It is appropriate that, instead of presenting any argument from our own side, we produce below a writing of Promised Messiah in which he describes the meaning the Holy Prophet (peace and blessings of Allah be upon him) perceived from the phrase 'Khatam al-Nabiyyin'. The Mujaddid of the 14<sup>th</sup> century, Hazrat Mirza Ghulam Ahmad Sahib wrote:

"A prophet used to follow another prophet in time of need. Then, when Hazrat Muhammad Mustafa (peace and blessings of Allah be upon him) appeared in this world, God the High, declared him to be the Seal of the Prophets<sup>a</sup> (*Khatam al-Anbiya*). So, because of this sealing of Prophethood, the Holy Prophet used to be filled with anxiety and grief, lamenting that before him thousands of prophets were needed to keep people upright and in the proper faith, and now there would be no prophet after him who would provide spiritual relief and in such a case his *Ummah* was likely to go wrong. The Holy Prophet (peace and blessings of Allah be upon him) prayed incessantly for this purpose, and then God, the High, gave him the glad tidings and promised him that *Mujaddids* would appear one after the other at the head of each century, and at their hands, God the High, would cause the religion to be renovated and reformed"<sup>1</sup>

<sup>a</sup> Here we have translated the words Khatam al-anbiya as 'Seal of Prophets'. We will explain it elsewhere in the booklet

The above extract from the Holy Founder's letter unravels the intricate problem of *Khatam-i Nubuwwat* (the Finality of Prophethood), and the connotation as understood by the Holy Prophet about the expression *Khatam al-nabiyyin* (this is a direct reference to the verse 40 of chapter 33) also becomes crystal clear. In fact, all that has been said in the Qadiani pamphlet about the meaning of 'Khatam al-Nabiyyin' becomes null and void in the face of this categorical quotation. For the Holy Founder has produced the testimony of the Holy Prophet himself regarding the meaning of 'Khatam-al-Nabiyyin', which cannot be changed, and has clearly said that no prophet can appear after the Holy Prophet Muhammed (peace and blessings of Allah be upon him); rather, because of this finality of Prophethood, God the High has prescribed an alternative in the form of the raising of *Mujaddids*.

The above words are a clear and irrefutable verdict on the meaning of 'Khatam al-Nabiyyin'. Following are the obvious conclusions of the above quotation:

1. When Almighty Allah bestowed the title of 'Khatam al-Nabiyyin' on Prophet Muhammad (peace and blessings of Allah be upon him) it fell heavily on him and he became worried about the future of his Ummah.
2. The above-mentioned worry, in the words of Promised Messiah, was that "now there would be no prophet after him who would provide spiritual relief and in such a case his *Ummah* was likely to go wrong."
3. Having this worry in his heart he started praying intensely to Almighty Allah about the future of his Ummah
4. Almighty Allah was kind enough to him and to his Ummah, thus He accepted his prayers and informed him that Allah will raise *Mujaddids* in his Ummah who will reform his religion i.e. Islam.

If the Holy Prophet (peace and blessings of Allah be upon him) would have taken the expression 'Khatam al-nabiyyin' to mean that he was the Last Prophet with a Law (Shariah) and that after him prophets without Law (Shariah) will appear then there was no reason for being worried about the future of his Ummah. Similarly if he had taken the expression Khamatm al-nabiyyin to mean that he was the greatest prophet or that in future, people will become prophets by following him, even then it would have been a time of rejoicing and not of being worried about the future of his Ummah. This shows that the only meaning of 'Khatam al-Nabiyyin' that the Holy Prophet (peace and blessings of Allah be upon him) had in his mind was that he was the last and final prophet and that there will be no prophets after him either with a law or without. Hence the meaning given in the Qadiani pamphlet is concocted, false and against the clear testimony of the Holy Prophet (peace and blessings of Allah be upon him), as narrated by Hazrat Mirza Ghulam Ahmad Sahib. Is AMI ready to accept this clear testimony of the Holy Prophet (peace and blessings of Allah be upon him)?

### **Finality of Prophethood as described in Hadith<sup>a</sup>**

In this section we will quote and explain (wherever it is necessary) many Hadith which describe the topic of the finality of prophethood.

### **The Holy Prophet (peace and blessings of Allah be upon him) – The Last Brick in the House of Prophethood.**

In a famous Hadith, the Holy Prophet (peace and blessings of Allah be upon him) said that he was the last brick in the building of Prophethood. The words of this Hadith are:

1] “My likeness and the likeness of the prophets before me is the likeness of a person who built a house and he made it beautiful and made it complete except the place of a brick of the corner. So people began to go round about it and to wonder at him and say: why have you not placed this brick? He (i.e. the Holy Prophet) said: so I am that brick and I am Khatam al-Nabiyyin.”<sup>2</sup>

<sup>a</sup> We will use the word Hadith whether we refer to a single or numerous Hadith

The Hadith makes no distinction between 'Law-Bearing Prophethood' and 'Non Law- Bearing Prophethood'. It describes all the prophets that had passed before the Holy Prophet (peace and blessings of Allah be upon him) as a brick of the building of prophethood. Then the Hadith describes the Holy Prophet (peace and blessings of Allah be upon him) as the last brick of the building with whose placement the building is complete. This Hadith clearly shows that the only meaning of 'Khatam al-Nabiyyin' that the Holy Prophet (peace and blessings of Allah be upon him) had in mind was that he was the Last Prophet. As it is impossible to add any more bricks to this building of prophethood without removing an old brick, similarly the advent of a new or an old prophet is also impossible without breaking the Seal that Allah has put on Prophethood. Hence the meaning given in Qadiani pamphlet is wrong and also against the clear will of Hadith.

2] In another Hadith, the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said:

"I have been given superiority over prophets in six things."

And the last thing which he mentioned was that:

"wa khutima-bi al-nabiyyun-a", i.e., "Prophets have come to an end with me."<sup>3</sup>

In this Hadith, instead of 'Khatam al-nabiyyin', the Holy Prophet (peace and blessings of Allah be upon him) has used the words 'prophets have come to an end with me'. These words leave no doubt that the meaning of 'Khatam al-Nabiyyin' is nothing but 'The Last and Final prophet'

***La nabiyya ba'di* - "There is no prophet after me"**

Holy Prophet (peace and blessings of Allah be upon him) repeatedly said '*la nabiyya ba'di*' which means, 'There is no prophet after me'. According to the Qadiani pamphlet, '*la nabiyya ba'di*' does not mean

'there is no prophet after me', rather, it means 'there is no prophet with me'. It further states that even if this sentence is taken to mean 'there is no prophet after me', its implication should be limited to the appearance of a Law-Bearing prophet or a prophet who is equal to Prophet Muhammad (peace and blessings of Allah be upon him) in greatness.

We humbly state that the meanings adopted in Qadiani pamphlet are concocted and are against the collective will of all the Hadith that contain the words '*la nabiyya ba'di*'.

