



# **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

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# Shariah

*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*

*Shariah* presupposes that there is a God



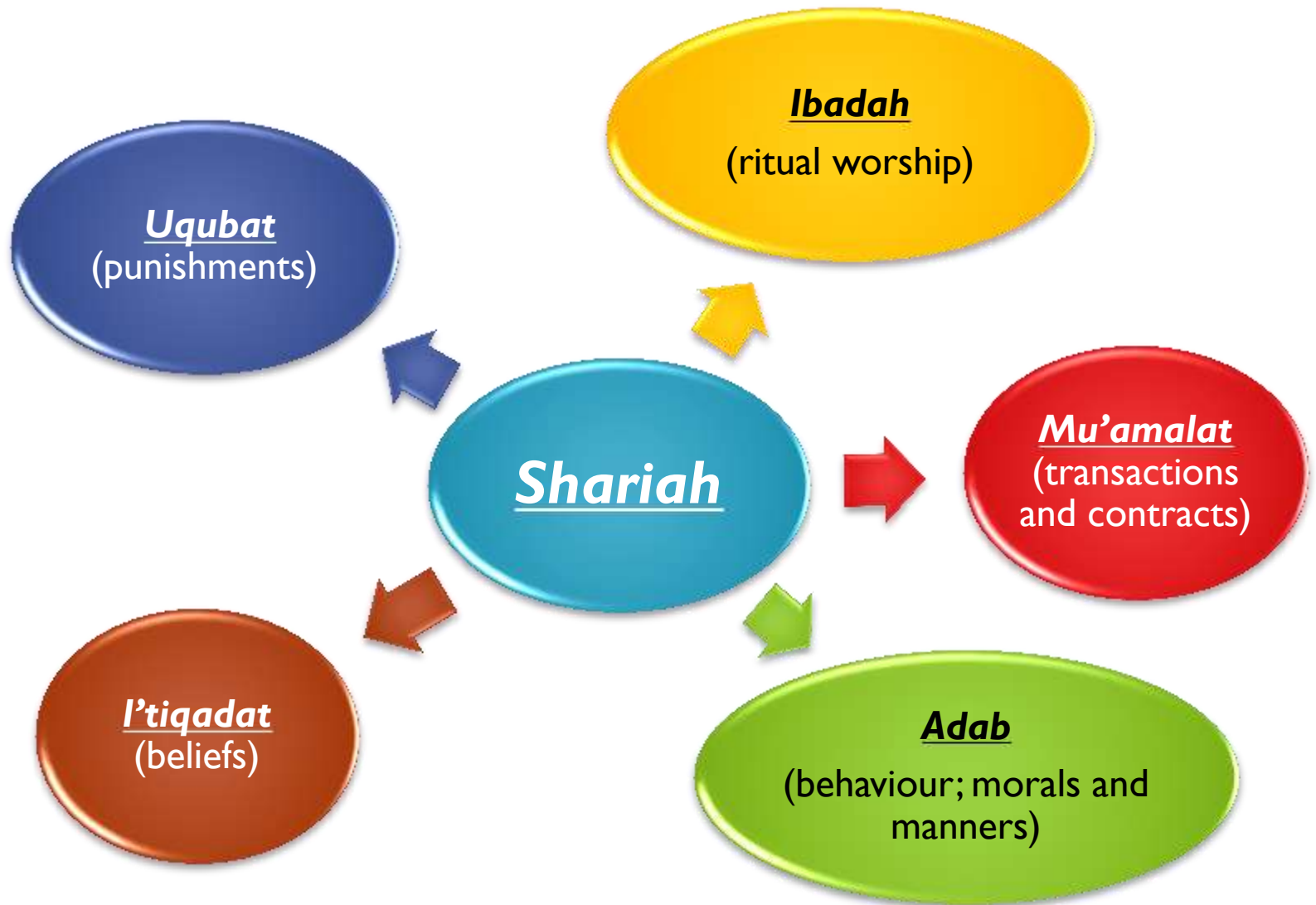
God reveals His desire of how man should shape his destiny



