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**ALL-PAKISTAN ISLAMIC EDUCATION CONGRESS**

## IMPLICATION OF THE FINALITY OF PROPHETHOOD

LATE DR MUHAMMAD RAFI-UD-DIN

Continuity of Prophethood is incompatible with the unity of the human race and, therefore, with the continuity of evolution.

Permanent unity of the human race, which is bound to come at some stage of their evolution in future and which is indispensable to their continued evolution, can be established and maintained only on the basis of the Right Ideal of our nature which is God and, therefore, under the leadership of a single Prophet who cannot but be the last of the Prophets. Since that Prophet is Muhammad (peace be upon him), the unity of mankind can be established only on the basis of Islam—the ideology that has been taught by him.

The relation of evolution to Prophethood makes it plain that the object with which Prophethood, as a phenomenon of Nature, was brought into existence by consciousness, that is to say, by the creative will of God operating in the Universe, was to stimulate the evolution of mankind to the stage of their highest possible perfection, mental, moral, material and spiritual. Hence every extraordinary drive of consciousness in the human world which resulted in the appearance of a new Prophet aimed at creating through him a community of human beings which was able to exemplify by its practical life how the future actual consideration directed evolution of humanity up to the stage of their highest perfection, i.e. their effort for the complete realisation of the Right Ideal in all the phases of their practical life, ought to proceed. In other words, very far from aiming at subdividing humanity, consciousness aimed at creating, through one of its sudden drives in the human world, a community which possesses, by virtue of its comprehensive and rational ideology, the potentialities of not only rising to higher and higher levels of the knowledge and love of God itself, but also of absorbing into itself all other communities and thereby uniting the whole of the human race into a single organised community having God

as the ideal of their practical life. This aim was achieved by consciousness with the arrival of the Muslim community into the world.

Since the ideology of the Muslim community embraces all the essential aspects of natural human activity it has the potential capacity to provide for the unlimited all-round evolution of humanity and to endure for ever. The creative urge of the Universe aimed at the creation of such a community throughout and repeated its drive for the creation of a new Prophet and a new community every time that it felt that, while the last Prophetic ideology created by it had served the purpose of evolution for some time, it had failed to continue its existence for long in its original form, on account of its inherent shortcomings resulting from the circumstances under which it was born. Wherever consciousness repeated its efforts a new Prophet and a new community came into existence. But whether at any time such an effort did or did not result in the emergence of the Last Prophet and the Last Community depended upon the fact whether or not the circumstances in which the Prophet was able to live his life were at that time favourable to the basic intention of consciousness involved in the effort. Things were so arranged by God Almighty that they proved favourable in the case of Prophet Muḥammad (peace be upon him).

The result is that a Prophetic ideology embracing all the essential departments of natural human activity has come into existence in the life example of Muḥammad (peace be upon him), and in that of the community of his immediate followers this life example demonstrates the process of the future highest evolution of humanity. Life has achieved the ultimate purpose it had in view in the creation of a series of Prophets and does not require and has ceased to create new Prophets and new Prophetic ideologies and communities for the future. On the other hand, it now waits for this final community. Muslim community (since this community must now live for ever) has not only to rise to higher and higher levels of evolution itself but also absorb all other communities into itself and thereby to fulfil its purpose of uniting the whole of the human race on the basis of the Right Ideal. When this happens all the Prophetic ideologies of the past will disappear visibly but, as a matter of fact, they will not disappear but will continue to live, having reached their perfection and their ultimate goal in the final ideology.

Like every incomplete natural species, every community which follows an incomplete Prophetic ideology, that is, the community of every Prophet preceding the Last Prophet, has only to drag on its existence without evolving to the fullest extent. It succumbs to the force of evolution ultimately and is effaced by them completely in the long run because Nature does not care for the parts of a whole, however good and beautiful they may be in themselves, unless they are in the whole in which they are meant to exist. Nature wants to create wholes and when it succeeds in creating them it preserves them and uses them as the basis of future evolution or rather they preserve themselves and persist and evolve because as wholes they acquire power, properties or potentialities which enable them to persist and evolve. When a product of creation, which is intended by Nature to be a whole, fails to be one, it is allowed to perish with everything good and beautiful that may be there in it, not because Nature wants to destroy what is good and beautiful, but because it wants to preserve it where alone it can be best preserved, that is, in its complete setting within a complete whole. In other words, after discarding the incomplete product Nature makes a fresh attempt to create the intended complete whole, where the discarded product comes to live again and permanently. In this sense, therefore, none of the ideologies of the previous Prophets has been dispensed with completely. Each continues to live in its perfectly developed condition in the form of the complete ideology of the Last Prophet Muḥammad (peace be upon him). Each finds its full expression and realises its highest aim in the ideology of Muḥammad which covers all aspects of human nature and, thus, being a complete ideological whole, is in favour with the forces of evolution and has the potentialities to endure for ever.

