

MUHAMMAD (May Peace be Upon Him)
Analysis of his Aim & Objective in the Qur'anic
Perspective

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Abstract:

We, the Muslims, firmly believe that Muhammad (PBUH) is one of the Prophets and Messengers of Allah. Seen in this perspective, it can be safely presumed that the objective and aim of Muhammad's (PBUH) Prophethood cannot be fundamentally different from those of all other Prophets. Further, it is our belief that he (PBUH) occupies a unique position amongst all the Prophets as he is declared as the seal of the Prophets (Khatam an Nabiyyeen)¹ and the final Messenger (Aakhir ur Rusul). Prophethood not only ends and comes to a close with the advent of Muhammad (PBUH), but it also achieves its final plenitude, consummation and culmination in him. This means that Prophet Muhammad (PBUH) represents the completion of all earlier prophetic missions, as well as the fulfillment and full blossoming of all antecedent Divine revelations,² which by itself confers on him a distinct and special place in the galaxy of noble prophets (PBUT). This brief treatise is aimed at highlighting the divinely ordained aim of the strenuous struggle of the Prophet Muhammad (PBUH) and his devoted companions for achieving the goal of his Prophethood.

Basic Purpose / Objective of the Prophets

In order to comprehend and appreciate the objectives of Muhammad's (PBUH) advent as the final Prophet it is pertinent to understand, as enunciated by the Holy Qur'an, the general objectives of the institution of Prophethood itself. It will be then easier to grasp the distinctive and unique nature and significance of Muhammad's (PBUH) Prophethood.

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Real Test of Man & the Role of Prophets

The basic internal motivators of good and evil are already given to man in the form of Nafs (Self or Ego)³ and Ruh (Soul or Spirit).⁴ The cognitive faculties of the Nafs and the inherent moral sense along with the power of spiritual discernment are the vital grounds for moral and righteous conduct of a man. On the other hand, with regard to the external and objective impelling factors for good and evil, there are respectively the Devil (including all satanic agents) and the Angels (including all angelic forces). But none of them has any authority over man. The decisive and peremptory role, in determining man's responsibility, is played by Divine revelations, Allah's messengers, and His revealed Books. Together, they constitute a decisive element from Almighty Allah for man's accountability, and leave for him no ground for excuse or ignorance on the Day of Judgment. The affirmation of all these doctrines is known as the belief in Prophethood (Iman bir Risalat). It is stated in the Qur'an:

"We sent all Prophets as heralds of glad tidings and as warners, so that men might have no excuse before Allah after the coming of these Prophets; and Allah is indeed Almighty, Wise".⁵

"O People of the Book! Now (after a long time during which no messenger has come) there has come unto you (this) messenger of ours to make the truth clear to you, lest you say, "No bearer of glad tidings has come unto us, nor any warner," for now there has come unto you a bearer of glad tidings and warner. And Allah has the power to will anything".⁶

Remind People of their Duties to Allah

As per the Holy Qur'an the sole purpose of the advent of all Messengers (Prophets) of God has been to establish conclusively and finally man's

responsibility to act as Allah's vicegerent on earth and to follow His guidance in this life, and to leave no room for excuses on the Day of Judgment. All excuses offered by man for his misdemeanor will be lame and of no avail.

The truth may be recalled that the external motivators and instigators of good and evil have no real power or authority over a human being. They only motivate and inspire or tempt and seduce. Similarly the institution of Prophethood also works only as an agent of advice and exhortation or a "reminder". That is the reason why at most places in the Qur'an the function of prophets and messengers of Allah has been described as "heralds of glad tidings" and "warners".⁷ And the oft-used expressions employed for revelation and the Holy Book are *zikhra*, *zikra*, and *tazkira*, all derivatives of the root *z-k-r*, meaning to recall or to remind (a forgotten truth). It is interesting to note that in the Quranic diction man is one who tends to forget. So in the Quranic language man is forgetful by nature as opposed to the Christian view where he is deemed as, "sinful". Hence, the need for Reminders (or the Prophets). In the absence of the last Prophet the following verses from the Holy Qur'an bear this out:

"Behold! It is We who have revealed this Reminder, and, behold! It is We who shall truly guard it (from all corruption)".⁸

[It maybe underlined that both the Books and the Prophet(s) are called Reminders in the Quran]

