

THE BASIS OF ISLAM



I

MUHAMMAD SA'IDU JIMADA

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Muhammad Sa'idu Jimada

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Sadaqatu Tayyibatun Foundation is a Charity Guarantee Liability outfit conceived in the year 1992 with ONE WAY OF MAKING A LIVING OUT OF LIFE as its maiden publication. The Foundation was informed by a few modest aspirations:

- i. Providing educational literature on Islam that lay bare the basis for the appreciation of the religion and way of life which has been found to be very inviting or even compelling.
- ii. Addressing Muslims and non-Muslims from a general platform that is provided by Islam itself. The target groups are (but not limited to) the young generation, the innocent, the learned, the experienced, the older generation and non-Muslims that choose to be open-minded.
- iii. To provide the youths, either while they are still in school or before attaining the age of thirty (for those who Allah grants long life) an opportunity glimpse into the general foundation upon which the religion and way of life known as Islam is built.
- iv. To provide a mental orientation definable as Islam for the development of one's consciousness – a starting point for enjoyable practice.
- v. To provide a set of materials that can be read and easily digested with little or no supervision and within a period not exceeding one lunar month.
- vi. To expose the reader to highlights of the Qur'an that will hopefully serve as the stepping stone for developing the interest in its study and extending to the Hadith.

The objectives that the Foundation therefore seeks to achieve which are considered to be of immediate benefit for our social existence includes:

- i. Bridge the gap between the primary responsibility of parents and the general Ummah in basic Islamic Education (that is often unattended to) and the failings that are committed by contracting the younger generation of Muslims to schools that are tied to limitedly designed curriculum of studies.
- ii. Fill the gap between knowledge or mere learning and the practical enjoyment of living by Islamic tenets and way of life; the existence of which is practically responsible for a good number of Muslims not being regular in the practices, because they do not UNDERSTAND it, to enjoy it.

Thus, the method of presentation is characterised by the following:

- Avoiding the specialist approach that is normally and usually geared towards satisfying the requirements for formal training e.g. the study of jurisprudence for those who aspire to be judges.
- Adoption of a lucid language by freeing the essential message of Islam from the clouts of professionalism.
- The presentation of Islam in its most basic terms, devoid of controversies, which are secondary to belief and the practice of Islam.
- Using the Holy Qur'an as the central source for ALL and WHATEVER is conveyed.
- Presentation of various subjects in fairly brief but concise and meaningful forms considering the very low reading culture of our people.

In consequence, the focus or themes that have been attended to (in the publications) cut across a few highlights that will serve as a basic FOUNDATION for appreciating the religion and way of life known as Islam.

The foundation must however not be graded along with individual, group or corporate efforts in the direction of scholarship. The small mind behind the foundation is not a scholar, teacher, nor a guide. That will be too ambitious and flattering.

The reader of the Foundation's publications ought to be reminded that the basis or knowledge of the basis for the appreciation of Islam and indeed its appreciation is NOT ISLAM. ISLAM IS NOT FUNDAMENTALLY BUILT ON HEARING, SEEING, KNOWING AND UNDERSTANDING only. IT IS BUILT ON PRACTICE; AND WITH THE RIGHT LEADERSHIP A PRACTICAL FOLLOWER IS SAVED LOTS OF TROUBLES. THE BEAUTY OF PRACTICE IS DEFINITELY RESTING ON THE KNOWLEDGE AND UNDERSTANDING OF THE OUTLOOK. BUT BEAUTY SATISFIES APPEARANCE ALONE. IT DOES NOT CRITICALLY DETERMINE THE QUALITY OR VALUE OF A THING.

The Foundation is conscious of the fact that between appreciation/understanding and practice, there is the necessary interface of RULES. The reader is for that reason advised that more time is required in mastering the rules and in one's life span the practice (in its proper forms and terms) need be made to have occupied most of what comes up between the ages of seven and ten and especially from maturity.

INVITATION

Consequently, the reader is invited, In the Name of Allah, to kindly PASS THE MESSAGE ON BY CIRCULATING the publication(s); TELL a man, TELL a woman and LIVE by the ORIENTATION. The writing has being done, the *Sadaqat* has played its role, and the Message has

reached you. It is now left for you to play your part – living by it and passing the message on.

May we all share in the practice and reward. Amen!

**FIRST VOLUNTEER
SADAQATU TAYYIBATUN FOUNDATION**

ACKNOWLEDGEMENTS

In the name of Allah, the First, the Responsive.

This is to confess that I have been encouraged to pursue the writing and production of this series by a number of positive factors which different people represent.

My very first sincere appreciation goes to Zulaihatu Lawal who personally reproduced the verses of the entire Qur'an, the foundation for the seven books writing.

Intellectually, Justice Muhammad Bashir Sambo suggested that the quotations should also appear in their original Arabic. Although he quickly appreciated not only the cost but also the risk of errors; given the wealth of the quotations involved – over half of the verses of the Qur'an.

Ambassador Nuhu Mohammed specifically indicated the need to work on the status of a woman like Rabi'at Adawiyya.

Ambassador Abdur-Rahman Mora drew attention to use of 'Messenger' to identify Muhammad (S.A.W) rather than 'Apostle'. He also advised on the preference of using 'Allah (S.W.T)' to 'God'.

Justice Na'ibi Sulayman Wali recommended that the very material he read be considered for parts or chapters to enable the reader take some breath before completing it.

Dr. Ibrahim Sulayman was the first to suggest that the materials be serialised to give them some order. He added that a work on the Hadith as a form of appreciating the Qur'an will be necessary. I indicated interest but did not promise anything.

Justice Abdul-Qadir Orire was warmly receptive of the sixth book.

Ustaz Abdul-Qadir Aliyu Ladan who was invited to dot the i's and cross the t's suggested an order for the materials as earlier advised by Ibrahim. He specifically restrained me from giving a similar status to those in the first generation of Muhammad with those after Isa (A.S) but before him.

Muhammad Turi advised on considering a material addressing the Muslim community. I noted this but with no definite promise.

Technically, all these people noted typographical errors which necessitated a re-work. I commend the effort of the secretaries and computer men who did the typesetting. Yusuf Gambo Ibrahim and Suleiman Sani were always ready to work on the project. Nuhu Musa Muhammad always handled it as his own. He did most of the entries. Muhammad Yunusa and Muhammad Imran finished putting the materials together after Dr. Usman Bokari had gone through them.

Personally, I remain grateful and accept full responsibility for the form in which the materials are now presented.

May His guidance always determine the path we follow. AMEN.

M. S. Jimada

FOREWORD

In the Name of Allah, The Compassionate, The Merciful.

Peace and Blessings of Allah are upon His universal Messenger and last Prophet, Muhammad. I have to confess with thanks to Almighty Allah that it has been both a privilege and worthwhile act for me to glance through a series of six volumes of Islamic books authored by a brilliant and resilient young Islamic scholar, *Mallam* Muhammad Sa'idu Jimada. They are: (a) THE BASIS OF ISLAM (b) THE ORIENTATION OF A MUSLIM (c) ONE WAY OF MAKING A LIVING (d) THE PATH FOR THE IDENTITY OF A MUSLIM (e) THE PRIMARY STATUS OF MAN IN ISLAM (f) AGAINST EXCUSES.

Going through the books has again emphasised to me the truth of the word of Almighty Allah and the wisdom of the saying of the universal Messenger and last Prophet of Allah, Muhammad, the peace and blessings of Allah be upon him, which respectively say: "Those who know and those who know not can never be the same," and "As long as one continues to learn, he continue to be learned; but if one thinks that he is learned and stops learning, he becomes ignorant." I sincerely thank Almighty Allah that I have enlarged my knowledge of Islam by having a glimpse of this series of Islamic books.

I have been specifically requested to write a foreword on the first volume – The Basis of Islam. As its title indicates, this volume has actually dealt with the basis and foundation of the Religion of Islam. The author has quoted verses from the Holy Qur'an to explain that the basis of Islam as revealed to the universal Messenger and the Prophet of Allah, Muhammad, peace and blessings of Allah be upon him, and also as revealed to previous Prophets and Messengers of Allah is the unity of Almighty Allah. It is indeed made clear that the true foundation of the religion of Islam is "*Tawheed*." This is true for all the Divine Messages revealed to previous Prophets and Messengers of Allah from Adam to Jesus, peace of Almighty Allah be upon them.

The book has been written in simple and concise English Language with quotations from the Holy Qur'an to authenticate and explain any point made. The book is suitable for anybody who wishes either to learn or broaden his education of Islamic basic principles upon which all other basic teachings of Islam depend. I therefore recommend this book to both the would-be Muslims who wish to learn the basis of Islamic religion and the Muslims who wish to strengthen their knowledge of the basis of Islamic religion.

I pray to Almighty Allah to enrich Islam with more Muslims with the calibre of the author so that they make very useful contributions by writing more Islamic literature for the upliftment of Islam and the benefit of mankind. I pray to Almighty Allah also to reward the author abundantly and may He bestow on him good health, strength and prosperous means of writing more Islamic books for the benefit of mankind. Amen.

Justice Bashir Sambo,
Grand *Khadi*,
Federal Capital Territory, Abuja.

INTRODUCTION

I bear witness that only Allah, the One; the Absolute deserves to be worshipped. I bear witness that Muhammad (S.A.W) is His Messenger. I bear witness that the Qur'an is the Complete and perfected Message for all Creations. I follow the footsteps of Abraham (A.S) who heard and obeyed. I take to the wise instruction of *Luqman*:

"O my son!
Join not in worship
(Others) with Allah: for
False worship is indeed
The highest wrong-doing."

Qur'an 31:13

The first chapter of this book is focused on To Whom Worship is due. This is self-explanatory. The second chapter is not the usual history of Muhammad (S.A.W) which I am not qualified to work on. The modest attempt here is to simply highlight a few of the characteristics that define the status of Muhammad (S.A.W) in Islam as a bearer and conveyer of the message of Allah. The reader is particularly invited to note that Muhammad (S.A.W) occupies a strategic position as the last Messenger and the only one that bears a complete Message to both mankind and Jinns. May Allah (S.W.T) record us among those who bear witness that He alone deserves submission and Muhammad (S.A.W) is His Apostle.

The third chapter is an attempt to understand and place the Qur'an in the light of what it is in itself, in relation to Muhammad (S.A.W), in relation to believers, the unbelievers and those that have inherited the message of Allah from previous generations. The reader will hopefully appreciate and agree that there is no known book like the Qur'an. This is my conviction.

My prayer is that the reader will constantly hold unto the highlights of this volume defining the basis of Islam, for a proper appreciation of the remaining five volumes that follow. If after the following five materials are read and in the process, you find any meaning departing from the unity of Allah; that is not my intention. The Message I have attempted and pray that you will share with me is: ALLAH is ONE. Wherever the Messenger(s) come in, it leads to: ALLAH IS ONE. And whatever and whenever a verse of the Qur'an is quoted or referred to, if the UNITY OF ALLAH is not the ultimate end, I dissociate myself from it. I repeat, ALLAH IS ONE! ALLAH IS ONE!! ALLAH IS ONE!!! I wish belief and compliance would easily follow on the straight advice: ALLAH IS ONE, OBEY HIM; without all of these stories.

My dear brother/sister, my desire is that after going through this booklet, when you read any part of the Qur'an, you should be able to infer or filter the message: ALLAH IS ONE, else you do not need to read the other five. GO TO PRACTICE!

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TO WHOM WORSHIP IS DUE

ALLAH THE ONE AND ONLY CREATOR

Muslims declare their faith and submit to the guidance conveyed by Muhammad (S.A.W) according to the will of He who created, controls and has power over all things without exception and without partnership. His oneness is absolute because nothing is real except Himself or what He grants or permits to be real. He has no competitor, no equal. It is only He that is independent. All other things necessarily depend upon Him.

To Him is due
The Primal origin
Of the heavens and the earth:
How can He have a son
When He hath no consort?
He created all things,
And He hath full knowledge
Of all things.

Qur'an 6:101

His power has no limit in scope and level and is not tied to any rule, because all of these are His creation. The rules are forms that benefit the creations, because they can operate within them. But Allah over-reaches all of them - forms, rules, processes. He is therefore ABLE to MAKE within or without and is able to intervene within or without, devoid of disrupting or changing an order.

