

Journal of World Religions and Interfaith

ISSN: 2958-9932 (Print), 2958-9940 (Online)
Vol. 3, Issue 1, Spring 2024, PP. 335-352
HEC:https://hjrs.hec.gov.pk/index.php?r=site%2Fresult&id=1089593#journal_result
Journal homepage: https://journals.iub.edu.pk/index.php/jwrih
Issue: https://journals.iub.edu.pk/index.php/jwrih/issue/view/168

Publisher: Department of World Religions and Interfaith Harmony, the Islamia University of Bahawalpur, Pakistan

Title Theological Perspectives - Prophecy and Prophethood

Author (s): Badr Hashemi
Independent Author, Charlotte, North Carolina, USA

Received on: 07 January, 2023
Accepted on: 15 June, 2024
Published on: 30 June, 2024

Citation: Badr Hashemi. (2024). Theological Perspectives - Prophecy and Prophethood. *Journal of World Religions and Interfaith Harmony*, *3*(1), 335–352. Retrieved from https://journals.iub.edu.pk/index.php/jwrih/article/view/2957

Publisher: The Islamia University of Bahawalpur, Pakistan

Journal of World Religions and Interfaith Harmony by the Department of World Religions and Interfaith Harmony is licensed under a Creative Commons Attribution 4.0 International License.

Theological Perspectives - Prophecy and Prophethood

Badr Hashemi
Independent Author, Charlotte, North Carolina, USA
Email: hashemibadr@gmail.com

Abstract

The Paper assumes that the roots of Prophecy and Prophethood may be traced back to the early beginnings of the Abrahamic religion. Prophecy is essentially a challenge to established institutions whether religious, political, or social, by mediating between a 'higher' authority and the lay public. But Prophets establish their authority by being apart from the social order upheld by established institutions and asserting the values of a more transcendent order.

Rapid material growth, spiritual decline and social changes introduced a host of challenges against which the Prophets struggled. Each one made his own contribution to religious understanding and stressed the necessity of faith, righteousness, moral conduct, human responsibility, universalism and worship of Allah/Yahweh - the One and Only God of everyone through faithfulness.

The Prophets being convinced that Allah would fulfil His Promises only as the people were faithful in worship and in righteousness, endeavoured to revive a listless faith. They depended upon direct relationship with The Almighty, and were concerned with immediate human problems, insisted on standards of moral conduct, taught that the entire world would learn to worship the Creator and Sustainer of the World, and believed in success through human effort guided by Divine Inspiration. They believed that evil would perish at the end of time, and a new era of blessedness established. Prophecy ceased with the Qur'an and the Prophethood with Muhammad.

Keywords: Islam, Allah, Prophecy, Prophethood, God.

Prologue

The human species were created in the Divine Image[1] for the purpose of implementing the Divine[2] Order/Law on the Planet Earth.[3] The Planet was

[1] This does not mean that Allah(EA) is in human form, but rather, that humans are in the 'Divine Image' in their moral, spiritual and intellectual nature; or perhaps a reflection of the Divine Attributes – *Asma ul-Husna wa Sifat al-Ulya*. See Q. 15:29; 18:09, 99; 32:09; 38:72. || Torah/Genesis 1.27.

[2] The Divine Entity may be known as YHWH/Yahweh, God or Allah – The Almighty.

designed to be a habitat for them along with other creations which were to facilitate the human life *cycle* – birth/life, death and resurrection.
The Divine Guidance was promised - Q. 02:38 -

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

'So whenever Guidance comes to you from ME *through a scripture and a messenger,* then whoever would follow MY Guidance - they will have nothing to fear, nor will they regret' *for they will always find MY help and support at hand.*[4]
The Guidance would be delivered through MY Angelic Messenger and comprise communications - labelled as *Wahy*[5]/Revelation – to the designated person(s) who would receive it to proclaim it to a larger audience/designated community. The person(s) who would receive it will be known as Prophet(s)/human Messenger(s). Thus, the revelation/prophecy and Prophethood were intertwined, especially in the Abrahamic religions – namely Judaism, Christianity, and Islam. The notion of revelation was central to these faiths because the authority got back to revelations The Almighty vouchsafed to various Prophets starting from Adam through Noah, Abraham, Moses, Jesus and finally to Muhammad - may Allah(EA)'s peace and blessings be upon them.

Revelation/Prophecy

This term - Revelation/Prophecy, 'wahy' in Arabic - is strongly connected to the Prophethood. Linguistically, it is used six times in the Qur'an:

(i) the laws of nature – Q. 41:12 –

أَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

Assigned to each *celestial realm* its mandate – (The Sacred Arabic Text employs the term *'awha'* literally means 'revelation' – which I have rendered as 'assigned' - here it is used for Allah(EA)'s assigning to each its special task.)

(ii) natural instincts – Q. 16:68,

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

And *consider how* your Rabb - *The Lord* inspired the honeybee, *i.e., female honeybee through creating instincts to construct the honeycomb.*

(iii) inspiration – Q. 28:07,

---

[3] Q. 02:30. | 'I am going to *create human being from earth and* place *him as* a caretaker on the earth.' إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

[4] Given that Paraphrasing/translation of the Qur'anic Sacred Text looses it Semantics while rendering into any language, especially European/English, this paper uses the translation from "Allah Speaks to you in the Qur'an" by Badr Hashemi, 2023, The Islamia University of Bahawalpur, Pakistan.

[5] It means to reveal, indicate, point out, inspire, speak secretly, say something in a whisper, etc. The root '*waha*' with its derivatives has been used about 78 times in The Qur'an.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ

And so when Moses was born, WE inspired Moses' mother.
signals or gestures to communicate – Q. 06:112,

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

That is how WE made enemies *and hostile opposition* for every Prophet - from among the Satans of the humans and the jinn, enticing one another with flowery discourse to delude them.

