



F Friday Sermon

HAZRAT MUHYI-UD-DIN AL-KHALIFATULLAH

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After greeting all his disciples (and all Muslims) worldwide with the greeting of peace Hadhrat Khalifatullah (atba) read the Tashahhud, Ta'uz, Surah Al Fatiha, and then he delivered his sermon on the subject of ***“Khatam-an-Nabiyyine and the Advent of Prophets”***:

KHATAM-AN-NABIYYINE AND THE ADVENT OF PROPHETS

Given the debate between the Ahmadi Muslims and Salafi Muslims as well as the other Muslim groups, I have decided today to devote my Friday Sermon on the subject of *Nabuwwah* (prophethood) and status of the Holy Prophet Muhammad (pbuh) as the *“Khatam-an-Nabiyyine”*.

Just like for the Promised Messiah of the past century, Hazrat Mirza Ghulam Ahmad (as), the revelations I have been bestowed upon as a divine grace contain the words *Nabi* and *Rassool*, not once but several times. Messenger can also mean prophet. I have been addressed as *Rassool* by my Beloved Creator several times. However, if we agree on the fact that the Holy Prophet Muhammad is the seal of the prophets, and that no other prophet could come after him in the world, I would say that of course, any old or new prophet cannot come in the sense that my opponents as well as those of the Promised Messiah (as) seem to believe; for verily while slandering and accusing the Muhammadan prophets of *Kufr* (disbelief/ infidelity), but ironically at the same time they expect a prophet of an ancient *Ummah* (Community) to revive the perfect *Ummah* of Muhammad (pbuh).

They await the return of Jesus Christ – Isa (as); that is to say, in other words, they believe in the continuity of the latter’s prophethood of the latter and in the divine revelations received by him for a period of forty years, a period longer than that enjoyed by the Holy Prophet

(pbuh) himself, and so such a belief is clearly wrong as it is disavowed by the verse of the Holy Quran:

“... He is the Messenger of God and the Seal of the Prophets.” (Al-Ahzab 33: 41)

And also by the following tradition: ***“... La Nabi Ba’adi”*** (No prophet after me). And I totally agree with the Holy Quran.

This Quranic verse of the Holy Quran contains a great prophecy that has escaped the attention of my opponents. It means that after the death of the Holy Prophet (pbuh) no member of any religion other than Islam will receive the gift of prophethood and no man, be him Hindu, Jewish, Christian or so-called Muslim (Muslim in name only) cannot justifiably be called *Nabi*.

The only approach to accede to this high position is the path of the *Siddiqeen* (Truthful) or those who lose themselves in the love of the Holy Prophet (pbuh). Whoever takes this path may get the privilege as a *“Zill”* to wear coat of prophethood, that is to say, by being a perfect reproduction of the spiritual image of the Holy Prophet Muhammad (pbuh), and loving the latter (pbuh) out of a sincere love, he is given to wear the mantle of prophethood of the Holy Prophet Muhammad (pbuh) himself. A claimant of prophethood of this nature cannot be a rival of the Holy Prophet Mohammad (pbuh) because he gets all his strengths and favours through him; and therefore the spiritual position that he reaches is **only for the glorification of the Holy Prophet Mohammad (pbuh)**.

Moreover he is known in heaven as Muhammad and Ahmad at the same time. Thus the greatness of the Holy Prophet Muhammad (pbuh) is not reached by any other person (even not his *Zill*), while his *Zill* (spiritual double/ reflection) still owes him a debt of gratitude.

The following verse of the Holy Quran: ***“Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets”*** can be interpreted as follows: Muhammad is not the father of the people of this world, but is the father of those of the other world because he is the only prophet whose divine favours will be alive until the Day of Judgement and the rewards and favours of his prophethood will extend over his Ummah in this world and the hereafter. He is also the only prophet whom all past and future prophets are tied to. If the prophets came in this world before his advent, it was verily to open the way for his coming, to inform the world and announce the good news of the coming of the beloved of God. And of course, no prophet is the seal of the prophets except him. Therefore, one must pass through him (through his intermediary) to receive the favour of prophethood.