O mankind! If ye have
A doubt about the Resurrection
(Consider) that We created you
Out of dust, then out of
Sperm, then out of a leach-like
Clot, then out of a morsel
Of flesh, partly formed
And partly unformed, in order
That We may manifest
(Our power) to you;
And We cause whom We will
To rest in the wombs
For an appointed term,
Then do We bring you out
As babes, then (Foster you)
That ye may reach your age
Of full strength; and some
Of you are called to die,
And some are sent back
To the feeblest old age,
So that they know nothing

After having known (much);
And (further), thou seest
The earth barren and lifeless,
But when We pour down
Rain on it, it is stirred
(To life), it swells,
And it puts forth every kind
Of beautiful growth (in pairs).

Qur'an 22:5

As the originator of all things, it is easy for Him to breathe life into clay just as He makes a similar life, the result from processes that include sperm drop transforming into a clot of blood, then into flesh, its subsequent taking form, etc. At the same time, He may decide to stop the process at any stage in a woman's womb or allow the foetus to be brought out in tender form which gradually grows and develops with the attributes of quantum and quality. He then makes it to degenerate and eventually expires. He can as He did, in the case of Jesus, breathe life, commence the same process in the womb of a woman without the introduction of sperm. Also, He can as He did, against the logic of potency, make aged couple fruitful. Ibrahim (A.S) and Zakariyya'u (A.S) are case studies. Muslims do not therefore doubt or disbelieve that only Allah can and will resurrect life. And as with men, so we notice with vegetation.

See they not how Allah
Originates creation, then
Repeats it: truly that
Is easy for Allah.

Qur'an 29:19

Hence, the unity of Allah contradicts any form of dependence, association, partnership, likeness or relationship to anything or anyone and the collectivity of all of these, in creation.

No son did Allah beget,
Nor is there any god
Along with Him: (If there were
Many gods), behold, each god
Would have taken away
What he had created,
And some would have
Lorded it over others!
Glory to Allah! (He is free)
From the (sort of) things
They attribute to Him!

Qur'an 23:91

To Allah alone belongs the ownership, the origin, the control and dominion of the heavens and the earth and all that are contained in them. Logic informs that, if there was/were another/other partner(s) along with Him, the scope of each would have been limited and ambition would have

given room for disorder that would originally reflect on the realms of influence – either in phases or in general. The heavens are not divided in terms of dependence, control or origin among more than One God.

If there were, in the heavens
And the earth, other gods
Besides Allah, there would
Have been confusion in both!
But glory to Allah,
The Lord of the Throne:
(High is He) above
What they attribute to Him!

Qur'an 21:22

Allah is unlike any creation in His attributes. His are absolute. The inconsistency in comparing the originator and creator of all things to any creation of His may be revealed in comparing a slave to a free man. The difference is appreciable and glaring.

Allah sets forth the parable
(Of two men: one) a slave
Under the dominion of another;
He has no power of any sort;
And (the other) a man
On whom We have bestowed
Goodly favours from Ourselves,
And he spends thereof (freely),
Privately and publicly,
Are the two equal?
(By no means:)
Praise be to Allah. But
Most of them understand not.

Qur'an 16:75

More so, men can appreciate the difference between those that are free against those that are slaves. Those who are free know that they are alike, equal and comparable – unlike Allah that is not comparable to anything and anyone. Thus, if Allah had any partner, there would have been a problem of security, just like free men fear one another.

He does propound
To you a similitude
From your own (experience):
Do you have partners
Among those whom your right hands
Possess, to share as equals
In the wealth We have
Bestowed on you? Do ye
Fear them as ye fear

Each other? Thus do We
Explain the signs in detail
To a people that understand:

Qur'an 30:28

Allah has not created for fun. Creations are therefore not abandoned by Allah. The needs and problems of all creations are not a burden to Allah and are not beyond His control. Creations are as a result not hopeless because He has granted us numerous and variety of benefits. Allah cares, He guides and commands goodness. He is good. He is not comparable to a wicked or weak (free) man or master in relation to a helpless and problem slave.

Allah sets forth (another) parable
Of two men; one of them
Dumb, with no power
Of any sort; a wearisome burden
Is he to his master;
Whichever way he directs him,
He brings no good;
Is such a man equal
With one who commands
Justice, and is on
A Straight Way?

Qur'an 16:76

Muslims must not divide their faith, belief and submission between the One Allah that is real and anything. The distinctive identity of Muslims' faith is the belief and submission to Allah, the One, the Absolute and are unlike and not comparable to any or those who assign partnership to Allah.

Allah puts forth a parable;
A man belonging to many
Partners at variance with each other,
And a man belonging entirely
To one master; are those two
Equal in comparison?
Praise be to Allah!
But most of them
Have no knowledge.

Qur'an 39:29

It is therefore contrary to the belief, faith, practice and submission of Muslims and also contrary to Islam, to associate anything and anyone to the unity of Allah. There is none like Him. Everyone and everything is created by Him and submission is due only to Him.

In blasphemy indeed
Are those that say
That Allah is Christ

The son of Mary.
Say: "Who then
Hath the least power
Against Allah, if His will
Were to destroy Christ
The son of Mary, his mother,
And all - everyone
That is on the earth?
For to Allah belongeth
The dominion of the heavens
And the earth, and all
That is between, He createth
What He pleaseth. For Allah
Has power over all things."

Qur'an 5:17

ALLAH, TO WHOM ALL CREATIONS SUBMIT

Muslims submit only to Allah, the creator of all, without association or partnership, and without contradicting the natural rules of the circumstantial placement of all creations. No creation (after all) can be said to be without its terms of creation, as proof of absolute refusal to submit to Allah. Thus, to Allah do all creations submit willingly or unwillingly.

Do they seek
For other than the Religion
Of Allah? While all creations
In the heavens and on the earth
Have, willingly or unwillingly,
Bowed to His will
(Accepted Islam),
And to Him shall they
All be brought back.

Qur'an 3:83

Believers find in all creations, the sign of the unity of Allah, whether they are men or not. Thus, submission to the design and pattern of the livelihood of all things is witnessed not only among men, but even with birds, that we do not normally speak to, nor are specifically given the option to answer the call to the way of Allah by His Messenger(s). With the will, command and doing of Allah, Muslims do not wonder as to the ability of Allah to create, guard and protect His creatures.

Do they not look at
The birds, held poised
In the midst of (the air
And) the sky? Nothing
Holds them up but (the power
Of) Allah. Verily in this

Are signs for those who believe.

Qur'an 16:79

Do they not observe
The birds above them
Spreading their wings
And folding them in?
None can uphold them
Except (Allah) Most Gracious:
Truly it is He
That watches over all things.

Qur'an 67:19

As with men, so with animals; as with living things so with those that we are apt to classify as non-living. It is in accordance with the nature of existence or survival that Allah has created each and all of these that we separately and jointly come into existence, live and eventually expire. It is therefore the misfortune of those who choose to deny the unity of Allah and refuse to willingly comply to His commandments, that they will face His punishment, when and how He please.

Seeth thou not that
To Allah bow down in worship
All things that are
In the heavens and on earth;
The sun, the moon, the stars;
The hills, the trees, the animals;
And a great number among
Mankind? But a great number
Are (also) such as are
Fit for punishment: and such
As Allah shall disgrace,
None can raise to honour:
For Allah carries out
All that He wills.

Qur'an 22:18

ALLAH, MOST GRACIOUS IN BENEFIT AND COMPASSION

Muslims see, know, understand and therefore believe and submit to the unity of Allah, who alone is responsible for the generous comfort that all men enjoy; irrespective of whether they believe or not. His compassion cuts across all men.

If ye would count up
The favours of Allah,
Never would ye be able
To number them: for Allah
Is Oft-Forgiving, Most Merciful

Qur'an 16:18

Man was non-existent then Allah created him. Upon creation out of the Mercy of Allah, he is sustained and provided with a variety of comforts; and is assured a return to life after death. This is not impossible for Allah who created man and all creations in the first instance. If man were not created, it would have been of no consequence and of no regret. If after creation, followed by death, man were not to be resurrected, it will be of no consequence or regret to Allah.

Now let man but think
From what he is created!

He is created from
A drop emitted;

Proceeding from between
The backbone and the ribs.

Surely (Allah) is able
To bring him back
(To life)!

Qur'an 86:5 – 8

Man is created out of no obligation and placed on earth, with the heavens serving as canopy, the earth to rest on and in between the way is lighted in varying forms for him to take advantage of. Thus, man is opportuned to adventure through the earth (on and below) and above the earth (to the sky) as much as Allah permits. Yet, neither past, our, nor future generation(s) will be able to exhaust this expansive benefit – our population notwithstanding. It is only ignorant, misbelievers, the wicked and disbelievers who deny the unity of Allah, His ability and ordering of things strictly in accordance with His will, who suspect, think and waste the effort in ‘managing’ what is getting out of their control. Population control hoodwinks are busy marrying injustice to the general fruits of human labour on earth. They ignore the justice commanded by Allah in the package of hard work, trust and distribution; but rather fear the poverty and consequences of injustice which they create and stares them on the face.

See ye not
How Allah has created
The seven heavens
One above another;

And made the moon
A light in their midst,
And made the sun
As a (Glorious) Lamp?

And Allah has produced
You from the earth,

Growing (gradually)

Qur'an 71:15 – 17

And Allah has made
The earth for you
As a carpet (spread out);

That ye may go about
Therein, in spacious roads.

Qur'an 71:19 – 20

With the placement of man in this inexhaustible accommodation, the light from the sun is made distinct from that of the moon. The celestial bodies which make up the solar system each moves on its own course while revolving round the sun. Man observes and benefits from the same sun which heats up space. Allah in His Mercy has made it not to be stationary. The shadow of man responds by varying in size in according to the position of the sun. Certainly, if the sun were to stand still permanently, the experience of man points to the feasibility of the extinction of life on earth, except as Allah may will.

Hast thou not turned
Thy vision to thy Lord?
How He doth prolong
The shadow! If He willed,
He could make it stationary!
Then do We make
The sun its guide;

Then We draw it in
Towards Ourselves,
A contradiction by easy stages.

Qur'an 25:45 – 46

Instrumental for the means for man's production, reproduction and sustenance, Allah provides him with water from above and below the earth. Also, Allah benefits man with vegetation and other creations.

Seest thou not that Allah
Sends down rain from the sky,
And forthwith the earth
Becomes clothed with green?
For Allah is He who understands
The finest mysteries, and
Is well-acquainted (with them).

Qur'an 22:63

These principal benefits, resulting from the wilful creation of Allah are joined with the stability/security of mankind on earth by making the earth stable. In addition, we are provided with

numerous and variety of animals in pairs, that is a source of boosting and sustaining the continuous existence of these benefits. None is able to do these other than Allah. He creates with an order that can be explained by logic or out of natural order that can not be explained by logic. He has also provided us with a canopy in suspension and with mountains holding on the earth against shaking.

He created the heavens
Without any pillars that ye
Can see; He set
On the earth mountains
Standing firm, lest it
Should shake with you;
And He scattered through it
Beasts of all kinds.
We send down rain
From the sky, and produce
On the earth every kind
Of noble creature, in pairs.

Such is the creation of Allah:
Now show Me what is there
That others besides Him
Have created: nay, but
The Transgressors are
In manifest error.

Qur'an 31:10 – 11

The benefits by Allah, are not only numerous in variety, they in fact exceed our imagination and are in levels. From time to time, we become acquainted with creatures we misbelieve to have been discovered, as if they were before then non-existent. There are uncountable number and a variety of others we are familiar with and cannot understand how they remain alive. For some of these, we find it difficult to understand how they can provide for themselves. Sometimes, we suspect that they cannot even do so. But they exist and survive. Even among men, many do not possess what can sustain them before the need arises.

How many are the creatures
That carry not their own
Sustenance? It is Allah
Who feeds (both) them and you:
For He hears and knows
(All things).

Qur'an 29:60

Thus, it is Allah who has made the nature of man to fit into the complexity of other creations. This enables him to take advantage of them for his benefit. Likewise, Allah has granted man the permission to adventure, investigate, find out and enjoy whatever benefits according to his ability provided it is not within the prohibited degree. Muslims will for that reason not trespass the

commanded limitations, because we will all return to Allah to account for what we have done.

It is He Who has
Made the earth manageable
For you, so traverse
Ye through its tracts
And enjoy of the sustenance
Which He furnishes: but
Unto Him is the Resurrection.

Qur'an 67:15

Such is Allah, your real
Cherisher and Sustainer:
Apart from Truth,
What (remains) but error?
How then are ye turned away?

Qur'an 10:32

ALLAH, AGAINST WHOSE WILL WE CANNOT FEEL SECURE

Muslims are satisfied that all power belongs to Allah, the Creator of all. This is manifested in the benefits creations enjoy due to their existence and the provisions made for them, irrespective of their belief in Allah or the denial of the same. In other words, if it is the will of Allah not to create anything, or after creation if He wills to deny us of His countless benefits, creations will have no option but to be at lost. So, Allah alone has the power to offer and take away as He pleases.