"Ta Ha; We did not send down the Qur'an to you to make you unhappy (or unsuccessful), but only as an Exhortation to all who stand in awe of Allah".⁹

"Nay, verily, these (revealed messages) are but a reminder".¹⁰

*“(These are signs of Allah’s creation) Thus offering an Insight and a Reminder unto every human being who willingly turns unto Allah”.*¹¹

*“In this, indeed, there is a Reminder for anyone who has a (wide-awake) heart, or who gives ear and listens with attention (i.e., who listens with a conscious mind”).*¹² [The truth hits upon the human heart provided man keeps it active, alive & responsive. It is the heart which is enlightened or darkened & as such determines our destiny]

*“And so, (O Prophet) exhort them; your task is only to exhort, you cannot compel them (to believe)”.*¹³ [According to the Quran, man is endowed with two basic qualities, that is, intellect & freedom: intellect to see the difference between the devil & the Divine; while freedom helps us to choose either of the two. There is no room for coercion or compulsion in religion]

Human Nature & the Prophetic Guidance

Tazakkur (recall mutually to memory) and its derivatives are very significant Qur'anic terms meaning recalling to mind the fundamental truths intuitively recognized and comprehended by the primordial human nature (*Fitrah*). In essence, *Tazakkur* pertains to the first stage in the comprehension of Divine realities and meanings. It also alludes to the fact that the Qur'anic teachings are not extraneous or alien to human nature. They actually reflect the moorings of man's inner self and are meant to awaken reminiscences of something already apprehended but forgotten, rather than to import something altogether new. Allah, in His infinite mercy, has sent His messengers and Books in order to reinvigorate the innate ethical perception of mankind and to facilitate moral choice and motivation.

The Holy Qur'an appeals to all thoughtful persons and men of discernment and comprehension to think and ponder over the outer universe of matter as well as the inner realm of the spirit, as both are replete with the unmistakable signs of the Almighty Creator. Along with these, it invites them to deliberate over the divinely inspired verses or Ayaat (literally meaning the "signs of Allah"), because they too turn man's mind to the Almighty. In effect, this means that with the aid of the Qur'an, full and intense awareness of the Absolute Reality springs up to man's consciousness, just as a forgotten piece of memory rises up from the depths of the psyche to the surface of conscious awareness.

Prophets as Prosecution Witnesses

The advent of prophets and revelation of Books, an external witness for or against man has been established by Almighty Allah. On the Day of Judgment, prophets and messengers – who were sent to guide various communities or nations – will be brought forth as prosecution witnesses against their own people.

"O Muhammad (PBUH), warn them of] the Day when We shall raise up a witness from among every community to testify against it, and We shall call you to testify against these people".¹⁴

"We have sent unto you a messenger to be a witness over you, just as We had sent a messenger to the Pharaoh".¹⁵

Prophet Muhammad (SAW) is told by the Almighty that he is only a "warner" or a "reminder", and therefore "your task is only to preach", and "you are not warden over them." The vocation of Prophethood, according to the Qur'an, is bearing witness to the Truth

before men, in this world as well as in the world to come. The following Qur'anic verse substantiates it fully:

“He has chosen you...so that the Messenger may be a witness (to Truth) before you and you might bear witness (to it) before all mankind”.¹⁶

Bearing witness to the Truth

The real mission of Prophethood is that, through preaching, admonition, advice, greeting and warning, Allah's chosen messengers may establish a peremptory *Hujjah* (or argument) for man's accountability. The cover term for the entire prophetic activities is called *Shahadah alan Naas*, i.e., bearing witness to the Truth before mankind. And that was also the foremost duty of Prophet Muhammad (PBUH), who is addressed thus in the Qur'an:

“O Prophet! We have sent you as a witness, a bearer of good news and a warner, and as one who summons (all men) to Allah by His leave, and as a luminous lamp”.¹⁷ [the general thrust of the Quran is to rule out the possibility of intercession on the Day of Judgment. Instead, Islam lays maximum emphasize on human initiative & moral struggle. Man, so to say, is to be rewarded or punished by his own deeds]

Final/Ultimate Mission of the Prophets

The final and ultimate mission/purpose of sending Messengers has been described in the following verse of the Holy Quraan:

*“We sent Our Messengers with clear signs and instructions and sent down with them the Book and the Balance so that the people may stand by justice...”*¹⁸

