

Living with The Prophet

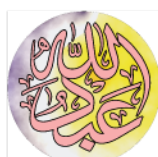
محمد ﷺ

MUHAMMAD

PEACE & BLESSINGS BE UPON HIM



Narrative by Badr Hashemi



Arabic CAD – Attributes of the Prophet.
Transliteration appears in the Introduction

Living with The Prophet

Muhammad

ﷺ

Narrative by
Badr Hashemi

The Holy Quran Research Foundation (Trust)

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Islamabad, Pakistan

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Muhammad

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Narrative by Badr Hashemi

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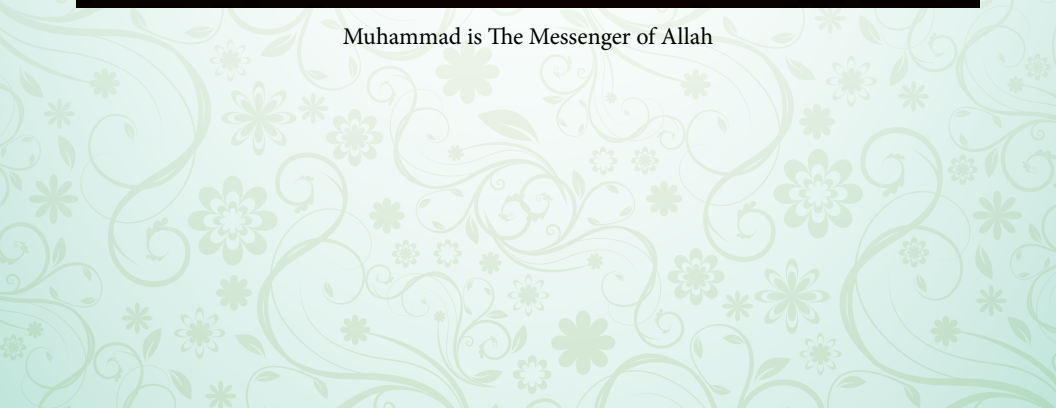
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Muhammad is The Messenger of Allah



Opinions

I love the way you introduce and show his mission of Allah's last Messenger,
Prophet Muhammad to the reader.

This feeling truly was overwhelming and filled my heart with warmth, love
and faith. It was very beautiful to see your experience told in the chapter "At
the Threshold", which made me fully understand your love for The Prophet.
It was a very beautiful and emotional journey, which made my love getting
closer (as it already was before) to The Prophet, Allah and Islam.

René Riba, Vienna, Austria.

.... a valuable addition ... depth of feelings where every line reflects the deep
love of the author for the Messenger of Allah beautifully phrased
Sultan Bashir Mahmood, SI. Chairman, Holy Quran Research Foundation

....outstanding stimulating contribution invaluable....
Prof. Luqmani, Ph.D. Western Michigan University, USA

.... very different ... very touching very engaging....
..... awe-inspiring enigmatic
Dr. Fatimah No'man, MD, UK

A fascinatingly absorbing read
Extensively researched, simple to read and easy to comprehend unique
walk-through 23 years of the life and mission of
The last of His Messengers.....
Kh. Zaheer Ahmad, Scholar, Intellectual

.....commendable effort of tremendous value....
Masood Khan, Ph.D.

A cogent study authentically discussed
presented with verve and style
Prof. Muhammad Wathiq, National University of Modern Sciences

I am moved very well expressed, leaves a deep impression
heart warming effort.
Haroon Anwar, CEO



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Introduction



It is the month of Dhulqa'dah, AH 1437.

One Friday of August, CE 2016.

It is a glowing vision of the higher realm. Pages and passages from 'The Divine 99' are being swiftly displayed. The Prophet's presence is conspicuous. His voice is heard to say 'I also have some attributes...'

I am overwhelmed; I submit in awe.

In all humility, humbleness and submission, I initiate work on 'some of his attributes' with the prayer to Allah, The Exalted and The Almighty, to fill my heart with love for Muhammad, The Alumni of The Prophethood; and enable me to complete it faithfully and sincerely, with purity of heart and conscience, in a manner that it is granted acceptance by Him, and the one who desires it - Muhammad, Ahmad, Mustafa – The Gem of a Person, The Jewel of a Prophet.

It was in 2014 that my work titled 'The Divine 99' exhibited the Exalted Names and Majestic Attributes of Allah. The work was based on extensive research and accompanied by beautiful calligraphic art work. It made a distinction between 'the Exalted Name' and 'the Majestic Attribute': whatever pertained to 'the Exalted Name' was based on divine authorization, whereas whatever pertained to 'the Majestic Attribute' was not necessarily based on divine authorization.

In the same manner 'Muhammad' is a name that his parents have named him, as well as when he says: 'I have names: Ahmad, al-Muttaqi, al-Mahi,

al-‘Aqib, Nabi al-Tawbah, Nabi al-Rahmah, Nabi al-Malhama.’ He is also popularly known as ‘As-Sadiq’ and ‘Al-Amin’.

In addition, The Qur’anic Sacred Text reveals a galaxy of titles and attributes for Muhammad, which by virtue of being revealed are sacred, and carry more than a little of fragrance of the Divine Essence by being referred to as ‘Aziz, Ra’uf, Rahim, Mumin, Wakil, Hafiz, Shahid, Shahid and ‘Abd-Allah. The Qur’an also mentions him as ‘Muhammad’ and ‘Ahmad’, besides addressing him as ‘Al-Muzzammil’, ‘Al-Muddassir’, ‘Ta.Ha.’, ‘Ya.Sin.’; and titling him as Bashir/Mobashshir, Nadhir/Mondhir, Mozakkir, Siraj-am Munir, Hadi, Nadi, Haris, Hafiz and Da’i, etc.

The Sacred Text also highlights the glimpses of specific expressions that elevates his stature, such as ‘Mercy for the Mankind’, ‘An epitome of moral excellence’, ‘The one taken for Isra’ and Mi’raj’, ‘The one whom We showed Marvels of Our Almightiness’, ‘The one who visited Sidrat-ul-Muntaha’, ‘We have bestowed Al-Kawthar upon you’, ‘You are a judge to your followers’, ‘Allah Himself is a witness to Muhammad’s Mission’, ‘Muhammad is the Universal Messenger from Allah’, ‘He is very concerned about his followers’, ‘He is in deep distress for disbelievers’, ‘Indeed, you are on the Right Path’, ‘Indeed, you are guiding people onto the Right Path’, ‘Allah has elevated you O Muhammad to an exalted status’, and so on.

I have come across at least three sets of enumeration of attributes for The Prophet: 99, 131 and other in hundreds. I reckon that ‘99’ is a match in numbers with ‘99’ Divine Attributes; ‘131’ were beautifully inscribed as part of the reverend poetry inside the multiple domes of Masjid al-Nabawi that I noted in very early of the 1970’s, these have since been made to disappear; and a hundred of others recited as part of Zikr by the Sufis.

While I have not explored all the secondary sources and not touched any of the tertiary sources, it stands to argument whether references to ‘Hashemi’, ‘Qarshi’ and such like in all the mentioned enumerations be considered as his ‘attributes’. In fact, these are titles of his clan and tribe; Abu Lahab would be called Hashemi’ and so am I, and Abu Jahl as Qarshi’. And so is also case of ‘Yatim’, the orphan, while being mindful that the expression appears in The Qur’an, titles like these do not appear to support my perception of The Prophet’s qualitative attributes.

I should be titling this narrative as ‘Muhammad & 19+’. The number ‘19’ comes from the exact number of his names and attributes that appear directly in The Sacred Text; interestingly, ‘19’ is also the number considered important in the Qur’anic science and studies.

The sign ‘+’, standing for plus, indicates the attributes ‘derived’ from and/or ‘implied’ in the Qur’anic Sacred Text, like ‘al-Mustafa, etc.’; and Ahadith, like Nabi ar-Rahmah, etc. These are numerous.

This narrative is a companion volume to ‘The Divine 99’ just as The Qur’an is the companion of Muslims in their journey of life. Inasmuch as The Qur’an is the central, sacred and revealed reality to Muslims, so is the love and reverence for the Recipient of The Qur’an – The Seal of the finality of the Prophethood, Muhammad.

It is he whose followers have never ceased, all over the world and through the ages, to salute him and recite, with all their hearts and love: ‘Allah and His angels and all righteous souls send their wholesome blessings on Muhammad’.

In addition to listing the name(s) of Muhammad and his attributes as they appear in The Qur’an and illuminate selected literature of Ahadith, it is a narrative of my living with him spiritually for quarter of a century at the beginning of the 7th Century CE – from the time when he was assigned the Divine Mission to the time when he completed the Mission, and left for a ‘better world’ in the proximity of his ‘best friend’ in the higher realm.

I accompany him in times of stress and pain as well as in times of joy and happiness. I capture glimpses of the glittering attributes of Muhammad, Ahmad, Mustafa, which Allah, The Exalted and The Almighty, confers upon him through the 23-year tenure of his Divine Mission.

The narrative is in the present tense and the first person.

I find it a perfect reality that The Prophet’s soul is present in The Qur’an, and that is why, when asked about his character, his wife, Sayyedah ‘A’ishah replied: ‘The Prophet is a perfect embodiment of The Qur’an’.

It is precisely for this reason that while making his last public address at Arafat, AH 10/CA 632, he said loudly and clearly:

I am leaving among you something which is very important.
It should be followed;
and thus you will never be led astray.
Hold fast to the Book of Allah, *The Qur'an*!

Thus, The Qur'an is the principal and primary source of this narrative. Many of the Qur'anic passages are cited as these citations play a major role in understanding the perspectives and linkages of the events that continuously evolved and unwrapped the landscape of culture, history and making of Islam. These citations often include passages from other parts of The Qur'an as well for clarifications.

Working on this narrative has been a great experience, spiritual as well as emotional. Whatever I have been able to achieve is the result of Allah, Subhanahu wa Ta'ala's Guidance and Grace; and whatever imperfections exist, I seek His Forgiveness and Mercy. Absolute Perfection belongs to Him alone; everything else is imperfect; so is this narrative.

Material of the narrative, including translation of the Qur'anic Ayat and reference to The Torah and The Bible, is drawn from my research, writings and publications posted at www.quranhighlights.com.

It is a part of good religious mannerism that whenever, the Name of Allah, The Lord Supreme, is read, heard or mentioned, one should say: Subhanahu wa Ta'ala or The Exalted and The Almighty. And whenever the name of The Prophet is read, heard or mentioned, one should say: Sallallahu 'Alayhi wa-Sallam, or Peace and honor be upon him.

The audience of my narrative are you!

You, who join millions upon millions of the righteous souls reciting 'Allahuma Salle 'Ala Muhammad wa Barik wa Sallam 'Alaih' by morning and evening; by day and night.

Badr Hashemi
Michigan, USA
Rabi' al-Awwal, AH 1438.
December, CE 2016.





Notes



1 There are ten letters of the Arabic Alphabet that do not have parallels in sound and pronunciation in English. Thus it is a normal practice to use certain symbols on these letters to facilitate a near-correct pronunciation. For example, a stands for longer ‘aa’, as in cab; i is pronounced as longer ‘ee’, as in meet, beef and see; u for longer ‘oo’, as in pool and cool, etc.

2 Citations from the Qur’an follow the reference pattern where ‘Q’ stands for The Qur’an, then the Surah number and its name, and then the Ayah number. Thus, Q.61.Al-Saff:06 means Qur’an, Surah 61, named Al-Saff, Ayah number 06.

3 Ayah, singular of Ayat, in Arabic may have more than one meaning; like miracle, wonder, statement, sign or verse, etc. In the Qur’anic context it is usually rendered as ‘verse’ following the terminology used in the Torah and the Bible. This approach is incorrect because The Qur’an is not poetry - Q. 36:69 - to have a verse or a set of verses, and The Prophet was not a poet - Q. 21:05 - to recite poetry.

4 The straight type script is the approximate translation of the Qur’anic Sacred Text; *the script in italics adds wording to explain the meaning and linkages between and within the passage(s), wherever necessary, while it is not actually mentioned in the Ayah.*

5 Rabb’ is one of Allah’s Majestic Attributes. It conveys not only the idea of fostering, bringing up and nourishing but also that of regulating, completing, accomplishing, sustaining and perfection. It also means originator of things and their combiner to create new forms. It is usually rendered in English as ‘Lord’, which is too limited to convey essence of

the expression. Thus, being mindful of this constraint, I am following other learned translators who render ‘Rabb’ as ‘Lord’. Nevertheless, I am disturbed by its usage particularly because ‘Lord’ is used for ‘Jesus’ in Christian theology. Hence, I have opted to use ‘The Lord Supreme’ notwithstanding my preference to leave it as it is - Rabb.

While the events mentioned in this book are historically documented, academically rigorous and factually correct, I have occasionally, if not frequently, compressed and rearranged them for thematic clarity and narrative flow.

While this book, ‘Living with The Prophet’, is a companion volume to ‘The Divine 99’ (ISBN 978-1-4951-2588-1), it may also be useful to read it together with ‘Essence of Islam’ (ISBN 978-1-5323-2227-3) for its biographical and historical contents.

There are two ways to spell the exalted name of The Prophet in English; Mohammad and Muhammad. I use both; for the present I am using the second one.

This narrative is not burdened with partisan inclinations.





Muhammad is The Messenger of Allah





By the Name of Allah, The Infinitely Merciful *to all*,
The Ever-Compassionate *to everyone*.





❧ The Arabian Peninsula ❧

This is Umm al-Qura' - the City of Makkah, not far away from the Red Sea Coast. It is the hub of annual pilgrimage and bustling commercial activity in the Arabian Peninsula. It is the time when Abraham and his first born son, Ishmael, lay the foundations of the Ka'bah in the Valley of Bakkah, surrounded by the City of Makkah. The foundations are raised on the traces of the initial foundations laid by Adam, the first of human species and a Muslim. It is the first house set on the planet earth for the worship of The One God, around BC 3,000.

It is CE 4th Century

The Arabian Peninsula stands on the periphery of imperial societies. The Abyssinians in the south, the Byzantine Greeks in the north-west, and the Sassanid Zoroastrian Persians on the east. The mutual imperial rivalries make the trade routes vulnerable. The Persian Gulf-Tigris-Euphrates water route is harassed by Sasanian exploitation. The Red Sea-Indian Ocean corridor is threatened with piracy under Byzantine control.

It is CE 5th Century

The Abrahamic Faith of Singularity of God is corrupted over time. Makkah is a repository of dozens of tribal worshipful entities, sculptured in wood and stone – Lat, Manat, Al-Uzza, etc. It is the most important place of pilgrimage for all Arab tribes as well as others. Thus, the Quraysh, the tribe custodian of the Ka'bah, receive respect from other tribes, as well as make money. They hold fairs and host



Source: The Study Quran, Seyyed Hussain Nasr. NY 2015.

entertainments akin to CE 21st Century's Las Vegas. Their biggest and most prestigious business is 'religion'. The trade caravans visit Syria in summer months, and Yemen in winter months in security without the threat of piracy or assault on the trade routes.

