



*In the name of Allah, the Gracious, the Merciful*

## **Concept of Prophethood in Islam**

**Abridged translation of Urdu speech of Hadhrat Mirza Rafi Ahmad<sup>as</sup>  
On the occasion of 1964 Annual Jalsa in Rabwah, Pakistan**

Verse 41 hereunder from Surah Al-Ahzab was recited:

“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.”

### **Main Points**

- The objective for the creation of man is God’s worship. This is possible only with certain knowledge about Almighty the Creator. This knowledge is possible with the use of apparent senses along with the spiritual powers; that is, with spiritual eyes of the heart with which he observes His Grandeur and with spiritual ears of the heart with which he hears the speech of God.
- How to have complete faith in God: It is a perfect truth that man, with his limited powers, cannot comprehend that Limitless Being unless assisted by Himself. Therefore, through His own Grace He has provided the required powers for this purpose to all humans in various degrees and none is deprived of them. Hadhrat Mohiuddin Ibne Arabi has well said that if the words of God stop descending, how the spirits of His lovers can survive.

- For spiritual ranks, there are four grades: (1) Saliheen, (2) Shuhada, (3) Siddiqueen, (4) Prophets. Prophets are those people who fully immerse themselves and lose themselves in the Ocean of Allah’s Unity and secure the Heavenly secrets and pearls of wisdom from Him and benefit the humankind. Hence it is essential that among Muslims there are people who possess with them the lights of Prophethood and with complete devotion to the Holy Prophet<sup>saw</sup> secure by way of his image the name of “Muhammad” and “Ahmad” and be called Prophets.
- The grace of Prophethood is fully given to Prophets/Messengers but other true followers and devotees do also receive it partially. Hence among religions, Islam is the only true one which shows the way of deliverance to man and guides them to also secure other ranks (Saleh, Shaheed and Siddique), the achievement of which is the objective of their creation. This is the religion with which there are the living signs of God. This is that blessed true tree which, with the command of Allah, bears its fruits and thus provides the proof of its life.
- Islam today is like the ‘Toor’ mountain of Musa<sup>as</sup> where God is speaking. Thus that great objective that man may get deliverance from sinful life cannot be achieved unless he has certain faith in God and His promises and the Day of Resurrection.
- The fact is this, that the Holy Prophet of God, Muhammad<sup>saw</sup> the Intercessionist, has not closed this door as witnessed by God that he is not miserly for providing the

knowledge of the unseen (Surah Al-Takwir, verse 25). Rather, he has widened it compared to previous times.

- Hadhrat Masih-e-Maud<sup>as</sup> says that the vision of the Perfect Man<sup>saw</sup> who received the Holy Quran was not restricted and his sympathy and agony for deliverance of mankind was not defective; therefore, he fully received the splendor of God. He is the possessor of the Seal of Prophethood. In future, only those can have this grace who are his perfect followers and devotees in his Ummah. Those who do not follow him cannot get this grace.
- The concept of Prophethood presently prevalent in people called Muslims is not correct. They think that a Prophet should bring a new Shari'ah or amend the existing one. This is not correct.
- The proof of their misconception is this, that there is a prediction by the Holy Prophet<sup>saw</sup> that Isa will descend in Ummah (without Shari'ah) as Hakam, the Arbiter Judge, and his being a Prophet is beyond any doubt.
- Thus by pondering over the Quran, the concept which is established is that a Prophet is a unique lover of God among all other lovers of God and who almost dies in His way for the pleasure of God. For His sake he dissociates from all others.....  
.....For mankind he becomes the Mirror of God.

- Certain explanation by Holy Quran: The subject of conception of Prophethood is explained in Surah Al-Anbiya. Its connotation is briefly described in the Holy Quran, Surah Al-Jinn, verses 27-28. Here in these verses three things have been put in the constitution of actuality of Prophethood.

  - (1) That Prophets completely possess the pleasure of God;
  - (2) They are disclosed the knowledge of the unseen; and
  - (3) Allah gives them the name of Prophet (Nabi) / Messenger (Rasul) and they convey to the mankind what Allah asks them to say.
- At another place, Allah says in the Holy Quran: “And We send not the Messengers but as bearers of glad tidings and as warners. So those who believe and reform themselves, on them shall come no fear nor shall they grieve. And those who reject Our Signs, punishment will touch them, because they disobeyed.” (Surah Al-An’am, verses 49-50). It means that those whom Allah dispatches as Messengers are simply the announcers of glad tidings and warnings for the people. In other words, they are the physical manifestation of the power of God and through whom the Sovereignty and Lordship of the Day of Decision and Intentions of God are manifested. Thus it is narrated in Hadith that out of Nabuwat, to receive glad tidings through revelation and to receive secrets of the unseen will remain forever, except some additional things which were received by previous Prophets, because with the advancement of the Holy Prophet<sup>saw</sup>, the Shari’ah has reached its final excellence and the Seal of Prophets which is the media for securing spiritual excellence and is the frame of the door of Allah’s Kingdom has appeared.

