

إِنَّ اللَّهَ أَكْبَرُ الْعَالَمِينَ

Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations. (Qur'an, al - Baqarah 2-129)



THE
IBRAHIM'S PRAYER
'Du'ai-i-Khalil'

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**ALLAH'S NAME TO BEGIN, MOST MERCIFUL,
MOST GRACIOUS.**

About six thousand years ago ----- when the fire of Namrood was extinguished and the construction of K'abah was completed----- Hadrat Ibrahim (عليه السلام) raised his hands for prayer and the luminous valley of K'aba was echoing with these words:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ ۝ (۱)

“Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom.”¹

The prayer ascended the ‘*arsh*’ passing through the highest skies and was acknowledged by the Grace of Allah; as it was the **wish** of a chosen Prophet. The auspicious arrival of this expectant *Nabi* was remembered so oftenly that fortunate Names, “**Muhammad**” and “**Ahmad**” are visible everywhere, e.g., in Vedas², Upanishadas³, and puranas⁴ of India; the Psalm of Da’ud (David); scriptures of Sulayman (Solomon), and in the Torah (old Testament) of Musa (Moses). The melody of **Muhammad** and **Ahmad** is really audible: Buddha mentioned the arrival of

the “Divine Mercy”⁵ in his sayings; Hadrat ‘Isa (عليه السلام) (Christ) also announced the merry news while going towards the skies :

يَبْنِي إِسْرَآئِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ
يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ
أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٧١﴾

“O Children of Isra’il Lo ! I am the messenger of Allah unto you confirming that which was (revealed) before me in Torah and bringing good tidings of a messenger, who comth after me, whose name is Ahmad (the Praised one).”⁶

Prophet Muhammad (ﷺ) was talked about as much that every one was looking for Him anxiously even before His appearance. Qur’an speaks out that Jews and Christians know him as they know their sons. The personality of the Holy Prophet (ﷺ) was very popular amongst people of the Book. History bears out this fact that aforesaid distinction is solely for our Prophet. Qur’an says about the people of the Book :

الَّذِينَ أَنْعَمْنَا عَلَيْهِمْ لِكَيْتُمْ يُحْسِنُوا كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

“Those unto whom we gave the Scripture recognise (this Revelation) as they recognise their sons.”⁷

Yes, Ibrahim's Prayer was acknowledged and the "comer" came in a glorious way that world became colourful, spring surrounded the universe, and faded started smiling. A unique light spread and the astray got the righteous way. It was the special grant of Allah on human kind. So He speak this favours conferred-----

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ۗ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾

*"Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and caueth them to grow, and teacheth them the Scripture and wisdom: although before (he came to them) they were in flagrant error."*⁸

Allah, Allah! (Good, God!) These are the same words which were echoed in the valley of Makka. The wish of Hadrat Ibrahim (عليه السلام) was fulfilled. Thus, from the mountain of Faran, a sun which could be set never and is as ever. He, the "Muhammad" came. And came for all the worlds. It was declared:

يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ﴿٩﴾

"Say (O Muhammad): O mankind ! Lo ! I am the messenger of Allah to you all---(the messenger of) Him unto whom belongeth the Sovereignty of the heavns and the earth. " 9

At the time of the annuciation of Holy Prophet (ﷺ), five religions were prominent:

Majus: These were found in Persia, Khurasan, Afghanistan, Turkistan and in the Indo-Pak subcontinent.

Christians: They were the inhabitants of Europe, Africa and few states of 'Arabia.

Jews: They were found in the few states of 'Arabia.

Sophists: They were known as rationalists and found in every corner of the world.

Buddhist: Those were found in Pakistan, India, Japan, China, eastern Islands, Mangolia, Manchuria, Tibet etc.

In 'Arabia other than christians and Jews, some persons were the followers of Hadrat Ibrahim (عليه السلام), while remaining were polytheist and atheist. Every group was the claimant of "righteousness" and "sensefulness." But these claims were empty and the environment was filthy.

