

Qurān
and
Prophet Mūhammad
(Peace & Blessings be upon Him)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

The life of the Messenger of Allah is an eternal role model for mankind. Shower of his mercy benefitted both us as well as others. His life stands out as the light which illumines everything. His charming and attractive personality inspired everyone. His illustrious personality is life-giving and inspirits the dead soul. One who studies his blessed life earns Allah's mercy. The Qurān speaks of his life as a role model. His personality is the best example as a perfect human on whom faith and Shariah were perfected. Islam was revealed to him and Allah perfected his bounties upon him, as is declared in the Qurān:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“Today I have perfected your religion for you and completed My favour to you. I have chosen for you Islam as your religion”¹.

¹ Al-Maidah 5:3

The Prophet's life represents the illustration of the principles and commands of the comprehensive and balanced faith known as Islam.

His conduct demonstrates how to practice faith. As one studies his life, one learns about the truth of Islam in its details.

The Prophet's life is an inexhaustible branch of study. One is never tired of studying it. For it revives one's spirit and provides life to entire humanity. As long as humanity draws upon it, they will attain success. They are really fortunate who study Sīrah from any angle, and facilitate its study.

Among such noble souls is our brother Engineer Usman who enabled the author of this tract to embark upon this blessed topic. He asked me to prepare a series of lectures on Sīrah. For long it had been his desire that these lectures on Sīrah be delivered at various places in Hyderabad. Brother Usman has had a long, rewarding association with the great Islamic thinker, Maulana 'Abul Hasan Ali Hasani Nadwi. For several years he regularly accompanied the Maulana in his overseas journeys. He knew the Maulana well and took very good care of him. Owing to his close association with Maulana, he insisted on me to take up this blessed assignment. By Allah's grace I was able to prepare four lectures.

This lecture is on the Qurān and its recipient. Some persons have this misperception that the Prophet's role consisted only in conveying the Qurān which he performed. This lecture seeks to remove this misconception.

The second lecture focuses on obedience to the Prophet (pbuh). This lecture is based on the Qurān and seeks to allay this misperception that the Prophet's only role was to convey the Qurān and this suffices for the deliverance. Some persons have this fallacious view that they need not study Hadith and Sīrah. All those Qurānic verses are compiled in this tract which pointedly asks that the Prophet (pbuh) must be obeyed. The Qurān declares that obedience to the Prophet (pbuh) represents obedience to Allah.

The Prophet's teachings, which abound in mercy, constitute the topic of the third lecture which is derived from my Urdu book, *Uswa-e Rahmat*.

The fourth lecture deals with the Prophet's battles, projecting these as an invaluable gift for mankind.

It would be unjust if I do not thank my two close associates who assisted me in preparing these lectures: Maulana Mohammad Nafees Khan Nadwi

and Moulvi Mohammad Armughan Nadwi. May Allah grant them the best reward. Their assistance is a privilege for and me a blessed act for them as well.

To his good fortune brother ‘Usman has dedicated this series of lectures to his worthy father H.M. Husain. May Allah bring every good to him, accept this work and make it beneficial, Ameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

As and when mankind deviated from the straightway, Allah selected one of His servants and sent down to him His revelation. Allah thus ensured the guidance and reform of mankind. He sent down the final revelation to His final Messenger, Prophet Mūhammad (pbuh). Since it was to be the most widely read Book until the Last Day, thus, it was called the Qurān.

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾ ﴿قُرْآنٌ مَّجِيدٌ﴾ ﴿فِي لَوْحٍ مَّحْفُوظٍ﴾
 ﴿إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ﴾

Various verses denote its name with various attributes.

The Qurān is the Word of Allah and one of His attributes. No one could bear His onus. Allah proclaims:

﴿لَوْ أَنزَلْنَاهُ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾

“Had We sent down this Quran on a mountain, you would have verily seen it crushing under the fear of Allah”¹

¹ Al-Hashr 59:21

Out of His grace Allah enabled the pious heart of His favourite and the final Messenger, Prophet Mūhammad (pbuh) with such strength and purity that he was able to receive the Qurān. He blessed him with forbearance and perseverance. As a result, he was in a position to undertake this responsibility. It is clarified in Hadith reports that when the Qurān was revealed to him, the Prophet (pbuh) felt overburdened. He sweated even in winter, as a Qurānic passage was sent down to him. If he was riding and received revelation, he felt its physical weight. ‘Ayesha® reports that at times the Prophet's hand or any body part touched her and when he received revelation, she felt a heavy weight, fearing that the particular part of her body would break. Allah, nonetheless, granted him forbearance. He made the Qurān easy for mankind through him. It is said:

﴿إِنَّمَا يَسَّرْنَاكَ بِلِسَانِكَ لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ قَوْمًا لَدًّا﴾

“We have made it easy on your tongue so that you may give glad tidings to the pious and warn those who dispute truth.”¹

Strength of the Qurān

Allah has invested the Qurān with such energy that it was not possible to draw upon it directly. He used the words as a medium for the Prophet (pbuh) and through him conveyed its words and meanings.