- Another thing which is described in the Holy Quran concerning Prophethood is: “We have made it incumbent upon Us that Myself and My Prophets shall always finally triumph and the enemies and opposers are defeated and destroyed.” (Verse 22 of Surah Al-Mujaadilah, expounded)
- Since the Ummah of the Holy Prophet<sup>saw</sup> is superior to all previous Ummahs, hence the followers of the Seal of Prophets<sup>saw</sup> will secure higher graces as compared to Prophets of previous Ummahs. Hence there can be also recipients of Ummati Prophethood. Hadhrat Masih-e-Maud<sup>as</sup>, by way of fully devoting and following the Khatamun Nabiyyeen<sup>saw</sup>, by securing the names of “Muhammad” and “Ahmad” by way of image, was given the honor of Ummati Prophethood.
- Verse of Khatamun Nabiyyeen: Hadhrat Masih-e-Maud<sup>as</sup> has said that in this verse there is a prediction that since the Holy Prophet<sup>saw</sup> is not the father of any of your male members in the Ummah, therefore it should not be a cause of worry for you, as he is like a father for you and also the Seal of Prophets. Therefore, among those who follow him and love him like a true son will receive the grace of Prophethood as his spiritual sons, by way of inheritance. This grace cannot be secured by people of other religions.
- The first half of this verse refers to the saying of enemies and disbelievers (what they used to speak) that since he is without male issue, his dispensation will end up with his demise. This expectation by them has been disposed of in the later part of the

verse. Allah says that his mission will continue through the spiritual owners. Allah the Exalted, in response, also had revealed the Surah Al-Kauthar and predicted that it is not you (the Holy Prophet<sup>saw</sup>) who will remain without male owners; rather, your enemies will be “abtar” as all of them will be defeated and destroyed and annihilated. The Prophet<sup>saw</sup> will be granted abundance of all kinds. Also abundance of spiritual sons who will possess spiritual excellence and lot of goodness as his successors.

- For this current age, a Prophet only means an Ummati person who enjoys an extensive discourse with Allah and is appointed Mujaddid by Him. He (Hadhrat Masih-e-Maud<sup>as</sup>) says that cursed is that man who makes any claim without having received the beneficence of the Holy Prophet<sup>saw</sup>.
- If no Prophet is to descend in the Ummah, then why is there the teaching in Surah Fatiha to seek prayers from Allah for His graces?
- Why has Allah mentioned His constant Sunnah in verse 76 of Surah Al-Hajj, i.e. Allah chooses His Messengers from among angels and men. Similar is the description in Surah Al-Mumin, verses 16-17: “He is of most exalted attributes, Lord of the Throne. He sends the Word by His command to whomsoever of His servants He pleases, that He may give warning of the Day of Meeting, The day when they will all come forth; nothing concerning them will be hidden from Allah. ‘Whose is the kingdom this day?’ ‘It is Allah’s, the One, the Most Supreme.’”

- The Holy Prophet<sup>saw</sup> had adopted a son, i.e. Hadhrat Zaid bin Haris<sup>ra</sup>, who was married to Hadhrat Zainab<sup>ra</sup>, a cousin of the Holy Prophet<sup>saw</sup>. It so happened that they could not live happily and divorced. As per command of Allah the Exalted, Hazoor<sup>saw</sup> married her and over it the disbelievers raised a lot of hue and cry and blamed that he married his so-called daughter-in-law, i.e. his son's divorced wife. Allah wanted to finish up this wrong custom of adopting a son in the society and hence said that a person can be a biological son in this world only if he is actually born from the named parents, i.e. an adopted son cannot be the real son; hence, there was no wrong in marrying a divorced wife of a previously-adopted son.
- Surah Kauthar, which was revealed in response to disbelievers saying that he (the Holy Prophet<sup>saw</sup>) is without male issue hence his disposition will remain without inheritors, is purposeless if in spite of being awarded the grade of Seal of Prophets, there will be no spiritual inheritors of his Prophethood.
- Khatamun Nabiyyeen means:
  - (1) Seal of Prophets, i.e. with whose seal and beneficence Prophethood can be secured;
  - (2) One who has achieved the excellence of Prophethood; and
  - (3) One who brought the final Shari'ah.
- Hadhrat Masih Maud<sup>as</sup> has dilated upon this subject as described in Malfoozat volume 3, page 251-254 that in Islam, there have been thousands who received the grace of

Prophethood but, as per the Design of Allah the Exalted, they were not allowed to pronounce their Prophethood so that the title of Khatamun Nabiyyeen may not get confused in the Ummah. When it got established in 1300 years after expiry of the Holy Prophet<sup>saw</sup>, then He allowed the perfect Ummati Hadhrat Masih-e-Maud<sup>as</sup>, the perfect Image of the Holy Prophet<sup>saw</sup> and his Khalifa for 14<sup>th</sup> century to announce it both for the sake of the full apparent Grandeur of the Seal of Prophets and by the continuity of grace of Ummati prophethood for the glory of Islam and also maintained its resemblance with the dispensation of Hadhrat Moosa<sup>as</sup> as Hadhrat Isa<sup>as</sup> the prophet was a khalifa of Hadhrat Moosa<sup>as</sup> for the 14<sup>th</sup> century after him.

- To achieve Prophethood in Islam requires more sacrifice and achievement of graces even more than previous Prophets because in order to become his image, they must wholly devote and love and exert in ways treaded by the Holy Prophet<sup>saw</sup>.
- The Holy Prophet<sup>saw</sup> was Khatamun Nabiyyeen even before Adam<sup>as</sup>; hence, Adam<sup>as</sup> and all Prophets after him received his “Nur” as per their capacities.
- Hadhrat Masih-e-Maud<sup>as</sup> received by way of image of the Holy Prophet<sup>saw</sup> graces completely; as it was said to him by Allah: “I am with you, O son of the Messenger of God.” According to me (Hadhrat Mirza Rafi Ahmad<sup>as</sup>), to be called the son of the Holy Prophet<sup>saw</sup> is the highest honor and rank for him.



- Islam has a bright future and it will flourish and survive (this is a glad tiding) and (the warning is that) all other religions inshaAllah will perish and end up as pronounced by Hadhrat Masih-e-Maud<sup>as</sup>, the Messenger for the present age.