

Chapter IV: Fundamental Issues

***Section: Muhammad is the Messenger of Allah and the Seal (Last) of Prophets, there is no prophet or messenger after him:**

* Allah, exalted be He and sacred be His Divine Attributes said,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝ ﴾

Transliterated: (maa kaana muHam-madun abaa aHadim mir rijaalikum walaakir rasuulal-laahi wa **kh**aataman nabiyy-yiyn* wa kaanal-laahu bi kul-li shay'in 'Aliymaa)

which means, "**Muhammad is not the father of any of your men; but he is the Rasul (Messenger) of Allah, and the Seal of the nabis (prophets). And Allah is ever Knower of all things.**", (Al-Ahzâb, 33:40)

The meaning of the verse is as clear as daylight, which is why Imam At-Tabary has abbreviated its exegesis in his *Tafsîr* (interpretation of the Qur'ân) by saying:

[About the interpretation of His saying,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝ ﴾

which means, "Muhammad is not the father of any of your men; but he is a Rasul of Allah, and the Seal of the nabis. And Allah is ever Knower of all things.", (Al-Ahzâb, 33:40). Its meaning is, "O people, Muhammad (peace be upon him) is not the father of Zaid bin Hârithah or any of your men. Therefore, marrying Zaid's wife is permissible after Zaid's separation from her. He is the Messenger of Allah and the Seal (i.e., Last) of prophets. He is the one who sealed off prophethood, which will not be opened for anyone after him until the Day of the Resurrection. Allah is well aware of everything about your deeds and speeches; nothing can be hidden from Him. The people of interpretation have also mentioned what we have said:

- Commenting on the above verse, Qatâdah (may Allah be pleased with him) explained that it was revealed concerning Zaid (may Allah be pleased with him), who was known as the adopted son of the Prophet (peace be upon him) not his real son. Qatâdah then took an oath that the Prophet (peace be upon him) had his own sons; namely, Al-Qâsim, Ibrâhîm, At-Tayyib and Al-Muttahhar.

- In another comment on the same verse, 'Ali bin Al-Husain said that it was revealed about Zaid bin Hârithah (may Allah be pleased with him).]

It did not occur to Imam At-Tabary or any of the scholars of these previous eras that an argument would be raised concerning the meaning of the Arabic word **khâtam**, for it has only one meaning, which is sealing, closing, ending and so on. Arabs do not know any other meaning for this word.

The root of word **Khâtam** is **Khatama**, which is used in the Qur'ân in seven other places. The following are the seven verses in which this word is used, they are enlisted in the same order of their mentioning in the Glorious Qur'ân (the best interpretation of the Qur'ân is the Qur'ân itself):

(1) Allah, the Exalted said,

﴿ حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَرِهِمْ غِشَاوَةً... ﴾

Transliterated:

2:7 *khatamallaaahu* 'Alaa quluubihim wa 'Alaa sam'Ihim*
wa 'Alaa abSaarihim ghisshaawah* wa lahum 'Adhaabun
'AZiym

which means, "**Allah has set a seal upon their hearts, and upon their hearing, and upon their sight is a veil...**", (Al-Baqarah, 2:7)

(2) He says,

﴿ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَحَتَمَ عَلَى قُلُوبِكُمْ مِّنْ إِلَهِ غَيْرِ اللَّهِ يَأْتِيَكُمْ بِهِ... ﴾

Transliterated: (qul ara-aytum in akhadhal-laahu sam'Akum wa abSaarakum
wa **khatama** 'Alaa quluubikum man ilaahun gayrul-laahi ya'tiykum bih*
unZur kayfa nuSar-riful aayaati thum-ma hum yaSdifuun)

which means, "Say: "**Do you see, if Allah were to take away your hearing and your sight, and put a seal upon your hearts, which deity other than Allah would bring these to you?**"", (Al-An'am, 6:46)

(3) He also says,

﴿ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ... ﴾

Transliterated: (al yawma **nakhtimu** 'Alaa afwaahihim wa tukul-limunaa
aydiyihim wa tash-hadu arjuluhum bimaa kaanuu yaksibuun)

which means, "**On that day We shall put a seal upon their mouths; and their hands will speak to Us.**", (Yâsîn, 36:65)

(4) And He says,

﴿ أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ فَإِنْ يَشَأْ اللَّهُ يُخْتِمْ عَلَىٰ قَلْبِكَ... ﴾

Transliterated: (am yaquuluunaftaraa 'Alal-laahi kadhibaa* fa iy yashail-laahu
yakhtim 'Alaa qalbik* wa yamHul-laahul baaTila wa yuHiq-qul Haq-qa bi
kalimaatih* in-nahuu 'Aliyumum bidhaatiS Suduur)

which means, "**Or do they say: "He has forged a lie against Allah" ? But if Allah has willed, He could have sealed your heart.**", (Ash-Shûrâ, 42:24)

(5) He says also,

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ...﴾

Transliterated: (afara-ayta manit-takhadha ilaahahuu hawaahu wa aDal-lahul-laahu 'Alaa 'Ilmiw wa **khatama** 'Alaa sam'Ihii wa qalbihii wa ja'Ala 'Alaa baSarihii gishaawah* famay yahdiyhi mim ba'Âdil-laah* a fa laa tadhak-karuun)

which means, "**Have you then considered him who has taken his desire to be his god? And Allah has left him straying with knowledge; and has put a seal upon his hearing and his heart, and he has placed a veil over his sight.**", (Al-Jâthiyah, 45:23)

(6) He says,

﴿يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ﴾

Transliterated: (yusqawna mir raHiyqim **makhtûm**)

which means, "**They will be given to drink a pure sealed beverage.**", (Al-Mutaffifîn, 83:25)

(7) Allah says,

﴿خَتَمُهُمْ مِسْكٌ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ﴾

Transliterated:

khitâmuhû misk* wa fî dhâlika fal yatanâfasil mutanâfisûn

which means, "**Its sealing will be musk. And to this let the aspirers aspire.**", (Al-Mutaffifîn, 83:26)

Imam At-Tabary is an expert in and one of the distinguished scholars of the Arabic Language. In addition, he is an imam in *Tafsîr*, *Hadîth* and an absolute *mujtahid* (a legist formulating independent decisions in legal or theological matters based on the authentic sources. He does not follow anyone else and thus has his own school of jurisprudence). He spoke in detail concerning the Arabic word *Khâtam* first time it occurred in the Qur'ânic chapters, where he mentioned its one lexical meaning in brief, and then he discussed thoroughly issues like "guidance and aberration," and "dominance of sins over the heart", etc.

* Concerning the first verse, At-Tabary said in his "*Tafsîr*" :

[About the interpretation of His saying,

﴿ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ﴾

which means, "Allah has set a seal upon their hearts, and upon their hearing.", (Al-Baqarah, 2:7) Al-A'mash related, "Mujâhid explained the meaning of the verse to us through a demonstration with his hand. He said that people used to see the heart like the hand; when a person commits a sin, a part of it is folded, and then he folded his little finger. If such person commits another sin, another part of his heart becomes folded, and then he folded another finger. If he commits a third one, another part becomes folded, and then he folded another finger. He continued his demonstration until he folded all his fingers. Whereupon, he said, 'Then it would be sealed with a seal.' They used to consider that as the *Rân* (i.e., covering and blackening of the heart due to sins and evil deeds)."

It was also reported that Mujâhid said, "The heart is like the hand; whenever a sin is committed, a finger would be folded, until all the fingers are folded. Scholars among the Companions used to consider this condition as the *Rân* (i.e., covering and blackening of the heart due to sins and evil deeds)."

Furthermore, Mujâhid said, "I have been informed that sins surround all sides of the heart until they meet over it, and their meeting is a seal on it." According to Ibn Juraij, setting a seal is done upon the heart and the hearing.

'Abdullâh bin Kathîr reported that he once heard Mujâid saying, "The *Rân* (i.e., covering and blackening of the heart due to sins and evil deeds) is easier than setting a seal, and that setting a seal is easier than stamping, which is the strongest of them all."

* As for the second verse, it is explained in "*Tafsîr At-Tabary*" as thus:

[The interpretation of His saying,

﴿ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ... ﴾

which means, "Say: "Do you see, if Allah were to take away your hearing and your sight, and put a seal upon your hearts, which deity other than Allah would bring these to you?"" (Al-An'âm, 6:46): The Almighty Allah orders His Prophet Muhammad (peace be upon him) to tell those who hold idols as equals to Him and those who doubt him that if Allah takes away their hearing, sight, and seals up their hearts, who has the power to restore them? Is there a God other than Allah, Who deserves worship from every worshipper, who could restore them what He has taken away as the hearing, sight and understanding, etc?]

It is clear that the interpreter has not dedicated more than half a casual sentence for explaining the word *Khatama* (sealed). He only settled for its interpretation by using a synonym, which is the Arabic word *Taba'*, which is in fact a stronger word, for it means stamping, which is the setting of a seal in addition to ending after a closing.

*** Concerning the third verse, its interpretation in "Tafsîr At-Tabary" is as follows:**

[The interpretation of His saying,

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ...﴾

which means, "On that day We shall put a seal upon their mouths; and their hands will speak to Us.", (Yâsîn, 36:65): The Almighty Allah means to say that, on this Day, i.e., the Day of Resurrection, He shall seal up the mouths of polytheists. Their hands and legs will speak to Allah about the acts of disobedience they were made to commit in the life of this world]. This interpretation is like the previous one in terms of terseness.

*** As for the forth verse, the interpreter said:**

[The interpretation of His saying,

﴿أَمْ يَقُولُونَ افْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا ۖ فَإِنْ يَشَأْ اللَّهُ يُخَيِّمْنَا عَلَىٰ قُلُوبِكَ...﴾

which means, "Or do they say: "He has forged a lie against Allah" ? But if Allah has willed, He could have sealed your heart.". These polytheists say, "Muhammad has invented a lie against Allah, so he has brought forth what he recites upon us, just out of his own invention. If Allah willed, O Muhammad, He could have sealed your heart so that you forget all that you know of the Qur'ân, that has been revealed to you]

*** As for the fifth verse,**

﴿أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ...﴾

which means, "Have you then seen (considered) him who has taken his desire to be his god? And Allah has left him straying with knowledge; and has put a seal upon his hearing and his heart, and he has placed a veil over his sight.", (Al-Jâthiyah, 45:23)

At-Tabary said in his interpretation of the Glorious Qur'ân:

[Concerning His Words, "Wa khatama 'alâ sam'ihî wa-qalbihi, they mean He sealed such person's hearing so that he cannot hear the exhortations of Allah or the verses of His book in order not to understand properly, learn from or reflect on the light, eloquent speech and guidance they contain. His Word "wa-qalbihi" means that Allah sealed his heart as well, so that he cannot understand any truth with it]

*** Interpreting the last two cited verses, the sixth and seventh, At-Tabary extended their explanation due to the existing difference between the interpreters with regards to their meaning. He said:**

[The interpretation of Allah's saying,

﴿ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴾

which means, "They will be given to drink a pure sealed beverage.", (Al-Mutaffiffîn, 83:25): These pious people will be given pure wine to drink which has no cheating in it. Interpreters have also said the same about that verse as we have just mentioned]. **After mentioning ten similar instances, all of which agree that the Arabic word *Ar-Rahîq* means "wine", he said,** [as for Allah's saying, "*Makhtûm. Khitâmuhu misk*," interpreters have differed about its meaning. Some of them said it means that the wine is mixed; its mixture will be the smell of musk. The following are those interpreters who hold this opinion:

It was reported that ‘Abdullâh bin Mas’ûd (may Allah be please with him) said, "The Arabic words "*Khitâmuhu misk*" does not indicate a seal, but rather a mixture."

It was also reported from another chain of transmission that ‘Abdullâh bin Mas’ûd (may Allah be pleased with him) said commenting on the Arabic words "*Khitâmuhu misk*", "It does not refer to the seal that seals. Do not you often hear your women saying such and such scent's mixture is musk?"

In addition, concerning the Arabic words, "*Khitâmuhu misk*", 'Alqamah said, "Its mixture is musk."

Moreover, ‘Abdullâh also said that the Arabic words "*Khitâmuhu misk*" means the taste and smell of musk.

‘Alqamah reported, concerning the Arabic words "*Khitâmuhu misk*", it means that its taste and smell are those of musk.

About the same verses, others said that their last drink will be concluded with musk, which will be put into it. The following are the interpretations of those who hold this opinion:

Ibn ‘Abbâs (may Allah be pleased with him) said that the verses "*Rahîq Makhtûm. Khitâmuhu misk*," refers to a wine; the last thereof will be musk.

It was also reported that Ibn ‘Abbâs (may Allah be pleased with him) said, concerning the divine statement "*Khitâmuhu misk*", "Allah made the wine good for them; the last thing put in it was musk."

Concerning the same verse, Qatâdah said, "Its end is musk; the wine will be mixed for some people with camphor and then musk will be the last thing added." It is also reported from another chain of transmission that Qatâdah said, "'*Khitâmuhu misk*' means its end is musk."

‘Ubaid reported that he heard Adh-Dhahhâk saying concerning the same verse, "Allah will make the wine good for them, and they will find the smell of musk to be the last thing of it." Interpreting the same verse, Ibrâhîm and Al-Hasan said, "'*Khitâmuhu misk*' means its end is musk."

Furthermore, Abud-Dardâ' (may Allah be pleased with him) said concerning the verse "*Khitâmuhu misk*", "This drink is white like silver, with which they will conclude their drink. If anyone from the people of this world puts his finger in it and then gets it out, no one with a soul will remain without receiving its good smell."

Some others said that the Arabic word "*Makhtûm*" is meant to be an earthy smell, the last part of which will be the smell of musk and its clay will have the smell of musk. The following are their statements:

Concerning the verse "*Makhtum. Khitâmuhu misk*", Mujâhid said, "Its clay is musk."

Ibn Zaid said concerning the sealed wine, its last portion is the smell of musk, the last of which with Allah is the smell of musk, while the last of it today in this life, is the smell of clay.

The most accurate view to us is the view of whoever says that it means, "**The last of the wine will be the smell of musk, i.e., it has a good smell, which will be concluded with the smell of musk, at the end of their drink.**" We think this is the most accurate view because there is no other sense for the Arabic word "khatama" in the Arabic language except: that of sealing up and finishing.

When it is said in Arabic what is meant by, "*Khatama fulan al-qur'ân*," it means, "So and so has finished reading all of the Qur'ân." Since the Arabic word "*taba'a*", (which is a synonym of "*khatama*") does not make sense when talking about the drink of the people of Paradise, whose drink flows like the way water flows in rivers, not matured in vessels to have a clay smell or be sealed, it becomes clear that the accurate sense is that of the other opinion. That is "the end," "the last drink", or the thing by which the drink will be concluded. As for interpreting the word "khatm" to mean a "mixture," this is not an interpretation which we have heard of. within any scholarly or established study of Arabic]

One can definitely see that At-Tabary likes digression and elaborates whenever possible, yet he did not find any other meaning for the Arabic word "*kahatama*", (i.e., to seal) except "*Taba'a 'alaihi*", (to set a seal upon), "*Aghl'aqa*", (to close something), "*Anhâhu*", (to finish something) and "*faragha minhu*", "to conclude something." In this way, he did not find other than those meanings in the Arabic language. That is why he, in the last verses, considered likely the meaning of the verse "*Khitâmuhu misk*" to be that the last and end of it will be the smell of good musk, not like the wine of the worldly life, which causes a bad smell in the mouth of its drinker. This sole meaning is the only one the compiler of *Mukhtâr-us-Sihâh* Arabic- Arabic dictionary mentioned.

Concerning this matter, it will be sufficient for one to consider the interpretation of this word (*khâtam*; i.e., seal) said by 'Îsâ bin Maryam (Jesus the son of Mary) (peace be upon him and his mother) on Day of Resurrection. He (peace be upon him) will say, "Tell me if there were effects in a certain vessel that has been sealed, would it be possible to get what is in the vessel without opening the seal? People will say, "No".

He will then say, "Verily, Muhammad (peace be upon him) is the seal (i.e., last) of the prophets." This is what the Messenger of Allah (peace be upon him), Muhammad, the last of the prophets conveyed to us:

The coming Hadîth was recorded in the *Musnad* of Al-Imaam Ahmad bin Hanbal with the most authentic chain of transmission, by which strong evidence and authority is established in both religion and language. [Anas (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "The Day of Resurrection will last for so long. People will say to each other, 'Let us ask Âdam (Adam, peace be upon him) the father of all mankind to intercede for us with our Lord, the Exalted and Ever-Majestic, that He may judge between us.' Then, they will go to Âdam and say, 'O Âdam! You are the one whom Allah created you with His Own Hand and made you live in His Paradise. Will you not intercede for us with your Lord that He may judge between us?' On that Âdam will reply, 'I am not the right person for that, go to Nûh (Noah, peace be upon him) head of all prophets.' They will go to Nûh and say, 'O Nûh! Will you not intercede for us with your Lord that He may judge between us?' Nûh will reply, 'I am not the right person for that, but go to Ibrâhîm (Abraham, peace be upon him) the closest one to Allah, the Exalted and ever Majestic.' They will go to him and say, 'O Ibrâhîm! Will you not intercede for us with your Lord that He may judge between us?' He will say, 'I am not the right person for that, but go to Mûsâ (Moses, peace be upon him) the one whom Allah has distinguished with His Messages and words.' They will go to Mûsâ and say, 'O Mûsâ! Will you not intercede for us with your Lord that He may judge between us?' He will say, 'I am not the right person to do that, go to 'Îsâ (Jesus, peace be upon him) the spirit of Allah and His word.' They will go to 'Îsâ and say, 'O 'Îsâ! Will you not intercede for us with your Lord that He may judge between us?' He will say, 'I am not the right person for that, but go to Muhammad (peace be upon him). He is the last of the Prophets. He comes today while (Allah) has forgiven his past and future sins.' 'Îsâ will say, **Tell me if there were effects in a certain vessel that has been sealed, would it be possible to get what is in the vessel without opening the seal?**' People will say, "No". He will then say, **Verily, Muhammad (peace be upon him) is the seal (i.e., last) of the prophets.**" The Messenger of Allah (peace be upon him) continued, "The people will come to me and say, 'O Muhammad! Will you not intercede for us with your Lord that He may judge between us?'" He said, "I will say, 'Yes.' I will go to the door of the Paradise and catch its roundel and ask permission to enter. It will be said, 'Who are you?' I will say, 'Muhammad.' It will be opened for me, I will prostrate myself underneath Allah praising Him using words of praises that no one has used before me, and no one will praise Allah with after me. Allah will say, 'Raise your head, say and you will be heard, ask and you will be given and intercede, for your intercession will be accepted.' I will say, 'O my Lord! My nation, my nation.' It will be said (to me), 'Take out (from Hellfire) whoever had a measure of barleycorn of faith in his heart.' He said, 'I will take them out and then I will prostrate myself underneath Allah praising Him using words of praises that no one used before and no one will praise Allah with after me. Allah will say, 'Raise your head, say and you will be heard, ask and you will be given and intercede for your intercession will be accepted.' I will

say, 'O my Lord! My nation, my nation.' It will be said (to me), 'Take out (from Hellfire) whoever had the measure of a wheat grain of faith in his heart.' He said, 'I will take them out and then I will prostrate myself underneath Allah and say the same and it will be said to me, '(Take out) whoever had the measure of an atom of faith in his heart.'"He said, "I will take them out."]

We say: Allah says the truth and His messengers say the truth, we believe in Allah and His Messengers. We testify that there is no god but Allah and that Muhammad is Messenger of Allah, the seal and last of all prophets and messengers and that 'Îsâ is a Servant of Allah, His Messenger, spirit proceeding from Him, and His word which He bestowed on veracious and Virgin Maryam (Mary). We testify that Paradise is true, that Hellfire is true, that the Hour will surely come without doubt, and that Allah will resurrect dead people who are in graves. We disbelieve and reject Musailamah, Al-Aswad Al-'Ansy, Al-Bahâ', Al-Qâdiyâny, and others from among liars and deceivers. Allah says,

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ۝﴾

which means, "And who is more unjust than him who forges a lie against Allah, or says: "Revelation has been granted to me", while nothing has been revealed to him; and who says: " I can bring down the like of what Allah has sent down"? and if you were to see when the wrongdoers are in the throes of death, and the Angels stretch forth their hands: "Cast out your souls. This day you will be awarded with a shameful chastisement because you used to say against Allah without any truth, and you used to display arrogance (pride) against His Message."", (Al-An'âm, 6:93)

Thus, it is clear without doubt that the phrase "**seal of prophets**" cannot bear any other meaning except that he is the last one of them. It is even stronger than that in the sense; it is as if prophethood is a vessel that was closed and stamped. Neither anything will come out of it nor enter into it until the advent of the Great Hour.