The Holy Prophet (ﷺ) spend numerous nights in the mountain of Faran, in the cave of Hira. But this moment is

the prime of those nights. The Holy spirit is present before the Holy Prophet Muhammad (ﷺ) saying:

“Read”,¹⁰ Gabriel said,

“I am unlettered”, the Prophet replied,

At last the Holy spirit embraced Him and said:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝
إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ
مَا لَمْ يَعْلَمْ ۝⁽¹¹⁾

*“Read in the name of thy Lord. Who created.
Created man a clot. Read : And thy Lord is
the most Bounteous, Who taught by the
pen.”¹¹*

As soon as, the Name of Allah was pronounced, Prophet Muhammad (ﷺ) began to read and read ... ! Thus, he taught a lesson of knowledge and wisdom. He advised the people not to forget the Lord, Who created you and set right you. Because one who forgets Allah actually forgets the truth. It was an auspicious night of 610 when Prophet Muhammad (ﷺ) received this meesege. Qur'an began to reveal on the sacred “heart” of Prophet Muhammad (ﷺ) at the age of 40.¹² While the chain of revelation prolonged to 23 years. Within that span of time the wish of Hadrat Ibrahim (عليه السلام) was fulfilled, that is, Book and Wisdom were presented before the world. Ibrahim, the chosen Prophet of Allah prayed for a messenger who read out the Book of wisdom; disclosed the secrets; enlightened the

hearts with the light of intellect and revived the very cores of life. Ha! the Book is revealing and desires are being accomplished one by one...!

As soon as Qur'an revealed, Holy Prophet (ﷺ) asked His companions to take it in writing. The writers of revelation are more than forty. While there are about thirteen companions who collected the whole Qur'an. This includes: 'Ubayy bin K'ab, Abu Zayd, Ma'az bin Jabal, Abd al-Allah bin 'Umr bin 'As, Zayd bin Thabit (رضي الله عنه), etc.¹³

Prophet Muhammad (ﷺ) not only dictated Qur'an but also recited it. Allah, Allah ! what would be the scene...? When Holy Prophet (ﷺ) would be uttering the Words of Allah !-----tears were flowing, hearts were coming out of the chests, and prostrates were anxious in the foreheads. Thus, Qur'an portrays the restlessness of those listeners :

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تُلْفِضُ
مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۖ لَقَوْلُونَ رَبَّنَا آمَنَّا
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝

*"When they listen to that which hath been revealed unto the messenger, thou seest their eyes overflow with tears because of their recognition of the Truth. They say : Our Lord, we believe. Inscribe us as among the witness."*¹⁴

It is also said:

إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۝ (١٥)

"When it is read unto them, fall down prostrate on their faces, adoring." 15

Qur'an was recited collectively and lonely. Regarding privacy Qur'an says:

وَإِذْ كُنَّ مَائِثًا فِي بُيُوتِكُمْ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۖ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ۝ (١٦)

"And bear in mind that which is recited in your houses of the revelations of Allah knows and wisdom. Lo ! Allah is Subtile, Aware." 16

Prophet Muhammad (ﷺ) and his pious wives recited the Qur'an in homes. According to the schedule Holy Prophet (ﷺ) came out of home after 'isha prayer and met the delegations from abroad. What a grace of Allah! International problems and domestic affairs were settled in candle light while sitting on mats! Once a night Prophet Muhammad (ﷺ) came late, and said that today some part left in one

"Hizb" I thought to complete and then came out.¹⁷ Holy Prophet (ﷺ) had divided Qur'an into seven parts or *ahzab*.

This event explores that Hadrat Muhammad (ﷺ) recited at least one part daily.

The Holy Prophet Muhammad (ﷺ) not only dictated Qur'an but also described the manners of recitation. He narrated the Words of Allah:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً ۝

*"Read the Qur'an in measure."*¹⁸

And said:

(i) *"Recite Qur'an while seeing it because it is one thousand times more fruitful than to recite unseen."*¹⁹

(ii) *"Decorate your voices with Qur'an."*²⁰

(iii) *"Decorate Qur'an with your voices."*²¹

(iv) *"A good reciter is he who afraid from Allah when he recites."*²²

(v) *"Read Qur'an regularly because it is light (Nur) for you here, and provision and treasure hereafter."*²³

Hadrat Ibrahim (عليه السلام) prayed for a Prophet who recites the Qur'an and teaches to recite the Qur'an. The Holy,

Prophet Muhammad (ﷺ) recited and taught the Qur'an. As it was ordained.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ^{(٢٢)ب}

"O' Messenger! Make known that which hath been revealed unto thee from thy Lord" ²⁴

The Holy Prophet (ﷺ) started the education of Qur'an. He had Qur'an in a compiled form as mentioned by Qur'an itself:

وَقَالُوا آسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَسَى تَمْلَى عَلَيْهِ بُكْرَةً
وَأَصْيَلًا ^(٢٥)

"And they say: Fables of the man of old which he hath had written down so that they are dictated to him morn and evening" ²⁵