¹ Maryam 19:97

The Prophet (pbuh) received both the words and meanings of the Qurān. While receiving revelation, the Prophet (pbuh) apprehended the loss of memory. However, Allah assured him telling:

﴿سَنُقَرِّؤُكَ فَلَا تَنْسَى﴾

“We will teach you and then you will not forget.”¹

At another place the Qurān specifies:

﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْتَهُ

فَاتَّبِعْ قُرْآنَهُ إِنَّ عَلَيْنَا بَيَانَهُ﴾

“Do not move your tongue fast while reciting the Quran. It is upon Us to preserve and recite it. And when We recite it (through Gabriel), you too recite. And its explanation is upon Us.”²

The verse which follows this is pregnant with several layers of meaning. The Prophet (pbuh) is comforted and asked not to worry and directed not to recite it hastily. For, it is upon Us to ensure its recitation. You should not fear that he will forget any part of it:

﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾

¹ Al-Aala 87:6

² Al-Qiyamah 75:16-19

*“It is upon Us to preserve and recite it”.*¹

Further what is said is food for thought. *“And its explanation is upon Us.”* As he was granted the ability to recite it, he is made the medium for its explanation in accordance with divine will. He was entrusted with the job of interpreting the Qurān. It is thus clear from the above Qurānic verses that without the Prophet's interpretation one cannot grasp the meaning of the Qurān. He did explain it. The Qurān asserts the same at various places. For example, it says:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

*“We have sent down unto you the Book so that you may explain it clearly to men what is sent for them.”*²

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ﴾

*“Verily We have sent down to you the Book in truth so that you may judge among people according to the way shown to you.”*³

Status of the Prophet's sayings

People were liable to assuming that the Prophet (pbuh) could explain it in a way, which was not intended by Allah. The Qurān clarifies:

¹ Al-Qiyamah 75:17

² Al-Nahl 16:44

³ Al-Nisa 4:105

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

“They do not say anything out of his desire. Revelation is sent down to him.”¹

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

“Obey Allah and obey the Messenger”² is recurrently stated in the Qurān.

One is bound by the wording of the Qurān and the Prophet's explanations. At places, the Qurān just says that the Prophet (pbuh) must be obeyed. Likewise, it is affirmed:

﴿وَإِنْ تُطِيعُوا تَهْتَدُوا﴾

“If you follow him, you will be guided.”³

In sum, Allah made the study of the Qurān easy for the Muslim community through the Prophet (pbuh), likewise, He also made the meaning of the Qurān easy and unalterable through him. Given this, no one has any ground for divergence and self-willingness in it. This is asserted in the Hadith:

“من قال في القرآن برأيه فأصاب فقد أخطأ”

¹ Al-Najm 53:3-4

² Al-Nisa 4:59

³ Al-Nur 24:54

“One who makes self-willed judgment regarding the Qurān, even if his observation is sound, he follows a wrong path.”¹

Miracle of the Qurān and of the Prophet (pbuh)

What is stated above signifies the miracle of both the Qurān and the Prophet (pbuh). The Prophet (pbuh) was made to articulate the wording and meaning of the Qurān, which is the Word of Allah. Each and every word of the Qurān is from Allah. As to the words employed by the Prophet (pbuh) for the explanation of the Qurān, these are the best expressions in human language in terms of eloquence and rhetoric. No human expression can compete with him in this respect. The recitation of Qurān through his tongue is itself constitutes a miracle which leaves no doubt, Allah draws attention to this truth:

﴿وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ
وَلَا تَخْطُهُ بِيَمِينِكَ إِذْ أَلَّا رْتَابِ الْبُطُلُونَ﴾

“Before this you (O Prophet) did not read any book. Nor did you write any with your hand. Otherwise those given to falsehood would have been in doubt.”²

¹ Tirmizi: 3206

² Al-Ankabut 29:48

Now, no one can dare brand the Qurān as the product of the Prophet's mind. However, those in error have taken recourse to falsehood. Some alleged that someone taught him the Qurān. Some dismissed the Qurān as soothsaying and poetry. However, Allah declares:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ﴾