Makkah is a haven of security and peace. It has fresh and plentiful water, ZamZam, gushing forth from the times of infancy of Ishmael – Muhammad's ancestors. This makes it the choicest alternative route of trading caravans from the Indian Ocean to the Mediterranean, as well as from the Iraq, Iran and the Central Eurasian lands to Abyssinia and Eastern Africa. Thus the international trade traffic is now diverted to the overland Makkah route, which is also protected by the surrounding hills from Red Sea pirates. And it is connected to the world through merchants and merchandise, new products and new ideas.

It is CE 6th Century

The presence of the Ka'bah becomes a source of jealousy and animosity for the Abyssinians. They march with Elephants' Army to destroy it, but get destroyed at Arafat, outskirts of Makkah.

Three religious communities make their historical dominance in the Peninsula: the Jews, the Christians and followers of the Abrahamic tradition; and some scattered but small groups of Sabians and the

Zoroastrians. The Jews and the Christians practice a belief corrupted over time; followers of the Abrahamic tradition are simply idolaters; worshiping statues of stone and wood, with which they fill the Ka'bah. These statues are regarded as their intercessors. The Ka'bah is the center of gravity for polytheism, superstitions and ignorance for more than two thousand years.

The three claimants of the Abrahamic Faith and tradition, in fact, have faltered, deviated and strayed away from the originality of the Message of Monotheism. They take pride in proliferation of liquor, replacement of religion with entertainment and secularization of the rich elite; moral corruption is considered as moral purity; the ever-hardening gap between rich and poor has pushed the majority far below the poverty line – with only one piece of cloth covering their privacy and living on soup made from dead animal bones collected from the desert.

Makkah refuses to stand with this spiritual and moral filth anymore; it refuses to condone exploitation of human by human anymore. The Divine decides for the correction of fundamentals of their faith, belief and social values. It is the time to enliven the true spirit of the Abrahamic Faith, who, in his person, is symbolized as a 'best example to follow' and an 'institution' of goodness and social justice.



Jesus and Moses Speak

The Torah and The Bible foretell the coming of *Muhammad/Ahmad* 'who shall speak to you The Word of God'.

The Torah/Book of Deuteronomy – 18:18

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.

The Qur'an recaptures the divine foretelling:

Q.61. Al-Saff: 06

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

And when Jesus, son of Mary, proclaimed:
O Israelites!

I am a Messenger of Allah to you, confirming *the message of the*
Torah, *sent* before me,
and *I am* bringing *the* good news of a Messenger to come after me,
whose name shall be Ahmad - *most acclaimed*.



Ahmad, name of Prophet Muhammad,
mentioned in the Torah/Bible; the Arabic script.



Thus, Muhammad was to be assigned to continue the missions of Jesus and Moses to completion, purify the impurities that had crept into their teachings, and restore pure monotheism of his ancestors, Abraham and Ishmael – who were the first of the Muslims as they submitted their will to the Will of Allah

Allah had chosen Abraham as a role model for the Muslim, Q.22. Al-Hajj:78, and responded his invocations about his son, Ishmael, in the following words of The Torah:

The Torah/Book Genesis – 17:20

As for Ishmael, I have heard you;
I shall certainly bless him
And I shall make him a great nation.

Muhammad and his followers shall fulfill the Torah-Promised Great Nation!



Q.17.Al-Isra':79

And keep vigil in prayer for part of the night, as an optional act of *worshipful devotion* for you. It may be that your Lord Supreme will raise you, O Muhammad, up to a praiseworthy position.



The Streak of Dawn



It is Year 570

The Abyssinians Elephants' Army comes to destroy the Ka'bah; but get destroyed at Arafat, outskirts of Makkah.

The brightest star of the heavens descends on to the planet earth - Muhammad is born in Makkah.

The only child of his parents – Sayyed ‘Abd-Allah bin ‘Abd Al-Muttalib Al-Hashemi and Sayyedah Aminah bint Wahb Al-Zuhriyya. His father passes away before his birth, and the mother when he is six. Shepherd in early life, and then, as a young person, he is a successful and prosperous merchant. He marries Sayyedah Khadijah in year 595 at the age of 25. They make a happy couple and are the parents of four daughters and two sons; the later die in their infancy as well as a third son, born of Sayyedah Mariyah in year 630.



❧ Profiling Muhammad ❧

In Makkah, Muhammad is respected in the community as a person pure at heart. He is popularly reputed as friendly, kind, caring, trustworthy and a gentleman of impeccable character. He is addressed as ‘As-Sadiq’ and ‘Al-Amin’. He is admired for his generosity as well as his wisdom. The mutually hostile factions often call upon him to act as an arbiter. At home, he is known for his caring and helpful attitudes.

The Qur’an outlines the profile of Muhammad, Ahmad, Mustafa of his early age, year 570-610:

Q.93. Al-Duha: 06-08

أَلَمْ نَجِدْكَ يَتِيمًا فَآوَىٰ ۖ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۖ
وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۖ

Did He not find you an orphan in childhood when your parents had passed away, then took care of you with the guardianship of your grandfather and then your uncle?

Did He not find you unaware of the Right Way, then guided you with the enlightenment of the prophet-hood and the Qur’an?

Did He not find you in need, then enriched you through business gains and the wealth of your wife Khadijah, so that you would neither suffer nor yearn for the glitter of riches that abound all around you?





It is Year 610

Makkah is surrounded by a range of grayish black rugged mountains. It is nighttime – dark and quite, no moon light, no stars shining. On one of mountains' segments facing the Ka'bah in the north is a camel's hump-like hump, called Mount Nur; curved towards the back of Nur, is a cave hiding in shyness and seclusion with a difficult access, named Hira'; inside it is Muhammad - all alone, in deep meditation, worshipful devotion, seclusion and unaware of the surroundings, as is every day, every night.



Mount Nur, Cave Hira from the inside, Makkah. Present-day Saudi Arabia.

It is a time, after one midnight, during the last week of the month of Ramadan that the Cave lightens up. It is the presence of rows over rows of angels led by the Arch Angel, Gabriel. Muhammad is bewildered, he is scared. It brings him awe, fear and foreboding. It is an experience unique of its kind; unique in somewhat similarity to the one that Mary, the virgin, experienced, when she was in a similar state, and the same Angel appeared – she was scared, she was screaming.

Q.97.Al-Qadr honors this night as the Night of Majesty, Power and Destiny; the night of perfect communion between this world and the world of higher realm; the night full of sacredness, full of peace. And, full of Divine Blessings – Q.44.Ad-Dukhan:03.



The Arch Angel, Gabriel, comforts Muhammad, as he did to Mary. He assures him of Allah's Peace and Blessings. He tells Muhammad of carrying two Divine Messages for him:

- First to confer the last Prophethood on you, O Muhammad!
- Second to convey the Last Divine Law, through you, to the mankind before the Last Hour approaches.

Muhammad! You shall be the herald of good news of Allah's Grace for those who follow the Divine Law, 'Mubashshir' and 'Bashir' as well as the warner of Allah's Disgrace for those who would not, 'Mundhir' and 'Nadhir'.

Q.17. Al-Isra': 105

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

In *all* truth We have sent it down - *The Qur'an*, and in *all* truth it has come down.

And We have sent you, *O Muhammad*, only as Mubashshir *a herald of good news* and as Nazir, *a warner*.

Thus making Muhammad the Last and Final of The Prophets to mankind, Muhammad, The Prophet, as well as Muhammad, The Seal of *finality* of The Prophets.



Arabic Calligraphy
Muhammad Al-Mustafa, *The Chosen*



Q.33. Al-Ahzab: 40

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

Muhammad is not the father of any of your rmen.
He is but *the* Messenger of Allah, and
The Seal of *Finality* of The Prophets.

Muhammad is humbled, honoured and blessed

Muhammad is chosen, so he becomes *The Chosen, Al-Mustafa*.

Q.22. Al-Hajj: 75

اللَّهُ يَصْطَفِي مِّنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ

*In His Almightyness, Allah chooses Messengers
for carrying and conveying
His Messages from among the angels as well as the men.*

Q.04. Al-Nisa: 113

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ
اللَّهِ عَلَيْكَ عَظِيمًا

Allah has endowed you with His Book the Qur'an, and the Law
embodied therein. He has given you wisdom and knowledge of what
you did not previously possess.
Indeed, great have been Allah's blessings upon you.



The First Revelation



The Arch Angel, Gabriel, begins delivering the First Divine Revelation. He recites, Muhammad keeps repeating after him, phrase by phrase - slowly, calmly and firmly - the following recitation:

Q.96. Al-‘Alaq: 02-05



أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝
 أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝
 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Iqra'! Recite!

By the Name of your Lord Supreme,
 Who creates the human out of a clinging substance.

Iqra'! Recite!!

For your Lord Supreme is the Most Generous, *All-Bountiful*,
 He imparts knowledge *to you and human beings by means of* the Pen,
 and
 He teaches the human what he does not know.

The First Revelation sets the foundation of Human Thought with four of its principles:

- the creation of human being is from a petty substance – so he should not show arrogance to accepting and practicing the Divine Law;
- he has been endowed with intellectual faculties – so he must

learn and acquire knowledge and wisdom and apply it to his life and welfare of the civil society;

- he should realize that he would always be in the need of the Grace of his Lord Creator, Who is the All-Bountiful; and
- he should thus never show pride and haughtiness; instead he should show care and compassion towards the marginalized and under-privileged.

The mention of ‘Pen’ in the very first revelation indicates either The Prophet, or it is an allusion to the Divine Intellect inscribing knowledge upon the tablet of human soul, or even it is a continuous process of learning throughout a person’s life span.

Clarification of the submission to and implementation of the Divine Law is elaborated in Q.05.Al-Ma’idah:44 – ‘And whoever would not rule by what Allah has revealed *in The Qur’an*, it is they who shall be the disbelievers’. It repeats in Q.05.Al-Ma’idah:45 to emphasize: ‘And whoever would not rule by what Allah has revealed *in The Qur’an*, it is they who shall be the transgressors’.

Q.59. Al-Hashr: 21

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

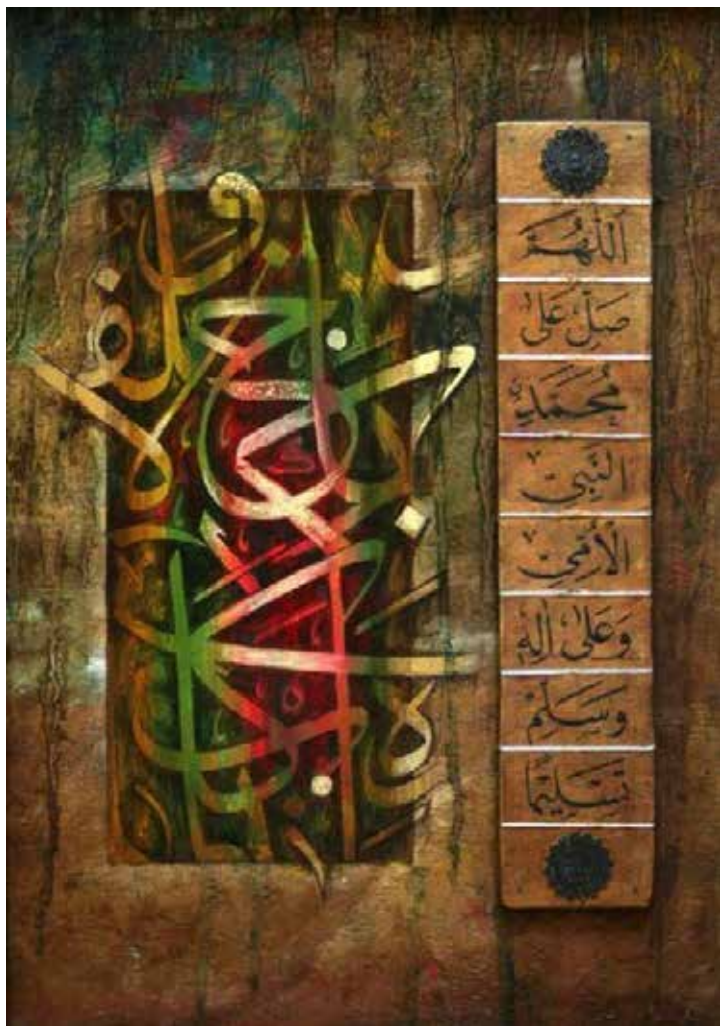
Had We made this Qur’an descend upon a mountain, you would indeed have seen it humbled *and* split apart with Awe of Allah.

Muhammad, The Prophet, continues to receive the Divine Revelations for the remainder of his life in a manner that it is recited to him, and then he recites it, and dictates it to the designated persons to write it as Q.75.Al-Qiyamah:18-19 illustrates:

Q.75. Al-Qiyamah: 18-19

فَإِذَا قَرَأَهُ فَأَتَّبِعْ قُرْآنَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

Thus, when We recite it *to you*, you follow its recitation;
and then, surely, it will be for Us to explain it –
its meaning, context and placement in the overall organization of the Surah and The Qur’an.



Q.07.Al-A'raf:158

..... So believe in Allah and His Messenger, the Ummi Prophet, *Muhammad*



Muhammad's soul is spiritually cleansed.
He descends the Mount Nur like gold refined by
Divine Light.
It is not the same Muhammad who had ascended it.
Muhammad is assigned a Mission which would have
reduced the mountains to rubble had it
descended upon them –

In honoring the memory of the Divine Descent in Hira', Muhammad continues to practice spiritual retreat during these last ten nights of Ramadan throughout his life. He advises his followers to do so as well. And they do it diligently, vigorously, wherever they are.

Muhammad Remains a Private Person

It is year 610

The first believer in his mission on the face of this planet earth is his wife, Khadijah. She is followed by a close friend of Muhammad, named Abu Bakr; his helper Zayd; and his six-year old cousin living with him, 'Ali. Thus, he gets four followers, during the first week.

Muhammad prefers to remain a 'private' person, and not go public for three years. He relates his experience to family and friends. The emotional force of his inspiration, the beauty of its words, its sounds and the compelling language pursues some to believe that his mission is divine. A small group accepts his ideas. They gather around him and listen to him.

He prepares to enlarge the circle as he is advised:



Q.26. Al-Sho'ra': 214

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

Warn your tribe, your nearest kin.....

He invites members of his clan, Banu Hashim. They come. These include, among others, four of his paternal uncles, Abi Talib, Hamzah, 'Abd al-Uzzah and 'Abbas. He shares his divine experience, tells them of his divine mission; invites them to endorse it. His uncle 'Abd al-Uzzah, nicknamed Abu Lahab, is wealthiest of his clan, considers it a waste of time and rebukes him by hurling a curse: Doomed be you O Muhammad! Instantaneously, Allah throws back the same rebuke on the face of Abu Lahab:

Q.111. Tabbat: 01-03

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۖ
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۖ
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

*Doomed would be the hands of Abu Lahab,
and doomed would he be!*

*Of no benefit shall be his wealth to him,
nor would his earnings be against Allah's Wrath.*

*In the life after death, he shall definitely be flung into Fire.
Fire ablaze!*

Thus Allah defends His Last Prophet, Muhammad. The Divine Defense of him continues throughout his life.