Prophet Muhammad (ﷺ) taught the Qur'an to his companions and advised them to expand the teachings of Qur'an. The tribes who came in Madina and owe Islam as religion they were accompanied by the teachers of Holy Qur'an. The Holy Prophet (ﷺ) appointed a teacher of Qur'an in every place, city and tribe. Wherever the message of Islam reached-----mosques were built and Qur'an was recited and taught. The teachers of Qur'an were sent wherever required. In fourth Hijrah, seventy teachers of Qur'an were sent to tribe Bani 'Amir. The Holy Prophet (ﷺ) made "Qur'an" the sole merit for the appointment and

increment to miscellaneous posts. The better knower of Qur'an was given higher commission. He said:

"Better among you is one who learns Qur'an and teaches Qur'an to others." ²⁶

Just think over it that Qur'an gave such majesty and sovereignty to the Muslims of the first century which is even today a unique phase of world history. Today being the learner of many disciplines we could not attain that standard of characteristic. To forget the Qur'an we got nothing but lost everything. Might we forget everything but remember the Qur'an ! If it were so, we could never be disgraced in fact be elevated forever. It is not a mere notion but a historical fact.

Prophet Muhammad (ﷺ) maintained the status of Qur'an on both official and non official levels which could never be raised afterwards. Today the situation is that we do not bother reciters of Qur'an. There are millions of reciters and "Hafiz" (One who learns Qur'an by heart) of Qur'an facing financial problems and they attain no position in society. In some places these teachers of Qur'an are given salaries equal to peons and clerks, and in some places not even this ...! This condition of the teacher of the Qur'an in an Islamic society is really terrible and horrible. The Prophet said:

"The chest possessing no part of Qur'an is like a ruined home." ²⁷

How many ruined homes are found in schools, colleges and universities today...!

*What a desolation looks in the desert
I remember home to see the desert*

The Holy Prophet (ﷺ) said:

"That home is really empty from 'Good' which owes no part of the Book; It is like a ruined home having no inhabitant." 28

Today, there are how many castles, bungalows, houses and huts which are ruined inspite of having inhabitants. Good God! Our cities are also desolated.

Prophet Muhammad (ﷺ) not only educated the 'Arab tribes with the wisdom and knowledge of Qur'an but He also wrote letters to the kings, the tribal monarchs, and the aristocrat of the states, and send the message of Qur'an. These messages were sent to following rulers:

(i) **Najjashi**, the king of Ethiopia. 29

(ii) *Harqal (Hercules), the king of Rome, whose government prolonged to Europe, Northeast Turkmanistan, Russia, Syria and Rome.*³⁰

(iii) **Khusru Perwaiz**, the king of Persia. (Rome and Persia were considered as most powerful states and few territories of 'Arabia were also occupied by them.)³¹

Prophet Muhammad (ﷺ) propagated the message of Islam around the world and sent letters to these kings also: The king of Harmuzan, Yamamah, Hamir, Bahrain and Bani Kalab, Hazar-i-Maut,³² etc. etc. He sent message to all far and near.

Qur'an is the composition of Divine secrets and wisdom. Its revelation flourished the knowledge. The darkness of cruelty and illiteracy was destroyed. Of course, every modern and healthy revolution reflects Qur'anic teachings. While the intellectual revolution started with the revelation of Qur'an. Day by day new disciplines of arts and sciences are being discovered. From where they are coming? Why not came before, Why now? The world was created for thousand years----- who put aside this veil? Who showed this lustre?

Just listen what Qur'an says:

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ (٣٣)

"We have left nothing in the Book (of our decrees). " ³³

And said:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَ
بُشْرَى لِلْمُسْلِمِينَ ○ (٣٤)

"And we, reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah). " ³⁴

Qur'an speaks out:

وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا (٣٥)

"He it is who hath revealed unto you (this) Scripture, fully explained. " ³⁵

Aforesaid verses of Qur'an explores everything. Now it is a matter of perception-----one sees the "words" & "letters", one sees the "meanings", while other perceives the treasure of divine secrets. Qadi Abu Bakar bin 'Arabi writes:

"Qur'an possesses 77,450 disciplines." 36

In the earlier centuries every student read and listen hundreds of books about Qur'anic sciences. There is no doubt in it that Qur'an has every nice point, mysteries and divine secrets with the help of which experts could know the facts without doing trials and errors and of course they did it!

