

### Fast 7: The Prophet must deliver the message of Allah, and that is all he is required to do

- The Holy Quran says:

“O Messenger, deliver what has been revealed to you from your Lord; and if you do not, you have not delivered His message. And Allah will protect you from people.” — 5:67

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ

The promise is given here (“Allah will protect you from people”) that the Holy Prophet will remain under Divine protection as against the innumerable dangers that threatened him from all quarters and the numerous plots against his life which he faced only because *he was delivering what had been revealed to him from God*. But it also refers to the Prophet’s spiritual protection. God protects prophets by creating them pure from every sin in their very nature, granting them help, keeping them firm in trials, sending down tranquillity upon them and protecting their hearts against evil.

- Similarly the Holy Prophet is told to declare:

“Say: I do not control evil nor good for you. Say: None can protect me against Allah, nor can I find any refuge besides Him; (my duty is) but to deliver (the command) of Allah and His messages.” — 72:21–23

قُلْ إِنِّي لَا أَمْلِكُ نَفْسًا وَلَا رَشَدًا ﴿٧٢﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ ۚ وَلَنْ أجدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٧٣﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۗ

This chapter, 72, was revealed to the Holy Prophet just after his return from Tā’if. This was about two years before his *Hijra* (emigration) from Makkah to Madinah. As the opposition to his preaching of Islam had reached its most intense height in Makkah, he thought of taking his message to the town of Tā’if. There he met with taunts and ridicule. As he was leaving back for Makkah after a stay of ten days in Tā’if, on his way out the local people pelted him with stones until he started bleeding. He and his message had now been rejected everywhere.

Even in these circumstances of utter failure, his revelation tells him to declare to people that he as a person has no control: neither can he bring harm on them for rejecting him, nor bring them any benefit through their acceptance of him. If he continues delivering his message, God will be his protector, even if no one else is. If he stops because of people’s fear, the people will not be able to save him from God.

But the next two verses immediately give him the assurance of his opponents’ failure: “till when they see what they are promised, they will know who is weaker in helpers and smaller in numbers. Say: I do not know whether what you are promised is near or

if my Lord will appoint for it a distant term” (72:24–25). This clear prophecy could not have come from the Holy Prophet’s own mind. It says that the day will come, whether it is near or far, when those who are now weaker in helpers and smaller in numbers will achieve triumph.

- Repeatedly the Quran says that the Prophet’s duty is only the delivery of the message:

“If they submit (to God), then indeed they follow the right way; and if they turn back, your duty is only to deliver the message.” — 3:20

فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ  
الْبَلْغُ ۗ

“And obey Allah and obey the Messenger and be cautious. But if you turn back then know that the duty of Our Messenger is only to deliver the message clearly.” — 5:92

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِنْ  
تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَيَّ رِسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٩٢﴾

“But have the messengers any duty except to deliver the message clearly?” — 16:35

فَهَلْ عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٣٥﴾

“Say: Obey Allah and obey the Messenger. But if you turn away, he is responsible for the duty imposed on him, and you are responsible for the duty imposed on you. And if you obey him, you go aright. And the duty of the Messenger is only to deliver the message clearly.” — 24:54

قُلْ اطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا  
عَلَيْهِ مَا حَبَلَ وَعَلَيْكُمْ مَا حَبَلْتُمْ ۗ وَإِنْ تُطِيعُوهُ  
تَهْتَدُوا ۗ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٥٤﴾

The Holy Prophet’s foremost duty was to deliver the message that was revealed to him from God. This delivery was by word and speech, not force. If his message was rejected, his duty ended at that point. His responsibility, for which he was accountable before God, was the delivery of the message, not the results. He was neither commanded nor permitted to somehow ensure that his message was accepted, since acceptance is a voluntary act by the recipients of the message. Therefore, the use of force to make people accept his message is contrary to the instructions given in these verses, that the Prophet’s duty is only to deliver the message.

- He is required to show patience after fulfilling his duty of delivering the message:

“So have patience (O Prophet), as men of resolution, the messengers, had patience, and do not seek to hasten on for them (their doom). On the day when they see what they are promised, (it will be) as if they had remained only an hour of the day. (Your duty is) to deliver.” — 46:35

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعُرْمِ مِنَ الرُّسُلِ وَلَا  
تَسْتَعْجِلْ لَهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ  
يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ ۗ بَلْغُ