Say: Think ye, if Allah
Took away your hearing
And your sight, and sealed up
Your hearts, who – a god
Other than Allah – could
Restore them to you?

Qur'an 6:46

Muslims believe that the promise of Allah regarding the resurrection of life is true. They also believe that He will reward those who follow the path of His guidance and will punish those who deny and refuse. For the latter, none can restrain Allah from punishing, because He created all, showed the Way and will meet each servant according to His promise, with justice.

Say: Think ye if
The punishment of Allah
Comes to you,
Whether suddenly or openly,
Will any be destroyed
Except those who do wrong?

Qur'an 6:47

Those who are in doubt, who disbelieve in the unity of Allah cannot certify to the feasibility of being saved from such punishment by anything or anyone that they associate with Him. But, they fear death and the Day of Resurrection. They are therefore challenged:

Say: Think ye to yourselves,
If there come upon you
The Wrath of Allah,
Or the Hour (that you dread).
Would ye then call upon
Other than Allah?
(Reply) if ye are truthful!

Qur'an 6:40

Do they then feel secure
From the coming against them
Of the covering veil
Of the wrath of Allah, or
Of the coming against them
Of the (final) Hour
All of a sudden
While they perceive not?

Qur'an 12:107

ALLAH, THE INCOMPARABLE LORD TO WHAT UNBELIEVERS ASSOCIATE WITH HIM

The believers note the lowliness, the incapacity and the absoluteness of these in the ability of other than Allah to create us, provide us with sustenance, take our lives and raise us up again. For anything or anyone to deserve worship and for followers to rightly invite others, there will be the need to have some justification based on the ability to provide all of these. But the partners of unbelievers or misbelievers in the unity of Allah cannot do any.

It is Allah who has
Created you: further, He has
Provided for your sustenance:
Then He will cause you
To die; and again He will
Give you life. Are there
Any of your (false) partners
Who can do any single
One of these things?
Glory to Him! And High
Is He above the partners
They attribute (to Him)!

Qur'an 30:40

Believers are satisfied that idol worshippers have chosen for themselves the path of destruction out of ignorance and refusal to submit to the unity of Allah by submission to what is or are part of the creations of Allah. They are as powerless as any other creation. Neither in the heavens nor on earth do they have any independence. They can therefore not respond to those who worship them.

Say: Call upon other (gods)
Whom ye fancy, besides Allah;
They have no power,
Not the weight of an atom,
In the heavens or on earth;
No (sort of) share have they
Therein, nor is any of them
A helper to Allah.

Qur'an 34:22

The unbelievers who wrongly choose for themselves ancestors, spirits, carved or chipped things have indeed lost the most critical factor in beingness, which is the distinctive responsibility for creation. What they therefore worship cannot originate outside the context of its natural existence. These false deities will themselves wear out.

Say: "Of your partners,
Can any originate creation
And repeat it?" Say:
"It is Allah who originates
Creation and repeats it:
Then how are ye deluded
Away (from the truth)?"

Qur'an 10:34

Do they indeed ascribe
To Him as partners things
That can create nothing,
But are themselves created?

Qur'an 7:191

Regarding those that worship false god(s), they cannot be helped nor can the god(s) help themselves.

But those ye call upon
Besides Him, are unable
To help you, and indeed
To help themselves.

Qur'an 7:197

No aid can they give them.
Nor can they aid themselves!

Qur'an 7:192

The inconsistency in the faith of unbelievers is revealed in the variety of the deities they worship from one place to another. While some face the sun or the moon, some make things out of the earth. Indeed some give it sexual definition. These carve what they consider as Angels in female forms and associate them with Allah, but Allah has no partner and is free from whatever they ascribe to Him.

And they make into females
Angles who themselves serve
Allah. Did they witness
Their creation? Their evidence
Will be recorded, and they
Will be called to account!

Qur'an 43:19

Muslims note that idol worshippers disgracefully submit themselves to items of their own making that are not real. They lack basic senses, capacity and ability to benefit themselves, talk-less of their worshippers.

Have they feet to walk with?
Or hands to lay hold with?
Or eyes to see with?
Or ears to hear with? ...

Qur'an 7:195

Say: Will ye worship
Besides Allah, something
Which hath no power either
To harm or benefit you?
But Allah, He it is
That heareth and knoweth
All things.

Qur'an 5:76

What! Do they take
For intercessors others
Besides Allah? Say: "Even if
They have no power whatever
And no intelligence?"

Qur'an 39:43

Say: Of your partners
Is there any that
Can give any guidance
Towards Truth? ...

Qur'an 10:35

Also in the wrong are those who believe in and thus worship Jinns and saints who are though living but are equally created beings that can neither help the worshippers nor save

themselves from the wrath of Allah, if He chooses to punish them. Like idol carvings, they cannot protect the worshippers.

Say: Call on those
Besides Him - whom ye fancy:
They have neither the power
To remove your troubles
From you nor to change them.

Qur'an 17:56

Indeed even those who believe in the unity of Allah, equally strive to meet His Mercy and do not consider themselves as deserving worship. This is because, like all servants of Allah, they will be called to account, and their fate is for Allah to determine.

And they have invented
A blood-relationship
Between Him and the Jinns:
But the Jinns know
(Quite well) that they
Have indeed to appear
(Before His Judgement seat)!

Qur'an 37:158

Those whom they call upon
Do desire (for themselves) means
Of access to their Lord,
Even those who are nearest;
They hope for His Mercy
And fear His wrath:
For the wrath of thy Lord
Is something to take heed of.

Qur'an 17:57

Verily those whom ye
Call upon besides Allah
Are servants like unto you:
Call upon them, and let them
Listen to your prayer,
If ye are (indeed) truthful!

Qur'an 7:194

The secret of the unseen is known only to Allah, the Creator and Originator of all things. Therefore, no creation (living or non-living) has the power to do anything, except as Allah permits.

O men! Here is
A parable set forth!

Listen to it! Those
On whom, besides Allah,
Ye call, cannot create
(Even) a fly, if they all
Met together for the purpose!
And if the fly should snatch
Away anything from them,
They would have no power
To release it from the fly.
Feeble are those who petition
And those whom they petition.

Qur'an 22:73

Is then He who creates
Like one that creates not?
Will ye not receive admonition?

Qur'an 16:17

Or have they taken
(For worship) gods from the earth
Who can raise (the dead)?

Qur'an 21:21

Hence, those who worship other than Allah will be at loss, a total loss. This is because, to Allah belongs the command of all things, to Him alone all creations willingly or unwillingly submit to.

The Day whereon
They will (all) come forth:
Not a single thing
Concerning them is hidden
From Allah. Whose will be
The Dominion that Day?
That of Allah, the One,
The Irresistible!

Qur'an 40:16

Knowest thou not
That to Allah (alone)
Belongeth the dominion
Of the heavens and the earth?
He punisheth whom He pleaseth,
And He forgiveth whom He pleaseth:
And Allah hath power
Over all things.

Qur'an 5:40

ALLAH, WITH WHOM NO ONE CAN CLAIM ANY SPECIAL PROMISE

Muslims believe in Allah, in all His Messengers and the Books earlier revealed for the guidance of some nations prior to the Qur'an. This belief is without discrimination. All those who submit are counted in the company of believers. Islam is essentially the same message with the only difference that it has been completed, perfected and brought by the seal of Prophets.

Those who rightly or wrongly inherited these previous message(s) cannot justifiably claim that the Mercy of Allah will apply only to them. With Allah, His Message is none other than submission to His unity and no Messenger claims to have received revelation from Allah when it is not true. In addition, Allah is a sufficient witness.

And they say: "None
Shall enter Paradise unless
He be a Jew or a Christian."
Those are their (vain) desires.
Say: "Produce your proof
If ye are truthful."

Qur'an 2:111

Or Have We sent down
Authority to them, which
Points out to them
The things to which
They pay part worship?

Qur'an 30:35

Or that the Unseen
Is in their hands,
And they write it down?

Qur'an 52:41

ALLAH, AGAINST WHOM THERE IS NO EXCUSE FOR NOT SUBMITTING TO HIM

Muslims believe in the truth of the Messenger-ship of Muhammad (S.A.W) who has certified as a matter of promise or contract, that whoever believes and submits to the unity of Allah, will be successful. With Allah, His messenger and the guidance provided to mankind, believers have no cause not to submit to the unity of Allah.

What cause have ye
Why ye should not believe
In Allah? And the Messenger
Invites you to believe
In your Lord, and has
Indeed taken your covenant,
If ye are men of Faith.

Qur'an 57:8

In the same vein, Muslims give charity to those who deserve, thus recognising that Allah will ultimately be the inheritor of all things, since all possessions are really only trial trusts. The moment one dies, he leaves behind everything that he might have claimed ownership of while alive.

And what cause have ye
Why ye should not spend
In the cause of Allah?
For to Allah belongs
The heritage of the heavens
And the earth...

Qur'an 57:10

Who will better deserve worship, other than Allah, when He alone brought men into existence, has provided them with sustenance, will take their lives and return them to Himself? It will be the height of ingratitude to appear before Allah having enjoyed all these benefits, yet not believing in His unity.

How can ye reject
The Faith in Allah?
Seeing that ye were without life,
And He gave you life;
Then will He cause you to die,
And will again bring you to life;
And again to Him will ye return.

Qur'an 2:28

ON THE GUIDE TO THE MODEL FOR GUIDANCE IN ISLAM

ALLAH'S ADMISSION OF MUHAMMAD (S.A.W) INTO THE COMPANY OF HIS MESSENGERS

Muhammad (S.A.W), the offspring of Abdullahi and Amina (may Allah's blessings be upon them) is to note, to believe (by this information), as well as all of those who care, that he is not the first to bear the message of Allah (S.W.T). This implies that, there is no question of his will, his desire or empty claim. More so, it is not arising from any secret contract between himself and Allah.

We have sent thee
Inspiration, as We sent it
To Noah and the Messengers
After him: We sent
Inspiration to Abraham,
Isma'il, Isaac, Jacob
And the Tribes, to Jesus,
Job, Jonah, Aaron, and Solomon,
And to David We gave
The Psalms.

Qur'an 4:163

Before Muhammad (S.A.W), Allah had sent His message to other people/generations through various Messengers. The Messengers were not strangers or foreigners to their people, to their nations or to their communities.

We did indeed send,
Before thee, Messengers
To their (respective) peoples,
And they came to them
With Clear Signs ...

Qur'an 30:47

The Messengers, like Muhammad (S.A.W) were neither Angels nor Jinns but human beings. And Muhammad (S.A.W) was free to inquire from those who had earlier received the Message of Allah to further satisfy his conscience. Likewise, all men are equally free to confirm whether or not Muhammad (S.A.W) was the first to come with Allah's message.

And before thee also
The Messengers We sent
Were but men, to whom
We granted inspiration: if ye
Realise this not, ask of those
Who possess the Message.

Qur'an 16:43

None of those messengers of Allah was a woman. The arrangement has therefore been patriarchal. It is clearly on record and will be noted that they got married and were blessed with children. None of those Messengers claimed on their own (without being appointed) to bear and convey the message of Allah.

We did send Messengers
Before thee, and appointed
For them wives and children:
And it was never the part
Of an Apostle to bring a Sign
Except as Allah permitted
(Or commanded). For each period
Is a Book (revealed).

Qur'an 13:38

In addition, whatever may result from bearing and conveying the divine Message, Allah will judge. No messenger will be allowed to finally suffer for the message that is not his.

To every people (was sent)
A Messenger: When their Apostle
Comes (before them), the matter
Will be judged between them
With justice, and they
Will not be wronged.

Qur'an 10:47

All the messengers were sent with the Message of Allah; having a double significance for those it is conveyed. It is to give good news and at the same time warn.

We only send the Messengers
To give glad tidings
And to give warnings:
But the Unbelievers dispute
With vain argument, in order
Therewith to weaken the truth,
And they treat My Signs
As a jest, as also the fact
That they are warned!

Qur'an 18:56

Like other Messengers, Muhammad (S.A.W) was sent with Allah's Message. The Message is to make things clear and the Messenger's duty is to further explain to the receivers.

(We sent them) with Clear Signs
And Books of Wisdom;
And We have sent down

Unto thee (also) the Message;
That thou mayest explain clearly
To men what is sent
For them, that they
May give thought.

Qur'an 16:44

The consequence of bearing and conveying the Message of Allah is that, those who heed to the good news and the warnings will become successful. They will have nothing to fear.