The prophethood of previous prophets is permanent; it will never vanish. No one can ever imagine that this quality can be removed from them. Muhammad is the last one among them and this quality will never be disassociated from him and there will be no other new prophet after him until the end of the universe. Furthermore, the phrase "**seal of prophets**" does not hold the meaning that he is a witness for their prophethood; yet, he is by Allah. It does not mean that he verifies them; yet, he does by Allah, or that he honors them; yet, he does by Allah. This is because the Arabic word "*Khatama*", (to seal) does not bear any of such meanings in the Arabic language. However, such meanings are proven on his part (peace be upon him) through texts other than this phrase.

The verse,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝ ﴾

which means, "**Muhammad is not the father of any of your men; but he is a Rasul (Messenger) of Allah, and the Seal of the nabis (prophets). And Allah is ever Knower of all things.**", (Al-Ahzâb, 33:40) has the strong evidence, which proves the disbelief of whoever denies him, and that Muhammad (peace be upon him) is the last and seal of all prophets. No prophet or messenger will be born after him, and whoever claims that is a lying deceiver. There is no difference between the liars: Musailamah Al-Hanafy, the Arabian from 'Adnân; the Liar, Al-Aswad Al-Ansy, the Arabian from Qahtân, Al-Bahâ', the non-Arab Persian, Ghulâm Ahmad Al-Qâdiyânî, the non-Arab Indian, or any other than them, including the enemy of Allah and His Messengers, Al-Masîh Ad-Dajjâl (the Anti-Christ) who has not revealed himself at the time of writing these lines. All of them are liars or will lie, all of them are enemies of Allah and all of them are cursed and doomed by Allah.

The previous Prophets including 'Îsâ bin Maryam (Jesus son of Mary, peace be upon him), the Messiah of Allah, lord of prominence and glory, is within 'the vessel of prophethood', or one may even say: he is among the record of the prophets before it was sealed and closed. Each one of them has been a prophet at the past, is a prophet now and if he returns to life, he will be a prophet just as he has been. His prophethood is old, previous to the seal of prophethood, not a new one that has happened after that.

Because the creeds of past prophets were abrogated and their nations were perished – a matter which we will be mentioning with firm evidence later on - whoever returns from among them, if ever, will return as a member of the last nation of Muhammad. He cannot do but follow this last message and apply the last law of Muhammad. This will be the case when 'Îsâ (peace be upon him and his mother) comes, and the truth that conclusive evidence has proved. It is impermissible to believe in other than this for anyone who believes in Allah and the Last Day, and whoever disbelieved harms himself only and does not harm Allah, Allah does not need any of His creatures.

But Allah, Exalted be He, knows that there will be people who will argue and bicker, so He inspired His Prophet Muhammad (peace be upon him) with more clear revelation in different and various wordings and styles. From among that the Prophet (peace be upon him) said, "**No prophet (will come) after me.**" He (peace be upon him) also said, "**I am the Seal (last) of the Prophets; no prophet (will come) after me.**" Moreover, the Messenger of Allah (peace be upon him) said, "**There is no prophet after me.**" The Messenger of Allah (peace be upon him) said, "**I am the Seal (last) of the Prophets and you are the last of nations.**" Also, he (the Prophet) said, "**No Prophet (will come) after me and no nation (will be there) after you.**" In addition, the Prophet (peace be upon him) said that he had five names among which is **Al-'Âqib** (i.e., the one after whom there will be no prophet)". Furthermore, it is narrated that the Messenger of Allah (peace be upon him) said, "**I am the last of the Prophets, and my mosque is the last of mosques**". He (peace be upon him) also said, "**I have been sent and the Hour (is at hand) as these two,**" showing his two fingers. The aforementioned

Hadīth of the Great Intercession illustrates what Christ, son of Mary, will say on that Day. People will say, "O Muhammad! You are Messenger of Allah, the last of the Prophets, Allah has forgiven your past and future sins. Intercede for us with your Lord; do you not see what (miserable) state we are in, and what condition we have reached?" In addition, in the Hadīth of the house which will be built except for a place of a brick, the Prophet (peace be upon him) said that people would wonder saying, "Would that brick be put in its place!" He says, "**I am that brick, and I am the last of the Prophets**". The Messenger of Allah (peace be upon him) assured that prophethood had stopped and nothing was left but good omen. Abu Hurairah (may Allah be pleased with him) narrated that he heard the Messenger of Allah (peace be upon him) saying, "**Nothing is left of the prophethood except Al-Mubashshirât.**", (In the same Hadīth, the Prophet (peace be upon him) interpreted Al-Mubashshirât as: good dreams that convey glad tidings.).

In this concern, there are many other Hadīths known of their authentic chain of transmission and narrated by these Companions: Abu Hurairah, Sa'd bin Abu Waqqâs, Asmâ' bint 'Umais, mother of the believers Umm Salamah, 'Abdullâh bin 'Umar bin Al-Khattâb, 'Aly bin Abi Tâlib, Thawbân, Hudhaifah bin Al-Yamân, Fâtimah bint Qais, Abu Umâmah Al-Bâhily, 'Abdullâh bin 'Amr bin Al-'Âs, Jubair bin Mut'im, Anas bin Mâlik, Ibn 'Abbâs, Abu At-Tufail, mother of the believers 'Â'ishah, Umm Kurz Al-Ka'biyyah, 'Abdullâh bin Abu Awfâ, 'Abdullâh bin Mas'ûd, Al-'Irbâd bin Sâriyah As-Sulamy, 'Uqbah bin 'Âmir, and Jâbir bin 'Abdullâh (may Allah be pleased with them all). Each one of such chains of transmission is strong evidence in itself; then consider the compelling nature of all of them together? There are also other Hadīths narrated on the authority of other Companions such as: Sahl bin Sa'd, Muhammad bin 'Uday bin Ka'b and An-Nu'mân bin Bashîr.

This very meaning was asserted on several different occasions, which prove the impossibility of their being fabricated. Actually, this is the strongest and clearest continuously recurrent report ever. Whoever doubts it is really considered among those whose deeds will not be held against them, such as the insane and the lunatic. We have mentioned these texts with their chains of transmission, accompanied by a study of some of them whenever necessary, in our treatise entitled *Khatm-un-Nubuwwah*, praises be to Allah for His Grace.

The consensus of the Companions upon the seal or end of prophethood; i.e., that Muhammad is the last of the prophets and messengers and, therefore, their striving against whoever claims prophethood, is known by necessity, throughout history. Every Muslim and polytheist admits it, and it was never reported before, not even in a fabricated report, that anyone of them claimed prophethood having evidence or proof. The firm proof is rather established upon his lying; from the very instant he uttered this great lie. This is an assured consensus; in fact, there is none more authentic, whether among Muslims or any other nation. It was just transported orally through common Muslims, without any need to refer to scholars, check books or argue chains of transmission.

***Section: The Excellence of the Prophet (peace be upon him) Over All Other Prophets**

Allah, the Exalted, favored His illiterate Messenger (peace be upon him), the last of prophets, over all previous prophets. He favored him with unique qualities not granted to any predecessor:

- Allah sealed off prophethood with him; no prophet or messenger will be sent after him until the Day of Resurrection. We have already dealt with this issue thoroughly in the previous section, and studied it in detail in a special treatise.
- The entire earth was made a means of purification and a place of prayer for him. Wherever the time of prayer becomes due on any of his servants, he can purify himself and pray. The previous nations used to offer their prayers only in temples, hermitages, churches or synagogues built for that purpose.
- He was made victorious over his enemies by means of fear, even when he was as far in distance, as that covered in a whole month of travelling. His nation still enjoys the fruits of this advantage, even during its weakest eras; fear and terror still fill the hearts of heavily-armed armies who possess nuclear weapons, when they meet some of the so-called "terrorists" on the battlefield, although Muslims may possess nothing but light weapons.
- Allah made war booty lawful to him and to his nation, with which they may supply and strengthen themselves, while previous nations used to offer them as sacrifices and burn them.
- Allah distinguished his last Prophet with intercession for all human beings and raised him to a station praised by earlier generations.
- The banner of Al-Hamd (praising Allah) will be given to him on the Day of Resurrection, under which all the prophets since the time of Âdam will be.
- He was granted the gift of the answered supplication, which he chose to make it the intercession for his nation on the Day of Resurrection, while all the previous prophets (peace be upon them all) chose to have their answered supplication during their earthly lives.
- He was also granted pithy sayings; as he used to utter a single sentence that bore wide meanings and wisdoms. Although his speech was concise, it conveyed the exact meaning, which prevented irrelevancy and idle talk.
- **He was sent to all human beings, or rather to all humans and jinn, while the prophets before him were sent to their own nations or specific villages.**

Prophet Muhammad (peace be upon him) had many other great privileges, lofty positions and honorable statuses, which made him the Imaam (Leader) of all prophets and the best of all messengers. May the peace and blessings of Allah be upon him and his family.

As for the fact that the Prophet (peace be upon him) was sent from Allah to all mankind, it is an acknowledged undoubted truth, supported by many conclusive pieces of evidence:

*Allah says,

﴿قُلْ يَتَأْتِيهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

which means, "Say: "O you mankind! Surely I am the Rasul (Messenger) of Allah to you all, of Him unto Whom belongs the sovereignty of the heavens and the earth. There is no deity but Him, He causes life and death; believe then in Allah and in His Rasul (Messenger), the Ummi (illiterate) who believes in Allah and His Words; and you follow him that you may be guided."", (Al-A'râf, 7:158)

*He also says,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

which means, "And We have not sent you except as a bringer of glad tidings and a Warner to all mankind, but most men do not know.", (Saba', 34:28)

*In the same concern, Al-Bukhâry recorded the following authentic Hadîth with one of the strongest chains of transmission:

Abud-Dardâ' (may Allah be pleased with him) narrated, "There was an argument between Abu Bakr and 'Umar, and Abu Bakr made 'Umar angry, so 'Umar left him angrily. Abu Bakr followed him, asking him to ask forgiveness (of Allah) for him, but 'Umar refused to do so until he even closed his door in Abu Bakr's face. Then, Abu Bakr went to the Messenger of Allah (peace be upon him) while we were sitting with him. The Messenger of Allah (peace be upon him) said, 'This friend of yours must have quarreled (with somebody).' In the meantime, 'Umar repented and felt sorry for what he had done, so he came, greeted (those who were present), sat with the Prophet (peace be upon him) and related the story to him. The Messenger of Allah (peace be upon him) became angry and Abu Bakr started saying, 'O Messenger of Allah! By Allah, I was more at fault (than 'Umar).' The Messenger of Allah (peace be upon him) said, 'Are you (people) leaving my Companion (Abu Bakr) for me? O people! **(When I said to you) I am sent to you all as the Messenger of Allah, you said: You are a liar, while Abu Bakr said: You have spoken the truth.**'"

All of this is known by certainty from religion. It is even known to most of the disbelievers that he (peace be upon him) acted according to the message he bore. He sent messages to kings and tyrants inviting them to follow and obey him. This is a clear truth, or rather a historical fact beyond all doubt, and if we attempt to seek its proof, whole volumes will be written.

Some might say, "Perhaps there were prophets sent during pre-historic ages, whom we do not know and who might have been sent to all mankind. "We say that this is most unlikely to occur without reaching us, since the Qur'ân and other divine books tell us about what took place before us. Besides, it contradicts history and the natural occurrence of events, but it is not impossible, as nothing is impossible with Allah. It could be true, but it is highly unlikely. Âdam (Adam, peace be upon him) was sent to his family that represented all humankind at that time, but they are not humanity as a whole, which lives until the extinction of the human race and the establishment of the Hour. Thus, it would not be right to say that he was sent to all humanity, but that he was sent to his family who were the only human beings at that specific time.

Furthermore, it was recorded by many successive narrators that the Prophet (peace be upon him) **was the only prophet favored to all other prophets with the advantage of being sent to all humanity. This proves by necessity that none before him had this privilege.** Here are some references.

*Imam At-Tabary said in his *Tafsîr At-Tabary*:

"Regarding the interpretation of the following verse where Allah says,

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلَ الَّذِينَ مِن بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَلَكِنِ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴾

which means, "these rasuls, some of them We have excelled over other. Of them are those to whom Allah has spoken, while some of them He has exalted in rank. And We gave 'Isa, son of Maryam, clear proofs, and We strengthened him with the Spirit of Holiness. And if Allah had willed, those after them would not have fought with each other after the clear proofs had come to them, but they disagreed; so out of them some believed and out of them some rejected. And if Allah had willed, they would not have fought with one another; but Allah does what He desires.", (Al-Baqarah, 2:253)

By saying "These messengers," Allah means all of them whose stories were mentioned in this Chapter. Among them are Mûsâ bin 'Imrân (Moses, peace be upon him), Ibrâhîm (Abraham, peace be upon him), Ismâ'il (Ishmael, peace be upon him), Ishâq (Isaac, peace be upon him), Ya'qûb (Jacob, peace be upon him), Samuel, Dâwûd (David, peace be upon him) and all other prophets mentioned in this Chapter. The meaning of Allah's words is, "They are My Messengers and I preferred some of them over the other. I spoke to some of them like Mûsâ (peace be upon him) and I raised the ranks of some of them over the others with high and honorable position."

Regarding the interpretation of this verse, Mujâhid said, 'Allah spoke to some of them and raised others in ranks, He spoke to Mûsâ and **sent Muhammad to all mankind.**' The same interpretation is reported to be said by Mujâhid, but through a different chain of transmission. Among that which proves the truthfulness of what we are saying is the Hadîth of the Prophet (peace be upon him) in which he said, 'I have been granted five (things) which were not granted to anyone before me (and these are): **I have been sent to all the red and the black (i.e., to the different races of humanity).** I have been made victorious by awe, for the enemy gets frightened of me from a distance of a one-month journey. The earth has been made a place of prayer and a means of purification (i.e., through dry ablution) for me. The spoils of war have been made lawful for me, while they were never made lawful to anyone before me. It was said to me, 'Ask (for anything) and you will be granted it.' So, I made it (i.e., this request) an intercession for my nation, which will be granted to my nation for he who does not associate anything with Allah (in worship)."

The interpretation of the verse,

﴿قُلْ يَتَايَاهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

which means, "**Say: "O you mankind! Surely I am the Rasul of Allah to you all, of Him unto Whom belongs the sovereignty of the heavens and the earth. There is no deity but Him, He causes life and death; believe then in Allah and in His Rasul, the Ummi who believes in Allah and His Words; and you follow him that you may be guided."**", (Al-A'râf, 7:158) in *Tafsîr At-Tabary* is that Allah is saying to His Prophet (peace be upon him) to say to all human kind that he is the Messenger of Allah to all human kind, not to some of them and not the other, as it was the case with the previous messengers before him. They used to be sent to some people and not all. If they were sent like that, my message is not concerned with some among you and not the others; it is for all of you.'

*It was also mentioned as an interpretation for the following verse in *Tafsîr At-Tabary*. Allah says,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

which means, "**And We have not sent you except as a bringer of glad tidings and a Warner to all mankind, but most men do not Know.**", (Saba', 34:28)

It is that Allah says that He did not send Muhammad, especially to those who disbelieved among his nation, but He sent him to all people whether they were Arab or foreigners, whether they have red or black skin. You were sent in order to preach

with good omen those who obeyed you and to threaten those who disobeyed, but the majority of people do not know that Allah sent you to all mankind. People who interpreted this verse said the same as we have mentioned. Qatâdah said about this verse that Allah sent Muhammad to Arabs and foreigners. The most beloved among them is the one who obeys Allah most. It was mentioned that the Prophet (peace be upon him) said, "I am the one who will precede Arabs (i.e. first to enter Paradise). Suhaib will precede Byzantium. Bilâl will precede Ethiopians. And Salmâm will precede Persians."

*It was also recorded in ***Sahîh Al-Bukhâry*** that Jâbir bin 'Abdullâh (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "I have been given five things which **were not given to any one else before me**. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for praying and a thing with which to perform Tayammum, therefore any of my followers can pray, wherever they are, at the time a prayer is due. The booty has been made Halal (lawful) for me, yet it was not lawful for anyone else before me. I have been given the right of intercession (on the Day of Resurrection). **Every Prophet used to be sent to his nation only, but I have been sent to all mankind.**"

*It is also recorded in "***Sahîh Muslim***" with the following words, "Every messenger was sent particularly to his own people while **I have been sent to all the red and the black**, the spoils of war have been made lawful for me, and these were never made lawful to anyone before me, and the earth has been made sacred and pure and a mosque for me, so whenever the time of prayer comes for any one of you, he should pray wherever he is, and I have been supported by awe (by which the enemy is overwhelmed) from the distance (which one takes) one month to cover and I have been granted intercession." This Hadîth that is narrated by Jâbir is recorded in books of ***Sahîh***, ***Sunnah***, ***Musnad*** and ***Mu'jam*** through the most authentic chains of transmission, as it is in the Appendix.

*The same Hadîth was recorded in ***Sahîh Muslim*** on the authority of Abu Hurairah (may Allah be pleased with him) that he narrated that the Messenger of Allah (peace be upon him) said, "**I have been given superiority over the other prophets in six respects**: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies), spoils have been made lawful to me, the earth has been made for me clean and a place of worship, **I have been sent to all mankind**, and the line of prophets is sealed with me." This Hadîth is also recorded in books of ***Sahîh***, ***Sunnah***, ***Musnad*** and ***Mu'jam*** through the most authentic chains of transmission as it is in the Appendix.

*There is a third Hadîth recorded in ***Mujama' Az-Zawâ'id*** narrated on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (peace be upon him) said, "I have been given superiority over the other prophets in **six respects which were not given to any one else before me**: my past and present sins were forgiven, the spoils of war have been made lawful for me, and these were never made lawful to anyone before me, my nation was made the best among other nations, the earth has

been made sacred and pure and a mosque for me, I was given Al-Kawthar (font), and I have been supported by awe (by which the enemy is overwhelmed). By He in whose hands my soul is! Your Companion (the Prophet) is the one who will hold the flag of praise during the Day of Resurrection, followed by Âdam (Adam, peace be upon him) and whoever came after him." Al-Haithamy said, 'This Hadîth was recorded by Al-Bazzâr and has a good chain of transmission.'

*It was recorded in ***Sahîh Ibn Hibbân*** that Abu Dharr (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I have been given five things which were not given to any one else before me. **I have been sent to the red and the black**, the spoils of war have been made lawful for me and these were never made lawful to anyone before me, Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey, the earth has been made for me a place for praying and a thing to perform Tayammum, and it was said to me ask and you will be answered. I saved my (supplication) as an intercession (on the Day of Resurrection) for my nation. It is guaranteed to whoever does not associate anything with Allah. "Sheikh Shu'aib Al-Arnâ'ût said: it is an authentic Hadîth.

*It was also recorded in details in ***Al-Mustadrak 'Alâ As-Sahîhîn***. Abu Dharr (may Allah be pleased with him) narrated that he sought the Messenger of Allah (peace be upon him) one night and he found him standing performing prayer. He (peace be upon him) prolonged the prayer and then said, "I had been given this night five matters which were not given to any prophet before me. **I have been sent to the red and the black** (Mujâhid said: that is human and jinn), I have been supported by awe (by which the enemy is overwhelmed) from the distance (which one takes) one month to cover, the earth has been made for me a place for praying and a thing to perform Tayammum, the booty has been made lawful to me and these were never made lawful to anyone before me, and it was said to me ask and you will be answered. I saved my (supplication) as an intercession (on the Day of Resurrection) for my nation. It is guaranteed to whoever does not associate anything with Allah." Al-Hâkim said, 'This is an authentic Hadîth according to conditions of Al-Bukhâry and Muslim and they did not record it in these words, but they recorded some separate words to it.'

