

**MUHAMMAD AS “SEAL” OF THE PROPHETS:
THE QUESTION OF IDEOLOGY IN MAJORITY MUSLIM,
AHMADIYA MUSLIM, AND WESTERN READINGS OF SEAL**

**MUHAMMAD SEBAGAI “KHATAM” PARA NABI:
MENYOAL IDEOLOGI DALAM BACAAN MUSLIM MAYORITAS, AHMADIYA
DAN BARAT TENTANG “KHATAM”**

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ABSTRAK

Setiap bacaan mempunyai apa yang Jürgen Habermas telah sampaikan secara filosofis, yaitu “human interest”, sebagai pembentuk ideologi di dalam bacaan. Berdasarkan itu, maka tulisan ini berusaha menelusuri ideologi yang ada di setiap bacaan melalui cara-cara penafsiran “khatam nabiiyin,” yang memunculkan konflik antara penganut Ahmadiya dengan Muslim arus utama. Untuk melakukannya, penelitian ini memakai-padukan tiga metodologi: fenomenologi, komparatif, dan kritis. Dengan menggunakan metode kombinasi tersebut, peneliti mendapati bahwa tidak ada bacaan yang bebas dari ideologi, dan karena itu tidak ada penafsir yang bebas darinya. Fungsi ideologi adalah melakukan strukturasi cara menafsirkan Muhammad sebagai “Seal” (khatam) dari para nabi, dan cara bertindak sesuai dengan ideologi dari tafsiran itu.

Kata kunci: *Human interest, ideologi, tafsir, produksi makna, respon pembaca.*

ABSTRACT

Each reading contains what Jürgen Habermas has philosophically addressed, namely “human interest,” as to construct ideology of the text, although it might have been denied. Therefore, the present paper attempts to unmask its presence and show how it works through means of interpretation “*khatam nabiiyin*” (“nabiiyin seal”), which led to a conflict between the Ahmadiyya and Muslim mainstream. To pursue this task, present research incorporate and combine three methodologies: phenomenology methodology, comparative methodology, and critical methodology. By applying the combined methodology, I have in this research found that there is no reading can claim itself as free of ideology, and no readers are free of it. Its function is to structure way of interpreting what Muhammad as Seal of the Prophets means and act accordingly.

Key words: Human interest, ideology, exegesis, meaning-production, reader’s response.

INTRODUCTION

Conducting exegetical exercise is often assumed as simply as “reading text and getting its meaning immediately.” This implicitly suggests us to think about four things: first, text is independent from readers/exegetes; second, meaning is presumptuously conceived within the text; third, process of acquiring meaning is as simply as grasping fruits from the tree; and fourth, role of readers/exegetes before the text is passive. This sort of understanding concerning what exegesis is definitely has certain implications. Of its implications it delivers us certain picture of doing exegesis that is likely be predestined as taking ripe fruit from the tree. As consequence, there is no need to think of possibility for text to present readers a web construction of meanings, nor endeavor the role of readers during interpreting process. Habermas’ philosophical analysis (1971, 116) addressing knowledge and human interests, in which he states that any knowledge contains particular human interests, so any understanding must be suspected as agency of interest.

Connect what Habermas has thought with the discussion of how one interprets *khatam nabiyyin* (Q.33:40), then, the exercise must lead us to notice the readers’ interests during the process. And each interest can in result generate a set of multiple readings over the words. This claim validity seems to have found its affirmation in Yohanan Friedmann’s work. In the work Friedmann (1989, 56) discloses the historical dynamic of interpreting the words, as can be seen in what follows:

And while it is true the phrase *khatam al-nabiyyin* has usually been interpreted as the last prophet, the exegetical tradition and other branches of classical Arabic literature preserved material which indicates that this now generally received understanding of the Quranic phrase is not the only possible one and had not necessarily been the earliest.

As instance, Friedmann (1989, 58) writes that the meaning of *khatam nabiyyin* had been addressed by a renowned grammarian from Ku>fi, al-Tha‘lab (d. AH 291/AD 904). In discussing the words, al-Tha‘lab focused his discussion on *al-khatam* and *al-kha>tim*, and held that *al-khati>m* as referring to the one who sealed the prophets, and *al-khata>m* as depicting the best of prophets in character and physical constitution (*al-kha>tim alladhi khatama al-anbiya>’ wa al-khata>m ah{san al-anbiya>’ khuluqan wa khalqan*).

