

Lesson 12

[41] وَأَنْ مُحَمَّدًا عَبْدَهُ الْمُصْطَفَى، وَنَبِيَّهُ الْمُجْتَبَى، وَرَسُولَهُ الْمُرْتَضَى.

[41] And that Muḥammad is His chosen slave and His selected Prophet and His Messenger whom He is pleased with.

The Explanation – Point [41] continued^{1,2}

¹ Translator's Side Point: Ibn Al-Qayyim *rahimahullaah* in his book *Jalaa-ul-Afhaam* (جلاء الأفهام) made an important point that with regard to the names of the Messenger *sallAllaahu `alayhi wa sallam*, that just as we have a principle with regard to the Names of Allaah the Most High, that all of Allaah's Names have along with them an Attribute (contrary to what some of the *Mu`taẓilab* and the *Jabmiyyah* and their like say); the same point applies to the names of the Prophet Muḥammad *sallAllaahu `alayhi wa sallam* – his names are not just merely names; all his names are also characteristics found in him.

² Translator's Side Point: Some of the names of the Prophet *sallAllaahu `alayhi wa sallam* are as follows:

1. **Muḥammad (محمد)** *sallAllaahu `alayhi wa sallam* – the praiseworthy one and also the one who praises abundantly. Amongst the evidences is the *aayah*,

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ﴾

Muḥammad is but a Messenger and many Messengers have passed away before him

(Soorah Aal-`Imraan (3), *aayah* 144)

And likewise the *aayah*,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ ﴾

Muḥammad is not the father of any of your men

(Sooratul-Aḥzaab (33), *aayah* 40)

And likewise, in Soorah Muḥammad (47), *aayah* 2 and Sooratul-Fath (48), *aayah* 29 the name Muḥammad is mentioned for the Prophet *sallAllaahu `alayhi wa sallam* and in many, many *ahaadeeth*.

2. **Aḥmad (أحمد)** – the most praiseworthy one. An evidence for that is one *aayah* in the Qur.aan, in the saying of `Eesaa *`alayhis-salaam* when he foretold of the coming of a Prophet that would come after him,

﴿ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ﴾

a Messenger bringing glad tidings, who will come after me; his name will be Aḥmad

(Sooratus-Saff (61), *aayah* 6)

3. **Al-Maahee (الماحي)** – the one who eliminates or wipes away; meaning, the one through whom Allaah wipes away unbelief. The evidence for this name is the *hadeeth* of Jubayr ibn Mut`im *radhiyAllaahu `anh*.
4. **Al-Haashir (الحاشر)** – the first one to be resurrected and the one after whom the rest of the people would be resurrected. The evidence is the same *hadeeth* of Jubayr ibn Mut`im *radhiyAllaahu `anh* reported by Al-Bukhaaree and Muslim.
5. **Al-`Aaqib (العاقب)** – the last Prophet. The proof being the same *hadeeth*.
6. **Al-Muqaffaa (المقفي) or Al-Muqaffee (المقفي)** – the one who follows on from the previous Messengers and is the final one of them. The evidence for that is the *hadeeth* of Aboo Moosaa Al-Ash`aree *radhiyAllaahu `anh*, reported by Muslim.
7. **Nabeet-Tawbah (نبي التوبة)** – the Prophet of repentance; the one through whom Allaah opened the gate of repentance to His servants. The proof being the same *hadeeth* of Aboo Moosaa Al-Ash`aree *radhiyAllaahu `anh*.
8. **Nabeur-Rahmah (نبي الرحمة)** – the Prophet of mercy; the one whom Allaah sent as a mercy to the creation. The evidence is the *hadeeth* of Aboo Moosaa Al-Ash`aree *radhiyAllaahu `anh*.
9. **Nabeul-Malhamah (نبي الملحمة)** – the Prophet of slaughter or wars; the one sent to fight against the enemies of Allaah. The evidence of this is the *hadeeth* of Hudhayfah *radhiyAllaahu `anh* reported by Tirmidhee in his *Shamaa.il*.
10. **An-Nabeel-Mustafaa (النبي المصطفى)** – the chosen Prophet. The evidence being a *hadeeth* of `Afw ibn Maalik Al-Ashjaa`ee *radhiyAllaahu `anh*.

