

An Analytical Study Of The Wisdoms Of The End Of Prophethood In Selected Urdu Commentaries

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Abstract

Hazrat Muhammad (peace be upon him) was the last prophet and messenger of Allah, no one will be bestowed with 'Nabawat' (messenger hood) after him. There are lot of reasons behind the 'End of Messenger hood/Prophethood'. IN the popular commentaries of Urdu exegetical literature, the objectivity of these wisdoms embellished with logical and rational arguments. The clearest reason of the end of prophethood is that prophethood exist at the place where its importance is needed as the teaching of the prophet has been destroyed or there is no Allah's message to any nation. So in that case pure, comprehensive, universal, Shari'ah is needed. How can be possible if the Shariah of the Prophet is safe, moderate, transparent and comprehensive, yet it would be abrogated and given priority to another system over the system of the Prophet? Mirza Ghulam Ahmad Qadiani cannot be accepted as a prophet in any situation because in this case we have to reject rational and logical arguments and turn away from solid facts. How can it be possible that a person tries to prove his prophethood from the Quran even though there is no even allusion and connoting of him in the Quran, but it is mentioned clearly that no new prophet will join the world but liar. The chain of prophethood has been ended, now a new prophet is nothing but aberrance. The fact is that Qadianism does not have any real arguments.

Key Words: Quran, Hadith, Prophethood, Last Prophet, Qadiani

Introduction

The Prophet (PBUH) is the last Prophet and the end of Prophethood and Prophethood is not devoid of wisdom because the Lord of the Worlds is the All-Wise. These are the wisdoms that come to our poor thinking.

(1) Law of Nature:

This is the requirement of nature that whoever has a beginning should have an end. For example, if there is a beginning of knowledge, there will be an end. If there is a beginning of youth, there will also be an end. At one point in time, its end will also be certain. Al-Qarhar in this universal entity, which has its beginning, whether it is related to material things, senses, actions,

actions, mental affairs or external affairs, it will definitely have an end. So it is a requirement of nature that the fulfillment of prophecy was arranged for the good of human beings in the world. If the beginning of the prophethood, then it will surely end. As the series of heavenly books began, this series has come to an end. In all religions, even for the Qadianis, this chain has ended, so the chain of prophethood and prophethood has also reached its end. It is a natural thing for every beginning to reach its end.

(2) Necessity of Prophethood:

Humanity needs prophethood. This need depends on a few issues.

1. The erasure of the Prophet's teachings.

2. Martyrdom of Prophet.
3. Distortion in the law of the Prophet.
4. Shariat of the Prophet to be for certain people.
5. The decrees of the Prophet's law should be temporary and not permanent.
6. Abrogating or modifying the law of the previous Prophet.
7. The return of ignorance.

These are the issues due to which a new prophet and messenger is needed.

"وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُم أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّثُ وَعِنْدَهُ أُمُّ الْكِتَابِ أَوْ لَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ"¹

"And verily We sent Messengers before you, and We chose for them wives and children, and it is not lawful for any Messenger to bring a miracle or a sign, except by the command of Allah, a term for each of them. Allah erases whom He wills and establishes whom He wills, and with Him is the original Book, and if We show you a portion of what We promised those disbelievers, or We lift you up. But there is only the responsibility to deliver and it is our job to take account."

In these verses, there is a hint towards the wisdom of the end of prophethood. The miracles of the prophet are done by the will of Allah Almighty in his book. It is Allah's will to keep the Shari'ah or to abolish it. Prophethood and prophethood are based on Yazidi's prophethood, that is, prophethood and prophethood have nothing to do with occupation. Therefore, prophethood required that your prophethood is universal, irrevocable, comprehensive, distortion-free and permanent. Therefore, by appointing you to the position of final prophethood, the need for new prophethood and messengership was eliminated.

(3) Unparalleled Logic:

The end of prophethood is the proof of hope because the Prophet (peace and blessings of Allah be upon him) is trustworthy. Rather, Pharaoh referred to himself as the Supreme Lord.

"فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى"²

But there is no evidence for anyone claiming prophethood, yes, many people claimed prophethood after him. Therefore, it was necessary to announce the end of Prophethood and this announcement from the Qur'an itself. Today, if the end of Prophethood had not been announced, the nations of false prophets who believe in the same Qibla would have come into existence.

As mentioned in a tradition.

"سيكون في امتي ثلاثون كذابون كلهم يزعم انه نبي

وانا خاتم النبيين لا نبي بعدى"³

When so many people claimed prophethood after you, in fact, in some hadiths, there are also mentions of seven prophets, and in some, even though the meaning of them indicates a plurality, but if there were so many claimants of prophethood, the majority would have gone astray. Therefore, with this Hujjat Tama, the believers were further favored to be saved from these liars forever.

(4) Occurrence of Resurrection:

The occurrence of the Day of Judgment is also a proof of the end of Prophethood. As it is in the Holy Hadith:

"بعثت انا والساعة كهاتين"⁴

"I and Qayamat are sent together like two middle fingers are together"

Because the doomsday will come on the wicked. The Kaaba will fall at that time, the Quran will be taken away. Therefore, when the slogans of the nation will be raised, the doomsday will be necessary, then the coming of a prophet will have no meaning.

(5) Multiplicity of media:

If the word of the Prophet has reached the corners of the world and his invitation has reached every house, then the requirement of wisdom is that no Prophet should come after him,

especially when his teachings are safe from distortion. If his book is free from change, then the coin of this prophet continues to circulate. No one can cancel his law, no one can modify his orders, no one can limit his scope. Therefore, there will be no need for a new prophet.

General wisdom of end of prophethood.

However, the famous Urdu interpretations Tafsir Sanai, Tadbarquran, Ma'arif Alquran, Tafiqul Alquran, Tabiyan Alquran and Zia Alquran described the specific wisdom of Khatm Nabubat. Therefore, it is important to understand the following wisdom in the light of these interpretations.

(1) A critical review of Mirza Ghulam Ahmad's teachings on Prophethood.

(2) All the objectives of your prophethood have been achieved.

(3) The revelation of Isa (peace be upon him) as a prophet for the purpose of revival.

(4) Living your teachings.

(5) To continue the Jihad until the Day of Resurrection for the purpose of reviving Prophethood.

(6) Characteristics of your Shariat.

These are all the debates that every claimant of prophethood must tease. By understanding these wisdoms, rational, scientific and logical reasons for the end of prophethood come to light.

(1) Review of Mirza Ghulam Ahmad Qadiani's Wisdom of Prophethood:

Mirza Qadiani explained the wisdom of the implementation of prophethood according to his own wisdom. What is the reality of these wisdoms? The commentators have repeatedly examined these wisdoms from the style of the Qur'an, the poem of the Qur'an, the meanings of the Qur'an, the symbols of the Qur'an and the meanings of the Qur'an. The reality is that According to Mirza Qadiani, what he calls expediency and wisdom are common doubts or fallacies. (A) Allama Ghulam Rasool Saeedi in his Tafsir Tabayan al-Qur'an while evaluating

Mirza Ghulam Ahmad's claim of prophethood and the wisdom of performing prophethood, cites this passage with reference to Tashahiz al-Izhan.

"It is necessary to have only one prophet after the Holy Prophet, and having many prophets interferes with the many purposes and wisdom of God".

From this passage, it is clearly evident that Mirza Qadiani also has regular expedients of end of prophethood and wisdoms that come to mind. At the tenth stage claimed the legislative and real.

"وقالوا انى لك هذا قل هو الله عجب جليل واختار ودار اصبعه و اشار ان وعد الله تى فطوبى عن وجد رأى الامراض تساعد والنفس تضاع"⁵

And it will be asked to me, where did you get this time that God, the Most Wonderful, came to me, circled his finger and chose me, and indicated the coming of God's promise. Blessed is the person who Diseases will be spread and there will be a lot of damage.

This text of Mirza is clarifying the arrival of Ayal, which is referred to as Gabriel. In this text, Mirza claimed the arrival of revelation and then the abrogation of Jihad in the nineteen hundred and claimed Sharia, prophethood and prophethood, even though he himself has believed that the end of prophethood has expedients and wisdom.

This is written on the outer cover of this book.