Moreover, Friedmann (1989, 60) also takes into account the historical saying of Muhammad, in which he spoke about his son from Mariya, a Coptic-slave girl, who died in

infancy. According to one of traditions explaining the utterance, Muhammad is believed to have said the following (Al-Jarahi AH 1351, 156):

By Allah, he is a prophet and a son of a prophet (*amma wa-Alla>h innahu la>-nabiyyun ibnu nabiyyin*)

What Prophet Muhammad means, still, reminds uncertain, says Friedmann. The following tries to explain the saying (Abu Dawud AH 1310, 46):

Some of those who maintain that the Prophet did not pray on that occasion explain his failure to do so by saying that “a prophet does not pray for a prophet, and it was said (concerning Ibrahim) that if he had survived, he would have been a prophet” (*li-annahu la yus{alli nabiyyun ‘alá nabiyyin wa qad ja>’a annahu law ‘asha la>-ka>na nabiyyan*).

The plurality of meanings offered in Friedmann’s work eventually turns to singularity, in which the way of translating and giving meaning to the word claims to be the only way to present the truth.

Identifying Problem and Objectives

The aforementioned examples have shown us that the word “*khatam*” has been at the center of the interpretations. Focusing on “*khatam*”, translating the word as “Seal”, and providing its meaning as “the end” constitute the essential steps for conducting exegesis on the word. These steps have been considered as a standard method among majority Muslim for interpreting the word. Being as such the steps therefore are not only presenting what is true about the word but also being the truth as itself. Therefore, the existing interpretation of majority Muslim on the word “*khatam*” as “seal” disclose their identity and ideology as well.

This sort of exegetical work on the words begets another problem. Simon Ross Valentine (2008, xv) notes the problem in his book *Islam and the Ahmadiyya Jama’at – History, Belief and Practice*. He writes the following:

Believing in prophecy after the Prophet, the Ahmadi have been rejected as *kufir*, unbelievers, by mainstream who teach the Finality of Prophet-hood: the doctrine that Muhammad was the seal, the greatest and the last of the prophets.

What Valentine expects from his readers is they understand that the current exegesis on the words has been introducing Muslims an exclusive meaning of the words and that exclusivity implies not only the problem of identity in the meaning, but also the ideology of

the exegesis. In this regard, the Cikeusik tragedy may serve us well as an obvious example for the practical implication of the ideology. The example can probably help us understand about to what extent the exclusive meaning of the words might practically affect the Ahmadi who live their lives as *kufur* before the majority Muslims. Mentioning the tragedy here is to remind us of how an understanding or interpretation can certainly shape the behavior of the adherents.

Drawing his interpretation in *Al-Furqan* (Tafsir Quran), A Hassan (1956, 790) interprets the text as a response to the situation caused by the marriage of Muhammad with Zaynab, so that, the marriage was a privilege God gave to his prophet. Since the text mentions Muhammad is not the father of his own men but the messenger of God and the seal of the Prophets, then, *khatam nabiyyin* may be seen as part of emphasizing that privilege (Hassan 1956, 790). In so doing, he also interprets the words as the seal of the Prophets.

T. M. Hasbi ash-Shiddieqy's work (1970, 18) on the words, especially in his *Tafsir al-Qur'an Djuz 22-24*, interprets it as follows:

“Do not be afraid of human mocking which comes as responses to your act marrying your ex adopted son's wife; because you are not the biological father of your adopted son. Therefore, they could not say to you: “why Muhammad married to his adopted son's wife?”, because you are the messenger of God, and the Seal of the Prophets. There will be no more Prophets after you. You are the father of your people in the sense of respect and loving care as shown by the other messengers before you. In other words, “since Muhammad was not the father of his people that which he is prohibited to marry his adopted son's wife but was the father of believers, he is said to have deserved respects and rights over him from the believers because he is obliged to bring over them all gracious works.”

In other words, in interpreting the words, he seems to have included the anticipation of other Prophets after Muhammad and makes it clear by stating that “the Prophets period was already ended by the period of Muhammad and the marriage of Muhammad with Zaynab occurred under his status as the father of believers.” And therefore, his interpretation is largely in-line with other Muslim interpretations and that seems to take the words as affirming what has been understood about Muhammad as the seal of the prophets.”