Looking at all those Hadith that contain these words, it is impossible to derive any other meanings except 'there is no prophet after me'. In the following lines, we will quote many Hadith which contain the words '*la nabiyya ba'di*'. Readers will be able to judge for themselves that these words can have only one meaning, and which is 'there is no prophet after me'. In another section we will explain that Hazrat Mirza Ghulam Ahmad, Mujaddid of the 14<sup>th</sup> century, has also interpreted this Hadith as 'there is no prophet after me'.

3] Elsewhere the Holy Prophet (peace and blessings of Allah be upon him) warned his Ummah against the appearance of false prophets by saying the following words:

"And surely there shall be among my followers thirty liars, every one of them asserting that he is a prophet, but I am Khatam al-nabiyyin. There is no prophet after me."<sup>4</sup>

The above Hadith shows that any person who claims to be a prophet after the Holy Prophet (peace and blessings of Allah be upon him) is a liar. Thus, the above Hadith, indeed, is a directive from the Holy Prophet (peace and blessings of Allah be upon him) to reject any person who claims to be a prophet after the Holy Prophet. The reason, as given in this Hadith, for rejecting such a claimant to prophethood is "but I am Khatam al-nabiyyin, there is no prophet after me". Thus the meaning of Khatam al-nabiyyin is undoubtedly 'The Last and Final Prophet'.

This Hadith contains the words '*la nabiyya ba'di*' which means "there is no prophet after me". In this Hadith, these words have been used as an argument, i.e., the Holy Prophet (peace and blessings of Allah be upon him) is directing the believers not to accept the false claimants of prophethood because there is no prophet after him. Any other meaning of these words will be totally out of context in this Hadith.

**4]** Elsewhere the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said:

"The prophets used to administer among the Israelites. When a prophet died another prophet became his successor. But there will be no prophet after me. Soon there will be khalifas and they will be many."<sup>5</sup>

This Hadith compares Israelites with the Muslim Ummah. It says that, among Israelites, after the death of a prophet, another prophet used to succeed him. But in Muslim Ummah there will be only Khalifas after the Holy Prophet (peace and blessings of Allah be upon him). The reason for this difference, as stated in this Hadith, is that "but there will be no prophet after me". This Hadith is an ample proof of the fact that the Holy Prophet (peace and blessings of Allah be upon him) is the last and final prophet and that there will be no prophet after him. If there was any possibility of the appearance of any non-law bearing prophet then Holy Prophet must have mentioned it here along with caliphs. Any other interpretation of the words '*la nabiyya ba'di*' will render the Hadith meaningless.

**5]** In another Hadith, the Holy Prophet (peace and blessings of Allah be upon him) explained the Finality of Prophethood as follows:

It is reported from Sa'd son of Abi Waqqas that the Messenger of Allah (peace and blessings of Allah be upon him) said to Ali: "You stand to me in the same relation as Aaron stood to Moses except that there is no prophet after me"<sup>6</sup>

The same Hadith is stated elsewhere in a different manner. When Holy Prophet (peace and blessings of Allah be upon him) was leaving for Tabook, he appointed Hazrat Ali (May Allah be pleased with him) as Ameer and told him to stay in Madina. Hazrat Ali expressed his concern by saying “Do you leave me behind among women and children?”. The Holy Prophet (peace and blessings of Allah be upon him) replied, “Are you not happy on it that you have the same relationship with me as Haroon had with Moses except that there is no prophet after me?”<sup>7</sup>

Hazrat Haroon and Hazrat Moses (peace be upon both of them) were brothers as well as prophets. When Hazrat Moses (peace be upon him) left for Mount Sinai he appointed Hazrat Haroon (peace be upon him) as his deputy. Similarly the Holy Prophet (peace and blessings of Allah be upon him) appointed Hazrat Ali as his deputy while leaving for Tabook<sup>a</sup>. Hence the relationship of Prophet Muhammad (peace and blessings of Allah be upon him) with Ali was like the relationship of Moses with Haroon (peace be upon both of them) with one exception. This exception is stated in the Hadith as “except there is no prophet after me”. Thus, this Hadith removes the possibility of the advent of even a non law-bearing prophet like Haroon (peace be upon him)<sup>b</sup>.

6] Another Hadith goes as:

Had there been a prophet after me it would have been Umar<sup>8</sup>

This Hadith shows that if there would have been any possibility of the advent of another prophet after Prophet Muhammad (peace and blessings of Allah be upon him) then Hazrat Umar would have been appointed in the office of prophethood. The fact is that Hazrat Umar was not a prophet, hence no one else can become a prophet. The scholars of Qadiani Jamaat, in order to undermine the authenticity of this Hadith, argue that this Hadith is Gharib<sup>c</sup>. Unfortunately, there is no escape for them because Hazrat Mirza Ghulam Ahmad, the Mujaddid of the 14<sup>th</sup> century, has positively quoted this Hadith on page 236 of his

<sup>a</sup> The name of a place where a war was fought between Muslims and non-believers

<sup>b</sup> Please note that we have used the term 'Non-Law Bearing Prophet' for Hazrat Haroon (peace be upon him) in accordance with the Qadiani belief. No such term is mentioned in Holy Quran or the Hadith.

<sup>c</sup> The word Gharib is used for a Hadith which is reported by a single reporter

book Izala Auham. Moreover Imam Ibn Jauzi has recorded it and Ahmad, in his Musnad, Hakim, in his Al-Sahih, and Tibrani in his commentary, have all reported this saying. Hence the evidence of this Hadith can not be rejected.

7] Our Leader Muhammad (peace and blessings of Allah be upon him) categorically said:

“Adam is first among the prophets and the last (akhir) of them is Muhammad”<sup>9</sup>

Even those who are blind (if their hearts are not blind) can see that as Adam was the first, Muhammad (peace and blessings of Allah be upon him) is ‘The Last’.

8] Elsewhere his lips opened and shed the following petals:

“I am the first of prophets in creation but last (akhir) in appointment”<sup>10</sup>

Do we need any more proof?

9] Elsewhere his Lord asks, :

“Do you feel aggrieved that I have made you the last (akhir) of the prophets?”