We send the Messengers
Only to give good news
And to warn: so those
Who believe and mend
(Their lives), upon them
Shall be no fear,
Nor shall they grieve.

Qur'an 6:48

Allah appointed Messengers and blessed each of them according to His will; some more than others.

And it is your Lord
That knoweth best all things
That are in the heavens
And on earth: We
Did bestow on some Prophets
More (and other) gifts
Than on others: and We gave
To David (the gift
Of) the Psalms.

Qur'an 17:55

But, neither the Messenger, Muhammad (S.A.W) nor those he is to convey the Message to are to expect that it will be a smooth experience. It is not everyone that will receive or accept the message. Indeed some will make jest of the Messenger, the Message or both. This was equally experienced by the Messengers that preceded Muhammad (S.A.W).

Mocked were (many)
Apostles before thee;
But their scoffers
Were hemmed in
By the thing that they mocked.

Qur'an 6:10

However, those who made jest of Allah, His Message or His Messenger(s) were punished. This was what for instance, was experienced in the time of Moses and his companions.

... And Moses were rejected
(In the same way). But I
Granted respite to the Unbelievers,
And (only) after that
Did I punish them:
But how (terrible) was
My rejection (of them)!

Qur'an 22:44

Those who rejected the message had in the past claimed to have done so because (among their reasons), the Apostles were men, even after the Messengers had advised them that they were not responsible for the Message.

Their Apostles said to them:
"True, we are human
Like yourselves, but Allah
Doth grant His grace
To such of His servants
As He pleases. It is not
For us to bring you
An authority except as Allah
permits. And in Allah
Let all men of Faith
Put their trust.

Qur'an 14:11

Indeed, the rejection of Allah's Message and His Messenger was not and did not stop at observing that an Apostle was a fellow man. Some rejected for other selfish reasons.

Before them the People
Of Noah rejected (their Apostle):
They rejected Our servant,
And said, "Here is
One possessed!", and he
Was driven out.

Qur'an 54:9

The Prophet is not to consider himself special, as free from such rejection. Also, the believers are not to consider this Messenger, Muhammad (S.A.W) as less in companionship. He is the bearer and conveyer of the Message of Allah. Rejection is not strange to Apostles of Allah and Muhammad (S.A.W) is not in this respect different.

Then if they reject thee,
So were rejected Apostles
Before thee, who came

With Clear Signs,
And the Scriptures,
And the Book of Enlightenment.

Qur'an 3:184

But Allah has promised to support His Messenger(s) (and those who believe). Thus, at the end of the day, they shall not fail. Success shall be theirs. This assurance is not to be doubted.

Allah has decreed:
"It is I and My Apostles
Who will prevail":
For Allah is One
Full of strength,
Able to enforce His Will.

Qur'an 58:21

We will, without doubt,
Help Our Apostles and those
Who believe, (both)
In this world's life
And on the Day
When the Witnesses
Will stand forth.

Qur'an 40:51

The Messenger, Muhammad (S.A.W) will note the fulfilment of this promise in respect of previous Apostles, as some of their experiences were highlighted in the Qur'an.

We did aforetime send
Apostles before thee: of them
There are some whose story
We have related to thee,
And some whose story
We have not related
To thee. It was not
(Possible) for any Apostle
To bring a Sign except
By the leave of Allah:
But when the Command
Of Allah issued,
The matter was decided
In truth and justice,
And there perished,
There and then, those
Who stood on Falsehoods.

Qur'an 40:78

Of some Apostles We have
Already told thee the story;
Of others We have not;
And to Moses Allah spoke direct.

Qur'an 4:164

THAT MUHAMMAD (S.A.W) PASSES ON THE MESSAGE AND GUIDANCE

Muhammad (S.A.W) is to hold firmly unto Allah, and the terms of this are as outlined, defined and highlighted in the Qur'an revealed to him. The Message of Allah received is to be passed onto those he is sent to and not kept for private use. As a chosen Messenger, that is the definition of his duty and responsibility – being also, the model of and guide for believers.

A Book revealed unto thee
So let thy heart be oppressed
No more by any difficulty
On that account.
That with it thou mightest
Warn (the erring) and teach
The believers.

Qur'an 7:2

O Apostle! Proclaim
The (Message) which hath been
Sent to thee from thy Lord.
If thou didst not, thou
Wouldst not have fulfilled
And proclaimed His Mission.
And Allah will defend thee
From men (who mean mischief).
For Allah guideth not
Those who reject faith.

Qur'an 5:67

The essence of the Message, that is to be complied with by Muhammad (S.A.W) and all of those who believe, is to bear witness that Allah is One; the only God and is not to be joined, associated or compared with anyone or anything.

Follow what thou art taught
By inspiration from thy Lord:
There is no god but He:
And turn aside from those
Who join gods with Allah.

Qur'an 6:106

So call not on any
Other god with Allah,
Or thou wilt be among
Those under the Penalty.

Qur'an 26:213

The nucleus of the Message of Allah had always remained the same as with previous Apostles. Muhammad (S.A.W) is for that reason not being given, receiving or to call men to other than the unity of Allah. The believers and all of those who care are to note that:

Not an Apostle did We
Send before thee without
This inspiration sent by Us
To him: that there is
No god but I; therefore
Worship and serve Me.

Qur'an 21:25

In passing on the Message of Allah, he is to do exactly as he is commanded. Moreover, he is not to ask those he is to/has called to the Straight Path for any fee(s) or reward. It is Allah's and He alone can reward.

Or is it that thou
Askest them for some
Recompense? But the recompense
Of thy Lord is best:
He is the Best of those
Who give sustenance.

Qur'an 23:72

Thus, Muhammad (S.A.W) is not to heed the saying and activities of those who reject the Message. He is to ignore them and not only face Allah, but depend upon Him. This is because; He is the one to judge. Those in reference include the outright unbelievers and hypocrites who have a double face.

And obey not the (behests)
Of the Unbelievers
And the Hypocrites,
And heed not their annoyances.
But put thy trust in Allah.
For enough is Allah
As a Disposer of affairs.

Qur'an 33:48

We know indeed what they
Say, "It is a man that
Teaches him." The tongue
Of him they wickedly point to
Is notably foreign, while this

Is Arabic, pure and clear.

Qur'an 16:103

Had We sent this as
A Qur'an (in a language)
Other than Arabic, they would
Have said: "Why are not
Its verses explained in detail?
What! (A Book) not in Arabic
And (A Messenger) an Arab?"
Say: "It is a guide and a healing
For those who believe ..."

Qur'an 41:44

Perchance thou mayest (feel
The inclination) to give up
A part of what is revealed
Unto thee, and thy heart
Feeleth strained lest they say,
"Why is not a treasure sent down
Unto him, or why does not
Any angel come down with him?
But thou are there only to warn!
It is Allah that arrangeth
All affairs!

Qur'an 11:12

Let not their speech
Grieve thee: for all power
And honour belong to Allah
It is He who heareth
And knoweth (all things).

Qur'an 10:65

In consequence, Muhammad (S.A.W) is invited (as is also required of believers), to be patient and persevere with any non-reception and sabotage by unbelievers and hypocrites.

So patiently persevere: for
Verily the promise of Allah
Is true: nor let those
Shake thy firmness, who have
(Themselves) no certainty of faith.

Qur'an 30:60

In the world or scheme of rejecting the Message of Allah, Muhammad (S.A.W) must note for caution that evil doing could be sourced by the whispering of Satan not only to the Messenger

but also to fellow believers just as evil has dominated the purpose and objective(s) of those that totally reject or are undecided i.e. the hypocrites. The path of Allah requires constant struggle over evil suggestions and deeds. It is this struggle that will lead to doing good consistently, to the best of believers' ability. Those who give in would have failed the trial. This is not peculiar to what Muhammad (S.A.W) should expect, would experience, or the believers. But those who keep to Allah can be sure to overcome the trial by His Grace.

Never did We send
An Apostle or a Prophet
Before thee, but, when he
Framed a desire, Satan
Threw some (vanity)
Into his desire: but Allah
Will cancel anything (vain)
That Satan throws in,
And Allah will confirm
(And establish) His Signs:
For Allah is full of knowledge
And wisdom.

That He may make
The suggestions thrown in
By Satan, but a trial
For those in whose hearts
Is a disease and who are
Hardened of heart: Verily
The wrong-doers are in schism
Far (from the Truth).

Qur'an 22:52 – 53

By Allah, We (also) sent
(Our Apostles) to peoples
Before thee: but Satan
Made (to the wicked),
Their own acts seem alluring:
He is also their patron today,
But they shall have
A most grievous penalty.

Qur'an 16:63

Given this circumstantial placement, Muhammad (S.A.W) must not then consider it necessary that only a non-human can bear, comply and pass on the Message of Allah. The previous Apostles were men.

Nor did We give them
Bodies that ate no food
Nor were they exempt from death.

Qur'an 21:8

Muhammad (S.A.W) is simply to serve as the model for those who embrace the Faith. This means that belief and compliance to the Message or Guidance will only be complete if and when he is believed and his footsteps are strictly followed. Muhammad (S.A.W) should therefore be satisfied with Allah as His witness and all believers are to note that Allah who knows all things can forgive as well as punish.

He who obeys
The Apostle, obeys Allah:
But if any turn away,
We have not sent thee
To watch over
Their (evil deeds).

Qur'an 4:80

But Allah beareth witness
That what He hath sent
Unto thee He hath sent
From His (own) knowledge
And the angels bear witness
But enough is Allah for a witness.

Qur'an 4:166

It is your Lord
That knoweth you best:
If He please, He granteth
You mercy, or if He please,
Punishment: We have not sent
Thee to be a disposer
Of their affairs for them.

Qur'an 17:54

MUHAMMAD (S.A.W) IS TO SERVE AS A MODEL BY PRACTICE AND INSTRUCTION AS DIRECTED BY ALLAH

Muhammad (S.A.W) in receiving and conveying Allah's message is to be in a peculiar sense, neutral. This neutrality is not in terms of sitting back and watching, either by not practising himself or by conveying the words of Allah only. The neutrality has to do with non-concern but only to the extent that after he has conveyed, explained and shown by practical example (to the degree Allah has dictated to him), what becomes of the response of those it is meant for is not the business of Muhammad (S.A.W). This is because the terms of discrimination, of what is to apply to who, when and how, is entirely the determination of Allah. With Allah, in accordance to Allah's rules, everything is consistent. Consistency is the determination of Allah.

From this nature of Messenger's role, it can be deduced that the affair is not just that of Allah, but it serves as the test of the followership. We may therefore realise that, it could not ordinarily be the desire of the Apostle, (who is also a human being and shares sociological trappings

that can only be purged by some form of distinctive discrimination) to have the fate of men processed through the rules of Allah, as they were revealed to him. This difference is what gives and is the proof of the identity of the Messenger as saying and doing according to the command of Allah.

An instance of this is the marriage between Muhammad (S.A.W) and the divorced wife of Zaid. This trial and purging was the fact that she was a cousin to the Messenger and Zaid was a freed slave. In a normal social set up, a free woman will not be allowed to marry a slave that has regained his freedom – and a cousin to the Apostle of Allah for that matter. Indeed, a lot of societies find it odd to have cousins married. But these do not define the rules of Allah.

Behold! Thou didst say
To one who had received
The Grace of Allah
And thy favour: "Retain thou
(In wedlock) thy wife,
And fear Allah." But thou
Didst hide in thy heart
That which Allah was about
To make manifest: thou didst
Fear the people, but it is
More fitting that thou shouldst
Fear Allah. Then when Zaid
Had dissolved (his marriage)
With her, with the necessary
(Formality), We joined her
In marriage to thee.
In order that (in future)
There may be no difficulty
To the Believers in (the matter
Of) marriage with the wives
Of their adopted sons, when
The latter have dissolved
With the necessary (formality)
(Their marriage) with them.
And Allah's command must
Be fulfilled.

Qur'an 33:37

But, while the above is to enable believers not to be ashamed of what Allah has permitted and as a result, should not be considered wrong, Muhammad (S.A.W) was given the leverage (at his discretion) to visit his wives in turns as he pleases – which (Allah, knowing the best) will please the wives and make it a happy and exemplary family in leadership. On the contrary, Muhammad (S.A.W) instructs that believers need to receive their wives only in turns. That is the way of Allah.

Thou mayest defer (the turn
 Of) any of them that thou
 Pleasest, and thou mayest receive
 Any thou pleasest: and there
 Is no blame on thee if
 Thou invite one whose (turn)
 Thou hadst set aside.
 This were nigher to
 The cooling of their eyes,
 The prevention of their grief
 And their satisfaction,
 That of all of them
 With that which thou
 Hast to give them:
 And Allah knows (all)
 That is in your hearts:
 And Allah is All-knowing,
 Most Forbearing.

