



THE ORIGINALITY OF SEAL OF PROPHETS

MOHAMMAD IS NO FATHER OF ANY YOU MEN,
THOUGH HE IS THE GOD'S MESSENGER AND THE SEAL
OF THE PROPHETS. AND EVER IS ALLAH, OF ALL
.THINGS, KNOWING

VERSE AHZAB, CHAPTER 40

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Among many verses and narrations of the Islamic documents about Seal of Prophets, one of them is mentioned by Bahá'is which its meaning is not sealing but means other subjects such as ring, etc. In order to assess this matter we must know that its not a matter of personal opinion or bias, it is purely a rhetorical and literature matter and we must talk and discuss this matter with such evidence. The verse in question is Chapter Ahzab; Verse: 40

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Surah Ahzab: 40

“Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing”

There is no doubt of the point of indication that this Verse is about Prophet Muhammad's Sealing. Ironically, Bahá'is especially, try to put doubts on the relation of this Verse and the principle of Seal of Prophets¹. We will look into this verse thoroughly and take a deeper look into the doubts and leave the judgment to our dearest readers.

It is first required that we express the cause of revelation of the verse:

Zeyd the son of Hareth was Prophet Muhammad's (PBUH) stepson. Among Arabs, stepson was considered as a real son. Zeynab the daughter of Jahsh was Prophet's cousin. Prophet Muhammad placed married Zeynab to Zeyd. They lived together for a short period of time and since they could not come to a mutual understanding in their lives, Zeynab and Zeyd separated from each other. Prophet Muhammad then married Zeynab.

And with this verse, God is saying that he the God's Messenger, meaning that the nonsense talk of hypocrite and fool people will not cause him to not declare God's ruling. It is the God's Messenger duty to express God's ruling. Another point is that this ruling is for eternal, because Prophet Muhammad is the Seal of the Prophets.

There are two other points in this verse which require more discussing:

The meaning of خاتم (Seal) or Khatam in Arabic.

¹ Khatimiyat

In all languages, many words have one primary meaning and one or several other meanings which are essentially a derivative from the primary meaning. Among these words 'خاتم', which its primary meaning is:

The 3 letters م & ت & خ are the main of the Unit. It means that it only has one primary meaning which is reaching to end of something. It is said: I finished (خاتم) the work OR it is said: The reciter, finished (خاتم) the Surah (Chapter).

However this primary meaning has an inseparable derivative meaning, too.

The word ختم which means stamping is from the same root (entry). Because stamping on something only happens when something in its bounded and limited group has reached its end. خاتم (Khatam) is also a derivative from this meaning because stamping is done by a ring. Stamping ring is also known as خاتام (Khaataam).

Ahmad the son of Fars, the renowned word scholar of the 4th century of AH, saw the usage of this word about Prophet Muhammad as: Prophet Muhammad (PBUH), is the Seal of the Prophets, because he is the last of them.

And at the end he brings another example of the use of this word in Quran:

“And ختام (khetam) of every drink is its end. God says: “The Khetam of a heavenly drink is musk” meaning that the last flavor of that”.

Giving the meaning of a word is not religion related; but to avoid any excuse and doubt, please take a look into the renowned dictionary of a Christian, Lebanese Arab.

خاتم (Khatam) & خاتم (Khatem) which their plural form is Khavatem & Khotom means:

Stamp and ring. Something that gives an ending to it, the destiny of anything, the hollowness at the end of the spinal cord, the smallest whiteness at the end of a hoof of a four limb.

As previously noted, the phrase 'ما يختم به' something that is given an end to & 'عاقبت كل شيء' the end of anything is the primary meaning of this word, which the same definition has also been used in the prominent and renowned book 'معجم مقاييس اللغة' (Mo'jam Maghayis Al-Loghat) saying 'بلوغ غاية الشئ' reaching to the end of something.

As previously mentioned by Son of Fars the ring meaning is a derivate from the primary meaning. The reason naming a ring as خاتم is normally and basically because it was used as a step for the stamps at the end of letters and writings. The ring meaning is identical to the stamp meaning, and the stamp definition has the meaning of finishing. As when a book's cover that comes at the end and the lid of the soda bottle comes at the end of its filling, they say 'khatam'.

In this way there is no doubt that the 40th verse of Surah Ahzab is an absolute proof of Prophet Muhammad sealing prophecy.

