The Concept of Khataman Nabiyyeen
Define terminology

Sayings of the Promised Messiah (on whom be peace)

The main concept

Evidence from the Holy Qur'an

Evidence from Ahadith

Evidence from religious scholars
Define terminology

- Sayings of the Promised Messiah (on whom be peace)
- The main concept
- Evidence from the Holy Qur'an
- Evidence from Ahadith
- Evidence from religious scholars
Shariah literally means “a path to life-giving water”

A defined path upon which all God-fearing people are advised to tread

It is grounded in the recognition of God’s existence

Shariah presupposes that there is a God

God reveals His desire of how man should shape his destiny

God’s will is manifested in the form of certain laws or principles

These laws or principles constitute Shariah

At its core, shariah is intended to develop and sustain a moral and just society.

Nabi and Rasul

- **Rasul (Risalah meaning a message)**
  - A Divine reformer is a *Rasul*. He receives message from God

- **Nabi (Nabuwwah) meaning conveying of the message**
  - A Divine reformer is also a *Nabi* in the sense that he conveys those messages to people to whom he is sent

- The fact is that every *Nabi* is a *Rasul* and every *Rasul* is *Nabi*
  - These two words are interchangeable and represent two aspects of the same office and two functions of the same person
Nabi and Rasul

Thus every Rasul (messenger) is a Nabi (prophet) because, after receiving the divine message he conveys them to his people.

- Every Nabi (prophet) is a Rasul (messenger) because he conveys to people those messages which he receives from God.

Only the function of Nabi follows Rasul.

- In his capacity as Rasul he first receives message and then in his capacity as Nabi he conveys them to his people.

This is why.

- Wherever in the Holy Qur’an these two words occur together; invariably the word Nabi follows Rasul because this is the natural order.

The Holy Qur’an in English with Short Commentary. “Arabic with English Translation and Short Commentary. Published in 2002 under the auspices of Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV” Page 601
Prophethood; What is Prophethood?

Highest stage
- When the communion and converse with God reaches the highest stage of perfection from the point of view of both quality and quantity

Pure
- Also this communication is free from all impurities and deficiencies

Reveals future matters
- In addition, it openly and explicitly reveals matters pertaining to the unknown

- Such a Revelation is in other terms designated as Prophethood.

All the Prophets (on whom be peace) are in agreement concerning this
Types of Nabuwat or Prophethood

- **Tashreey Nabuwat or Haqiqi Nabuwat**: Law-bearing prophet
- **Mustaql Nabuwat**: Independent prophethood
- **Zilli Nabuwat**: It merely reflects the prophethood

EXALTED STATUS OF THE HOLY PROPHET AS THE KHATAMUN NABIYEEN
Sahibzada M. M. Ahmad; Ahmadiyya Annual convention June and July 1987.
http://www.alislam.org/holyprophet/exalted%20status.pdf
Nabuwat or Prophethood

Introduce a new Shariah, a new code of law. These are the law bearing prophets.

This is the real essence of prophethood.

Obvious examples are Moses and the Holy Prophet of Islam (pbuh), who respectively brought Torah and the Holy Qur’an.

Tashreey Nabuwat or Haqiqi Nabuwat

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Nabuwat or Prophethood

As such prophets derive their prophethood without intervention or linkage with any law-bearing prophet.

They are not law-bearers but only serve the previous Shariah of an earlier law-bearing Prophet.

The obvious examples are Hadhrat Da'ood, Jesus Christ (on whom be peace) and others who came in fulfillment of Mosaic law and code.

Mustaql, i.e., Independent prophethood

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http://www.alislam.org/holyprophet/exalted%20status.pdf
**Nabuwat or Prophethood**

**Zilli-Nabuwat**

- Just as the moon reflects the light of the sun and has no independent or separate light of its own.
- It is not independent but derives its Divine origin through total submission and homage to a previous law-bearing prophet.
- The relationship of such a prophet with the law-bearing prophet is one of servant and master.
- It is a mere reflection of an earlier law-bearing prophet.

**EXALTED STATUS OF THE HOLY PROPHET AS THE KHATAMUN NABIYEEN**

Sahibzada M. M. Ahmad; Ahmadiyya Annual convention June and July 1987.