Qur'an 33:51

In addition, the rule regarding the classes of women prohibited for believers to marry due to blood, marriage or consanguine relationship was somewhat relaxed for Muhammad (S.A.W) as a Mercy from Allah; such that he could marry SOME of those prohibited for other believers. Yet, it was not a total exemption from the rule because he could not marry his daughters for example.

O Prophet! We have
 Made lawful to thee
 Thy wives to whom thou
 Hast paid their dowers;
 And those whom thy
 Right hand possess out of
 The prisoners of war whom
 Allah has assigned to thee;
 And daughters of thy paternal
 Uncles and aunts, and daughters
 Of thy maternal uncles
 And aunts, who migrated
 (From Mecca) with thee;
 And any believing woman
 Who dedicates her soul
 To the Prophet if the Prophet
 Wishes to wed her; this
 Only for thee, and not
 For the Believers (at large);
 We know what We have
 Appointed for them as to

Their wives and the captives
Whom their right hands
Possess; in order that
There should be no difficulty
For thee. And Allah is
Oft-Forgiving, Most Merciful.

Qur'an 33:50

It is not lawful for thee
(To marry more) women
After this, nor to change
Them for (other) wives,
Even though their beauty
Attract thee, except any
Thy right hand should
Possess (as handmaidens):
And Allah doth watch
Over all things.

Qur'an 33:52

Beyond this, in the family relation within the family of Muhammad (S.A.W) he must not relate with them in order to merely please them when it implies restraining from what Allah has permitted and made legal. This was revealed when he kept away or suspended his passion of taking honey, because one of his wives out of jealousy commented that his mouth produced some offensive odour, to discourage him from his constant call on the one that kept honey, which he took. He was therefore cautioned and he returned to what is legal.

O Prophet! Why
Holdest thou to be forbidden
That which Allah has
Made lawful to thee?
Thou seekest to please
Thy consorts. But Allah
Is Oft-Forgiving, Most Merciful.

Qur'an 66:1

This is the differential elemental character of serving as the Messenger of Allah in the delivery and guiding of the believers. It is not an oddity that applies but the rule of Allah. All Messengers comply with the guidance of Allah as such by simply obeying, regardless of what unbelievers or hypocrites may think.

There can be no difficulty
To the Prophet in what
Allah has indicated to him
As a duty. It was
The practice (approved) of Allah

Amongst those of old
That have passed away.
And the command of Allah
Is a decree determined.

Qur'an 33:38

WHICH OF THE FAVOURS OF ALLAH WILL MUHAMMAD (S.A.W) DENY?

Allah (S.W.T) the Beneficent, the Compassionate, the Merciful did not merely appoint Muhammad (S.A.W) as His Messenger but He gave him sufficient support, the most critical of which surrounded the Message he bore, the guidance there-from and his social placement. Hence, the Apostle was granted the Message, by which he saw the light to the way of Allah and to guide those who believe. These he neither knew nor was able to do before his appointment.

And thus have We
By Our command, sent
Inspiration to thee:
Thou knewest not (before)
What was Revelation, and
What was Faith; but We
Have made the (Qur'an)
A Light, wherewith We
Guide such of Our servants
As We will, and verily
Thou dost guide (men)
To the straight Way.

Qur'an 42:52

Allah, made it easy for Muhammad (S.A.W) to convey and recollect the message of Allah for the reason that it was revealed in his mother tongue, rather than in a foreign language.

So have We made
The (Qur'an) easy
In thine own tongue,
That with it thou mayest give
Glad tidings to the righteous,
And warnings to people
Given to contention.

Qur'an 19:97

Against all the plotting secretly made by unbelievers and the hiding excuses of hypocrites, Allah did save Muhammad (S.A.W) by exposing them and making them fail and giving His Apostle and those who believe victory.

But for the Grace of Allah
To thee and His mercy,

A party of them would
Certainly have plotted
To lead thee astray.
But (in fact) they will only
Lead their own souls astray,
And to thee they can do
No harm in the least.
For Allah hath sent down
To thee the Book and Wisdom
And taught thee what thou
Knewest not (before):
And great is the Grace
Of Allah unto thee.

Qur'an 4:113

Indeed, the revelation of the Qur'an to Muhammad (S.A.W) was done gradually and in contextual circumstances that had the effect of proper establishment, relevance and appreciation for both the Apostle and the believers. This method has served the benefit of strengthening him in Faith, practice and remembrance.

Those who reject faith
Say: "Why is not the Qur'an
Revealed to him all at once?"
Thus (is it revealed), that We
May strengthen thy heart
Thereby, and We have
Rehearsed it to thee in slow,
Well-arranged stages, gradually.

Qur'an 25:32

The content does not consist of just concepts and rules. Allah, in His Mercy also related to Muhammad (S.A.W) the stories and experiences of previous Messengers of His so as to strengthen his Faith. This has the effect of making him belong to a company.

With it We make firm
Thy heart: in them there cometh
To thee the Truth, as well as
An exhortation and a message
Of remembrance to those who believe.

Qur'an 11:120

Earlier, these favours were unknown, less to be sought for by Muhammad (S.A.W).

And thou hadst not expected
That the Book would be
Sent to thee except as

A Mercy from thy Lord:
Therefore lend not thou support
In any way to those
Who reject (Allah's Message).

Qur'an 28:86

Arising from the revelation, Muhammad (S.A.W) evolved and lived a fully defined and fulfilling life worthy of emulation.

Then We put thee
On the (right) Way
Of Religion: so follow
Thou that (way),
And follow not the desires
Of those who know not.

Qur'an 45:18

From the social perspective, Muhammad (S.A.W) need not, in the face of any seeming or actual difficulty abandon Allah. This necessary orientation can be inferred from specific/historical benefits that have similar extended meaning for all believers.

Did He not find thee
An orphan and gave thee
Shelter (and care)?

And He found thee
Wandering, and He gave
Thee guidance.

And He found thee
In need, and made
Thee independent.

Qur'an 93:6 – 8

Have We not
Expanded for thee thy breast?

And removed from thee
Thy burden

That which did gall
Thy back?

And raised high the esteem
(In which) thou (art held)?

Qur'an 94:1 – 4

To thee have We
Granted the Fount
(Of Abundance).

Qur'an 108:1

So verily
With every difficulty,
There is relief.

Verily, with every difficulty
There is relief.

Therefore, when thou art
Free (from thine immediate task),
Still labour hard,

And to thy Lord
Turn (all) thy attention.

Qur'an 94:5 – 8

Through Muhammad (S.A.W), Allah revealed the Qur'an for mankind and Jinns. By His Grace, a company of Jinns heard him reciting its verses, submitted and invited their fellow Jinns to submit.

Behold, We turned
Towards thee a company
Of Jinns (quietly) listening
To the Qur'an: when they
Stood in the presence
Thereof, they said: "Listen
In silence!" When the (reading)
Was finished, they returned
To their people to warn
(Them of their sins).

They said, "O our people!
We have heard a Book
Revealed after Moses,
Confirming what came
Before it: it guides (men)
To the truth and
To a Straight Path.

O our people! Hearken
To the one who invites
(You) to Allah, and believe
In him: He will forgive
You your faults,

And deliver you from
A Penalty Grievous.

If any does not hearken
To the one who invites
(Us) to Allah, he cannot
Frustrate (Allah's plan) on earth
And no protectors can he have
Besides Allah: such men
(Wander) in manifest error."

Qur'an 46:29 – 32

Muhammad (S.A.W) therefore had no cause or basis for not furthering the course of Allah in leadership of the community of believers. And he is to do this not dictatorially but in consultation with the believers, in accordance with the guidance of Allah.

It is part of the Mercy
Of Allah that thou dost deal
Gently with them.
Wert thou severe
Or harsh hearted,
They would have broken away
From about thee: so pass over
(Their faults), and ask
For (Allah's) forgiveness
For them; and consult
Them in affairs (of moment).
Then, when thou hast
Taken a decision,
Put thy trust in Allah.
For Allah loves those
Who put their trust (in Him).

Qur'an 3:159

If it were Our Will,
We could take away
That which We have
Sent thee by inspiration:
Then wouldst thou find
None to plead thy affair
In that matter as against Us.

Except for Mercy from thy Lord:
For His Bounty is
To thee (indeed) great.

Qur'an 17:86 – 87

Thus, believers must take to Allah's warning (in all respects):

For he who hateth thee,
He will be cut off
(From future Hope).

Qur'an 108:3

MUHAMMAD (S.A.W) IS SENT WITH ALLAH'S MESSAGE TO ALL THE WORLDS

Like the Apostles of old, some of whose stories are narrated in the Qur'an, Muhammad (S.A.W) was sent to convey Allah's message:

(We sent them) with Clear Signs
And Scriptures
And We have sent down
Unto thee (also) the Message:
That thou mayest explain clearly
To men what is sent
For them, and that they
May give thought.

Qur'an 16:44

And the Apostles whom We
Sent before thee were all
(Men) who ate food
And walked through the streets ...

Qur'an 25:20

Muhammad (S.A.W) was sent to simply give good news and warn. No more, no less. There is no compulsion in the matter. He only serves as a bearer, leading to righteousness and success, for those who believe. This is not new in the world. With the past generations, each one had its own Warner and caller to Allah.

Verily We have sent thee
In truth, as a bearer
Of glad tidings
And as a Warner:
And there never was
A people, without a Warner
Having lived among them
(In the past).

Qur'an 35:24

And as one who invites
To Allah's (Grace) by His leave,
And as a Lamp

Spreading Light.

Qur'an 33:46

Just as it is not impossible for Allah to guide all of mankind, and indeed all creations aright, Allah could have sent a Messenger to each nation, each generation, each community of the world.

Had it been Our Will,
We could have sent
A Warner to every centre
Of population.

Qur'an 25:51

But Allah has chosen and appointed Muhammad (S.A.W) as the only Messenger to the entire world – across any sense of belongingness in history. This is particular to Muhammad (S.A.W).

We sent thee not, but
As a Mercy for all creatures.

Qur'an 21:107

This (Qur'an) is no less than
A message to (all)
The Worlds.

Qur'an 38:87

Verily we have revealed
The Book to thee
In truth, for (instructing) mankind ...

Qur'an 39:41

We have not sent thee
But as a universal (Messenger)
To men, giving them
Glad tidings and warning them
(Against sin), but most men
Understand not.

Qur'an 34:28

Consequently, believers must not elevate Muhammad (S.A.W) above the status of a Messenger of Allah.

Muhammad is not
The father of any
Of your men, but (he is)
The Messenger of Allah,
And the Seal of the Prophets:
And Allah has full knowledge
Of all things.

Qur'an 33:40

Muhammad (S.A.W) will therefore not be followed by any other Messenger as he is sent to all mankind and Jinns; but unbelievers will not accept as true.

RECEPTION OF THE MESSAGE CANNOT BE INFLUENCED NOR IS IT THE BUSINESS OF MUHAMMAD (S.A.W)

The Message of Allah is for those who volunteer. Thus, Muhammad (S.A.W) lacks the power or ability to guide anyone who chooses to go astray. His hard-work is for Allah to reward and should not be measured on the basis of those who accept.

It is true thou wilt not
Be able to guide everyone,
Whom thou lovest; but Allah
Guides those whom He will.
And He knows best those
Who receive guidance.

Qur'an 28:56

The Messenger of Allah ought not to be deceived by the number of people who listen to the message. Some of them will accept, while others will really not go beyond listening. Listening and watching should then not be mistaken by Muhammad (S.A.W) as well as those who preach the word of Allah, that such people will automatically believe and submit to Allah.

Among them are some who
(Pretend to) listen to thee:
But canst thou make the deaf
To hear, even thou
They are without understanding?

And among them are some
Who look at thee:
But canst thou guide
The blind, even though
They will not see?

Qur'an 10:42 – 43

Muhammad (S.A.W) should not bother himself with those who hear and avoid the message he is sent to convey. He cannot and need not force them to the Straight Path.

Truly thou canst not cause
The Dead to listen, nor
Canst thou cause the Deaf
To hear the call,
(Especially) when they
Turn back in retreat.

Nor canst thou be a guide
To the Blind, (to prevent them)
From straying: only those
Wilt thou get to listen
Who believe in Our Signs,
And they will bow in Islam.

Qur'an 27:80 – 81

Thus, if Muhammad (S.A.W) bothers himself with those who reject the Message, it will be to his own regret. This is because, no matter how much concern and care he might have and wish for the guidance and success of mankind, it is entirely the affair of Allah and not his.