Islam, the final whole of Prophethood, may appear to be apparently different from its constituents as they displayed themselves in the teachings of the previous Prophets, but it is their creative continuation and not their denial. It includes the teachings of all the previous Prophets even if it may not be possible for some of us to recognise them in its teachings.

Supposing the unity of mankind is already established throughout the world on the basis of an ideology taught by a Prophet, because that

ideology is perfect and completely satisfactory to human nature. Then if the coming of Prophets as the propagators of new ideologies and the founders of new communities with new names and designations, should never come to a stop, as a principle, consciousness must create another Prophet after him who will again slice off a portion of humanity to be his followers, and then another one and up to any number, with similar consequences in each case. The result will be that humanity will be soon divided into a large number of watertight compartments again. It follows that the Finality of Prophethood is an indispensable condition for the permanent unity and continued evolution of the human race.

It is the habit of Nature that it enables a perfect type of life to dominate the world. This has happened at the biological stage of evolution now.

When man came into the world, he procreated and spread throughout the earth gradually on account of his superiority over the lower animals until, in the course of millions of years, the whole earth was filled with his offspring. Since the first human being was a type of life that represented a perfect organism, life favoured it and helped it to prosper, to multiply and to dominate the earth. As, after the appearance of man, the first perfect organism, the world was gradually filled with a race of man, so after the appearance of the first Perfect Prophet, the world will be gradually filled with a race of his self-knowing and God-loving followers. The ideology of the Perfect Prophet must obtain victory over all the other ideologies gradually on account of its superiority over them as a higher type of life.

The complete organism, man, spread throughout the earth because he procreated. The procreation of the complete organism is biological. The procreation of the Perfect Prophet as a Prophet is ideological. On the biological level the achievements of life are disseminated and spread from one organism to another by means of the urge of sex. On the ideological level they are transmitted and spread from one man to another by means of the urge of leadership which includes the urge to obey. Leading and obeying, although opposite in character, are (like the urge of sex in the opposite sexes) two aspects of the same urge to transmit the wave of life. This urge is a part of the urge of life and the instinct of sex is only a lower expression of it. Leading and obeying on the ideological

level of life are similar to the union of the opposite sexes on the biological plane of life. As an organism begets an organism, so an idea begets an idea. Men who are inspired by the Last Prophet and have made his ideal their own constitute his ideological offspring which must go on endlessly multiplying and spreading throughout the earth. As the biological offspring of man enjoys a superiority over the other animals on account of which it was able to dominate the earth completely at last, so the ideological offspring of the Prophet enjoys superiority over the rest of mankind by means of which it must be able to dominate them completely in the long run. As the present race of men required a first man to be their progenitor, so the future race of highly self-knowing and God-loving men need a first God-loving man, i.e. a Prophet, to be their spiritual grandfather.

To be the ideological offspring of the Last and the Perfect Prophet is a dignity, a privilege, a pride as well as a promise to rule the world. But it is necessary for those who wish to share this dignity, this privilege, this pride and this promise, to place their utter reliance on the Prophet and to obey him totally and without question. Obedience, faith and loyalty are aspects of love. They will have to love him, therefore, with all the love of which they are capable, better than they love the parents of their physical body. They will have to depend upon him completely as an embryo depends upon the mother in her womb. It is only in this way that they will be born of him ideologically and will come to deserve the privileges that will belong to his ideological offspring.

The above facts explain the rational basis of the prediction of the Holy Qur'ān given below according to which the ideology of Muḥammad (peace be upon him) will ultimately secure a peaceful victory over all other ideologies.

“They desire to put out the light of Allah with their mouths, and Allah will allow nothing save the perfection of His light, though the followers of wrong ideologies be averse. He it is Who sent His Messenger with guidance and the ideology of Truth, that He may cause it to prevail over all other ideologies though the followers of wrong ideologies be averse” (ix. 32-33).

This prediction which has been repeated several times in the Holy

Qur'an in different words is indeed implied in the Quranic declaration, that the teachings of all the previous Prophets have reached their culmination and perfection in the ideology of Muḥammad (peace be upon him) which will be preserved till the end of the world.

“This day have I perfected for you your religion and completed my favour to you and chosen for you Islam as a religion.”