Define terminology

**Sayings of the Promised Messiah (on whom be peace)**

The main concept

Evidence from the Holy Qur'an

Evidence from Ahadith

Evidence from religious scholars
### Conditions of Ba’ait

#### III

<table>
<thead>
<tr>
<th></th>
<th>That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (peace and blessings of Allah be upon him); and shall try his/her best to be regular in offering the Tahajud (pre-dawn supererogatory prayers) and invoking Darood (blessings) on the Holy Prophet (peace and blessings of Allah be upon him); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.</th>
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#### VI

|   | That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Qur’an; and shall make the Word of God and the Sayings of the Holy Prophet (peace and blessings of Allah be upon him) the guiding principle in every walk of his/her life. |

[http://www.alislam.org/introduction/conditions.html](http://www.alislam.org/introduction/conditions.html)
I call Allah, the Glorious, to witness that I am not a disbeliever. My doctrine is that there is no one worthy of worship save Allah and that Muhammad is the Messenger of Allah. I believe concerning him that he was the Messenger of Allah and the Khataman Nabiyyeen. (Karamatus Sadiqeem, p.25)

http://www.alislam.org/books/truth/finality.html
I believe in the *Khatam-i-Nabuwat* of the *Khatamul Anbyya* (peace and blessings of Allah be upon him) and consider one who denies the *Khatam-i-Nabuwat* as faithless and outside the pale of Islam.  
*(Taqreer Wajabul Ilan, 1891)*

http://www.alislam.org/books/truth/finality.html
My belief is that our Holy Prophet (peace and blessings of Allah be upon him) is better and more exalted than all the Messengers and is *Khataman Nabiyyeen*. (Ayenah Kamalat Islam, p.327)

http://www.alislam.org/books/truth/finality.html
I believe that our Holy Prophet (peace and blessings of Allah be upon him) Hadhrat Muhammad Mustafa (peace and blessings of Allah be upon him) is more exalted than all the Messengers and is the Khatamul Anbiya. 
(Hamamatul Bushra, p.8)

http://www.alislam.org/books/truth/finality.html
I believe truly and perfectly in the verse which says: 'But he was the Messenger of Allah and Khataman Nabiyyeen'.

(Ek Ghalti Ka Izala)

http://www.alislam.org/books/truth/finality.html
My belief that I hold in this life and with which, by the grace of Allah, I shall pass on from this world is that our lord and master, Muhammad Mustafa (peace and blessings of Allah be upon him) was Khataman Nabiyyeen and the best of Messengers. (Izala Auham, part I, p.137)
Define terminology

Sayings of the Promised Messiah (on whom be peace)

The main concept

Evidence from the Holy Qur'an

Evidence from Ahadith

Evidence from religious scholars
The Ahmadiyya belief on *Khatm i Nubuwat*

The first two types of prophethoods, namely *Haqiqi Nabuwat* and *Mustaqil Nabuwat*, have both now ceased to exist after the advent of the Holy Prophet Hadhrat Muhammad (pbuh).

The only type of prophethood which remains is one which serves *Shariah-i-Muhammadi* — Muhammadi Law, as embodied in the Holy Qur’an.

It draws its inspiration and legitimacy from the Holy Prophet Muhammad (pbuh) with whom it retains the relationship of Master and Servant and to whom it remains totally subservient.

**EXALTED STATUS OF THE HOLY PROPHET AS THE KHATAMUN NABIYEEN**

Sahibzada M. M. Ahmad; Ahmadiyya Annual convention June and July 1987.
http://www.alislam.org/holyprophet/exalted%20status.pdf
Chapter 33; verse 41

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things.

If you carefully ponder over this verse, the two key words in it are Laakin and Khatam

The word Laakin (like the word 'but' which is its English translation) is used when a statement preceding it is to be contrasted and an exception to it is to be stressed.

The other key word is Khatam which means the seal and connotes authenticity and approval.

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Sahibzada M. M. Ahmad; Ahmadiyya Annual convention June and July 1987.
http://www.alislam.org/holyprophet/exalted%20status.pdf
Chapter 33; Verse 41
The correct pronunciation and meaning

Hazrat Ayesha, Allah be pleased with her, has narrated that, "Say he, i.e. the Holy Prophet, peace and blessings of Allah be upon him, verily is the seal of Prophets but say not that there is no prophet after him." Hazrat Abu Abdur Rahman Assalmiyye narrates that he used to teach Hazrat Hasan and Husain (Allah be pleased with them). Once Hazrat Ali bin Abu Talib, Allah be pleased with him, passed nearby him while he was teaching them, so he said to him, "Teach them KhatamanNabiyyeen with voval a: on Ta.

(Durr e Manthoor Vol. 5. Page 386)

Our opponents contend that the phrase *Khataman Nabiyyeen* does mean the Seal of the Prophets, for the purpose of a seal is to close a document.