"كفانى مما اوحى الى هذا الوحي البشر"⁶

Therefore, on the one hand, Mirza Qadiani is convinced of the wisdom of the end of the prophethood and is convinced of not ignoring its expedients. On the other hand, it is against the necessity of these expedients.

Allama Ghulam Rasool Saeedi writes in his Tafsir Tabiyan al-Qur'an.

Allah says in the Holy Qur'an:
"يٰۤاَيُّهَا اٰدَمُ اِمَّا يٰۤاَيُّهَاكُمْ رُسُلٌ مِّنْكُمْ يَفْصُوْنَ عَلَيْكُمْ اٰيٰتِيْ
فَمَنْ اَنْفَىٰ وَ اَصْلَحَ فَلَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ"⁷

O children of Adam, if messengers come to you from among you who narrate My verses to

you, then whoever fears Allah and becomes righteous, then there is no fear for them, nor will they grieve.

Mirzaiyyah argues on the fulfillment of prophethood from this verse and then derives the argument on the prophethood of Mirza Ghulam Ahmad Qadiani from the fulfillment of prophecy. Whoever narrates my verses before you, whoever fears Allah, i.e. whoever obeys the commandments of these messengers and believes in them, there will be no sorrow or fear for him.

It is known from this verse that the Messengers will continue to come until the Day of Judgment because in this verse, Allah Almighty has not made any exception for the coming of the Messengers nor has he specified any period. From this, it was known that the chain of messengers will continue until the Day of Resurrection.

From this verse, Mirza Qadiani related the prophethood to the sons of Adam, that as long as there is a man, the prophethood will continue. Because men cannot live without prophethood. Therefore, the prophethood is not addressed to the Ummah Muhammadiyah, but to the sons of Adam. The answer to this is that there is no doubt that prophethood is only for human beings, but if the signs of prophethood remain, the thoughts of prophethood remain, then there will be no need for a new prophet for humans, otherwise there will be no prophet in the age of nature. There is a prophet, not the teachings of a prophet. Therefore, the existence of nature is the most correct argument for understanding the end of prophethood.

Renewal of Prophethood:

Mirza Ghulam Ahmad Qadiani while acknowledging the end of Prophethood says that I have been sent to renew the end of Prophethood. Therefore, if anyone other than me claims prophethood, his claim will not be valid, nor will his prophethood be valid.

Therefore, Allama Saeedee, may God bless him and grant him peace, writes in his Tafsir Tabiyan al-Qur'an regarding Tashheeh al-Izhan.

"There can be no other prophet in this Ummah except the Promised Messiah, because there is no seal of confirmation of the prophethood of any person except the Promised Messiah.

And if anyone else is declared a prophet without the confirmation seal of the Holy Prophet (peace and blessings of Allah be upon him), then the second meaning will be that that prophethood is not valid.⁸

This passage is telling that Mirza Qadiani is a believer of the end of Prophethood and his wisdom is also acknowledged. But he was made a prophet to renew the same end of prophethood. This is contrary to reality, because in this case, the error occurs in the end of Prophethood. However, we see that the matters in which the error occurred in relation to the belief of Prophethood are called affairs. For example, in the Qur'an, the reformation of the polytheists' theory of enslavement and Prophethood. done

Just as the theory of contradictions in humanism and prophethood was rejected or as the purpose of prophethood or teachings of prophethood were tried to be distorted, then reformation was also done to those matters which caused distortion. Here it is a strange thing that the belief of the end of Prophethood is correct, yet it was reformed. Then, for the renewal, it is also necessary that the abstract reason should be presented. As the reason for the coming of the Prophet was presented.

The reason for the coming of a prophet after Jesus, peace be upon him, was presented, and the reason for the end of prophethood of our prophet was presented. There is no reason, no wisdom, no expediency for this reform. If according to the claim of Mirzaiyyah, the meaning of the seal of the end of prophethood by fard mahal is confirmation and the meaning is that the one on whom you put your seal will

become a prophet. Then his demand was that more and more prophets would have been made from your dowry, then what is the reason that only Ghulam Ahmad Qadiani became a prophet from this dowry? Allah (may Allah be pleased with him) said and granted that he did not become a prophet. If the end of prophethood meant seal confirmation, he would have become a prophet. And when he did not become a prophet, it became known that the meaning of the end of prophethood is not a seal of confirmation, but a seal that is applied to close something. Moreover, making a prophet and sending a messenger is the work of Allah Ta'ala. It is not the position of the Messenger of Allah (peace and blessings of Allah be upon him) to send someone as a prophet by affixing his seal.⁹

The prophetic wisdom of Mirza Qadiani is sometimes described in these words that Mirza Qadiani taught the word to many people, his followers built many mosques.