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



# 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

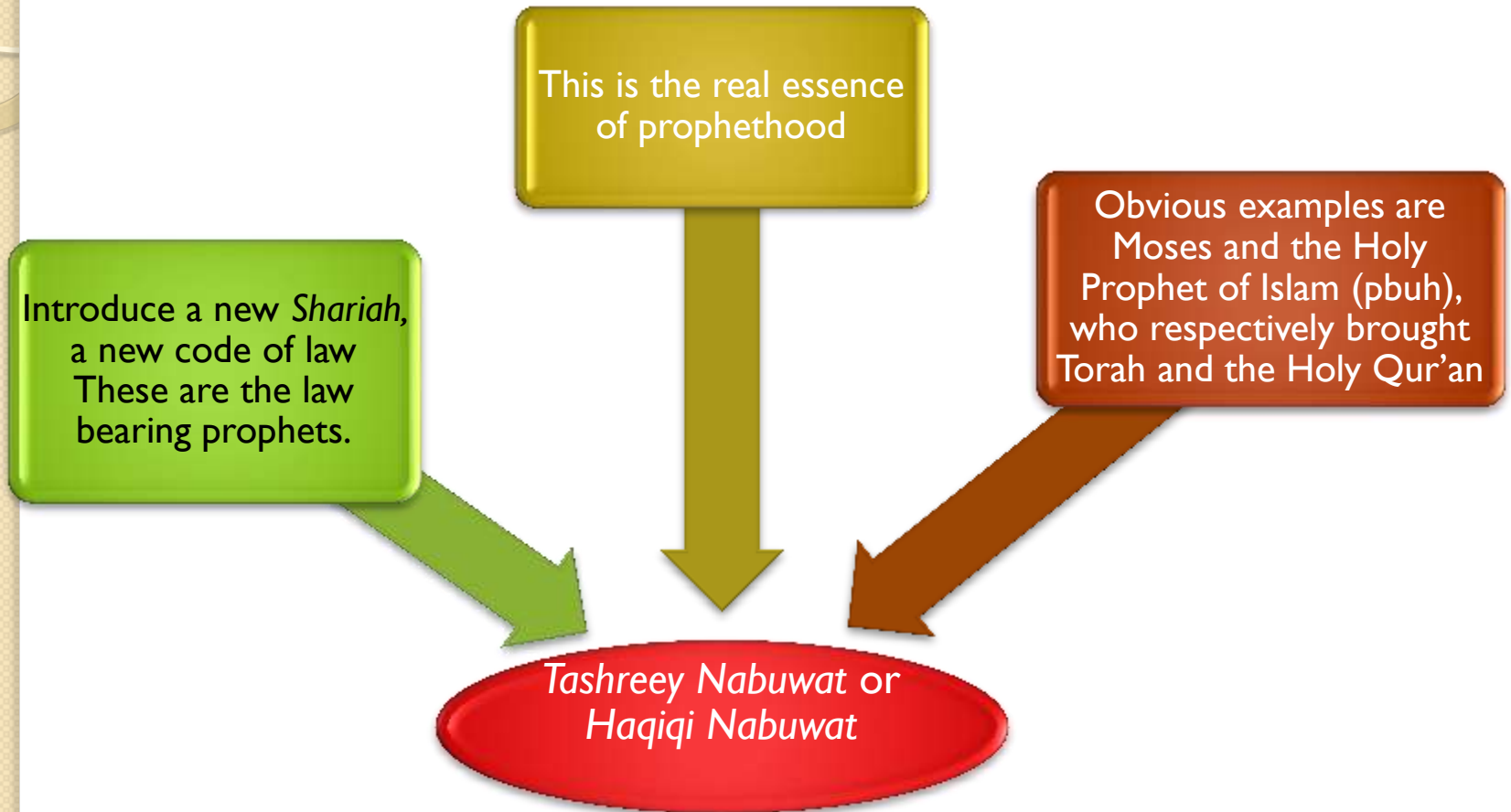
Tashreey Nabuwat or  
Haqiqi Nabuwat  
Law-bearing prophet