It is among the most authentic Hadîths as it is transmitted through Al-A'mash according to the conditions of Al-Bukhâry and Muslim, but it is even above their conditions.

*It was narrated by Abu Mûsâ Al-Ash'ary in ***Musnad Imam Ahmad bin Hanbal***. Abu Mûsâ (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I have been given five things. **I have been sent to the red and the black**, the earth has been made for me a place for praying and a thing to perform Tayammum, the spoils of war have been made lawful for me and these were never made lawful to anyone before me, Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey, and I have been given the right of intercession. Every prophet had asked Allah for an intercession, and I saved my intercession (on the Day of Resurrection) for whoever died from among my nation that does not associate anything with Allah." Al-Haithamy said, 'Ahmad recorded it as

a connected and an incompletely transmitted Hadîth. At-Tabarâny recorded it and its narrators are narrators of the authentic Hadîth.' Concerning this chain of transmission, it is an authentic chain of transmission.

*Abu Umâmah narrated it in ***Musnad Imam Ahmad bin Hanbal***. Abu Umâmah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Allah distinguished me on the prophets (peace be upon them) (the narrator had doubted that he said on the nations) with four matters." He (peace be upon him) said, **"I have been sent to all mankind**, the earth has been made all for me (and for my nation) a place for praying and a thing to perform Tayammum, therefore anyone of my nation can pray wherever the time of a prayer is due; he has his place of prayer and what he will use in ablution, I have been helped by terror (in the hearts of enemies) for a distance of one month's journey and the booty has been made lawful for me."

*Ibn 'Abbâs also narrated it in ***Musnad Imam Ahmad bin Hanbal***. Ibn 'Abbâs (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I have been given five things which were not given to any one else before me and I did not say that out of pride. **I have been sent to all human kind the red and the black**. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me. The earth has been made for me a place for praying and a thing to perform Tayammum. I had been given intercession and I saved it for my nation (on the Day of Resurrection). It is guaranteed to whoever does not participate anything with Allah." The sub-narrator Yazîd bin Abu Ziyâd had a slight weakness. Ahmad recorded lots of Hadîth through him. Some among Imams regarded his Hadîths as good such as Al-Haithamy. He said in ***Mujama' Az-Zawâ'id***, 'Narrators that Ahmad had recorded their Hadîths are narrators of the authentic Hadîth except for Yazîd bin Abu Ziyâd who narrated good Hadîths.' Ibn Kathîr regarded this chain of transmission as a good chain in his *Tafsîr*, and the rest of his narrators are trustworthy, so it may reach the level of the good Hadîth which can be regarded as evidence through other narrations narrated by Ibn 'Abbâs.

*It was also recorded in ***Sunnan Al-Bayhaqy Al-Kubrâ*** that Ibn 'Abbâs (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I have been given five things which were not given to any prophet else before me. The earth has been made for me a thing to perform Tayammum and a place for praying while there is no one among the prophets was allowed to perform prayer till he reaches his Mihrâb (a praying place), I had been supported by awe, for a distance of one month's journey between me and the infidels, Allah throws awe in their hearts, **all prophets were sent to their own nations and I was sent to jinn and human**, the prophets used to separate one fifth (of the booty) and fire would burnt it, I was ordered to divide it and give it to the poor ones of my nation, and every prophet was answered for his request, while I saved my (supplication) as an intercession (on the Day of Resurrection) for my nation."

*It was recorded another Hadîth narrated by 'Abdullâh bin 'Amr bin Al-'Âs in ***Musnad Imam Ahmad bin Hanbal***. 'Abdullâh bin 'Amr (may Allah be pleased with him)

narrated that the Messenger of Allah (peace be upon him) during the year of the battle of Tabûk was standing performing prayer during the night. Some of his Companions gathered behind him in order to guard him till he finished his prayer and said to them, "I had been given this night five matters which were not given to any one before me. **I have been sent to all human kind while whoever was before me used to be sent to his nation**, Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey, the booty has been made lawful to me to eat it (use it) while those who were before me used to burn it, the earth has been made for me a place for praying and a thing to perform Tayammum whenever it is a time of prayer I wipe and pray while those who were before me were forbade to do so, they used to pray in their churches, and the fifth is what it is. It was said to me ask as every prophet asked (for something). I saved my supplication (as an intercession) on the Day of Resurrection. It is guaranteed to you and to whoever believes that there is no god but Allah."

*Abu Sa'îd Al-Khudry narrated another Hadîth in *Mujama' Az-Zawâ'id*. Abu Sa'îd (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I have been given five things which were not given to any prophet before me. **I have been sent to the red and the black while every messenger was sent particularly to his own people**. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The booty has been made lawful for me yet it was not lawful for anyone else before me. The earth has been made for me a thing to perform Tayammum and a place for praying, and every prophet was guaranteed the answer of a supplication and they asked for it. I saved my supplication as an intercession (on the Day of Resurrection) for my nation. It is guaranteed to whoever dies not associating anything with Allah." Al-Haithamy said, 'At-Tabarâny recorded it in *Al-Awsat* with a good chain of transmission.' This chain of transmission as it is recorded in *At-Tabarâny Al-Awsat* is through Muhammad bin Abân on the authority of Ibrâhîm bin Suwaid Al-Jadhû'y on the authority of 'Âmir bin Mudrak on the authority of Fudail bin Marzûq on the authority of 'Atiyyah on the authority of Abu Sa'îd.

*It was recorded in *Sahîh Ibn Hibbân* that 'Awf bin Mâlik (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "I have been given four things which were not given to any other else before me, and I asked my Lord for the fifth and He answered it for me: **any messenger used to be sent to his own village and do not go beyond it while I was sent to all people**. Our enemy was frightened from us for a distance of one month's journey, the earth has been made for me a thing to perform Tayammum and a place for praying, the one fifth of the booty was made lawful for me while it was not lawful for anyone else before me, and I asked Allah for the fifth. I asked Him that there will be no one among my nation that meets Him, while he believes in His unity, except he will enter him in Paradise, and Allah answered it for me. "'Ubaidul-lâh bin 'Abdur-Rahmân bin Mawhib who narrated on the authority of 'Abbâs bin 'Abdur-Rahmân bin Mînâ' Al-Ashja'y is not strong narrator while Al-Hâfizh said that 'Abbâs bin 'Abdur-Rahmân bin Mînâ' Al-Ashja'y is acceptable.

*It was recorded in ***Al-Mu'jam Al-Kabîr*** that As-Sâ'ib bin Yazîd (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I had been preferred to all prophets by five matters: **I had been sent to all people**, I saved my (supplication as) an intercession (on the Day of Resurrection) for my nation, I was supported by awe for a distance of one month's journey forward and backward, the earth was made for me a place for praying and a thing to perform Tayammum, and the booty was made lawful to me while it was not lawful for anyone else before me. "But Ishâq bin 'Abdullâh bin Abu Farwah is disregarded and accused.

*Exegetes cared for this also. It was mentioned in ***Tafsîr Ibn Kathîr***, 'It was recorded in ***Sahîh*** Al-Bukhârî and Muslim that Jâbir bin 'Abdullâh (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I have been given five things which were not given to any prophet else before me. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey, the earth has been made for me a place for praying and a thing to perform Tayammum, the booty has been made lawful for me, I was given the right to intercede, every messenger was sent particularly to his own people while I have been sent to all people." Imam Ahmad recorded that Abu Umâmah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Allah distinguished me on the prophets (peace be upon them) (the narrator had doubted that he said on the nations) with four matters. I have been sent to all human kind, all of the earth has been made for me (and for my nation) a place for praying and a thing to perform Tayammum, therefore anyone of my nation can pray wherever the time of a prayer is due; he has his place of prayer and what he will use in ablution, I have been helped by terror (in the hearts of enemies) for a distance of one month's journey and the booty has been made lawful for me." At-Tirmidhy recorded it on the authority of Abu Umâmah and said that it is a good and authentic Hadîth. He said that Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I had been granted victory over my enemies." And Muslim recorded it on the authority of Ibn Wahb. Imam Ahmad recorded that Abu Mûsâ (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I have been given five things. I have been sent to the red and the black, the earth has been made for me a thing to perform Tayammum and a place for praying, the booty has been made lawful for me yet it was not lawful for anyone else before me, Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey, and I was given the right to intercede. Every prophet asked for intercession and I saved my right to intercede (on the Day of Resurrection) for whoever died not associating anything with Allah. "Recorded by Ahmad alone. Al-'ûfy recorded that Ibn 'Abbâs (may Allah be pleased with him) said concerning the following verse in which Allah says,

﴿ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ ﴾

which means, "Soon We shall cast terror into the hearts of those who have disbelieved.", (Âl-Imrân, 3:151)

Ibn 'Abbâs said that Allah throws fright in the heart of Abu Sufyân, so he returned to Mecca. The Prophet (peace be upon him) said, "Verily! Abu Sufyân had attacked some among you and Allah throws terror in his heart." Ibn Abi Hâtim recorded it.'

*It was recorded in *Tafsîr Ibn Kathîr* that Allah says,

﴿....وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ ؕ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ؕ.....﴾

which means, "And say to those who have been given the scripture and to the unlettered: "Do you submit yourselves?" Then if they submit, they are then certainly guided; but if they turn back, then upon you is only the delivery." (Âl-'Imrân, 3:20)

Verses mentioned concerning this subject are several as well as Hadîths. It is known as an acknowledged fact that the Prophet (peace be upon him) was sent to all human kind. Al-Bukhârî recorded concerning the interpretation of this verse that Abu Ad-Dardâ' (may Allah be pleased with him) narrated that there was a dispute between Abu Bakr and 'Umar, and Abu Bakr made 'Umar angry. So 'Umar left angrily. Abu Bakr followed him, requesting him to ask forgiveness (of Allah) for him, but 'Umar refused to do so and closed his door in Abu Bakr's face. So Abu Bakr went to the Messenger of Allah (peace be upon him) while we were with him. The Messenger of Allah (peace be upon him) said, "This friend of yours must have quarreled (with somebody)." In the meantime 'Umar repented and felt sorry for what he had done, so he came, greeted (those who were present) and sat with the Prophet (peace be upon him) and related the story to him. The Messenger of Allah (peace be upon him) became angry and Abu Bakr started saying, 'O Messenger of Allah! By Allah, I was more at fault (than 'Umar)." The Messenger of Allah (peace be upon him) said, 'Are you (people) leaving for me my companion (Abu Bakr)?, When I said, **'O people! I am the Messenger of Allah sent to you all,' you said, 'You tell a lie.' while Abu Bakr said, 'You have spoken the truth.'**" It was recorded only by Al-Bukhârî. Imam Ahmad recorded that Ibn 'Abbâs (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I have been given five things which were not given to any prophet else before me and I did not say that out of pride: **I have been sent to all human kind, the red and the black.** Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The booty has been made lawful for me yet it was not lawful for anyone else before me. The earth has been made for me a place for praying and a thing to perform Tayammum. I had been given right of intercession and I saved it for my nation (on the Day of Resurrection). It is guaranteed to whoever does not associate anything with Allah." it has a good chain of transmission but was not recorded by them. Imam Ahmad recorded also that 'Abdullâh bin 'Amr bin Al-'Âs (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) during the year of the battle of Tabûk was standing performing prayer during the night. Some of his Companions gathered behind him in order to guard him till he finished his prayer and said to them,

"I had been given this night five matters which were not given to any one before me. **I have been sent to all human kind while whoever was before me used to be sent to his nation**, Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey, the booty has been made lawful to me to eat it (use it) while those who were before me used to burn it, the earth has been made for me a place for praying and a thing to perform Tayammum whenever it is a time of prayer I wipe and pray while those who were before me were forbade to do so, they used to pray in their churches, and the fifth is what it is. It was said to me ask as every prophet asked (for something). I saved my supplication (as an intercession) on the Day of Resurrection. It is guaranteed to you and to whoever believes that there is no god but Allah." It has a good and strong chain of transmission but they did not record it. Imam Aḥmad also recorded that Abu Mûsâ Al-Ash'ary (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Whoever hears about me from among my nation, Jews or Christians and did not believe in me he will not enter Paradise." This Hadîth was recorded in *Saḥîḥ Muslim* in other words that Abu Mûsâ (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "By Him, in Whose hand is my life! He who amongst the community of Jews or Christians hears about me, and does not believe in me, he will be in the Hellfire." Imam Aḥmad recorded that Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "By Him, in Whose hand is my life! He who amongst the community of Jews or Christians hears about me, and does not believe in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hellfire." This was recorded by Aḥmad only. Imam Aḥmad also recorded that Abu Mûsâ (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I have been given five things. I have been sent to the red and the black, the earth has been made for me a place for praying and a thing to perform Tayammum, the spoils of war have been made lawful for me and these were never made lawful to anyone before me, Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey, and I have been given the right of intercession. Every prophet had asked Allah for an intercession, and I saved my right of intercession (on the Day of Resurrection) for whoever died from among my nation that does not associate anything with Allah." it has an authentic chain of transmission but they did not record it and Aḥmad also recorded a similar Hadîth narrated by Ibn 'Umar and has a good chain of transmission and it is recorded in *Saḥîḥ Al-Bukhâry* and *Muslim*. And he recorded also that Jâbir bin 'Abdullâh (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I have been given five things which were not given to any one among prophets before me. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due. The booty has been made lawful for me yet it was not lawful for anyone else before me. I have been given the right of intercession (on the Day of

Resurrection). Every Prophet used to be sent to his nation only but I have been sent to all mankind."

*It was recorded in *Tafsîr Ibn Kathîr* that Ibn 'Abbâs (may Allah be pleased with him) said that Allah preferred Muhammad (peace be upon him) to the people of the heaven and to the prophets. It was said, 'O Ibn 'Abbâs! In what did Allah prefer him to the prophets?' He said, 'Allah, the Exalted says,

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ...﴾

which means, "And We did not send any rasul (messenger) but in the language of his people, that he may make clear to them.", (Ibrâhîm, 14:4)

And He says to His Prophet,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ...﴾

which means, "**And We have not sent you ... to all mankind.**", (Saba', 34:28)

Allah had sent him to jinn and man.' The saying of Ibn 'Abbâs was recorded in *Sahîh Al-Bukhâry and Muslim* on the authority of Jâbir (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, "I have been given five things which were not given to any one else among prophets before me. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due. The booty has been made lawful for me yet it was not lawful for anyone else before me. I have been given the right of intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation only but I have been sent to all mankind." And it was recorded in *Sahîh* that the Messenger of Allah (peace be upon him) said, "I have been sent to the red and the black." Mujâhid said that he meant jinn and human kinds while other said that he meant the Arabs and the foreigners. And both of them are right.]

All of these are authentic chains of transmission narrated on the authority of: Jâbir bin 'Abdullâh, Abu Hurairah, Abu Dharr Al-Ghifârî the most truthful among creatures, the trustworthy 'Abdullâh bin 'Abbâs, 'Abdullâh bin 'Amr bin Al-'Âs who wrote the honorable Hadîths, Abu Mûsâ 'Âmir bin Qais Al-Ash'ary, and Abu Umâmah Sudâ bin 'Ajlân Al-Bâhily (may Allah be pleased with all of them). These Hadîths were recorded in books of *Sahîh*, Sunnan, Musnad, Muṣanaf and Mu'jam and even books of interpretation, literature and Arabic language. They are all can use as definite evidence that whoever denies it is a disbeliever. There are also other narrations both on their authority and others' from among the Companions that - but we were afraid of lengthiness - prove that the Messenger of Allah (peace be upon him) was **sent to all mankind and was preferred and distinguished by that; every prophet and messenger was just sent to his own nation or village.**

And it was a great virtue from Allah, that can be added to others, from among virtues of the Prophet (peace be upon him). But what is more important and above all that, is that these are in fact, fundamental creed that we should believe in, whoever denies it will be a disbeliever and it is the foundation of lots of legislative and intellectual issues that we shall mention now.

***Section: His Mission (peace be upon him) Abrogated Previous Divine Laws Totally and Conclusively**

It was proved by conclusive evidence, the denial of which is disbelief, that previous Prophets were just sent to specific nations or specific villages. Similarly, it was also proved that the Prophet (peace be upon him) is sent to all people and that all humanity is his nation. The supposition that previous nations still exist in the present time is unlikely to be understood by any mind. Therefore, they must have all perished and gone, being a nation that a certain prophet addressed. In fact, they are now considered as a part of Muhammad's nation. That is to say, each previous nation lost its description as a specific nation as well as its independent identity and became just individuals, groups, tribes, or peoples included in the Mohammanadan nation.

Therefore, the calls of previous Prophets are now of no significance, because they address **nonexistent beings**. There is no such person in the world ordered to follow the law of Mûsâ (Moses, peace be upon him) but there are individuals and tribes from among the Banu Isrâ'îl. However, the nation of Mûsâ, described once as a nation of divine message, is gone and vanished. Similarly, none is ordered to follow the law of 'Îsâ (Jesus, peace be upon him), or other than them. Nevertheless, previous messages include Allah's Commands and Prohibitions, so did all that lapse and become meaningless? Allah forbid! The Commands of the Perfect Absolute Master are never to be lapsed except by Him. That was why He abrogated all previous creeds the moment He sent Muhammad (peace be upon him) to all peoples.

When Allah says to Muhammad (peace be upon him) that He has appointed him Prophet and Messenger to all peoples, He is saying also, by necessity, that He has abolished all other previous messages because they are addressing nonexistent beings. It abrogated all previous divine laws and revoked all their rules; none of their duties are obligatory, nor any of their prohibitions forbidden, nor are any of their lawful matters lawful anymore.

Therefore, the laws of previous Prophets are abrogated; they are not only unlawful to be applied, but are even forbidden to be followed. Furthermore, these prophets have not been sent to us, they have not addressed us in any way, so we are not obliged to follow their laws, which are abrogated anyway.

We are even not allowed to follow any of their laws because they are abrogated; following an abrogated religion and leaving the abrogating one is great crime; for it is as if we are annulling the Commands of Allah and rebel against His Lordship and Sovereignty. Therefore, the statement: **(The law of previous nations is our law too)** is impossible.

Whatever is similar in our divine law to previous laws or even identical to new laws, are not a confirmation of previous ones. How could that be, when Allah abrogated all of the previous divine laws first, including their lawful and unlawful matters, then legislated the Islamic laws after that?

The invalidity of the saying: "**The law of previous nations is ours too**" as well as the above mentioned strong proof, become clear through the least contemplation of the fact that Muhammad (peace be upon him) was sent to all humanity; to jinn and humans. His followers from among humans are one nation including different nations and tribes of the earth. As it is described as one nation, it has only one creed and law. While each one of the previous prophets used to be sent to specific nations, tribes or villages, each of whom had a law and a method that differed from the other's, even if they were under the same rule. Whoever claims that these laws are ours, he must do the following:

- (1) He must implement all of them at the same time from the same view and consideration; that is, to gather between opposing contrasts; which is an impossible matter to occur from both the reasonable and the legal point of view.
- (2) He may also make every law connected with a specific nation that would be followed by this nation only and not by any other nation from among mankind. By applying this, one of the rights of any Japanese or Chinese; for example, would be to say that this is a law of Banu Israel, it was not obligatory on me to follow during the time of Mûsâ himself, so how could it be obligatory on me today after the mission of Muhammad (peace be upon him)? From the Islamic legal point of view, this is impossible, as it contradicts with the universality of the Mohammedan message and the unity of his nation, whereas both matters were proved through definite and absolute proofs. Common people and scholars, Muslims and polytheists know these two matters in Islam as an acknowledged fact, as we mentioned earlier. So this is the second definite proof.

Some people try to escape from this problematic issue saying, "The law of previous nations becomes ours too, only if it is mentioned in the Qur'ân or the Sunnah." We say to them, "Saying this is of no use to you, for mentioning it in these two sources is just a mere report. Nevertheless, if it is mentioned in the form of an address to Muslims, this will be a new law similar to the previous one. Then, it becomes one of our laws not just, because it is a previous law or that the two sources have informed us of their being such, but because the text has ordered us with it as being a part of our legislation; so we are addressed to follow it. It is a new law for us to follow now, which is similar to a previous, abrogated and ended law.