Pir Karam Shah Al-Azri also described the wisdom of prophethood as well as the weaknesses in it.

"Mirza Sahib's ummah brags that we are bringing Islam to every corner of the world, so many mosques were built in Europe with our efforts, we taught the word to so many people.¹⁰

This argument for the fulfillment of prophecy is very flawed and superficial. Because there have been countless personalities in history who brought more people than Mirza into the circle of Islam through compilations, debates, dialogues, debates, should they all be considered prophets? Even today there are many such scholars. .

It is requested that you call Mirza Sahib a prophet because he taught the word to a few unbelievers. Continued on.

Khawaja Khwajagan Sultan of India Moinul Haq Parents of Ajmeri, may God have mercy on him, broke the zannas of millions of polytheists and prostrated their foreheads in the presence of the Almighty. The flag of

monotheism that Data Ganj Bakhsh Hajveri planted on the bank of Ravi in this Kufarstan is still waving today. And millions of sleepless adults are waking up from sleeplessness.

Mashaikh Chisht and other saints who preached Islam and who made followers of the angelic nature compared to the preaching efforts of the entire Ummah Mirza'iyyah are not equal to an ocean or a drop. Of Mahdita, not of Christianity, not of Zuli, not of Burozi. Rather, he called himself Ghulaman Mustafa and considered him as a source of honor and a source of happiness.

In his Tafsir Zia al-Qur'an, Pir Karam Shah Sahib wrote the rational arguments for the termination of Prophethood, but also clarified such wisdoms which require that the termination of Prophethood is a necessary matter, there is an aspect of good in it for the Ummah, and he issued the Qadiani doctrine. There is no standing for rational arguments or supposed wisdoms of prophethood. Even you presented a very logical argument in one place and closed the whole title in a jar. This wisdom is not only written by him. Rather, 1400 years of Islamic history is a witness to verify this wisdom.

The end of Prophethood is not an unreasonable or counter-intelligent case, just like the rest of the rules of the Qur'an, dozens of wisdoms have been found by scholars. Therefore, if it is recognized as a permissible or contrary event, the denial of the Qur'an and Sunnah and the consensus of the Companions, as well as many facts and interests, will have to be tested.

Therefore, Pir Karam Shah put forward the same goals of prophethood and explained the wisdom that prophethood is not something that can ever be proven for anyone. New orders came. When our Prophet's law is protected in every way, a Sunnah has reached us with influence. Your miracle Qur'an is enlightening the world with its fullness, so why should the capacity of a new prophet be considered as proven according to the requirement of expediency?

"When the prophethood of the Holy Prophet (peace and blessings of Allah be upon him) is for all the nations of the world and until the Day of Judgment, when the Book revealed to the Prophet is with us without the slightest distortion, when the Lord's Messenger (peace be upon him) The blessed Sunnah of Prophet Muhammad (pbuh) is interpreting and explaining this book with all its details, while the Islamic Sharia is guiding us in all areas of human life like on the first day. is doing.

" أَلْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَ اتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا"¹¹

Then what is the benefit of sending another prophet? And what is the purpose of this?

The Muhammadan sun has risen, every corner of the world is being illuminated by its rays, so it is definitely not wise to light a lamp in the daylight.¹²

Here the fulfillment of Shariat is being described with the word perfect and not with the word perfect. The difference between perfection and perfection should be kept in mind here as well. There is room for addition and modification in perfection, but there is no room for perfection. When the law of our Prophet has been completed, there is no need for any addition to it. Therefore, when the Shariah is complete and at the same time it is safe, it also has comprehensiveness and is also characterized by the characteristics of universality, then it will be extremely absurd to come up with another Shariah on this Shariah or to claim its reformation. .