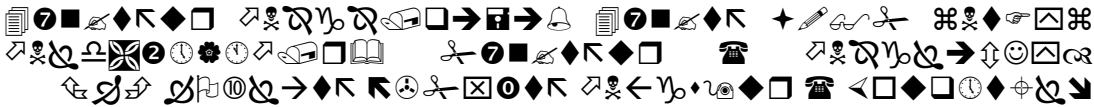
Contrarily, Saleh A. Nahdi (1991, 16) delivers an “open reading” concerning the meaning of *khatam nabiyyin*. Instead of delivering a closed reading on the words, he interprets the words as an open possibility for God to send other prophet. He starts his reading on the words with one authoritative figure of Islam, ‘Aisha, in order to make his interpretation grounded. She is reportedly to have said “*Qu>lu khatama al-Anbiya'a wala> taqu>lu la>*

Nabiya ba'dah”, meaning “say that the Prophet is the Seal of the Prophets, but do not say that after him there is no prophet.” With this finding, Nahdi interprets it as a possibility for another prophet after Muhammad being sent but that prophet brings no new law to establish.

Only focusing on the word “*khatam*”, searching its usage in Islamic literatures, explaining it with the historical writings of Muslims, and translating the word as “Seal” in order to understand the whole verse of Q.33:40 are simply problematic, both academically and practically. To me such effort implies a separation of the words from their complexity, and makes it as simply as grapping ripe fruit from the tree. For instance, the presence of other prophetic traditions in the word “*nabiyyin*” has never been taken as the angle to explore the alternate meaning of the word “*khatam*”, or thinking about “*khatam*”, together with the word “*nabiyyin*,” as idiom. These two instances are mentioned here as to show that choosing one focus means other possible angle as prospective focus to take is denied. Thus, such focus is suggesting us to believe that the word “*khatam*” is an Islamic phenomenon and, therefore, a connection to other religious traditions is not a necessary thing to do. Therefore, it expects us to believe that the words as “text” can only be maintained its Islamic originality if it is alienated from related-other “texts”. As consequence, the focus does not think the related-other prophetic traditions can be used for approaching the words, nor can the tradition of Ahmadiya be a reliable approach to interpret the words. It becomes exclusive, and therefore does not allow other tradition to appear.

As the problem identification goes on, I question myself and think the following questions as necessary to be raised: what makes “focusing on the word “*khatam*”, searching its usages in Islamic literatures, translating it as “seal”, and giving meaning of seal as the last,” Islamic religiously? Why the word “*khatam*” which always becomes the focus of interpretation? Why not the whole words “*khatam nabiyyin*” becomes the focus of interpretation? Why is delivering different approach to interpret the text seems impossible? Perhaps, one answer I have found is it is the employment of the translation “Seal” in the other three texts in the Quran that becomes the reason to do so. Here is the three text of the Quran employing “Seal” to translate the word “*khatam*”:

1. Q.2:7



Khatama Alla>hu ‘alá qulu>bihim wa ‘alá sam‘ihim wa ‘alá abs}arihim ghishawatun wa lahum ‘adhabun ‘az}iimun.

Translation:

Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

2. Q.6:46

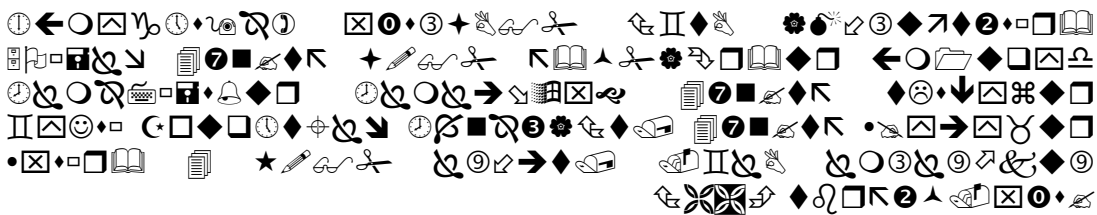


Qul ara’aytum in akhadha Alla>h sama‘akum wa abs}arakum wa khatama ‘alá qulu>bikum man Ila>hu ghayru Alla>h ya’ ti>kum bi hi unz}ur kayfa nus}rifu al-aya>ti thumma hum yasdifu>n.

Translation:

Say, “Have you considered: if Allah should take away your hearing and your sight and set a seal upon your hearts, which deity other than Allah could bring them (back) to you?” Look how we diversity the verses; then they (still) turn away.

3. Q.45:23



Afara ‘ayta manitakhadha ila>hahu, hawa>hu wa ‘ad}alahu Alla>hu ‘alá ‘ilmin wa khatama ‘alá sam‘ihi wa qalbihi wa ja‘ala ‘alá bas}arihi gisha>wah, famany-yahdi>hi mim-ba‘-di Alla>h? Afala> tadhakkaru>n?