Prophet Muhammad (ﷺ) taught Qur'an in which experiences of innumerable centuries have been set. Iqbal has well said:

*Hundred new worlds are hidden in the
verses of the Holy Qur'an*

*Times are twisted in the verses of the Holy
Qur'an*

Holy Prophet (ﷺ) mentioned these things in Qur'an which were not seen by others. But Prophet Muhammad (ﷺ) Himself saw and let others to see. He was well informed and gave us knowledge and presented that book of wisdom whose secrets are opening day by day. Mathematicians are seeing the miracles of mathematics ----
-----astronomers are seeing the miracles of astronomy ----
----- physicists are seeing the miracles of physics. What is Qur'an ? A composition of miracles! Whoever come to this side, never returns empty handed. Here, the situation is:

Come in with no vision!

Go back with hundred visions!

Each and every verse of Qur'an possesses numerous worlds of learning. In this world of vice or virtue; in the environment of right or wrong we could not know that which word or deed is fruitful and which one is harmful. We cannot ultimately know that which step can take us toward humility and which one towards disaster. We ought to seek a way which goes to the destination with maximum speed. It is because, our life is mortal. It is a spark. From where we bring time to gain experience and find results. Of course it is the "revelation" which holds----- and protects us in the difficult path being the voice of life and put the astray to the right way. Revelation is light which takes the seekers to their destination without life long fatigue, and in short life teaches that lesson which we could not gain even in centuries. Qur'an says:

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ ۖ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ ﴿٢٤﴾

"He it is Who sendth down clear revelations unto His beloved, that He may bring you forth from darkness to light." ³⁷

Prophet Muhammad (ﷺ) brought illuminations. Nay, he arrived as beacon of light. This light is perceivable even in the fog of future as it is before our eyes. And why not? Qur'an says:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۖ ﴿٢٨﴾

"And He revealed unto His beloved that which He revealed." ³⁸

How could I tell you about the hidden treasures of mysteries and sciences in the heart of beloved Prophet Muhammad (ﷺ)? The study of tradition portrays a new world of future. The Holy Prophet (ﷺ) told those mysteries 1400 years ago what we are seeing, listening and feeling today...! Listen what he is saying:

- Time will get nearer and year would be like a month; and month like a week; and week like a day; and day like a moment while moment would be like a spark of fire. ³⁹
- Business would be common. When a person would buy something he will say, let me consult to another businessman of that city. ⁴⁰
- Some people of my Umma will drink wine, and music would be played on their heads. ⁴¹
- There would be sudden deaths. Paralysis and heart attacks would be common. ⁴²
- Tribulations would be appeared and people would spread in buildings. ⁴³
- Religion will be discarded; adornment would be manifested, buildings will be honoured and blood will be shed. ⁴⁴
- Trusty will do treachery and the treacher would be made trusty. ⁴⁵
- Words will be left and deeds will be dead, words would be changed and hearts would fill with hostility; and people would finish the sincere contacts among them. ⁴⁶

Prophet Muhammad (ﷺ) informed us and taught wisdom and knowledge which is gushing out in Qur'an like storms. With the study of Qur'an we know the innumerable facts, mysteries and sciences of life. Let us see a glimpse:

- (i) Firstly, we become known that good or virtue can't be suppressed by the evil or vice, no matters how they are strong, e.g., Talut victory versus Jalut ⁴⁷, Hadrat Musa' (عليه السلام) victory versus Pharaoh ⁴⁸, and the conquest of Prophet Muhammad (ﷺ) versus Quraysh ⁴⁹, etc.
- (ii) Secondly, we become known that commandments of the Creator of the universe is in force in things of the world. The effect of a thing is connected with His order. When He orders, efficacy gets changed. e.g. the stick of Hadrat Musa (عليه السلام) ⁵⁰; fire of Namrud ⁵¹, etc.
- (iii) Thirdly, we become known that when Allah the Omnipotent wills, then unnatural events take place in contrary to natural laws. e.g. birth of 'Isa ⁵² (Christ) and Yahyah ⁵³, the greenery of the tree and to give fruit to Maryam (Marry) ⁵⁴, the descent of unseasoned fruits for Maryam (Marry) ⁵⁵, the revival of Hadrat 'Uzayr (رضي الله تعالى عنه) after a century ⁵⁶, the revival of thousands of Bani Isra'el by the prayer of a Prophet ⁵⁷, the passage in the river for Hadrat Musa (عليه السلام) ⁵⁸, etc.
- (iv) Fourthly, we become known that if Allah wills then He endows directly without any behalf, e.g., *manna* and *quails* for Bani Isra'il ⁵⁹, new life for Yunus ⁶⁰ (Jonah), unseasoned fruits for Maryam (Marry) ⁶¹,