In this verse the whole essence of the mission of the Prophets has been compressed, which one should clearly comprehend. It says that all the Messengers who came to the world from Allah, brought three things:

- 1) *Bayyinat*: The manifest signs which clearly showed that they were really Allah's Messengers, and were not impostors; convincing arguments which made it evident that what they were presenting as Truth was really the Truth, and what they condemned as falsehood was really falsehood; clear instructions which told without any ambiguity what was the right way for the people in respect of beliefs, morals, acts of worship and dealings, which they should adopt, and what were the wrong ways which they should shun and avoid.¹⁹
- 2) *Kitab*: The Book which contained all the teachings required for the guidance of man so that people may turn to it for enlightenment.²⁰
- 3) *Mizan*: The Criterion of truth and falsehood which may precisely indicate like a balance, the golden mean between two extremes in matters of thought, morals and dealings.²¹

To Establish Justice

The Prophets were sent with aforementioned three (*Bayyinat*, *Kitab*, *Mizan*) things so that man's conduct in the world and the system of human life, individually as well collectively, should be established with justice. On the one hand, every man should precisely know the right of Allah, the rights of his self and the rights of all those people with whom he may have to deal in any way, and should fulfill them faithfully; and, on the other, the system of collective life should be built on such principles as should eliminate all kinds of injustices from society, establish correct balance and equity in all spheres of collective life, so

that all elements of society get their rights equitably and fulfill their obligations and duties responsibly.²²

In short, the final and ultimate objective of the prophets was to establish a just socio-moral order in this world. They wanted to establish justice in the personal life of each individual so as to bring about poise and equilibrium in his mind, character, conduct and dealings. They also wanted to establish the whole system of human society on justice so that both the individual and the society should assist and cooperate with each other in their spiritual, moral and material well-being instead of being hindrance and obstacle to each other. [It may be emphasized that *Tazkiya* is need for the purification of self while establishment of justice is required for the purification society].

Establishment of Allah's Deen

There is another Quranic verse which specifically mentions five great Prophets and declares their final purpose of prophetic mission as "Establishment of Deen" in the following words:

*"He has appointed for you the same Way of life which He had ordained for Noah and which (O Muhammad) We have now revealed to you, and which We had already enjoined on Abraham and Moses and Jesus, stressing this: "Establish this Way and be not divided in it."*²³

The Prophets were given this legislation pertaining to *Deen* with the express instruction: "*Aqim-ud-din*"; "Establish this Deen", or "Keep this *Deen* established," as variously translated by Shah Waliyullah, Shah Rafiuddin and Shah Abdul Qadir.²⁴ Both these translations are correct, for *Iqamat* means both to establish and to keep established, and the Prophets were appointed to perform both these functions. Their first duty was to establish this *Deen* wherever it was not established, and the second that they should keep it established after they had established it,

or had found it already established in a place. Obviously, a thing can be kept established only when it has already been established, otherwise the primary requirement would be to establish it first, and then make continuous efforts to keep it established.

Here, two questions arise: First, what is the meaning of establishing the *Deen*? Second, what is *Deen* itself, which we have been enjoined to establish and then keep it established? Let us address these questions:

The word *Iqamat* (to establish) when used in respect of a material or physical object implies causing it to rise from the sitting or lying position, or assembling the scattered parts of a thing and raising it up high. But when *Iqamat* is used in respect of a thing which is not material but spiritual in nature it does not merely imply preaching it, but also acting according to it as best as one can, introducing it and enforcing it practically. For example, when we say that so and so established his rule, it does not mean that he invited others to his government but that he subdued the people of the land and organized the different departments of the government in a way that the administration of the country began to function according to his orders. Similarly, when we say that courts have been established in the country, it means that judges have been appointed to do justice and they are hearing the cases and giving judgments, and not that hymns in praise of justice are being sung and the people being impressed. Likewise, when the Qur'an enjoins the establishment of the Prayer (*Salat*), it does not imply that one should merely preach and exhort others to the Prayer but that one should not only perform it oneself, observing all its conditions, but should also strive to make arrangements so that it becomes a regular practice among the believers. There should be mosques, there should be arrangements for

offering the Prayer collectively and for the Friday congregational Prayer, and for making calls to the Prayer punctually; there should be the Imams to lead the prayers and the scholars to give sermons, and the people should visit the mosques regularly and punctually and make offering the prayer an essential part of their daily life.