(2) All the objectives of your prophethood have been achieved:

As many goals of prophethood were stated in world religions, he (peace and blessings of Allah be upon him) not only achieved all of them, but achieved them significantly. Whatever goals of prophethood were stated in different civilizations, they are related to worldly affairs or the hereafter. The Prophet (peace be upon him) achieved these objectives in a very beautiful way, whether it is the completion of moral virtues,

whether it is the virtues of actions, whether it is to raise the knowledge of Jihad against oppression and colonialism, whether it is to implement a moderate Shariah.

If there is any disturbance in the purposes of prophethood and that prophet has left, then another prophet is sent.

" ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَ قَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَ آتَيْنَاهُ الْإِنْجِيلَ وَ جَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَ رَحْمَةً وَ رَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَ كَثِيرٌ مِنْهُمْ فُسِقُونَ"¹³

"Then We sent Messengers in the footsteps of those Messengers and We sent Jesus son of Mary after them and gave them the Gospel and We put compassion and mercy in the hearts of those who followed them. And they invented monasticism on their own, which We did not impose upon them, but seeking the pleasure of Allah, so they did not make concessions to it as it was their right to make concessions. He gave a reward to those who believe among them, and most of them are disobedient."

In this verse, the style and method of sending messengers is being described.

The Messenger comes when the teachings of the previous Prophet have been distorted or the teachings of the current Prophet are not being given the right direction. Jesus (peace and blessings of Allah be upon him) was described, then the purpose of his coming was described with "Râffa and Rahmah" because the hardness of hearts was common among the Jewish people.

As Allah says:

" ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ"¹⁴

Then your hearts became hard, after that they became like stones.

Prophethood was needed after Jesus (peace be upon him). This neediness is named as "فما رعوها حق رعايتها". And thus the root of monasticism, whose influence is present in all religions of the world, was cut off.

Maulana Maududi has given a very good argument in view of this wisdom.

According to Maulana, it is known from the study of the Quran that there is a need for the coming of the Prophet. The Prophet comes in certain situations. A nation in which no prophet has ever come and no prophet's teachings have reached this nation.

2. The teachings of this previous prophet have reached the nation, but the element of fulfillment is missing in them.

3. A prophet needs the support of another prophet.

4. The teachings of the first Prophet may have been forgotten or changed or it may not have been possible to obey them.

According to Allama Maududi, apart from these four situations, there is no fifth situation mentioned in the Qur'an. If someone says that the nation has become corrupted, therefore the coming of a prophet has become necessary for reformation, then it will be said to them that if all the ways of reformation have been closed, then a prophet is needed, and when a prophet is only in the world. Come for correction. Moreover, revelation is given to the prophet and through revelation a new message is given to the world, then if there is no objectivity left in this message, then the need for a prophet is proven.

"If a man thinks, his intellect itself will say that when a prophet is sent to the whole world and when religion is completed through this prophet and when the teaching of this prophet is completely preserved. If he goes, the door of prophethood should be closed, so that the people of faith in the whole world can gather to follow this last prophet and become one ummah forever, and this ummah will not be divided again and again due to the arrival of new prophets. The Prophet, whether he is a shadowy or a Buruzi, an Ummah or a Sahih of Shariat and a Saheb of the Book. However, the person who is a Prophet and has been sent by God, the inevitable result of his coming will be that his followers become an

Ummah. And those who do not believe will be declared unbelievers. This difference is not possible in this situation, while there is a real need for the sending of a prophet.¹⁵

The prophet comes for specific purposes. Mirza Qadiani's stated purpose for his arrival, for example, is his most famous claim to be a non-legislative prophet.

Among the objectives of the prophets' mission, this objective does not exist from the beginning, there is no precedent for it.