The reply of the prophet was: “I said, O My Lord, No.”<sup>11</sup>

The Hadith No 7, 8 and 9 describe the Holy Prophet (peace and blessings of Allah be upon him) as *Akhir* of prophets which means the last of prophets. The scholars of Qadiani Jamaat (AMI) plead that *akhir* in these Hadith does not mean last, but rather, it means ‘perfect’ or ‘best of the prophets’. They base their argument upon the following Hadith:

**10]** “I am the last (akhir) of the prophets and my mosque is the last (akhir) of the mosques.”<sup>12</sup>

It is obvious that, in this Hadith, *akhir* of mosques does not mean last of mosques because countless mosques were made after the Prophet’s mosque. Scholars of Qadiani Jamaat argue that since in this Hadith *akhir* of mosques does not mean last of mosques, similarly *akhir* of prophets in this Hadith, and in other Hadith, that are quoted above, does not mean ‘Last of Prophets’. This argument apparently sounds good, but in fact, it is as weak as a spider’s web, because the Hadith No 10 is quoted elsewhere as follows:

“I am the last (akhir) of the prophets and my mosque is the last (akhir) of the prophets’ mosques.”<sup>13</sup>

The meaning of the words *akhir* of the mosques in Hadith No 10 is explained by the above Hadith as the last of the prophets’ mosque. So the meaning of this Hadith is clear, i.e., the Holy Prophet (peace and blessings of Allah be upon him) is the last of the prophets and his mosque is the last of the prophets’ mosques. As there will be no prophet after Prophet Muhammad (peace and blessings of Allah be upon him), similarly, there will be no prophets’ mosque after his mosque.

**11]** Following three Hadith also shed light on the subject

“Messengership and prophethood has been cut off. There will neither be a Messenger after me nor a prophet.”<sup>14</sup>

**12]** “There has remained nothing of prophethood except *mubashshirat*.” Asked what is meant by *mubashshirat*, he (the Holy Prophet, May peace and blessings of Allah be upon him) replied: “True visions.”<sup>15</sup>

Hadith No 11 and 12 and unanimously prove one thing, i.e., that prophethood has been cut off but *mubashshirat* (good news) are left. It

is impossible to challenge the authenticity of these Hadith because numerous saints<sup>a</sup> have not only quoted these Hadith in their books but they have based their claims of revelations on these Hadith. Hazrat Mirza Ghulam Ahmad, the Mujaddid of the 14<sup>th</sup> Century, has also quoted these Hadith and has presented it as an argument in his favor<sup>b</sup>.

Hadith No 11 contains the words 'fa la rasool a badi wa la nabi' which means 'there will neither be a messenger after me nor a prophet'. It is clear that any other meaning given to these words will make the whole Hadith meaningless. Thus the meaning of '*la nabiyya ba'di*' is nothing but 'there is no prophet after me'.

**13]** On another occasion the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said:

"I have several names. I am Muhammad and I am Ahmad.....and I am Al-aqib after whom there is no prophet."<sup>16</sup>

In this Hadith, instead of using the words *la nabiyya ba'di*, Prophet Muhammad (peace and blessings of Allah be upon him) has used the words '*I am al-aqib after whom there is no prophet.*' This also confirms the meaning of *la nabiyya ba'di* as 'there is no prophet after me'.

**14]** Following Hadith also conclusively proves that there is no prophet after Prophet Muhammad.

"There is no prophet after me and there is no Ummah after my Ummah."<sup>17</sup>

He said the same thing on another occasion

**15]** "O people there will be no prophet after me and there will be no Ummah after you."<sup>18</sup>

**16]** And Again

"I am the Last Prophet (*akhir ul-Anbia*) and you (Muslim Nation) are the Last Ummah."<sup>19</sup>

<sup>a</sup> The name of Ibn Arabi can be quoted as an example.

<sup>b</sup> The founder of Ahmadiyya Movement quoted the testimony of this Hadith on page 19 of his book Taudih Maram in following words: "The messenger of Allah is reported to have said that nothing is now left of prophethood, except mubashshirat". Similarly in his second last book that he wrote in 1908 he says: "we all agree that Shariah has come to an end with the Quran and only mubashshirat or prophecies remain now." (Chashma Marifat p. 181)

Hadith No 14, 15 and 16 describe two important phenomena. Firstly, these Hadith say that the Holy Prophet (peace and blessings of Allah be upon him) is the last prophet and there will be no prophet after him; and secondly, these Hadith declare the Muslim Ummah (nation) is the Last Nation. Thus, as there will be no Ummah after the Muslim Ummah, similarly, there will be no prophet after Prophet Muhammad (peace and blessings of Allah be upon him). These Hadith relate the phenomenon of *la nabiyya ba'di* with the phenomenon of '*there will be no Ummah after you*'. Thus, both these sentences must be treated at par. If the former does not mean 'there will be no prophet after me' then the latter also cannot mean 'there will be no Ummah after you'. Accepting this means that Muslim Ummah is not the last Ummah and there can arise other Ummahs after the Ummah of the Holy Prophet (peace and blessings of Allah be upon him). Such a belief is nothing less than that of the Bahai faith.

17] "O people! Surely your Lord is One and surely your father is one and your religion is one and your prophet is one and there is no prophet after me."<sup>20</sup>

The Hadith plainly says that as our Lord is one, our father is one and our religion is one, similarly, our prophet is also one, and that is Muhammad (peace and blessings of Allah be upon him). Those who believe that there can be anyone else as a prophet after Prophet Muhammad (peace and blessings of Allah be upon him) they have two prophets in the Muslim Ummah, but having two prophets is impossible for the Muslim Ummah. The words *la nabiyya ba'di* in this Hadith are amply explained by the phenomenon of '*Your prophet is one*'.

In this section we have quoted many Hadith which have been taken from the authentic books of Hadith. It should be remembered that the number of authentic Hadith that establish and explain the topic of finality of prophethood is no less than forty, but the limitation of time and space does not allow us to quote any more Hadith. We hope that the above-mentioned Hadith will be enough for the readers to understand the topic of finality of prophethood.

We have also explained that the collective evidence of all the Hadith which contain the words *la nabiyya ba'di* is that these words only mean, without exception, 'there is no prophet after me'. Hence the meanings mentioned in the Qadiani pamphlet are absolutely wrong.

### **Some More Hadith Explained**

Scholars of Qadiani Jamaat frequently present, in support of their belief of continuity of prophethood, a lengthy Hadith, which is reported in Sahih Muslim (a famous book of Hadith) and which says that Jesus, Son of Mary, prophet of God, will appear and fight with the anti-Christ (dajjal)<sup>21</sup>. They argue that the words 'prophet of God' in this Hadith show that the coming Messiah will be a prophet and thus the coming of a prophet after the Holy Prophet (peace and blessings of Allah be upon him) is possible.