In view of aforesaid, there should remain no difficulty in understanding that when the Prophets were enjoined to establish the *Deen* and to keep it established, it did not simply mean that they should practice it themselves and not even this that they should preach it to others so that the people may accept its truth but also this that when the people have accepted it, steps should be taken to introduce and enforce the entire *Deen* practically among them so that they may start living according to it for ever afterwards. No doubt preaching is the primary necessary stage of this work without which there can be no second stage, but every intelligent person can himself see that in this Command preaching has not been made the object, but the real object is to establish the *Deen* and keep it established. Preaching is certainly a means to the end but not the end in itself, but nobody can say that it was the only and foremost object of the mission of the Prophets.²⁵

Distinct Position of Muhammad (PBUH)

The loftiest and most distinguished position among all the prophets is occupied by Prophet Muhammad (PBUH). The most distinctive characteristic of his mission has been brought out by the Qur'an at three places thus:

*“It is He (Allah) Who has sent forth His messenger with the Guidance (AL-Huda) and the True way of life (Deen al-Haq), to the end that he make it prevail over all aspects of living ...”*²⁶

The important point to be noticed here is that with respect to Prophet Muhammad (PBUH), these words have been repeated at three places in the Qur'an without the slightest change or difference of construction, whereas these have not been revealed even once for any other prophet or messenger.

The famous scholar and mystic of the Indo-Pakistan subcontinent – Shah Waliyallah Dehlvi (1703-1762) – has made this Qur'anic verse the subject of in-depth and extensive study in his book *Izalatul Khifa un Khilafatil Khulafa*.²⁷ He has described it as the most important verse in understanding the purpose and mission of Muhammad's Prophethood (PBUH). Similarly, Maulana Ubaidullah Sindhi (1872-1944)²⁸ has taken this verse as the key for understanding the global revolutionary manifesto of Islam.

Revolutionary Struggle

The Holy Prophet (PBUH) struggled very hard all through his prophetic career for making Islam triumphant and dominant. The Prophet had to carry out an extremely arduous struggle for Islam at a purely human level. It can be rightly described as revolutionary in nature.

The endeavor and struggle of Prophet Muhammad (PBUH) to bring about the Islamic revolution too was unique and unparalleled in the entire human history, in so far as all the variegated stages of the revolutionary process were completed in one man's life span. There is no other instance in world history in which a propounder of a revolutionary ideology – starting from theoretical dissemination and going through all the phases of organization, passive resistance, challenge, and armed conflict - successfully brought about a revolution.

For thirteen years in Makkah, the Prophet (PBUH) called people onto Allah, conveyed the Divine message to the Arabs and endured

physical as well as mental tortures. He and his companions were put to torture. So much so that life was made unbearable for the Muslims in Makkah. Eventually the Prophet (PBUH) felt constrained to recommend to his followers to migrate first towards Ethiopia & subsequently towards Medina. The Makkah non-believers however, so determined to harm and damage the Muslims that they could not live with the idea of Muslims being able to find some respite and relief at some other place. The Makkah chiefs, therefore, sent a special delegation to the ruler of Ethiopia with the request that their fellow countrymen – currently taking refuge with them were hell-bent to disgrace their ancestral religion and destroy their City state. Further, their views of Jesus Christ and of Christianity were equally offensive and questionable. It is a different matter though that they were unable to persuade Najjashi, the ruler of Ethiopia, to oblige the Makkah delegation with necessary favour. Likewise, the Makkah Chiefs sent a stern warning to the chiefs of Madina urging them either to kill the Muslim migrants or to oust them from their city forthwith. In case the Medianites were unwilling or unable to honour these demands (of the Makkans), they should be ready to face the dire consequences. These relentless threats of the Makkans urged the Prophet (PBUH) to prepare the charter of Medina, the first ever written constitution of a state, and also enter into series of joint defense pacts with big or small tribes located between Makkah and Madina. After consolidating the defenses of the new-born city state, the Prophet (PBUH) decided to intercept trade-Caravans and trade routes of the Makkans. Immediate objectives were to send a message that their senseless hostility for the Muslims might bring them more harm than good and they might be well-advised to revise their policy towards the Muslims. Unfortunately, these warnings brought the opposite result and provoked the Makkans to wage

all-out wars against the Muslims with a view to eliminating the threat for ever. As a consequence we witnessed the battle of Badar, Uhad, Khandaq near Medina and the battle of Makkah and Honain near Makkah.