(iv) divine inspiration to the angels – Q. 08:12,

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ

Remember when your Rabb - The Lord revealed on to the angels' to bring a message of hope and assurance to your heart.
divine revelation to the Prophets – Q. 04:163-164.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

Indeed, WE are sending down on to you *Our Last Scripture in the same way* as WE revealed on to Noah and the Prophets *who came* after him, and WE revealed on to Abraham, and Ishmael, and Isaac, and Jacob, and the clans[6] *of Jacob,* and *WE revealed* on to Jesus, and Job, and Jonah, and Aaron, and Solomon, and to David WE gave *the* Psalms, …. and *to the* Messengers WE have narrated to you before, as well as Messengers WE have not narrated to you and to Moses Allah spoke directly.

Modus Operandi

The Qur'an mentions three forms of revelation – Q. 42:51.

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ

And it is not *fitting* for any human being that Allah should speak to him *directly*, except *it be* through Revelation, or from the other side of Veil *of Grandeur where HE makes the person able to hear HIS Speech but without being able to see HIM,*

[6] '*al-Asbath'* (plural) – the Sacred Arabic Text expression has been understood differently, like: patriarchs, offspring, descendants, etc. '*al-Asbath'* rendered here as 'clans' were named after Prophet *Yaqoob*/Jacob(P)'s sons and grandsons. See for details Torah/Deuteronomy 27:12–13.

or assigning an *angelic*-messenger to reveal, with HIS authorization, whatever HE may Will *to reveal.*

Torah/Exodus 19:18-19 describes it as: 'Mount Sinai was all in smoke, for God had come down upon it in fire; the smoke rose like the smoke of a kiln, and the whole mountain trembled violently. The blare of the horn grew louder and louder….. God then speaks the Ten Commandments aloud …… for 40 days, Moses communes with God on the mountaintop, receiving a detailed body of laws …….. when he returns to the people his face is radiant and the people are afraid to approach him. But Moses reassures them and relays to them all that God had told him….'

Prophet Isaiah[7] writes that he 'received his message through visions, where he would see YHWH, the God of Israel, speaking to angelic beings that surrounded Him….. he would then write down the dialogue……' This form of revelation constituted a major part of revelations of the Jewish Prophets till the time of their last Prophet from the Descendants of Prophet Jacob/إِسْرَائِيلَ بَنِي, namely Prophet Malachi(P) in 516 BCE.[8]

The experience of Prophet Muhammad(P) details five ways: (i) the Archangel Gabriel coming in the form of a human being, (ii) the Archangel revealing the Messages/Ayat without being seen by the Prophet, (iii) revelation commencing with a sound of a ringing bell, (iv) the Archangel appearing in his original form, and (v) the Archangel bringing the revelation when the Prophet was asleep.

Prophethood

Man cannot earn or acquire Prophethood even if he undergoes various spiritual exercises and disciplines. It was indeed a bounty and favour from Allah(EA) - Divine Gift - given to the one whom HE pleased. This was a Divine Appointment.

Islamic theology considers eight attributes of perfection for human Prophethood: (i) infallibility, (ii) truthfulness, (iii) trustworthiness, (iv) impeccable morality of character, (v) intelligence and knowledge, (vi) adherence to the tenants of faith most fervently, (vii) be the living embodiments of Allah's religion, and (viii) super eloquence for conveying the Divine Message.

The Almighty set up the procedure and a criterion wherefrom HE would choose HIS Prophets. Consider Q. 03:33 and 34.

إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ

[7] 8th Century BCE, Book of Isaiah. Hebrew Bible.

[8] Q.04:48 states: *They think they will enter Paradise irrespective of what their beliefs are. They should know that* surely, Allah does not forgive the ascribing of any entity to HIM - though HE may forgive for whatever is less than that to whoever HE may want. And whoever ascribes any entity to Allah has committed a sin most grievous-*blasphemy!*

Indeed, Allah chose *for Prophethood* in preference to all people, Adam and Noah,[9] and descendants of Abraham, and descendants of 'Imran.[10]
Also consider, Q. 02:124.

وَإِذِ ٱبۡتَلَىٰٓ إِبۡرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٖ فَأَتَمَّهُنَّۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامٗاۖ قَالَ وَمِن ذُرِّيَّتِيۖ قَالَ لَا يَنَالُ عَهۡدِي ٱلظَّٰلِمِينَ

And remember when his Rabb - *The Lord* put Abraham to trial by certain commands.[11] And he fulfilled them *in all earnest*. So, He – *his Rabb* - *The Lord* - told *him*: *In reward*, 'I am going to make you a spiritual leader[12] among the people of the world.' *To which Abraham* inquired: 'And of my descendants' - *make spiritual leaders from among them, too?* He said: 'MY Promise *of spiritual leadership* will not extend to the evildoers' *among them*.[13]
The message was clear that it is the 'faith/religion' and not genealogy that shall determine Prophet Abraham(P)'s descendants as was in the case of Prophet Noah(P) - Q.11:46.
The Prophets/Messengers were assigned two roles. One: as a 'Herald of good news' for those who followed them, and a 'Giver of warning' of the consequences

[9] From Adam(P) unto Noah(P)'s flood were 1,656 years. For when Adam was 150 years old, he begat Seth. Seth being 105 years, begat Enos. Enos, being 90 years, begat Cainan. Cainan, being 70 years, begat Mahaleel. Mahaleel, being 65 years, begat Jared. Jared, at the age of 162, begat Enoch. Enoch, being 65 years, begat Methuselah. Methuselah, at the age of 187, begat Lamech. Lamech, being 182 years, begat Noah. Noah, at the coming of the flood, was 600 years old. Source: Houston Baptist University.

[10] It includes Prophet Zachariah(P), Prophet Yahya(P)/John the Baptist and Prophet Jesus(P)' son of Mary.