It is an established fact that the real meaning of a prophecy is disclosed only on its fulfillment, and only the one in whose person a prophecy is fulfilled can explain it the best. The advent of the Promised Messiah is a prophecy which has been fulfilled in the person of Hazrat Mirza Ghulam Ahmad (ra). Below, we produce some extracts from his writings in order to show his opinion about this Hadith; thus he writes:

**1891]** "This is the Hadith which the Imam Muslim has recorded in Sahih Muslim, which has been omitted by Bukhari, the chief of the collectors of Hadith, because he considered it to be weak." <sup>22</sup>

**1891]** "The conclusion of this discussion is that the Hadith referring to Damascus put forward by Imam Muslim is shown to be unreliable by another Hadith contained in Muslim itself, and it is clearly proven that the reporter Nawas has made a mistake in relating this Hadith."<sup>23</sup>

**1902]** "As against this, that same doubtful Hadith of 'Muslim' is presented which has hundreds of objections sticking to it like ants, and which in its apparent words is utterly opposed to the Holy Quran and contradictory to it. ... It is a favour we have done to the author of Muslim that we

accepted this Hadith by giving it a different interpretation; otherwise it was our right to declare this Hadith as fabricated in order to remove the contradiction. But, after thinking carefully, it is found that in fact this Hadith is not fabricated but is full of metaphors.”<sup>24</sup>

Hence the opinion of Hazrat Mirza Ghulam Ahmad (ra) about this Hadith is that:

- It is not included in Bukhari because Bukhari's author considered it weak.
- It is rendered unreliable on the authority of another Hadith which is contained in Sahih Muslim itself.
- Its reporter has committed a mistake in reporting it.
- It is against the Quran and objections are stuck to it like ants and that it is acceptable only by giving it a different interpretation.

We humbly ask our Qadiani friends whether it is possible to base any belief on such weak and unreliable Hadith? Can we reject the testimony of the Holy Quran and authentic Hadith regarding finality of prophethood only for sake of this weak Hadith?

As mentioned above, according to the opinion of Holy Founder, this Hadith can be accepted only by giving it a different meaning. The following extracts from the Founder's writings show what different meaning he gave to the words 'Prophet of God' that appear in this Hadith:

**1891]**

"In Sahih Muslim there is a Hadith about this, namely, that the Messiah shall come as a *nabi* of God. Now if, in a symbolic sense, by 'Messiah' or 'son of Mary' is meant a member of the Muslim community who holds the rank of '*muhaddas*', then no difficulty arises."<sup>25</sup>

**1897]**

"The epithet 'Prophet of God' for the Promised Messiah, which is to be found in 'Sahih Muslim' etc. from the blessed tongue of the Holy Prophet (peace and blessings of Allah be upon him), is meant in the same

metaphorical sense as that in which it occurs in Sufi literature as an accepted and common term for the recipient of Divine communication. Otherwise, *how can there be a prophet after the Khatam al-anbiya?*"<sup>26</sup>

**1897]**

"I say it repeatedly that these words *rasul* and *mursal* and *nabi* undoubtedly occur about me in my revelation from God, but they do not bear their real meanings. And just as they do not, similarly the Promised Messiah being called *nabi* in Hadith is not meant in a real sense. ***This is the knowledge which God has given me. Let him understand, who will***"<sup>27</sup>

**1898]**

"The Holy Quran clearly states that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) is the Khatam al-anbiya. But our opponents make Jesus the Khatam al-anbiya, and they say that the mention of the Messiah as prophet of God in Sahih Muslim and elsewhere refers to real prophethood."<sup>28</sup>

According to this extract, it was the **opponents** of Hazrat Mirza Ghulam Ahmad who believed that the word 'nabi' about the coming Messiah in Hadith means "real prophethood". And today, our Qadiani friends hold the same belief which the **opponents** of Hazrat Mirza held and which he refuted!

**1899]**

"And it should also be remembered that in Sahih Muslim the word *nabi* has occurred with reference to the Promised Messiah, that is to say, by way of metaphor."<sup>29</sup>

**1900]**

"These words are by way of metaphor; just as in Hadith also the word *nabi* has been used for the Promised Messiah"<sup>30</sup>

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“Here the words messenger (rasul) and prophet (nabi) used for me in the divine revelation show that I am a rasul and nabi of God - the application of these words is by way of metaphor and simile - on the other hand , this is an eloquent simile (istiarah). This is why in Sahih al-Bukhari and in Sahih al-Muslim, in the Gospel and in the book of Daniel and in books of other prophets also, I have been called by the name of prophet.”<sup>31</sup>

It is evident from these writings of the founder of Ahmadiyya Movement that the word ‘Prophet of God’ in the Hadith of Sahih Muslim does not carry its real meanings and it is a metaphorical expression that has been used for a person of this Ummah who is spoken to by God and holds the rank of Muhaddas. It should be noted that a Muhaddas is a person who, as per Hadith<sup>a</sup> , is spoken to by God but he is not a Prophet.

Scholars of the Qadiani Jamaat frequently present another weak report in support of their belief of continuity of prophethood. After the funeral service of his son Ibrahim, the Holy Prophet is reported to have said:

“If Ibrahim had lived he would have become a true prophet.”<sup>32</sup>

Our Qadiani friends draw the conclusion from this Hadith that Holy Prophet could not have said this if he would have believed that there will be no prophet after him. But before drawing this conclusion they create the following rule by using their **own** imagination:

“Something which is not possible in its nature cannot be mentioned conditionally”.

On the basis of this rule they argue that if the Holy Prophet (peace and blessings of Allah be upon him) had believed that there will be no prophet after him then he would have not said that if Ibrahim had lived he would have become a true prophet.

<sup>a</sup> Muhaddath are the people who are recipients of definite and sure revelation (wahi wilayat) but they are not prophets. Thus, Holy Prophet (peace and blessings of Allah be upon him) said: “there used to be muhaddathun in the nations before you and if there is any in my Ummah it is Umar” (Bukhari, Ch. Manaqib Umar). Another Hadith tells that muhaddath is a person who is spoken to by God but he is not a prophet; thus, the Holy Prophet said: “Among those that were before you of the Israelites there used to be men who were spoken to by God

Our first answer to this is that if the Holy Prophet (peace and blessings of Allah be upon him) had believed that there will be other prophets after him then he would have not said again and again that:

“There is no prophet after me”

Moreover, the falsehood of this artificial rule can be judged just by glancing at the following Quranic verses:

The Holy Quran says about the Holy Prophet (peace and blessings of Allah be upon him):

“Say, surely I fear, if I disobey my Lord, the chastisement of a grievous day” (6:15, 39:13)

We humbly ask our friends of AMI whether it was possible for the Holy Prophet (peace and blessings of Allah be upon him) to disobey his Lord? The answer, surely, is a big NO. But inspite of that, the Holy Quran has mentioned it conditionally.

Elsewhere, the Holy Quran says about Prophet Muhammad (peace and blessings of Allah be upon him):

“If thou associate (with Allah), thy work would certainly come to a naught” (39:65)

Will the Qadiani Jamaat explain if it was possible for the Holy Prophet to indulge in polytheism (shirk)? If not, and certainly not, then on what authority they *invented* this rule.

Again the Holy Quran says:

“Say then; had the compassionate a son, I shall be the first of his worshippers” (43:81)

Is it possible for God to have a son? Certainly not; it is impossible for God to have a son; but in spite of that it is mentioned here as a condition.

though they were not prophets, and if there is one among my followers, he is Umar.” (Bukhari, Ch. Manaqib Umar). It should be noted that on the same lines, the founder of the Ahmadiyya Movement claimed to be a Muhaddath, thus, he wrote: “there is no claim to prophethood but of muhaddathiyyah which is made under God’s command” (Izala Auham, p 421-422)

And again the Holy Quran says:

“If there were in them (earth and heaven) gods besides Allah, they would both have been in disorder” (21:22)

Is it possible that there should be two gods? The answer could be nothing but NO; even then the Holy Quran mentions it conditionally.