Our opponents say that the expression *Khataman Nabiyyeen*, that by the advent of the Holy Prophet (pbuh) prophethood has been closed and that he was the last prophet in every sense.

The word *Khatam* means seal and thus the expression *Khataman Nabiyyeen* means the Seal of the Prophets.
Seal of Prophets; *Khatam*

It is well known, however that the purpose of a seal is not to close a statement but to certify it as correct.

Its purpose is to certify the validity and correctness of the contents of the document.

It is well known that after the truce of *Hudaybiyyah*, when the Holy Prophet (pbuh) decided to address letters to the rulers and chiefs of surrounding territories inviting them to the acceptance of Islam, he was told that rulers and chiefs do not attach any significance to a communication addressed to them unless it bears the seal of the writer. Thereupon the Holy Prophet (pbuh) had a seal prepared which was thereafter used for the attestation and certification of documents (*Bokhari* and *Muslim*).

[http://www.alislam.org/books/truth/finality.html](http://www.alislam.org/books/truth/finality.html)
The purpose of a seal being attestation and certification, the interpretation of the verse in question would be that though the Holy Prophet (pbuh) had no male heir, yet being the Messenger of Allah he is the spiritual progenitor of his followers.

If this verse is construed as meaning that the Holy Prophet (pbuh) was absolutely the last prophet, the verse becomes meaningless.

The use of the word 'but' in this verse entails that it should be followed by a statement which modifies or clarifies that which has gone before.

In view of this the interpretation put forward by our opponents makes the verse meaningless, for it would then amount to a statement that though the Holy Prophet has no issue, no prophet will come after him. This would constitute no praise of the Holy Prophet (pbuh).

http://www.alislam.org/books/truth/finality.html
Define terminology

Sayings of the Promised Messiah (on whom be peace)

The main concept

Evidence from the Holy Qur'an

Evidence from Ahadith

Evidence from religious scholars
Evidence from the Holy Qur’an
Chapter 1; Verse 6

Guide us in the right path

The Surah Fateha is offered by every adult Muslim at least 30 times in every 24 hours

EXALTED STATUS OF THE HOLY PROPHET AS THE KHATAMUN NABIYEEEN
Sahibzada M. M. Ahmad; Ahmadiyya Annual convention June and July 1987.
http://www.alislam.org/holyprophet/exalted%20status.pdf
Evidence from the Holy Qur’an
Chapter 1; Verse 7

The path of those on whom Thou hast bestowed Thy blessings

It enjoins the prayer, which is elaborated in Surah Nisa, to seek Allah's blessings that He may raise prophets from among the faithful.
And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.

The blessings and gift of prophethood is clearly mentioned in this verse of Surah Nisa, as above, which specifically relates to the Holy Prophet (pbuh).

EXALTED STATUS OF THE HOLY PROPHET AS THE KHATAMUN NABIYEEEN
Sahibzada M. M. Ahmad; Ahmadiyya Annual convention June and July 1987.  
http://www.alislam.org/holyprophet/exalted%20status.pdf
And remember the time when Allah took a covenant from the people through the Prophets, saying: ‘Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.’ And He said: ‘Do you agree, and do you accept the responsibility which I lay upon you in this matter?’ They said, ‘We agree;’ He said, ‘Then bear witness, and I am with you among the witnesses.’
Prophethood; amongst the followers of the Holy Prophet (pbuh)

Thus it is not possible that a people about whom it is said, You are the best people raised for the good of mankind. (The Holy Qur’an, 3:111) should have been deprived of attaining this high station.

Because, if not a single member of *Ummat-e-Muhammadiyya could accomplished this high station, it would have led to two conclusions, firstly that *Ummat-e-Muhammadiyya have remained imperfect, inadequate and spiritually blind.

The other more grave consequences would have followed—the beneficence of the Holy Prophet (pbuh) would have appeared flawed and his **Quwwat-e-Qudsiya could be regarded imperfect.

*The community of the followers of Muhammad (pbuh)

**The Spiritual Power to bring about a spiritual change in a person. See the Holy Qur’an 8:25, where it is specifically mentioned with respect to the Holy Prophet (pbuh)
Prophethood; amongst the followers of the Holy Prophet (pbuh)

Moreover, the supplication which the Muslims were enjoined to make in their five obligatory prayers that would have been in vain.