- Ab-i-Zazam for Hadrat Isma'il (عليه السلام) ⁶², food for Hadrat 'Isa (عليه السلام) ⁶³, etc.
- (v) Fifthly, we become known that people chosen by Allah are raised than other people, and they are honoured by authority and sovereignty which can't even thought by ordinary man, e.g., speech of 'Isa (Christ) in the cradle ⁶⁴, splitting of a moon by Prophet Muhammad (ﷺ) ⁶⁵, 'Isa (Christ)'s power to revive the dead ⁶⁶, vitalising the clay birds ⁶⁷, to listen the talk of ants of Hadrat Solomon (رضي الله تعالى عنه) ⁶⁸ ----- to travel east and west in a day, to rule over beasts and birds, and air ⁶⁹, Hadrat Ibrahim's (عليه السلام) calling of dead birds and their arrival ⁷⁰, etc.
- (vi) Sixthly, we become known that whatever thing is touched to the chosen people of Allah, it becomes sacred and fruitful, e.g., cloth of Hadrat Yusuf (عليه السلام) ⁷¹(Joseph), foot ash of Gabriel ⁷², box of Tranquillity ⁷³, cloth and foot wears of Musa and Harun, foot step of Hadrat Ibrahim (عليه السلام) ⁷⁴, etc.
- (vii) Seventhly, we become known that august persons remained bountiful even after death. With the grace of Allah chosen persons could also revive the dead ⁷⁵
- (viii) Eighthly, we become known that if one shows patience on misery then he owes success in return, e.g., events and accidents of Prophet Muhammad (ﷺ) ⁷⁶, Ayyub ⁷⁷, Ibrahim ⁷⁸, Musa ⁷⁹, Yunus ⁸⁰(Jonah), Yusuf ⁸¹(Joseph).
- (ix) Ninthly, we become known that nations who disown the favours of Allah ultimately face the fury, e.g., nations of Sodom ⁸², Saleh ⁸³, 'Ad ⁸⁴-o-Samood ⁸⁵, Nuh ⁸⁶, etc.

Qur'an possesses all these facts. It owes the universal manifesto of life which revived the society and brought a revolution in the individual, civil, political and domestic lives of human beings.

Holy Prophet (ﷺ) presented those sagacious principles of Islam which vitalised the nations after death and in turn they revitalise the other nations. Prophet Muhammad (ﷺ) taught the five pillars of Islam, that are,

1. **Kalimah:** There is no lord but Allah and Muhammad (ﷺ) is the Prophet of Allah.
2. **Salawt:** Prayer, i.e., five times a day.
3. **Sawm:** Fast, specifically in Ramadan.
4. **Zakat:** Annual process of purifying the wealth.
5. **Hajj:** Pilgrimage to Makka.

Kalimah, which is the confession of one Being brought a wonderful revolution in the human thought. Rejection of the fake gods played a vital role to build and develop the man's word and deed in a healthy way. Where man worshipped gods and goddesses and was afraid of polluted environment-----there confession of faith cleared the dust. Man became brave, courageous, and gained confidence. The centre of his reflection becomes a "person" who made death as sweetheart, and he was elevated from earth to sky. Thus, most suppressed became the most dominant. As said by Iqbal :

ایام کا مرکب نہیں، راکب ہے قلندر
Qalandar (True Muslims) is not ridden by the time!
(In fact) he is the rider.

i.e., Muslim is not bound of time, time is bound of Muslim. Confession of faith brought revolution in human minds and **Salawt** practically gathered the separated strengths of a man. The bower of fakes gods, now started to bow before one God, i.e. Allah. He set free from thousands of prostrates. Man came to know that he is a master piece of the Creator of the world, and that he possesses innumerable potentialities and possibilities which, if utilized, then man could become a super natural strength.

Zakat brought a revolt in human economics. This process made a beggar, rich. Zakat replaced rich by poor. Holy Prophet (ﷺ) motivated self respect and bashfulness in man which is unique phase in history. He said:

*"Beggary is indignity though anywise."*⁸⁷

Prophet Muhammad (ﷺ) gave the lesson of self possession and elevated the status of poor nation that all the world became its beggar. Of course it is not the dignity of a Muslim to spread hands before others, he is the slave of Prophet Muhammad (ﷺ) whose grandeur is :

*Sympathy to the worried, remembrance of
Allah, longing of intercession,
This is the treasure, treasure of the King of
Madinah.*

Pilgrimage revolutionised the life of Muslims. It disclosed the secret of collectiveness and internationalism. Pilgrimage gathered Muslims at one platform and showed them the signs of Allah's beloved, and provoked a spark in hearts so that intrinsic power get strengthened and gain courage to go ahead. What are the fundamentals of Hajj : Candles of memories. It is necessary to remember the history to survive. Iqbal has well said:

کونین کا غم، یاد خدا، درد شفاعت
دولت ہے یہی دولت سلطان مدینہ

Record the history and be a live !