Two of the four paternal uncles endorse his mission and the message; first Hamzah in AD 613 and much later 'Abbas in AH 08/CA 630. Allah consoles Muhammad by saying:

Q.28. Al-Qasas: 56

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

You will not be able to guide those of them whom you may wish, but
it is Allah Who shall Guide whoever He may Will
for He Knows best those of them who are guided aright.

Muhammad's early focus on social reforms appeals most to the poor. The number of his followers increases, slowly, which comprises rootless migrants/slaves, poor without shelter and food, members of weak clans as well as some youngsters of strong clans – those most dissatisfied with the degenerating moral, social and economic environment of Makkah.

They take the **Prophet's Message** as a '**Vital Alternative**'.

Othman bin 'Affan, a wealthy merchant and a philanthropist, joins Abu Bakr in support of Muhammad. However, the religious activity remains enclaved, disguised. Abu Bakr and Othman bin 'Affan start paying for the release to freedom of the rootless migrants/slaves embracing Islam.



It is year 613

Q.74. Al-Muddaththir: 02-03 and 05

قُمْ فَأَنْذِرْ ۚ وَرَبَّكَ فَكَبِّرْ ۚ وَالرُّجْزَ فَاهْجُرْ

Rise and invite people to profess Allah's Unshared Divinity, Unity and Uniqueness, and warn against the disobedience!

Proclaim the Greatness of your Lord Supreme,
Keep away from all paganism.

Q.16. An-Nahl: 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجِدْ لَهُمِ الْبَالِغَ هِيَ أَحْسَنُ

Call them to the Path of your Lord Supreme with wisdom and words
of good advice;
and reason with them in the best way possible.

Q.05. Al-Ma'idah: 67

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ
رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

O The Prophet!

Proclaim what has been revealed onto you from your Lord Supreme.
If you would not it is as though you have not conveyed His Message.
And Allah will protect you from *the mischief* of people.

The key themes of his Mission are the concept of the unshared divinity, unity and uniqueness of Allah, rejection of polytheism, generosity towards the poor most in need, kind treatment and emancipation of

slaves and subordinates, and the equality between men and women before Allah. Thus, the launching strategy is worked out in the following manner:

- First, introduce the concept of One God – Allah; there is no other god or goddess beside Him; Allah is the creator, the all-encompassing, the ever-living, the universal. Everything else is His creation. He has no intermediaries, no intercessors.
- Second, Muhammad is Allah's Prophet.
- Third, the human social order needs a re-alignment where everyone, regardless of one's social status, lineage, ethnicity, colour and riches is equal in the Sight of Allah; accountable for his/her deeds of the lifetime during the Time of Reckoning.

Challenging the status quo is The Challenge.
Muhammad is commanded to go public.

Muhammad, The Prophet complies the Divine Command.
He and his followers proclaim The Truth; they introduce 'Allah':

Q.112. Al-Ikhlās: 01-04



He is Allah, *the One* –
Allah, He seeks no one *and Whom everyone seeks.*
He has no family.
Neither giving birth *nor parenting anyone,*
nor being born of anyone.
And no one is comparable to Him.

Streets, bazars and valley of Makkah echo with

La Ilaha Illa-Allah

Muhammad Rasoolu-Allah

This message is targeted towards the Jews, the Christians, the Makkan idolaters, the Sabians, and the Zoroastrians – all and sundry.





Mercy Widespread



The underlying message also emphasized that the belief in Allah is tied to the belief in His Prophet, Muhammad, and The Qur'an; those who believe in Muhammad are assured that their sins would be pardoned and their spiritual condition will improve. In the absence of both, or either, even their own good deeds will go to waste.

Muhammad neither claims divinity nor any supernatural powers. He does not claim his ability to raise the dead; walk on water; make the blind see. He only claims to 'Speak for One God - Allah'.

The beauty, the explosive force and purity of inimitable text of Muhammad's revelations is a clear proof of their divine origin. It opens the hearts; it settles in the conscience.



Baffles the Falsehood



The tribal chiefs and the Quraysh are almost immediately hostile. They fear a massive upheaval the new religion of 'One God' may bring about in their belief, economic life attached to the Ka'ba, their religious authority and social structure. They perceive it an attack on the age-old balance of their society, root and branch.

In essence, Pharaoh also considered Moses' Message a threat to his person, social structure and the system that revolved around him. The Quraysh borrow words from Pharaoh, as reflected in Q.40.Ghafir:26, to express their apprehensions 'we fear that Muhammad would cause us to change our religion, and he would cause corruption to prevail in the land'.



Arabic Calligraphy
Muhammad Al-Hadi, *The Guide*





It is year 615

Some accept his message and become his followers. Many others, including tribal leaders, oppose vehemently. Their opposition is ruthless; their vengeance is merciless. They resort to harassment, mockery and insults of The Prophet; violence, torture and persecution of his faithful.

The Qur'an reflects on the hatred the Quraysh show to Muhammad:

Q.68. Al-Qalam: 51-52

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ
إِنَّهُ لَمَجْنُونٌ ۖ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

It seems that the disbelievers would strike you down
with their *fierce* looks, *because of deep-rooted animosity and
hated*, when they hear the Recital –
The Qur'an; and *out of sheer jealousy*, they allege:
Surely, he must be *afflicted with insanity*.

And this - *The Qur'an* - is nothing *else* but an Exhortation to
goodness for everybody
in the World; so it cannot be the cause of insanity.

Allah rescues Muhammad with His assurance:



Q.20. Ta.Ha.:01-02.

Ta.Ha. *Muhammad*

We did not reveal onto you The Qur'an so that you may be distressed.



Q.15. Al-Hijr: 94



Truly, We are sufficient for you against all who mock *this Revelation*.

Persecution takes its toll.

Yasir is beaten to death; his wife Sumayyah is systematically tortured to silence. The angels take their souls to paradise.

Both are in their fifties. They become the first Martyrs of Islam.

‘Ammar is tortured and faints; recovers and tortured time and again; he becomes helpless. Zayd experiences intense sufferings; he remains steadfast, committed to his faith. Bilal’s limbs are being pulled out; his arms are disjointed from shoulders; he keeps his nerves by faintly murmuring ‘Laaa Ilaha Illa-Allah Laaa Ilaha Illa-Allah Laaa Ilaha Illa-Allah’. He sets an illuminating precedence of patience, endurance, perseverance and steadfastness in the Cause of Allah.

Muhammad is powerless to protect his followers from persecution; his followers are powerful in their show of resistance against the falsehood. Allahu Akbar!

I am in Damascus, 1400 years later; paying respects and homage to this great person, Bilal.

I am in tears.

Asking myself:

Are there any Bilals still around?



Q.68.Al-Qalam:04.
And truly you, *Muhammad*, are of an exalted character.





It is year 617

The Quraysh are angry, resentful and deeply disturbed about the emerging developments. They note that the following of Muhammad is steadily increasing notwithstanding their torture and suffering; now it crosses one hundred; even some notables like Hamzah bin ‘Abd Al-Muttalib and Umar Al-Khattab also join Islam.

A strategic decision is taken.

Muhammad, his family, his clan with the exception of uncle Abu Lahab and his family, and 170 of his followers, men and women and their families, are besieged in Sha’b Abi Talib, an arid valley outside Makkah, for three consecutive years with monitored social and economic boycott. This is a stifling siege, bringing disastrous humanitarian tragedy and untold health and economic woes to the nascent Muslim community.

Muhammad remains courageous; he continues his mission with devotion and commitment. He goes to the Ka’bah every day, offers prayers three times every day - morning, afternoon and evening - even in this fiercely hostile and punitive environment. Zayd accompanies him invariably; Abu Bakr, too, at least once a day.

It is year 620

Stifling siege is over.

Muhammad’s caring wife of twenty five years, Khadijah, passes away. His guardian uncle for twelve years, Abi Talib, dies at 86.

His first born son, Qasim, with whose reference Muhammad is called Abu Qasim, leaves him tearful as he breathes his last – this is the only time I see his tears.

Muhammad is left alone; he is lonely.

He visits the neighbouring Ta’if, exploring prospects of support for his faith; his attendant Zayd is with him.

The mission fails.
He is sad; he is heartbroken
This is a devastating time.

Muhammad makes a plea to his Lord Supreme, seeks mercy and compassion. Then a group of jinn are heavenly directed to visit him, and listen to the recital of some parts from the Qur'an. They accept his Faith, and preach to their own community. Muhammad is consoled that while men are still not inclined to support him, jinn do.

Q.46. Al-Ahqaf: 29-32

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ
قَالُوا أَنصَتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ ﴿٢٩﴾
قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾
يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَتَجْرَمُ
مِّنْ عَذَابِ أَلِيمٍ ﴿٣١﴾
وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ
أَوْلِيَاءُ ؕ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ

And remember when We directed a *small* group of jinn to you - *O The Prophet* - to listen to *the recital of The Qur'an*. When they were in its presence *of listening*, they said to *one another*:
Be silent and listen !'

Then when it was finished, they returned to their *own* people as warners. *Thus* they addressed: 'O Our People! In fact we have been listening to a Recital revealed after Moses, confirming *the Divine origin of and the truths that are still contained by* what was before it.
It guides to the truth, and it guides to the Right Path.'

‘O Our People! Respond to the one who calls you to Allah. Believe in him *and the truth of his mission*. Thus, Allah will forgive you some of your *impieties and sinful trespasses*, and save you from a painful punishment.’ But whoever will not respond *positively* to the one who calls to Allah, can never escape *Allah’s power of persecution and control anywhere* on the earth, nor shall there be any protector for him other than Him *to ward off the punishment*. Then such *people* will have clearly gone far astray.

Thus, Muhammad’s audience widens to include the jinn species. He a [Prophet to the Jinn](#) – so well elaborated in Q.55.Ar-Rahman and Q.71. Al-Jinn.

Muhammad always remembers years 620 as the period of grief, persecution and misfortunes - *Al-Am al-Hozan*.



Q.09.Al-Tawbah:128

Indeed, a Messenger, *Muhammad*, has come to you from among you. He is troubled by what you suffer, *for he has* concern over you, *and he is* kind and compassionate with the believers.





The tragic experience of stifling siege in Sha'b Abi Talib delivers one clear message: loyalty to the faith transcends loyalty to the family and tribe.

Allah is watching the persecutions and misfortunes.

Q.15. Al-Hijr: 97

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

We are well aware that you are disheartened by what they say.

He consoles Muhammad, His last Prophet; gives him hope; assures him with a strong assurance:

Q.108, Al-Kawthar: 01 and 03

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

Surely We have granted you Al-Kawthar: *pre-eminence and abundance of blessings.*

It is surely your opponents *who satirize you and detest you*, whose traces would be cut off *from abundance of good and blessings.*

That Muhammad, The Prophet, will be favoured with unceasing abundance of blessings, while his adversaries will be doomed and cut off from every blessing. Thus, Allah bestows the attribute of '[Sahib al-Kawthar](#)' on Muhammad. Q.93.Ad-Duha and Q.94,Ash-Sharh also offer comfort and motivation to Muhammad and his followers.

Allah, The Lord Supreme, invites His Prophet, Muhammad to see and experience some of the Great Wonders of His Almightyness in the Realm of Almightyness as He had shown these to his great Forefather, Abraham.

Q.17. Al-Isra': 01

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا

Glory be to Him Who carried His servant, *Muhammad*, by night from
the Sacred Masjid in *Makkah* to the Distant/Aqsa Masjid in
Jerusalem;

the environs of which We have blessed - so that We might show him
some of the marvels of Our Almightyness.

Muhammad receives the title of *Sahib al-Isra'*

Q.53. Al-Najm: 13-18

عِندَ سِدْرَةِ الْمُنْتَهَى ۚ عِندَهَا جَنَّةُ الْمَأْوَى ۝
إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ۝
مَا زَاغَ الْبَصَرُ وَمَا طَغَى ۝ لَقَدْ رَأَى مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَى ۝

By Lote Tree of the Extremity *in the higher realm*
beyond which no one can pass;
close to which is the Garden of Tranquility.

*This was when the Sidrat was covered by that which covered it –
overwhelmed in splendor and overflowing in radiance.*

Neither did his – *Muhammad's* - sight waver, nor did it exceed the
bounds.

Certainly, he saw some of the Greatest Marvels of his Lord Supreme.

Muhammad is conferred yet another title of *Sahib al-Mi'raj*.

The two ascensions are in succession of the spiritual realm, horizontal
and vertical, so he comes to be known as *Sahib al-Isra' wal-Mi'raj*.

Abu Bakr is the first person to endorse and support the truth of *Sahib*
al-Isra' wal-Mi'raj. And thus he becomes 'As-Siddiq'. It is from now

on that Muhammad, Abu Bakr, Umar Al-Khattab, Othman bin ‘Affan, Hamzah bin ‘Abd Al-Muttalib, ‘Ali ibn Abi Talib, Bilal, Zayd and all others switch from three daily prayers to five – a practice to continue to the Last Hour.

The Quraysh keep up pressure; their ring-leader is Abu Jahl. He adopts a new approach of disturbing the gatherings where Muhammad and his followers are preaching and reciting the Divine Revelations:

Q.41.Fussilat: 26 captures their tactics:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ

Do not listen to this Qur’an.

But talk *frivolously and dismissively* about it;
make loud noises during their recitations so as to overwhelm their voice of recitations.

Thus *they may dishearten and abandon their recitation, and you prevail over them.*



Q.108.Al-Kawthar:01

Indeed, We have granted you, O Muhammad, Al-Kawthar:
Pre-eminence and abundance of good.



Muhammad reminds his audience in Makkah, particularly the Quraysh, time and again, of the fate of former civilizations with whom they are familiar. It includes Pharaoh, Tribes of Ad and Thamud, People of Ar-Rass, Al-'Ahqaf, Aykah and Tubba' etc. who belied and denied their Prophets, and how their Lord Supreme seized them mercilessly with grievous punishments.

Thus, rejection and disobedience to Muhammad and his Divine Message shall cause them suffer similar consequences. It does not make a dent on his audience.

Muhammad is aware that it took Noah, his predecessor, one thousand less fifty years, to preach, preach and preach. Yet he failed.

It is year 620

This is the time of annual pilgrimage to Ka'bah. Various tribes start pouring into Makkah from across the Peninsula and beyond. It is an environment of festivities; it is Los Vegas of the 21st Century by night. Muhammad intends to capitalize on this opportunity. Zayd is with him like a shadow. The Prophet visits pilgrims' camps; shares his message.

In this one camp are some pilgrims from Yathrib – a large agricultural oasis about 250 miles north of Makkah. Muhammad delivers his message in a penetrating, emotional voice. They are not only listening to his words but experiencing a spiritual journey. The beauty of his words, his eloquence, overwhelms six men.

They proclaim:

La Ilaha Illa-Allah

Muhammad Rasul-Allah.

It is year 621

This is the time of annual pilgrimage to Ka'bah. Muhammad visits the camps. Zayd is with him like a shadow. They listen to him. The divine words that are coming through Muhammad are captivating his audience. Another twelve from Yathrib secretly commit their following to Muhammad.