On the other hand, there would have been the added defect that if this Kamal* were made possible for a member of the Ummah to achieve directly without completely following the Light of the Prophethood of Muhammad (pbuh), then the meaning and significance of Khatmi Nabuwat** would have been negated.

**Seal of Prophethood; the end of Prophethood in so far as it is not the result of Muhammad's (pbuh) beneficence

*Literally 'perfection'. Here it signifies the Prophethood.
Prophethood; amongst the followers of the Holy Prophet (pbuh)

Thus, to avoid both these dangers, God Almighty promised perfect, pure and venerated revelations to those who completely lose themselves in the Holy Prophet (pbuh).

They personify the sense and substance of being an ummati and the true meaning of following the Holy Prophet (pbuh) is fully realized in them in such a way that their beings cease to be their own.

So much so that in the mirror of their total absorption, the person of the Holy Prophet (pbuh) is fully reflected and along with this they are vouchsafed a personal communion with God like other Prophets (on whom be peace).
Prophethood; amongst the followers of the Holy Prophet (pbuh)

This is how some individuals, despite being *ummati*, have earned the title of 'Prophet'.

For such Prophethood is not distinct from the Prophethood of Muhammad (pbuh).

In fact, on close reflection, we find that it is none other than the Prophethood of Muhammad (pbuh) which has manifested itself in a new mode.

Blessed is he who comprehends this point that he may save himself from destruction.

*See Sahih Muslim, Kitabul Fitan, Babu Dhikril Dajjal and Babu Nuzuli 'Isabni Maryama.*
O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.
He is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

Evidence from the Holy Qur’an
Chapter 62; Verse 3

And among others from among them who have not yet joined them. He is the Mighty, the Wise

A community which has not yet come into existence but is sure to appear in future, will "join" the Companions of the Holy Prophet (pbuh)

One of the Companions asked the Holy Prophet (pbuh) who this latter group was? At that the Holy Prophet (pbuh) laid his hand on the shoulder of a close Persian companion, Hadhrat Sulaiman ( May Allah be pleased with him) and stated: "If true faith had disappeared from the earth and had moved up to the Pleiades, even then a man from these (i.e., of Persian descent) will bring it back to earth"

It is a historical fact that the Promised Messiah (on whom be peace) the Founder of the Ahmadiyya Movement in Islam, was of Persian descent

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Sahibzada M. M. Ahmad; Ahmadiyya Annual convention June and July 1987.
http://www.alislam.org/holyprophet/exalted%20status.pdf
And remember when Moses said to his people, 'O my people, call to mind Allah’s favour upon you when He appointed Prophets among you and made you kings, and gave you what He gave not to any other among the peoples.'
Define terminology

Sayings of the Promised Messiah (on whom be peace)

The main concept

Evidence from the Holy Qur'an

Evidence from Ahadith

Evidence from religious scholars
Evidence from Ahadith

Abu Huraira (May Allah be pleased with him) states that the Holy Prophet (pbuh) proclaimed that between him and the advent of the Messiah there will be no other prophet.

The Messiah is bound to come and when he does, you should promptly recognize and offer allegiance to him.

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Sahibzada M. M. Ahmad; Ahmadiyya Annual convention June and July 1987.
http://www.alislam.org/holyprophet/exalted%20status.pdf
Evidence from Ahadith

"If Ibrahim had lived he would have been a prophet."

Hadhrat Ibrahim, the beloved son of the Holy Prophet (pbuh) died some 5 years after the Khataman Nibiyeen verse was revealed.

Yet, the Holy Prophet (pbuh) categorically and publicly stated that if his son Ibrahim had lived he would have been a prophet.

In fact, this Hadith envisages the appearance of prophets after the Holy Prophet (pbuh).

This unambiguous utterance of the Holy Prophet (pbuh) clearly rejects any interpretation that the Khataman Nabiyyeen verse closes the door of every type of prophethood after him.

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Sahibzada M. M. Ahmad; Ahmadiyya Annual convention June and July 1987.
http://www.alislam.org/holyprophet/exalted%20status.pdf
**Evidence from Ahadith**

"Abu Bakr is the most exalted person in my Ummah, except the advent of a prophet in future"

How crystal clear are these authentic Ahadith in which the Holy Prophet (pbuh), the recipient of direct revelation and guidance from the Almighty, proclaims the advent of prophets after his death

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*EXALTED STATUS OF THE HOLY PROPHET AS THE KHATAMUN NABIYEEN*

Sahibzada M. M. Ahmad; Ahmadiyya Annual convention June and July 1987.