[11] The literal meaning of the expression used in the Sacred Arabic Text '*kalimat'* (plural of *kalimah*) is 'words,' where it included, among other things, to sacrifice his first born (Prophet to be) Ishmael(P), which he almost did - See Q.37:102-113; the 'fire' into which he was hurled by his own people but Allah(EA) salvaged him – Q.21:68-69. See also Q.53:37. I have paraphrased it as 'commands' whereas it should be understood as 'obligations.'

[12] The Arabic Sacred Text's term '*Imam*' can also mean 'role model.' This Ayah appears to be the basis of the Jewish claim that by virtue of their descendance from Prophet Abraham(P), whom Allah(EA) made 'a leader of mankind', they are 'Allah's chosen people'. This Ayah makes it clear that the exalted status of Prophet Abraham(P) was not something that would automatically confer a comparable status on his descendants, and certainly not on the sinners/ ٱلظَّٰلِمِينَ among them. See for example Q.19:58-59, etc.

[13] 'Evildoers' is the rendering of the term ٱلظَّٰلِمِينَ of the Sacred Arabic Text with root '*zalama*.' Its dictionary meanings comprise: to do wrong or evil, injustice/treat unjustly, oppress, harm, suppress, tyrannize, misuse, wrongdoing/act wrongfully, deprive someone of a right, unjustly/be guilty of injustice, wickedness/act wickedly, etc. The term is significant as it appears in 108 Ayat of 108 Surahs with the root being used about 289 times.

for those who would not follow the Divine Guidance as advocated by His assigned Prophet/Messenger.) so that the people would have no plea before The Almighty - *at the Time of Final Judgement,* after *the coming of* the Messengers - Q.28:47.

فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ

| *WE have assigned you - O The Prophet - as OUR Messenger* lest they say *during the Time of Final Judgment, when punishment befalls them as a result of what their hands have sent forward*:[14] '*O* Our Rabb - *The Lord*! If only YOU had assigned a Messenger for us, we would have followed YOUR Messages *diligently*, and would have been among the *true* believers.'

The Message given to all Prophets had been essentially one and the same. It comprised four essentials:

i. preach the Unshared Unity and Uniqueness of Allah(EA)[15], the life after this life, and everyone to submit in awe, reverence and worship to Allah(EA)[16];

ii. teach man his duties to Allah(EA) and to free him from the bondage of sin by following the guidance brought through the Prophet ;

iii. give good news for compliance to the Message and warnings to its persistent disobedience; and

iv. that Message was to be interpreted and transformed in practical life.

The Unshared Unity and Uniqueness of The Almighty[17] as a deity without other beings/entities sharing that status constituted the single most important component of the Divine Message. Not believing such has been the single, unforgivable sin in religions of Abrahamic Faith.[18]

---

[14] Their deeds based on corrupted belief that had been 'sent forward' during their lifetime for judgment in the life after this life.

[15] In an extended form, it also applies to 'tombs' of dead saintly persons, their relics, or their progeny being worshiped like idols. This points to the 'pseudo polytheism' of those who worship Allah 'to be seen of men' (Q.02:264; 04:38, 142; 08:47), for they have, in effect, taken 'a worshipful entity' - other than 'Allah' – the only entity to be worshiped.

[16] The term '*Ibadah*' is usually translated as 'worship' while it implies total obedience and submission to Allah, absolute surrender to the Will of Allah which, among other things, includes 'worship.' So I have used 'submission' instead of 'worship.'

[17] This is the rendering of the Arabic term with root '*sharika*' meaning: partnership, to be a companion, be a partner, making association with Allah, be a polytheist or idolator. '*Mushrik*' means the one who practices '*shirk*' - gives associate to Allah, etc. Words with this root are employed in the Qur'an about 168 times.

[18] The second commandment of the Ten Commandments commands to 'worship only One God, YHWH, and that there is no other god.' In addition, Q. 04:116 asserts:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

Initially, this scheme of things was perhaps limited to 'statues' usually rendered as 'god' or 'deity.' However, different 'symbols and entities of worship' multiplied in whom people invested divine or quasi-divine qualities, supernatural power that they perceived may influence their lives and fortunes, and these comprised idols (Q.02:257), statues (Q.13:16), sculptures, images, relics, deified forces/objects of nature, angels, jinn (Q.07:27; 18:50), satan, human beings (Q.04:139; 05:51; 09:23-24) and satan with his relationship with humans and devils (Q.07:30; 08:73; 16:100), etc.

In order to ensure compliance to the forgoing 'four essentials' it was made a part of the faith that at the end of time everyone will stand accountable for one's faith, deeds, dealings and speech. And within the realm of a new existence at the time of resurrection, each will be awarded a permanent life of either difficulty, hardship and suffocation, or of joys and pleasure – hell or paradise.

The Qur'anic vision of Prophetic history is both cyclical and linear. It describes a cycle where a Prophet's repeated warnings to communities about their unjust practices and lack of faith in and absence of reverence to HIM remained mired in their disbelief and heedlessness, whereupon they were not spared of the Divine Punishment. The pattern then continued with another Prophet and another community.

A variety of expressions are used of the Divine Punishment. Those who belied OUR Messages perished through drowning - Q. 07: 64 –

وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِ

others by devastating earthquake - Q. 07:78 –

فَأَخَذَتْهُمُ الرَّجْفَةُ

and yet others by showers of brimstone - Q. 07: 84 –

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا

Thereafter, WE rained down upon the rest of them a rainstorm of blasted stones. See also Q.11:82 and 15:74 - the stones of baked clay - *hijarat al-sijjil* - were rained upon them. Q.11:67 and 54:31 mention 'الصَّيْحَةُ' a dreadful cry/blast;'

صَاعِقَةُ الْعَذَابِ الْهُونِ

Allah will never forgive *the sin of* ascribing any entity *of worship* to HIM - but may forgive other than that for whoever HE wants. In fact, whoever ascribes any entity *of worship* to Allah has indeed strayed far straying.