Therefore, it is impermissible to say that; **(the law of previous nations is ours too)** or that **(it becomes one of our laws)**, but it can be said, **"This is a new law for us, which is similar to, or even identical with, a previous law."** This is possible both reasonably and legally, there is no problem with it.

The prominent Imam Ibn Hazm Al-Andalusy said in *Al-Muhallâ*:

[We are not allowed to follow a law of any prophet before our Prophet. Allah, the Exalted says,

﴿...لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا...﴾

which means, "**for every one of you We appointed a Law and a way.**", (Al-Mâ'idah, 5:48)

Jâbir bin 'Abdullâh (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, 'I have been given five (things) which were not given to anyone else before me. Allah has made me victorious by awe, (by His frightening my enemies) for a distance of a one-month journey. The earth has been made for me (and for my followers) a place for prayer and (a means of) purification (i.e., through performing Tayammum or dry ablution). Therefore, anyone of my followers can pray wherever the time of a prayer falls due. The booty has been made lawful for me, yet it was not lawful for anyone else before me. I have been given the right of intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation only but I have been sent to all mankind.' (Recorded by A-Bukhâry)

Therefore, if prophets (peace be upon them all) were just sent to their specific nations, their laws are only obligatory on those people. They were not sent to us Muslims; they neither addressed us nor ordered or forbade us. If they had ordered, forbade or addressed us, our Prophet (peace be upon him) would not have any superiority over them in this concern. Whoever says so would be denying this Hadîth and negating the superiority with which Allah has distinguished Muhammad (peace be upon him). If previous prophets (peace be upon them all) did not address us, so this will be clear evidence that their laws are not applicable anymore. May Allah, exalted be He, grant us success."]

Well done Ibn Hazm concerning this deep understanding and successful thought which is the core of our saying which we will set as follows:

Rule: All previous divine laws were abrogated by the mission of the last Prophet, Muhammad bin 'Abdullâh (peace be upon him). This abrogation was a final, complete and absolute one. That is why it is unlawful to implement them or follow them to start with in the first place.

All rulings sent to us after the revelation of the Qurânic word "Read", (Al-'Alaq, 96:1) is a new law even if it is similar or identical to a previous one. Its doubtless reality is its newness, so is absolutely unlawful to say that it is an acknowledgment of a previous law, as that which is abrogated becomes necessarily void and nonexistent. Its return is the establishment of a new law not a confirmation of a previous one that still exists and applies.

The Glorious Qur'ân and the honorable Sunnah are full of proof to back this opinion, for the Words of Allah and that of His Messenger never disagree or contradict each other. Allah says,

﴿...وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

which means, "**And had it been from anyone except Allah, they would surely have found in it a great deal of discrepancy.**", (An-Nisâ', 4:82)

The coming verse is among these proofs:

* Allah says,

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ...﴾

which means, "**And we have revealed to you the Scripture with the truth, confirming what is before it of the scripture, and a "Muhaimin" over it.**", (Al-Mâ'idah, 5:48)

The Arabic word "المهيمن", (Al- Muhaimin) in the above verse means, 'Dominating Controller' and it is one of the Ninety-nine Attributes of Allah. Many are the interpretations given to this word including: the witness and trustworthy, the faithful, the vigilant guardian. But the foremost interpretation seems to take two levels: in the first place it means: the dominating controller who has the power over everything and whose commands are decisively accomplished. In the second place, this word refers to one who undertakes the responsibility of ruler and disposes of all affairs.

In his Imam *Fath Al-Bâry*, Al-Hâfizh Ibn Hajar tried to summarize all such interpretations saying, [The word مهيمنا refers to the Glorious Qur'ân and means that it is trustworthy to tell the truth concerning all divine books previously revealed], then the Imaam Al-Hâfizh Ibn Hajar goes into extensive linguistic details which cannot be easily translated in a productive way.

* From among such proofs which verify the fact that all previous laws were abrogated and that saying, "**The law of previous nations is ours too**" is an invalid absurdity, is the verse in which Allah says,

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ﴾

which means, "**After that We have placed you upon a legislation concerning the Affair; therefore you follow the same, and do not follow the whims of those who do not know.**", (Al-Jâthiyah, 45:18)

The Prophet (peace be upon him) had his own independent specific law that differs from other previous ones. This law was revealed to him from the very beginning of his call, when he was at Mecca, as chapter of Al-Jâthiyah was a Meccan chapter according to the consensus of scholars. That was why he did not ask any of the people of the book about any of their rules of guidance or judgments. In fact, this was forbidden, as it will be mentioned soon. Perhaps some people hated that, especially the Jews, but

Allah let them know after a while when they were at Medina that His steady, stable Tradition was to make a specific law for every nation. Every such law is a Law of Allah, in its time and for its nation among which it was legislated; applying it at its time is considered an act of obedience to Allah. The important matter is to rush headlong toward good deeds and strive as in race in all virtues, rather than becoming bogged down in the technicalities of the specific law. If a certain divine law is abrogated, the new one will also be a law of Allah; obeying it is an obligation, while disobeying it is unlawful. Allah, the Exalted and Glorious, explains this meaning when He says,

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمَنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لَيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾

which means, "And we have revealed to you the Scripture with the truth, confirming what is before it of the scripture, and a guardian over it; so judge between them according to what Allah has revealed, and do not follow their low desires away from what has come to you of the Truth. For every one of you We appointed a Law and a way. And if Allah had pleased, He would have made you one community, but that He might discipline you in what He has given you; therefore compete in good deeds. To Allah is the return of you all, He will inform you then as to that in which you used to differ.", (Al-Mâ'idah, 5:48)

The Chapter of Al-Mâ'idah is among the last revealed chapters at Medina, according to the consensus of scholars.

* The coming Hadîth is also a proof of the same fact: 'Abdullâh bin Al-Hârithah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "**If Mûsâ (Moses, peace be upon him) were alive among you today and you followed him and left me, you would have gone astray.**", (Recorded by Al-Baihaqy) We will discuss this point thoroughly in the next section. Mûsâ is a Prophet and an infallible Messenger, who is not allowed to disobey any of Allah's Orders. He just has to follow Muhammad (peace be upon him), otherwise he will be disobeying Allah, Who has revealed to him an independent law and religion. Therefore, it is known by certainty that his law was totally abrogated, so that if he is to be resurrected, it is impermissible for him but to follow Muhammad (peace be upon him), or he will otherwise be a sinner, Allah forbid! This Hadîth is the fourth evidence, which proves that all previous laws and religions have been abrogated, and that we are not addressed by them at all. It also proves that the statement "**The law of previous nations is ours too**" is not only false, its mere saying is forbidden.

* Another proof is the fact that the Prophet (peace be upon him) led in prayer all the other prophets in his night journey to the Aqsâ mosque. The previous prophets were resurrected for him, they moved one another to lead the prayer, then they made him at the front or Jibrîl (Gabriel, peace be upon him) did so. Thus, Muhammad (peace be upon him) led them in the prayer, which proved that their manner of prayer was abrogated, as they prayed according to his prayer. Prayer is considered the main pillar of religion, therefore, other previous acts of worship were abrogated a fortiori. This is the fifth piece of evidence, which proves that all previous laws and religions have been abrogated, and that we are not addressed by them at all. It also proves that the absurd statement "**The law of previous nations is ours too**" is false, its mere announcement is forbidden.

- The story of his leading other Prophets in prayer is affirmed by a Hadîth recorded in *Sahîh Muslim*, as Imam Muslim recorded that Abu Hurairah (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'I found myself in Al-Hijr and the Quraish tribe were asking me about my night journey. I was asked about things pertaining to Baitul-Maqdis (Jerusalem) which I could not preserve (in my mind). I was so vexed as I had never been before. Then Allah raised it (i.e., Baitul-Maqdis) before my eyes. I looked toward it, and I gave them the information about whatever they questioned me, I also saw myself among the group of Prophets. I saw Mûsâ (Moses, peace be upon him) saying prayer and found him to be a well-built man as if he was a man of the tribe of Shanû'ah. I saw 'Îsâ bin Maryam (Jesus son of Mary, peace be upon him) offering prayer, of all of men he had the closest resemblance with 'Urwah bin Mas'ûd Ath-Thaqafy. I saw Ibrâhîm (Abraham, peace be upon him) offering prayer; he had the closest resemblance with your Companion (meaning himself) amongst people. When the time of prayer came, I led them. When I completed the prayer, someone said, 'O Muhammad! Here is Mâlik, the keeper of the Hellfire, greet him.' I turned to him, but he preceded me in greeting."

- It is also recorded by Imam An-Nasâ'y in *As-Sunnan Al-Kubrâ* with the same chain of transmission and the same text.

- It is also found in *Musnad Ash-Shâmiyyîn (in Musnad Al-Imam Ahmad bin Hanbal)* in a long Hadîth narrated by Anas bin Mâlik (may Allah be pleased with him). He narrated that the Prophet (peace be upon him) said, "A beast was brought to me, which was more than a donkey and less than a mule (in size). Its pace extends as far as it could see. I mounted it, accompanied by Jibrîl (Gabriel, peace be upon him) and it walked ..." until he (peace be upon him) said, "Then I entered Baitul-Maqdis (Jerusalem) where the Prophets were gathered for me and I led them in prayer. Then, he (i.e., Jibrîl, peace be upon him) ascended with me to the nearest heaven ..."

- There is another version of the same Hadîth in *Fath Al-Bâry Sharh Sahîh Al-Bukhâry*:

It is narrated by Abu Umâmah (may Allah be pleased with him) and recorded by At-Tabarâny in *Al-Awsat*. The narration is, "Then the time of prayer came, so they moved one another until they let Muhammad lead the prayer."

***Section: "If Mûsâ were alive among you today, then if you followed him and left me, you would have gone astray."**

* He (peace be upon him) said, **"If Mûsâ were alive among you today, then if you followed him and left me, you would have gone astray."** It has been established on the authority of 'Abdullâh bin Thâbit and others that 'Umar (may Allah be pleased with him) once came to the Prophet (peace be upon him) and said, "O Messenger of Allah, I have passed by a fellow brother of mine from the people of Quraizhah. He wrote short rich expressions for me from At-Tawrâh (Torah) [in Arabic, so that we can learn more knowledge to ours]. I would like to show them to you). Thereupon, the Messenger's face changed, [and he became so angry that his eyes were red]. He (the narrator) said, I then said to 'Umar, (may Allah distort your mind! Cannot you see what has occurred to the face of the Messenger of Allah?), and Abu Bakr said, "May the bereft be bereaved of you!", (an imprecation against him to whom it is addressed, not said with the desire of its having effect, but on an occasion of vehement love). Can't you see what has occurred to the face of the Messenger of Allah?" [and the Al-Anṣâr (the Supporters; the people of Medina who welcomed the Prophet (peace be upon him) and supported him) said, "O people of the Anṣâr, you must get ready with your weapons at once, for the your Prophet (peace be upon him) is angry." Thereupon, they came all over until they surrounded the pulpit of the Messenger of Allah (peace be upon him)]. Then, 'Umar said, "I am pleased with Allah as My Lord, with Islam as my religion and with Muhammad (peace be upon him) as a Messenger] and a Prophet). He (the narrator) said, he then cheered up, and then he said, **"[O the son of Al-Khattâb, are you confused about it: By the One in Whose Hand is my life, I have been given pithy expressions and their seals, speech has been abbreviated for me and I have brought it to you pure and sound. Therefore, do not be confused, and do not be deceived by the confused! Do not ask people of the Book about anything, for they will never guide you while they have gone astray. Thus, either you would believe in falsehood or belie a truth]. By the One in whose Hand is my life, if Mûsâ were alive among you today, then if you followed him and left me, you would have gone astray [far away from the right path], [By the One in whose Hand is my life, if Mûsâ (peace be upon him) was alive, he could not do anything but follow me]. I am your share of the prophets, and you are my share of the nations,"** [then he got down from the pulpit]. The authenticity of this long Hadîth is proved in the Appendix.

The statement, **"Do not ask people of the Book about anything"** has been established apart in other transmissions, on the authority of Ibn Mas'ûd (may Allah be pleased with him), as is shown in the Appendix too.

Similarly, the statement, **"Neither believe nor belie what the people of the Book report to you"** was reported in other transmissions apart, on the authority of many Companions. One of these versions was reported on the authority of Abu Namlah Al-Anṣârî (may Allah be pleased with him).

* The following Hadîth is recorded in *"Ṣaḥîḥ Ibn Hibbân"* : Abu Namlah Al-Anṣârî (may Allah be pleased with him) narrated, "While I was sitting with the Messenger of Allah (peace be upon him), a Jew came and said, "Can this funeral (i.e., the deceased)

Speak? Thereupon, the Messenger of Allah (peace be upon him) said, "Allah knows best". Then, the Jew said, "I bear witness that it can speak". Thereupon, the Messenger of Allah (peace be upon him) said, **"When people of the Book report to you, neither believe nor belie them, but rather say, we believe in Allah, His Angels, His Books and His Messengers. If it were a truth, you would not have belied them, and if it were falsehood, you would not have believed them."** He then said, **"May Allah fight the Jews; verily, they were given some knowledge."** The sheikh Shu'aib Al-Arna'ûty said its chain of transmission is strong. It was also recorded by Abu Dâwûd, At-Tabarâny, Al-Baihaqy and others with several chains of transmission.

It was also narrated on the authority of 'Âmir bin Rabî' (may Allah be pleased with him), in *Al-Mustadrak 'Ala As-Sahîhain* that 'Âmir bin Rabî' (may Allah be pleased with him) narrated, "We were once with the Messenger of Allah (peace be upon him) and then he passed by a funeral. Thereupon a Jew said, "O Muhammad, can this funeral (i.e., deceased) speak?" The Messenger of Allah (peace be upon him) was silent. Then the Jew said, "I bear witness that it can speak." Thereupon, the Messenger of Allah (peace be upon him) said, **"When people of the Book convey any report to you, you should say, 'We believe in Allah, His Angels, His Books and His Messengers.'"**

As for the statement **"Report about the Banu Isrâ'îl and there is no objection,"** which has often been misunderstood, it has been reported on the authority of many Companions with the best chain of transmissions. One of them is what has been reported on the authority of 'Abdullâh bin 'Amr bin Al-'Âs (may Allah be pleased with him) in the following source:

* In *Musnad Al-Imam Ahmad bin Hanbal*, it was reported that Abu Kabshah As-Salûly said, "I heard 'Abdullâh bin 'Amr saying, 'I heard the Messenger of Allah (peace be upon him) saying, **"Inform of me even if it is only one verse. Report about Banu Isrâ'îl and there is no objection and whoever attributes lies to me intentionally should be prepared for his abode in the Hellfire."** This Hadîth is highly authentic and it is reported by trustworthy narrators. The same Hadîth is also recorded by Ahmad from other authentic chains of transmission, and by Al-Bukhâry, Ad-Dârimy, Ibn Hibbân, Musnad As-Shâfi'y, Musnad Al-Humaidy, At-Tabarâny As-Saghîr, Sharh Ma'âny Al-Âthâr in several places of *"Fath Al-Bâry Sharh Sahîh Al-Bukhâry"* as well as other reference books.

A similar version of the Hadîth is narrated on the authority of Abu Sâ'id Al-Khudry (may Allah be pleased with him) in ***As-Sunan Al-Kubrâ***:

* Abu Sâ'id Al-Khudry (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, **"Report about the Banu Isrâ'îl and there is no objection, and report from me but never attribute lies to me"**. This is also highly authentic. The same version is found in Musnad Ahmad from many authentic transmissions.

Moreover, it has been narrated on the authority of Jâbir bin 'Abdullâh (may Allah be pleased with him) in *Musnad 'Abd bin Hamîd* that:

* Jâbir (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "**Speak about the Banu Isrâ'îl, for there used to be wonders about them**", then he started narrating, "A group of them went out to one of their cemeteries. Then they said, 'Let us perform two rak'ahs and then supplicate to Allah, Exalted be He, to resurrect some of the dead people to tell us about death.' They did so, and during their performance, the head of a man rose out of a grave. Between his eyes, there was the trace of prostration. Thereupon, he said, "O you people, what do you want from me, for by Allah, I have died a hundred years ago and the heat (pain) of death has not cooled down upon me until now. So please supplicate Allah to return me to my previous state."

In order to remove the misunderstanding that has always been around these Hadîths, we will start by studying statements of previous Imams about that subject, which is represented in the best way by the great Imam Al-Hâfidh Ibn Hajar Al-'Asqalânî:

* He commented on the same subject in *Fath Al-Bâry Sharh Sahîh Al-Bukhârî* saying,

[It is clear that the undesirability of this deed is one of disapproval not prohibition. It is better in this matter to differentiate between the person who has not become well grounded in knowledge and firm in belief, as it is not allowed for such person to study anything of the knowledge of the people of the book. On the other hand, the one who possesses firm knowledge and belief is allowed, especially in terms of responding to opposing ideas. This has been proved by the reference of previous and modern Imams to the Torah in order to make the Jews believe in Muhammad (peace be upon him). If they had not been convinced of the permissibility to study previous creeds and laws, they would not have done so.

As for the inferred prohibition, due to the signs of anger appearing, and the allegation that if it had not been a sin, he would not have been angry about it, we say that he could be angry about an undesirable deed or by committing the less worthier, if it has occurred from someone for whom it was not proper to do so. For example, he (peace be upon him) was angry with Mu'âdh for making the Dawn Prayer longer by reading (a longer chapter of Qur'ân). He could also be angry with someone who failed to understand clear matters, just like the one who asked about founding straying camels. This has been mentioned in the Book of Knowledge, concerning anger in exhortation and also in the Book of Good Manners, concerning what is permissible while being angry]

In another place Ibn Hajar said:

[The Prophet's statement, "and report about Banu Isrâ'îl and there is no objection, i.e. there is no trouble at all for you in reporting of them, for he (peace be upon him) had previously prevented Muslims from learning from them and studying their books. After that, the matter became more flexible, as if the prohibition occurred before the stability of Islamic Judgments and religious principles, for fear of the occurrence of affliction. Therefore, when danger disappeared, permission was given concerning listening to stories from Jews and

Christians, so that Muslims may learn lessons. It has also been said that the meaning of the Arabic word "*Lâ Haraj*" is that there should not be any trace of anger in your heart due to what you hear from them as wonders, for that used to happen to them many times. Another interpretation is that there is no objection in not reporting them, for the first statement, "Report..." is an imperative, which entails an obligation. Therefore, he meant to convey something other than an obligation, and that it is the permission by saying that there is no objection; i.e. there is no objection in leaving reporting from them. Another interpretation of the statement is that the narrator of such reports should not feel annoyed due to what is often found in their stories as offensive words, like their statement, "Go you and your Lord and fight you two," and their statement "Make a god for us." Another interpretation of the statement is that it concerns the Banu Isrâ'îl himself who is Ya'qûb (Jacob, peace be upon him). Therefore, what is meant is, report from them, concerning their story with their brother Yûsuf (Joseph), but this is the most unlikely view.

According to Mâlik, it is permissible to report from them what is known to be good. As for what is known to be false, it is impermissible to be reported. Another interpretation is, "Report from them concerning what came in the Glorious Qur'ân and the authentic Hadîth." A third one is the permission to report from them in any way of reporting whether through continuance or discontinuance of narrators, due to the impossibility of continuity in reporting from them. On the contrary, the basis of reporting Islamic Judgments is continuity, but that is possible due to recentness of time.

According to As-Shâfi'y, it is a well-known fact that the Prophet (peace be upon him) did not allow telling lies. Therefore, the statement means, report from Banu Isrâ'îl concerning what you do not know to be falsehood. As for what you permit it, you have no objection to report it of them. This is equivalent to his statement,

"When people of the Book report to you, do not believe or belie them." However, no permission or prohibition has been stated about reporting what is absolutely true.]