Evidence from Ahadith

There will be no prophet like him as there will be no mosque of glory and piety like his mosque.

The possibility of misunderstanding and misinterpretation of the words (Aakhirul) was totally clarified by I am the last of the Prophets, in the same way and sense, as my mosque will be the last of the mosques.

Define terminology

Sayings of the Promised Messiah (on whom be peace)

The main concept

Evidence from the Holy Qu’ran

Evidence from Ahadith

Evidence from religious scholars
Evidence from religious scholars

Hazrat Ayesha, Allah be pleased with her, has narrated that, "Say he, i.e. the Holy Prophet, peace and blessings of Allah be upon him, verily is the seal of Prophets but say not that there is no prophet after him." Hazrat Abu Abdur Rahman Assalmiyye narrates that he used to teach Hazrat Hasan and Husain (Allah be pleased with them). Once Hazrat Ali bin Abu Talib, Allah be pleased with him, passed nearby him while he was teaching them, so he said to him, 'Teach them KhatamanNabiyyeen with voval a: on Ta.

(Durr e Manthoor Vol. 5. Page 386)
List of Scholars in favour of Continuity of Prophethood

1. Abdul Karim Jilani

2. Hazrath Imam Raghib Al Isfahani
   (Al bahr ul Muheet Vol.3, Page 699)

3. Hazrath Imam Muhyuddin Ibn Arabi
   (Fusus ul Hikam, Page 134-135) & (Al Futuhat al Makkiyya Page 177-178)

4. Hazrath Imam Mullah Ali Qari
   (Al Asrar alMurfuah fil Akhbar alMauzuah page 192)

5. Muhaddith Hazrath Shah Waliullah Delhi
   (Tafheemat e Ilahiyya Part 2 Page 85)

6. Hazrath Abu Abdullah Muhammad Bin Ali Hussain Al Hakim of Tirmidhi
   (Kitab Khatm ul Auliya Page 341)
List of Scholars in favour of Continuity of Prophethood

7. Hazrath Maulana Rumi (Miftah ul Ulum vol 15 page 56-57) & (Miftah ul Ulum vol 13 page 98,152)


10. Hazrath Abu Saeed Mubarak (Tofha Mursalah Sharief Page 5)

11. Hazrath Imam Muhammad bin Abdul Baqee & Ibni Asakar (Zarqani Sharah Mwahabui Luddunia Vol3 Page 163 and Sehlul Huda wal Irshad Page 55)

12. Qari Abdul Tayyab of Deoband (Talimati Islam aur Masihi Aqwam Page 223/224)

List of Scholars in favour of Continuity of Prophethood

13. Muhaddith Hazrath Sheikh Ahmad Farooqi of Sarhind (Maktubat Imam Rabbani, Hazrath Mujaddid Alf Thani)


15. Hazrath Maulana Abul Hasanat Abul Hayee - Sunni (Dafe ul Waswas Page 16)

16. Hazrath Maulana Jalalud Din Rumi (Mathnavi Maulana Rum: Ch 1. Page 53)

17. Hazrath Mazhar Jan Janan Naqshabandi (Maqamati Mazhari Page 88)

18. Hazrath Imam Abu Jafar Sadiq – 6th Imam of Shia

List of Scholars in favour of Continuity of Prophethood

19. Hazrath Mullah Ali bin Muhammad Sultan al Qari - Hanafi
   (Al Ishaat Fi Ashrat us Saat Page 226)

20. Hazrath Imam Abdul Wahab Sherani

21. Hazrath Hafiz Barkhurdar
    (Nibras 445 footnote)

22. Nawab Siddique Hasan Khan - Ahle Hadith
    (Iqtarabus Saat Page 162)

23. Sheikh ul Imam Ibne Qateebah
    (Taqil Mukhtaliful Ahadith Page 236)

24. Hazrath Shahabud Din Ahmad Hajar al Hashmi
    (Al Fatwa al Hadisiya Page 125)

Summary

**Shariah**
- A set of religious laws which governs worship, interactions, morals, beliefs and punishments

**Types of Nabuwat**
- The law-bearing and independent prophethood does no longer exist with the advent of the Holy Prophet (pbuh); the only prophethood possible is non-law-bearing prophethood

**The Promised Messiah (on whom be peace) and Khatam i Nabuwat**
- He had absolute faith in *Khatam i Nabuwat*

**The evidence**
- The Holy Qur’an, *Ahadith* and many religious scholars support the concept *Khatam i Nabuwat* as believed by Ahmadis