Along with these names, some of the scholars mention that Allaah has described the Prophet *sallAllaahu `alayhi wa sallam* with a number of attributes and titles in the Qur.aan. Amongst the titles given to the Prophet *sallAllaahu `alayhi wa sallam* in the Qur.aan are:

- *`Abdullaah* (عبد الله) – the slave of Allaah
- *`abd* (عبد) – a slave
- *rasool* (رسول) – a Messenger
- *nabee* (نبي) – a Prophet
- *ummee* (أمي) – unlettered
- *shaahid* (شاهد) – a witness,
- *mubashshir* (مبشر) – a bringer of glad tidings
- *nadbeer* (نذير) – a warner and a caller to Allaah by His Permission
- *siraajan muneeraa* (سراجا منيرا) – a shining lamp
- *ra.oofan raheemaa* (رؤوفا، رحيم) – compassionate and merciful
- *mudhakekiran* (مذكرا) – one who reminded the people of their Lord
- *rahmah* (رحمة) – a mercy
- *ni`mah* (نعمة) – a favor
- *haadee* (هادي) – a guide

These are titles and attributes mentioned in the Qur.aan with regard to the Messenger *sallAllaahu `alayhi wa sallam* and other scholars mention many others besides these.

With regard to the *ahadeeth* that were evidences for the names, they are:

1. The *hadeeth* of Jubayr ibn Mut`im *radhyAllaahu `anhu* who said, “Allaah’s Messenger *sallAllaahu `alayhi wa sallam* said,

لي خمسة أسماء: أنا محمد، وأنا أحمد، وأنا الماحي الذي يمحو الله بي الكفر، وأنا الحاشر الذي يحشر الناس على قدمي، وأنا العاقب

‘I have five names: I am Muhammad and Ahmad and I am Al-Maahee - the one through whom Allaah wipes away unbelief, and I am Al-Haashir – the one whom the people will be resurrected after me, and I am Al-`Aaqib – the last Prophet.’

Reported by Al-Bukhaaree as *hadeeth* 3532 and also by Muslim.

2. The *hadeeth* of Aboo Moosaa Al-Ash`aree *radhyAllaahu `anhu* who said,

كان رسول الله صلى الله عليه وسلم يسمي لنا نفسه أسماء. فقال: "أنا محمد، وأحمد، والمقفي، والحاشر، وني التوبة، وني الرحمة"

“Allaah’s Messenger *sallAllaahu `alayhi wa sallam* used to call himself different names to us. So he said, ***‘I am Muhammad and Ahmad and Al-Muqaffee (the one who came at the end of all the Prophets before) and Al-Haashir (the first one to be resurrected) and Nabeeut-tawbah (the Prophet of repentance) and Nabeeur-rahmah (the Prophet of mercy).’***

Reported by Muslim.

3. The *hadeeth* of Hudhayfah *radhyAllaahu `anhu* who said, “I met the Prophet *sallAllaahu `alayhi wa sallam* on one of the paths of Al-Madeenah; so he said,

أنا محمد وأنا أحمد وأنا نبي الرحمة وأنا نبي التوبة وأنا المقفي وأنا الحاشر وني الملاحم

‘I am Muhammad and I am Ahmad and I am the Prophet of mercy and the Prophet of repentance and I am the one who comes last after the other Prophets and I am the one who will be resurrected first and the Prophet of wars or slaughter.’

Reported by Tirmidhee in his *Shamaa.il* and declared *Hasan* (Good) by Shaykh Al-Albaanee.