If thou art anxious
For their guidance, yet
Allah guideth not such
As He leaves to stray,
And there is none
To help them.

Qur'an 16:37

Thou wouldst only, perchance,
Fret thyself to death,
Following after them, in grief,
If they believe not
In this Message.

Qur'an 18:6

Yet no faith will
The greater part of mankind
Have, however ardently
Thou dost desire it.

Qur'an 12:103

It is therefore enough for the Apostle to be contented with the fact that guidance unto the Right Path is the exclusive reserve of Allah.

The Truth (comes)
From Allah alone;
So be not of those
Who doubt.

Qur'an 3:60

Verily We take
Upon Ourselves to guide.

Qur'an 92:12

From above, it can be understood that as a Mercy from Allah, He will not hold His Messengers responsible for those who choose to reject the Message as everyone will be liable for his/her own actions. For instance, the mission of Nuh (A.S) was NOT a failure even though less than a hundred people believed in the unity of Allah after preaching for 950 years. In other words, he will not be answerable to Allah for the very low number of believers. Consequently, it is enough to note that the Qur'an is true.

We sent down the (Qur'an)
In Truth, and in Truth
Has it descended: and We sent
Thee but to give glad
Tidings and to warn (sinners).
Qur'an 17:105

Verily We have sent thee
In truth as a bearer
Of glad tidings and Warner:
But of thee no question
Shall be asked of the companions
Of the Blazing Fire.
Qur'an 2:119

Muhammad (S.A.W) is to also note that Allah's rules have not changed in respect of the end or fate of those who reject the Message of Allah, as against those who submit.

We did indeed send
Before thee, Apostles
To their (respective) peoples,
And they came to them
With Clear Signs: then
To those who transgressed,
We meted out Retribution:
And it was due for Us
To aid those who believed.
Qur'an 30:47

ALLAH IS FULLY AWARE OF THE DISSENT OF UNBELIEVERS AND WILL RECOMPENSE THEM ACCORDINGLY

The rule of Allah is clear on the fate of those who do not believe, who reject, who deny, who make mockery of the Message or who harass the Messengers of Allah. He is fully aware of their activities and will punish them accordingly.

We know indeed the grief
Which their words do cause thee:
It is not thee they reject:

It is the Signs of Allah,
Which the wicked condemn.
Qur'an 6:33

But if they have
Treacherous designs against thee,
(O Apostle!), they have already
Been in treason against Allah,
And so hath He given
(Thee) power over them.
And Allah is He who hath
(Full) knowledge and wisdom.
Qur'an 8:71

Rejected were the Apostles
Before thee: with patience
And constancy they bore
Their rejection and their wrongs,
Until Our aid reach
Them: there is none
That can alter the Words
(And Decrees) of Allah.
Already hast thou received
Some account of those Apostles.
Qur'an 6:34

AS TO WHEN ALLAH WILL PUNISH THE UNBELIEVERS, IT IS NOT THE CONCERN OF MUHAMMAD (S.A.W)

With Muhammad (S.A.W) burdened only with the conveyance of Allah's Message to mankind, freeing him from accounting for what the rejecters choose, and Allah promising to punish the unbelievers as He did in the past; the next question will be: when will they be punished? This could be of curiosity to even believers who are vexed with what the unbelievers say and do. But such interest cannot be hinged on the inability of Allah or on the method, because the Qur'an has related stories of past generations with sufficient highlights on these aspects.

To this end, Muhammad (S.A.W) and the believers are hereby cautioned that they would have by so doing or expectation cut short their Faith. The simple reason is that, submission is to Allah and it is His right to punish when He pleases. The business of Muhammad (S.A.W) and the believers is to submit and work righteousness for their own success.

Whether We shall show thee
(Within thy life time)
Part of what We promised them
Or take to Ourselves thy soul
(Before it is all accomplished).

Thy duty is to make
(The Message) reach them:
It is Our part
To call them to account.

Qur'an 13:40

Whether We show thee
(Realised in thy life time)
Some part of what We
Promised them, or We
Take thy soul (to Our Mercy)
(Before that), in any case
To Us is their return:
Ultimately Allah is witness
To all that they do.

Qur'an 10:46

Muhammad (S.A.W) needs to hold firmly onto Allah. He should patiently persevere, for the rule and promise of Allah is true. The same is applicable to the believers.

O Apostle! Sufficient
Unto thee is Allah,
(Unto thee) and unto those
Who follow thee
Among the Believers.

Qur'an 8:64

So persevere in patience;
For the promise of Allah
Is true: and whether
We show thee (in this life)
Some part of what We
Promise them, or We
Take thy soul (to Our Mercy)
(Before that), (in any case)
It is to Us that
They shall (all) return.

Qur'an 40:77

Muhammad (S.A.W) is therefore in legal parlance discharged and acquitted of the responsibility or accusation of originating the Qur'an or establishing a TRADITION informed by his personal whims.

QUR'AN THE REVELATION FOR RECITATION

THE QUR'AN

The Holy Qur'an is not a book of tales, not a novel, not for entertainment but a message that instructs. Thus, what must properly follow the reception of the Qur'an is practice, accordingly. Hence, it is a reference guide that is to be kept in touch with constantly.

The believers who had the benefit of hearing it directly from the Messenger of Allah Muhammad (S.A.W) and preserved it in their memories or in written form(s) were of great service to the Ummah. They were people who submitted and kept their duty to Allah. They were not inconsistent between their service and their life style. May Allah's blessings be upon them. Amen.

It is indeed
A message of instruction;

Therefore let whoso will,
Keep it in remembrance.

(It is) in Books
Held (greatly) in honour,

Exalted (in dignity),
Kept pure and holy,

(Written) by the hands
Of Scribes,

Honourable and
Pious and Just.

Qur'an 80:11 – 16

The Qur'an is made up principally of verses that instruct on basic or fundamental things that are further elaborated for the understanding of believers; mankind and Jinns.

... (This is) a Book
With verses basic or fundamental
(Of established meaning),
Further explained in detail,
From One who is Wise,
And Well-Acquainted (with all things).

Qur'an 11:1

The Qur'an, in essential summary leads to, from and through the teaching of submission to the Unity of Allah – the One.

(It teacheth) that ye should
Worship none but Allah ...

Qur'an 11:2

The Qur'an was revealed to Muhammad (S.A.W) through Angel Jibril who is only one of the known numbers of angels. The Faith of a believer therefore requires that he does not only believe but loves all the angels of Allah.

Whoever is an enemy
To Gabriel, for he brings down
The (revelation) to thy heart
By Allah's will, a confirmation
Of what went before,
And guidance and glad tidings
For those who believe.

Whoever is an enemy to Allah
And His angels and Apostles,
To Gabriel and Michael,
Lo! Allah is an enemy to those
Who reject Faith.

Qur'an 2:97 – 98

The Qur'an was revealed in the month of Ramadan. The blessed month, in which believers are required to spend in fasting and maximisation of gratitude, asking for forgiveness and mercy, praising Allah and His Apostle etc.

Ramadan is the (month)
In which was sent down
The Qur'an, as a guide
To mankind, also clear (Signs)
For guidance and judgement
(Between right and wrong).

Qur'an 2:185

The essential teaching of the Qur'an is submission to the unity of Allah. It carries along with it certain vital objectives, by the Mercy of Allah to mankind. Thus, it is free from any crookedness, gives good news to those that accept and warns those that reject especially those who inherited earlier divine Message(s) in a corrupted form.

Praise be to Allah,
Who hath sent to His Servants
The Book, and hath allowed
Therein no crookedness.

(He hath made it) Straight
(And clear) in order that
He may warn (the godless)
Of a terrible punishment
From Him, and that He
May give Glad Tidings
To the Believers who work
Righteous deeds, that they
Shall have a goodly reward.

Wherein they shall
Remain for ever.

Further, that He may warn
Those (also) who say,
"Allah hath begotten a son."

Qur'an 18:1 – 4

The beauty of the Qur'an is enhanced by its piece-meal revelation while conveying its Message in consistent and repetitive form. The significance is for proper learning.

Allah has revealed
(From time to time)
The most beautiful Message
In the form of a Book,
Consistent with itself,
(Yet) repeating (its teachings
In various aspects) ...

Qur'an 39:23

And no question do they
Bring to thee but We
Reveal to thee the truth
And the best explanation (thereof).

Qur'an 25:33

Another form in which the Message of Allah is conveyed in the Qur'an is by parables.

And We have explained
To man, in this Qur'an,
Every kind of similitude:
Yet the greater part of men
Refuse (to receive it)
Except with ingratitude!

Qur'an 17:89

We have put forth
For men, in this Qur'an
Every kind of parable,
In order that they
May receive admonition.

Qur'an 39:27

The Qur'an is made up of verses of instruction that are clear, which cannot be mistaken.

Ta, sin.
These are verses
Of the Qur'an; a Book
That makes (things) clear.

Qur'an 27:1

Behold this is the Word
That distinguishes (Good
From Evil):

It is not a thing
For amusement.

Qur'an 86:13 – 14

As a result, the Qur'an by its verses, by its teachings, by its instructions, guides to the Straight Path.

Verily this Qur'an
Doth guide to that
Which is most right (or stable).
And giveth the glad tidings
To the Believers who work
Deeds of righteousness,
That they shall have
A magnificent reward.

Qur'an 17:9

The Qur'an serves as a scale, a document/instrument for measurement. Therefore, it enables the believer to distinguish between right and wrong.

It is Allah who has
Sent down the Book in truth,
And the Balance
(By which to weigh conduct).
And what will make thee
Realise that perhaps the Hour
Is close at hand?

Qur'an 42:17

Blessed is He who
Sent down the criterion
To His Servant, that it
May be an admonition
To all creatures.

Qur'an 25:1

The Qur'an contains the truth which mankind needs to attain peace. It is certainly from Allah, the Lord of all the Worlds.

(This is) the revelation
Of the Book in which
There is no doubt,
From the Lord of the Worlds.

Qur'an 32:2

More so, it can not be changed, reformed, amended, improved upon or corrupted. This is because; its source is perfect, absolute and balanced.

The Word of thy Lord
Doth find its fulfilment
In truth and in justice:
None can change His Words:
For He is the One who
Heareth and knoweth all.

Qur'an 6:115

Those for whom the Qur'an is meant to benefit are not the unbelievers, misbelievers, disbelievers, the hypocrites, or those who are in doubt.

But verily this
Is a message for
The God-fearing.

Qur'an 69:48

Verily this is no less
Than a Message
To (all) the worlds:

(With profit) to whoever
Among you wills
To go straight.

Qur'an 81:27 – 28

Verily in this (Qur'an)
Is a Message for People
Who would (truly) worship Allah.
Qur'an 21:106

THE HOLINESS AND UNIQUENESS OF THE QUR'AN

Perfection belongs only to Allah. All creatures have their failings, shortcomings or misgivings. Whatever we are therefore able to produce can be improved upon, can be damaged and the like of it can be produced by another person or others. That is not applicable to Allah and is reflected in the Qur'an as it is free from any form, kind or type of misconception.

Do they not consider
The Qur'an (with care)?
Had it been from other
Than Allah, they would surely
Have found therein
Much discrepancy.

Qur'an 4:82

Allah, the revealer of the Qur'an is One, with no competitor, no like, not comparable to anyone or anything or a collection of these. For, were there to be more than one, there would or could have been time or cause for difference, for disagreement.

If there were, in the heavens
And the earth, other gods
Besides Allah, there would
Have been confusion in both!
But Glory to Allah,
The Lord of the Throne:
(High is He) above
What they attribute to Him!

Qur'an 21:22

Likewise, if the false gods claimed by unbelievers were true, they would have been tempted to seek out Allah (S.W.T). This is because; no one likes competition or rivalry. So if there is someone "like you," you will want to know him better in order to devise strategies of outwitting him.

Say: If there had been
(Other) gods with Him,
As they say, behold,
They would certainly have
Sought out a way
To the Lord of the Throne!

Qur'an 17:42

The Qur'an is not therefore a Book that can be compared to any product of any creation. It can not be produced by other than Allah. It reaffirms the guidance of Allah to past generations by revelation of His Message through Apostles. The Qur'an only completes and perfects the Message for the generation of Muhammad (S.A.W).

This Qur'an is not such
As can be produced
By other than Allah;
On the contrary it is
A confirmation of (revelations)
That went before it,
And a fuller explanation
Of the Book wherein
There is no doubt
From the Lord of the Worlds.

