

## **PART 2: THE NATURE OF REVELATION & THE REVEALED ‘*DHIKR*’**

*Kitāb at-Tawḥīd*

(book of monotheism)

By Professor Muḥammad al-Mas’ari

Copyright © *Renascence Foundation*

All rights reserved



## 7. Prophet Muḥammad is the ‘e c e e e e a’ without limitation or qualification

In chapter thirty-three of the glorious Qur’ān, Allah the exalted furnishes us with the following indisputable statement. He says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Ce a a e e Me e e A a a e c e e e e a e A a  
a d e a e da a d e e be A a c .<sup>1</sup>

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:

<sup>1</sup> Q 33: 21

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا  
3 تَوَمَّنُوا 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 A verse 50, S  
verse 10 and S A verse 9); then with the verse 'C  
M A A  
A ' (S A verse 21) and with the verses: 'S I A  
A A  
S O A A A  
' (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 principle 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 legislated for him. Hence his acts can be emulated and followed without fear or hardship. Yet performing 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, abstinence 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 matter, so as not to burden his , or for any other reasons that will be discussed in due 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 for his or to leave what is obligatory for his . Although it is possible that he may perform something that is of a different category than the former, such as abandoning a desirable deed or 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 member of his . This is the only meaning which is contextually compatible with the 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.