

**Fast 18: Duty of the Prophet is only to convey the message revealed to him**

- The duty of the Messenger of Allah, and, following him, the duty of every Muslim, is only to deliver the message of truth and no more. To show that this is indicated in a large number of verses in the Holy Quran, and not once or twice, we quote such verses below:

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

فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا  
فَأِنَّمَا عَلَيْكَ الْبَلْغُ<sup>ط</sup>

“But if you turn back then know that the duty of Our Messenger is only to deliver the message clearly.” (5:92)

فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَي رَسُولِنَا  
الْبَلْغُ الْمُبِينُ ﴿٩٢﴾

“And your people (O Prophet) call it (the message) a lie while it is the truth. Say (to them): I am not put in charge of you.” (6:66)

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُل لَّسْتُ  
عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾

“And those who keep their duty (i.e., Muslims) are not accountable for them (i.e., the unbelievers) in any way, but their duty is only to remind; perhaps they (the unbelievers) may become devout.” (6:69)

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ  
شَيْءٍ وَلَا كُنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

“We have not appointed you (O Prophet) a keeper over them, and you are not placed in charge of them.” (6:107)

وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ  
عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

“O people, the truth has indeed come to you from your Lord; so whoever goes aright, goes aright only for the good of his own soul; and whoever goes astray, goes astray only to its detriment. And I am not a custodian over you.” (10:108)

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ  
رَبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي  
لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَ  
مَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾<sup>ط</sup>

“Your duty (O Prophet) is only the delivery of the message, and Ours (God’s) is to call (people) to account.” (13:40)

فَأِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

“Say (to people): 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 Messenger’s duty is only to deliver (the message) plainly.” (24:54)

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٣٤﴾

“Surely We have revealed to you (O Prophet) the Book with truth for people. So whoever goes aright, it is for the good of his own soul, and whoever goes astray, goes astray only to its detriment. And you are not a custodian over them.” (39:41)

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾

“But if they turn away, We have not sent you (O Prophet) as a watcher over them. Your duty is only to deliver the message.” (42:48)

فَإِن أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِلَّا عَلَيْكَ إِلَّا الْبَلْغُ

“We know best what they say, and you (O Prophet) are not one to compel them. So remind by means of the Quran him who fears My warning.” (50:45)

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۚ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

“And obey Allah and obey the Messenger; but if you turn away, the duty of Our Messenger is only to deliver the message clearly.” (64:12)

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿١٢﴾

These are twelve different verses, all stressing the same point. There are, in fact, more such verses. In 4:80, 6:104 and 11:86 it is stated (as for example in 6:107 above) that the Holy Prophet is **not** a “keeper” (*hafīz*, حفيظ) over people. In 17:54 it is stated (as for example in 6:107 or 10:108 above) that the Holy Prophet is **not** “in charge” of people or a “custodian” over them (*wakīl*, وكيل).

Notice the words in 50:45 above addressed to the Holy Prophet: “you are not one to compel them”. The word used here is *jabbār* (جَبَّار), meaning one who forces. Some English translators of the Quran have translated this word here as “dictator” or

“tyrant”. Therefore the Holy Prophet Muhammad was very far from, and the complete opposite of, being such an enforcer of his religion on people.

The usual counter-argument, that these are earlier revelations, does not work either! Chapters 3, 4, 5, 24 and 64 were revealed at Madinah. Out of these, chapters 5 and 24 were revealed in or after the year 5 A.H., that is, during the second half of the ten-year period after the *Hijrah* (migration to Madinah) of the Holy Prophet.