'a thunderbolt' (Q.41:17; 51:44), etc. These expressions were the successive dimensions of the severity of the same phenomenon – Allah(EA)'s Wrath and Vengeance. Torah/ Genesis 19:24 states - 'Then the Lord rained on Sodom and Gomorrah Sulphur and Fire from the Lord out of heaven.'

The Message they scorned remained alive and continues to influence the lives of millions.

While delivering their messages to their audience, the Prophets(P)encountered persecution at the hands of established institutions – political, religious and social – and above all their own people especially the wealthy, the privileged and the powerful. But they bore them patiently.

The cycle of prophecy and prophethood, however, did not continue indefinitely. It stopped. The prevalent Muslim-Christian-Jewish tradition maintains, 'Prophecy is not to be renewed until the Messianic Era.'[19]

---

[19] Messianic Era is the future period on Planet Earth in which the Messiah(P) will reign and bring peace and harmony, an era free of strife and hardship, and without crime, war and poverty for the promotion of the knowledge of the Creator. The theme of the Messiah is encapsulated in two of the most famous scriptural passages - *Isaiah 2:4 and 11:6-9*. The Messiah must arrive before the year 6000 from the time of creation. The Hebrew calendar dates to the time of creation, making this correspond to the year 2240 on the Gregorian Calendar/CE. Christians believe that Jesus(P) will return to fully establish the Kingdom of God - Nicene Creed. The legend of the origin of Antichrist (= Belial) set forth by Gunkel and Bousset is that the Babylonian Tiamat, queen of the abyss of darkness and flood, aided by the powers of her infernal domain, rebels against the higher gods, but is defeated by the son of the gods, Marduk; and it gives rise to a human incarnation in the shape of the Antichrist with superhuman powers, the man who sets himself up as equal to God. The idea of Antichrist has made its way beyond the confines of Judaism and Christianity and has entered various literatures of the world—only, however, through the medium of Christianity. In Arabian literature, Antichrist is called *'Al Dajjal'* (the liar), or more fully, *'Al Masiḥ al-Dajjal'* (the false Messiah). The name shows its Christian-Syriac source; for '*dajjaal*' denotes 'lying' almost exclusively in the Christian dialect of Aramaic. In the Muslim account, *Dajjaal* is really the Jewish pseudo-Messiah, and is slain by Jesus(P) after he had long maintained his imposture. Of the numerous details concerning him, it is interesting to note that he is represented as a one-eyed monster. Muslims follow the Christian tradition. They state the ***Mahdi***(R) will arrive first, then Jesus(P) will come and proclaim that the true leader is the Mahdi. A war will be fought, the *Dajjaal* against the Mahdi and Jesus(P). This war will mark the of the coming of the Last Hour. After Jesus(P) slays the *Dajjaal*, he will bear witness that Islam is the true and final word from Allah(EA) to humanity. He will live for several years, marry, have children, and will be buried next to the Prophet Muhammad(P) under the Green Dome in the Masjid Nabawi, Medeenah. Allah(EA) Knows best.

[20] The Jewish Prophets: Females - Sarah, Miriam, Devorah, Hannah (mother of Shmuel), Avigail (who became a wife of King David), Huldah (from the time of Jeremiah), Esther. Males - Abraham, Isaac, Jacob, Moses, Aaron, Joshua, Pinchas, Elkanah, Eli, Samuel, Gad, Nosson, King David, King Solomon, Aidoin the Golah, Micha Ben Yamla, Ovadiah, Achiah Hashiloni, Yehu Ben Hanani, Azaryah Ben Oded, Haziel from Bnei Masni, Eliezer his cousin, Morishah,

The actual number of Prophets who were chosen and assigned by The Almighty throughout human history has never been ascertained with full agreement. However, according to Islam, The Almighty assigned Messengers to every community. The Jewish tradition numbers them as many as 55 – 48 males and 7 females.[20] The Qur'an enumerates 26 – from Adam(P) to Muhammad(P)[21]. However, the Prophetic tradition suggests as many as 124,000[22] that may have been assigned to the Planet Earth.

The revealed Divine Scriptures may be several but a few are identified and mentioned in the Qur'an. These comprised Suhuf to Abraham(P), Torah/*Towrah* to Moses(P)[23], Psalms/Zabur to David(P), New Testament/*Injeel* to Jesus(P)[24], and the Qur'an to Muhammad(P). These represented written records of the revelations that were grouped together and became a significant component of these Scriptures.

Central Issues to Prophethood

Islam as presented in the Qur'an[25] and the Prophetic Tradition[26] represents a continuation of the major tenets of the previous Abrahamic religions: Judaism and

Hoshea, Amos, Micha, Elijah, Elisha, Yonah Ben Amitai, Yeshayah, Joel, Nachum, Habakuk, Zephaniah, Uriah, Jeremiah, Ezekiel, Daniel, Baruch, Neriah, Sharyah, Machsiyah, Hagai, Zechariah, Malachi, Mordechai. Sources: *Encyclopedia Judaica* "Sanhedrin". Jerusalem: Keter Publishing House, 1971; *Jewish People, Jewish Thought*. New York: Macmillan Publishing Co, 1980.

[21] Adam (Adam), Idrees (Enoch), Nuḥ (Noah), Hud (Hud), Saleḥ (Shaleh), Ibrahim (Abraham), Lut (Lot), Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), Yusuf (Joseph), Ayyub (Job), Shu'ayb (Jethro), Musa (Moses), Haroon (Aaron), Dhu'l kifl (Ezekiel), Da'ud (David), Sulayman (Soloman), Ilyas (Elijah), Al-Yas'a (Elisha), Yunus (Jonah), Zakariyya (Zachariah), Yahya (John the Baptist), 'Isa (Jesus) and Muhammad - peace be upon them all.

