



## Why in Muhammadan Dispensation **Nabis** did not Advent Like in Moses Dispensation?

Explanation by Hadhrat Masih-e-Maud <sup>(as)</sup>

Hadhrat Masih-e-Maud <sup>(as)</sup> said :-

“When there is resemblance in Mohammadi and Moses dispensations then why in Mohammadi Dispensation the **Nabis** (Prophets) did not advent like in Moses dispensation? This part is such that it may likely cause a person to be deceived. Therefore we will elaborate much more. Firstly, in terms of resemblance it is not essential that it be exactly like the other. There may be difference between resemblee and ressembler. A beautiful person may be given resemblance with the moon but should it be like this, that such a person may not have a nose, be without ears and be only a brilliant white round piece? In actuality, for resemblance in some part there must be similarity.

Remember that the Holy Prophet <sup>(saw)</sup> has resemblance with Hadhrat Moosa <sup>(as)</sup> and in this the supreme part is that Hadhrat Moosa <sup>(as)</sup> caused the liberation of a people from Pharaoh whose environment had become dirty. They had forgotten God. Their thinking and resolves had become low. Hadhrat Moses <sup>(as)</sup> enabled them to establish relationship with God the Exalted. Likewise the Holy Prophet <sup>(saw)</sup> also caused riddance for a people from slavery of idols and bondage of customs and traditions and like Pharaoh the annihilation and perishing of his enemy was caused. This was the resemblance.

If pondered minutely there is a dignity for the Holy Prophet <sup>(saw)</sup> , if after him another is not addressed as **Nabi**. And after Hadhrat Moosa <sup>(as)</sup> if other people were addressed as **Nabi** there is deficiency in his glory; because Hadhrat Moosa <sup>(as)</sup> was a **Nabi** and after him thousands other **Nabis** advented so there is no speciality and

greatness proved in his Prophethood. Contrary to it for the Holy Prophet <sup>(saw)</sup> there is grandness. For him the word **Nabuwat** (Prophethood) has been regarded and respected and after him none other was awarded this title for address.

Although in the Ummah of Holy Prophet <sup>(saw)</sup> thousands of saints were enlightened with the Light of Prophethood and thousands had been endowed with the part of Prophethood and even now it is granted; but since he <sup>(saw)</sup> was given the title of “**Khatamul Anbia**” God the Exalted did not Will to give this name to anybody else in order to avoid there being any deficiency in his glory.

In the Ummah of Holy Prophet <sup>(saw)</sup> thousands of people got the rank of “**Nabuwat**” and the signs of **Nabuwat** and beneficence waved in them but for the sake of glory of the Prophethood of the Holy Prophet <sup>(saw)</sup> and for closing the door of Nabuwat they were not entitled with this name. On the other hand since the door of beneficence and spiritual blessing was also not closed and the lights of **Nabuwat** also continued as is derived from:

وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ط

*but he is the Messenger of Allah and the Seal of the Prophets.*

With the seal of the Holy Prophet’s <sup>(saw)</sup> and consent and from his **Noor** the light of **Nabuwat** also continued and this dispensation is not closed.

This was also essential that this should be published openly so that concerning the resemblance with the Prophets of Moses dispensation (for guidance - compiler) of Ummah in order to complete similarity spoke clearly for one (Promised Messiah <sup>(as)</sup> – compiler) as **Nabi-Ullah** and thus with full wisdom and excellent fairness kept the considerations of both matters so that on the side of the Holy Prophet <sup>(saw)</sup> there should not be any loss of dignity and on the other side resemblance with the Moses dispensation be completed.

For thirteen hundred years the application of the word **Nabuwat** was not utilized for the regard of the dignity of the Holy Prophet <sup>(saw)</sup> **Nabuwat**. Thereafter now when a

long time has passed and the belief of the people has established in this matter that the Holy Prophet <sup>(saw)</sup> as such is the **Khatamul-Anbia**; now if some other person is named **Nabi** that does not cause any deficiency in the glory of the Holy Prophet <sup>(saw)</sup>. For this reason the word **Nabuwat** was spoken for Masih also apparently. This is correct in the same way as the Holy Prophet <sup>(saw)</sup> had at first said don't visit the graves and later said that now you can. There was wisdom in initial prohibition because the inclination of the people from idol worship needed to be driven back so that they may not revert to this practice. Again when it was observed that their faiths have achieved excellence and there was no way of any sort of polytheism and innovation, only then it became allowed. Exactly likewise is this affair. Firstly for 1300 years for the sake of grandeur of the word **Nabuwat** for **Khatamul-Anbia** this word was not spoken though the attributes and light of **Nabuwat** were present in some people and they deserved to be called **Nabi**. But now there was no fear, hence in the last age for the Promised Messiah the word of **Nabiullah** was spoken.