This, in fact, is the most remarkable feat of our beloved Prophet (PBUH) that, starting the mission of making Islam dominant from his individual self, he established the “Kingdom of Heaven on earth” within a brief span of twenty three years (of lunar calendar). Consequently Islam was practiced in its totality, both in letter and in spirit, throughout the length and breadth of the Arabian peninsula.

The sole purpose of sending prophets and revelation of Books was to guide the people to live with equity and justice – this purpose was fully realized in the advent of the Last Prophet and a concrete example was set for all times to come through the completion of the true faith, as the Qur'an says:

*“This day I have perfected your Deen for you, completed My favour upon you and have chosen for you Islam as your Deen”.*²⁹

Establishing Deen Essential

Establishing *Deen* or making it dominant over all other religions was an essential duty of the Holy Prophet (PBUH) enjoined by Allah for two reasons:

First, *Deen* by its very nature demands its establishment and domination over all the spheres and institutions of life. A way of life – particularly one based on total submission to Allah Almighty – is meaningless if it is not implemented and put in practice. This by itself makes *Deen* quite radically different from a mere religion in the contemporary Western sense of the word.

A religion is, in fact, a fragmentary or a partial affair and can exist under any *Deen*, which is identifiable with the dominant politico-

socio-economic order of a given land. At the time when Islam was dominant as *Deen*, religions like Christianity, Judaism, Zoroastrianism, Hinduism and Buddhism survived under its domination, and their followers were obliged to accept the Qur'anic injunction " ... they agree to pay the exemption tax (*Jizia*), and remain humbled".³⁰ Unfortunately, during the Colonial era Islam was reduced and attenuated to the status of a private affair and existed as a mere religion.

Deen, on the other hand, is a total and integrated whole, and it has no reality or efficacy until it is practiced in total and held supreme over all spheres of life, including that of the political authority itself. As a matter of common sense, two different *Deens* – that is to say, two different politico-socio-economic systems – can never co-exist; thus, the co-existence of Monarchy and Democracy or Capitalism and Communism at par with each other in the same country is just not possible. However, their co-existence is conceivable only in case one of them maintains its authority as the dominant system of the country, while the other yields and allows itself to be reduced to the level of a ritualistic and non-assertive religion.

The second reason why the establishing of the *Deen* of Allah is so vital is this: irrespective of its excellence and intrinsic worth, a given system of life will never rise above the level of a fantasy or a daydream unless it is established in the world of reality so that everyone can see its merits, instead of just hearing and reading about them. For Prophet Muhammad (PBUH), the actual establishment of Islam's dominance over all structures and institutions was essential to prove its viability and practicability; otherwise even this matchless and most outstanding system of life would have been taken as a mere utopia. And surely, utopias never convince people at large. The Prophet's duty of furnishing

a “Witness to the Truth” for people and leaving them no excuse of ignorance would have remained undischarged until the whole politico-socio-economic system of Islam – including its law or *Shari’ah* – were translated into concrete facts. That is why the Holy Prophet (PBUH) and his Companions (RAA) endeavoured to their fullest in their strenuous struggle to achieve the domination of Islam, which blossomed and flourished during the period of the Rightly Guided Caliphs. In this golden era of pristine Islam, the ideal moral values preached so far only in sermon – values like human freedom, fraternity and equality – were turned into real and objective facts, and this feat has been authentically recorded in history and acknowledged by world historians.

HG Wells, the eminent British author and historian who otherwise shows disrespect and insolence towards the personal life of Prophet Muhammad (PBUH), acknowledged that although high-sounding and idealistic sermons were frequently delivered in favour of values like human freedom, fraternity and equality, no attempt was ever made to put them in practice; the moving sermons of Jesus of Nazareth being a case in point. According to Wells, it was Prophet Muhammad (PBUH) who, for the first time in human history, established an actual social order based on these high moral values.³¹

Thus, we see that even an enemy of Islam is forced to acknowledge the marvelous superiority of the prophetic career of our Holy Prophet (PBUH), not only in the capacity of a preacher and a sermonizer but also as the architect par excellence of the Islamic polity.