[22] Quotation from Musnad Imam Ahmad ibn Hanbal, narrated by Abu Umamah al-Bahili relating a conversation that Abu Dharr(R) had with The Prophet(P). However, most scholars consider this hadith *da'if.* See islamweb.net/fatwa/…. Given that all numbers are correct, I am inclined to suggest that 124,000 would have been the number of Prophets(P) assigned to the entire humanity spread on Planet Earth. Within this, 55 plus 3 = 58 may have been specific to the region of Bilad Ash-Sham of the time Prophet Abraham(P) and Prophet Muhammad(P), i.e., today's Arab Middle East.

[23] Rabbinical Judaism suggests that there was an extended period of time after Prophet Moses(P) – when he died by a 'divine kiss' at the age of 120 in 1271 BCE (the date is disputed) - other Prophets were assigned to them and so was Talmud.

[24] See Q. 07:142 – 145; 20: 22 -77; 27: 07- 30; 28: 07-08.

[25] Qur'an: The Sacred Text of Islam in Arabic comprises 114 Surahs/Chapters - revered as the Divine Word of Allah(EA) , dictated to Prophet Muhammad(P)) by the Archangel Gabriel(P), and accepted as the foundation of Islamic thought, law, religion, culture, and politics.

Christianity. As all of them appeared in the same geographical zone with similar socio-cultural environment and recognize almost the same Prophets.[27] All three religions claim to be monotheistic and believe in Divine Revelation in which a contact between The Almighty and human-Prophets takes place through revelation. They focus on the ultimate relationship between the believers themselves on one hand, and with their Rabb – The Lord Creator and Sustainer on the other. This is why they emphasise the eternal relationship between The Creator and HIS creation in the worldly life, in the life after this life, at the Time of Final Judgement, and in Paradise and Hell.

Islam repeatedly emphasises that there is no concept of original sin (as the one in Christianity), nor vicarious atonement. The Prophet Muhammad(P) emphasised that all humans are born sinless, but human weakness leads to sin. Thus, salvation in Islam cannot be attained by 'grace through faith in Prophet Jesus' Christ(P) (Ephesians, 2:8-9/Salvation), but can only be achieved through deeds, dealings and speech of righteousness. Thus, personal righteousness must outweigh personal unrighteousness/sin at the Time of Final Judgment. Q.23:101-103 makes it abundantly clear. It reads:

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ

| *Scales will be set up* and whoever's weight *of deeds, speech and dealings of righteousness* is heavy in the scales, those – they will be the successful; but whoever's weight *of deeds, speech and dealings of righteousness* is light in the scales, those – they will have lost *everything*, *including* their souls. They are going to remain in the Hell forever.

Islam encourages its followers to adhere to ethical and moral values such as truth, justice and righteousness. As in Judaism, Islam sets detailed principles and laws that govern the mutual relationships among Muslims and with non-Muslims in times of peace and war. In many instances, the Qur'an provides historic insights about ancient communities in order to set an example for learning lesson(s).

Islam considers both the New Testament/*Injeel* and Torah to be genuine revelations from The Almighty notwithstanding that these Divine Texts have been

[26] Prophetic Tradition (Hadith): A large body of texts that involves a range of laws, principles, and instructions taken from the sayings, actions, and approvals (consents) of the Prophet Muhammad(P).

[27] Jews, Christians, and Muslims recognize almost the same prophets; however, Jews only recognise Moses(P) and former prophets, Christians recognize Jesus(P) and Moses(P) but not Muhammad(P), and Muslims recognize Jesus(P), Moses(P) and, of course, Muhammad(P) and former Prophets.

subject to revisions and alteration over the centuries. For this reason, The Almighty assigned the Prophet Muhammad(P) as the last Prophet and the last revelation to reintroduce the final revelation which was written down and remains unchanged since the Prophet Muhammad(P)'s time.

The notion of The Almighty in Islam as in Christianity is that of the Universal Entity while in Judaism it is emphasised that the notion is exclusively focused on one nation - إبَنِي إِسْرَائِيلَ Descendants of Prophet Jacob(P).

The three Abrahamic religions generally portray the concept of 'Divine Entity' in the Old and New Testaments and the Qur'an in terms of metaphorical rather than literal language. In fact, one could argue that a believer's knowledge about HIM is deficient, thus the metaphorical language can be the optimal tool to employ in religious discourse when referring to the Divine Entity.

Metaphorical language possesses an ideological significance which should be investigated, and this can be achieved by showing how the metaphoric representation of a particular topic invokes differences in power, social practices, principles, thoughts and beliefs. Additionally, a religious discourse involves a system of ideas and beliefs which can evoke ideological implications. Hence, metaphors are used in religious discourse to associate some aspects of people's experiential and social knowledge of the real world and society with the system of beliefs and values that their religion encompasses. Metaphorical language facilitates understanding of the nature of The Almighty by directing the perception to HIS absolute intrinsic qualities. For example, The Almighty is conventionally represented as 'father' in Christianity and Judaism, and as 'light' in Islam. These images draw attention to symbolic qualities of the Divine Entity such as His Power, His Providential Care, His Indispensability and His Perfection.

One of the central understandings of Prophethood is related to the Prophet's humanness. The Prophets could not have a separate physical creation than other people's lives; they would walk, eat and drink just like everyone. Accordingly, the Prophets did not transcend normal human boundaries while conveying the Message. In other words, the institution of Prophethood and Prophecy/Revelation did not make them a deity or ascribed divinity to them.