(3) The descent of Hazrat Isa (peace be upon him) as an Ummah for the revival of objectives:

The belief in the end of Prophethood of the Holy Prophet (peace be upon him) is so important that when the objectives of his mission begin to die, Hazrat Isa (peace be upon him) will descend to revive them. This revival will take place as his deputy. Moreover, when will the well-discussed arrival come, behind whom will they pray, root out the evils of Christianity, break the cross, kill the pigs, kill the Dajjal. The purpose of your return. Christianity has to be argued. Thus, Pir Karam Shah writes in his Tafsir Zia al-Qur'an:

"You have studied these hadiths. Among them, the clothing of the Promised Messiah, his name, mother's name, place and time of his revelation, all his prominent deeds are mentioned. Glory to God, see that this person who is the Promised Messiah He claims that his name is not even Isa even though there are thousands of Muslims with that name, his mother's name is not Mary even though there are still thousands of Muslim women with that name and in Qadiani itself there will be many girls with that name to be crucified. Destroying and destroying Christianity by killing pigs, then Mianji remained the cradle of the Christian government all his life and continued to rely on his charity and wrote odes praising and praising his Islamic activities to the whole world. Abolishing Jizya by building Dar-ul-Islam is a far-fetched thing. God Mustafa

did not like that Qadian region should become a part of Pakistan.¹⁶

Therefore, the coming of Jesus (peace be upon him) is not the only meaning that Mirza Qadiani describes for himself. Then it is also important to understand why the coming of Isa (peace be upon him) was necessary, then the signs, the purposes, the wisdom, and the expedients of his coming do not apply to Ghulam Ahmad in any way. Then, that Isa (peace be upon him) will not abrogate any decree while Mirza Qadiani has claimed to abrogate Jihad in many places.

Allama Ghulam Rasool Saeedi (may God bless him and grant him peace) writes in his Tafsir Tabayan al-Qur'an:

"Jihad, the intensity of religious battles, has been gradually reduced by God Almighty. During the time of Hazrat Musa (peace be upon him), it was so intense that even faith could not save one from being killed, and infants were also killed. Then our Prophet (peace be upon him) During the time of Allah, peace and blessings be upon him, it was forbidden to kill children, the elderly and women, and then it was accepted for some nations to be freed from impeachment by paying jizya instead of faith, and then at the time of the Promised Messiah, the order of jihad was definitely suspended. given".¹⁷

The coming of Jesus is proven by Quran and Hadith. Rather, Allama Anwar Shah Kashmiri mentioned all the interpretations about Jesus from more than 100 hadiths. What will be their abode, how long will they stay, killing the Dajjal, etc. are all explained in the above even where they will be buried.

Mufti Muhammad Shafi Usmani writes:

"The belief in the descent of Hazrat Isa in the last days is definite and the one who denies it is a disbeliever."¹⁸

Therefore, the coming of Jesus (peace and blessings of Allah be upon him) will be like the Ummah's scholars conveying your messages to others as Naib.

(4) Living Your Teachings:

Your teachings are preserved forever as in the Holy Quran.¹⁹

" إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ " ²⁰

This Qur'an is your miracle which is free from distortion and is safe from alteration. The rest of the rules of your Shari'ah such as Hadith are safe because they are linked to the Qur'an. Most of the things of your religion are related to actions, these actions are inherited frequently. When your teachings are alive, in view of what wisdom, the chain of prophethood will continue. Then the question arises that how will guidance be arranged for your ummah? So the answer is that the path of guidance is closed when the means of reaching it are closed. Or the protectors and mentors of this path should hide from the world. Rather, the fact is that in such a case, the path is not determined, the destination is far away, then the destination will have no existence, no concept of its own.

Mufti Shafi Usmani writes in his Tafsir Maarif al-Qur'an:

"There will be no Prophet sent after you, so how will the guidance of the Ummah be managed?" In the position of being, the objectives of the prophethood will be fulfilled. If there was a type of prophethood that was shameful, cruel, or non-legislative prophecy, then it was necessary to mention here that although the general prophethood has ended, there is still such and such a type of prophecy which remains. This world will be managed from".²¹

Prophethood is an important office, even among humans there is no great office like it. Therefore, the duties, responsibilities, rights and obligations of Prophethood have been described in detail by the Qur'an. Therefore, the requirement of wisdom was that the way Prophethood was defined, it was necessary to explain the ways of his Messenger, that his types should also be explained, namely, the false prophet, the prophet, the legal prophet and the

uninterpreted prophet. So wisdom demands that this distribution be called a distortion.