Translation

Have you seen he who has taken as his god his (own) desire and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?

As shown in the examples, the translation of *khatam* is “seal” in each verse, and this fact leads me to think of the approach of translating “*khatam*” as seal which are used in the examples seems to have been used for approaching the word of “*khatam*” in Q.33:40. At contrast, to support my case, the discussion of the word “*sullam*” which is found in Q.6:35 (*sullaman fi al-sama'*), and Q.52:38 (... *lahum sullamun yastami'una fi>hi fa-l-ya'ti mustami'uhum bi-sult{a>nin mubi>n*) has translated the word “*sullam*” differently. In first example, the word “*sullam*” is used to refer to a ladder or stairway to heaven, whereas the word *sullam* in second example is employed not to mean ladder (van Bladel 2007, 232).

All of the problems may be summarized into two major points: first, the standard method has embraced self-alienating paradigm; second, it has transformed itself to ideology. In addition to the aforementioned problems, I find the focus on the word “*khatam*”, which has produced a translation of “*khatam*” as “Seal” and a meaning of it as “the End of the prophets”, is, theologically speaking, to implicate that God of the prophets speaks in the Quran declaring himself as a retired God. He who has been working through the chosen men no longer works in that way. So, therefore, which way God has taken since then? Has God retired himself? The questions, theologically speaking, are complicated as one tries to find the answer. Simply because it implies that God left his people of other faiths without any direct guidance or direction.

Only the words in the Quran that God sent to announce his retirement, if we straightly follow the logic of the agreed interpretation about the verse circulating among majority Muslim. Moreover, since the Quran is the last scripture God sent down, then, its message broadcasting the Prophet to be the end of the prophets is considered as correct, comparing to that of the previous scriptures. Furthermore, God did not send any signs or similar message to Christians and Jews whom God, too, has worked with. I certainly believe that such implication would have never been coming to the surface if the focus were not patterned on “*khatam*”, “Seal” and “the End of the prophets” as the only reliable exegesis to interpret the verse. Rather, the whole words, “*khatam nabiyyin*”, which is the concern of the present research, must come into consideration.

If we dare to shift the focus, we will have different adventure dealing with the verse, and pursue the adventure with different result. It is the condition to which the future exegesis will depend on.

The present paper tries to pursue the following objectives:

1. To describe the conditions allowing the words to be approached differently;
2. To show the interconnectedness as well as the disconnectedness of the text with the previous tradition of the Prophets.

With these objectives, the paper tries to benefit its readers with a comprehensive comprehension about interpreting the words. In so doing, the potential for the text to cause practical problems as occurred in the tragedy will be able to be reduced.

Theoretical Framework

To academically approach the words as “linguistic phenomenon” is the theoretical framework of the paper. What I mean is to refer to the following facts: first, the words have included the previous tradition of the Prophets even though the other tradition has not been fully addressed; second, acquiring different meanings of the words is a possible thing to do; third, each interpretation discloses the identity and ideology of the interpretation; fourth, the word *khatam* is a loan word from Aramaic, and therefore can be explained with cognate language approach.

As known, the common interpretation of the words circulating among majority Muslim scholars is “Muhammad is the Last Prophet” (of the Prophetic tradition). In my observation, it is likely similar to “hyponym”. The hyponym is part of “hypernym”, so that “the Prophethood of Muhammad is part of the Prophetic tradition” (<http://www.site.uottawa.ca/~szpak/ling-devices.html>). Therefore, the word “*khatam*” can be explained with the cognate language approach. Even though the Islamic translation of the word, and the discussion about it might have been viewed as independent tradition, but I argue that each tradition is at large presenting different room of one home. In other words, as a linguistic phenomenon, the prophethood of Muhammad as mentioned in Q.33:40 and the accepted interpretations over the verse lead us to regard the verse as having socio-historical life with other traditions even though the traditions have been silent.

Research Method

The present research is about to show the presence of ideology which can come to surface as one interprets “*khatam nabiyyin*”, and challenges the established one. Such effort is possible to happen since doing exegetical exercise includes certain aspects that can help build the

interpretation like a construction. Within this understanding, I have limited the scope of the research to the contemporary works in hermeneutics.