I say may Allah have mercy upon Al-Hâfizh. The judgment of the three different issues has been confusing for him and for many other scholars, but he made them one matter, as it appeared in the following accurate study:

First issue is asking people of the Book, or other disbelievers, about something concerning "religion" in order to seek knowledge and guidance (**Notice of 'Umar statement, "So that we can learn more knowledge to ours."** This is an absolutely prohibited matter, without any doubt, for he (peace be upon him) became so angry that his eyes became red, due to 'Umar's action, until 'Abdullâh bin Thâbit shouted, "May Allah distort your mind! Cannot you see what has occurred to the face of the Messenger of Allah?", and Abu Bakr shouted, "May the bereft be bereaved of you! Cannot you see what has occurred to the face of the Messenger of Allah?" The Anṣârs even called each other to get ready with their weapons. This cannot happen except for

a great matter. The Prophet (peace be upon him) justified asking the people of the book or disbelievers about matters in their religion in several things different in rank according to their importance. They are:

The first reason: is that: whatever the people of the Book possess as Books and stories have been distorted. Many words have been changed or even added. Therefore, truth and falsehood are mixed in them to the extent that it is impossible to differentiate assuredly between its parts at all. These books are even incomplete due to the deliberate deletion or loss of some sections. So what they have in their hands is dark and impure. It cannot be considered as an authority or source of evidence. On the other hand, that which Muhammad (peace be upon him) brought is forever luminous, pure, conclusive and adequate. (Notice his statement: **I have been given pithy expressions and their seals, speech has been abbreviated for me and I have brought it to you pure and sound**). The Almighty Allah has guaranteed its preservation, in the sense that it will remain pure to the Day of the Resurrection. It is definitely an authority, which can be used as evidence. Therefore, how can an intelligent person who is seeking the truth leave the pure source and turn to what is mixed with impurity? It is true that the person who has not found, except the impure, can be excused if he drinks from it being obliged to do so, like the state of the believers in the previous Books before Muhammad's mission (peace be upon him), but never after his mission.

The second reason: is more important and serious than the previous one. We have mentioned above that the previous divine Books have been distorted by people of the book and parts of them have been lost. Transgression and hypocrisy spread among their rabbis, clergymen and monks who displaced true right words from their places, and interpret the Book away from its proper interpretation. They also make the Book into paper sheets, disclosing some of it and concealing much. They keep it in dead languages, which the majority of people do not know, in order to monopolize its interpretation and have a dominant influence over the common people with its knowledge, flatter rulers and devour people's property with falsehood. Due to all these reasons, they are far astray from the true guidance. Therefore, whoever is misguided, it will not be wise to expect from him to guide others, and impermissible to trust his legal opinions or even consider his suggestions.

As for the knowledge of "**religion**", it must be learned only from guided righteous people, and not from straying people (notice his statement: **for they will never guide you while they have gone astray**).

The third reason: the most important and the most serious one: if we suppose that the previous Books were preserved word by word and sound by sound, like the preservation of the Qur'ân for Muslim and if we assume that those who knew them like clergymen, rabbis and monks were trustworthy and did not displace words from their places and did not conceal anything that Allah has revealed, and that they convey about Allah, without fearing anyone but Allah, that they are really the heirs of the prophets, they would not still be considered as a source of guidance any longer. This is because all of these books have been abrogated from beginning to end,

whether they were big or small. If Mûsâ (Moses, peace be upon him), who is one of the greatest previous Messengers of Allah and the one with much legislation, was revived today, he would be obliged to follow Prophet Muhammad (peace be upon him) unreservedly.

Mûsâ (peace be upon him) is the Messenger of Allah. He is his infallible prophet who is not allowed to disobey Allah in any of His previous revealed Orders and Prohibitions. It is known by necessity that all that which is reveled to him is abrogated the moment Muhammad (peace be upon him) was sent. If the people followed Mûsâ then and left Muhammad, they would have been misguided. They will be disbelievers.

The moment this verse was revealed,

﴿ أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

which means, "**Read in the name of your Rabb Who created.**", (Al-'Alaq, 96:1), or the moment this statement was revealed,

﴿ قُلْ يَتَأْتِيهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا... ﴾

which means, "**Say (O Muhammad): I am the Rasul of Allah to you all.**", (Al-A'râf, 7:158), all the previous creeds were abrogated. Things are back to the state when Allah said to Âdam and Hawwâ' (Eve),

﴿ ...وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ... ﴾

which means, "Do not go near this Tree," (Al-Baqarah, 2:35)

Things went back to their state even before this order came to them. There were neither any prescribed prayers, Zakâh or fasting. There was no orders till this one came. This means that **(the law of those before us is not our law)** as we have previously proven with supporting evidences. Some scholars contradicted this saying but this is a grievous error on their behalf. We ask Allah to forgive them and we seek Refuge with Allah from such erring.

When Al-Hâfizh bin Hajar considered the strong anger of the Prophet (peace be upon him) as just dislike (of a matter), it was strange. It is one of the faults of scholars. We seek refuge with Allah from such evils. What is stranger than that is Ibn Hajar's comparison drawn from the incident of the Prophet's reproaching Mu'âdh for prolonging the prayer. It would have been better if he considered prolonging the prayer by the Imam as a prohibited act - which is the truth - instead of making the case an easy one. Verily, when the Prophet (peace be upon him) was angry with the man asking about the lost camels, the preferable opinion is that he felt in the man's question an attempt to make lawful talking or riding them. It is very clear in the wordings of the Hadîth. He was not very angry because of the question, but he was

angry with the evil intentions of the man. It was an evil forbidden intention whose owner deserved dispraise, reproach and scolding.

Second issue: it is different from the first case and it contradicts it. It is related to the people of the Book telling us about some matters of "**religion**" like those of the unseen, of the Day of Judgment and of the Attributes and Names of Allah. It is when they tell us voluntarily without our asking them, for asking them about such matters is prohibited as we said before. In such cases, proper rationality dictates to reject any statement that is not supported by a proof, for proving or banishing requires a proof. Even if these statements were based on their books and deduced from their texts, nothing could be done but examine them carefully because their texts were not certain and their truthfulness were not proven. This is what we call the reasonable "**cognitive**" approach. Judging any matter rightfully while it has not been proven yet is abstaining from accepting or rejecting it. Then the Islamic law came imposing this same sound "**cognitive**" approach on all Muslims and became the binding law for them. Otherwise, this would mean believing in falsehood, which is prohibited. It can lead to foolishness, disbelief, going astray and even belying what is true.

The same approach is applied with those who have already disobeyed Allah and His Messenger and dared to ask them. The sin of asking them at the beginning, does not justify sinning again, by belying or believing them without a proof. This is our proper response to their telling us about any matters of "**religion**," whether they said it voluntarily or were answering one of our questions.

Third issue: narrating "**about**" them or relating their stories, their long history of wars and afflictions, rise and fall, victory and defeat, good and evil rulers, righteous and perverted rabbis and all the strange matters that happened to them. All of this to draw wisdom, learn lessons, and study history, nations and societies especially that the people of Israel were carriers of a divine message. Thus, it is worthier to study their books so as to filter contradictions and to clarify ambiguities. It would be even better if this examination was supported by studying their monuments and ruins and what other historians have said about them and all the other methodologies of research. It is known for sure – as we have said before - that it is not permissible to accept their narrations and take it for granted. We must study it first and examine it carefully. If anything was proven among it, it would be permissible to discuss it, so as to learn the lesson.

Wrong interpretation of the above-mentioned Hadîths – even by some major scholars like Imam Ibn Hajar - led to the deterioration of issues in Muslim's minds. We cannot find now a Muslim who asks the people of the Book, seeking guidance but everyone now seeks it from the books of philosophers. Those are worse than the people of the Book and they are the farthest from guidance and inspiration. People think that such books are reasonable researches, neglecting the Qur'ân and Sunnah. These books are not better than those of the people of Israel because they are full of imaginary, hypothetical assertions and fabulous points.

Believing the tales of the people of the Book and taking them for granted spread especially in exegeses. Some people even tried to interpret the verses of the Qur'ân in a way that agrees with these fables. Praise be to Allah! **This is a great injustice done to Islam.**

On the other hand, objective researches refuting their books decreased. Imam Abu Muhammad 'Aly bin Hazm Al-Andalusy made the first research study in the history of humanity, dealing with the books of Christians and Jews. He wrote ***Al-Fasl Bain Al-Milal wa An-Nihal***. Muslim scholars did not follow him but they neglected the subject. Except for Imam Ibn Taimiyah, he wrote ***Al-Jawâb As-Sahîh Liman Baddal Dîn Al-Masîh***. Other efforts are, regretfully, too small to be mentioned. There is neither Might nor Power save in Allah.

***Section: Forbiddance of asking too many questions**

Allah and His Messenger stressed the forbiddance of asking too many questions, going frequently to the Messenger of Allah (peace be upon him) with questions and assumptions and arguing with him. There is no difference here between the question of the man who was accused of his descent when he asked the Prophet (peace be upon him), 'Who is my father?' and the question of the foolish Bedouin about Hajj, 'Is it (to be performed) every year?'

This was proved through an absolute proof and compulsive definite evidence, as it is shown in the following verses and Hadîths:

*Allah, the Exalted, says,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبَدَّ لَكُمْ تَسْأَلُوهَا وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٥١﴾﴾

which means, "**O you who believe! Do not ask about matters which if disclosed to you may distress you. And if you ask about them during the revelation of the Qur'ân, they will be disclosed to you. Allah passes over this. For Allah is most Forgiving, most Forbearing.**", (Al-Mâ'idah, 5:101)

The following are the sayings of the majority of scholars explaining this verse:

***It was mentioned in *Tafsîr At-Tabary*:**

[Interpretation of the verse which means, "O you who believe! Do not ask about matters which if disclosed to you may distress you. And if you ask about them during the revelation of the Qur'ân, they will be disclosed to you. Allah passes over this. For Allah is most Forgiving, most Forbearing." It was revealed to the Messenger of Allah (peace be upon him) because of the questions that were asked to him by some people, at sometimes examine him and sometimes to

mock him. One said to him, 'Who is my father?' Another one said when his camel was lost, 'Where is my camel?' and 'Abdullâh bin Hudhâfah asked him about his father. That was why Allah addressed people commanding them not to ask about such matters. Allah is saying to them do not ask about things which, if made plain to you, may cause you trouble. Many Companions of the Messenger of Allah (peace be upon him) interpreted the verse as thus]

Then, At-Tabary mentioned ten narrations, most of which are authentic bearing the above meaning. They are in the appendix with Imam At-Tabary's whole text. The Imam resumed, [Others said that this verse was revealed to the Messenger of Allah (peace be upon him) because of a question he was asked about Hajj.']. **Then, he mentioned eight narrations about that meaning, most of which are authentic. They are also mentioned in the appendix with the whole text.**

At-Tabary continued, [Others said that it was revealed because they asked the Messenger of Allah (peace be upon him) about Al-Bahîrah, As-Sâ'ibah, Al-Waṣīlah, and Al-Hâmy.']. **He mentioned two narrations about that.**

Then, the Imam elaborated saying:

[The most correct amongst the sayings concerning this subject is the saying of those who said that it was revealed because of the many askers, who used to ask the Messenger of Allah (peace be upon him) questions like the one of Ibn Hudhâfah about his father, the one about Hajj and other such questions. All these narrations are reported by Companions, Successors and the majority of interpreters.

While the saying of Mujâhid on the authority of Ibn 'Abbâs is **not far** from rightness, what was reported by the Companions and Successors disagreed with it, and that is only why we do not prefer it. Still, this question about Al-Bahîrah, As-Sâ'ibah, Al-Waṣīlah, and Al-Hâmy could be among the questions the Prophet (peace be upon him) were asked and Allah hated; like for example, when He hated the question about Hajj; is it every year or just one year and as He hated the question about the father of 'Abdullâh bin Hudhâfah. That was why the verse was revealed forbidding askers from posing such questions. Each one of these questioners was as part of the reasoning for the revelation of this verse, including what concerned him and what concerned others.

I think that this saying is the most valid one about the verse, as the sources of these different accounts mentioned are authentic, and it is more proper to know the most correct from these existing accounts, than just to be existent while they are not correct]

We included the whole text in the appendix as well as the explanation of the following verses related to the subject.

*** The same was also mentioned in *Tafsîr Ibn Kathîr* as in *At-Tabary* but summarized with other useful additions. Ibn Kathîr said,**

[Allah, the Exalted, forbade believers in this glorious verse to ask the Prophet (peace be upon him) too many questions about matters not yet revealed. That is to say, if you ask about its details after its revelation, it will be revealed to you but do not ask about the matter before its revelation, as it may become forbidden just because of this question. It was recorded in *Sahîh Al-Bukhâry* that Sa'd bin Abu Waqqâs (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "The most sinful person among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking." When the Messenger of Allah (peace be upon him) was asked about the case of a man who found another man with his wife: if this man (i.e., the husband) talks, he will talk with a great matter, and if he keeps silent he will keep silent with the same. The Messenger of Allah (peace be upon him) hated such questions and criticized them. After that, Allah revealed the ruling of Li'ân (a form of separation that happens between husband and wife, after an oath taken by both, if any of them accuses the other of committing adultery). It is recorded in *Sahîh Al-Bukhâry* and *Sahîh Muslim* that Al-Mughîrah bin Shu'bah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) used to forbid Qîl and Qâl (idle useless talk or talking too much about others), asking too many questions (in disputed Religious matters); and wasting one's wealth extravagantly. It was also recorded in *Sahîh Muslim* that Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Leave me what I have left to you. Verily, the people before you went to their doom because of putting too many questions to their Prophets and disagreeing with them. So avoid that which I forbid you to do and do that which I command you to do, to the best of your capacity." This was said by the Prophet (peace be upon him) after saying, "O people! Allah has made Hajj obligatory for you; so perform Hajj." Thereupon, a person said, "O Messenger of Allah, (is it to be performed) every year? " He (the Prophet) kept quiet, and he repeated (these words) thrice, whereupon Messenger of Allah (peace be upon him) said, 'If I were to say, 'Yes, it would have become obligatory (for you to perform it every year) and you would not be able to do it.' Then he said, 'Leave me with what I have left to you.' That was why Anas bin Mâlik (may Allah be pleased with him) narrated, **"We were forbidden to ask anything (without the genuine need) from the Prophet (peace be upon him). It, therefore, pleased us that an intelligent person from the dwellers of the desert should come and asked him (the Prophet) while we listen to it."**

In the same concern, Al-Hâfizh Abu Ya'lâ Al-Musîly said in his *Musnad* that Al-Barâ' bin 'Âzib (may Allah be pleased with him) said, **"A whole year would pass while I want to ask the Messenger of Allah (peace be upon him) about a matter. But I was afraid from him and we used to wish that some Bedouin will come and ask him."**

Al-Bazzâr said that Ibn 'Abbâs said, 'I did not see a nation better than the Companions of Muhammad (peace be upon him); they only asked him about

twelve issues. All of them are in the Qur'ân. 'They ask you about the intoxicants and games of chance.' (Al-Baqarah, 2:219), 'they ask you concerning the Sacred Month - fighting in it.' (Al-Baqarah, 2:217), and 'they ask you about the orphans.' (Al-Baqarah, 2:220). He meant these verses and others like them. Allah says,

﴿ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۖ... ﴾

which means, "Do you desire to question your Rasul as was questioned Musa in the past?," (Al-Baqarah, 2:108)

"Do You" here means that they really wanted to ask him, but it is a reproving interrogation for all: believers and polytheists. Muhammad (peace be upon him) is the Messenger of Allah to all. Allah also says,

﴿ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ ۖ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ۖ... ﴾

which means, "The People of the Scripture ask of you that you should bring down to them a scripture from above; but they have indeed asked of Musa a bigger thing than that, when they said: "show us Allah openly." Then rumbling overtook them for their wrongdoing.", (An-Nisâ', 4:153)

Ibn 'Abbâs explained the occasion of the revelation of (Al-Baqarah, 2:108) as being either Râfi' bin Huraimilah or Wahb bin Zaid, as one of the two said, "O Muhammad! Bring a book to us from heaven that we can read. Gush forth to us rivers in order so that we would follow and believe you." So, Allah revealed this verse. While Abu Al-'Âliyah said that the occasion of revelation of this verse is that a man said to the Prophet (peace be upon him), "O Messenger of Allah! (I wish that) our expiations are like the expiations of Banu Isrâ'îl!" The Prophet (peace be upon him) said thrice, "O Allah! We do not want to." Then he said, "What Allah gave you is better than what He had given Banu Isrâ'îl. Whoever did a sin from among them found it written on his door with its expiation. If he expiated, it used to be disgrace during his lifetime and if he did not, it would be disgrace in his hereafter. Whatever Allah gave you is better than what He had given Banu Isrâ'îl." Then he recited the following verse,

﴿ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا ﴾

which means, "But whoever does evil or does injustice to his soul, then asks forgiveness of Allah, he will find Allah most Forgiving, most Rewarding.", (An-Nisâ', 4:110)

The Prophet (peace be upon him) said, "The five prayers and from one Friday prayer to (the next) Friday prayer is an expiation (of the sins committed in

between their intervals).", (Recorded by Muslim). In addition, Ibn 'Abbâs (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "If someone intends to do a bad deed and he does not do it, Allah will not write it (in his account) with Him. And if he does it (the bad deed), Allah will write one bad deed (in his account). And if he intends to do a good deed and he does not do it, Allah will write for him a full good deed (in his account with Him); and if he does it, Allah will write for him (in his account) with Him (a reward equal) from ten to seven hundred times, to many more times. Verily, Allah does not put to destruction anyone except he who is doomed to destruction.", (Recorded by Al-Bukhârî and Muslim in their compilations with the same wording) Then, Allah revealed the verse (Al-Baqarah, 2:108). Mujâhid said that the occasion of revelation of this verse is that the Quraish tribe asked Muhammad (peace be upon him) to turn the Safâ mountain to gold. He said, "Yes, and it would be to you like the table to Banu Isrâ'îl." They refused and retracted. As-Siddy and Qatâdah said the same occasion. What is meant here is that Allah blamed whoever asked the Messenger of Allah (peace be upon him) about any matter while meaning obstinacy and suggestion. Exactly like Banu Isrâ'îl, when they asked Mûsâ (Moses, peace be upon him) out of their obstinacy and disbelief. Allah says,

﴿وَمَنْ يَتَّبِدْ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

which means, "Do you desire to question your Rasul as was questioned Musa in the past?", (Al-Baqarah, 2:108)

Whoever prefers disbelief and abandons faith has left the right path and is heading toward ignorance and deception. This was the case of those who refused to believe, follow and obey prophets, preferring instead to disobey, accuse their prophets of lying, and ask them questions without real need out of their obstinacy and disbelief. As Allah says,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ۖ جَهَنَّمَ يَصْلَوْنَهَا

وَبِئْسَ الْقَرَارُ﴾

which means, "Do you not see those who have exchanged Allah's favor with Unbelief; and have made their people alight in the abode of ruin? it is Gehenna, they will roast in it; and it is an evil place to settle in.", (Ibrâhîm, 14:28-29)

Abu Al-'Âliyah said: exchanged favor with unbelief, etc.] **Here ends the words of Imam Ibn Kathîr and Allah granted him success in them.**

We can comprehend from the above sayings of the two Imams and from what they had mentioned of authentic evidence, which is the same as our opinion in the meaning of the verse, that it is general and concerns all questions. There is no difference here between the obdurate question, "Who is my father?" or "Where is my

father; in Paradise or in Hellfire?" and the question of the ignorant Bedouin about Hajj, "Is it (to be performed) every year?"

In order to complete the definite evidence concerning the meaning of the verse and to explain the subject from all its aspects, we will mention the most important and authentic accounts in this subject with their chains of transmission, beginning with a hadîth narrated by Abu Hurairah (may Allah be pleased with him):

*Imam Al-Bukhârî recorded in his ***Al-Jâmi' As-Sahîh Al-Mukhtasar*** that Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, **"Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."** This is not only an authentic chain of transmission, but it is also from the most authentic chains of transmissions of Abu Hurairah.

*It is also recorded in ***Sahîh Muslim*** that Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, **"Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily, the people before you went to their doom because they had put too many questions to their Prophets and then disagreed with their teachings."**

*The same hadîth is recorded in ***Sahîh Muslim*** with another narration, **"Leave me with what I have left to you, verily the people before you went to their doom because they, etc."**

- This hadîth is recorded in the majority of hadîth reference books: the *Sahîhs*, *Sunnans*, *Ma'âjim*, and *Masânîd* with authentic chains of transmission, as elaborated in the appendix.