Be eternal with the gone by breathings.

When a person performs the essentials of pilgrimage, he remebers many things ----- the arrival of Hadrat Ibrahim (علیہ السلام) in the valley of Makka firstly; leaving Hadrat Isma'il (علیہ السلام) and Hadrat Hajirah (رضی اللہ تعالیٰ عنہ) alone, roaming of Hadrat Hajirah (رضی اللہ تعالیٰ عنہ) in search of water, Hadrat Isma'il's (علیہ السلام) rubbing of heels and the gushing of water, Hadrat Ibrahim's (علیہ السلام) steps to present sacrifice

called superior tries to snatch the right of inferior through his power. But nobody stops him. Man is used to of bloodshed. Following announcements of the Holy Prophet (ﷺ) up raised the dignity of life. He said:

“People! Your blood, your wealth, your honour is forbidden to each other ---- beware, may it not be that you kill each other after me.”⁸⁸

Then he absolved the blood-money of his own family payable by his enemy and made a unique example of forgiveness. Subsequently He stopped the blood shed among tribes which had been there for centuries, and ultimately fasten a knot of equity and love. Holy Prophet (ﷺ) not only prohibited the killing of Muslims but He also condemned the slaughtering of non- Muslims in custody of the Islamic state or who has agreement with Muslims.

He said:

“One who kills the non-Muslim confederate would never smell the fragrance of the heaven.”⁸⁹

In case of murder of an oppressed be declared:-

“If the creation of sky and earth jointly kill an oppressed then Allah would inflict torment unto them”⁹⁰

Prophet Muhammad (ﷺ) Himself abstained from killing. Conquest of Makka is the glorious example of it: When victory was kissing the steps of the Holy Prophet (ﷺ), when He had domination over older enemies, when

passions were provoking and every Muslim was anxious to take revenge, suddenly a voice echoed:

- **don't kill whoever surrenders.**
- **don't kill who goes in his home or in the home of Abu Sufyan or goes in the mosque.**
- **don't follow who runs away.**
- **don't kill the wounded.** ⁹¹

Prophet Muhammad (ﷺ) set a unique example to forgive his enemies. This is really unmatched!

The sole object of his teaching is : **Spiritual, perceptual and mental purification.** Life becomes “**life**” when rust of heart clears. The ultimate profit of all efforts is the “**purified self**,” yes, it was wished by Ibrahim, and of course it is the saying of Allah. Purification makes a man---
----- man turns into nation, and nations build the worlds. Man is nothing if he is not “man”----- cities are disolated, but more horrible than disolated places. It is really hard to live in that place where honour and life is in danger.

Prophet Muhammad (ﷺ) didn't established industries nor populated cities. What He flourished is: “**heart .**” With the thriving hearts He populated the worlds.

Prophet Muhammad (ﷺ) collected the human beings at one platform of Tawhid and Prophethood, and presented a central thought. It included rich, poor, black, white, 'Arab, non-'Arab, etc. Communist learned the lesson of centralisation from Islam. But they gathered the whole world on poverty and humility. But, it is not the collection of people, instead it was the provoking of one group versus others. Prophet Muhammad (ﷺ) made rich the prop of the poor. But Communist made them opponents and there began a non stop war. Whereas Islam is not provoking instead enduring. The message of Islam is for the whole world and Prophet Muhammad (ﷺ) is "Divine Mercy." Richness and poverty is a relative quality. The poor of today could be the of tomorrow, and the rich of today could be the poor of tomorrow. Thus, the very base of Communism is shivering and is going to collapse and it really collapsed. But the follower of Tawhid is stable. That is why communism didn't have that sort of impression which the wisdom of Holy Prophet (ﷺ) has. It is because Prophet Muhammad (ﷺ) had practical personage. Whatever He said, He acted upon it many times more than others. Therefore, people around the world took impression and travelled and still travelling towards Him with great attraction. Thomas Carlyle, after seeing the sacred personality and influential message of Prophet Muhammad (ﷺ), spontaneously exclaimed:

"To the 'Arab Nation it was a birth from darkness into light; 'Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world: a Hero-