“And We did not teach poetry to the Prophet. Nor was it befitting for him. The Quran is advice and it explains everything.”¹

The Qurān clarifies that there is no comparison between soothsaying, poetry and the manifest glory of the Qurān. The following incident is recorded as part of the Prophet's life history:

“Once, the opponents assembled to decide what they should tell the persons coming to Makkah from outside about the Prophet (pbuh) so that they were not influenced by him. One of them suggested that they should tell them that he was a soothsayer. Waleed bin Mugheera, an aged person, opposed by saying that he had seen several soothsayers and that the rattling of the soothsayers was no match to the sayings

¹ Yā Sīn 36:69

of Muhammad (pbuh). He underscored that they should not say anything that the Arabs coming from other places to Makkah might reject as untrue. Upon it another person suggested that they should declare Muhammad (pbuh) as insane. Waleed opposed it also by pointing out that insanity had nothing to do with him. A third person proposed that the Prophet (pbuh) should be projected as a willful poet. Waleed retorted that the Arabs knew very well what poetry was and would find out that the Prophet's recitations were never poetic compositions. Yet another suggestion came to the floor that the Prophet (pbuh) should be accused of being a magician. Waleed commented in disappointment that the magicians were known for their weird appearance and dirty habits, and that Prophet Muhammad's lifestyle was, in contrast, so clean and sophisticated. Thereupon, the audience left the matter to Waleed and asked him to come up with a suggestion. He said that he honestly believed that Muhammad's words had an appeal and his conversation was filled with sweetness. He suggested that the only thing that could be said against him was that his words were such which separated a son

from his father, a brother from his brother, and a husband from his wife, and so people should stay away from him. All agreed to Waleed's proposal. After this consultation, they used to sit by the pathways leading to Makkah and tell the incoming people about the ill effects of listening to the words of the Prophet (pbuh)¹

The Qurān declares:

﴿إِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيْلًا مَّا تُؤْمِنُوْنَ وَلَا بِقَوْلِ كَاهِنٍ قَلِيْلًا مَّا تَدَّكَّرُوْنَ تَنْزِيْلٍ مِّن رَّبِّ الْعَالَمِيْنَ﴾

“It is the word of the honourable Messenger, That it is not the word of a poet. You believe little. Nor is it the slaying of a soothsayer. Yet you pay little heed. It is sent down from the Lord of the worlds.”²

The above passage contains several clarifications. The Qurān is described as “*the word of the honourable messenger*” i.e. it has been issued on the tongue of the Messenger (pbuh). Moreover, it is supplemented with the clarification that “*it is sent down from the Lord of the worlds*”. The opening part

¹ Sīrat Rasul-e-Akram, 40-41 (Urdu Version)

² Al-Haqqā 69:40-43

of the verse should not give rise to the misperception that it is the word of the Prophet (pbuh). Further, it refutes the fallacy about the Qurān, saying that it is neither poetry nor soothsaying. “*You believe little*” is been said with “*it is not the word of a poet*” because poets are given to speculation and error. They hardly care about faith and conviction. That is why the Qurān says:

﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ أَلَمْ تَرَأَهُمْ فِي كُلِّ وَادٍ يَمِيلُونَ
وَأَتَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ﴾

“*And only misguided ones follow poets, Did you not note that they wander in every field? And they say what they do not practice*”¹

Few persons have conviction and exception is made regarding them:

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا﴾

“*Except those who believe, do good and remember Allah much. They defend themselves after they are wronged.*”²

¹ Al-Shuara 26:224-226

² Al-Shuara 26:227

Just after “*Nor is it the slaying of a soothsayer*” “*Yet you pay little heed*” is said because the soothsayers do not make any categorical statements. They have nothing to do with truth.

Allah says:

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ
لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ﴾

*“Were he to attribute something falsely to Us.
We would have seized him by the right hand.
And would have cut off his jugular vein.”¹*

Unable to present any argument the Makkan polytheists took to saying that the divine revelation, though lofty, is tampered by those who convey it. The Qurān refutes this, affirming:

﴿تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَبِنَ الْمُرْسَلِينَ﴾

“These are the signs of Allah which we rehearse to you in truth. Verily you are among the Messengers.”²

The same truth is asserted elsewhere:

﴿وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

¹ Al-Haqqah 69:44-46

² Al-Baqarah 2:252

“We sent down the (Qur’an) in truth and in truth has it descended: And We have sent you as a bearer of glad tidings and warner.”¹

It is stated also in the Qurān:

﴿وَإِنَّكَ لَتَلَقَى الْفُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ﴾

“And verily you are getting the Quran from the All Wise, All Knowing.”²

The above verses rule out any tampering in the transmission of the revelation. For it is the Word of the All-Powerful Allah. It is further clarified:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَبِيدٍ﴾

“It does not admit falsehood, from the front or back. It has been sent down by Him Who is All Wise, Most Praiseworthy.”³

Allah is All-Wise, All-Knowing and worthy of all praise. Even in the face of all this if one refuses to believe, it is his misfortune. The Prophet (pbuh) is comforted that it is not his responsibility to bestow guidance upon people. He (pbuh) has been sent down only as a bearer of good news and warning.

¹ Al-Isra 17:105

² Al-Naml 27:6

³ Fussilat 41:42

At another place, the Prophet (pbuh) is seen asserting that his assignment is to abide by Allah's revelation. He does not have any power to do what he wills:

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ
وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ﴾

“Say: “I do not tell you that I have with me Allah’s treasures. Nor do I know all that is hidden. Nor do I say that I am an angel. I follow only the revelation which comes to me.”¹

His whole life illustrated the above Qurānic truth.

The Qurān and Sīrah

When ‘Ayesha® was asked about the Prophet's morals and manners, she replied:

“كان خلقه القرآن”

“If you want to study his conduct, study the Qurān.”² The Prophet's life is the elucidation of the Qurānic commands and teachings. He demonstrated fully the principles contained in the Qurān. All this constitutes now the open book of Shari’ah. The Qurān cannot be divorced from the Prophet's blessed career. Nor can his life be studied without

¹ Al-An’ām 6:50

² Musnad Ahmad: 26044

reference to the Qurān. Those who do so, act unjustly towards Islam. In our age there is much imbalance which has resulted in some strange manifestations. On the one hand, there are persons who project Sīrah without any reference to the Qurān. On the other, some take only the Qurān as the basis of Islam and disregard Hadith and Sunnah altogether. Both types of persons have little understanding of Islam. Mistaking it as complete Islam, they follow what they understand which is only a partial aspect of Islam. As a result, they go astray and mislead others.

The Qurān is the word of Allah and it trains and guides man. Repeatedly it addresses the Prophet (pbuh), providing him with the practical advice about training and guiding the Muslim community. That is why under the Prophet's care such noble souls as the Companions were trained. They served as teachers and mentors for the whole Muslim community. The Prophet's illustrious life, features and perfect attributes are presented before the Muslim community so that they may emulate these and serve as a model for humanity. The Muslim community owes certain obligations to the Prophet (pbuh). It cannot discharge its responsibility without grasping the nature and range of its responsibilities. Their faith signifies their firm belief in him. Without this a believer cannot be taken as a true

believer. Moreover, Islam clearly describes the relationship between the Qurān and the Prophet (pbuh). The two are inseparable. Without one's study of Sīrah and Sunnah one cannot understand the Qurān. As to him who is guided by his own views, he is liable to going astray. He is likely to subordinate the Book of Allah to his own desires. He becomes an example of this ayah.

“*He misleads many.*”¹ ﴿يُضِلُّ بِهِ كَثِيرًا﴾

It proves that many are misled by the Qurān.

Existence of the best community

Muslims are known as the best community in that they are associated with the final Prophet (pbuh). Their existence is owing to their association with the final Prophet (pbuh). If this link between the two is severed, it will strike a deadly blow to the Muslim community. For its survival the Muslim community should always maintain its link with the Prophet (pbuh) and follow the way to understand the Holy Book shown by the recipient of the divine revelation.

The link between revelation and its bearer should not be mixed with the association of a courier with a Messenger. Sometimes, the courier handler does not

¹ Al-Baqarah 2:26

know what the message is. In contrast, divine revelation was sent down to the Prophet (pbuh) so that he may illustrate the divine message to mankind. His role was to elaborate the Qurānic commands practically, something which no one else could perform. Allah revealed to his heart many truths, besides the divine revelation, which He considered it as revelation. The Qurān declares:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

“Nor does he speak from (his own) inclination. It is not but a revelation revealed”¹

Blessed Prophet's mandate

It was the Prophet's responsibility to preach and promote Islam as is mentioned in the Qurān thus:

﴿يَا أَيُّهَا الرَّسُولُ بَدِّعْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ﴾

“O Prophet, convey what is revealed to you from your Lord.”²

The Prophet's other objective was to elucidate the Qurānic commands, for it was beyond anyone to possess such understanding:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