I tell you, neither I nor Hazrat Mirza Ghulam Ahmad (as) are independent prophets because we are attached to the *Nabuwwah* of the Seal of the Prophets, and in this era I have come as

the *Khalifatullah* (Caliph of Allah) and *Muhyuddin* (Reviver of religion). God gave me these spiritual titles and ranks as I plunged my being entirely in that of the Holy Prophet (pbuh) and it is in this way that the phrase “*Seal of the Prophets*” retains its meaning. The arrival/descent of an independent prophet like Jesus Christ (the same Israelite prophet who came before Muhammad (pbuh)) shall surely change that meaning.

Unfortunately, it must be said, today Muslims who say they love the Holy Prophet Muhammad (pbuh) with their whole being are not sincere in that affirmation because they prefer to give honour to a Jewish prophet instead of honouring the greatest of all prophets, the Holy Prophet Muhammad (pbuh) and demonstrating his superiority vis-à-vis the other law-bearing prophets who preceded him. History repeats itself, for during the lifetime of Jesus (as), the Jews were waiting for the physical return of Elijah (as) from the Pleiades, but what did Jesus (as) told them? He made them understand that Elijah (as) will never physically come down from heaven to help them; and that in fact the prophet John the Baptist (Yahya) had come as the second coming of Elijah. He was his spiritual double/ reflection.

Recall that the word *Nabi* (Prophet) literally means one who makes announcements about the unknown by drawing his knowledge from divine source. Wherever that meaning holds good the claimant can be called *Nabi* or Prophet and at the same time he is necessarily a *Rassool* (Messenger of God), because otherwise he could not draw his knowledge of the unknown from the divine source, because the next verse says:

“God reveals His secrets to those He has chosen to be His Apostle.” (Al-Jinn 72 : 27-28)

By believing that no prophet – in the sense of a man who predicts the future – can ever come after the death of the Holy Prophet (pbuh) one would have thought that Muslims would be completely devoid of the gift of revelation and divine communion because according to the verse which I have just cited, Allah (swt) does not reveal His secrets except to His Messengers. So whoever is a Messenger of God is a *Rassool*.

The difference between these two positions is that a law-bearing prophet or *Nabi* cannot come anymore into the world after the death of the Holy Prophet (pbuh) till the end of time while we may have prophets who will have immersed their beings in that of the Holy Prophet (pbuh) and will be known in heaven as the chosen ones of Allah. Anyone who claims to be a prophet and does not fulfil the latter condition is an impostor. The phrase “*Seal of the Prophets*” requires a complete identification between the being of a claimant and that of the Holy Prophet (pbuh): the least trace of distinction breaks this seal. So he who has been able to do this complete identification by fully reflecting all the virtues of the Holy Prophet (pbuh) like a clear mirror may be called *Nabi* (Prophet) without breaking the seal of the prophets, because he is the alter ego of the Holy Prophet (pbuh).

The dignity which such a man reaches does not wrinkle that of the Holy Prophet (pbuh) as the Seal of the prophets because he has completely annihilated his being and is even known as Muhammad.

May Allah help the Muslim world to recognize the truthfulness of Hazrat Mirza Ghulam Ahmad (as) and this humble servant of Allah in this century because we did not come to abolish the seal of prophethood but to prove the value and exceptional glory of Holy Prophet Hazrat Muhammad (pbuh). We are only his obedient followers and we receive our light through the light of this exceptional Messenger by the infinite grace of Allah. The truth has come to you Oh Muslims so that Islam, our **ISLAM** is revived and that no one can trample its noble teachings. May Allah help us in this very important work, for Islam is in critical condition and it is up to us to redress it through the powerful help of Allah. *Insha-Allah, Ameen.*