All the above Quranic verses describe one or another impossible phenomenon in a conditional manner. The testimony of these verses is enough to show that the so-called rule under discussion is very much like ***clutching at straws***.

It is frequently argued on the part of Qadiani Scholars that the reason for Ibrahim not becoming a prophet is that he died in young age. If that is true, then would they like to explain why Hazrat Umar did not become prophet? The Holy Prophet said following words about him:

“Had there been a prophet after me it would have been Umar.”<sup>33</sup>

Unlike Ibrahim, Hazrat Umar lived for a long time after the death of the Holy Prophet (peace and blessings of Allah be upon him) and became his Khalifa, but he was not a prophet. This Hadith shows that if there was any need of prophets after the Holy Prophet (peace and blessings of Allah be upon him), then Hazrat Umar would have become a prophet.

Fortunately, Ibn Majah, just before this Hadith, has listed the following saying by Abdullah ibn Abu Aufa:

“He said: he (i.e. Ibrahim) died while he was a child and if it was destined that a prophet should come after the Prophet Muhammad then he would have remained alive, but there will be no prophet after him.”<sup>34</sup>

This shows that the words of this Hadith have not been properly preserved. It is a known fact that the Hadith about events (Qasas) have not been properly preserved, thus, it is not possible to rely on a weak

Hadith that is relating an event and which is not recorded in any other authentic book of Hadith.

### **Meaning of Khatam al-nabiyyin As described by Hazrat Mirza Ghulam Ahmad (ra), Mujaddid of 14<sup>th</sup> century.**

The Mujaddid of the 14<sup>th</sup> century, Hazrat Mirza Ghulam Ahmad, has always described the expression 'Khatam al-nabiyyin' as 'The last prophet after whose advent there will be no prophet neither new nor old'. Similarly, he always explained the meaning of *la nabiyya ba'di* as 'there is no prophet after me'. Below we produce extracts from his writings and sayings in a chronological order to show that, from beginning of his call till the end of his life, he strongly stuck to these explanations. For the benefit of the readers, we will mention the dates of publication of the relevant books.

#### **1) 1891**

Hazrat Mirza Ghulam Ahmad, in one of his books, quoted the verse 33:40 of the Holy Quran verbatim and then translated it as:

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and *the one to end the Prophets*". After this translation he comments on it in the following words.

"This, too, expressly proves that no prophet would appear in the world after our Holy Prophet (peace and blessings of Allah be upon him)."<sup>35</sup>

Readers should note that in the above quotation, the founder of Ahmadiyya Movement has translated the words 'Khatam al-nabiyyin' as "*the one to end the prophets*".

#### **2) 1894**

Again, in another book, he quoted the above-mentioned verse verbatim and then commented on it in the following words:

“Don’t you know the Beneficent Lord has declared our Holy Prophet to be Khatam al-Anbiya without any exception<sup>a</sup>, and our Holy Prophet, as the interpretation of this verse, has said that there is no prophet after me (*la nabiyya ba’di*)”<sup>36</sup>

Here it should be noted that the founder treats the words '*la nabiyya ba’di*' (there is no prophet after me) as the interpretation of the verse which contains the words 'Khatam al-nabiyyin'. This clearly shows that in the opinion of the founder, 'Khatam al-nabiyyin' only means 'The Last and final prophet after whom there is no prophet'.

### 3) 1895

“God revealed to me that the true religion is Islam, and the true Messenger is the *Mustafa*, the Leader and Imam, who is the *Ummi* and *Amin*. So, just as our Lord is the only one worthy of being worshipped and is One, similarly our Messenger is the only one who is to be followed. ***There is no prophet after him, and there is no partner with him in being the Khatam an-nabiyyin.***”<sup>37</sup>

The above words are not just a writing of the founder, rather these words are one of his revelations, as it is mentioned in the beginning of the quotation. The bold words in this quotation clearly state that there is no prophet after the Holy Prophet (peace and blessings of Allah be upon him); thus the revelation of the Promised Messiah also confirms this fact. These bold words in this revelation are the translation of the Arabic words “La Nabi ba du hu”. These words have been repeatedly quoted in Hadith in the form of '*la nabiyya ba’di*' i.e. 'there is no prophet after me'.

Our readers will be surprised to know that the Qadianis have made a tampering in this revelation by missing out the words “and there is no prophet after him” from the translation of this revelation. Below we produce the image of the relevant part of page 164 of Roohani Khazain<sup>b</sup> vol. 9 to expose this tampering.

<sup>a</sup> But our Qadiani friends do mention exceptions

<sup>b</sup> Roohani Khazain is the name given to the collection of books of Holy founder. These have been printed by Qadiani Jamaat

- وادھیاتی ابن الدین هو الاسلام روان  
 اس کے پیام کیا کہ وہی اللہ اسلام ہی ہے اور  
 الرسول هو المصطفیٰ السید اکامام رسول اقی امین تکمان ریشا احد  
 پہا برمل مصطفیٰ اللہ شہید سلم مودا نام ہے رسول اقی امین ہے پر یہی کہ ہوت عن ترک  
 یتحقق الہدایۃ وحده کا فکرت ذک رسونات المطاع واحد لاتی بعد کولاشریک  
 ہے ہے وہاں نہ شریک ہے کہ اور ہر اول الایات پر نماز گاہ میں کہ یہی کی ایک لہ اس باتیں ہر  
 محمدوا تدرجاتم الشیبین  
 کردہ قائم الانبیاء ہے۔

Those readers who have a little knowledge of Arabic and Urdu languages can see that the Arabic words “La Nabi ba du hu” have been deliberately not translated into Urdu.

We could have ignored it by treating it as an unintentional mistake if this tampering would not have been made elsewhere, but the fact is that the same tampering has been done on page No. 161 of the English Edition of Tadhkirah<sup>a</sup>. We again produce below the image of the relevant part of this page:

**It has been revealed to me that the true faith is Islam and the true Prophet is Mustafa, peace and blessings of Allah be upon him, who is the Chief spiritual leader and the immaculate and trusty Messenger. Thus as worship is due to God alone, Who is One without associate, in the same way obedience is due to His Messenger alone, for he is unique in that he is the Seal of the Prophets (Minan-ur-Rahman p. 20).**

Readers can see that here, too, the translation of the words “La nabi ba du hu” has been deliberately omitted, but this is not the end.