4. The evidence for the last name, “An-Nabee Al-Mustafaa” (the chosen Prophet) is a slightly longer *hadeeth*. It is an incident which happened in Al-Madeenah. Shaykh Al-Albaanee declared the *hadeeth* authentic (*Sabeeh*) in his checking of Ibn Katheer’s Seerah. The *hadeeth* is reported by Imaam Ahmad in his Musnad from `Awf ibn Maalik Al-Ashjaa`ee *radhyAllaahu `anhu* who said,

‘The Prophet sallAllaahu `alayhi wa sallam went off one day and I was with him until we entered a church (synagogue) of the Jews in Al-Madeenah on a festival day of theirs and they disliked that we should enter upon them. So he, sallAllaahu `alayhi wa sallam, said to them,

‘O company of Jews, show me twelve men who bear witness that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah, and then Allaah will remove the anger that He has upon them from every Jew beneath the sky.’

﴿ End of explanation of point [41] ﴾

So they were silent, none of them answered him.

Then he repeated it to them but none of them answered him. So he said, 'You have refused. So by Allaah, I am certainly Al-Haashir (the one who will be resurrected first) and I am Al-'Aaqib (the last Prophet), and I am An-Nabeeul-Mustafaa (the chosen Prophet) whether you believe or whether you reject me'."

The companion said, "Then he departed and I was with him until we had almost gone out (of the church of the Jews) when a man said from behind us, 'Remain where you are O Muhammad.' So that man said, 'O company of Jews, what sort of person do you know me to be amongst you?'"

They said, 'By Allaah, we do not know there to have been any man amongst us who knew the Book of Allaah better than you do, nor anyone having more religious knowledge than you do, nor than your father before you, nor than your grandfather before your father.'

He said, 'Then I testify in his favor that By Allaah! He is the Prophet of Allaah who you find mentioned in the Tawraat.'

So then they said, 'You have lied' and they rebutted his saying and spoke evil of him.

So Allaah's Messenger sallAllaahu 'alayhi wa sallam said, 'You people have lied; your speech will never be accepted. You have just been praising him as you have done with good, but when he believed then you declared him to be a liar and you said about him what you said. So your speech will never be accepted.'"

The companion said, "So the three of us went out – Allaah's Messenger sallAllaahu 'alayhi wa sallam, myself and 'Abdullaah ibn Salaam (the Jew who just entered into Islaam). No one else from the Jews believed.

And Allaah the Most High sent down concerning him,

﴿ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَأَمَنْ
وَأَسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

Say, "Do you see, if it is indeed from Allaah and you disbelieve in it, when a witness from Banoo Israa.eel witnesses to the like of it and he believes in it, but you people reject haughtily." Then Allaah does not guide an unbelieving, wrongdoing people.

(Sooratul-Ahqaaf (46), aayah 10)

Shaykh Al-Albaanee said the *hadeeth* is *Saheeh* (authentic).

[42] وأنه خاتم الأنبياء، وإمام الأتقياء، وسيد المرسلين وحبیب رب العالمین.

[42] And he (*sallAllaahu `alayhi wa sallam*) is the last of the Prophets and the *imaam* (leader) of those dutiful to Allaah and the noblest of the Messengers and the beloved one of the Lord of the whole of creation.

The Explanation – Point [42]

These are from his attributes *`alayhis-salaatu was-salaam*.

خاتم الأنبياء – “The last (or seal) of the Prophets.” The meaning of “*khataam*” (خاتم – seal) is the one whom no Prophet will come after. And the *khataam* (خاتم – seal) of anything is that which is placed upon it as a seal upon it so that nothing can be added to that thing and nothing can be taken away from it. So Allaah sealed the Messengership with Muḥammad *sallAllaahu `alayhi wa sallam*. He the Majestic, in His Highness, said,

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

And Muḥammad is not the father of any of your men; but rather, he is the Messenger of Allaah and the seal (last) of the Prophets.

