

Lecture No. 8: Holy Qur'an and its sciences – VI

(Module 1(33): Textual study of the Holy Qur'an [Surah Al-Ahzab, Verses#: 40])

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الاحزاب:40)

“Muhammad (blessings and peace be upon him) is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets (ending the chain of the Prophets). And Allah is the Perfect Knower of everything.”(Al-Ahzab, 33: 40)

This verse is a clear proof that the Holy Prophet (PBUH) is the final prophet.

1. Khatam is called Seal (مهر), and Seal (مهر) is the last act done. That is, prophethood and messenger-ship were terminated by the Holy Prophet Muhammad (PBUH).
2. Zayd bin Haritha was an adopted son of the Prophet (PBUH). He (PBUH) announced it in the Kaaba before the prophethood. People used to call him "Zaid bin Muhammad. When Hazrat Zaid divorced his wife, Hazrat Zainab, the prophet was ordered by Allah to marry her, upon which, according to Arab traditions, there were rumours that the Messenger of Allah (PBUH) married his former daughter-in-law. This verse revealed that he is not the father of Zaid bin Haritha (may Allah be pleased with him), due to which he can be criticized as to why he married his daughter-in-law. Rather, he was an adopted child. The true child is the one who is born from one's own blood.
3. The Prophet (PBUH) said, “Thirty liars will be born in my Ummah, and each of them will say that he is a prophet. Although I am the last of the prophets, there will be no prophet after me.”
4. Prophet Hood is a divine gift. There is no gradualness to it. There is no concept of Mahdi (مهدی), Messiah (مسيح), or shadow (ظلي بروزی) kind of prophethood.
5. The prophet said in an allegorical way that with his arrival, the palace of prophethood is completed.
6. Once, he said to Hazrat Ali, "Will you not be pleased that you will be to me like Aaron (Horoon) to Moses (Musa)? But there will be no prophet after me." (Sahih al-Bukhari: 4416)

7. (Module 2(34): Textual study of the Holy Qur'an [Surah Al-Ahzab, Verses#: 56-58])

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا - إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا - وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا (الاحزاب: 56-58)

“Surely, Allah and (all) His angels send blessings and greetings on the Holy Prophet (blessings and peace be upon him). O believers! Invoke blessings on him and salute him with a worthy salutation of peace abundantly (and fervently)”. (56) “Surely, those who offend Allah and His Prophet, Allah curses them in the world and in the Hereafter and He has prepared for them a disgraceful torment.”(57) “And those who hurt the believing men and the believing women without their doing anything (wrong), surely, they bear (themselves) the burden of a false allegation and an open sin.”(58)

- Allah Almighty refers to His actions and the actions of the angels and said, O believers, send blessings and peace upon the prophet.
- The difference between the Sunnah of God and the Sunnah of the Prophet: Durood is the Sunnah of God, so it is not bound by time.

(Module 3(35): Textual study of the Holy Qur'an [Surah Al-Ahzab, Verses#: 6 & 21])

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (الاحزاب: 6)

“This (Esteemed) Prophet is nearer to and has a greater claim on the believers than their own souls and his (pure) wives are their mothers. And blood relations have a greater claim one to another (in the distribution of inheritance) in the Book of Allah than (the rest of) the believers and the Emigrants except that you desire to do favor to your friends. This command is written in the Book of Allah. (Al-Ahzab, 33: 6)

1. You are more well-wisher to the believers than they are to themselves.

2. Faith is not complete until our love to the prophet is more than others.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (الاحزاب: 21)

“In truth, in (the sacred person of) Allah’s Messenger (blessings and peace be upon him) there is for you a most perfect and beautiful model (of life) for every such person that expects and aspires to (meeting) Allah and the Last Day and remembers Allah abundantly.”(Al-Ahzab, 33: 21)

1. Although this verse is revealed in the perspective of the battle of Ahzab, this order is general, that is, it is necessary for Muslims to follow him (peace be upon him) in all his sayings, actions, and circumstances, whether they are related to worship, society, economy, or politics, his example is obligatory to follow in every sphere of life. The same is the meaning of the verses of Surah Al-Hashr ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ﴾ and ﴿إِن كُنْتُمْ تُحِبُّونَ اللَّهَ﴾ if you love Allah" (Al-Imran: 31).
2. People from every walk of life are addressed here. So the prophet’s life is an example for everyone.