*There is a good useful addition mentioned in ***Sahîh Ibn Hibbân*** with a strong chain of transmission accompanied with a good comment made by Imam Abu Hâtim bin Hibbân Al-Bustî:

"The same hadîth was narrated by Abu Hurairah (may Allah be pleased with him), while there is an addition in the same hadîth by the same narrator but through different chain of transmission in which the Prophet (peace be upon him) said, **"Whatever matter I told you it is from Allah is undoubted."** Abu Hâtim (may Allah be pleased with him) said, 'This hadîth includes a clear statement: the prohibited matters forbade by the Messenger of Allah (peace be upon him) are all definite and obligatory until evidence proves it is not. In addition, the Prophet's orders are obligatory, depending on one's capacity, until evidence proves it is not. Allah, the Exalted says,

﴿....وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا....﴾

which means, "And whatever the Rasul gives you take it then, and whatever he forbids you then abstain.", (Al-Hashr, 59:7)

Then He says,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ

حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

which means, "But no, by your Rabb (Lord)! They do not believe until they appoint you a judge in all what is in dispute between them, then they do not find in their souls any objection on what you have decided, and they submit with an entire submission.", (An-Nisâ', 4:65)

About the Sheikh Shu'aib Al-Arnâ'ût said, "Its chain of transmission is strong according to the prerequisites of Muslim."

Abu Hurairah (may Allah be pleased with him) was not the only one who narrated that meaning, as Sa'd bin Abu Waqqâs (may Allah be pleased with him) narrated in the same subject but from a different view.

*Imam Al-Bukhâry recorded in his *Al-Jâmi' As-Sahîh Al-Mukhtasar* that Sa'd bin Abu Waqqâs (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, **"The most sinful Muslim is the one who asked about something which had not been prohibited, but was prohibited because of his asking."**

*It is also recorded in *Sahîh Muslim* that Sa'd bin Abu Waqqâs (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, **"The most sinful Muslim person is he who asked about something which had not been prohibited, but was prohibited because of his asking."** Muslim also recorded the same hadîth with different wording through a different chain of transmission, but narrated by the same narrator, **"The most sinful person among the Muslims is the one who asked about something which had not been prohibited, but was prohibited to people because of his asking."**

The Hadîth narrated by An-Nawwâs bin Sam'ân which is also authentic increases the clarity of this issue:

*It was recorded in *Sahîh Muslim* that An-Nawwâs bin Sam'ân (may Allah be pleased with him) narrated, **"I stayed with the Messenger of Allah (peace be upon him) for one year at Medina. Nothing obstructed me to migrate but inquiries to him (about Islam).** (It was a common observation) that when anyone of us migrated (to Medina) he ceased to ask (too many questions) to the Messenger of Allah (peace be upon him). So I asked him about virtue and vice. Thereupon the Messenger of Allah (peace be upon him) said, 'Virtue is a kind disposition and vice is what rankles in your heart and that which you hate people knowing about.'"

There is also the hadîth narrated by Abu Tha'labah Al-Khushany which is a strong and authentic hadîth concerning the same subject:

*Ibn Hazm recorded in his *Al-Ihkâm fy Usûl Al-Ahkâm*, judging it as authentic, that Abu Tha'labah Al-Khushany (may Allah be pleased with him) narrated that the

Messenger of Allah (peace be upon him) said, "Verily, Allah has ordained some obligations, so do not neglect them; He has set some limits, so do not trespass them; He has sanctified some things so do not violate them; **and He has refrained from mentioning other matters as a way of being merciful to you, not (out of) forgetfulness, so do not look for them.**"

*The same hadîth is also recorded in *Al-Mustadrak 'Alâ As-Sahîhîn*, "Verily, Allah has set some limits, so do not trespass them and He has ordained some obligations, so do not neglect them; He has sanctified some things so do not violate them; and He has refrained from mentioning other matters not (out of) forgetfulness, but as a way of being merciful to you, so accept (that) and do not look for them."

*It was also recorded in *Al-Mu'jam As-Saghîr* that Abu Ad-Dardâ' (may Allah be pleased with him) narrated the same hadîth in the following wording, "**Verily, Allah has ordained some obligations, so do not neglect them; He has set some limits, so do not trespass them; He has refrained from mentioning other matters not (out of) forgetfulness, so do not look for them. It is mercy from Allah, so accept it.**" Al-Hâfizh attributed it to Al-Bazzâr and Al-Hâkim in *Al-Fath* with a different wording and some additions. He said, "Al-Bazzâr recorded the following hadîth with a **valid chain of transmission and Al-Hâkim regarded it as authentic**: Abu Ad-Dardâ' (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "**Whatever was considered lawful by Allah in His Book is lawful. And whatever was considered unlawful is unlawful and He has refrained from mentioning other matters so it is forgiveness from Him. Accept from Allah His forgiveness, as Allah never forgets anything.**" Then he recited the following verse,

﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾

which means, "And your Rabb (Lord) is never forgetful.", (Maryam, 19:64)

As Al-Hâkim regarded the previous hadîth as authentic and Al-Bazzâr said that it has a valid chain of transmission, while Al-Hâfizh bin Hajar did not object to it, this proves that it is a strong hadîth and that it has a good chain of transmission. If this was the hadîth mentioned in *Al-Mu'jam As-Saghîr* whose chains of transmission is independent from those of Al-Bazzâr and Al-Hâkim, this increases in its strength, goodness and grace.

A similar version of the hadîth was narrated by 'Umar bin Qatâdah Al-Janda'y Al-Laithy (may Allah be pleased with him) through a tolerable chain of transmission that has no significant objections to it:

*It is recorded in *Al-Mustadrak 'Alâ As-Sahîhîn* that 'Umar reported on the authority of his father who reported on the authority his father saying, "There was a question inside me, and I was sad that I had not asked the Messenger of Allah (peace be upon him) about it nor heard anyone asking him about it. I was waiting for the proper time for it. Then, I entered upon him once while he was performing ablution. I found him in the two moods I loved to find him; I found him unoccupied and at peace. So, I said,

'O Messenger of Allah! Can I have your permission to ask you?' He said, 'Yes, ask about whatever concerns you.' I said, 'O Messenger of Allah! What is Îmân (faith)?' He said, 'leniency and patience.' I said, 'Who has the best faith among believers?' He said, 'Who has the best manners (most ethical).' I said, 'Who is the best Muslim among Muslims?' He said, 'The one who avoids harming Muslims with his tongue and hands.' I said, 'What (kind) of Jihâd (fighting in the cause of Allah) is the best?' He bowed his head and kept silent for a long time, such that I feared I troubled him and wished that I did not ask him, as I heard him saying the day before, **"The most sinful person among the Muslims is the one who asked about something which had not been prohibited, but was prohibited to people because of his asking."** So I said, 'I seek refuge with Allah from the Anger of Allah and the anger of His Messenger (peace be upon him).' He raised his head and said, 'What did you say (ask)?' I said, 'I said, 'what is the best among Jihâd?' He said, 'The best Jihâd (fighting for the Cause of Allah) is **(to speak) a word of justice to an oppressive ruler.**'"

Well done 'Umair bin Qatâdah for these great and productive questions! How lucky you are?! You have enjoyed hearing this perfect statement from the Prophet (peace be upon him) directly without any mediator!

The last of the prophets (peace be upon him) used to become very angry with whoever asks him such questions as found in the hadîth narrated by Abu Qatâdah Al-Ansâry (may Allah be pleased with him):

*It was recorded in ***Sahîh Muslim*** that Abu Qatâdah Al-Ansâry (may Allah be pleased with him) narrated, "Once the Messenger of Allah (peace be upon him) was asked about his fast. **The Messenger of Allah (peace be upon him) became angry.** 'Umar (may Allah be pleased with him) said, **'We are satisfied with Allah as our Lord, with Islam as our religion, with Muhammad as our Prophet and with our pledge of allegiance.'** Then the Messenger of Allah (peace be upon him) was asked about the one who perpetually observes fasts. Thereupon he said, 'He neither fasted nor breaks his fast, (the narrator doubted whether the exact words are, 'He did not fast and he did not break it'). He was asked about he who observes fast for two days and breaks one day. Thereupon he said, 'Is anyone capable of doing it?' Then he was asked about he who observes fast for one day and breaks it for two days. He said, 'I wish, we were given the strength to (observe) that (fast).' Then he was asked about he who observes fast every other day. Thereupon, he (the Prophet) said, 'That is the fast of my brother Dâwûd (David, peace be upon him). He was asked about he who observes fast on Monday. He said, 'This is the day on which I was born and on which I received my mission (or he said on which the Qur'ân was first revealed to me).' Then he said, 'Fasting three days from every month and that of Ramadan every year is perpetual fasting.' He was asked about fasting on the Day of 'Arafah, so he said, 'It atones for the sins of the preceding and the coming year.' He was asked about the day of 'Âshûrâ', so he said, 'It atones for the sins of the preceding year.'" The hadîth is recorded in ***Sahîh Muslim*** through different chains of transmission, and in ***Al-Mujtaby minas-Sunnan, As-Sunnan Al-Kubrâ***, in ***Musnad Imam Ahmad bin Hanbal*** through different chains of transmission, ***Sahîh Ibn Khuzaimah, Sahîh Ibn Hibbân, Al-Mustadrak 'Alâ As-Sahîhîn***

and ***Sunnan Abu Dâwûd***. Imam Al-Baihaqy mentioned its most important chains of transmission in ***Sunnan Al-Baihaqy Al-Kubrâ*** and it was recorded also by others through authentic chains of transmission.

- It was recorded in ***Sunan Al-Baihaqy Al-Kubrâ*** with its chains of transmission: Abu Qatâdah (may Allah be pleased with him) narrated that a Bedouin asked the Messenger of Allah (peace be upon him) about his fast. **The Messenger of Allah (peace be upon him) became angry until it was shown in his face. Thereupon, 'Umar (may Allah be pleased with him) stood up and said, "We are satisfied with Allah as our Lord, with Islam as our religion, and with you as our Prophet. We seek refuge with Allah from the anger of Allah and that of His Messenger." 'Umar kept on repeating these words until his (the Prophet's) anger calmed down.'**" The rest of the hadîth is recorded similar to the hadîth of Imam Muslim. About the hadîth, Imam Al-Baihaqy said, "Muslim recorded it in his Sahîh through two chains of transmission."

-It was also recorded in ***Sahîh Ibn Hibbân*** with a good comment by Imam Abu Hâtim bin Hibbân. Abu Qatâdah (may Allah be pleased with him) narrated the same till he said, **'I wished that I could bear that.'** Abu Hâtim said, 'The Prophet (peace be upon him) was not angry because of this question asking about fast but he (peace be upon him) was angry because the asker asked him, 'O Messenger of Allah! How do you fast?' The Prophet (peace be upon him) hated this question about his own way of fast because **he feared that if he tells the asker he will not bare such kind of fast or he feared for the asker and all of his nation that if he tells them it may be imposed upon them and they will may fail to perform it.** Sheikh Shu'aib Al-Arnâ'ût said, 'It has a good chain of transmission according to condition of Muslim.'

#It was mentioned above within the saying of Ibn Kathîr hadîth narrated by Al-Barâ' bin 'Âzib (may Allah be pleased with him). Ibn Kathîr said, 'Al-Hâfizh Abu Ya'lâ Al-Musily said in his *Musnad* that Al-Barâ' bin 'Âzib (may Allah be pleased with him) narrated, **"A whole year would pass while I want to ask the Messenger of Allah (peace be upon him) about a matter. But I was afraid from him and we used to wish that some Bedouin will come and ask him."**

*Imam Abu Dâwûd recorded that Al-Firâsy (may Allah be pleased with him) narrated that he said to the Messenger of Allah (peace be upon him), "May I ask, Messenger of Allah?" The Prophet (peace be upon him) said, **'No, but if there is no other way but that, ask from the upright.'**" Imam An-Nasâ'y and Imam Ahmad bin Hanbal recorded the exact hadîth with different transmission wording.

*It was recorded also in ***Tahdhîb Al-Kamâl*** within the biography of Muslim bin Makhshy Al-Madlajy; Abu Mu'âwiyah Al-Maşry that At-Tabarâny recorded that Al-Firâsy (may Allah be pleased with him) came to the Prophet (peace be upon him) and said, **"O messenger of Allah! Can I ask (beg)?" He said, 'No, and if you will do, ask (beg) the upright (people).'**" It was recorded by Abu Dâwûd and An-Nasâ'y on the authority of Al-Laith bin Sa'd. It seems to be good and stronger alternative than the previous one.

*Al-Hâfizh summarized most of the accounts mentioned about this subject in ***Fath Al-Bâry***. He said: the chapter of the disapproval of asking too many questions, interfering in what is not our concern and the saying of Allah, "Do not ask about matters which if disclosed to you may distress you.", (Al-Mâ'idah, 5:101) As if he mentioned this verse to be evidence that proves the disapproval, which indicates that he approved some of what was mentioned in explaining this verse. We had mentioned the difference in opinion concerning the occasions of its revelation within the interpretation of the chapter (Al-Mâ'idah, 5). Ibn Al-Munîr felt that it is about asking too many questions both in the past and at the present. And saying of Al-Bukhâry showed his approval and the hadîths which he mentioned in the chapter, supported his view. While a group among the jurists including Judge Abu Bakr bin Al-'Araby denied it. He said that some ignorant people believed that this verse prohibited asking about matters concerned with disasters till it really happened, while it is not; the verse cleared that what is prohibited is asking questions that may cause hardships and difficulties to Muslims while questions about disasters are not like that. The matter is exactly as he said, because this verse suggests that it is concerned with the time of revelation. Hadîth Sa'd -which he mentioned at the beginning of *Al-Muṣanaf* in the chapter of whoever asks about something which had not been prohibited, but was prohibited to people because of his asking - approved that. Like that could happen and was included in the meaning of the hadîth of Sa'd. Al-Bazzâr recorded the following hadîth with a valid chain of transmission and Al-Hâkim regarded it as an authentic hadîth that Abu Ad-Dardâ' (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, **"Whatever was considered lawful by Allah in His Book is lawful and whatever was considered unlawful is unlawful and He has refrained from mentioning other matters so it is forgiveness from Him. Accept from Allah His forgiveness, as Allah never forgets anything."** Then he recited the following verse. Allah says,

﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾

which means, "And your Rabb (Lord) is never forgetful.", (Maryam, 19:64)'

Ad-Dâraqutny recorded that Abu Tha'labah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, **"Verily, Allah has ordained some obligations, so do not neglect them; He has set some limits, so do not cross them; He has refrained from mentioning other matters not (out of) forgetfulness, do not look for them."** It has a support narrated by Salmân and recorded by At-Tirmidhy and another narrated by Ibn 'Abbâs and recorded by Abu Dâwûd. Muslim also recorded what was recorded originally by Al-Bukhâry as it was mentioned above in the book of knowledge on the authority of Anas (may Allah be pleased with him) that he narrated, **"We were forbidden to ask anything (without the genuine need) from the Messenger of Allah (peace be upon him). It, therefore, pleased us that an intelligent person from the dwellers of the desert should come and asked him (the Prophet) while we listen to it."** He went on mentioning the story of the oath of condemnation in hadîth narrated by 'Umar and how the Messenger of Allah (peace be

upon him) hated the questions and criticized them. Muslim recorded that An-Nawwâs bin Sam'ân (may Allah be pleased with him) narrated that he stayed with the Messenger of Allah (peace be upon him) for one year at Medina. Nothing obstructed me to migrate but inquiries to him (about Islam). (It was a common observation) that when anyone of us migrated (to Medina) he ceased to ask (too many questions) the Messenger of Allah (peace be upon him). He meant here that he came to Medina as a newcomer but did not immigrate to it and he remained in that state for one year in order not to loose his right in asking questions if he immigrates and settles down. This hadîth indicates that the prohibition of asking too many questions is addressing those people other than Bedouins whether they are newcomers or others.

Aḥmad recorded that Abu Umâmah (may Allah be pleased with him) narrated, "When this verse was revealed in which Allah says, "Do not ask about matters....", (Al-Mâ'idah, 5:101) we used not to ask him (peace be upon him). So we went to a Bedouin and gave him a garment as a bribe and said to him, 'Ask the Prophet (peace be upon him).' And Abu Ya'lâ recorded that Al-Barâ' (may Allah be pleased with him) narrated, 'A whole year would pass while I want to ask the Messenger of Allah (peace be upon him) about a matter. But I was afraid from him and we used to wish that some Bedouin (will come and ask him).' They wished that Bedouin may come and ask him while they are listening and benefit from such questions.

Hadîths mentioned in this chapter are all proven and definite that have no doubts and by combining them with the verse and with the narrations that were narrated by Ibn 'Abbâs and others in explaining this verse, the subject will be definitely cleared. The subject is that Allah and His Messenger prohibited severely asking too many questions of all kinds, arguing and disagreeing with the Prophet (peace be upon him), indulging in too many details and dialectics, and also asking about certain matters, no difference in that between obdurate question, 'Who is my father?' or 'Where is my father; in Paradise or in Hellfire?', the question of the ignorant Bedouin about Ḥajj, 'Is it (to be performed) every year?' and others.

All was proved, beyond any doubt, by definite evidence producing such certitude as to make whoever denies it a disbeliever. Thus it is well established as a basic rule that other secondary issues can be referred back to it in judgment, major issues in creed, principles of jurisprudence and principles of other secondary rules can be derived from it. All praises be to Allah for protecting Adh-Dhikr both the Qur'ân and the Sunnah.

One issue has remained which is that if we go through any book among the reliable books of hadîths such as Al-Bukhâry, we will find that there are several narrations that indicate that some of them asked some questions. This matter appears to contradict what we had mentioned above concerning prohibition of asking too many questions?!

We should say, 'So what if it has happened?' Who did claim that they were infallible; did not commit any legal mistakes? If we go through the book of Al-Bukhâry we will

find also several narrations that included punishing adulterers, thieves, whipping slanderers, and the Prophet (peace be upon him) scolding whoever backbit his/her brother or sister. And we mentioned above that the Prophet (peace be upon him) became angry concerning some questions and he reproved them and that the above verse was revealed concerning one of these incidents. This is the **first** point.

The **second** point is that most of such questions were asked by Bedouins, people not living in Madinah and were living outside the sacred precincts, and by people from among delegations which were given a clear legal right to ask, as the Prophet (peace be upon him) used to ask them especially when they were about to leave, "**Do you have anything left (want to ask about it)?**" or words like that. And this of course includes asking about whatever is not known by them or obscure in their minds.

The **third** point is that the severe prohibition is just concerned with asking about matters that were not prohibited; that there is no text was revealed talking about this matter so it is lawful. Such question here indicates that whoever asks is mistrusting Allah and having doubts that maybe Allah forgets some matter, misses something or like that or that His Prophet (peace be upon him) hid something or neglected some matter and all that is impossible and clear disbelief. Such mistrust may lead to the revelation of a judgment that prohibits a matter that was not prohibited before as a punishment for the whole nation. Asking about details of any judgment that was already revealed, seeking explanation of some small matters that were legislated, details of any act of worship, or about rites that were legislated previously, this asking is not among this subject.

*** Section: Permissibility is the default ruling on all things whether they were entities, actions, or utterances**

We have already proven with pieces of evidence that:

1. We are not originally addressed with the laws of previous prophets. Besides, they were abrogated from beginning to end – an immediate and total abrogation - once the revelation descended to Muhammad (peace be upon him), the last of the prophets.
2. We are certain that the Prophet (peace be upon him) received revelation and laws through over twenty years. No complete book was sent to him from the beginning in one portion.
3. We are severely prohibited from asking too many questions of all kinds, from arguing, disagreeing with the Prophet (peace be upon him) and from indulging in details and argumentation.
4. The Prophet (peace be upon him) and his Companions made transactions, professions, marriages, travels, medical treatment, and practiced all life affairs according to Arab's customs without asking or waiting for a revelation to be sent.

The truth regarding the ruling of matters must be said. Is the original ruling regarding things, words and actions prohibition, permissibility or another? What was the role of people during the period of revelation ascension regarding things that has no text to classify?