Prophet was sent down to them with a word they could believe: see, the unnoticed becomes world-notable, the small has grown world-great; with one century afterwards, 'Arabia is at Granada on this hand, at Delhi on that; ----- glancing in valour and splendour and the light of genius, 'Arabia shines through long ages over a great section of the world. Belief is great, life-giving. The history of a nation becomes fruitful, soul-elevating, great, so soon as it believes. These 'Arabs, the man Muhammad (ﷺ), and that one century, --- is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Garanada! I said, the Great was always as lightning out of Heaven; the rest of men waited for him like fuel, and then they too would flame."⁹²

It was the wonder of the "conduct" and "message" of the Holy Prophet (ﷺ) that when a modern scholar chose the most influential hundred men of the world, he was constrained to write from the very start-----**the first among The hundred**-----the auspicious name of "**Muhammad**" (ﷺ) Michael H. Hart confessed :

He was the only man in history who was supremely successful on both the religious and secular levels ----- Today, thirteen centuries after his death , his influence is still powerful and pervasive ----

It is this unparalleled combination of secular and religious influence, which I feel entitled MUHAMMAD (ﷺ) to be considered the most influential figure in human history.⁹³

¹ Qur'an, al-Baqara 1:129

² Dr. Vaid Parakash Upadhyai, Kalki Autar and Muhammad Sahib, Illah Abad. (MS)

³ ibid.

⁴ ibid.

⁵ Gilani, *Manazir Ahsan: al-Nabi al-Khatim*, pp: 49, 50, 53. Delhi.

⁶ Qur'an, al-Saff 61:6

⁷ Qur'an, al-Ina'm 6:20

⁸ Qur'an, al-i-'Imran 3:164

⁹ Qur'an, al-A'raf 7:158

¹⁰ Qur'an, al-'Alaq 96:1

¹¹ Qur'an, al-'Alaq 96:1-5

¹² Bukhari, Muhammad bin Isma'il, *Bukhari Sharif*, p: 94. Lahore 1982

¹³ ibid; *Ibn al-Athir: Usd al-Ghaba*. Vol:1, p: 47. Cairo: 1390 ; 'Asqalani, Ibn al-Hajar, *Al-Asaba fi Ma'arifa al - Sahaba*. Vol:1, p: 14

¹⁴ Qur'an, al-Ma'idah 5:83

¹⁵ Qur'an, Bani Isra'il 17:107

¹⁶ Qur'an, al-Ahzab 33:34

¹⁷ Hanbal, Ahmad bin, *Al-Musnad*, vol:4, p: 343

¹⁸ Qur'an, al-Muzammil 73:4.

¹⁹ Wali al-Din Muhammad 'Abd Allah, *Mishkat al-Masabih*, pp: 188, 189. Delhi

²⁰ Abu 'Abd Allah Muhammad bin Yazid bin Majah Qazwini, *Sunan-i-Ibn-i-Maja*, Lahore 1404, p: 96.

²¹ Nisa'i, Abd-al-Rehman Ahmad bin Shu'ayb, *Sunan-i-Nisa'i*, vol.: 1,p: 107

²² *Sunan-i-Ibn al-Maja*, p: 196

²³ Abu al-Husayn Muslim bin al-Hajjaj al-Qushayri, *Sahih Muslim*, Vol.1. p: 268. Delhi:1349