Consider: Q. 18:110.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

– | Say *O The Prophet*: 'I am just a human being like you. It is being revealed on to me that your Elah/Allah is One Elah/Allah – *The Only*. So whoever looks forward with hope to meeting his Rabb - *The Lord*, then let him practice

righteousness, and not ascribe ny entity *of worship* in the worship of his Rabb - *The Lord*.' Q. 41:06 repeats the theme as –

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ

Even in Judeo–Christian understanding were instances of deification: Uzair/Ezra was often semi-deified after Babylonia and was given the epithet of one like 'son of God'.[28] The concept of 'son of God' or the divinity of Christ is also a central belief in Christianity. [29]

The Qur'an was revealed via Archangel Gabriel(P) to the Prophet Muhammad(P) during the twenty-three years of his Prophetic Mission on different occasions during night and day, in both cities of Makkah and Madeenah[30], in such a manner that, although the words of the Qur'an came out of his mouth, its Author was Allah(EA). It was Allah(EA) speaking, not merely to the Prophet(P) in 7th CE century Arabia, but from all eternity to all humankind.

Allah(EA) Speaks directly in the Qur'an[31], and the Prophet Muhammad(P) is seen as a recipient to whom the Book was simply 'sent down'… which is most significant in considering the historical basis for Islamic beliefs.[32]

---

[28] While Q. 09:30 refers to Uzair/Ezra as being revered as the 'son of God' by the Descendants of Prophet Jacob, the Qur'an does not include him in the list of Prophets.

[15] This doctrine came to be accepted post Romanisation of Christianity in the 3rd Century CE when the emperor Constantine embraced Christianity and made it a state religion in 313 CE.

[29] This doctrine came to be accepted post Romanisation of Christianity in the 3rd Century CE when the emperor Constantine embraced Christianity and made it a state religion in 313 CE.

[30] Out of the total 114 Surahs, 85 are reported to be of Makkan origin and 29 are of Medinan origin. The Medinan Surahs are the longer and comprise a much larger part of the Qur'an.

[31] Direct address like: O The Believers, O The Messenger, O The Followers of Former Scriptures, O The Disbelievers, بَنِي إِسْرَائِيلَ | O The Descendants of Jacob, O The Wives of The Messenger, etc.

[32] See (i) Seyyed Hossein Nasr, "General Introduction," in Seyyed Hossein Nasr (General Editor), The Study Quran: A New Translation and Commentary (New York: Harper One, 2015). (ii) Farid Esack, The Qur'an: A User's Guide: A Guide to its Key Themes, History and Interpretation (Oxford: OneWorld, 2005). (iii) M. A. S. Abdel Haleem, "Qur'an and hadith," in Tim Winter (ed.), The Cambridge Companion to Classical Islamic Theology (Cambridge: Cambridge University Press, 2008). (iv) Gerard Bowering, "Qur'an," in Gerhard Bowering, Patricia Crone, Wadad Kadi, Devin J. Stewart, Muhammad Qasim Zaman, Maham Mirza (eds.), The Princeton Encyclopaedia of Islamic Political Thought (Princeton: Princeton University Press, 2012), 447-456: 448. (v) Carl W. Ernst, How to Read the Qur'an: A New Guide, With Select Translations (Chapel Hill: University of North Carolina Press, 2011). (vi) Fred Donner, "Islam's Origins: Myth and Material Evidence," Lecture Delivered at The American Academy in Berlin, 31 January 2019, accessed online 3/1/2019: https://www.americanacademy.de/videoaudio/islams-originsmyth-and-material-evidence.

While there is a general and popular belief in the Divine Descent of the Qur'an, there does not appear to be a single understanding of the nature of the Qur'an as Divine Speech, Divine Writing, Divine Inspiration, Revelatory Recitation, or Scripture. Among the various 'models of revelation' that developed in the formative and classical periods as well as contemporary thinking[33] there has been a great variance about the source and modes of revelation, and the theological status of the earthly manifestations of revelation – the Arabic Qur'an, the Prophetic Sunnah, etc.

Muslim beliefs about the revelatory nature of the Arabic Qur'an cover a vast spectrum. They range from considering the Qur'an to be Allah's uncreated and eternal verbatim speech; a pre-existent scripture inscribed in heaven at the beginning of time; Allah's created speech generated in real-time in direct response to historical events; a temporally created verbal expression of Allah's eternal non-verbal speech; the Prophet Muhammad(P)'s divinely inspired words composed in response to his own circumstances; and a revelatory discourse of symbols and parables devised by Allah(EA) to represent higher level spiritual truths.

The Qur'an in the form of a pre-conceived 'scripture' is Allah(EA)'s literal, eternal, and verbatim word; that this Qur'anic 'scripture' was verbally dictated to Prophet Muhammad(P) in the Arabic language by the Archangel Gabriel(P); and that the Prophet(P) recited this Qur'an verbatim while having no agency in the revelatory process.

The oft-repeated claim made in academic literature that Muslims generally regard the Arabic Qur'an as Allah(EA)'s literal eternal speech or words – according to which Allah(EA)'s Speech as eternal sounds and letters is ontologically identical to the Arabic Qur'an.

The Qur'an tells its audience that all Prophets of Allah – The Almighty were assigned to their respective communities where it employs the term 'community /قَوْمِ.' And they all addressed their people as O My Community يَا قَوْمِ ' – be it Prophet Noah(P), Prophet Hud(P), Prophet Saleh(P), Prophet Sho'yab(P), Prophet Abraham(P), Prophet Lot(P), Prophet Moses(P) or Prophet Aaron(P). Prophet Jesus(P) always addressed the Descendants of Prophet Jacob/بَنِي إِسْرَائِيلَ.[34] But Prophet

[33] See Khalil Andani, 2020. Revelation in Islam – Qur'anic, Sunni and Ismaili Perspectives. Ph. D. Dissertation. Graduate School of Arts and Sciences, Harvard University.