There also exists an English translation of the entire book Minan-ur-Rahman, by the Qadianis, entitled “*Arabic, Mother of all Languages*”, translated by Kazi Abdul Hamid in 1963 (from an Urdu translation, as

<sup>a</sup> Tadhkirah is the name given to the collection of holy founder’s revelations

he says in his Translator's Note). There, the relevant translation runs as follows:

"So, just as, worship is for God alone Who is One without an associate, our Prophet too is unique in this respect that it is he who is to be followed. He is one by himself in this that he is the Seal of Prophets."<sup>38</sup>

Again, the words "there is no prophet after him" have been omitted before "He is one by himself." The Qadianis may argue that Hazrat Mirza Sahib later on changed his views on this question. But Hazrat Mirza Sahib says that *God has revealed to him* that there is no prophet after the Prophet Muhammad (peace and blessings of Allah be upon him), in a phrase akin to the one which occurs in many Hadith reports (*la nabiyya ba'di*). Therefore, he is not merely expressing his belief, he is relating what God told him. No one can suggest that God sent a wrong revelation at first, informing Hazrat Mirza that there would be no prophets after the Holy Prophet Muhammad (peace and blessings of Allah be upon him), and then later on God corrected His own earlier revelation!

We will greatly appreciate it if our Qadiani friends can tell us whether Allah wrongly revealed to the holy founder that there will be no prophet after Muhammad (peace and blessings of Allah be upon him)?

#### 4) 1897

"The epithet 'prophet of God' for the Promised Messiah, which is to be found in 'Sahih Muslim' etc. from the blessed tongue of the Holy Prophet (peace and blessings of Allah be upon him), is meant in the same metaphorical sense as that in which it occurs in Sufi literature, as an accepted and common term for the recipient of Divine communication. Otherwise, ***how can there be a prophet after the Khatam al-anbiya?***"<sup>39</sup>

#### 5) 1897

"And the true fact which I pronounce at the top of my voice is that our Holy Prophet (peace and blessings of Allah be upon him), is the Seal of the Prophets<sup>a</sup> (khatam al-Anbia) and no prophet, either new or old, shall come after him."<sup>40</sup>

<sup>a</sup> At this point we have translated the expression 'Khatam al-nabiyyin' as 'seal of prophets'. In a latter section we will explain that 'seal of prophets' and 'last of prophets' both carry the same sense.

In this writing the founder explains the words 'Khatam al-Anbia' as 'no prophet either new or old shall come after him'.

## 6) 1898

"The Holy Prophet (peace and blessings of Allah be upon him), had repeatedly stated that no prophet would come after him and the Hadith: *la nabiya badi* (there will be no prophet after me), was so widely known that no one had ever doubted its authenticity<sup>a</sup>. In the Holy Quran, every word of which is absolutely true, the verse: *wa lakin rasul lullahi wa khataman Nabiyyin* (but he is the Messenger of Allah and the seal of the prophets) also verifies the fact in reality that prophethood has come to an end with our Holy Prophet (peace and blessings of Allah be upon him)"<sup>41</sup>

This quotation mentions many things. Firstly, that Holy Prophet (peace and blessings of Allah be upon him) repeatedly said to the people that no prophet would come after him. Secondly, that the authenticity of the Hadith '*la nabiyya ba'di*' is beyond any doubt. Thirdly, that the verse *Khatam al-nabiyyin* (which the founder has quoted here verbatim) verifies the fact that "prophethood has come to an end with Holy Prophet"

## 7) 1902

"Similarly, in the verses: "This day have I perfected for you your religion" and "but he is the Messenger of Allah and the seal of the prophets", prophethood has been clearly brought to an end and it has been declared in clear words that the Holy Prophet (peace and blessings of Allah be upon him), is the Last of the Prophets<sup>b</sup> as has been stated in the verse: "*wa la-kin rasul-lul lahi wa Khatam-al nabiyyin*" (But he is the Messenger of Allah and the Seal of the prophets)<sup>42</sup>

Here too, the founder states the meaning of 'Khatam al-nabiyyin' as "prophethood has been clearly brought to an end".

<sup>a</sup> According to the founder of Ahmadiyy Movement, the Hadith '*La Nabi Badi*' is most authentic, but our Qadiani friends doubt its authenticity

<sup>b</sup> Here we have translated the expression '*Khatam al-anbiya*' as 'Last of prophets' because the context allows no other meanings

### 8) 1904

“Our Holy Prophet (peace and blessings of Allah be upon him) was the second Adam for the establishment of spirituality. Rather, he was the real Adam through whom all the human virtues (fazail) reached the climax and all the righteous agencies started the work of ennobling human faculties in their respective manner and no branch of human nature remained devoid of its fruit. And prophethood ended with him, **not only because he appeared last of all in matter of time**, but also because all excellences of prophethood come to perfection with him”<sup>43</sup>

In this quotation, the founder mentions two reasons for the finality of prophethood. The first and the foremost reason is mentioned here as “he appeared last of all in matter of time”. It should be remembered that the concept of finality of prophethood in Islam is based on the verse Khatam al-nabiyyin.

### 9) 1908

“Our Messenger (peace and blessings of Allah be upon him) is undoubtedly the Khatam al-Anbiya and with him has terminated the chain of the messengers.”<sup>44</sup>

Here the founder treats the words Khatam al-Anbia as “with him has terminated the chain of messengers.”

### 10) 1908

Discussing what it means to believe in *Allah*, he writes:

“God the Most High has defined the name **Allah** in the Holy Quran as follows. Allah is the Being Who is *Rabb-ul-‘alamin*, *Rahman* and *Rahim*, Who created the earth and the heaven in six days, and made Adam, and sent messengers, and sent scriptures, and at the end of all of them, sent Muhammad, may peace and the blessings of Allah be upon him, who is the *Khatam-ul-anbiya* and the best of messengers.”<sup>45</sup>

Therefore, believing in Allah, as He is represented in the Quran, includes believing that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) came at the end of all the prophets.

## 11)1908

"This news was given only by that God who sent our Holy Prophet, (may peace and the blessings of Allah be upon him), at the end of all the prophets, in order to gather all the nations under his banner."<sup>46</sup>

## 12) 1908

"I have explained that, what is called *tauheed*, which is the basis of salvation and is different from the oneness of God that the devil believes in, cannot be attained except through belief in the **prophet of the time** (*waqt kay nabi*), that is the Holy Prophet Muhammad (peace and blessings of Allah be upon him), and obedience to him."<sup>47</sup>

We humbly ask our Qadiani friends to tell us just who is the prophet of the time according to their belief. Is it Prophet Muhammad (peace and blessings of Allah be upon him) or the founder of the Ahmadiyya Movement?