²⁴ Qur'an, al-Ma'idah 5:67

²⁵ Qur'an, al-Furqan 25:5

²⁶ Bukhari, Muhammad bin Isma'il, *Bukhari Sharif*, vol:2, p:752

²⁷ *Tirmizi*, Abu 'Isa, Jami' Tirmizi: vol:2, p:115

- ²⁸ Ibn al-Qutayba al-Daynawri: *Hulya al-Awliya' al-Tabaqat al-Asfiya*, Cairo, p: 174
- ²⁹ Siyo Harwi, Hifz al-Rehman, *D'awat Namay*, Delhi, pp: 71-72
- ³⁰ ibid. p: 112
- ³¹ ibid. p: 125
- ³² ibid. pp: 140, 146, 160, 165, 171, 173, 196, 202, 205.
- ³³ Qur'an, al-An'am 6:38
- ³⁴ Qur'an, al-Nahal 16:89
- ³⁵ Qur'an, al-An'am 6:114 ; Al-Nahal 16: 89
- ³⁶ Suyuti, Jalal al-Din, *Al-Itqan fi 'Ulum al - Qur'an*, vol.: 2, pp:127-128
- ³⁷ Qur'an, al-Hadid 57: 9
- ³⁸ Qur'an, al-Najm: 53:10
- ³⁹ Ahmad bin Muhammad al-Ghammari al-Hasani, *Islam aur 'Asri Ijdat*, (Urdu translation) p: 28. Lahore:1980
- ⁴⁰ ibid. p: 41
- ⁴¹ ibid. p: 42
- ⁴² ibid. p: 65
- ⁴³ ibid. p: 71
- ⁴⁴ ibid. p:72
- ⁴⁵ ibid. p: 73
- ⁴⁶ ibid. p: 83
- ⁴⁷ Qur'an, al-Baqara 2: 247, 249, 250 & 251
- ⁴⁸ Qur'an, al-Qasas 28: 17 & 40
- ⁴⁹ Qur'an, al-Fath 48:1 ; Al-i-'Imran 3:123
- ⁵⁰ Qur'an, al-Qasas 28:31& 32
- ⁵¹ Qur'an, al-Anbiya 21:69
- ⁵² Qur'an, Al-i-'Imran 3;46
- ⁵³ Qur'an, Hud 11:7 & 15
- ⁵⁴ Qur'an, Maryam 19:25
- ⁵⁵ Qur'an, Al-i-'Imran 3:37
- ⁵⁶ Qur'an, al-Baqara 2:269
- ⁵⁷ Qur'an, al-Baqara 2:243
- ⁵⁸ Qur'an, al-Shu'ara' 26:62
- ⁵⁹ Qur'an, Ta-Ha 20:30 ; al-Baqara 2:57
- ⁶⁰ Qur'an, al-Infitar 82:50 ; al- Haqqah 69:49
- ⁶¹ Qur'an, Al-i-'Imran 3:35 ; Maryam 19: 24, & 26
- ⁶² Qur'an, al-Ma'idah 5: 18 & 115
- ⁶³ Qur'an, al-Fatiha 1:33 ; Maryam 19:30
- ⁶⁴ Qur'an, al-Qamar 54:1
- ⁶⁵ Qur'an, al-i-'Imran 3:49

- ⁶⁶ Qur'an, Al-i-'Imran 3:49
- ⁶⁷ Qur'an, Al-i-'Imran 3:49
- ⁶⁸ Qur'an, al-Saba 34:12
- ⁶⁹ Qur'an, al-Baqara 2:260
- ⁷⁰ Qur'an, al-Baqara 2:260
- ⁷¹ Qur'an, Yusuf 12:96
- ⁷² Qur'an, Ta-ha 20:96
- ⁷³ Qur'an, al-Baqara 2:248
- ⁷⁴ Qur'an, Al-i-'Imran 3:97 ; al-Baqara 2:125
- ⁷⁵ Qur'an, al-Baqara 2:243
- ⁷⁶ Qur'an, al-i-'Imran 123:13 ; al-Taubah 9:26 & 40 ; al-Ahzab 33:9
- ⁷⁷ Qur'an, Sad 38:42
- ⁷⁸ Qur'an, al-Nahal 16:121
- ⁷⁹ Qur'an, al-Qasas 28:17
- ⁸⁰ Qur'an, al-Haqqah 69:50
- ⁸¹ Qur'an, Yusuf 12:6
- ⁸² Qur'an, Hud 11:82
- ⁸³ Qur'an, al-Shu'ara' 26:158
- ⁸⁴ Qur'an, Hud 11:67-68
- ⁸⁵ Qur'an, Ha-Mim 14:16
- ⁸⁶ Qur'an, Hud 11:43
- ⁸⁷ *Al-Asrar al-Marfu'a*, 201; *Kashf al-Khifa'*, Demascus. Vol.1. P:444
- ⁸⁸ Bukhari, Muhammad bin Isma'il, *Bukhari Sharif*, Lahore: 1983
- ⁸⁹ Ibn-i-Maja, *Dar al-Ma'arif*, Beirut; vol:3, p:296
- ⁹⁰ *Tibrani Sharif, Maktabah ibn-i-Taymiyya al-Qahirah*. Vol.12, p:133
- ⁹¹ *Muslim Sharif, Bab al-Jihad; Majma' al-Zawa'id, Silsila al-M'arif;* Vol. 6, page 169
- ⁹² Thomas Carlyle: *Heroes, Hero-worship*, London: 1921, p:103
- ⁹³ Michael H. Hart, *The 100 - A Ranking of The Most Influential Persons in History*, 1978; New York . pp:33-40

Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations.(al-Baqara 2:129)

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