[34] See for example - Prophet Noah(P) Q. 07:59, 60; 11:28-30; 23:23; 71:02. Prophet Saleh(P) Q.07.73, 79; 11.61, 62, 64. Prophet Hud(P) Q.07.65, 67; 11:50-52. Prophet Shoa'yb(P) Q. 07:85; 11:84-85, 88-89, 92-93. Prophet Abraham(P) Q. 06:78. Prophet Lot(P) Q.07:80;11:78. Prophet Moses(P) Q. 02:54; 20:86. Prophet Aaron(P) Q. 20:90.

Muhammad(P), the last Prophet, was assigned to all mankind till the end of time. His address to the audience was/is/will always be يَا أَيُّهَا النَّاسُ/O the People – *people of the world*!

In order to add emphasis on the point, Q. 07:158 asserts:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

| *And now* say to them, *O The Prophet*! 'O The People! *The People of Torah and the People of Injeel/New Testament!* Indeed, I am the Messenger of Allah *assigned* to you – all *of you*. *I am the Messenger of The One to* WHOM *belongs* the sovereignty over the celestial realm and the terrestrial world. There is no entity of worship *and can never be* except HIM – *alone*, HE gives life as well as death. So believe in Allah and in HIS Messenger - the Ummy Prophet *Muhammad*, who *himself* believes in Allah and in HIS Words *revealed through the Divine Scriptures*. And follow him *obediently and diligently*! Thus, you may be guided' *aright and blessed*.

Cessation of Prophecy & Prophethood

The Descendants of Prophet Abraham(P) branched into two: Descendants of Prophet Ishmael(P) and Descendants of Prophet Isaac(P) | بَنِي إِسْرَائِيلَ The first ended with Prophet Muhammad(P) in 632 CE. The second ended with Prophet Malachi(P) in 516 BCE.[35]

The Descendants of 'Imran, connecting upstream with Prophet Isaac(P) started with Prophet Zacharia(P) through Prophet John the Baptist/Yahya(P) and ended with Prophet Jesus(P) son of Mary, who 'disappeared' sometimes around 30 CE.[36] Malachi(P) is believed to be the last Prophet in his branch of being a descendant of Prophet Isaac(P)[37], and so is Prophet Jesus(P) in his branch of Imran, and Prophet

[35] His Divine Mission was assigned during the Persian period. He authored the Book of Malachi which constitutes the last Book of Tanakh.

[36] Born in 4 BCE with the name of Yeshua, he spoke Aramaic, and 'disappeared' sometime somewhere between 30-36 CE. The Christian belief holds that 'he was raised up to the heavens' – a perception that seeped on to Muslims and it became a part of their 'faith' too.

[37] According to a prevalent Jewish tradition, Malachi was the last prophet (see, for example, Tosefta Sotah 3:3; Yoma 9b; Sanhedrin 11a). Even if Malachi were the last of the biblical prophets, there is no statement at the end of his book or anywhere else in the Bible stating categorically that prophecy had ceased. For example, Nehemiah battled false prophets (Neh. 6:5–7, 11–13) but did not negate the existence of prophecy in principle. Nevertheless, the tradition that Malachi was the last prophet opened the interpretive possibility that Malachi was conscious of the impending end of prophecy.

Muhammad(P) from the side Prophet Ismaeel(P). The cession of prophecy[38] to each happened in sequence, or gradually over a time of approximately a thousand year: 516 BCE, 30 CE, and finally 632 CE.

Thus, overall, the Prophet Muhammad(P) was the last and final Prophet through whom Allah(EA) spoke, after whom there is to be no other. This finality of the Prophet(P), and consequently, cession of Prophecy and Prophethood may also be understood through Q.33:40.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَٰكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

O The Faithful! Know that the Prophet Muhammad is not the father of any of your men,[39] but *he is* the Messenger of Allah, and *he is also* the Seal - *the Last* - of the Prophets.[40] Indeed, Allah is always Aware of everything.

The cessation of prophecy and prophethood left behind a legacy of the Eternal Divine Word – The Qur'an. Q. 02:106 declares:-

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

[38] The traditional Jewish thought as to why prophecy ceased suggests three factors: (i) Over 200 years before Malachi, the Prophet Amos predicted that a time is coming—declares my Lord God—when I will send a famine upon the land: not a hunger for bread or a thirst for water, but for hearing the words of the Lord. Men shall wander from sea to sea and from north to east to seek the word of the Lord, but they shall not find it (Amos 8:11–12). (ii) Destruction of the Temple. Ezekiel chapters 8–10 describe a vision wherein God shows the Prophet the rampant idolatry in Jerusalem. God's Presence abandons the Temple and goes into exile. Radak (on Ezek. 9:3) explains that the absence of God's Presence ultimately contributed to the disappearance of Prophecy. According to Malbim, there no longer was any need for Prophecy since the message had already been given through earlier Prophets. (iii) Metaphysical Spiritual Transition. Based on the rabbinic chronology, the Greek Empire began immediately following the end of the Biblical period, so this time frame would synchronize with Malachi. Following this chronological assumption, R. Zadok HaKohen of Lublin observed that a metaphysical transition to an age of reason occurred in Israel and in Greece at the same time.

[39] Reference to Zayd bin Harithah(R), Prophet(P)'s helper, whom he called 'my son' according to the customs then and now, and that such addresses do not create biological relationship. Nevertheless, The Prophet(P) did have 3 sons who passed away in their infancy. Thus, his descendancy discontinued during his lifetime by Divine Decree.

[40] The Sacred Arabic Text expression of '*khatam'* may have a dual connotation: (i) the last end of the Divine Prophets, just as a seal - '*khatm*'- marks the end of a document; (ii) *'khatam*' may also be synonymous with *'khitaam'*, meaning the end or conclusion. Thus, The Qur'an and The Prophet Muhammad(P) both must be regarded as the culmination and the end of all Divine Revelations and the Institution of Prophethood. See also Q.05:48. Allah(EA) blessed him(P) with sons, but did not let anyone survive so as to put a 'seal' on the lineage, lest someone claims Prophethood. Therefore, any individual claiming to be a prophet after The Prophet Muhammad(P) is not accepted as a Divine Messenger by the Muslims.

