



# DAY 15

RAMAḌĀN 2024



www.acquiringknowledge.co.uk



info@acquiringknowledge.co.uk



acquiringknowledge



acqknowledge

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

*Muhammad is not a father of any of your men, but he is a messenger of Allah and the last of the prophets [33:40]*

## ANSWER:

Khātām an-Nabiyyīn / The seal of the Prophets

## COMMENTARY

[O]nce the prophethood and messengership of the Holy Prophet ﷺ was mentioned here in which he carries a very special and distinct excellence over all other prophets, this distinctive eminence surpassing all other prophets has been indicated by the following words: **(and the Last of the Prophets)**.

There are two ways to read the word *khātīm*. Imām Hasan *rahimahullāh* and ‘Āsim read this word as *khātām* whereas other leading scholars read it as *khātīm*. The meaning remains the same in both cases, that is, 'the last of the prophets'. In both the cases, the word means the 'last' as well as the 'seal'. The meaning of the seal is also the 'last' because the seal is applied to something when it is intended to be closed. The Holy Prophet ﷺ has been called the seal of the prophets because the process of sending new prophets has come to an end on his advent. This is the gist of the explanation given in *Tafsīr Rūb al-Ma‘ānī*, *Tafsīr of al-Bayḍawī* and *Ahmadi*. The fact that both the words '*khātām*' and '*khātīm*' carry the same meaning in this sentence has been affirmed by all the famous lexicons of the Arabic language.

Ibn Sidah, for example, in his *Almuhkam* states that the words '*khātīm*' and '*khātīmāh*' with regard to everything means its end and its termination.

The gist is that both readings of the verse (*khātām* and *khātīm*) convey the same meaning, that is, the Holy Prophet ﷺ has concluded the line of prophets; he has succeeded all the prophets and he is the last among all of them.

(...)

By adding the phrase 'last of the prophets' after negating his being a father of a male boy, another point has been clarified here. The polytheists used to pass negative remarks against the Holy Prophet ﷺ by saying that he has no son, and therefore his lineage would not continue. By saying that he is the last of the prophets it is indicated that these remarks are based on ignorance, because he is the spiritual father of the whole Ummah which follows him and being the last prophet, all the races and nations to come in this world till the Doomsday would be included in his Ummah; as such the



# DAY 15

RAMAḌĀN 2024



www.acquiringknowledge.co.uk



info@acquiringknowledge.co.uk



acquiringknowledge



acqknowledge

number of persons in his Ummah would be more than in other Ummah and his spiritual sons would be more than those of other prophets.

## The Issue of Termination of Prophethood

That the Holy Prophet ﷺ was the last of the prophets who has sealed and thus terminated prophethood, and that no other prophet is to be appointed after him and every claimant to prophethood is a liar and an infidel are well-settled issues on which there has been complete unanimity and consensus right from the days of the noble companions *radī'allāhu 'anhum* up to the date. Therefore there was no need for a lengthy discussion on this subject. But the Qadiyānī sect has put in a lot of effort to create doubts in the minds of Muslims on this issue; by publishing hundreds of pamphlets and books they have tried to misguide those Muslims who are not well versed in religious knowledge. So this humble author has written a book titled "*Khatm-e-Nabuwwat*" in which this issue has been fully detailed and clarified in the light of one hundred Qur'ānic verses, more than two hundred ahādīth and hundreds of dictum of the classic as well as later scholars and learned people; the Qadiyānī deception and doubts created thereby have been fully refuted.

(...)

Musnad of Ahmad and Tirmidhī carry a narration of Sayyidnā Anas Ibn Mālīk *radī'allāhu 'anhu* wherein the Holy Prophet ﷺ has said: “No doubt *risālah* (messengership) and *nubunwah* (prophethood) stand terminated after me; after me there would neither be a *rasūl* (messenger) nor a *Nabī* (prophet)”.

Imām Ghazālī *rahimahullāh*, while explaining the above mentioned verse and discussing the belief in the termination of prophethood, has observed in his book '*Al-Iqtisād fīl I'tiqād*' as follows, “The entire Ummah has unanimously understood from these words and from circumstantial evidences that there will never be a prophet after him ever, nor will ever come a messenger of Allah. These words (of the verse) can neither be interpreted in any other sense, nor can their generality be restricted.”

Qādī 'Iyād in his book '*Ash-shifa*', after declaring that a person who claims to prophethood after the Holy Prophet ﷺ is a liar and an who does not believe in this verse, has observed as follows: “The Ummah holds by consensus that this discourse bears the obvious meaning and that this verse means what it says, without any other interpretation or any exception. Therefore, there is no doubt in the *kufr* (infidelity) of all those sects (who follow any claim out of prophethood) rather their *kufr* stands absolutely proved in view of the consensus of the Ummah and the express texts of the Qur'an and Sunnah.”

And Allāh Ta'ālā knows best.