(Sooratul-Aḥzaab (33), *ayah* 40)

So there is no need for the coming of any Prophet after him because the Qur.aan is present and the Prophetic Sunnah is present and the *`ulamaa. ar-rabbaaniyyoon* (wise scholars who cultivate the people upon the correct way) are present – calling the people to Allaah and giving clarity to the people. So therefore, the religion of Muḥammad *sallAllaahu `alayhi wa sallam* will remain until the establishment of the Last Hour. It will not be changed, and it will not be abrogated, and it will not be altered because Allaah, the One free from all imperfections, has made it suitable and fitting for every time and every place. And as for the revealed laws of the previous Prophets, then they were temporary for their nations in particular times and then Allaah abrogated those legislated laws from before, with other legislated laws suitable for other nations.

﴿ لِكُلِّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ﴾

For every people from you, we made a set of revealed laws and a clear way to proceed upon.

(Sooratul-Maa'idah (5), *ayah* 48)

And He, the Most High said,

﴿ لِكُلِّ آجَلٍ كِتَابٌ ﴾

For every revealed Book there is a set time period

(Sooratur-Ra`d (13), *ayaah* 38)

Meaning, each Book (from the previous Books) has a set time period.

So the religion of Islaam is complete. It does not need any Messenger after Muḥammad *sallAllaahu `alayhi wa sallam*. And the scholars are the inheritors of the Prophets. So whoever holds the belief that there will come after Muḥammad *sallAllaahu `alayhi wa sallam* any Prophet, then he is a disbeliever in Allaah, outside the fold of the religion. And the Prophet *sallAllaahu `alayhi wa sallam* informed that there were going to come liars, falsely claiming Prophethood after him. He *`alayhis-salaatu was-salaam* said,

سيأتي بعدي كذابون ثلاثون، كلهم يدعي أنه نبي، وأنا خاتم الأنبياء لا نبي بعدي

“There will come after me thirty great liars, each one of them claiming that he is a prophet and I am the last of the Prophets; there is no Prophet after me.”³

So whoever claims Prophethood, or has Prophethood claimed on his behalf, or whoever follows them, then all of them are unbelievers (*kuffaar*). And the Muslims have fought against them and have declared them to be unbelievers. And the last of those whose followers claimed that he was a Prophet in this present time was that Pakistani *Qaadiyaanee*. And these people (the *Qaadiyaanee*) are called the *Ahmadees* as an ascription to his name because his name was Ahmad *Al-Qaadiyaanee* (أحمد الغاديني) and the scholars declared him to be an unbeliever (*kaafir*) and they repelled him from the lands of Islaam and the declared his followers to be unbelievers since this is a denial of Allaah and of His Messenger. And their being unbelievers is by consensus of the Muslims; no one disagrees about this.

So, it is essential that the Muslim believes that he *`alayhis-salaatu was-salaam* is the last of the Prophets and Messengers and he is the leader of those having *taqwaa* (those dutiful to Allaah); meaning, that

³ This is a *hadeeth* of *Thawbaan radiyAllaahu `anh* and the basis of the *hadeeth* is in *Saheeh* Muslim but this full wording is reported by Aboo Daawood and At-Tirmidhee; declared *Saheeh* (Authentic) by Shaykh Al-Albaanee that *Thawbaan radiyAllaahu `anh* said, “Allaah’s Messenger *sallAllaahu `alayhi wa sallam* said,

لا تقوم الساعة حتى تلحق قبائل من أمي بالمشركين وحتى يعبدوا الأوثان وإنه سيكون في أمي ثلاثون كذابون

كلهم يزعم أنه نبي وأنا خاتم النبيين لا نبي بعدي

“The last hour will not be established until some tribes of my nation join with the mushriks and until they worship the idols and there will be in my nation thirty great liars, each one claiming that he is a prophet and I am the seal of the Prophets; there is no Prophet after me”

he is the single example to be followed for those who are obedient and dutiful to Allaah, the Mighty and Majestic.