They proclaim:

La Ilaha Illa-Allah

Muhammad Rasul-Allah.

It is year 622

This is the time of annual pilgrimage to Ka'bah. Muhammad visits the camps. Zayd is with him like a shadow. It is beyond midnight. Seventy five men of twelve important clans of Yathrib pledge themselves to accept Muhammad's faith, welcome him into their community, and undertake to protect him as one of themselves.

They invite Muhammad as a 'neutral outsider' to serve as the chief arbitrator for the entire community, including its Jewish inhabitants, to settle their age-old disputes.

It comes to be known as the 'Pledge of 'Aqaba.' It clears the way for Muhammad, The Prophet, and his followers to relocate themselves to Yathrib, in safety, respect and freedom to practice their religion.





Muhammad is constantly reminded, through Divine Revelations, of the challenges that he is likely to confront over the next several years as did his predecessors Noah, Abraham, and Moses and among others Jesus – that he is to continue facing mockery, insults, abuses, violence and attempts of assassination on his life, etc.

Allah pursues him to remain steadfast and bear with patience whatever challenges he faces in the service of His Cause.

Q.11. Hud: 120

وَكَلَّا نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنْثِيَتْ بِهِ فُؤَادَكَ

The histories of various Messengers that We relate to you are *meant* to strengthen your heart, *O Muhammad*.

Q.43. Al-Zughruf: 43

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

O The Prophet!

Hold fast to that which We have revealed onto you.
You are definitely on the right path.

Q.46. Al-Ahqaf: 35

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

O The Prophet!

You shall remain steadfast, *just* as other Messengers
with resoluteness *before*
you had been steadfast, *like Abraham; and not be like Adam and*
Jonah.

Q.25. Al-Furqan: 52.

فَلَا تُطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

Do not obey the disbelievers.

But strive against them with this *Qur'an*, with a great striving.

So whenever he is attacked, he uses The Qur'an to answer, protect himself and resist. This the first time the Sacred Divine Text uses the expression of 'jihad', implying that The Qur'an is a spiritual and an intellectual weapon against aggression.

Allah keeps on giving assurances and reassurances

Q.08. Al-Anfal: 64

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

Allah is sufficient for you, O The Prophet, and of the faithful who follow you!

Thus, he goes through bitter experiences, time and again. Yet he stands firm. Thus, setting an outstanding example for generations to follow him. Thus, his Lord Supreme pays exemplary tributes to him: Mercy for the Mankind, and, A Person of an exalted status of moral excellence.

Q. 21. Al-Ambiya': 107



We have sent you, *O Muhammad*, only as a mercy to the worlds,
all people.



Indeed, you are of an exalted status of moral excellence.

Thus, for being ‘Mercy for the Mankind’ and ‘A Person of an exalted status of moral excellence’, Muhammad pursues his Divine Mission with tremendous commitment to promoting peace, forgiveness, equality, tolerance and inter-faith harmony.

May the blessings of peace and honor be on Muhammad from Allah, His Angels and all righteous souls till the Last Hour. Amin.

Lessons from former civilizations, warnings about the consequences of a flawed faith, and the terrible state of fate in this life as well as in the life after this life does not make any impact on the Quraysh. The adversaries become more hostile, more punitive – cases of reprisals, torture and persecution are on the rise.

Muhammad and his followers are in pain, in agony, in suffering - becoming helpless; yet they are hopeful of Allah’s Grace and Mercy; they perceive light at the end of dark tunnel for they are reminded - **Q. 39:Al-Zumur: 53** - never to be disappointed of Allah’s Grace and Mercy.

The Divine Command comes: Relocate yourselves to Allah’s vast lands where you protect your faith as well as your lives and families – **Q. 39: Al-Zumur: 10**. At the same time, Allah reassures Muhammad and his followers: every hardship is followed by ease every hardship is followed by ease:



It is year 620

Muhammad's followers start leaving Makkah in search of places for re-location where they can practice their faith and remain safe of persecution. This leads to the self-exile of his followers with the first batch leaving for Abyssinia/Ethiopia.

In the perspective of Pledge of 'Aqaba, Muhammad instructs his followers to relocate to Yathrib - a large agricultural oasis about 250 miles north of Makkah. Almost everyone leaves while their assets and properties are seized; it is a cost of supporting the cause of Allah – The One God and His Final Prophet, Muhammad.

Left behind are The Prophet, Abu Bakr and his family, 'Ali, and a few others.

Being alarmed at the departure of Muslims, seven elders of the Quraysh tribe take a categorical and dangerous decision to get Muhammad assassinated!

It is year 622

It is one night of May; hot summers.

They besiege his house. Mission is to assassinate Muhammad as soon as he emerges from his house the following morning. Mohammed miraculously escapes the siege by early dawn; slips away into the desert in the companionship of his close friend, Abu Bakr, on their way to Yathrib.

Allah protects Muhammad from yet another assassination attempt on his life.

Q.61. Al-Saff: 08

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

They seek to put off the Light of Allah - *The Qur'an* - they
bad-mouth
about *The Qur'an* and its Recipient Prophet Muhammad.
But Allah Wills to perfect His Light and spread it to its fullness
no matter
how hateful it may be to the polytheists.

Deep in his heart Muhammad is depressed as he rides the back of his camel, Al Qaswa, leaving his hometown for good. Makkah was found by his Forefather Abraham and Ishmael. His Lord Supreme notices his emotional stress and assures him –

Q.28. Al-Qasas: 85

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ

Surely the One, *Allah*, Who ordained *The Qur'an* for you, *O Muhammad*, shall indeed bring you back to your home town....

May the blessings of peace and honor be on Muhammad from Allah, His Angels and all righteous souls till the Last Hour. Amin.





Momentous Time



It is 16th July, year 622

Muhammad, The Prophet, arrives in Yathrib after eight days of journey through black mountains, rocks and sandy desert; it is time of highest temperatures ranging from 45 degree Celsius to any peak like sizzling fire.

He gets a warm, rousing welcome from some 500 of the Faithful with the following words:

tala 'a 'l-badru 'alayna

The full moon has risen over us

min thaniyyati 'l-wada'

From the Valley of Wada'

wajaba 'l-shukru 'alayna

It is incumbent upon us to show gratitude

ma da 'a li-l-lahi da'

For as long as anyone in existence calls out to Allah

'ayyuha 'l-mab 'uthu fina

O our Messenger is amongst us

ji'ta bi-l-'amri 'l-mu'ta'

Who comes with the exhortations to be heeded

ji'ta sharrafta 'l-madinah

You have brought grandeur and nobility to this city

marhaban ya khayra da'

Welcome! You who calls us to the right way

Yathrib is all jubilant.

Yathrib gets a new name.

It is now called Madinat-un Nabi; City of The Prophet.

Year year CE 622 becomes Year Zero

It marks the pivot of history – the moment that divides all time into ‘Before Hijra’ (BH) and ‘After Hijra’ (AH). Hijra means immigration. CE becomes AH.

CE: Common Era Calendar.

The direction of prayers – Qiblah – changes from the ‘Aqsa/Distant Masjid’ in Jerusalem to ‘Ka’bah/Masjid Haram’ in Makkah.

BH, Muhammad is a ‘Preacher’ with ‘individual followers’; AH, he is a leader of a ‘Community’ – a community that looks up to him for religious enlightenment, social guidance, political direction and legislation.

The style, tone, content and message of the Divine Revelations changes. Short, crispy and terse- toned Surahs, placed in the later part of the Qur’an, give turn to long and detailed Surahs with strong flavor of legal, social and inter-faith issues.

May the blessings of peace and honor be on Muhammad from Allah, His Angels and all righteous souls till the Last Hour. Amin.

Muhammad’s Mission enters a second, new phase.

His challenges are almost the same; audience may be different in shade. The Makkan were by and large idolaters; the Madinan are by and large hypocrites.





The success of migration, escape of Muhammad and his core team, is perceived in Makkah as a humiliation as well as a living threat to the balance of power in the Peninsula. They see the new religion of Muhammad, preaching One God, as a threat to their Religious Business of multiple gods. The Quraysh cannot see their religious leadership being challenged and washed away by Muhammad.

Muhammad's success and settlement in Madinah has adversely affected the Quraysh reputation and their power in the Peninsula and beyond. Thus, they are prepared to do anything and everything to contain and eliminate Muhammad and his new religion.

They pool money for a deadly assault on Madinah.

Leading wealthy merchants participate – Abu Sufyan, Abu Jahl, Abu Lahab, Uqbah, 'Asim bin Wa'il, Walid bin al-Mughira and others.

It is now for more than thirteen years that Muslims have been called upon to exercise restraint in the face of terror and persecutions at the hands of Quraysh. Now comes the time to fight back.

It is year AH 02, CE 624

Q.22. Al-Hajj: 38-40

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾
 أُوذِيَ الَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾
 الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا
 دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ هَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ
 يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ﴿٤٠﴾
 إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

Truly Allah would defend those who believe.

Truly He does not like those who disbelieve and are treacherous. Permission to fight is *hereby* granted to those against whom war is being waged wrongfully, because they were wronged. And Allah is surely capable of giving them victory.

They are those *men, women and children* who have been driven from their homes *in Makkah* unjustly, just for saying that ‘Our Lord is Allah.’ And, if Allah did not intervene by using some people to drive out others, many monasteries, churches, synagogues, and mosques, where Allah’s *Sacred* Name is frequently remembered, would have been destroyed.

Allah is sure to help those who help His Cause, for truly Allah is Powerful and Almighty.

Thus, it is the time to shift from ‘jihad of spirituality and intelligence’ to ‘qital’ – necessary armed resistance in the face of an armed aggression, a bold self-defense against vicious and powerful aggressor.

While it brings relief to the Muslims to take up arms in self - defence, they also reckon that ‘Survival of The Faith’ would entail confronting their fathers and brothers, uncles and cousins, friends of clans and tribes.

It is Badr; outskirts of Madinah.

The Makkan mount huge armed assault against the Faithful.

They are more than 1,000 troops, well-armed infantry, well-trained cavalry. Faithful are 313, poorly equipped, un-trained; but rigorously inspired by Muhammad.

The Faithful crush the faithless.



Q.03. Al-Imran: 123

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

Allah certainly helped you at Badr when you were a contemptible little force;
then remain conscious of Allah; thus you may show your gratitude.

The Quraysh leadership is decimated.

Big heads roll down; big names are taken prisoners.

The tribes that protect the Makkans' caravan lines defect, thus cutting the major trade routes between Makkah and the north to the Mediterranean.

The Qur'an mentions the Victory at Badr as proof of Allah's ability to decide the outcome of any struggle, any battle, no matter what odds.

This is the first victory in 14 years; a sweet victory.

It is the first celebration in fourteen years.

The Madinans celebrate; The Makkans mourn.

La Ilaha Illa-Allah

Muhammad Rasul-Allah

Laaa Ilaha Illa-Allah

Muhammad Rasul-Allah

Allah's Promise of Q.61. Al-Saff: 08 is fulfilled!

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

They seek to put off the Light of Allah - *The Qur'an* - they bad-mouth

about The Qur'an and its Recipient Prophet Muhammad.

But Allah Wills to perfect His Light *and spread it to its fullness* no matter

how hateful it may be to the polytheists.

It is year AH 03, CE 625

It is the time to take revenge of the humiliating defeat at Badr. The faithless from Makkah march to Uhad, image below, outskirts of Madinah, for a combat with the Faithful; determined to eliminate Muhammad and his core team. A winning battle for the Faithful turns into a humiliation by an in-house greed for booty. Muhammad survives a serious attempt of assassination; his jaw is bruised, blood oozes out from his front teeth.



The Makkans fail; they return without accomplishing their objective.

Muhammad survives; Islam survives.

La Ilaha Illa-Allah

Muhammad Rasul-Allah

Come, help your gods ...

The Quraysh take a page of ancient history.

They learn a tactic from the idolaters of Nineveh when they gathered all and sundry against Abraham with the slogan:

Q.21. Al-Anbiya: 68

قَالُوا حَرِّقُوهُ وَانصُرُوا آلَ الْهَتَكُمۡ إِن كُنتُمۡ فَاعِلِينَ

‘Come, help your gods ... if you are to take action’

The Quraysh adopt this same slogan as custodians of a repository of dozens of tribal gods: The Ka'bah.

They hold inter-tribal consultations; all agree to mount a collective action under the Quraysh leadership and eliminate the sponsors of the slogan of 'Allah - The One God'. Reinforcement to this decision comes from the Jewish tribes that have been elbowed out of Madinah, the Banu Nadhir, along with other Jewish leaders from Khaybar.

It is year AH 05, CE 627

Abu Sufyan is leader of the gang-army tailed together in animosity and hatred of Muhammad and the Faith of Islam. The gang-army comprises 10-12,000 infantry and 600 cavalry. It is officially called 'The Confederates' - Q.33. Al-Ahzab - captures graphic details of the event. The defenders of Madinah are outnumbered: only 3,000 infantry.

The Confederates chose January/February for invasion; these are harsh winter months. Strategists of the defenders of Islam dig a moat around frontier of Madinah in the hope of rendering the confederate cavalry useless.

The Prophet is physically participating in digging the five-meter deep moat, thus inspiring trust through personal leadership.

This approach succeeds.

The Confederates persuade the Muslim-allied Madinan Jews, Banu Qurayza, to launch an attack from the south. While Banu Qurayza are inclined, the conspiracy does not work.

The Confederates settle for a blockade to starve the Madinan. They fail.

The invaders face serious constraints on supplies of food for their men, horses and camels. A fierce hail storm for three nights uproots their camps. The allied tribes start leaving in frustration, disappointment. Every day of the 27 days of the blockade causes loss of supplies and morale.

Efforts to eliminate Muhammad fail; attempts to destroy the Muslim-base in Madinah fail. The Confederates are defeated.

Muhammad survives; Islam survives.

La Ilaha Illa-Allah

Muhammad Rasul-Allah

Allah's Promise is fulfilled, once again!

Q.61. Al-Saff: 08

يُرِيدُونَ لِيُطْفِئُوا نُورَ آلِهَةٍ بَأْفَواهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

They seek to put off the Light of Allah - *The Qur'an* - they bad-mouth

about The Qur'an and its Recipient Prophet Muhammad.

But Allah Wills to perfect His Light and spread it to its fullness no matter how hateful it may be to the polytheist.



Q.21.Al-Anbiya:107

And We sent you *Muhammad* not, but as a mercy for the worlds/*mankind*





It is Hudaybiyyah.

Q.08. Al-Anfal: 61

descends on to The Prophet:

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ هَا وَتَوَكَّلْ عَلَى اللَّهِ

And if they incline to peace, then you should incline to it *as well*; and put your trust in Allah.

The Faithful comply.

It is year AH 06, CE 628

A ten-year peace treaty is signed with the Makkans.

Q.48. Al-Fat'h: 01-03

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا
لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ
وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا

Indeed, We have granted you a victory, an outstanding victory.
So that Allah would save you from blames, earlier and subsequent,
if any, and complete His Favors upon you, and
guide you to *the right strategic approach to achieving success and
victory after victory.*
And that Allah would support you with a mighty *and unparalleled*
support.