First: Before the revelation came down to the Prophet (peace be upon him): There is no specific judgment before laws were sent down. The ruling of things, actions and words is not a permissibility as some might think. Permissibility is a legal judgment only specified by a statement from a law-maker. How can there be a judgment before there was such a statement?! This is impossible. People did what they wished according to their own whims and interests till the message of Allah comes to them. This is a case of applying non-divine laws and not a divine permissibility. There is a great and fundamental difference between the two things. They are as far from each other as heaven is from earth and it is an obvious matter to any reasonable person.

Second: During the period of revelation: Once the message has been sent, every one is obliged to follow it, for people were only created to worship Allah. They are ordered to listen to and obey ALL the Orders and Prohibitions of Allah. Submission to Allah means submitting, surrendering, obeying him and yielding to Him with Love and respect. It is not just a matter of bowing and prostrating, standing and sitting or Tawâf (circumambulating) around a certain point or structure and Sa'y (walking between the hills of Safâ and Marwah) (i.e. some Islamic rituals). The question that is raised now is: Is there a general ruling to which we refer in all things and actions till it is abrogated or altered? Or does not such a ruling exist?

The answer to this question can be deduced from the above-mentioned verses and hadîths. All of which strictly forbid asking too many questions and especially some kinds of questions. The statement of the Prophet (peace be upon him), "**Leave me as I leave you**" can bear only one meaning. It means: do whatever you wish and say whatever you wish, and believe what ever you choose to believe, for it is lawful for you. Make use of all things, for they were created pure, lawful and blessed for you to use it in every possible way. Fulfill your contracts, meet your promises, keep on doing your customs and continue on following your prevailing systems regarding marriage and inheritance. All of that till I specify what is forbidden, disliked, obligatory, desirable or otherwise.

This must be the meaning, or else the Prophet (peace be upon him) would be allowing them to do prohibited acts, leave obligatory ones, and to go on with their evil contracting system. He is no more a Messenger of Allah, commanding right and forbidding wrong. This would be the qualities of a false imposter not a true prophet. Allah forbid that Abul-Qâsim (Muhammad, peace be upon him) the last of the prophets would do that.

This ought to be known by the necessities of reason and perception, as well as by the necessities of the Shari'a law, though it was made explicit in some texts.

1. Abud-Dardâ' (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "**Whatever was considered lawful by Allah in His Book is**

lawful and whatever was considered unlawful is unlawful and He has refrained from mentioning other matters so it is forgiveness from Him. Accept from Allah His Forgiveness, as Allah never forgets anything." Then he recited the following verse. Allah says,

﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾

which means, "And your Rabb (Lord) is never forgetful.", (Maryam, 19:64)'

There is also the hadith of Abu Tha'labah Al-Khushany (may Allah be pleased with him) who narrated, "...and He has refrained from mentioning other matters as a way of being merciful to you, not (out of) forgetfulness, so do not look for them." The word "forgiveness" mentioned here is the forgiveness granted after the revelation of the laws. This is what we call absolute permissibility and not "forgiveness" before the revelation of a law, which is called "**absence of divine law**". No account or punishment follows it, for they are only applied after laws are established and proven.

2. The Prophet (peace be upon him) said, "**The most sinful Muslim is the one who asked about something which had not been prohibited, but was prohibited because of his asking.**" This means that the thing -asked about - was originally lawful before the stupid question that caused its prohibition. This necessitates that whatever is prohibited (or obligated) by a legal text from Allah and His Messenger is a proof on its absolute permissibility. It is impossible to be otherwise.

There is no more "**absence of divine law**" after the revelation of the (first) verse,

﴿اقْرَأْ...﴾

which means, "Read!", (Al-A'la, 96:1), and till the revelation of another detailed divine laws. It is as if Allah said to people then: Do whatever you wish, for I have forgiven you all things and have gave you My Permission in all actions till I specify for you what is prohibited and what is obligatory and till I show you what is desirable and what is disliked. Till that time, every thing is lawful and is forgiven, out of My Gentleness and Mercy not out of negligence or forgetfulness from Your Lord. So, do not ask your prophet frequently, do not ask too many questions and argue much or you will taste the calamity of your affairs. In other words: **What you are doing now is lawful until further notice. Your applied system of contracts, marriage, commitments, customs and habits are valid and binding until further notice.**

3. What has been transmitted and was known as certain facts from histories and biographies. It was transmitted that the Prophet (peace be upon him) and his Companions made transactions, professions, marriages, travels, medical treatment, and practiced all life affairs according to Arab's customs without asking or waiting for a revelation to be sent except in few times. This

necessitates that they knew that permissibility is the original ruling regarding all things and actions and that it is the general original judgment.

Someone might deny that. An owner of a brothel might continue on operating it and make profits from these evil practices till a divine revelation comes prohibiting it!

We say: So what? **It is lawful money till a text is revealed by the Sovereign Lord, Blessed be His Names. Only then, it becomes unlawful and not before it.**

They might say: Where is the sound minds and straight reason? Then, we say: Let us not judge things according to your perverted minds which you call **sound**, let us not judge to your **straight** reasons. He Who created minds is more knowledgeable of them. So, leave it to Him. If He wishes, he shall put this into consideration out of His Leniency and Mercy and if He wishes, He shall neglect it out of being form of worship and affliction. What you should do is to accept the reason for which you were created, that is exclusively; **to worship Allah making your devotion sincere to Him and to turn to Him in repentance. Not to argue with the Orders of Your Lord or put yourself forward before His Messenger!**

In any case, Jurists agreed that lawfulness is the default ruling regarding things. Allah says,

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا...﴾

which means, "**He it is Who has created for you everything that in the earth;**", (Al-Baqarah, 2:29)

There are many verses showing the gifts Allah conferred upon people. Such gifts would not be a true gift unless all these things and utilities were lawful except that which was prohibited. All things must have been pure except that which was ordained impure.

This is an admissible and decisive proof and here are some additional proofs. Everything that was created in this universe from among things, entities in themselves, and their utilities are:

First: Permissible for humans.

Second: Pure from the religious ritual point of view.

There is no difference between gases (like air and vapor), liquids (like water, juice, milk and blood), and solid things (like steel, copper, dust and rocks). There is no difference between simple compounds like water and air and complex mixtures like clay and soil.

There is no difference between inanimate objects (like rocks and mountains) and living beings (like cattle and birds). All of these things are among the creatures of Allah in this universe and they are pure and permissible for a human being to utilize. This utilization can mean terminating them like slaughtering a sheep, eating a loaf of bread, and making use of one of its utilities such as riding animals, smelling rose, and looking

at the beautiful sights of mountains and plains. All is permissible but for what was excluded by a legal text specifying its prohibition, its impurity or both. Permissibility and purity are two separate things. Being prohibited does not entail being impure and vice versa.

A minority of scholars said that actions are different from things. They see that man and his actions do not fall under the previous discussion, for Allah favored man by granting him the right to utilize all other creatures. We know by the necessity of perception and reason that the one favored which is man is different from the favored thing itself which is the rest of things in the universe. Thus, the previous evidence supporting the permissibility and purity of things does not entail that permissibility is the original ruling regarding man's actions. Man was only created to worship Allah, to obey His Orders and abstain from His Prohibitions. This means that man cannot do or intend to do any action without the Permission of Allah.

We say: this is a good point that draws clear distinction between actions - man's voluntary actions which is the only thing taken into account here - and all things created in the universe other than man. The one certain truth is that man is only created to worship Allah. Allah says,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

which means, "**And I have not created the jinn and the mankind but that they should worship Me.**", (Adh-Dhâriyât, 51:56)

Submission to Allah means submitting, surrendering, obeying him and yielding to Him with Love and honor. It is not just a matter of bowing and prostrating or standing and sitting. **Worship is obedience, based of loving and honoring, as we shall discuss later very, very extensively.**

All of that has nothing to do with the fact that permissibility is the default ruling regarding neither all things nor all actions, for permissibility is a legal judgment. Obeying Allah in His Permissibility is not different from obeying Him in adhering to duties and abstaining from prohibitions. When Allah ordains that permissibility is the default ruling regarding things, this is His Judgment that cannot be refused and that must be accepted and submitted to. This is the meaning of submission to Allah which is the reason behind creating man. If He ordained things to be prohibited, this is His Judgment that cannot be neglected and that must be obeyed. This is the meaning of submission to Allah which is the reason behind creating man.

Allah says,

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾﴾

which means, "**So whoever does an atom's weight of good will see it. and whoever does an atom's weight of evil will see it.**", (Az-Zalzalah, 99:7-8)

All the verses bearing the same meaning has nothing to do with our discussion. It is just an indication to the comprehensive account and reward or punishment for each deed no matter how minute it is. Good is what Allah has classified as good and evil is what Allah has dispraised and called evil and nothing else. What is the relation between that and the original judgment regarding actions and things? There is no relation whatsoever, for we only seek the Judgment of Allah. We wish to submit to Allah which is surrendering to His Judgment and nothing else regardless of the nature of that judgment. It might be prohibiting drinking camel's milk like was prohibited on the people of Israel or making it lawful as ordained in our last Shari'a. Thus, there is no other choice than discussing this matter from such angle.

We can also notice in another aspect or point of view:

(A) the statement that permissibility is the default ruling on all things unless there is a proof otherwise, necessarily requires that all deeds that are related to these things are permissible as well. Otherwise that permissibility would lose its meaning and become absurd. To say that an ewe is lawful, means that it is permissible to slaughter it, skin it , tan its skin, sell it, buy it, bury it or dissolve its fat and benefit from that fat or manufacture soap from it. In this way from what can not be counted concerning human actions that are related to the ewe itself or its utility. This is a big part of human behavior that has necessarily been basically permissible, unless there is proof otherwise. Such as the introduction of proof that prohibits torturing animals or branding them with fire in their faces, and the person who does that, should be cursed for that.

(B) the Almighty Allah has bestowed a great favor upon humans with hearing, sight and the heart, the eyes and the ears; i.e. the mind and its entrances from the means of sense, the tongue and the lips, the soul and what He showed them as wrong and right; i.e. with will, desire and option. He has created man in the best stature, therefore, it has been required as a necessity as it has been above, that all actions proceeding from that are basically permissible, unless there is text otherwise: the tongue and the lips, and the soul and mind (the heart), they are the means of speech and the production of sounds. That is why, it is a must that all that proceeds from the tongue and the lips as sounds such as whistling, humming, mumbling, crying, weeping, lamentation, wailing, articulation and speech and various sounds, good; i.e. compatible with the human nature, such as the singing of nightingales and chanting, or bad and repugnant, such as the braying of donkey, all these must be permissible, unless there is a text otherwise. This is the case for the remaining speech and articulation, regardless of its content, there is no difference between insult, backbiting, tale-bearing, insulting one another with nicknames, describing a horse for instance, rhapsodizing about women, describing sexual intercourse, unless there is a text otherwise. Therefore, what kind of action or speech is out of this?!

(C) The strong prohibition from asking, which we have proved previously, requires the necessity of permitting all things and all actions, unless there is a text otherwise. It should not be otherwise. A human being can never

be void of efficiencies and activities in the course of his life. If it is said to him not to ask or examine until it is the Legislator, Exalted be He, Who addresses first with command and prohibition, the meaning would necessarily be this one: do as you like, for it is permissible unless there comes from the Legislator what proves otherwise. Especially that he (peace be upon him) has openly said without hinting: **"Leave me with what I have left to you, Verily the people before you went to their doom because they had put too many questions to their Prophets and then disagreed with their teachings. So avoid things which I forbid you to do and do that which I command you to do to the best of your capacity."**, (recorded in *Ṣaḥīḥ Muslim*) Therefore, is it conceivable that someone who has been made infallible by the Almighty Allah, and who conveys the most perfect conveyance about Allah, is it conceivable that such a great person commands people to leave him till it is he who starts to (talk to them), leaving them commit unlawful things and leaving the obligations? Allah forbids! Allah forbid! Allah forbid!

He also said, **"The most sinful Muslim is the one who asked about something which had not been prohibited, but was prohibited because of his asking."**, (Recorded by Abu Dâwûd in the book of the Sunnah) This is a definite evidence that the thing asked wrongly, affectedly and unjustly, was permissible before the question, which led to prohibition. The word **"things"** here, in its lexical meaning includes everything: genus, qualities and actions. He openly and clearly said: , **"Verily, Allah has ordained some obligations, so do not neglect them; He has set some limits, so do not trespass them; He has refrained from mentioning other matters not (out of) forgetfulness, do not look for them. It is mercy from Allah, so accept it."** (Recorded in *Al-Mu'jam As-Saghîr*), Therefore, there is no other clarification more than this one.

(D) The Almighty Allah made it clear that He has explained to us in detail what is forbidden to us:

﴿وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ
إِلَيْهِ وَإِنْ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ﴾

which means, "And what ails you that you should not eat of that on which Allah's name has been mentioned, while He has already explained (detailed) to you what he has forbidden to you — excepting that which you are compelled to? And truly a large number lead astray with their vain desire due to lack of knowledge. Verily your Rabb (Lord) , — He knows best the transgressors.", (Al-An'âm, 6: 119)

The prohibited things have all been explained in detail; i.e. declared and clarified in detail, one by one. The same thing has been applied to the religious duty, for abandoning the religious duty is a sin and prohibition. The Almighty Allah has blamed, and even scolded and condemned, in this verse, who abstained from some food, lest that he falls into a forbidden thing which has not been **detailed**. This has been a proof that all things, whether properties and actions, are lawful consensually,

unless there is an explicit detailed statement to prohibit or make something an obligation.

This is the same understanding as Jâbir bin ‘Abdullâh Al-Anṣârî, in addition to many Companions (may Allah be pleased with them) had. He referred to them by saying the word “we”, when he said, **(We used to practice coitus interruptus while the Qur’ân was being revealed)** or **(We used to practice coitus interruptus during the lifetime of the Prophet (peace be upon him) while the Qur’ân was being Revealed)** (recorded by Al-Bukhârî and Muslim). And the record of Muslim, Ishâq added that Sufyân said, **(Had it been something to be prohibited from, the Glorious Qur’ân would have prohibited us).**

Yet, according to Al-Hâfidh, in “*Fath Al-Bâry*”: [Ibn Daqîq Al-Îd has explained it, concerning what is in Al-‘Umdah. He said that Jâbir’s inference of the establishment from Allah is strange, and it is possible that it is the establishment of the Messenger (peace be upon him) but it is conditioned by his knowing about that. And it is enough for him to know about the statement of the Companion that he did it at his lifetime. Anyway, the issue is a well known issue in the study of the principles and in the study of hadîth that if the Companion adds it to the lifetime of the Prophet (peace be upon him), it would have the judgment of traceability according to the majority because it is obvious that the Prophet (peace be upon him) saw that and approved it, due to the abundance of their causes about their asking him concerning judgments, though the judgment of traceability is not added to it according to some people.

And this is from the beginning, for Jâbir made it clear that it happened in the lifetime of the Prophet (peace be upon him). Several methods have been reported proving that he saw it. Now what is apparent to me is that the person who deduced that, be it Jâbir or Sufyân, the person meant by the revelation of the Glorious Qur’ân, that what is read is more general than what worship is done by reciting it, or other than that, from that which is revealed to the Prophet (peace be upon him). It is as if he says, we have done it at the time of legislation.

And had it been unlawful, we would not have been approved to it. Regarding to that point, the statement of Ibn ‘Umar (may Allah be pleased with him) indicates, “During the lifetime of the Prophet we used to avoid chatting leisurely and freely with our wives lest some Divine inspiration might be revealed concerning us. But when the Prophet had died, we started chatting leisurely and freely (with them)”. Recorded by Al-Bukhârî]

I said, the statement of those who said, **(Jâbir’s inference of the establishment from Allah is strange)** is nothing. But the astonishment of the Imam Al-Hâfidh (may Allah have mercy upon him) is what is strange in reality. Does not the Almighty Allah surround all things in His knowledge?! And was the statement of the Prophet (peace be upon him) from himself? Allah forbids! This is not what happened, but it is from Allah, and it is Allah Who guaranteed that,

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾

which means, "Then again, upon Us indeed rests the explaining of it.", (Al-Qiyâmah, 75: 19)

As for the hadîth of Ibn 'Umar (may Allah be pleased with him), it is in conformity with Jâbir in meaning. It is the following in its text:

* Imam Al-Bukhary recorded in "***Al-Jâmi' As-Sahîh***" Ibn 'Umar (may Allah be pleased with him) narrated, **"During the lifetime of the Prophet we used to avoid chatting leisurely and freely with our wives lest some Divine inspiration might be revealed concerning us. But when the Prophet had died, we started chatting leisurely and freely (with them).** This is among the most authentic chain of transmission in the world. Ibn Mâjah also recorded it in another chain of transmission. Imam Ahmad also in "***Al-Musnad***". Both of them on the authority of Sufyân.

The Prophet (peace be upon him) used to foretell them about things that had not occur to them, and he himself had not seen some of them, which he had just been told through revelation. Such as his advice to the delegation of 'Abdul-Qays not to make Nabeeth (wine) in certain containers, like: "hollowed stumps, vessel smeared with pitch, pumpkins, and green jars". They were astonished that he knew some of them, though they are unknown to the people of Mecca and Medina. Only the people of Al-Yamâmah knew about them.

* On the authority of "***Sahîh Muslim***", Abu Sa'îd Al-Khudry (may Allah be pleased with him) narrated that when the delegation of the tribe of Abdul-Qays came to the Prophet of Allah (may peace be upon him), (its members) said, "O Prophet of Allah, may Allah enable us to lay down our lives for you, which beverage is good for us? He (the Prophet) said, **"You should not drink in the wine jars". They said, O Prophet of Allah, may Allah enable us to lay down our lives for you, do you know what al-naqîr is? He (the Prophet) replied, Yes, it is a stump which you hollow out in the middle, and added, "Do not use gourd or receptacle (for drink). Use water-skin the mouth of which is tied with a thong (for this purpose)".**

* And it has been reported elaborated on the authority of "***Sahîh Muslim***", in other methods, concerning the whole story: on the authority of Abu Sa'îd Al-Khudry (may Allah be pleased with him), that some people from the tribe of 'Abdul-Qais came to the Messenger of Allah (peace be upon him) and said, "Messenger of Allah, we belong to the tribe of Rabî'ah and there live between you and us the unbelievers of the Mudar tribe and we find it impossible to come to you except in the sacred months; direct us to a deed which we must communicate to those who have been left behind us and by doing which we may enter heaven. Upon this the Messenger of Allah (may peace be upon him) said, "I enjoin upon you four (things) and forbid you to do four (things): worship Allah and associate none with Him, establish prayer, pay Zakâh, and observe the fast of Ramadan, and pay the fifth part out of the booty. And I prohibit you from four (things): dry gourds, green-colored jars, hollowed stumps of palm-trees, and receptacles. They (the members of the delegation) said, **"Do you know what an-naqîr is?" He replied, Yes, it is a stump which you hollow out and in which you throw small dates** .Sa'îd said, He (the Prophet) used the word tamr (dates). (The Prophet then

added): Then you sprinkle water over it and when its ebullition subsides, you drink it (and you are so intoxicated) that one amongst you, or one amongst them (the other members of your tribe, who were not present there) strikes his cousin with the sword".

He (the narrator) said, There was a man amongst us who had sustained injury on this very account due to (intoxication), and he told that he tried to conceal it out of shame from the Messenger of Allah (peace be upon him). I, however, inquired from the Messenger of Allah (peace be upon him) "then what type of vessels should be used for drink?" He (the Prophet) replied, "In the water skin the mouths of which are tied (with a string). They (again) said, Prophet of Allah, our land abounds in rats and water-skins cannot remain preserved. The Prophet of Allah (peace be upon him) said, (Drink in water-skins) even if these are nibbled by rats. And then (addressing) Ashaj of 'Abdul-Qais, he said, Verily, you possess two such qualities which Allah loves: clemency and deliberateness.

Imam Muslim then followed up with the following hadîth by saying: On the authority of Qatâdah who said, more than one person reported to me that they met that delegation. He mentioned Abu Nadrah, on the authority of Abu Sa'îd Al-Khudry (may Allah be pleased with him) narrated that when the delegation of 'Abdul-Qays tribe came to the Messenger of Allah (peace be upon him) with the likeness of the hadîth of Ibn'Ulayyah. Yet, it has the following statement "and you mix *al-qatî'â'* (a kind of date) or date and water in it". He did not say, (Sa'îd said, or he said from date). I said, it is also in "**Musnad Ahmad**": On the authority of Yahyâ bin Sa'îd, that Ibn 'Urwah reported that Qatâdah reported from those who met the delegation. He mentioned Abu Nadrah, on the authority of Abu Sa'îd about the likeness.

