Part 2: The nature of revelation & the revealed 'dhikr'

Kitā b at-Tawh eed

(book of monotheism)

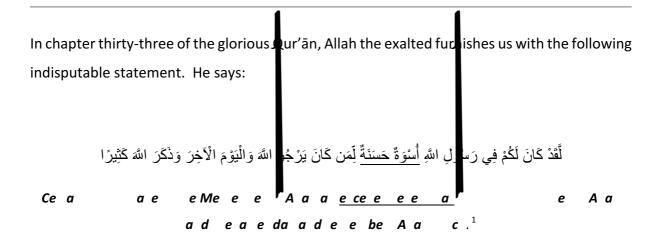
By Professor Muḥammad al-Mas'ari

Copyright © Renascence Foundation

All rights reserved



7. Prophet Muḥammad is the 'e ce e e e a without limitation or qualification



As demonstrated unequivocally in the verse, the Prophet (peace be upon him) has been described as the , the most perfect and complete exemplar. This absolute general statement has been made without any limitation or qualification. However, in relation to the leader of all pious people, Ibrāhim the friend of Allah (peace and blessings be upon him), Allah has said:

¹ Q 33: 21

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا 3 تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ allowed to be done. At that time, he was not ordered otherwise but he abandoned it when Allah prohibited it explicitly.

In contradistinction to the matter of Ibrāhim (peace be upon him), it was never mentioned in the Qur'ān that the leader of Prophets and the master of all sent messengers, the nearest one to the Lord of the worlds, Muḥammad ibn Abdallah (peace be upon him) was excluded from being taken as an example to be necessarily guided. This fact when considered with evidences that following his example is Allah's command, necessarily proves that he is the good and infallible example in all his words and deeds with no exceptions whatsoever. The verses mentioned above provide a compelling evidential basis: as outlined by the verse:

' (S I verses 32/33). Considering these evidences together we can necessarily conclude that the Prophet's (peace be upon him) deeds are an infallible revelation that can be considered an excellent example without any qualification or limitation whatsoever.

Another key rinciple that can be outlined from what has been presented thus far: whatever the Prophet (peace be upon him) did after revelation began can never be prohibited for the rest of his unless it has been categorically proven that it relates only to what is specifically legis ated for him. Hence his acts can be emulated and followed without fear or hardship. Yet erforming mere acts does not make them obligatory or even desirable, except by virtue of clear evidence to that effect. It is inconceivable that the Prophet (peace be upon him) could have performed an undesirable act unless there was a material evidence to show that he performed it only to prove that no one who performs it would be committing something unlawful outright. Though abstaining from performing such a deed would be better. This is partly one of the requirements of being designated as

Likewise, abstitence from a certain act would provide striking proof that this deed is not obligatory on

Besides, there should be evidence to support the prohibition, the

undesirability, or just the permissibility of a deed. It is inconceivable that the Prophet (peace be upon him) would cease to perform a desirable deed, unless he had an evidence showing that he just ceased to perform it to prove that ceasing to perform it is not a questionable , or for any other reasons that will be discussed in due matter, so as not to burden his course. Again, these are some of the requirements of being designated as It is impossible for the Prophet peace be upon him) to perform a deed which is prohibited . Although it is possible that he for his or to leave what is obligatory for his may perform something that is df a different category than the former, such as abandoning a r performing a disliked deed. This would be a 'sin' for want of a better word between himself and Allah, though it is most definitely not a sin when performed by a . This is the only meaning which is contextually compatible with the member of his previous verses or with other verses definitely stating that the Prophet's words and deeds are infallible. The meaning is also relevant to other texts that appeared as vague to some people.