Q.48. Al-Fat'h: 01-03 captures the occasion of the Treaty of Hdaybiyyah, and declares the peace treaty an 'Outstanding Victory' even though a couple of its clauses were unbalanced and unfavorable to the apparent interests of the faithful.

But it is certainly a great moral victory that causes the entry to the fold of Islam by all those famous for their military and political skills, including, but not limited to, Khalid bin Walid. The conversions of such individuals shift the tide in favor of the Muslims; eventually it leads to many more great victories. In total, 630 Makkans enter the Fold of Islam.



Q.94.Al-Sharh:04

And We have exalted you *Muhammad* in eminence *and* dignity.





Makkah reverts to Islam



It is year AH 08, CE 630.

It is the month of Ramadan; it is the month of January.
It is now 20 years of Muhammad's Divine Mission.

The ten-year Treaty of Hudaibiyyah becomes victim of treachery by the Makkans. The Treaty is breached; it stands abrogated.

Muhammad, The Prophet, decides to visit Makkah; giving a surprise to his adversaries, the Quraysh. He does not intend an armed assault; yet he wishes to demonstrate his power. He takes a group of the faithful that matches the size of The Confederates' army that invaded Madinah - in year AH 05, CE 627.

It takes them seven days to walk, ride camels and horses and reach the outskirts of Makkah.

It is the night time. The camp is strategically spread across Marr-uz-Zahran; groups of ten-twenty lit candles to create an optical illusion of a huge presence. It works. There are four entry routes to Makkah through passes in the mountains. Muhammad forms four contingents for each of these routes; one of them is commanded by Khalid bin al-Walid, who, in the days of his ignorance, had commanded a battalion of the Quraysh army at Uhah – in AH 03, CA 625, which had caused humiliation to the Faithful.

The entry is immensely peaceful, virtually bloodless.

Q.48. Al-Fat'h: 24-25

captures the situation in these words:

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ
 أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٦﴾
 هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدَىٰ مَعْكُوفًا
 أَنْ يَبْلُغَ مَحِلَّهُمْ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَنْ
 تَطُؤُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ
 يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

It is He Who restrained their hands from you, and restrained your hands from them in the heart of Makkah, after He granted you victory over them. And Allah watches whatever you do.....and were it not for *certain* believing men and believing women *in Makkah*, whom you did not know, *as they had disguised their faith like Pharaoh's wife*, lest you would have trampled them, and thus incurred guilt without *even* realizing it..... had they been clearly separated, We would have punished the disbelievers among them with a painful punishment.

Muhammad, The Prophet, makes a public declaration:

Then, along with his companions Muhammad visits the Ka'bah. The statues of wood and stone are broken; their gods are smashed, one by one; exactly in the same ruthless manner that Abraham destroyed the idolatry images of stone sculptured by his father, Azar; and Moses ravaged the sculpture of the calf that Samri had sculptured.

Residents of Makkah, worshippers of these sculptures are watching their gods being humiliated, smashed and destroyed, from their balconies, terraces. Their gods cannot even defend themselves; how could they defend their worshippers against The One God – Allah?!

They are speechless, breathless; they realize the truth.

Their hearts are whispering:

There is no entity worthy of any form of worship beside The One God – Allah.

Thereupon Muhammad starts reciting:

Q.17. Al-Isra': 81

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

The Truth has come and the falsehood has vanished.

Indeed, the falsehood is bound to vanish.

And the Truth is bound to prevail.

Allah has made Makkah a sanctuary since the day He created the Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allah has bestowed on it until the Time of Resurrection.

Fighting in it is not lawful to anyone. Its animals that can be hunted should not be chased, nor should its trees be cut, nor its vegetation or grass be uprooted

Whoever enters the house of Abu Sufyan will be safe; whoever lays down arms will be safe; whoever locks his door will be safe.

Muhammad, The Prophet, says:

Ya Bilal call out the Adhan.

He complies.

Bilal ascends the Ka'bah, full of zeal, highly poised; calls out the Adhan:



اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
حَتَّى عَلَى الصَّلَاةِ	حَتَّى عَلَى الصَّلَاةِ
حَتَّى عَلَى الْفَلَاحِ	حَتَّى عَلَى الْفَلَاحِ
لَا إِلَهَ إِلَّا اللَّهُ	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allaaaahu Akbar....

There is no god or goddess except the One God, Allah.

Muhammad is the Prophet of Allah.

Come for the Prayer.

Come for the Salvation.

Allaaaahu Akbar....

There is no god or goddess except the One God, Allah.

The people assemble.

Muhammad, The Prophet, addresses:

There is no god but The One God, Allah. He has no associate. He has made good His promise that He held to his servant, and helped him and defeated all the confederates. Bear in mind that every claim of privilege, whether that of blood or property, is abolished except that of the custody of the Ka'bah and of supplying water to the pilgrims. Bear in mind that for anyone who is slain the blood money is a hundred camels.

O People of Quraysh! Surely Allah has abolished from you all pride of the time of ignorance, and all pride in your ancestry, because all men are descended from Adam, and Adam was made of clay.

O People of Quraysh! I speak to you in the same words as Yusuf spoke to his brothers. This day there is no reproach against you. Go your way; for you are free.



Arabic Calligraphy
Muhammad Mustafa, The Chosen



Streets, bazars and the Valley of Bakkah, in the City of Makkah, once again, sound and resound with echoing of La Ilaha Illa-Allah
Muhammad Rasul-Allah.

Muhammad, The Prophet, recollects that he started the Divine Mission with a following of only one person, his wife Khadijah, in CA 610. This day, in AH 08/CA 630, 20 years later, he has ~150,000 of the very true faithful at his command – his foes are becoming friends; his adversaries are becoming compatriots; strangers are becoming supporters. Almost all the tribes of the Peninsula are united under his leadership.

The trickle of the entry to the fold of Islam becomes a flood of conversions. Notwithstanding the outward numerical movement of waves and waves of people, they are finding an immeasurable religious experience, a remarkable spiritual rejuvenation, and an infinite journey to peace and salvation in the presence and person of Muhammad, Ahmad, Mustafa.

Q.110. Al-Nasr: 01-03

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ
أُفْوَجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ

When Allah's help comes and *He opens up your way to*
victory after victory,
then you see people entering Allah's Religion of *Islam enmass,*
in swarming crowds.

Then you glorify your Lord Supreme with His Praise.

Allah fulfills His promise to bring Muhammad back to his home town, Makkah.

Q.28. Al-Qasas:85

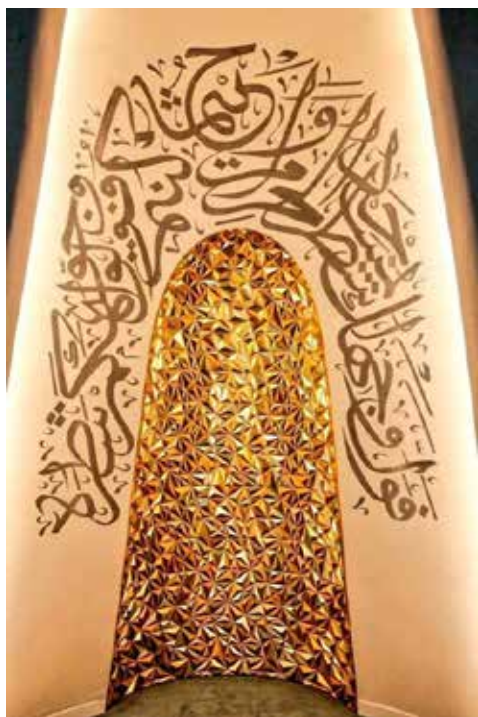
إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ

Surely the One, *Allah*, Who ordained The Qur'an for you,

O Muhammad,
shall indeed bring you back *to your home town....*

May the blessings of peace and honour be on Muhammad from Allah, His Angels and all righteous souls till the Last Hour. Amin.

Expeditions to Hunayn (year AH 08/CE 630) and Tabuk (AH 09/CA 631) are scheduled to cleanse the remaining filth of polytheism and remnants of treachery. Missions are accomplished.



❧ In the Shade of Welfare State ❧

It takes Muhammad, The Prophet, several years to strive and battle against tyranny, oppression and social injustice. He creates a generation of highly inspired Faithful for whom his words are the guiding star of their lives. His words continue to be the guiding star for millions - past, present and future. The Qur'an says:

Q.03. Al-Imran: 110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the noblest community that has ever been raised up
for the human race.

As you enjoin justice, equity and fairness, and,
you forbid all that is wrong.

As you firmly believe in the un-shared Oneness,
Supremacy and Divinity of Allah.

It is in Madīnah that Muhammad, The Prophet, slowly but steadily, is setting up the foundations of the first Islamic Welfare State. He writes the charter that guarantees the political and economic rights of all men and women of all faiths. He establishes the code of ethics for times of peace and times of war. He sets a track record of 'silent' personal examples of social responsibility and egalitarianism.

The Prophet grants peace and security to the Christians and the Jews of his time. He signs pacts and treaties for their safety. While he is establishing the foundations of the first Islamic State consider the following declarations that guarantee Inter-Faith harmony and freedom in the choice and practice of religion - Article 25 of the Madinah Charter.

Muhammad is all in one: a Prophet, a visionary, a statesman, a commander in chief as well as a head of state. Not only are the religious and political functions intertwine in the person of Muhammad, they are meant to be intertwined. It is to this time that the Muslim Faithful, around the world, seek to emulate his model.

Muhammad is The Prophet who has caused a religious vision to penetrate in the body of whole civil society. He has introduced the concept of ‘Ummah’ to mean the concept of brotherhood – brothers/sisters in blood and brothers/sisters in faith, where the later takes precedence over the former.

In the realm of individual morality, reckless bravery in defence of one’s tribe becomes persistent dedication to the Faith; patience becomes unshakable faith in Allah in the face of trials and temptations; generosity is shorn as its impulsive quality; care for the weak and the poor becomes a part of intrinsic piety and virtue.

No one must ever let power, social, economic or political interests turn one away from other human beings, from the attention they deserve, the respect they are entitled to. Thirst for power and wealth, comforts and riches should never lead to compromise the principles.

This is Muhammad’s Islam!

This is our Islam!

Muhammad, The Prophet, occupies a special place in the life and conscience of every Muslim, male and female. He emphasizes on the individual’s direct dialogue and relationship with Allah without an intermediary, clergy or intercessor.

Muhammad, The Prophet, is the epitome of the human being aspiring to The Divine beyond the finitude of this life

Q.33.Al-Ahzab:21.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Certainly in the person of Muhammad, you have the best example to follow,
for everyone who looks forward *with hope and awe* to Allah and the Last Day, and remembers Allah unceasingly.

May the blessings of peace and honour be on Muhammad from Allah, His Angels and all righteous souls till the Last Hour. Amin.



The Charter of Madinah - Article 25

The Covenant with Jews

*'The Jews of Banu Awf are an ummah (community) along with their believers.
The Jews have their own religion and so do the Muslims.
This includes themselves and their freed slaves.'*

The Covenant with Christians

This is a message from Muhammad son of Abdullah, as a covenant to those who adopt Christianity, near and far, we are with them. Verify I, the servants, the helpers, and my followers defend them, because Christians are my citizens; and by God! I hold out against anything that displeases them.

No compulsion is to be on them. Neither are their judges to be removed from their fore nor their monks from their monasteries.

No one is to destroy a house of their religion, to damage it, or to carry anything from it to the Muslims' houses. Should anyone take any of these, he would spoil God's covenant and disobey His Prophet. Verify, they are my allies and have my secure charter against all that they hate.

No one is to force them to travel or to oblige them to fight. The Muslims are to fight for them. If a female Christian is married to Muslim, it is not to take place without her approval. She is not to be prevented from visiting her church to pray.

Their churches are to be respected. They are neither to be prevented from repairing them nor the sacredness of their covenants. No one of the nation (Muslims) is to disobey the covenant till the Last Day (end of the world).



Last Public Address



Muhammad is approaching the sixty-third year of his life. He prepares himself and family for the Hajj - the only Hajj he performs in his lifetime. On this occasion he is pleased to be in the company of thousands over thousands of Believing Faithful, males and females who gather at Arafat.

It is Friday, the 09th of Dhul-Hijjah, year AH 10/CE 632.

He speaks short portions, and men around him repeat his words so that everyone throughout the valley hears his speech from the slopes of Mount Mercy.

The essence of his address is intense and powerful. It sets the foundation of his teachings and Mission for all times:

- Treat the life and property of every Muslim as a sacred trust.
- Hurt no one so that no one may hurt you.
- Do not inflict inequity and, as a consequence, do not cause yourselves to suffer inequity.
- You are forbidden for all times to get involved in usury/interest business.
- Treat your spouse with kindness; they are your partners in life and faithful supporters.
- Stay fully and sincerely committed to the worship of One Allah....Offer the daily Mandatory Prayers....Fast during the month of Ramadan..... Give a part of your wealth in Zakat.
- All human beings are equal. The superiority of one over the other is only by one's reverence to Allah, deeds of righteousness and responsible social behavior.
- The Muslim Community constitutes One Family.
- Hold fast to the Book of Allah - *The Qur'an*!

This is his last public address.

This is also the time when he receives the last Divine Revelation:

Q.05. Al-Ma'idah: 03



This day I have perfected your religion for you,
completed My Favors upon you, and
chosen for you Islam as your religion.



‘Better the Next World...’

Time to leave

The last cycle of prophet-hood is drawing to its close. Muhammad’s Divine Prophetic Mission to mankind is being wrapped-up. The Qur’an is complete; and so is the time for The Prophet to leave.

.... and he leaves....

Back in Madinah from the Hajj, he is frail, weak and unwell. He is running intense fevers. In the forenoon of one day of Rabi al-Awwal, CA 632, while he is in his chamber with wife, Sayyedah ‘A’ishah, he is preparing to leave this world.

He raises his index finger and eyes to the Heaven and calls out:

‘Better the next world...’

With these words he peacefully leaves this world for a better world; his home beyond this life, in proximity to The One, his Best Friend, *Rafiq-al-‘Ala*, his Lord Supreme.

The angels take his holy soul to the proximity of his Best Friend, *Rafiq-al-‘Ala*, his Lord Supreme. His body is respectfully laid to rest in the place where he breathed his last breath.

May the blessings of peace and honor be on Muhammad from Allah, His Angels and all righteous souls till the Last Hour. *Amin*.

It is since that day of the month of Rabi al-Awwal that the Community of Muslim Believers have never ceased, all over the world and through the ages, to salute The Last Prophet and recite, with all their hearts and love: Allah and His Angels and all righteous souls send their wholesome blessings on Muhammad, Ahmad, Mustafa.

Muhammad, the Person – The Gem of a Person; Muhammad, the Prophet – The Jewel of a Prophet, The Alumni of The Prophethood.

The green dome of The Prophet Masjid in Madinah, Arabian Peninsula, below makes the canopy of his resting place.





Allah ties Himself to His Prophet



Q.03. Al-Imran:31-32

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say *O Muhammad*:

If you love Allah, follow me. Allah will surely love you and forgive you your sins.