Mustaqil Nabuwat  
Independent  
prophethood

Zilli Nabuwat  
It merely reflects the  
prophethood

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

# Nabuwat or Prophethood

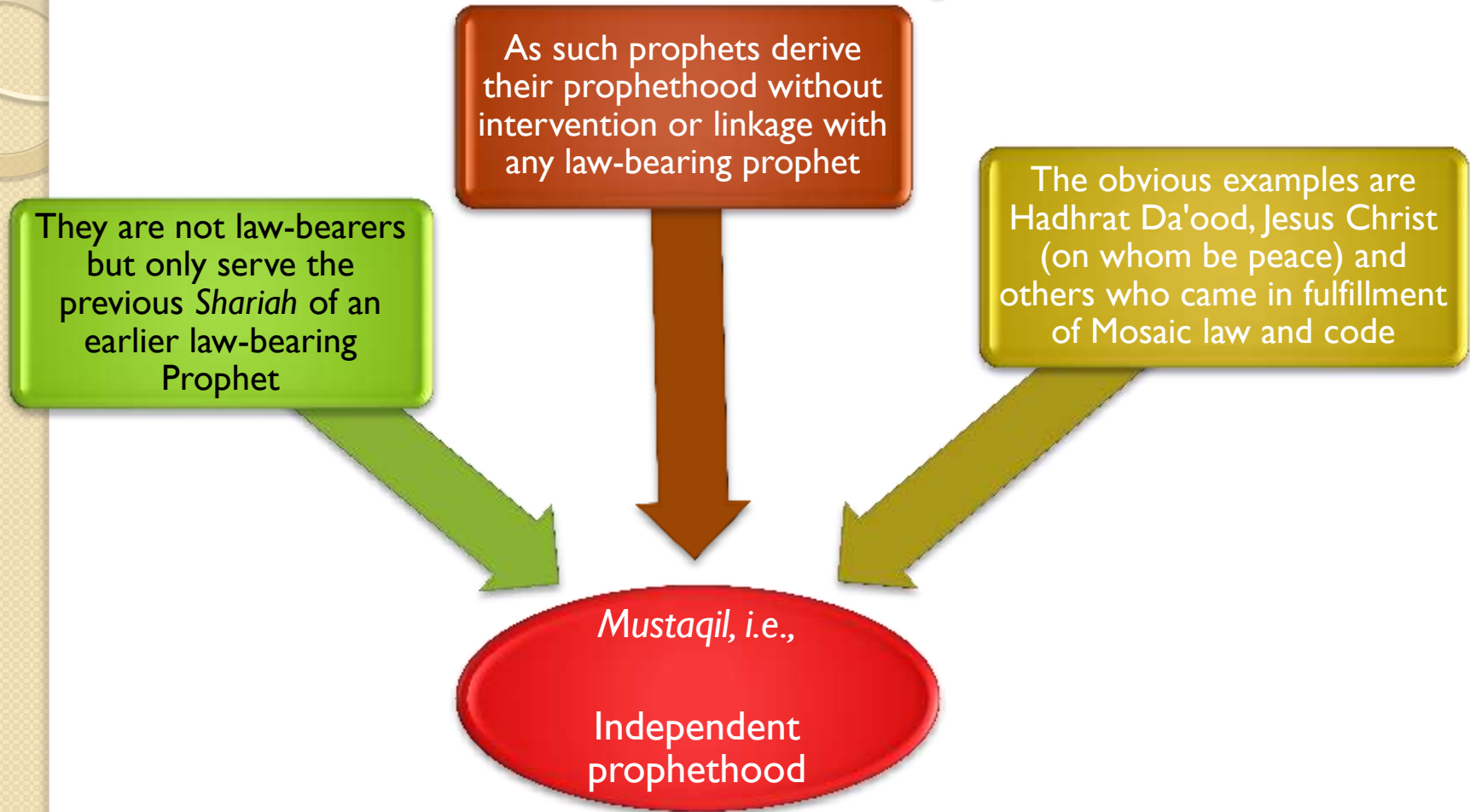


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# Nabuwat or Prophethood



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# Nabuwat or Prophethood

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

*Zilli-Nabuwat*  
it merely reflects the prophethood

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Evidence from religious scholars

# Conditions of Ba'ait

III	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) <u>and invoking Darood (blessings) on the Holy Prophet (peace and blessings of Allah be upon him)</u> ; 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.
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 <u>Sayings of the Holy Prophet (peace and blessings of Allah be upon him)</u> the guiding principle in every walk of his/her life.