Above, we have quoted twelve extracts from the writings of Promised Messiah (ra). These references have been taken from his earlier as well as from his last books. It is evident from these writings that the founder of the Ahmadiyya Movement always interpreted the expression 'Khatam al-nabiyyin' as 'Last and final prophet' with whose advent prophethood has come to an end. These extracts also show that in the opinion of the founder, the Hadith '*la nabiyya ba'd'i*' is most authentic and it means 'there is no prophet after me'. At the same time we have quoted a revelation of the founder which says that there is no prophet after Holy Prophet (peace and blessings of Allah be upon him). We hope that after reading the above discussion, it will become crystal clear to the readers that the interpretation given in Qadiani pamphlet is absolutely wrong and against the clear writings of the founder of Ahmadiyya Movement.

## **Views of other scholars and saints on the subject.**

It has been claimed in the Qadiani pamphlet that renowned Muslim saints and scholars also believed in the continuity of prophethood and that they also believed that the Holy Prophet (peace and blessings of Allah be upon him) was not the last prophet. We, the Muslim nation, are under an obligation of being absolutely honest in quoting the writings of Muslim elders and we should quote these writings in a way that can explain their opinion in the right manner. It is regrettable that our friends of the Qadiani Jamaat have not discharged this obligation with absolute honesty. It is not possible, in a short work like this, to deal with the writings of all the saints, but we will briefly discuss the writings of Hazrat Muhay-ud-din Ibn Arabi whose writings are most frequently quoted by the Qadiani side.

It is true that Ibn Arabi has written that the prophethood that has been cut off is the prophethood with Law and has explained 'La nabiyya badi' as 'there is no prophet after me' in this sense. But it is wrong to conclude from this that Ibn Arabi believed in the continuity of prophethood. The following words from his writings may help readers in understanding his point of view. He says:

"The first revelation which was granted to the Holy Prophet was true dream, so that he never dreamt but the truth of it shown forth like the dawn of the morning. And this is what God has retained for Muslims and this is from among the parts of prophethood. Thus, prophethood in its entirety has not been taken away. That is why I have said, that prophethood with law has been taken away and this is also the meaning of 'there is no prophet after me'."<sup>48</sup>

How clearly and explicitly, in this passage, Ibn Arabi has confirmed the generally accepted view among Muslims that what has been left for Muslims is true vision, which is a part from among the parts of prophethood. He further says:

"...The name prophet has been wiped out after the Holy Prophet."<sup>49</sup>

Thus, according to Ibn Arabi, nobody can be called a prophet after the Holy Prophet (peace and blessings of Allah be upon him). This is enough to show that Ibn Arabi did not believe in the continuity of prophethood because he denies the use of word 'prophet' for anybody after Prophet Muhammad (peace and blessings of Allah be upon him). Elsewhere Ibn Arabi explains that those people of this Ummah who are bestowed with revelation are saints:

“All this (the granting of revelation) is found among those men of God who are from among the saints (auliya). And the thing specially bestowed on a prophet and which makes him distinct from a saint (wali) is law-bearing revelation. Thus no one can be a law-bearer except a prophet and a messenger”<sup>50</sup>.

The first statement quoted above states that a part of prophethood which contains 'true visions' is left for this Ummah and the statement just quoted explains that those people who are bestowed with this part of prophethood are saints, not prophets. In a nutshell, Ibn Arabi does not believe in the continuity of prophethood, rather, he believes in the continuity of saintly revelation and calls it a part of prophethood in accordance with Hadith.

### **Meaning of 'Khatam al-Nabiyyin' in Lexicon.**

According to the Qadiani Pamphlet, the expression 'Khatam al-nabiyyin' does not mean 'The Last Prophet', because, in Arabic lexicon, the word 'Khatam' does not mean 'Last'.

To refute this false claim, we produce below evidence of the authentic Lexicons of Arabic language, compiled by renowned Muslim scholars. The fact is that almost all Lexicons give the meaning of 'Khatam al-nabiyyin' as 'Last Prophet', and the meaning of 'Khatam' as 'Last' or 'Last part of a thing'. The evidence of Lexicons about the meaning of 'Khatam al-Nabiyyin' is as follows:

1. **Taj al-Arus:** Khatam al Nabiyyin means the Last of them (prophets)

**2. Lisan al-Arab:** Khatam al Nabiyyin means Last of them (prophets) and Khatam has also been recited in place of Khatim.

**3. Al-Mufridat fi-Gharib al-Quran:** Khatam al Nabiyyin for the reason because he brought prophethood to end i.e. completed it by his appearance.

**4 Majma Bihar al-Anwar:** Khatam al-Nabiyyin with fath (i.e. Khatam) is noun and means the Last of the prophets.

The above evidence from the authentic Lexicons leaves no doubt that the meaning of 'Khatam al-Nabiyyin' is 'The Last Prophet'.

Scholars of the Qadiani Jamaat reject the above-mentioned meaning by saying that the compilers of these Lexicons have interpreted the expression 'Khatam al-Nabiyyin' according to their own belief. They argue that, since the compilers of these Lexicons believed that the Holy Prophet (peace and blessings of Allah be upon him) was the last prophet, so they wrote the above-mentioned meanings in their Lexicons; otherwise 'Khatam al-nabiyyin' does not mean 'The Last Prophet'. Mirza Mehmood Ahmad sahib, the second Khalifa of Qadiani Jamaat, gave the following comments on the above-mentioned meanings of 'Khatam al-nabiyyin':

“And the question is from where have these meanings been derived by the authors who have explained these words thus? The reply to this question is that, at first, they rendered Khatam al-nabiyyin as the last of the prophets according to their belief, and then they put their belief in writings in their books.”

But Mirza Mehmood Ahmad and other scholars of the Qadiani Jamaat never unravel the knot by their strange logic that when in the Arabic idiom the word 'Khatam' did not mean last at all, then how would this belief come to be generally accepted, that is, who invented the creed that 'Khatam al-nabiyyin' meant 'the last of the prophets', or was this creed introduced by the companions of the Holy Prophet (peace and

blessings of Allah be upon him) after his death? Were they ignorant of the Arabic idiom? The fact is that the meaning of 'Khatam al Nabiyyin' as the 'Last of the prophets' was so wide-spread and common before the lexicologists compiled their lexicons, that they also accepted this meaning without question. Those who deny this meaning must explain that if 'Khatam' did not mean 'Last' and 'Khatam al-nabiyyin' did not mean the 'Last of the Prophets', then how did such meanings find a wide-spread recognition amongst the most revered Saints and Scholars of Muslim Ummah.

It is more interesting to note that not only Muslim Lexicologists have rendered the aforementioned meanings, but the Christian Lexicologists have also given the same meanings. Thus, Lane's Arabic-English Lexicon says:

"Khatam al Nabiyyin and Khatim al-Nabiyyin both in the Quran mean the last of the prophets (XXXIII, 40)"

We hope that the scholars of Qadiani Jammah will disclose this secret that, if Muslims, according to their particular creed, had accepted a wrong meaning, then on what basis did a Christian accept this meaning?