To pursue the research I would incorporate three different methods and combine them as one: first, phenomenological method; second, comparative method; and third, critical method. All of the methods will definitely provide me perspectives to disclose the ideology in each reading. While phenomenological perspective will disclose the ideology as phenomenon which comes into being within certain condition and purpose, comparative method will make the descriptions of ideology in each reading become more significance for the importance of ideology for its adherents will be covered, and critical method will disclose what Arkoun has called as “unthinkable” related to the importance and purpose of it as each reading claims to be presenting the truth as itself.

RESEARCH FINDINGS AND DISCUSSION

Ideology as Establishing Distinct Identity

Paul Ricoeur (1981, 222-246) notes three basic functions of ideology: first, integration; second, dissimulation; and third, domination. Abed el-Rahman Tayyara (2007, 75) states that the earliest needs of the early Islamic community were primarily pietistic and moralistic. Since then, reading the Quran and the Hadith during those periods was primarily rooted in such needs. What Tayyara states in his article might help us understand why the existing exegesis on the words have been focusing on “*khatam*” and generating a notion of “obedience” to the exegesis. What Tayyara states might have disclosed the ideology residing in the exegesis of the words, and the ideology has direct connection to the “pietistic and moralistic” character of the early Islamic community. Promoting and keeping the pietism that are anchored in past memories of Prophet Muhammad, and, therefore, majority Muslim of today has preference not to be contaminated by other religious traditions, seem to become signs which lead us closer to unmask the ideology.

As for majority Muslim promoting and keeping the past memories of the Prophet Muhammad are religiously desirable, they would immediately have definite problem with Nahdi’s exegesis on the words in particular. The problem with such exegesis is so degrading. For instance, we know that Ahmadiya Muslims do perform basic ritual of Islam, recite the Quran, interpret the Quran with Sunna or other verses of the Quran just same as majority

Muslims do, and yet what they have practiced seem to be voided due to the difference interpretation on the verse.

To respond to this degrading situation Qasim Mathar's introductory note found in the translation book of Hadhrat Mirza Ghulam Ahmad states that Ahmadiya is the third denomination of Islam, and therefore the group should be called as a group of Muslim just like Shi'a Muslim and Sunnite Muslim (Mathar 2014, iv). Despite of Ahmadiya's interpretation on *khatam nabiyin* differs to Sunnite Muslim, the difference cannot be served as legitimate reason for abandoning the members of Ahmadiya from Muslim group because they do perform Islamic ritual practices just like other Muslim.

What interests me is each interpretation on "*khatam nabiyin*" points us to see a close relation of the interpretation to the formation of identity. From historical data of Islam it is so obvious that it is the interpretation of "*khatam*" which makes Ahmadiya Muslim differs to other Muslim, and that interpretation which gave "identity" to the group as the third denomination of Islam. Likewise, the first Muslims who had advantage to closely know the Prophet must have had identity struggle, as they had to meet and engage with the established identity of Jewish and Christian faiths and yet the identity of Islam as a new-born religion not that solid.

Having a living experience with the Prophet as experienced by the first Muslim has inspired contemporary Muslims to acquire the experience in the present time. So, therefore, they have started working on conditioning the contemporary society with promoting Arabic conversation, wearing clothes, blaming un-Islamic practices, and imposing Islamic state as replacement of the current state's platform (Afsaruddin 2007, 155-157). The importance role of the Prophet is undeniable. The usage of sunnah of the Prophet to interpret the Quranic verses is an obvious example of such role and in this regard I believe the identity struggle that the first Muslims had to face was so urgent and crucial. Doubts and criticisms addressed to Islam as the new-born religion must have been difficult thing for Muslims of that time to deal with. However they could not escape or hide themselves so they were in need to build distinct identity as a new community of new faith to contrast the established faith and emphasize its distinctive identity as well.

What I have described is to show how ideology operates in exegesis, and influences the adherents of each exegesis. In case of the verse exegesis, the structuring power of ideology has

strongly influenced the adherents to integrate themselves as one distinct group. The description sounds Ricoeur's integration function of ideology in the context of interpreting the words.

Ideology as being the Truth Itself

As mentioned earlier the exegesis of the words made up by majority Muslim scholars presents not only what is true about the words, but also the truth itself. As consequence, possibility to think of different step to deal with the words, and therefore to come up with different result seem to be impossible. In other words, the interpretation has transformed itself to become the truth itself. Making and keeping up the interpretation as the truth itself are ideology, though many would criticize such positioning.