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ ﴾

There is indeed a fine example for you in Allaah’s Messenger for whoever has hope in Allaah and in the Last Day.

(Sooratul-Ahzaab (33), *ayyah* 21)

And as for others besides the Prophet *sallAllaahu `alayhi wa sallam*, he is only to be followed if he himself is following the Prophet *sallAllaahu `alayhi wa sallam*. And as for a person who contradicts the Messenger *`alayhis-salaatu was-salaam* then it is not permissible to follow him.

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴾

Say, “If you truly love Allaah then follow me, then Allaah will love you and forgive you your sins.”

(Soorah Aal-`Imraan (3), *ayyah* 31)

So there is no way towards Allaah except by following the Messenger *`alayhis-salaatu was-salaam* and proceeding upon his way.

As for the term: *وسيد المرسلين* – “**And he is the noblest of the Messengers;**” that is him, *`alayhis-salaatu was-salaam*; he is the noblest of the sons of Aadam just as he *`alayhis-salaatu was-salaam* said about himself,

أنا سيد ولد آدم ولا فخر

“I am the noblest of the sons of Aadam, and that is not boasting.”⁴

By the statement, “**I am the noblest of the sons of Aadam, and this is not a boast,**” he informed his nation of that as part of giving thanks to Allaah, the Mighty and Majestic, and also so that the *Ummah* (Nation) should give thanks to their Lord, the Mighty and Majestic, for this favour – that He made its Messenger the noblest of the Messengers.

⁴ *Hadeeth* reported by At-Tirmidhee and is a *hadeeth* of Aboo Sa`eed Al-Khudree *radiyAllaahu `anb*; declared *Sabeeh* (Authentic) by Shaykh Al-Albaanee.

And the word “*sayyid*” (سيد – the noblest) means *al-muqaddim* (المقدم – the foremost one) and *al-imaam* (الإمام – the leader). So he is the best of the Messengers `alayhis-salaatu was-salaam and he is their *imaam* (leader) and he is at the head of them.

And the term: حبيب رب العالمين – “the beloved one of the Lord of the whole of creation,” the term ‘*habeeb*’ (حبيب) is a term which has a point of criticism against it because it is not sufficient to say (that the Messenger `alayhis-salaatu was-salaam is) ‘*habeeb*’ (the beloved one). Rather, he is the ‘*khaleel*’ – the ‘especially close beloved one’ of the Lord of the creation (خليل رب العالمين). And *khullab* (خلة) is more excellent than just *mahabbab* (محبة - love) because *al-mahabbab* (love) is of levels and the highest of its levels is *al-khullab* which is the purest love. And no one attained this level except for two men from the creation: Ibraaheem `alayhis-salaatu was-salaam,

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

And Allaah took Ibraaheem as a *khaleel* (especially close beloved one)

(Sooratun-Nisaa. (4), *ayyah* 125)

And likewise, our Prophet `alayhis-salaatu was-salaam, because he himself informed about that saying,

إن الله اتخذني خليلًا كما اتخذ إبراهيم خليلًا

“Allaah took me as an especially close beloved one just as He took Ibraaheem as a *khaleel* (an especially close beloved one).”⁵

So it should not be said about him that he is *Habeebullaah* – a beloved one of Allaah, because this term is suitable for every believer and there is nothing special for the Prophet *sallAllaahu `alayhi wa sallam* in it. But as for being *khullab* (an especially beloved one), then no one (from this Ummah) shares with him in that.