So Mufti Muhammad Shafi Usmani writes in his Tafsir Maarif al-Qur'an:

"There is no type of prophethood, legal or non-legal, and according to Mirza Qadiani, there is no Zuli or Buruzi after you."²²

For this reason, absolute prophethood was mentioned, prophethood was also mentioned, finality of prophethood was also mentioned, but no mention was made of fabrication, assumption or fake types of prophethood.

(5) The continuation of Jihad for the revival of Prophethood until the Day of Judgment:

Just as your law is fulfilled, so there are things that support your goals. An order is required. It also presents the objectivity of this command, rather, every prophet gives good news of the prophet who will come after him. This claim of no prophet is evident from the ancient scriptures, religious teachings, sayings and historical traditions of the world. It happened that he is the last prophet. In the same way, the prophets also give good news about the prophet who will come after them, even Adam (peace be upon him) recited the names of the prophets to his children. He also gave the good news of the Messenger of Allah, peace and blessings of Allah be upon him, as is stated in Surah Al-A'raf verse 197.

Likewise, Jesus' giving good news about the Holy Prophet is clear from Surah Al-Saf verse 6.

Even in the ancient Indian civilization, there are tidings of your arrival, so how can it be that the one who is the successor of Khatam al-Anabiyyah, rather, is the one who renews his law and the end of the prophethood, and yet they say tidings about him. There is no prediction.

Maulana Amin Ahsan Islahi writes

"If there was even a small possibility of the coming of a prophet, according to the tradition

of the previous prophets, the Holy Prophet (peace and blessings of Allah be upon him) would have predicted it."²³

Similarly, at several places in the Holy Quran, the previous prophet took a pledge for the next prophet or gave good news about him or prophesied about him, but on the one hand, there was a claim of renewal and reform, on the other hand, no pledge for such a great position. No arrangement, no evangelism, then how can such a person be considered a prophet according to the requirements of wisdom?

(6) Characteristics of your Shari'ah:

The Shariah of the Holy Prophet (PBUH) is a very moderate Shariah, free from individuals and excesses. Worship, affairs, society, and economy have a prominent aspect of moderation in all. How can a moderate Shariah be canceled? While its true image Even if it remains and people are also practicing it. The requirement of wisdom is to promote and maintain such a Shariat, not to abolish it. Especially when it has the qualities of comprehensiveness, universality, completeness, safety. Wisdom wants such a law to remain. So, Maulana Sanaullah Amritsari in his Tafsir Sana'i is a symbol of money

"By explaining this teaching in the modern form of the Qur'an, he protected it from the dangers of the future so that it could not be corrupted again by the differences of the Kajru."²⁴

This is the proof of your end of prophethood that the Holy Prophet (peace and blessings of Allah be upon him) should purify the teaching of the truth from excesses and convey the clear and transparent Shariat to the people. The true guardian of this teaching is Allah Ta'ala. When this teaching is protected from external factors due to its protection, there is no need to send a prophet.

Conclusion:

Prophethood is a mercy, but its grace will always remain, but it will not continue by itself. The

conditions described in the Holy Qur'an on different occasions are determined. The Prophet comes when the teachings of the previous Prophet have been erased or changed, or there is a problem in conveying these teachings, i.e. they cannot reach them or the people are unable to reach them. If one cannot afford teachings, that is, one is incapable of it, for the execution of prophethood, it is necessary to have covenants, covenants, tidings, predictions and effects, as the Qur'anic verses bear witness to it. The requirement of wisdom was that all its actions were to be revealed, but the appearance was far away, where not even a hint, but this door was closed. In the above-mentioned interpretations of Urdu exegesis literature, the wisdom of the end of Prophethood was presented in a rational and logical manner, for example, the fulfillment of Prophethood is not an advantage, but a disadvantage, as described in the Holy Hadith. Wisdom requires that prophethood should not be promiscuous, otherwise, in certain cases, perfect people would have claimed prophethood.

Prophecy is not a common event, it has motivations, objectives, and effects. In fact, without achieving the objectives of prophethood, the claim of prophethood remains useless and meaningless. However, the requirement of wisdom is that goals should be as big as they are.