Such transformation seems to be rooted in the pristine belief of Islam about the Prophet as the first interpreter (Nefeily 2005, 30), who presented his followers not only the true things but the truth itself. Exegetes who come from other tradition will have different interpretations and results as they read and interpret the Quran verses, comparing to Muslim's way of engagement with the verses. For instance, Jacques Berque (1990, 447) in his annotation of the Quran does not give his focus on verb 40, but rather paying attention to verb 37, and directing his readers to verb 4 and 5 of the surah as having relationship to verb 40 which can help explain the reality addressed in verb 40. Moreover, he identifies the reality addressed by verb 37 and its relation to verb 40 as exposing to public "*de morale domestique*". What Berque has offered in his interpretation definitively differs to that of majority Muslim's and of Ahmadiya Muslim's. Therefore, examining closely the differences among them is of important.

Berque clearly depicts the marriage of the Prophet with Zaynab as "*de morale domestique*". However he did not explain the statement. Nevertheless, the statement may be looked and approached as "empire of signs" and therefore it sends various signs leading his readers to certain directions. Of many directions, I have noticed the statement is to lead to and point out the reactions of the people once they heard the received revelation, announcing the marriage. To the people's understanding, as pointed out in Powers's book, the marriage was for some reasons truly controversial subject to deal with (Powers 2009, 30). Even though the Prophet is known as a respected man the marriage would create certain social imaginary about the Prophet within the society. Of the imaginary is the Prophet was accused of committing

adultery (Powers 2009, 30), because the prevailing law of adoption at that time strongly prohibited such marriage.

Having this as background, interpreting the verse is not only dealing with what God wants from his prophet to do, but also presenting God himself. Therefore, Muslim exegetes have strong tendency to see that it is God who comes to speak in their exegesis. However, this point is less important for the Ahmadiya Muslim since they have taken this verse as “identity marker” for their new-born identity. And for Western scholar, their interpretation over the text will for sure be delivering different emphasize, comparing to that of the majority Muslim’s interpretation and that of the Ahmadiya Muslim’s. At this point, this description has shown us how Ricoeur’s domination function of ideology operates in the interpretations of the words.

Even though each interpretation has close relation to identity struggle, it also has connection to the struggle of “being the truth itself.” Each exegesis expects its readers to see the presence of the truth so its legitimate basis as well as its reception will be considered as “rightly guided by the right authority.” In so doing, the truth plays important role in every single exegesis either as subject of discussion or as claiming the truth itself be present in the exegesis.

Closing Remarks

Investigating ideology in exegesis, particularly in three readings of the words, cannot be separated with two other involving elements of exegesis, that are, meaning-production process, and reader’s response while reading and interpreting text. Because both are as important as ideology, and connected one another, ideology would not have come to surface if both were denied. In fact, it is within the relationship of each other the ideology comes into being, and the organization of the relation between the three contributes to the intentionality of the ideology. For instance, if we assume that readers are passive while reading and interpreting the verse, following the already set-up steps/procedures and regulations, then, the established steps can be considered as ideology because it does not allow the exegete to be different, nor give room to have such differentiation.

So, therefore, with that example we can note that even ideology is as varied as the prevailing tradition of exegesis. Before the exegesis comes to be ideology, it must come to deal with the tradition prevailing before it. The variety of ideology seems inescapable and

therefore none of the exegesis and exegetes will be free of its influence. Should this hard fact be denied, then, the complexity of exegesis will be avoided too. And this must mean the exegetical exercise is likely to be similar to grapple fruits from tree. Nor complexity exists during reading and interpreting text.

Such over simplification is actually dangerous because we educate ourselves to be simplistic and negligence for things we should not. As far as simplification is concerned, the actual problem challenges us is the impossibility for each of us to get ourselves used to with analytical and critical hermeneutic, by comparing phenomenon with other and going deeper in the comparison. Connect that problem with the exegesis of the verse, the problem will beget another problem and the new problem begets other newer problem and so forth. So, despite of the difficulty to adopt analytical and critical hermeneutic, I strongly believe such hermeneutic will provide us necessary skill to seek and find the interest and or the ideology, which can be exploited by others to agitate us to hate others, and disclose how it works through its agents.

As we apply such hermeneutic model, we relocate the context of doing exegesis to interconnectivity or interface context, meaning we acknowledge that there is others who contribute in making up our identity. In fact, one cannot develop his/her distinct identity without the presence of others. One still needs others, even though they are put as subject of hatred or mockery, to build his/her superior identity. In the case of the verse, the context of other faith communities living together with Muslims needs to be put into consideration for interpreting “*khatam nabiyyin*.” Alienating others will provide “superior feeling” rather than a feeling of being one family.

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