﴿ End of explanation of point [42]⁶ ﴾

⁵ The *hadeeth* is reported by Muslim and is a *hadeeth* of `Abdillaah ibn Mas`ood *radhiyAllaahu `anh*, that the Prophet *sallAllaahu `alayhi wa sallam* said,

لو كنت متخذًا من أهل الأرض خليلًا لاتخذت ابن أبي قحافة خليلًا، ولكن صاحبكم خليل الله

“If I were to take a specially beloved friend from the people of the earth, I would have taken Ibn Abee Quhaafah (Aboo Bakt) as an especially close beloved friend; however, your companion (meaning himself) is the *Khaleel* of Allaah.”

[43] وكل دعوى النبوة بعده فغبي وهوى.

[43] Every claim to Prophethood after him is erroneous and baseless desires.

The Explanation – Point [43]

This has preceded in the meaning of his being ‘the seal and last of the Prophets’. So therefore, every claim to Prophethood after him is futile and is unbelief since there will not come any Prophet after our Prophet `alayhis-salaatu was-salaam. And as for `Eesaa `alayhis-salaatu was-salaam, when he descends at the end of time, then it will not be upon the basis that he is a Prophet and a Messenger, nor upon the basis that he is coming with a new revealed Law. Rather, he will come upon the basis that he is a *Mujaddid* (مجدد – Reviver) for the religion of the Messenger of Allaah *sallAllaahu `alayhi wa sallam*, on the basis that he is one following the Messenger of Allaah *sallAllaahu `alayhi wa sallam* and he will judge with the Islaamic *Share`ah* (Laws).

❧ End of explanation of point [43] ❧



⁶ Translator’s Side Point: There is a narration that Shaykh Al-Albaanee points out is weak in his notes to At-Tahaawiyah. It is a *hadeeth* of Ibn `Abbaas *radjyAllaahu `anhumaa* and in it is quoted that the Prophet *sallAllaahu `alayhi wa sallam* himself said,

ألا وأنا حبيب الله ولا فخر

“I am the *Habeeb* (beloved one) of Allaah and that’s not boasting.”

Shaykh Al-Albaanee *rahimahullaah* mentions that this narration is *da`eef* (weak), not authentic. It is weak because it has the narrator Zam`ah ibn Saalih and also the narrator Salamah ibn Wahraam.

At-Ta`leeqaat Al-Mukhtasarah `alaa Matn Al-`Aqeedah At-Tahaawiyah

By **Shaykh Saalih ibn Fawzaan al-Fawzaan hafizahullaah**

Pages 60-64 (Points 41 (continued)-43)

Translated by Aboo Talhah Daawood Burbank, rahimahullaah, on 13th December 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- The names of the Messenger of Allaah *sallAllaahu `alayhi wa sallam* are reflective of his characteristics and not merely names.
- The Messenger of Allaah *sallAllaahu `alayhi wa sallam* is the last and seal of all the Prophets.
- The religion of Muḥammad *sallAllaahu `alayhi wa sallam* will remain until the establishment of the Last Hour. It will not be changed, abrogated, nor altered because Allaah has made it suitable and fitting for every time and place.
- Whoever believes that another Prophet will come after Muḥammad *sallAllaahu `alayhi wa sallam*, is a disbeliever in Allaah, outside the fold of the religion.
- When `Eesaa *`alayhis-salaam* descends at the end of the time, he will not do so as a Prophet or Messenger, but as a *Mujaddid* (Reviver) – following the Messenger *sallAllaahu `alayhi wa sallam* and judging with the Islamic *Share`ah*.
- Muḥammad *sallAllaahu `alayhi wa sallam* is the single example to be followed for those obedient and dutiful to Allaah; others are followed only if they follow him *sallAllaahu `alayhi wa sallam*.
- He *sallAllaahu `alayhi wa sallam* is the noblest and best of the Messengers and is their *imaam*.
- He *sallAllaahu `alayhi wa sallam* is the especially close beloved one (*Khaleel*) of the Lord of the whole creation. Besides him, only Ibraaheem *`alayhis-salaam* attained this status.
- Every claim to Prophethood after Muḥammad *sallAllaahu `alayhi wa sallam* is futile and is unbelief.