Say:

Obey Allah and the Prophet *Muhammad* but if you turn away then Allah does not take fancy of the disbelievers.

Q.03. Al-Imran:132

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And obey Allah and the Messenger *Muhammad*, so that you might be graced with *Allah's* mercy.

Q.03. Al-Imran:172

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ

Those who respond to the call of Allah and the Messenger *Muhammad* after misfortune befalls them, a magnificent reward will await those of them who have persevered in doing good and remained conscious of Allah.

Q.04. An-Nisa': 13

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ

....whoever obeys Allah and His Messenger *Muhammad*, He will cause him to enter Gardens through which rivers flow, there to remain forever and that shall be a great triumph.

Q.04. An-Nisa': 14

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ
عَذَابٌ مُهِينٌ

..... whoever disobeys Allah and His Messenger *Muhammad*, and transgresses limits imposed by Him He will cause him to enter Fire there to remain forever

Q.04. An-Nisa': 59

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ
تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ

O you who believe!

Obey Allah and obey the Messenger *Muhammad* and those in authority among you, if you happen to be in dispute about any matter, refer it Allah and to the Messenger, if you *sincerely* believe in Allah and the Last Hour.

Q.04. An-Nisa': 64

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا
أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ
تَوَّابًا رَحِيمًا

We have not assigned any Messenger except that he should be obeyed, by the Permission of Allah. When they have wronged themselves *by committing a sin* and come to you, *O Muhammad*, and seek Allah's forgiveness, and the Messenger seeks forgiveness for them too, they would definitely have found Allah All-Forgiving, Ever-Merciful.

Q.04. An-Nisa': 69

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

Whoever obeys Allah and the Messenger *Muhammad*, they are with those whom Allah has blessed: the Prophets, and the truthful, and and the martyrs, and the righteous. Those are good companions.

Q.04. An-Nisa': 79

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا

And We have sent you, *O Muhammad*, as a Messenger to all mankind; and no one can witness to this as Allah does.

Q.04. Al-Nisa': 80

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا

Whoever obeys the Messenger *Muhammad*, in fact obeys Allah;
and whoever turns away, then, We have not assigned
you as a taskmaster over them.

Q.04. Al-Nisa': 136

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ؕ وَالْكِتَابِ الَّذِى
نَزَّلَ عَلَىٰ رَسُولِهِ ؕ

O you who believe!

Hold fast to your belief in Allah and His Messenger *Muhammad*,
and in the Divine Writ, *The Qur'an*, which He has revealed upon His
Messenger *Muhammad*.

Q.05. Al-Ma'idah: 92

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا فِىن تَوَلَّيْتُمْ فَاَعْلَمُوْا اَنَّمَا عَلَىٰ
رَسُولِنَا اَلْبَلٰغُ الْمُبِينُ

Obey Allah, and obey the Messenger *Muhammad*, and beware, if you
turn away, know that only *dependent* on Our Messenger *Muhammad*
is the clear delivery of *The Message*.

Q.08. Al-Anfal: 46

وَاطِيعُوا اللَّهَ وَرَسُولَهُ ۖ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ
اللَّهَ مَعَ الصَّٰبِرِيْنَ

Obey Allah and His Messenger *Muhammad*, and do not argue or
quarrel among yourselves lest you falter and your strength fails;
remain steadfast;
indeed, Allah is with those who remain steadfast.

Q.24. An-Nur: 52

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَخَشِيَ اللَّهَ وَيَتَّقِهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ

Whoever obeys Allah and His Messenger *Muhammad*, and fears Allah, and guards himself against His *disobedience*, it is they who shall triumph.

Q.24. An-Nur: 54

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا

Say:

Obeys Allah and obey the Messenger *Muhammad*, but if they turn away, he is only accountable for that which he has been assigned but if you obey him, you shall be guided aright.....

Q.24. An-Nur: 62

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ

The true believers are *only* those who believe in Allah and His Messenger *Muhammad*, and who, when they are with him in a collective affair, do not leave until they seek his leave.....

Q.33. Al-Ahzab: 57

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا

Truly those who affront Allah and His Messenger *Muhammad*, Allah has cursed them in this life as well as in the Life after death, and has prepared for them a humiliating punishment.

Q.33. Al-Ahzab: 71

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فَازَ فَوْزًا عَظِيمًا

He will set right your deeds for you, and forgive you your sins.....
whoever obeys Allah and His Messenger *Muhammad* has
attained a great triumph.

Q.47. Muhammad: 32

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ
لَهُمْ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَالُهُمْ

Indeed, those who disbelieve *and blaspheme* and obstruct *others*
from the Path of Allah, and oppose the Messenger *Muhammad* even
after the Guidance, *The Qur'an*, has been explained to them; they
shall not harm *the Cause of Allah* in any way, while He shall *surely*
cause *all of their good* deeds go to waste.

Q.47. Muhammad: 33

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

O you who believe!

Obey Allah and obey the Messenger *Muhammad*. And do not let
any of your own good deeds go to waste by acts of disobedience and
overstepping the limits imposed by Allah and His Prophet.

Q.48. Al-Fat'h: 13

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا

And whoever does not believe in Allah and His Messenger *Muhammad* – truly We have prepared for the disbelievers a blazing fire.

Q.48. Al-Fat'h: 17

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ
يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا

..... And whoever obeys Allah and His Messenger *Muhammad*, He shall cause him to enter *Gardens of Eternity* through which rivers of water, milk, honey and wine flow; and whoever turns away shall suffer, extreme suffering.

Q.57. Al-Hadid: 07;

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ
ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا هُمْ أَجْرٌ كَبِيرٌ

Believe in Allah and His Messenger *Muhammad*, and spend in the Cause of Allah from what He has made you successors in. Thus those who believe among you and spend, for them shall be a great reward.

Q.57. Al-Hadid: 28

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنَ
رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ

O you who believe!
Guard yourself against *the disobedience of Allah* and believe in

His Messenger *Muhammad*. He will give you a double portion of His mercy, and *will make* a Light for you by which you will walk, and He will forgive you

Q.64. At-Taghabun: 12

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا
الْبَلَاغُ الْمُبِينُ

Obey Allah and obey the Messenger *Muhammad*.
If you turn away, only a clear proclamation *of The Message*
is incumbent upon Our Messenger.



Q.36. Ya-Sin:01-04

Ya-Sin - O *Muhammad*!

You are indeed among Allah's Messengers; *pursuing the Right Path*, i.e. you follow the way of the prophets before you, enjoining the affirmation of Allah's Unshared Divinity, Unity, Uniqueness, the Resurrection, the Time of Judgment and its Correlatives.

Blessings Keep Coming

Q.04. An-Nisa': 113

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ هَمَّتْ طَآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَيْءٍ
وَأَنزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

Were it not for Allah's Grace and His Mercy on you
O Muhammad, a section of them would have conspired to
mislead you, yet they mislead none but themselves, and
they can never cause you any harm. *How could they do so while*
Allah has revealed the Book of *Qur'an* on to you and the Wisdom,
and enabled you to know what you did not know.
Indeed, Allah's Grace upon you, *O Muhammad*,
has been great.

Q.07. Al-'Araf: 158

قُلْ يَتَايَهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ
النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ
تَهْتَدُونَ

Say: O Mankind!

Truly I am The Messenger of Allah assigned to you all There is
no entity worthy of worship except He. He *Who* gives life and causes
death.... If you believe in Allah and His Ummy Prophet *Muhammad*
... and obey him so that you are guided aright.

Q.08. Al-Anfal: 64

يَتَأَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

O The Prophet!

Allah is sufficient for you, and whoever follows you of the believers.

Q.09. At-Tawbah: 33

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

It is He Who sent His Messenger *Muhammad* with the Guidance of *Qur'an* and the Religion of Truth – *Islam* - so that He may cause it to prevail over other religions, all of it, even though the idolaters may not like it.

Q.09. At-Tawbah: 128

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Certainly a Messenger, *Muhammad*, has come to you from among you. He is troubled by what you suffer; *for he has* concern over you, *and he is kind and compassionate* with the believers.

Q.10. Yunus: 104

قُلْ يَتَأَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُم ^ط وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

Say:

O Mankind!

If you are in doubt about my religion, *then know that* I do not worship those whom you worship instead of Allah; rather, I worship Allah, Who shall take you *upon death* unto Himself. And I am commanded to be one of the *Mominin* – believers.

Q.10. Yunus: 108

قُلْ يَتَّيِبُهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

Say:

O Mankind!

The Truth has come to you from your Lord Supreme. Whoever is *righteously* guided, is only *righteously* guided for the benefit of one's soul, and whoever is astray, is *only* astray to its own detriment. And I am not a - *Wakil* - guardian over you.

Q.13. Ar-Ra'd: 07

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

Those who disbelieve say:

Why has not a miracle been sent down from his Lord?
You are only a warner; and for every community *there is a had*, a guide.

Q.15. AL-Hijr: 89

وَقُلْ إِنِّي - أَنَا النَّذِيرُ الْمُبِينُ

And say:
Truly I am the clear warner.

Q.16. An-Nahl: 82

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ

If they turn away, only the clear proclamation of *The Message* is incumbent upon you, *O Muhammad*.

Q.16. An-Nahl: 89

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنْفُسِهِمْ^ط وَجِئْنَا بِكَ شَهِيدًا
عَلَى هَؤُلَاءِ^ج وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
وُفْشًى لِّلْمُسْلِمِينَ

Remind them of the Time when We shall raise up in every community a witness against them from among themselves, and We shall bring you, O Muhammad, as a witness against them to testify for We have revealed on to you the Book of Qur'an as a clarification of everything, and as a guidance and grace and good news for those who submit to it.

Q.16. An-Nahl: 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ^ط
وَجِدْ لَهُم مَّا يَلْتَمِسُونَ^ج هِيَ أَحْسَنُ

Call onto the Path of your Lord Supreme with wisdom and good exhortation; and argue with them in the best way.....

Q.16. An-Nahl: 127

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۖ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ
مِّمَّا يَمْكُرُونَ

Endure with patience, *O Muhammad*, for your endurance *comes* only with *the help of Allah*. And do not grieve for them, and do not be distressed by their *intrigues and plots*.

Q.17. Al-Isra': 01

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۚ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ ۚ لِنُرِيَهُ ۚ مِن ءَايَاتِنَا ۚ

Glory be to Him, Who carried His Servant *Muhammad* on to a journey by night from the Haram/Sacred Masjid in *Makkah* to the Aqsa/Distant Masjid in *Jerusalem*, whose environs We have blessed, so that We may show him some of Our Wondrous Signs.....

Q.17. Al-Isra': 79

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۚ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

And keep vigil in prayer for part of the night, as an optional act of *worshipful devotion* for you. It may be that your Lord Supreme will raise you, *O Muhammad*, up to a praiseworthy position.

Q.17. Al-Isra': 87

إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

..... Truly His Bounty toward you, *O Muhammad*, is ever great.

Q.17. Al-Isra': 105

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۖ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

In truth We have sent it down - *The Qur'an*, and in truth it has come down.

And We have sent you, *O Muhammad*, only as a herald of good news and a warner.

Q.20. Ta.Ha': 01-02

طه ﴿١﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

Ta.Ha.

We have not revealed this Qur'an on to you, *O Muhammad*, to cause you distress....

Q.21. Al-Anbiya': 107

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We have sent you *O Muhammad* not but as a manifestation of Our Grace and Mercy to the Worlds, to all people.

Q.22. Al-Hajj: 78

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

And strive in the Cause of Allah as He should be striven for. He has chosen *for* you and has not placed any hardship on you in *matters of* the religion - the faith of your father Abraham. He named you Muslims earlier, and in this (Qur'an), in order that the Prophet be witness over you, and that you be witness over mankind. So perform the *daily Mandatory Prayers*, pay out the *annual Zakat*, and hold on firmly to Allah. He is your Protector, and how excellent is a Helper!

Q.27. An-Namal: 79-81

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾
 إِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾
 وَمَا أَنْتَ بِهَادِي الْعُصَى عَنْ ضَلَالَتِهِمْ إِنْ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ
 بِرِغَايَتِنَا فَهُمْ مُسْلِمُونَ

So you put your trust in Allah. Certainly you, *O Muhammad*, stand upon the clear truth. Surely you cannot make the dead to hear, or the deaf to hear the call, when they turn way, withdrawing. Nor can you guide the blind out of their straying. You cannot make the one hear, except the one who believes in Our Messages and submit to *Our Will*.

Q.29. Al-'Ankabut: 18

وَإِنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ
 إِلَّا الْبَلْغُ الْمُبِينُ

But if you deny *and belie* then *know that* the communities before you also denied *and belied their rspectives Messengers and met a fateful end*. And it is not incumbent upn the Messenger *Muhammad* but to proclaim *The Message* clearly.



Q.94. Al-Sharh:01-03

O The Prophet!

Have We not opened up your heart, and relieved you of your burden, which had weighed heavily upon your back/mind?

Q.29. Al-‘Ankabut: 50

قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ^ط

Say O Muhammad!

The miracles are with Allah alone, and indeed I am only a clear warner.

Q.33. Al-Ahzab: 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Indeed, *in the person of Allah's Messenger Muhammad* you have an excellent example *to follow* for those who hope for Allah and the Last Day, and remember Allah unceasingly.

Q.33. Al-Ahzab: 38

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ^ط سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا
مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا

There is no blame *or restriction* on the Prophet Muhammad concerning what Allah has decreed for him. This has been the customary way of Allah concerning those *of His Messengers* who have passed away before you, and Allah's Command is a determined decree.

Q.33. Al-Ahzab: 40

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

Muhammad is not the father of any of your men, but *is* Allah's Messenger and *the Seal of the finality of Prophets*.....

Q.33. Al-Ahzab: 45-46

يَتَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

O The Prophet!

Truly We have sent you as a witness and a herald of good news and as a warner. And to call *people* to Allah by His Permission, and as a luminous lamp.

Q.33. Al-Ahzab: 56

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Truly Allah and His Angels *always* shower blessings upon The Prophet *Muhammad*. O you who believe! Invoke *Allah's* Blessings upon him *too*, and greet him *with a worthy* greeting of *peace and honor*.

Q.33. Al-Ahzab: 57

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا

Truly those who affront Allah and His Messenger *Muhammad*, Allah has cursed them in this life as well as in the Life after death, and has prepared for them a humiliating suffering.

Q.34. Saba': 06

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

Those who have been given knowledge know that what is sent down - *The Qur'an* - upon you, *O Muhammad*, from your Lord is the truth, and it guides to the Path of the Almighty, the Praised.

Q.34. Saba': 28

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And We have not sent you *O Muhammad* except as a herald of good news and a warner to entire humankind. But most of humankind do not know.

Q.35. Fatir: 24

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

Truly We have sent you, *O Muhammad*, with the truth, as a herald of good news and as a warner. And there has been no community but that a warner has passed among them.

Q.36. Ya-Sin:01, 02-04

يَسَّ ۝ وَالْقُرْءَانَ الْحَكِيمَ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

Ya-Sin - *O Muhammad!*

You are indeed among Allah's Messengers; pursuing *the Right Path*, i.e. you follow the way of the prophets before you, enjoining the affirmation of Allah's Unshared Divinity, Unity, Uniqueness, the Resurrection, the Time of Judgment and its Correlatives.

