

The Finality of Prophethood of Muhammad (peace be upon him) and its Utility

Quran lays out the historical landscape of prophethood:

4:163. Surely, We have sent down (Our) revelation to you as We sent it down to Noah and the Prophets (who came) after him, and We sent revelation to Abraham, Ismâ'îl, Isaac, Jacob and his children and to Jesus, Job, Jonah, Aaron and Solomon. And We gave David a Scripture.

4:164. And (there are some) Messengers whom We have mentioned to you before and (some) Messengers We have not mentioned them to you, and Allâh spoke (to you as He spoke) to Moses in explicit words at great length.

4:165. All these Messengers (were) Bearers of good tidings (to the believers) and Warners (to the disbelievers, and were sent) so that people may have no plea against Allâh after (the advent of) the Messengers. And Allâh is All-Mighty, All-Wise.

The above verses bracket the office of prophethood, starting from *Noah and the Prophets (who came) after him*, till Muhammad (peace be upon them all) as recipients of revelation.

Quran objectifies the proof of itself as a Divine revelation to any skeptic:

4:166. (They deny the Qur'ân) but Allâh (Himself) bears witness through His revelation to you that He has revealed it (- the Qur'ân pregnant) with His knowledge, and the angels bear witness (as well). Yet Allâh suffices for a Witness.

42:52. (Prophet!) just so (as We sent revelations to other Prophets), We revealed to you the Word by Our command. (Before this revelation) you did not know what the Divine Book was nor (which of) the faith (it teaches), but We made it (- Our revelation to you) a light, whereby We guide such of our servants as We will. And truly you are guiding (mankind) on to the straight and right path,

Quran further sets in stone the two necessary components for a Prophethood, the Revelation and that too by the medium of Gabriel:

26:192. And verily this (Qur'ân) is a revelation from the Lord of the worlds.

26:193. The Spirit, Faithful to the Trust (- Gabriel) has descended with it.

26:194. (Revealing it) to your heart with the result that you became of the Warners (- a Prophet of God);

The above verses clearly elucidate the pre-requisites for a Prophet, firstly the Revelation itself and secondly the Gabriel bearing that Revelation. It is only after these requirements are met when the recipient becomes a Prophet i.e. *with the result that you became of the Warners*. History bears witness that no revelation from the High came via Gabriel after it terminated with Prophet Muhammad (PBUH), because if anyone makes such a claim, then that person and his revelation will have to meet and beat the standards in verses 4:166 and 42:52 above.

Quran further snatches away any argument from anyone to claim any control or attribution to anyone of such a revelation:

17:85. And they question you about the revelation, and the human soul. say, 'The revelation and the soul is by the command of my Lord, (because) little is the knowledge there of that you have been given.'

The following verse enumerates the chronological requirements of belief in prophethood in Islam:

2:136. Say, 'We believe in Allâh and in that (the Qur'ân) which has been revealed to us, and what was revealed to Abraham, Ismâîl, Isaac, Jacob and his children, and what was given to Moses and Jesus, and (we believe) in what was given to (all other) Prophets from their Lord. We (while believing in them) make no discrimination between anyone of them, and to Him do we submit ourselves entirely.'

Of note is that the above requirements for Islam speak only of all the Prophets and Books retroactively from Quran. There is no anterograde mention in Quran of any future alleged 'prophets' or 'books'.

There is a natural built-in question in the above verse as to what necessitated the repeated Prophets and Books before Prophet Muhammad. The answer is in the following verse, i.e. the Message before Quran and Prophethood before Prophet Muhammad were not perfected:

5:3. ...This day have I perfected for you your faith and completed My blessings upon you and have chosen Islam for your religion...

Therefore, any claim of prophethood after said perfection of Islam as faith in above verse will only imply the imperfection of Islam, Quran and Prophethood of Muhammad (PBUH).

This perfected faith has to continue till the end of times, thus precluding any need for a prophet or a book after Prophet Muhammad (pbuh):

61:9. It is He Who sent His Messenger with (the source of) guidance and true lasting faith, that he may help it prevail over all other faith, even though the polytheists consider it difficult.

Of course, the concept of finality of prophethood with Prophet Muhammad is a proposition that some may *consider it difficult*.

The finality of the Prophethood of Prophet Muhammad (PBUH) is then affirmed with the following verses:

34:28. (Prophet!) We have sent you not but towards entire mankind (till the end of time) as a Bearer of glad-tidings and as a Warner but most people do not know (that the Message of Islam is universal and the Qur'ân the last revealed Book).

33:40. Muhammad is no father to any man among you but (he is rather) the Messenger of Allâh and the Seal of the Prophets. Indeed Allâh has full knowledge of all things.

In sum total, Prophet Muhammad (PBUH) was the Last and the Final Prophet of Allah, after whom no prophet can appear whatsoever. Quran is the absolute and the Last Book (of Laws) of Allah for the whole mankind. *Faith* has been *perfected*; therefore there is no further need for a prophet. Previously

divine Book(s) were revealed to Prophet(s). Prophethood ended with Muhammad and so have the Divine Books. Furthermore, Prophet Muhammad (PBUH) and his teachings have been declared International whereas Prophets before him were nation or region specific. Prophet Muhammad (PBUH) is unique in that the minutest details of his life, down to what he said and what he did, are on record and can be independently verified by secular history. Prophet Muhammad (PBUH) like his Book, the Quran has been left as an *excellent model* to be followed for rest of the times, which precludes any need for any other person to take his place or dilute it:

33: 21. Certainly, you have an excellent model in the Messenger of Allâh for one who hopes (to meet) Allâh and the Last Day and who remembers Allâh again and again.

33:31. But whoever of you is obedient to Allâh and His Messenger and does righteous deeds, We shall give her reward twice over and We have prepared for her an honourable provision.

Thus, the followers of the Prophet Muhammad (PBUH) can strive to be in the company of the blessed ones who have passed away before them, the blessed ones who not only received the blessings in their own lives but are receiving them now in the hereafter as well:

4:69. And those who obey Allâh and this perfect Messenger, it is these who are with those upon whom Allâh has bestowed His blessings (in this life and the Hereafter) - the Prophets, the Truthful (in their belief, words and deeds), and the Bearers of Testimony (to the truth of the religion of Allâh by their words and deeds), as well as the Martyrs, and the Righteous (who stick to the right course under all circumstances), and how excellent companions they are!

The above verse classifies the blessed cohorts namely *the Prophets* [with Prophet Muhammad as the Last one], *the Truthful*, *the Bearers of Testimony*, *the Martyrs*, and *the Righteous*. To achieve such companionship is nothing but:

4:70. This is the grace from Allâh (if such companions are available). And Allâh suffices as One Who is All Knowing.

Further reading – “Prophethood in Islam” [and refutation of alleged prophethood to Hazrat Mirza Ghulam Ahmad] by Maulana Muhammad Ali [[link](#)]

Ref: The Holy Quran – Nooruddin.