Qur'an 10:37

No efforts of capabilities of any creature on its own or in association with others can get close to the production of a book like or comparable to the Qur'an; the Words of Allah, the Message, the Truth, the Guidance, the Balance, the Criterion, the Good News, the Warning, etc.

Say: If the whole
Of mankind and Jinns
Were to gather together
To produce the like
Of this Qur'an, they
Could not produce
The like thereof, even if
They backed up each other
With help and support.

Qur'an 17:88

We have explained
In detail in this Qur'an,
For the benefit of mankind,
Every kind of similitude:
But man is, in most things,
Contentious.

Qur'an 18:54

Say: "If the ocean were
Ink (wherewith to write out)
The words of my Lord,
Sooner would the ocean be
Exhausted than would the words
Of my Lord, even if we

Added another ocean
Like it, for its aid."

Qur'an 18:109

But for the Mercy of Allah in granting mankind and Jinns free-will of choice, He could have made all creations non-disobedient. For instance, if the word of Allah were sent to those things we categorise as non-living, they will be moved to obedience, to our understanding. This is because, Allah is One, to Him worship is due, and Him alone all creations in the heavens and the earth glorify willingly or unwillingly. Has the reader heard, met or imagined anyone that was, is or could be so unbelieving, disobedient, a breaker of laws, to the extent that he had, has, shall, or could decide to exist without feeding, by abandoning food and drink?

Had We sent down
This Qur'an on a mountain,
Verily, thou wouldst have seen
It humble itself and cleave
Asunder for fear of Allah.
Such are the similitudes
Which We profound to men,
That they may reflect.

Qur'an 59:21

If there were a Qur'an
With which mountains were moved,
Or the earth were cloven asunder,
Or the dead were made to speak,
(This would be the one!)
But, truly, the command is
With Allah in all things!
Do not the Believers know,
That, had Allah (so) willed,
He could have guided
All mankind (to the Right?) ...

Qur'an 13:31

AUTHENTICITY OF THE QUR'AN

Believers are sure that the revelation to Muhammad (S.A.W) in the form of a Book is from Allah, the One. This amounts to an invitation to those who are yet to believe and sincerely want to find out. For those who already believe, it is to strengthen their faith, since it is part of faith to believe in all revealed books in addition to the Qur'an.

As to thee, the Qur'an
Is bestowed upon thee
From the presence of One
Who is Wise and All-knowing.

Qur'an 27:6

This confirmation makes Muhammad (S.A.W) independent and equally a servant rather than a party to Allah. The language in which the Qur'an was revealed is not a result of translation by the Messenger, Muhammad (S.A.W). Therefore, the question of the linguistic aptitude of the Messenger does not arise.

In the perspicuous
Arabic tongue.

Qur'an 26:195

The Qur'an is the completion and perfection of Allah's Mercy to all the worlds, for guidance. Why should there be any difficulty in finding it easy to accept? Before our generation, the generations of the past that received the Message of Allah were given the news of this Mercy to those who believe.

Without doubt it is (announced)
In the mystic Books
Of former peoples.

Qur'an 26:196

For the Messenger, Allah certifies that the learning, conveyance and acting out in accordance with the Qur'an is the result of His Teaching. In essence, the unity of Allah is not lost for the fact that it was revealed to Muhammad (S.A.W) for the benefit of mankind.

(Allah) Most Gracious!

It is He Who has
Taught the Qur'an.

Qur'an 55:1 – 2

Of the knowledge that Allah has mercifully provided mankind for our guidance and success, the Qur'an is the most honourable because of its completion, perfection and finality.

That this is indeed
A Qur'an most honourable.

Qur'an 56:77

This honour is distinctively characterised by its being only part of Allah's All-knowledge that can figuratively be described as a book from a Book; a chapter from a book; a page from a chapter, a paragraph from a page; a sentence from a paragraph; a word from a sentence; a letter from a word; from alphabets; a breath before pronouncement.

And verily, it is
In the Mother of the Book
In Our presence, high
(In dignity), full of wisdom.

Qur'an 43:4

Nay, this is
A Glorious Qur'an;

(Inscribed) in
A Tablet preserved!

Qur'an 85:21 – 22

That, the Qur'an is from and part of the Mother of the Book does not make it independent of Allah (S.W.T). In other words, CONSISTENCY is for Allah and not independent of Him. The KNOWLEDGE is His, His dictation, His patterning, His making, His design, His structuring. This is only one of His attributes of being All-Powerful, All-Wise. He alone has the LIBERTY of arranging and re-arranging according to His will. It is from this view that Qur'an is a completion, perfection, final, with the honour of being from Allah's knowledge. Thus:

Allah doth blot out
Or confirm what He pleaseth:
With Him is
The Mother of the Book.

Qur'an 13:39

The knowledge of Allah, the Mother of the Book from which the Qur'an is taken, cannot be reached by corruption. How can it be reached, when Allah is not seen and the Mother of the Book is only figurative? The Qur'an is therefore in another sense not contradictory of the unity or will of Allah. Being part of the Mother of the Book, it is logically:

In a Book well-guarded.

Qur'an 56:78

This honourable status of the Qur'an is consistent with the security and therefore purity of its content, form, spirit, direction, guidance, etc. One of the implications of this is the fact that only those who sincerely open up and submit can touch it. This will take the forms of appreciation, understanding and satisfaction of the mind. Thus, believers in the state of impurity are not recommended to handle the Qur'an.

Which none shall touch
But those who are clean.

Qur'an 56:79

Thus, spiritually, morally, materially or whatever, the Qur'an is safe. No arrangement before its revelation, no framework at the time of its revelation or tradition after its revelation, no system, no culture can dislodge it, find it faulty or be comparable to it, for the good of mankind.

No falsehood can approach it
From before or behind it:

It is sent down
By One Full of Wisdom,
Worthy of all Praise.

Qur'an 41:42

It is rationally inconceivable for any creation other than Allah to have been responsible for revealing or teaching the Holy Qur'an. What you cannot reach, how can you be responsible for it? Moreover, it will be contradictory, because the All-Knowing is not the same as one who has only learnt and is saturated, unable to understand even a part of the part of what is in its totality, unknown. It is contradictory in essence, contradictory as a matter of natural necessity. The question of capacity, ability and responsibility are therefore logically OUT.

No evil ones have brought
Down this (Revelation).

It would neither suit them
Nor would they be able
(To produce it).

Indeed they have been removed
Far from even (a chance of)
Hearing it.

Qur'an 26:210 – 212

Allah, who is responsible for the revelation, has promised that even in our lowly creational, worldly and material level, He is able to do whatever He wills and keeps His promise i.e. will guard the Qur'an.

We have, without doubt,
Sent down the Message
And We will assuredly
Guard it (from corruption).

Qur'an 15:9

One of the Signs of Allah is that there has not been 'need' for a review of the Qur'an since the departure of Muhammad (S.A.W). The believers have not found any part of it outdated. No individual or group of Muslims have 'realised' this consensus. Hence, the guarding of the Qur'an includes remaining relevant irrespective of time and space for all creations.

Regarding the purity of the Qur'an, not even the Messenger, the Seal of Prophet-hood, Muhammad (S.A.W) had the liberty to claim anything for Allah. In other words, he did and said only as he was instructed. The Messenger did not substitute, amend, reduce or add anything. If he had intended to do so, he wouldn't have been able to complete the mission.

And if the Apostle
Were to invent
Any sayings in Our name;

We should certainly seize him
By his right hand,

And We should certainly
Then cut off the artery
Of his heart:

Nor could any of you
Withhold him
(From Our wrath).

Qur'an 69:44 – 47

Unbelievers had and many (of today) wonder as to why Muhammad (S.A.W) was the one Allah chose to reveal His Message to. And on that basis, they reject the Message altogether. What a selfish thing to do.

Is it a matter
Of wonderment to men
That We have sent
Our inspiration to a man
From among themselves? ...

Qur'an 10:2

But they wonder that
There has come to them
A Warner from among
Themselves ...

Qur'an 50:2

But, it is only part of the Mercy of Allah – allowing for liberty, choice, freewill, respect, integrity, honour and peace. With a fellow man, who lived a real life, an inexcusable example of livelihood was established. The Independence, Unity and Might of Allah are reconfirmed by the death of Muhammad (S.A.W) within a life span that is familiar to our generation. He ate, walked, fought, got wounded, fell sick, married, had children, etc. It is for that reason a misplacement to have charged:

Why bringest thou not
Angels to us if it be
That thou hast the Truth?

Qur'an 15:7

But Allah did send Angels to deliver His Message in order to make the religion easy and most fitting for our learning.

Say: "If there were settled,
On earth, Angels walking about
In peace and quiet, We should
Certainly have sent them

Down from the heavens
An angel for an Apostle.

Qur'an 17:95

The revelation of the Qur'an in parts does not in anyway affect its authenticity, purity, value or honour. The revelation was in accordance with the will of Allah. Muhammad (S.A.W) has no power whatsoever to influence it.

If thou bring them not
A revelation they say:
"Why hast thou not
Got it together?"
Say: "I but follow
What is revealed to me
From my Lord:
This is (nothing but)
Lights from your Lord,
And Guidance, and Mercy,
For any who have faith."

Qur'an 7:203

As for the relevance of the Qur'an, its completeness, perfectness and revelation as a Mercy to the entire mankind suffice. Its authenticity combines the characteristics of its origin, form or terms of its revelation and fitness for all times. Mankind would consequently have no excuse for not receiving the relevant and fitting message of Allah for its guidance. The Message of Allah revealed for the guidance of various and numerous communities by His Apostles to past generations will not be excusable.

Lest ye should say:
"The Book was sent down
To two peoples before us,
And for our part, we
Remained unacquainted
With all that they learned
By assiduous study.

Or lest ye should say:
"If the Book had only
Been sent down to us,
We should have followed
Its guidance better than they."
Now then hath come
Unto you a Clear (Sign)
From your Lord, and a guide
And a Mercy: then who
Could do more wrong

Than one who rejecteth
Allah's Signs, and turneth
Away therefrom? ...

Qur'an 6:156 – 157

The authenticity of the Qur'an as highlighted above, is sufficient for the appreciation of an open breast. This includes any who is still in doubt or is seeking to make the matter that of jest. For, not even material evidence would satisfy such a mind, without rejection. It is therefore not for Muhammad (S.A.W) or believers to bother.

If we had sent
Unto thee a written
(Message) on parchment,
So that they could
Touch it with their hands,
The unbelievers would
Have been sure to say:
"This is nothing but
Obvious magic!"

Qur'an 6:7

Thus, we can all therefore all fully appreciate the falsity and wickedness of anyone that will claim receiving any revelation from Allah or even claim that he can do as Allah has done; Allah forbid! At the end, those who reject the Message will stand out with everything against them – the life after death, believers, Messengers and Angels of Allah. This would have been an objective given effect.

Who can be more wicked
Than one who inventeth
A lie against Allah,
Or saith, "I have
Received inspiration,"
When he hath received
None, or (again) who saith,
"I can reveal the like
Of what Allah hath revealed?" ...

Qur'an 6:93

That it may give admonition
To any (who are) alive,
And that the charge
May be proved against those
Who reject (Truth).

Qur'an 36:70

THE QUR'AN AND MUHAMMAD (S.A.W)

The Holy Qur'an was revealed to Muhammad (S.A.W) by Allah, for the benefit of mankind and Jinns. Its value, arising from what will be realised and gained from its recitation and compliance to its instructions is not limited to only those who already believe. It is available to all men to read and meditate on its verses and its content. It was not revealed to His Messenger for any covert purpose or objective.

(Here is) a Book which
We have sent down
Unto thee, full of blessings,
That they may meditate
On its Signs, and that
Men of understanding may
Receive admonition.

Qur'an 38:29

The Messenger is to note that the revelations like the Qur'an are not new, for Allah had in the past sent His Apostles with similar books. But the Qur'an is a completion and perfection of His Message, as it incorporates the teachings of the other revelations.

That which We have revealed
To thee of the Book
Is the Truth, confirming
What was (revealed) before it:
For Allah is assuredly
With respect to His servants
Well acquainted and
Fully Observant.

Qur'an 35:31

The truth of the Qur'an beyond meditation can be easily confirmed by those who have inherited previous Message(s) of Allah. This is because, the essence of the Message is the same.

Those to whom
We have given the Book
Know this as they know
Their own sons.
Those who have lost
Their own souls
Refuse therefore to believe.

Qur'an 6:20

Consequently, Muhammad (S.A.W) is to draw the attention of such inheritors to specially note that they are not expected and must not discriminate between the books revealed by Allah.