Q.38. Sad: 65

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهِ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ



Q.33.Al-Ahzab:45-46

O The Prophet!

Truly We have sent you as a witness and a herald of good news and as a warner. And to call *people* to Allah by His Permission, and as a luminous lamp.

Say, O Muhammad!

I am only a warner against the disobedience of Allah's Message, and there is no entity for worship except Allah, The One, The Supreme.

Q.38. Sad: 70

إِن يُوحَىٰ إِلَىٰ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

It has been revealed on to me that I am a clear warner.

Q.39. Al-Zumar: 41

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۖ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ
وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

Surely We have sent down upon you The Book of *Qur'an* for the people with truth. Whoever is *righteously* guided, is guided for his own *benefit*, and whoever goes astray, goes astray for his own *loss*, and you, O Muhammad, are not a taskmaster over them.

Q.40. Ghafir: 51

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

Truly We do indeed help Our Messengers and those who believe during the life of this world as well as at the Time when all the witnesses shall arise — *these are the angels, who will testify in support of the messengers, that they indeed delivered their Messages, and against the disbelievers, that they denied them.*

Q.42. Ash-Shura: 06

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

O Muhammad!

..... You are not, *Wakil*, responsible for their conduct.

Q.42. Ash-Shura: 48

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ۖ إِنَّ عَلَيْكَ إِلَّا الْبَلْغَ ۚ

But if they turn away from you, *O Prophet*, know that We have not sent you as a taskmaster over them. Your duty is only to deliver the Divine Message

Q.42. Ash-Shura: 52

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا ۖ نَّهْدِي بِهِ ۖ مَن نَّشَاءُ مِّنْ عِبَادِنَا ۚ وَإِنَّكَ
لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ

And thus, *O Muhammad*, have We revealed unto you a Spirit, life-giving message of *The Qur'an*, coming at Our behest..... And indeed you guide people on to the Right Path.

Q.43. Az-Zukhrof: 43

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۚ إِنَّكَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ

So hold fast to all that has been revealed onto you *O Muhammad*,
The Qur'an.
Surely you are on a Right Path.

Q.45. Al-Jathia: 18

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ
لَا يَعْلَمُونَ

And, finally, *O Muhammad*, We have set you on a way by which the purpose of *faith* may be fulfilled; so follow it. And do not follow the *vain* desires of those who do not know.

Q.46. Al-Ahqaf: 35

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلِغْ فَعَلٌ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ

O The Prophet!

You shall remain steadfast, *just* as other Messengers of firm resolve *before* you had been steadfast. And you shall not seek to hasten *destructive punishment* for them *as did Noah*. This is the message to be conveyed: Would anyone be punished except for a people who would have been *dissolute* and transgressed *the limits in belief and behavior*?

Q.47. Muhammad: 19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

O Prophet Muhammad!

You shall seek forgiveness for your shortcomings as well as of the believing males and the believing females.....

Q.48. Al-Fat'h: 08-09

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

Truly We have sent you *O Muhammad* as a witness, and as a herald of good news *for those who obey*, and as a giver of warning *for those who disobey*. So that you may believe in Allah and His Messenger *Muhammad*, and support him, and honor him, and that you may glorify Him by morning and by evening.



Arabic Calligraphy
Muhammad Al-Mustafa Al-Mukhar

Q.48. Al-Fat'h: 10

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَكَ اللَّهُ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنْ فَسْؤَلِهِ أَجْرًا عَظِيمًا

Truly those who pledge *their word of allegiance* to you O Prophet Muhammad are, in fact, pledging *their word of allegiance* to Allah. The Hand of Allah would rest above their hands, *i.e. Allah's protection would be over them*. Then whoever will break such a word of pledge, in fact, would break it only to one's own loss/harm, *i.e. the evil consequences of his breach will eventually be against his own soul*; while whoever will fulfill what he has pledged as a word of allegiance to Allah, He shall, then, confer on him a great reward.

Q.48. Al-Fat'h: 28

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا

It is He Who has sent His Messenger Muhammad with the Guidance of *Qur'an* and the Religion of Truth, so that He may cause it to prevail over other religious systems – all of it. And Allah suffices as a Witness to this truth.

Q.50. Qaf: 02

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ

They deem it strange that a Warner should come to them from amongst themselves. So the disbeliever remark: This *perception of being raised to life from the dead and the process of accountability* is certainly something strange!

Q.50. Qaf: 39-40

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ
الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ

O Prophet Muhammad!

Endure with *patience* whatever they say in *allegation or rebuke*, and glorify the praise of your Lord before the sunrise, and before sunset; and during *the night too*. Glorify His Praise, for some part of the night, and additional adorations.

Q.50. Qaf: 45

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذِكْرٌ بِالْقُرْآنِ
مَنْ تَخَافُ وَعِيدِ

O Prophet Muhammad!

We are fully aware of whatever they say about *Us and Our Final Message and its Messenger Muhammad*, but it is not for you to compel them or *coerce them to embrace the Faith of Islam*. Just keep on exhorting by this Qur'an whoever fears My Warning of the Time when no one shall be spared of the process of accountability for his/her worldly life.

Q.52. Al-Tur: 48

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا

And O Prophet Muhammad!

You shall be patient for the Command of your Lord; for, truly, you are *always* within Our *Watchful Sights, care and protection*.

Q.58. Al-Mujadalah: 12

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرُّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ نَجْوٰكُمُ صَدَقَةٌ ذَٰلِكَ
خَيْرٌ لَّكُمْ وَأَظْهَرُ فَإِنْ لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾



Arabic Calligraphy
O Allah!

Kindly send blessings of peace and honor on Muhammad and his family and followers just as You blessed Abraham and his family and followers.

O you who believe!
Whenever you would wish to confer with The Messenger *in private*,
you shall give out *some voluntary alms in the Name of Allah* before
you do so.

This would be better for you, and purer *as well*.
And if you do not have the means then *you would find* Allah Merciful
and Compassionate.

Q.58. Al-Mujadalah: 20

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾

Truly, those who oppose Allah and His Messenger *Muhammad* shall
be among the most humiliated, *the most abased*.

Q.58. Al-Mujadalah: 21

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

Allah has decreed:
I shall *always* prevail, *both* I and My Messengers
over every falsehood.
Indeed, Allah is *always* The Powerful, The Almighty
with irresistible might.

Q.59. Al-Hashr: 04

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۚ وَمَن يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۖ

..... And whoever defies Allah and His Messenger *Muhammad*,
should know then *that* Allah is certainly Very Stern in Punishment
against him.

Q.61. As-Saff: 08

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

They seek to extinguish the Light of Allah - *The Qur'an* - by uttering blasphemies with their mouths, i.e. they bad-mouth about *The Qur'an* and its Recipient Prophet Muhammad. But Allah Wills to complete and perfect His Light and spread it to its fullness no matter how averse be the polytheists.

Q.68. Al-Qalam: 03-04

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

O The Prophet!

Indeed, for you shall be a reward unceasing; for, indeed, you are of an exalted status of moral excellence.

Q.72. Al-Jinn: 19

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

And that when the Servant of Allah, *Muhammad*, stands to call upon Him in prayers, they – *the jinn* - almost swarm upon him.

Q.73. Al-Muzzammil: 15-16

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾
فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا

O People of the World!

We have, indeed, sent to you *Muhammad* as a Messenger as well as a witness over you - *your disobedience*, just as We had sent to Pharaoh, a Messenger, *Moses*. But Pharaoh belied and denied the Messenger, so We seized him mercilessly with a grievous punishment.

Q. 93. Al-Du'ha': 03-05

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾

O The Prophet!

Your Lord has neither abandoned you, nor is He displeased.
And what is to come *for you* would be *far* better than *what you*
experienced during the earlier part of your life in Pagan Makkah.
And your Lord will soon give you *so amply* that you will be well
pleased.

Q.94. Al-Sharh: 01-03

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾
وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾
الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾

O The Prophet!

Have We not opened up your heart, and relieved you of your burden,
which had weighed heavily upon your back/*mind*?

Q.94. Ash-Sharh: 04

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

And We have exalted you, *O Muhammad*, in eminence and dignity.

Q.108. Al-Kawthar: 01

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

Indeed, We have granted you, *O Muhammad*, Al-Kawthar:
Pre-eminence and abundance of good.



In the presence of The Prophet



Q.49. Al-Hujurat: 01

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

O you who believe!

You shall not forestall *the decisions of* Allah and His Prophet *Muhammad*. And, you shall stay conscious of Allah. Surely, Allah Listens to your sayings, and Knows everything of your motives and behavior.

Q.49. Al-Hujurat: 02

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ، بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

O you who believe!

You shall never raise your voices over the voice of The Prophet *Muhammad*, and you shall never speak loudly to him, as you would speak loudly *among yourselves* to one another, lest your *good* deeds become nullified without your realizing *it*.

Q.49. Al-Hujurat: 03

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Surely, those who will lower their voices in the presence of The Messenger of Allah, would be the ones whose hearts Allah would have tested for *intrinsic piety and reverence*. For them shall be *Allah's* forgiveness and a great reward: *Paradise*.

Q.49. Al-Hujurat: 04-05

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ

Surely, those who would call out to you, *O The Prophet*, from outside *your* living quarters, most of them do not have any sense of *manners*. And if they would only be patient until you came out to them *and met them*, it would have been *much* better for them. But Allah is Ever-Forgiver to those who were unaware of these manners, Most Merciful to them too when they become aware of it and practice it.

Q.49. Al-Hujurat: 07

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّاشِدُونَ

And be aware that it is the *final* Messenger of Allah who is among you so that you have a duty to refer decisions to him. And if you tell a lie to him, Allah would inform him of the truth. Would he to follow you in many a matter which you communicate contrary to reality, you would have been in trouble and fallen into hardship besides committing a sinful attitude. But Allah has endeared the Faith to you, and caused it appealing and pleasing to your hearts, and made you detest disbelief, and immorality, and rebelliousness. They would be those who are the right-minded and righteously guided.



Silent Preaching



1 It is Madinah.
Just as the Prophet and his companions land from their rides, and lay the loads down, it is decided that they shall have a lamb for dinner.
One of them volunteers: I will slaughter the lamb.
Another: I will cut it to pieces.
Third: I will cook it.
Fourth: I will serve and wash dishes.
Fifth:
The Prophet: I will gather the wood from the desert.
The companions: O Messenger of Allah, it is not becoming of you to discomfort yourself as such. Please take rest. We will be honored to do all this on our own.
The Prophet: I know you are eager to do it all, but Allah isn't pleased with the slave who distinguishes between himself and his companions, and considers himself better than others.
Then he went to the desert, and gathered some wood, and brought it.

2 It is a usual meeting in Madinah.
Rich and poor gather around The Prophet to hear the words of wisdom and guidance. A man in rags walks in, greets the group, and sits next to a rich person.

The rich man feels disturbed, collects the edges of his dress around himself, so that the poor man does not touch him.

The Prophet observes; addresses the rich man.

The Prophet: Perhaps you are afraid that his poverty would affect you?

Rich man: No, O Messenger of Allah.

The Prophet: Then perhaps you are apprehensive that some of your riches may fly over to him?

Rich man: No, O Messenger of Allah.

The Prophet: Or do you fear that your clothes would become dirty if his rags touched them?

Rich man: No, O Messenger of Allah.

The Prophet: Then why do you draw yourself and your clothes away from him?

Rich man: O Messenger of Allah, I admit that is the most undesirable thing to do. It is a mistake. I confess. I am guilty. Now to make amends for it I will give away half of my wealth to this Muslim brother so that I may be forgiven.

Poor man: O Prophet of Allah, I refuse to accept this offer because I fear that I may then also become arrogant and ill-treat my Muslim brothers the way he has treated me.

3 The prisoners from Badr are amongst bitterest enemies of Allah and His Prophet. Still he makes sure that they are given the best of treatment.

Among them is one Suhayl bin ‘Amr, a fiery speaker, denouncing the Prophet all the time in Makkah.

The closest companions: O The Prophet! Two of his lower teeth be pulled out so that he will never be so vile in his speeches.

The Prophet: Were I to do this, Allah would disfigure me on the Day of Judgement, despite the fact that I am His Messenger. Anyway, I am sent as a mercy for all and not as a punishment to anyone.



Closing is not the end

Prophecy is not an ordinary phenomenon; it is rare. It is all the more extraordinary if the Prophet's influence permanently transforms the lives of his people and thus leaving behind a legacy of one of the greatest religions of the world. The person behind this phenomenon is Muhammad, The Prophet.

Muhammad restored 'pure monotheism' of Abraham where stress is on Allah's transcendence, majesty, omnipotence and untrammelled Will, and upon the submission of one's will to Allah's Will, surrender to Allah's Commands and acceptance of Allah's Judgment – a special originality within the framework of the monotheistic religions.

Muhammad transformed the society from kinship of clans and tribes to a society based on the brotherhood of common belief, dignity of individuals and respect for modesty. He defined the social norms and introduced family laws and rules against incest which are the crux of a social and metaphysical revolution.

Muhammad was not a person who 'leaned on his own understanding' of a situation. He trusted wholeheartedly in the Word of Allah and obeyed in absolute and uncompromising obedience.

Beautiful pieces of praise and veneration of The Prophet Muhammad encompass a wide-array of formats of expression, including poetry, prose and literature, often focusing on the personality, character, teachings, morality, conduct, actions and his way of life. It exists in all the eastern languages of the world authored by millions upon millions of classical as well as contemporary people of learning and wisdom including, but not limited to, the Prophet's contemporaries like Ka'b bin Zuhayr and Hassan ibn Thabit, down to Omar Khayyam, Jalaluddin Rumi, Firdausi, Sa'di Shirazi, Hasib al-Uskudari, 'Allamah Iqbal and Hafiz Jalandhari, to mention only a very few of the millions.

There are thousands of translations of the non-English formats of praise and veneration in English. I am finding these devalued; devoid of the true spirit and great feelings of warmth and reverence embedded in the original choice of words and expression of phrases. Whenever I read the original versions, I become unaware of my surroundings; I forget my presence.



Psalm dedicated to The Prophet





At the Threshold



I am in Madinah standing close to the threshold of the chamber where The Prophet is laid to rest. The threshold is exalted; too exalted to step-over.

I have been with him, in his shade and shadow, for so long, all my life.

I am here to offer my ‘Salat was-Salam’ and present this ‘Narrative’ and some of his noble attributes – those conferred on him by Allah as well as those reflecting some of His Divine Attributes.



Threshold of the Chamber where The Prophet is laid to rest, Madinah.

I am in the company of my soul and self; also accompany me my tears; they keep rolling down. But why tears? I ask my tears.

The tears say:
we are of Badr's love and reverence for the one with whom his soul
and his self are connected;
connected deeply - spiritually, emotionally.

May the blessings of peace, Allah's Mercy and His Grace be on you,
O The Prophet,

May the blessings of peace, Allah's Mercy and His Grace be on you,
O Imam Al-Ambia.