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 Sadiqeen*, 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)

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# 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

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# Chapter 33; Verse 41

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ  
اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

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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# Chapter 33; Verse 4 I


## The correct pronunciation and meaning

حضرت عائشہؓ سے روایت ہے۔ انہوں نے فرمایا:۔ (رسول کریم ﷺ) خاتم النبیین تو کہو لیکن یہ نہ کہو کہ آپ کے بعد کوئی نبی نہیں ہوگا۔ حضرت ابو عبد الرحمن السلمیؓ سے روایت ہے۔ انہوں نے کہا کہ میں امام حسنؓ اور امام حسینؓ کو پڑھاتا تھا۔ ایک دفعہ حضرت علی بن ابی طالبؓ میرے پاس سے گزرے جب کہ میں ان کو پڑھا رہا تھا تو انہوں نے مجھے فرمایا۔ ان کو خاتم النبیین ”تاء“ کی فتح کے ساتھ پڑھاؤ۔

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)

# The Ahmadiyya belief on *Khatm i Nubuwat*



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*).

# Seal of Prophets; *Laakin*

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)

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# Evidence from the Holy Qur'an

## Chapter 1; Verse 6

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us in the right path

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

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# Evidence from the Holy Qur'an Chapter I; Verse 7

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

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

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# Evidence from the Holy Qur'an

## Chapter 4; Verse 70

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ  
اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ  
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

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)

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# Evidence from the Holy Qur'an

## Chapter 3; Verse 82

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ  
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ  
لْتُؤْمِنُوا بِهِ وَلْتَنْصُرُوهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ  
ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا  
مَعَكُمْ مِنَ الشَّاهِدِينَ

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 what is meant by the statement of the Holy Prophet (pbuh) with reference of the Promised Messiah \* that is, he is a Prophet as well as an *ummati*. Because one who is not a follower of the Holy Prophet (pbuh) can by no means step in to occupy this exalted station

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**

# Evidence from the Holy Qur'an

## Chapter 7; Verse 36

يٰۤاٰۤىۤمَّ اٰدَمَۃُ اِنَّمَا يٰتِيَنَّكُمْ مِّنْكُمْ رُّسُلٌ مِّنْكُمْ يَتْلُوْنَ  
عَلَيْكُمْ آٰیٰتِيۡ فَمَنْ اتَّقٰ وَاصْلَحْ فَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُوْنَ

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.

# Evidence from the Holy Qur'an

## Chapter 62; Verse 3

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ  
وَأَنْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَكَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

He it 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

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ط

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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# Evidence from the Holy Qur'an

## Chapter 5; Verse 21

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ ادْكُرُوا نِعْمَةَ اللَّهِ  
عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا  
وَآتَاكُمْ مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ

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.



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# 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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# 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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## 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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# Evidence from Ahadith

## Few Proofs from Hadiths

آنحضرت ﷺ نے فرمایا! میں آخری نبی ہوں اور یہ مسجد (یعنی مسجد نبوی) آخری مسجد ہے۔

The Holy Prophet, peace and blessings of Allah be upon him, said:- " I am the last of the Prophets and my mosque is the last of the mosques."

(Sunan Nassai, Vol: 2, Page:35)

**"I AM THE LAST OF THE PROPHETS AND YOU ARE THE LAST OF THE PEOPLES"** (Sahih Muslim)

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

حضرت عائشہؓ سے روایت ہے۔ انہوں نے فرمایا:۔ (رسول کریم ﷺ کو) خاتم النبیین تو کہو لیکن یہ نہ کہو کہ آپ کے بعد کوئی نبی نہیں ہوگا۔ حضرت ابو عبد الرحمن السلمیؓ سے روایت ہے۔ انہوں نے کہا کہ میں امام حسنؑ اور امام حسینؑ کو پڑھاتا تھا۔ ایک دفعہ حضرت علی بن ابی طالبؑ میرے پاس سے گزرے جب کہ میں ان کو پڑھا رہا تھا تو انہوں نے مجھے فرمایا۔ ان کو خاتم النبیین ”تاء“ کی فتح کے ساتھ پڑھاؤ۔

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

(Al Insanul Kamil Page 115, Vol  
I. Ch 36. Page 69)

## 2. Hazrath Imam Raghif 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)

8. Nawab Siddiq Hassan Khan of Ahl-e-Hadith (Iqtrab ul Saat Page 162)

9. Moulana Muhammad Qasim Nanauta Deobandi  
(Tahzir ul Naas Page 4,5 & 34) & (Mubahitha Page 24/25)

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)

14. Hazrath Maulana Faranghi Mahal - **Sunni** (Maulvi Abul Hayee: Majmuah Fatawa Vol I. Page 144)

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

16. Hazrath Maulana Jalalud Din Rumi (Mathnavi Maulana Rum: Ch I. 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

(Al Yawaqeat Wal Jawahar Vol 2.  
Page 25)

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