It was this success of Prophet Muhammad (PBUH) and his devoted Companions (RAA) – in establishing Islam as a *Deen* – which proved the fact that all the higher values can indeed be put into practice. In the family system, it was shown how women can have a status of high

respect and dignity and enjoy their rights even though an administrative authority was given to the husband. In the political setup, it was proved that the individual's complete freedom of speech and criticism can co-exist side by side with strict political regimentation and discipline, as well as with all the demands of justice. On top of this, it was shown that, in the economic sphere, private ownership and personal initiative are perfectly compatible with smooth circulation and equitable distribution of wealth. Without accomplishing all this in practice, a conclusive proof would not have been established in favour of the Islamic way of life for the men of the age that began with the advent of Prophet Muhammad (PBUH).

The completion of Divine guidance and finality of the Prophecy and Prophethood of Muhammad (PBUH) logically necessitated that he, in addition to variegated missionary and soul-purifying and character-building activities, organize a revolutionary community of highly committed and dedicated men, and that, after defeating all forces of evil, actually established and operationalized the *Deen* of Allah in its totality. This constitutes the post-card summary of Prophet Muhammad's mission which assigns to him a unique and privileged status in the galaxy of Divine messengers.

Conclusion

We, the Muslims, must understand clearly the all important corollary of the belief in the Finality of Prophethood with the advent of Muhammad (PBUH). That the institution of Prophethood has reached its zenith means that there will be no more prophets, and, therefore, the responsibility for the task executed by the chain of prophets has now been placed upon the shoulders of the Muslim Ummah. In respect of both types of duties – those pertaining to the basic purpose of

Prophethood, which is preaching, and those related to the perfectional nature of Muhammad's Prophethood, which is establishing the *Deen* of Allah in its totality - the responsibility lies with those who take pride in belonging to the Muslim Ummah and who adore and eulogize the Holy Prophet.

The vital question that a true Muslim must ask himself is this: Did Prophet Muhammad (PBUH) himself accomplish the prophetic mission assigned to him by Allah Almighty completely and in all respects? Or has that mission to be continued and carried out by Muslims to its completion at the global level? If we concede the truth projected in the latter question, can we really accomplish this gigantic task merely by celebrating annually the prophet's birthday with devotion and fervor and by eulogizing his life and character traits? The right answer to this is definitely in the negative.

End Notes:

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- ¹ Al Qur'an; Sura tul Ahzab:40
 - ² Ibid; Sura tul Maidah:3
 - ³ Ibid; Sura tush Shams : 7,8
 - ⁴ Ibid; Sura tul Hijr : 29
 - ⁵ Ibid; Sura tun Nisa :165
 - ⁶ Ibid; Sura tul Ma'idah :19
 - ⁷ Ibid; Sura tul Kahf : 56
 - ⁸ Ibid; Sura tul Hijr : 9
 - ⁹ Ibid; Sura tutTa Ha :1-3
 - ¹⁰ Ibid; Surah Abas : 11
 - ¹¹ Ibid; Surah Qaf : 8
 - ¹² Ibid; Surah Qaf : 37
 - ¹³ Ibid; Sura tul Ghashiyah :21,22
 - ¹⁴ Ibid; Sura tun Nahl :89
 - ¹⁵ Ibid; Sura tul Muzzammil :15
 - ¹⁶ Ibid; Sura tul Hajj: 78
 - ¹⁷ Ibid; Sura tul Ahzab :45,46
 - ¹⁸ Ibid; Sura tul Hadeed:25
 - ¹⁹ Abul A'la Maududi, *The Meaning of The Quran*, Pages-31,32
 - ²⁰ Ibid;
 - ²¹ Ibid;
 - ²² Ibid;
 - ²³ Al Qur'an; Sura tush Shura: 13
 - ²⁴ Muzihul Quraan, page-626
 - ²⁵ Abul A'la Maududi, *The Meaning of The Quran*,Pages-126,127
 - ²⁶ Al Qur'an; Sura tubTawbah: 3; Sura tul Fath: 28; Sura tus Saff: 9
 - ²⁷ Shah Waliyullah, Dehlvi, *Izalatul Khifa un Khilafatil Khulafa*, Page164.
 - ²⁸ Israr Ahmad, *Muhammad (SAW),the Objective of his appointment*, Page-35
 - ²⁹ Al Qur'an; Sura tul Mai'dah:3
 - ³⁰ Ibid; Sura tutTawbah:29
 - ³¹ H G Wells, *Muhammad & Islam*, Page-168

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