### **Meaning of word 'Khatam' in Lexicons.**

Scholars of AMI argue that the word 'Khatam' means 'a seal', and thus the meaning of 'Khatam al-nabiyyin' is 'Seal of Prophets' and not 'the Last of prophets'. It is true that word 'Khatam' means 'a seal' but it also means 'last'. The fact is that there is no great Lexicon which has not stated the meaning of 'Khatam' as 'the last'. Below we quote the evidence of some authentic lexicons to this effect.

***Taj al-Arus:*** And Khatam is the end of every thing and its last portion as its end, and Khatam is the last person of the people as Khatim.

***Lisan al-Arab:*** The meanings of Khatam, khatim and khitam are similar and there is no difference except that Khatam is a noun and khitam is an infinitive noun.

**Qamus of Al-Firozabadi:** After listing that Khatam, khatim, Khatam etc are similar in meaning; it has been explained at the end that the end or the last portion of everything is its khatimah (end) and also the last of the people as khatim.

**Arabic- English Lexicon by Edward Lane:** Khatam the end or last part of a thing.

Besides the above-mentioned Lexicons, other Lexicons, like *Mukhtar al-Sihah*, *Muntaha al-Arab*, *Sihah al-Jauhari*, *Aqrab al-Muwarid* and *Arabic-English dictionary of Salmon* have, in one way or other, mentioned the meaning of word 'Khatam' as 'Last' and 'Last part of a thing'. The testimony of these lexicons is enough to prove that the word 'Khatam' means 'Last'. It is true that the word 'Khatam' also means 'seal'. Thus, in a nutshell, the word 'Khatam' means both i.e. 'last part of a thing' and 'seal'. Consequently when the word 'Khatam' is *Mudaf* to the word 'al-nabiyyin' it means 'last prophet' or 'the last person from among the prophets'. Similarly it can also mean 'seal of prophets'; but the important thing to note is that even in the latter case, the sense remains the same. The reason is that the word 'seal' (khatm) has been used in the Holy Quran in the meaning of a closure of a thing. Below we quote and explain some Quranic verses that contain the word 'seal' (khatm).

Thus the Holy Quran says:

"Allah has sealed their hearts and their hearing; and there is a covering on their eyes" (2:7)

The verse means that their hearts are sealed so now 'faith' does not enter into their hearts and their ears are sealed so they cannot listen to anything that could lead them to faith; thus, the overall sense of word 'Khatm' in this verse is closure. Just as a seal on heart and ears means their closure, similarly a seal on prophethood means its closure.

Elsewhere, the Holy Quran says:

“That day we shall seal their mouths, and their hands will speak to us, and their feet will bear witness as to what they earned” (36:65)

The verse narrates the account of the day of resurrection. It says that on that day people will not be able to speak because of the seal on their mouths and each part of body will tell whatever it did during mortal life. Here too, the sealing of the mouth means its closure.

Similarly sealing the prophethood means nothing else but its closure.

At another place the Holy Quran states:

“They are given to drink of a pure drink, sealed.” (83:25)

The verse says that pious people will be given sealed drink in the next life. We use sealed products (like sealed juices and foods) in our daily life. The significance of a proper seal on a product means that the product is in the same form and condition as when it was sealed by the producer, and a broken seal means the opposite. This is why many products contain the warning “return if the seal is broken”. It is common knowledge that nothing could be pulled out or added to the sealed product unless the seal is broken. Similarly, the appearance of a prophet (both new and old) is not possible without breaking the seal which Almighty Allah has put on prophethood by calling the Holy Prophet (peace and blessings of Allah be upon him) as ‘the Seal of Prophets’ (Khatam al-nabiyyin)

Similarly, the word ‘khatm’ has been used in Quran in these verses: 6:46, 45:23, and 42:24. In all these places, it has been used in the sense of closure. Thus if, for the sake of argument, we take ‘Khatam al-nabiyyin’ to mean ‘Seal of Prophets’, even then its meaning is the closure of prophethood or the one with whose advent prophethood has been brought to its closure. In a nutshell, the expression ‘Khatam al-nabiyyin’ can be rendered as ‘last of prophets’ and ‘seal of prophets’ but the sense remains the same in both cases, i.e., prophethood has been brought to an end with Holy Prophet Muhammed (peace and blessings of Allah be upon him).

- 1 Al Hakm 31 May 1901
- 2 Bukhari, Kitab al-Manaqib.
- 3 Muslim.
- 4 Bukhari. Tirmidhi.
- 5 Bukhari, Kitab al-anbiya
- 6 Mishkat al-Masabih. Ch. Manaqib Ali Ibn Abi Talib.
- 7 Bukhari, Kitab al-mughazi.
- 8 Tirmidhi.
- 9 Kanz al-Hamal.
- 10 Mishkat al -Masabih
- 11 Dailami
- 12 Muslim
- 13 Kanzul Ummal
- 14 Tirmizi (p)
- 15 Bukhari, Kitab al-Tabir. (p)
- 16 Mishkat al Masabih
- 17 Baihiqi
- 18 Masnad Ahmad
- 19 Ibn Majah.
- 20 Kanzul Ummal
- 21 Muslim.
- 22 Izala Auham, p. 220
- 23 Izala Auham, p. 237
- 24 Tuhfa Golarwiya, pages 46-47
- 25 Izala Auham, p. 586
- 26 Anjam Atham, footnote, p. 28
- 27 Siraj Munir, p.3
- 28 Kitab al-Barriyya, p. 191, footnote.
- 29 Ayyam al-Sulh, p.75
- 30 Arba'in no. 2, p. 18, footnote
- 31 Tufah Golarwiyyah p. 24, footnote.
- 32 Ibn Majah, Kitab al-Janaiz.
- 33 Tirmizi
- 34 Ibn Majah, Kitab al-Janaiz

- <sup>35</sup> Izala Auham, p. 614
- <sup>36</sup> Hamama al-Bushra, p. 20
- <sup>37</sup> Minan-ur-Rahman, See Ruhani Khaza'in, vol. 9, page 164
- <sup>38</sup> Minan-ru-Rahman, pages 49-50, edition published 1979 from Lagos by the Nigeria Qadiani organization.
- <sup>39</sup> Anjam Atham, footnote, p. 28
- <sup>40</sup> Anjam Atham, p. 27, footnote.
- <sup>41</sup> Kitab al-Barriyya, p. 199, footnote.
- <sup>42</sup> Tuhfah Golarwiyyah, p. 51
- <sup>43</sup> Lecture Sialkot, p. 6
- <sup>44</sup> Haqiqat ul-wahy, RK, vol.22 p 689
- <sup>45</sup> Haqiqat ul-wahy, RK, vol.22 p 145
- <sup>46</sup> Haqiqat ul-wahy, RK, vol.22 p 477
- <sup>47</sup> Haqiqat ul-wahy, RK, vol.22 p 127-128
- <sup>48</sup> Futtuhah i Makiyya
- <sup>49</sup> Ibid
- <sup>50</sup> Ibid