May the blessings of peace, Allah's Mercy and His Grace be on you,
O Sayyed-ur-Rusol.

May the blessings of peace, Allah's Mercy and His Grace be on you,
O Sahib Maqam al-Mahmud.

O Sayyedi, O Rasul Allah,
I cannot get a glimpse of you, yet you captivate my heart,
you bring life to my soul.
you are *the Chosen by Allah*, you are *the Selected*, and you are *the*
Choicest,
you are pure, innocent, complete and faultless;
you are *the Prophet of Mercy*.

You are a herald of good news and a warner too,
you are the one who gives good news *to the faithful*;
you are the one who gives warning *to the faithless*.

You are *popularly addressed* as the Truthful, and
you *carry a reputation of being* Trustworthy
by friends and foes alike.

You are Muddassir, you are Mozzammil, you are Mozakkir,
you are Shahid, Shahid, and Haris.

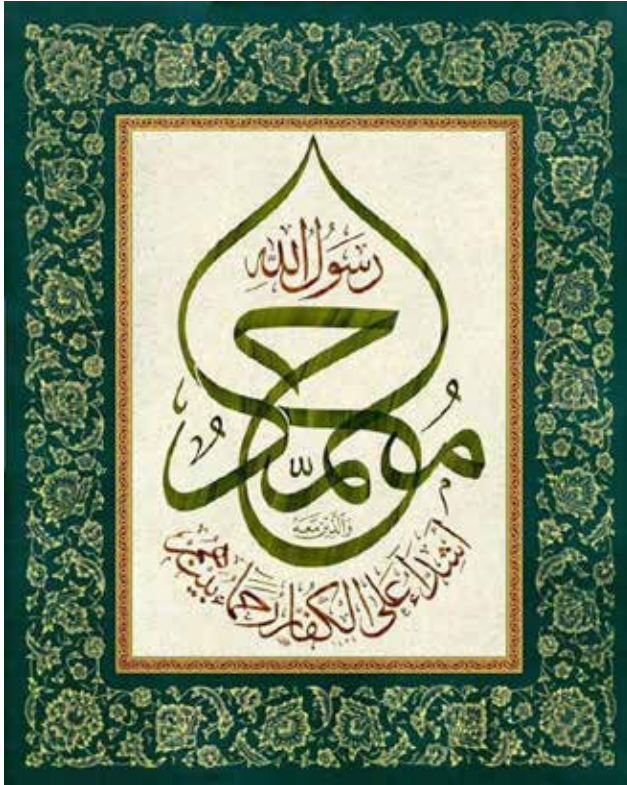
May the blessings of peace and honor be on you,
O The Prophet of Allah.
May the Mercy of Allah be on you, O The Messenger of Allah.
May the Grace of Allah be on you, O The Mercy for Mankind.

You are the Recipient of The Qur'an,
and you are blessed with pre-eminence and abundance of good.

You are the one who experienced
Ascension to Sidratul Muntaha and beyond.

You are mercy for mankind, and you are of
an exalted status of moral excellence.

You invite *people* to the Path of Allah, and
you are an illuminating source of enlightenment.



Q.48.Al-Fat'h:29

Muhammad is the Messenger of Allah. Those who are with him are harsh against the disbelievers, merciful to one another.....



You are holy, pure and a radiant light.
You are sun-light of guidance, and radiant light of guidance like
moon in the darkness of ignorance and myth,

and you are the intercessor for communities and nations.
Allah confers tribute on you by saying:
And We have exalted you, *O Muhammad*, in eminence and dignity.
and also:

You are the Seal of *the Finality* of the Prophet-hood,

And

إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

His Bounty toward you, *O Muhammad*, is ever great, indeed.

May the blessings of peace and honor be on you,
O The Prophet of Allah.
May the Mercy of Allah be on you, O The Messenger of Allah.
May the Grace of Allah be on you, O The Mercy for Mankind.

You captivate my heart.
You enliven my soul.
All poetry and all prose cannot express my love for you;
every verse and every line can never portray my reverence for you;
every melody and every rhyme cannot reflect my commitment to
your cause of 'La Ilaha Illallah'.

You are the epitome of mercy and compassion for me.
You are my mentor, my guide and my leader –
in this life as well as in the next.

You are my shelter,
you are my shade
at the time, on the day, when I need it the most -
beyond the finitude of this life.
Whatever I may say, you are beyond words.



Q.33.Al-Ahzab:06

The Prophet is closer to the believers than they are to themselves
And his wives are their *spiritual* mothers.



Allah is our Rabb and your Rabb too.
 You are Abdallah,
 Ibn Abdallah and Abu Abdallah.
 Allah blessed you with the fragrance of His Divine Essence:
 HuAllah Hu-Al-‘Aziz, wa anta Ya Rasul-Allah ‘Aziz,
 HuAllah Hu-Ar-Ra’uf, wa anta Ra’uf,
 HuAllah Hu-Ar-Rahim, wa anta Rahim,
 HuAllah Hu-Al-Karim, wa anta Karim,
 HuAllah Hu-Al-Mumin, wa anta Mumin,
 HuAllah Hu-Al-Wakil, wa anta Wakil,
 HuAllah Hu-Al-Hadi, wa anta Hadi,
 HuAllah HuAl-Hafiz, wa anta Hafiz.
 HuAllah Al-Shahid, wa anta Shahid,
 HuAllah Hua Dhu-Rahmah, wa anta Rahmatullil ‘Alamin.

HuAllah Hua Alif. Lam.Mim, wa anta Ya Rasul-Allah Ta.Ha.
 HuAllah Hua Kaf.Ha.Ya. ’Ain.Sad. wa anta Ya Rasul-Allah Ya.Sin.

All Majesty, all Grandeur, all Reverence and all Obedience is for
 Allah, Allah alone.
 But Allah tied His Divine Essence to you O Sayyedi,
 O Rasul Allah, saying:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ
 مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ
 وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

Whoever obeys the Messenger Muhammad, in fact, obeys Allah.
 And those who thus obey shall receive Allah’s Mercy and a Great
 Triumph by entering the Paradise.

I submit to You O Allah in absolute and uncompromising obedience,
 and to you O Muhammad.
 Allah, The Lord Supreme of all creation.
 Muhammad, The Seal of all Prophets.



Q.33.Al-Ahzab:56

Truly Allah and His Angels *always* shower blessings upon The Prophet *Muhammad*.

O you who believe!

Invoke *Allah's* Blessings upon him *too*, and greet him with a worthy greeting of peace and honor.



Whatever I say, you are beyond my words, beyond all words, O
Sayyedi, O Rasul Allah.

May the blessings of peace and honor be on you,
O The Prophet of Allah.

May the Grace of Allah be on you, O The Messenger of Allah.
May the Mercy of Allah be on you, O The Mercy for Mankind.



Badr Hashemi (BH) was born and raised in a religious family environment which inherited a legacy of the centuries' old tradition of dispensing values, virtues and education. He completed the elementary learning and partly memorized the Qur'an while under ten and continued with learning the Arabic language, grammar and exegesis of the Qur'an and Hadith in parallel with formal western education in social sciences and development studies.

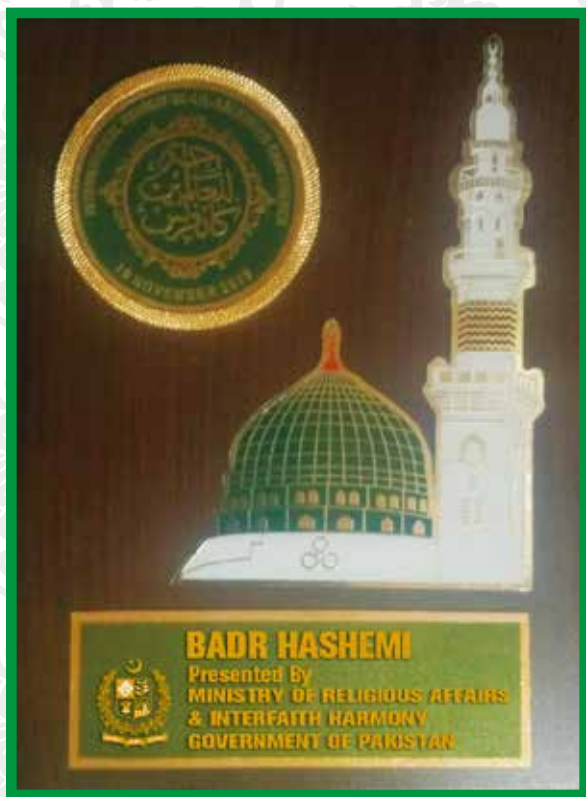
BH attended sandwich courses at Al-Azhar in the Qur'anic Arabic and lectures in interpretation of the Qur'an and Fiqh by Shykh Ali Al-Tantawi (Faqih) in Cairo, and Shykh Yusuf Al-Qaradawi (Faqih) in Qatar. He had periodic learning sessions with Professor Arther J. Arberry (Roman Catholic, translator of the Qur'an and Ahadith, etc.) during the mid-sixties while BH was a student at the University of Cambridge (UK), and, later in the late-eighties, with Muhammad Asad (Jewish convert to Islam, translator of the Qur'an and Ahadith, etc.) in Gibraltar.

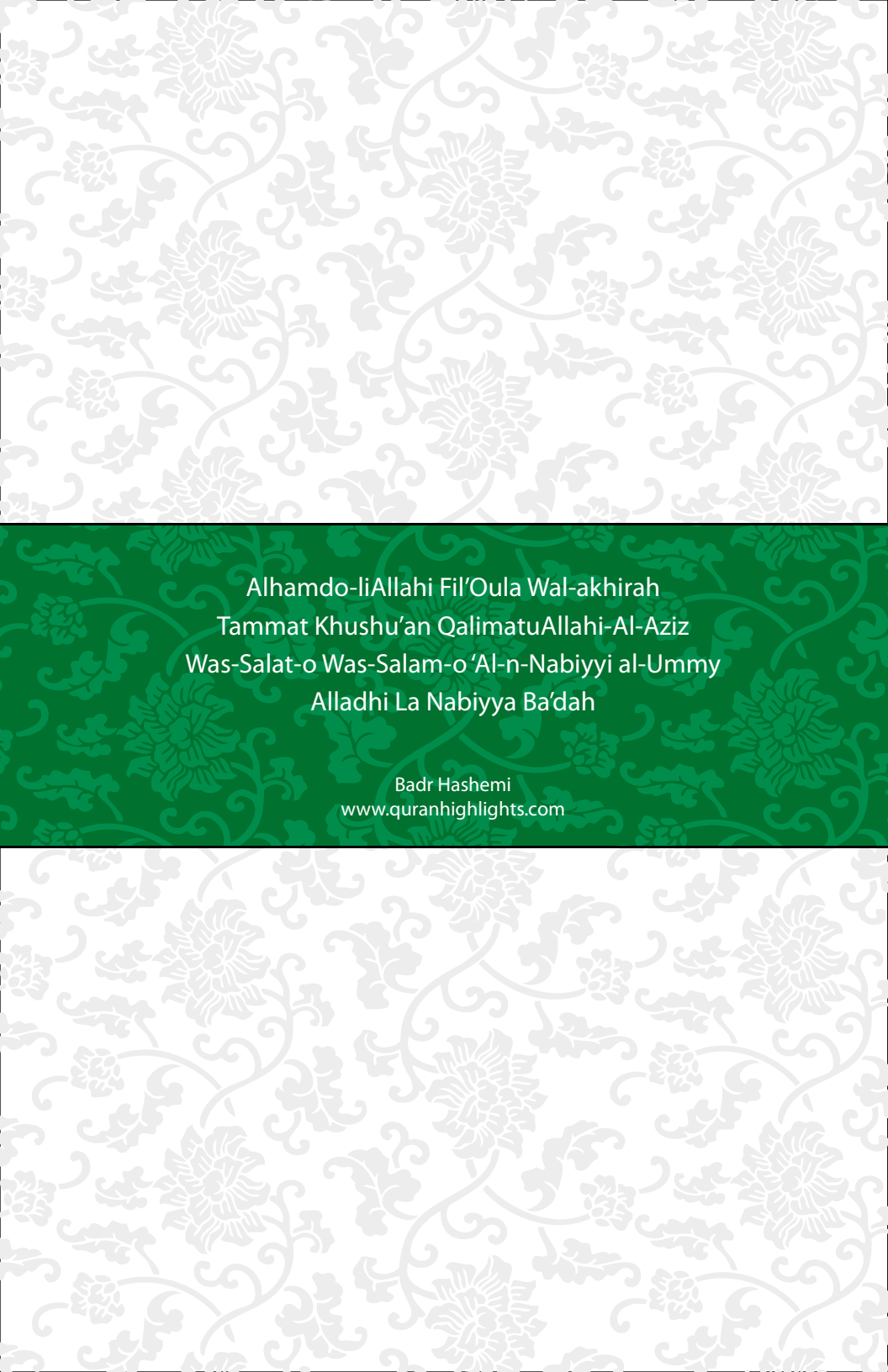
BH is a Professional Economist and a Fellow of the World Bank Institute of Development Economics in Washington DC, and the United Nations Asian Development Institute. Worked as a civil servant in Pakistan and was part of the international civil service with the United Nations. He has been a keynote speaker at international seminars/conferences in Europe, the Middle East-North Africa, and the Far East; widely travelled with long periods of stay in the Arab Middle East and North Africa.

Well versed in Arabic and English and well read in the Torah, the Psalms, the Bible, Islamic history and culture, ancient civilizations and comparative religions, BH has held interactive discussions with Jewish Rabbis and Christian Priests in North America and Western Europe. He has visited various sites and places of history enumerated in the Torah, the Bible and the Qur'an – scattered from the Nile delta through the Levant to Babylon.

BH initiated work on 'English Translation and Paraphrasing of The Qur'an' in 1999 with the aim of understanding The Qur'an with The Qur'an. This 6-volume monumental research project was completed in late 2016. In addition, his other works comprise: 'The Divine 99', 'Journeying Through The Qur'an', 'Introducing the Qur'an', 'Living with the Prophet Muhammad', 'Essence of Islam' with ISBN 978-1-4951-1945-3, 978-1-4951-2588-1, 978-1-4675-9891-0, 978-1-5323-2227-3, 978-1-5323-2228-1, 978-1-5323-5986-6 have been published by International Islamic University, National Book Foundation and Holy Qur'an Research Foundation.

He is also exploring the principal thematic issues in the Hadith literature that form the common heritage between the Shiite and the Sunni schools of thought in Islam. BH lives in USA and can be reached via email at hashemibadr@gmail.com, and visited on www.quranhighlights.com, [Treasuresofthefaithofislam.Facebook](https://www.facebook.com/Treasuresofthefaithofislam)



The background of the entire page is a repeating floral pattern. It features stylized flowers with multiple petals, connected by swirling, vine-like lines. The pattern is light gray on a white background, except for a central green band.

Alhamdo-liAllahi Fil'Oula Wal-akhirah
Tammam Khushu'an QalimatuAllahi-Al-Aziz
Was-Salat-o Was-Salam-o 'Al-n-Nabiyyi al-Ummay
Alladhi La Nabiyya Ba'dah

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