For the successors and servants of the Holy Prophet's Ummah two points needed to be kept in consideration. First grandeur of the Holy Prophet <sup>(saw)</sup> and Secondly the grandeur of Islam. So far the regard of the grandeur of the Holy Prophet <sup>(saw)</sup> for these people the word **Nabi** was not spoken; so that his **Khatam-e-Nabuwat** be not disrespected; because if soon after him his successors in Ummah and saints were to be named as was spoken for the Prophets of Moses dispensation after him, then there was disrespect of his **Khatame-e-Nabuwat** and there was no grandeur. So God the Exalted out of His Wisdom and Grace after him for 1300 years suspended this word over his Ummah so that the right grandeur of his <sup>(saw)</sup> **Nabuwat** be discharged. Thereafter since the grandeur of Islam also needed that there are persons after the Holy Prophet <sup>(saw)</sup> for whom the word **Nabiullah** is spoken so that its resemblance is accomplished, in the last age for the Promised Messiah the word **Nabiullah** was caused to be spoken apparently from his tongue by God and in this way with extreme wisdom and eloquence two opposite things were accomplished. The resemblance of Moses was

maintained and also the grandeur of **Nabuwat** of the Holy Prophet <sup>(saw)</sup> remained established.”

[Malfoozat Volume 3, Page 251-254, Al-Hakam date: 17 April, 1903]

Further Hadhrat Masih-e-Maud <sup>(as)</sup> said :-

“In this Ummah like Moses’s Ummah, the appointees and Mujadadeen who advented were not named as **Nabi**. Therein was this wisdom that no deficiency be caused in the **Khatam-e-Nabuwat** of Holy Prophet <sup>(saw)</sup> (the detailed description of which is given above). If no **Nabi** advented then resemblance would remain incomplete. For this reason Allah the Exalted gave me the names of Adam, Ibrahim, Noah and Moosa etc and in the end said “**Champion of Allah in the Mantles of Prophets**”. Thus with it all objections are removed and in the Ummah of the Holy Prophet <sup>(saw)</sup> one Last Khalifa came as such; that he was comprehensive of all Khulafa of Moosa <sup>(as)</sup>”

[Malfoozat, Volume 3, Page 255, Al-Badar First May, 1903]

Also Hadhrat Masih-e-Maud <sup>(as)</sup> stated : -

“Thus for this extensive portion of Heavenly **wahee** (revelations) and affair of knowledge of Unseen I am the only specific person in Ummah. And all those saints, successors and devotees who have passed before me in the Ummah; they have not been endowed such extensive portion of this grace; hence for this reason I was specified to receive this name and all other persons are not entitled to this name; because an abundance of revelation of Wahee and an abundance of affairs of knowledge of Unseen is the condition for it and that condition is not fulfilled by them. It was essential that such should have happened so that the prediction of the Holy Prophet <sup>(saw)</sup> would have been confirmed fairly because if other Virtuous who have passed before me would have received the same portion of discourse and knowledge of the Unseen affairs, then they could secure entitlement to be called **Nabi**. Then in this situation a deficiency would have occurred in the prophecy of Holy Prophet <sup>(saw)</sup>.

Therefore prudent measure of God the Exalted restrained these revered people to secure this grace fully as it has been narrated in the sound traditions that such a person will be only one and that prophecy will be fulfilled.”

[Roohani Khazain Volume 22, Page 406-407]

Hadhrat Masih-e-Maud <sup>(as)</sup> further elaborated:-

“This matter is a proved thing that up to the extent Allah the Exalted has discoursed with me and up to the extent He has revealed the Unseen matters to me, no one except me in 1300 years has been graced. If anybody denies it then the onus to prove it lies on him.”

[Roohani Khazain Volume 22, Page 406]

Hadhrat Masih-e-Maud <sup>(as)</sup> also further claimed :-

“God the Exalted in order to prove that I have been sent by Him has manifested so many signs that if these are distributed over 1000 prophets their Prophethood can be proved.”

[Roohani Khazain, Volume 23, Page 332]

Hadhrat Masih-e-Maud <sup>(as)</sup> also gave this glad tiding for future:-

**“The dispensation of prophethood shall continue till the day of Resurrection”**

[Malfoozat, Volume 5, Page 698 – Spoken on 25<sup>th</sup> May 1908]