¹ Al-Najm 53:3-4

² Al-Maidah 5:67

“And We have sent down upon you (also) the message, that you may explain clearly to men what is sent for them.”¹

As a Messenger it was his prerogative to declare things as lawful (Halaal) and unlawful (Haraam):

﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾

“He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure).”²

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ﴾

﴿وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ﴾

“Fight those who believe not in Allah, nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Messenger.”³

Such advice and guidance was essential with practical clarification. This is not to be found in the Qurān. These details were sent down to his blessed heart and he provided it details. Therefore, Qurān repeatedly commands that the Prophet (pbuh) must be obeyed. For this purpose it was proclaimed:

¹ Al-Nahl 16:44

² Al-A' rāf 7:157

³ Al-Tawbah 9:29

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

“*Ye have indeed in the messenger of Allah a beautiful pattern (of conduct).*”¹

The Prophet (pbuh) has clarified it further in Hadith and warns against the threats of which he was aware.

”عن المقدام بن معديكرب عن رسول الله صلى الله عليه وسلم أنه قال: ألا إنى أوتيت الكتاب ومثله معه الأيوشك رجل شبعان على أريكته يقول عليكم بهذا القرآن فبا وجدتم فيه من حلال فأحلوه وما وجدتم فيه من حرام فحرموه إلا لا يحل لكم لحم الحبار الأهلئ ولا كل ذئ ناب من السبع ولا لقطه معاهد إلا أن يستغنى عنها صاحبها ومن نزل بقوم فعليهم أن يقرؤة فان لم يقرؤة فعليهم أن يعقبهم بئشل قراة“

Miqdām ibn Ma’dikarib reports the Prophet (pbuh) saying: “Beware! I have been given the Quran and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Quran: what you find in it to be permissible treat as permissible and what you find in it to be prohibited treat as

¹ Al-Ahzab 33:21

prohibited. Beware! The domestic ass, beasts of prey with fangs, a belonging to confederate, unless its owner does not want it; are not permissible to you. If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment.”¹

Guarantee for deliverance

The Prophet's role model serves as the guarantee for attaining deliverance. It has been stated that one who believes in appearing before Allah and the Day of Judgement, he should follow the Prophet's way. The easy way to acquire it has been guided as the more one remembers and meditates towards Allah, the more his heart and mind will be inclined towards emulating the Prophet's model. Thus the remembrance of Allah is the best means for following the Prophet (pbuh). The more one develops God-consciousness in his heart, the more willing he will be to follow the Prophet (pbuh) in each and every respect. The Qurān declares:

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

“Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone

¹ Abu Daūd: 4587

whose hope is in Allah, the Final Day and who engages much in the praise of Allah.”¹

Acting on the Qurān

Sūrah Al-Fatiha, being introduction to the Qurān, is a Sūrah which is repeatedly read. Its eloquent features are widely acclaimed. Its concluding words throw ample light on the way of life and its basic features. One realises the truth that it is possible to follow the Qurān when we emulate the way of those servants of Allah who won His pleasure. Among these servants, the most prominent, are the Prophets and their leader, Prophet Mūhammad (pbuh). In other words, Sūrah Al-Fatiha instructs that one’s link with the Qurān provides one with the knowledge and strategies which is possible only under the guidance of the leader of the entire humanity, Prophet Mūhammad (pbuh). The Sūrah contains the supplication:

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

“The way of those on whom thou hast bestowed thy grace.”²

Unless one maintains a parallel link with both the Qurān and its recipient, he cannot grasp the truth

¹ Al-Ahzāb 33:21

² Al-Fatiha 1:6

of the Qurān. In Islamic history only those are strayed who failed to recognise this link. They did not follow the path which could take them to the destination and greet the truth which Allah's final Prophet (pbuh) prescribed for grasping the final divine revelation. He spelled out the way for Muslim community. It is the responsibility of the Muslim community to follow the same way which is prescribed by the Prophet (pbuh) and elaborated it practically. The Companions followed the same and guided everyone to it. Furthermore, the Successors and their followers, and all the reformists, revivalists, Ulama and community leaders abided by the same and this way is open until the Last Day for the salvation of mankind and for guiding the world to the proper direction. The light sought by the light of the Prophet, that light has enlightened everything. These lamps will bear the illumination which will guide to the right path till the Day of Judgement and the Muslim community will follow this path. Regarding it the Prophet (pbuh) said: "This is the way which I and my Companions follow. This is the way to deliverance. If one takes to a path, deviating from it, he will incur self destruction and those who follow them will also face loss and destruction."