Say: "O People of the Book!
Ye have no ground
To stand upon unless
Ye stand by the Torah,
The Gospel, and all the revelations
That has come to you from
Your Lord" ...

Qur'an 5:68

Believers and the Messenger are to note that Allah is the greatest witness, not only for his Apostleship but also of Qur'an. This is in respect of its relevance and application for all mankind, the inheritors of old books and the new generations who had not received any Apostle in their community or nation.

Say: "What thing is most
Weighty in evidence?"
Say: "Allah is witness
Between me and you;
This Qur'an hath been
Revealed to me by inspiration,
That I may warn you
And all whom it reaches.
Can ye possibly bear witness
That besides Allah there is
Another God?" ...

Qur'an 6:19

The Message delivered by Messengers of Allah is not like some contract between men in which the beneficiaries pay for the services rendered. It is completely free of charge because Allah promised to reward the Messengers.

Say: No reward do I ask
Of you for this (Qur'an)
Nor am I a pretender.

Qur'an 38:86

More so, Allah chose to reveal His message to Muhammad (S.A.W) in Arabic – his mother-tongue. This convenience made it homely, appreciative, and understandable, and a basis for wisdom. His grasp made it possible for the understanding of other men and the explanation of the Message.

We have sent it down
As an Arabic Qur'an,
In order that ye may
Learn wisdom.

Qur'an 12:2

But, the adoption of Arabic language did not and does not make the Message applicable to only Arabs or the Arabic speaking people. On the contrary, it is to be conveyed to all men in and around Mecca, the Mother of Cities.

And this is a Book
Which We have sent down,
Bringing blessings, and confirming
(The revelations) which came
Before it; that thou
Mayest warn the Mother
Of Cities and all around her ...

Qur'an 6:92

Thus have We sent
By inspiration to thee
An Arabic Qur'an:
That thou mayest warn
The Mother of Cities
And all around her ...

Qur'an 42:7

In the reception of the Message of Allah and conveyance of the same, Muhammad (S.A.W) must only say as and when instructed. The roles he played were that of a medium and an example in practice with the help of Allah. Believers are as a result, taught to seek Allah's assistance regarding all their affairs.

Move not thy tongue
Concerning the (Qur'an)
To make haste therewith.

It is for Us to collect it
And to promulgate it.

But when We have
Promulgated it, follow thou
Its recital (as promulgated):

Nay, more, it is
For Us to explain it
(And make it clear).

Qur'an 75:16 – 19

High above all is Allah
The King, the Truth!
Be not in haste
With the Qur'an before

Its revelation to thee
Is completed, but say
"O my Lord! Advance me
In knowledge."

Qur'an 20:114

It was neither surprising nor inconsistent for Allah to have (best known to Him) substituted some revelations for others, that are better. The Message(s) belong to Him, knowledge is all His, thus His will is necessarily what is correct.

When We substitute one revelation
For another, and Allah knows best
What He reveals (in stages),
They say, "Thou art but a forger."
But most of them understand not.

Qur'an 16:101

We know indeed that they
Say, "It is a man that
Teaches him." The tongue
Of him they wickedly point to
Is notably foreign, while this
Is Arabic, pure and clear.

Qur'an 16:103

None of Our revelations
Do We abrogate
Or cause to be forgotten
But We substitute
Something better or similar;
Knowest thou not that Allah
Hath power over all things?

Qur'an 2:106

Before the revelation of the Qur'an to Muhammad (S.A.W), the inspiration was unknown to him. He is therefore absolutely innocent.

And thou wast not (able)
To recite a Book before
This (Book came), nor art thou
(Able) to transcribe it
With thy right hand:
In that case, indeed, would
The talkers of vanities
Have doubted.

Qur'an 29:48

Muhammad (S.A.W) as well as all believers have been granted the gift of the seven Oft-repeated verses which are the best summation of submission, plea and prayer; all at the same time. In addition the Qur'an has been made easy for our understanding. This is because, every man or woman of average intelligence can with an open mind and sincerity understand it.

And We have bestowed
Upon thee the seven
Oft-repeated (verses)
And the Grand Qur'an.
Qur'an 15:87

And We have indeed
Made the Qur'an easy
To understand and remember:
Then is there any that
Will receive admonition?
Qur'an 54:17

As for the rejection of the Message of Allah, it is not the responsibility of Muhammad (S.A.W) and that should not bother him. It is enough to have conveyed the message leaving acceptance to be the choice of men.

But if they turn back,
Say: "I have proclaimed
The message to you all alike
And in truth; but I
Know not whether that
Which ye are promised
Is near or far.
Qur'an 21:109

Just like those who believe will meet Allah, those who reject will also meet Him. They cannot escape, or hide or be exempted. Allah is enough witness to the fact that Muhammad (S.A.W) has conveyed the Message.

Then leave Me alone
With such as reject
This message: by degrees
Shall We punish them
From directions they perceive not.
Qur'an 68:44

THE MERCY OF ALLAH IN MAKING AL-QUR'AN RECEPTIVE BY MANKIND AND JINNS

In His Mercy, Allah has made the Qur'an possible for reception by mankind and Jinns by merely bringing to bear the capacities He has given them. These include the mind, ears, eyes, etc to concord with the truth.

Verily in this
Is a Message
For any that has
A heart and understanding
Or who gives ear and
Earnestly witnesses (the truth).

Qur'an 50:37

Man is therefore required to listen carefully to the Qur'an, when it is being recited so as to derive the pleasure of Allah.

When the Qur'an is read,
Listen to it with attention,
And hold your peace:
That ye may receive Mercy.

Qur'an 7:204

Those who are knowledgeable and sincere do not have difficulty in realising that the Qur'an leads unto the Straight Path. Some are guided aright, yet others still maintain their evil ways due to certain egocentric reasons like leadership, wealth, influence, etc.

And those to whom
Knowledge has come see
That the (Revelation) sent down
To thee from thy Lord
That is the Truth,
And that it guides
To the path of the Exalted
(In Might), worthy
Of all Praise.

Qur'an 34:6

And that those on whom
Knowledge has been bestowed may learn
That the (Qur'an) is the truth
From thy Lord, and that they
May believe therein, and their hearts
May be made humbly (open)
To it: for verily Allah is

The Guide of those who believe,
To the Straight Way.

Qur'an 22:54

Allah, the Fashioner, bestows His Mercy in form of guidance on whomever he pleases and leads astray whosoever he likes from among mankind and Jinns.

Those who Allah (in His plan)
Willeth to guide, He openeth
Their breast to Islam;
Those whom He willeth
To leave straying, He maketh
Their breast close and constricted,
As if they had to climb
Up to the skies: thus
Doth Allah (heap) the Penalty
On those who refuse to believe.

Qur'an 6:125

He who submits to the Unity of Allah is not comparable with the person who wrongly opts for another or other gods, beside or “including” Allah.

Allah puts forth a parable;
A man belonging to many
Partners at variance with each other,

And a man belonging entirely
To one master: are these two
Equal in comparison?
Praise be to Allah!
But most of them
Have no knowledge.

Qur'an 39:29

CHALLENGES TO THOSE WHO DOUBT THE QUR'AN AS A REVELATION FROM ALLAH

The Holy Qur'an is the embodiment of the Message of Allah revealed to His last Apostle. It is the primary source of guidance for all those who desire submission to the Creator of the worlds and the definition of His Way. With the Qur'an and the exemplary life lived by Muhammad (S.A.W), believers are sure of being guided aright.

For those who doubt that the entire Qur'an is the word of Allah and free from any form of corruption; that it is not the work of any other being, evil mind or whatever, Allah poses a few but vital challenges. These are very brief, because there is no compulsion in believing. Any who believes is for his own benefit while disbelieve do Allah and His Messenger no harm.

Meanwhile, the challenges are:

- a) Produce ten chapters like those of the Qur'an. If that is too difficult, then...
- b) Produce a single chapter (even with three verses) that is comparable to any of the 114 chapters of the Qur'an.

And this challenge applies to disbelievers of this generation and the next.

Or they may say, "He forged it,"
Say, "Bring ye then ten *Surahs*
Forged, like unto it, and call
(To your aid) whomsoever
Ye can, other than Allah
If ye speak the truth!

If then they (your false gods)
Answer not your (call),
Know ye that this Revelation
Is sent down (replete) with the knowledge
Of Allah, and that there is
No god but He ..."

Qur'an 11:13 – 14

And if ye are in doubt
As to what We have revealed
From time to time to Our Servant,
Then produce a *Surah* (i.e. chapter)
Like thereunto;
And call your witnesses or helpers
(If there are any) besides Allah,
If your (doubts) are true.

Qur'an 2:23

Or do they say,
"He forged it?"
Say: "Bring then
A *Surah* like unto it,
And call (to your aid)
Anyone you can,
Besides Allah, if it be
Ye speak the truth!"

Qur'an 10:38

The likeness referred to is in terms of structure, grammar, poetry and so on. Not to talk of the "mathematical miracle" of the Qur'an which may not have been known during the life time of the Prophet Muhammad (S.A.W). Today, it has being discovered that numerically, the Qur'an

revolves around the number nineteen (19) which has its origin from:

Over it are nineteen.

Qur'an 74:30

For example:

- a) The opening verse of the Qur'an (popularly called *Basmala*) has 19 letters.
- b) The Qur'an has a total of 114 chapters i.e. 19 x 6.
- c) The first chapter to be revealed (*Surah 96*) is the 19th from the end; and has 19 verses.
- d) The first verses of the Qur'an to be revealed are the first five verses of *Surah 96* and the total number of words in these verses is 19.
- e) The final chapter to be revealed (*Surah 110*) consists of 19 words.
- f) The word *Rahman* (All-Merciful) appears 57 (19 x 3) times in the Qur'an.
- g) Etc. etc. etc.

Articles and books have been written on this subject. There is no need for repetition here. Therefore, anyone who is in doubt that the Qur'an is a revelation from Allah is urged to contemplate his insistence, if it is wise to treat lightly by dismissing what cannot be rationally or intellectually rejected.

Is it such a Message
That ye would hold
In light esteem?

Qur'an 56:81

WARNINGS AGAINST MISINTERPRETATION AND MISAPPLICATION OF THE QUR'AN TO ESTABLISH WHAT IS INCONSISTENT WITH IT

The essence of the Message of Allah is submission to His unity in accordance with the outlined standards of complying with His commandments as exemplified by His Messenger Muhammad (S.A.W).

Thus, it is wrong to make jest of this guidance, as unbelievers may be prone to do. Those who waste their intellect by making up what is inconsistent with the Way of Allah to claim or 'prove' their rightness are to note that the Holy Qur'an is not to be treated in that manner. But Allah, who revealed it, is aware of such evil; so He warns:

Those who pervert
The Truth in Our Signs
Are not hidden from Us.
Which is better? He that
Is cast into the fire,
Or he that comes safe through,
On the Day of Judgement?
Do what ye will,
Verily He seeth (clearly)
All that ye do.

Qur'an 41:40

The misbelievers, like those who remain of the People of the Book, who care not to understand the incorruptible Qur'an, because it is protected by Allah, are warned against deliberate efforts in relating the truth detailed in the Qur'an with tales and claims ascribed to Allah or His Messenger(s).

This also serves as a warning to those who are pumped with 'traditions', superstitions or tales of the old, and use it as the basis for assessing the words of Allah. The consequence of such evil is misunderstanding of the revelation thereby resulting into unbelief.

But there are, among men
Those who purchase idle tales,
Without knowledge (or meaning),
To mislead (men) from the Path
Of Allah and throw ridicule
(On the Path): for such
There will be a humiliating
Penalty.

Qur'an 31:6

Warning is also directed to misbelievers and even 'believers' who propagate half-knowledge or half-guidance by not telling the whole truth with the intent of gaining some material or worldly benefit.

Those who conceal
Allah's revelations in the Book,
And purchase for them
A miserable profit,
They swallow into themselves
Naught but fire;
Allah will not address them
On the Day of Resurrection,
Nor purify them:
Grievous will be
Their Penalty.

Qur'an 2:174

These warnings by implication necessitate the search for Islamic knowledge by those who believe and an invitation to those who are yet to believe, to sincerely study and consider open-mindedly, the Truth revealed to Allah's Messenger Muhammad (S.A.W). Anyone who fails to do this and holds unto unbelief, have exchanged the Good and Mercy of Allah for his/her own loss.

They are the ones
Who buy Error
In place of Guidance
And Torment in place

Of Forgiveness.
Ah! What boldness
(They show) for the fire!

Qur'an 2:175

These are they who have bartered
Guidance for error:
But their traffic is priceless,
And they have lost true direction.

Qur'an 2:16