References

¹41 Al Al Qur'an 13:-38

² Al Qur'an 24:79

³ Al-Tirmidhi, Abu'l-Ya'i Muhammad b. 'Asya, al-Sunan al-Tirmidhi, Al-Qadimi, Kutub Khana, Karachi (d. 1991), Kitab al-Fatan, Bab Maja'ala Ta'azat al-Sa'a'ah, Vol. 2219, p. 258

⁴ Bukhari, Muhammad bin Isma'il, Al-Jami al-Saheeh, Dar-ul-Katab al-Ilmiyyah Beirut (1999). Amount 6504, p. 309/3

⁵ Qadiani, Mirza Ghulam Ahmad, Haqeeqat-ul-Wahi, Aamiya Anjuman-e-Prakashan-e-Islam, Lahore (d. 1952), p. 103

It is the responsibility of the new Shariah to be more comprehensive than the old Shariah. Here, there is so much inadequacy that there is a lack of arguments even in two or four academic issues. He does not have a miraculous constitution, nor is he consistent, and yet he claims sovereignty. From this, it is clear that all the wisdom of Prophethood that has been known through hearing and reasoning is missing here.

Recommendations:

1. In the context of the Qur'anic verses, there should be a research work on the conditions for the fulfillment of prophethood.

2. The negative effects of false claimants of prophethood should be critically evaluated.

3. The wisdom of the end of Prophethood should be collected in the light of different interpretations.

4. A research work should be allowed on the effect of the Qadiani doctrine of prophethood on the exegetical literature.

5. The effects of the false claimants of prophethood on the country and the nation should be scientifically evaluated.

6. False claimants of prophethood should be allowed to do a detailed work on this subject in the context of contemporary mass media.

⁶ Qadiani, Mirza Ghulam Ahmad, Haqeeqat-ul-Wahi, Aamiya Anjuman-e-Prakashan-e-Islam, Lahore (d. 1952), p. 103

⁷ Al Qur'an 35:7

⁸ Saeedi, Ghulam Rasool, Tabian-ul-Quran, Farid Book Stall, Lahore (2007) 478/9

⁹ Saeedi, Ghulam Rasool, Tabian-ul-Quran, Farid Book Stall, Lahore (2010) 487/9

¹⁰ Azhri, Pir Karam Shah, Zia-ul-Quran, Zia-ul-Quran Publishers Lahore (d. 1399 AH) 74/4

¹¹ Al Qur'an 3:5

¹² Al-Azhari, Pir Karam Shah, Zia-ul-Quran, Zia-ul-Quran Publishers, Lahore (d. 1399 AH) 73/4

¹³ Al Qur'an 27:57

¹⁴ Al Qur'an 74:2

¹⁵ Maududi, Sayyid Abul Ala, Tafahim-ul-Quran, Institute of Interpreter al-Quran Lahore (d. 1979) 154/4

¹⁶ Al-Azhari, Pir Karam Shah, Zia-ul-Quran, Zia-ul-Quran, Publishers Lahore (d. 1399 AH) 77/4

¹⁷ Saeedi, Ghulam Rasool, Tabian-ul-Quran, Farid Book Stall Lahore (2010) 480/9

¹⁸ Usmani, Mufti Muhammad Shafi, Ma'arif-ul-Quran, Institute of Ma'arif-ul-Quran Karachi (d. 2008) 232/5

¹⁹ Al Qur'an 9:15

²⁰ Usmani, Mufti Muhammad Shafi, Ma'arif-ul-Quran, Marif-ul-Quran Karachi (d. 2008) 334/5

²¹ Usmani, Mufti Muhammad Shafi, Ma'arif-ul-Quran, Institute of Ma'arif-ul-Quran Karachi (d. 2008) 335/5

²² Islahi, Amin Ahsan, Tadabbar ul Quran, Faran Foundation Lahore, Pakistan (2009) 245/6

²³ Amritsari, Sanallah, Tafsir Sanai, Quddusia Urdu Bazaar Lahore (d. 2002) 192/1

²⁴ Amritsari, Sanallah, Tafsir Sanai, Quddusia Urdu Bazaar Lahore (d. 2002) 194/1