Whenever WE *withdraw or* cancel an Ayah *altogether in terms of religious obligation sent to an earlier Prophet* or cause it to be forgotten,[41] WE replace it *later* with a better *one* than it, or *one* like it.[42] Do you not know that Allah Manifests Sovereignty over all existence!?[43] And also Q. 07:185 -

[41] This Ayah may be considered together with Q.13:39; 16:101; 22:52.

[42] This Ayah is generally taken to mean that some Ayat of The Qur'an were abrogated and later substituted. It is said that the number of such Ayat may have been between 05 and 550. I believe that abrogation is not a part of the phenomenon for the Divine Revelations, but supersession is. The Qur'an is Divine! Its text is sacred! It is not subject to abrogation/amendments. I perceive it as self-defeating argument that 'process of abrogation contributes a great deal to Islam's dynamism for preaching Islam and transforming people into true and perfect Muslims (Unal and others). In fact, this Ayah was in response to a doubt which the Jews tried to implant in the minds of Muslims. If both the earlier Scriptures and The Qur'an were revelations from Allah(EA), why was it – they asked – that the injunctions found in the earlier Scriptures had been replaced by new ones in The Qur'an?' This Ayah – Q.02:106 - refers to all Divine Revelations contained in the Testaments of Noah(P), Abraham(P), Moses(P) and Jesus(P). Every successive revelation may have annulled some or certain parts of its predecessor Revelation, notwithstanding that basics remained unchanged, namely, Unshared Unity, Uniqueness and Divinity of Allah(EA) and the framework for conduct conforming to the Divine Principles of equity and justice. Thus, 'cause it to be forgotten' perfectly fits with all former Divine Scriptures. The Torah revealed on to Moses(P) and The Injeel/*New Testament* revealed onto Jesus(P) have been 'caused to be forgotten.' What exists is a human compilation by apostles of Moses(P) and Jesus(P). The Qur'an annulled certain parts of The Torah and brought others which were 'better.' Consider punishments for murder and adultery. The Torah decrees death by stoning for both. The Injeel/*New Testament* decrees 'Those who kill by sword must die by sword'. The Qur'an decrees a 3-step approach for victims of murder, namely, forgiveness, compromise with blood money, murder for murder. In case of adultery, the Torah sentences death by stoning while The Qur'an commands 100 lashes in public. And so forth. Matters of certain 'religious' practices allegedly associated with Islam and The Qur'an may be related to culture or tradition of a society. It may be pertinent to bear in mind that certain sayings attributed to Prophet Jesus(P) in Metthew5.21-48 and 15.10-20 'alter' various commandments of the Torah, and the remarks at Mark 7.19, which declares all foods 'clean' despite the Torah's explicit dietary restrictions. And so are the injunctions pertaining to inheritance and testimony in the court of law, etc. See Badr's 'Essence of Islam.'

[43] '*Nansakh/Mansukh*' of the Sacred Arabic Text coming from root '*n-s-kh'* – appearing four times in The Qur'an – Q.02:106; 07:154; 22:52; 45:29. It is usually rendered as 'abrogation' though it would have been more appropriate to be rendered as 'to erase' or 'to obliterate' or even 'duplicate' or 'forgotten.' There is a consideration that '*naskh*' may relate to the replacement of one legal ruling with another that is instituted or revealed later. There is a dominant perception among Muslim scholars that certain Ayat were 'abrogated' and later substituted. I perceive it as a self-defeating argument that 'process of abrogation' contributes a great deal to 'Islam's dynamism for preaching Islam and transforming people into true and perfect Muslims.' In fact, this Ayah was in response to a doubt which the Jews tried to inlant in the minds of Muslims. If the earlier Scriptures and the Qur'an were revelations from The Almighty, why was it - they asked - that the Injunctions found in the earlier Scriptures had been replaced by ones in The

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ.....

So in what *other kind of a* Discourse[44] would they *possibly* believe after this *Qur'an – if they do not believe in this now*?

The Qur'an is making an important point here that all the previous Divine Scriptures - whether sent down on to Prophet Abraham(P), or Prophet Moses(P) or Prophet Jesus(P) - are superseded by the Qur'an. This is the Final and Eternal Word of Allah(EA) to entire humanity to the End of Time.

Once the Prophets passed away and the Divine Revelations came to an end, the religious authority shifted to the learned and wise/sages. The revealed texts were interpreted and explained by canonical texts. Jews were guided by various forms of Rabbinic literature, the Christians revered the Gospels compiled by Prophet Jesus(P)' apostles, and the Muslims resorted to the Sunnah and Ahadith of the Prophet Muhammad(P).

Conclusion

Although Prophecy ceased with Prophet Muhammad(P) some 1,500 years ago, the underlying spiritual struggle continues to manifest in contemporary society by existence of a 'compelling pull' toward spiritual and holy men that accord near-infallibility to the people.

Though that appeal may be understandable, it must be remembered that these individuals are not prophets and therefore do not have access to certain divine knowledge that many accord to them; and in an age lacking prophecy we have a far greater responsibility to learn the Qur'an and pray, and to take that spiritual energy to infuse every aspect of our lives with sanctity.

Qur'an? This particular Ayah - 02:106 – refers to all Divine Revelations contained in the Testaments of Noah, Abraham, Moses, Jesus. Every revelation may have annulled some or certain parts of its predecessor Revelation, notwithstanding that basics remained unchanged, namely, Unshared Unity, Uniqueness and Divinity of Allah – The One and Only God of everyone.

[44] The Sacred Arabic Text uses the term of '*hadith*' meaning 'report;' it may also be translated as 'proclamation,' 'discourse,' or simply 'message' - but here it implies 'The Divine Writ.'