* This "**an-naqîr**" was known in Al-Yamâmah only. It was not known to the people of Al-Hijâz as it is in "**Sunan Al-Bayhaqy Al-Kubrâ**": [Ibn Jawshan reported on the authority of his father who said, "Wine used to be made for Abu Bakrah in a jar. And then one day, Abu Barzah came from a long absence. He stayed at Abu Bakrah's house before he went to his own house. He mentioned the hadîth regarding the forbiddance of is made wine for him, and his statement to his wife, "I would like you to put it in water skin. When Abu Bakrah came, he said, "we have known what we have been forbidden from. We have been forbidden from dry gourds, receptacles, hollowed stumps of palm-trees and green-colored jars. As for the dry grounds, we, people from the tribe of Thaqîf in Tâ'if, used to take dry grounds, and mix clusters of grapes in them, and then bury them till they simmer and die. As for hollowed stumps of palm-trees, they are jars that wine used to transported to us in them. As for green-colored jars, they are these vessels that contain this pitch). Al-Bayhaqy said while commenting: (this is the way it has been reported about Abu Bakrah. According to a group of scholars, what is meant by prohibition from making wine in these vessels, is that when malmsey is put in them, it quickly becomes so strong that it becomes intoxicating, whereas in water skins, it is unlikely to become so. And then, permission was granted regarding all sorts of vessels, as long as they do not drink intoxicant. And only Allah knows best).

He (peace be upon him) once surprised them in another occasion and without prior notice, with embarrassing question, which is:

*As it has been reported in “**Musnad Ahmad**”: Asmâ’ bint Yazîd (may Allah be pleased with her) narrated that she was once at the Mosque of the Messenger of Allah (peace be upon him), and men and women were sitting there. All of a sudden, he said, “It may be that some men of you talk about what they do with their wives, and it may be that some women talk about what they have done with their husbands? Thereupon, people became shocked, and then I said, “Yes, by Allah, O Messenger of Allah, they (women) do say such things regarding what they do!”. He said, “You should not do that, for that is like the he-Satan who met a she-Satan in a street, and slept with her while people were looking (at them)”.

This is an authentic narration. Yes: Shahr bin Hawshab is trustworthy, but he often reports incomplete transmitted hadîths and illusions. Yet, he declared the deliverance of narration here. He is well known of narrating from Asmâ’ bint Yazîd (may Allah be pleased her). Therefore, this chain of transmission is good on its own virtue, without doubt. It is witnessed, for he has memorized, here, the following hadîth from a complete independent chain away from Abu Hurairah. It is inconceivable that there is a connivance of falsehood, or the occurrence of error by chance.

*As it is in “Musnad Imam Ahmad” on the authority of Abu Hurairah (may Allah be pleased with him), Abu Nadrâh reported that a man from At-Tafâwah said, “I once happened to be a guest of Abu Hurairah (may Allah be pleased with him). I did not find any one among the Companions of the Prophet (peace be upon him) more devoted to worship and more hospitable than him.

One day I was with him when he was sitting on his bed. He had a bag which contained pebbles or kernels. A black slave girl of his was sitting below. He was saying, “*Subhâna Allah, Subhâna Allah*, (Glory be to Allah, Glory be to Allah) (with the pebbles or kernels). When the pebbles or the kernels in the bag came to the end, he would make her collect them and put them back into the bag, and then she would give them to him. After a while, he said to me, “Should I tell you about the Messenger of Allah and me? I said, Yes. He said, Once while I was suffering from fever in the mosque of Al-Madînah, the Messenger of Allah (peace be upon him) suddenly came and entered the mosque, and then asked, “**Who saw the youth of Ad-Daus? Who saw the youth of Ad-Daus?**”

A man replied to him, O Messenger of Allah, there he is, suffering from fever in the corner of the mosque as you can see. He came over, put his hand on me and had a kind talk with me, and I rose. He then began to walk till he reached the place where he used to perform his prayer. On that day, there were two rows of men and one row of women, or two rows of women and one row of men (the narrator is doubtful).

He turned to them and then said, “If Satan makes me forget anything during the prayer, the men should say, “*Subhâna Allah*, (Glory be to Allah), and the women should clap their hands”. The Messenger of Allah (peace be upon him) then performed the prayer and he did not forget anything during the prayer.

When he ended the prayer by pronouncing the final salutation, "As-Salâm 'Alaikum", (peace be upon you), he turned, immediately, to them with his face, and then said, **"(please) stay at your places: Is there any man among you who approaches his wife, closes the door, covers himself with a curtain, and then come out and says, I have done such and such with my wife?"** They all kept silent. He then turned to the women and said (to them), "Is there any woman among you who narrates it? Thereupon, a young busty girl knelt on one of her knees, and raised her head so that the Messenger of Allah (peace be upon him) could see her and hear her talk. Then she said, "Yes, by Allah! They talk (about secrets of intercourse), they really talk about it!). He then said, "Do you know the likeness of the one who does that?! Certainly, the likeness of this act is the likeness of a male Satan and a female Satan who met each other in the street, and he fulfilled his desire with her while people are looking at him". Then he said, "Beware! No man should sleep in the same bed under the same cover while another man is sleeping therein, and no woman should sleep in the same bed under the same cover while another woman is sleeping therein, unless the other party, man or woman, is either an offspring or a parent. He (the narrator) said, he mentioned a third one but I have forgotten. Certainly, the perfume of men is that whose scent can be scented and its color does not appear (like rose water), and the perfume of women is that whose color can be seen, but its scent can not be scented (like hennas)").

The chain of transmission contains an unknown man from At-Tafâwah, but the rest are well known trustworthy. And the girl is certainly Asmâ' bint Yazîd bin As-Sakan (may Allah be pleased with her), the narrator of the previous hadîth. That hadîth of hers has certainly be established, and the sincerity and accuracy of the man of At-Tafâwah (may Allah have mercy upon him) have been evident. Therefore, all praise and thank be to Allah, the Lord of all the worlds.

*Recorded by Abu Dâwûd, Abu Nadrah reported, an old man from Tafâwah reported it to me in its whole till the statement: **"Certainly, the perfume of women is that whose color can be seen, but its scent can not be scented"**. And then Abu Dâwûd said, (From here I remembered this tradition from Mu'ammil and Mûsâ: Beware! No man should sleep in the same bed under the same cover while another man is sleeping therein, and no woman should sleep in the same bed under the same cover while another woman is sleeping therein, unless the other party, man or woman, is either an offspring or a parent. He also mentioned a third one, but I have forgotten. This has been mentioned in the version of Musaddad, but I have not memorized it as precisely as I would like.

The narrator, Mûsâ, said, Hammâd reported this hadîth from Al-Jurairi from Abu Nadrah from At-Tafâwy. According to Al-Albâny, it is weak. I said, yes, he was right, due to the fact that At-Tafâwy is unknown. Yet, there is nothing to fear about the existence of Al-Jurairi among the transmitters, for there are various narrators about him: Ismâ'îl bin Ibrâhîm (Ibn 'Ulayyah), Bishr, Hammâd bin Zaid in addition to Yazîd bin Zarî' as it is according to Al-Baihaqy. Some of them had heard from Al-Jarîr before the (high age) mixture.

*In **"Sunan Al-Baihaqy Al-Kubrâ"**: [On the authority of Abu Nadrah who said, an old man from At-Tafâwah reported to me, to the statement: **"the perfume of women is that whose color can be seen, but its scent can not be scented"**]

We have no doubt that anyone who examines As-Sunan, the person would find many like this; i.e. setting forth things before the Companions by the Prophet of Allah (peace be upon him) without their asking him beforehand. It may be without any occasion that requires that, or without the Prophet (peace be upon him) being previously informed about anything concerning them. Just by a revelation that may might suddenly be revealed to him by Allah. This is what we really by the following statement: **(the approval of the Glorious Qur'ân concerning what happened at the time of the revelation, is like the approval of the Prophet regarding what he saw and heard, and there is no difference)**. What is more, the first one is stronger and higher in rank, which is the origin, and it is more general and more numerous.

Anyway, we do not mind about the person who said, **((Had it been something to be prohibited from, the Glorious Qur'ân would have prohibited us)**, because it is the truth with its previously cited proofs. But as for his statement: **(while the Qur'ân was being revealed)**, it means the importance of the time of the revelation, without any difference between the Glorious Qur'ân and the Sunnah, as previously mentioned, and as it is evident like the way the sun is evident to us, regarding our previous evidences concerning the authenticity of Sunnah, and that it is a revelation and a *Dhikr*.

It is also very clear regarding the article of 'Abdullâh bin 'Umar: **"During the lifetime of the Prophet we used to avoid chatting leisurely and freely with our wives lest some Divine inspiration might be revealed concerning us. But when the Prophet had died, we started chatting leisurely and freely (with them)"**, and we surely know that he (peace be upon him) did not used to visit their wives, or used to spy on their private matters in their bed rooms to see what they did or hear what they talk about with their wives in bed.

Third: after the death of the Prophet (peace be upon him), we know for sure that the religion was completed; that before the death of the Prophet (peace be upon him), all commands and prohibited matters of Allah had reached us complete, clear, explained in detail and with no doubts. As the Prophet (peace be upon him) said, **"I have left you on a straight forward path as clear as the day and night and no one would go astray therefore except he who is doomed to be a loser."** Allah protected Adh-Dhikr both the Qur'ân and the Sunnah, and also He protected the Arabic language as it is necessary for Adh-Dhikr **"reminder"** and **"reminder"** will not be understood except by it till the Day of Resurrection because the Prophet (peace be upon him) is the seal and last of all the prophets and messengers. There is neither prophet nor any message after him. There can be neither abrogation nor new creed after him except for those who changed his creed, exchanged favor with unbelief and went astray.

After his death (peace be upon him), it becomes the responsibility and duty of people in general and of scholars both who follow or who exert discretion in particular to

return to legal texts only in order to extract guidance from them; true and authentic news and compulsive judgments. **That is to say that question became necessary in and about every matter as Allah revealed a ruling for every matter and nothing was remained without a ruling.**

But the question must be a right question such as asking about the evidence that proves the obligatory nature, prohibition, desirability, or undesirability of something in itself. It should never be about the permissible as it is the absolute, general and original judgment that was proved by above mentioned definite evidences and did not need any other evidences.

Stated differently: A question like: What is the evidence for the permissibility of so and so, is absurd, because the absolute and general "blanket" permissibility has been already established with certitude beyond any possible doubt. Only question about **obligatory nature, prohibition, desirability, or undesirability** make sense and are permissible

We said that the right question is the one which is asking about the evidence that proves **the obligatory nature, prohibition, desirability, or undesirability of something in itself**. We said "***in itself***" as a way of taking precaution, as human can be rewarded for doing permissible if he intends to do it in order to help him in doing obligations and desirable matters or in order to accustom oneself to kept away from doing undesirable and prohibited matters. Human may be doing the matter on the other hand with "**consciousness**" while intending to do such deed and his heart is aware that Allah permitted such deed and he is doing it submitting to the judgment of Allah, he is happy with such permit of Allah or any other good considerations which were mentioned in the Shari'a evidences. The fact here with no doubt is that reward is not to be given according to the (naked) deed in itself as such, but rather according to the intention whether it is to help him in doing other obligatory or desirable acts or because of consciousness and remembrance of Allah or any other considerations than that which are more than doing the deed in itself as a mere deed.

It is inaccurate to say then that the permissible was turned into desirable because it is not desirable in itself and reward is to be given according to other aspects and matters that accompanied it. It is not appropriate to mix between them, otherwise measures of Sharī'ah will be disturbed and truth will mix with falsehood.

That is why, both the matter which is desirable in itself, that whoever did it will be rewarded and whoever did not will not be punished, and the matter which is undesirable in itself, that whoever did not do it will be rewarded and whoever did it will not be punished, need an independent evidence because they are not like the absolute original permissibility. Whatever was not like it, needs evidence, otherwise it would be a saying about Allah without knowledge and a judgment that Allah did not permit. That is to say it would be innovation in the religion and this is exactly the way that leads to misguidance, straying away and ultimately to disbelief.

We will discuss the subject of intention and its influence on both reward and punishment in an independent section; which is the section of "***The reward of deeds***

depends upon the intentions and everybody will be rewarded according to what he has intended." It will be after that if Allah permits.

What we had just set above is not our invention but famous Imams adopted the same view or part of it. Imam Abu Muhammad 'Ali bin Hazm (may Allah be merciful to him) said in *Al-Ihkâm*: [If they said that they want to see evidence for all incidents. We should say that if we failed to do such a thing, our failure is not evidence to be taken, neither against Allah nor His Messenger. We did not claim that we are Allah; Allah alone knows about all these incidents. It is enough that we are sure that Allah, the Exalted explained to us whatever happened or will happen from among the judgments of the religion till the Day of Resurrection. We present to you one text that included every incident that happened or will happen till the Day of Resurrection; it is the same hadîth which we mentioned above. The Messenger of Allah (peace be upon him) said, **"Leave me with what I have left to you. Verily the people before you went to their doom because they had put too many questions to their Prophets and then disagreed with their teachings. So do that which I command you to do to the best of your capacity and avoid that which I forbid you to do."** So according to this text it is legal that whatever was not mentioned by the Prophet (peace be upon him) is neither an obligation as he did not command us with nor forbidden as he did not forbade us to do it. Then what was left, is that it is permissible. Whoever claimed that it is forbidden must bring the evidence that the Prophet (peace be upon him) forbade us from doing it and when he brings it, we will listen and obey, otherwise his claim is null. Whoever claimed that it is obligatory must bring the evidence that the prophet (peace be upon him) commanded us with and when he brings it we will listen and obey, but if he did not, his saying will be null. It was proved by this text that whatever the Prophet (peace be upon him) commanded us with is an obligation except that what we were not able to do and whatever he forbade us from doing is a forbidden matter except what he explained to be undesirable or desirable. There is no judgment in religion that was left without being mentioned here.'

Then he went on saying, 'What then was left after all that. Was there any incident in the world that would be not included in the saying of whoever claims something to be obligatory and we say to him that if you bring a text from the Qur'ân or authentic text narrated by the Messenger of Allah (peace be upon him) or consensus that proves what you said, we will listen and obey and it will be obligatory and whosoever then denies its obligation, will be a disbeliever. However, if he did not bring a text or a consensus, he is a liar and this matter is not an obligation. Whoever claims that something is forbidden, we should answer that, if you bring a text or a consensus that proves its illegality, it will be forbidden and we will listen and obey and whoever wants to violate it then will be sinner but if he did not bring a text or consensus, he is liar and this thing is not forbidden. Is there any judgment in the whole world that is not included in this? Then it is true that the text includes every judgment that has happened or will happen till the Day of Resurrection and there is no way that any incident is not included in these three judgments.

Hadīths of the Messenger of Allah (peace be upon him) showed the same that were indicated in these verses. Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Leave me with what I have left to you, Verily the people before you went to their doom because they had put too many questions to their Prophets and then disagreed with their teachings. So avoid that which I forbid you to do and do that which I command you to do to the best of your capacity." Abu Muhammad said, 'This hadīth includes all what we have mentioned. The Prophet (peace be upon him) explained that if he forbade us to do anything, it is our duty to avoid it and if he commanded us with something it is also our duty to do it according to our capacity. Whatever he forbade or commanded us. It is our duty not to search for during his lifetime and if the matter is like that, so it was imposed that every Muslim should neither forbid nor obligate it. If it is neither forbidden nor obligatory, it is then permissible as there is no other branch other than these three divisions. If two of them are null, then the third is obligatory. This is the case according to this text, to listening and to mind not to understand other than it except an unacceptable induction conducted by way of that analogy, they see that the expiation for intentionally having food during a day of Ramadan is the same expiation for intentionally having an intercourse with one's spouse. Likewise, they have defined the minimum value of stolen properties incurring the amputation of the thief's hand to be like that of the conventional minimum value of a dowry.

Then we should ask them the same question of them. If you claimed that there are some incidents that have neither judgment in the Qur'ân nor in the Sunnah, so say to us what do you use to do with them? As it is according to you obligatory but not to us as it is null and not existing.

So tell us if you really found these incidents, do you neglect its judgment while this is not your opinion or you will judge them while there is no other branch but these three divisions. If you judge them, tell us about your judgment. Did you judge them according to Allah and His Messenger and if you said yes, so you contradicted yourselves as you already said that there is no text that proves them either from Allah or from His Messenger. Your later saying proves the untruth of your previous saying. And if you said that you judged not according to judgment of Allah or His Messenger, we seek refuge with Allah from every judgment in religion that is not legislated by Allah, the Exalted. This is enough for whoever has a mind. All matters are clear and others are null. Praise be to Allah.

Hadīths prove that. Sa'd bin Abu Waqqâs (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "The most sinful person among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking." The Prophet (peace be upon him) is saying that whatever was not prohibited by Allah is not prohibited.

And the Prophet (peace be upon him) also said the same about the obligatory matters. Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) gave them a sermon and said, "O people! Allah has made Hajj obligatory for you; so perform Hajj." Thereupon a person said, 'O Messenger of Allah,

(is it to be performed) every year? He (the Holy Prophet) kept quiet, and he repeated (these words) thrice, whereupon Messenger of Allah (peace be upon him) said, 'If I were to say, 'Yes, it would become obligatory (for you to perform it every year) and you would not be able to do it.' Then he said, 'Leave me with what I have left to you. Verily the people before you went to their doom because they had put too many questions to their Prophets and then disagreed with their teachings. So do that which I command you to do to the best of your capacity and avoid that which I forbid you to do.'"

Abu Muhammad said that the Messenger of Allah (peace be upon him) said that whatever he did not set as obligatory is not obligatory and whatever he said to be obligatory is obligatory according to the capacity and that which he did not forbade is lawful and that which he forbade is unlawful. So analogy had nothing to do with it. Texts covered everything people disagreed about and every incident that will happen till the day of Resurrection. Allah says,

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴾

which means, "Or are there for them partners who direct them to the religion which Allah has not allowed? And had not there been a decisive decree, it would certainly have been decided between them as to the wrongdoers, there is invariably a painful punishment for them.", (Ash-Shûrâ, 42:21)]. **Here ends the wordings of Imam Abu Muhammad 'Aly bin Hazm Al-Andalusy, so think about and reread it till you understand it.**

That is as you can see is the core of our opinion which is, **(The original ruling of all things, actions and sayings is permissibility. The original ruling in contracts and conditions is permissibility and correctness. Thus fulfilling contracts, which were correctly concluded, is obligation and conditions that were agreed about are also obligatory as they were correctly agreed about).**

In order to make that more obvious and clearer, we say that our saying, **(The original ruling of all things, actions and sayings is permissibility)** required that such things are clear in their origin from any "positive" rules. Nothing among them should be: cause, condition, license, intention, nullifying, corrector to other thing, or other among "positive" rules except through some piece of evidence. The same is to be applied to incidents that happened in the universe such as sun rising, raining, and eclipse till text proves other than that.

We also stress that this rule entails, by necessity, that **(The original ruling of all things and entities in the universe is (ritual) purity).**

One important matter remains which is their saying: **(The original ruling of all acts of worship is prohibition till evidence dictates otherwise)** which becomes a rule for some of them. **We should say that this sentence is meaningless.** Whoever said such

sentence presumed that there are acts that deserve to be called "**worship**" in themselves as they are mere (naked) acts which is not true but it is even a terrible mistake as we will prove in the following chapters and sections especially in the section that is called: "**Unification of Allah ... Worship & Divinity**", if Allah wishes. People used to give this title "**worship**" to acts that meant to get close to whoever they believed to be a god. Thus worship is: **(performing certain actions and rituals seeking whomever you believe to be your god in order to either: get close to him; seeking his content and love; to avoid his harm, punishment or even evil; or to gain his mercy, kindness and favor; or to gain his support in removing harm or bring good; or like that)**

If a human performs rituals of worship to he whom he believed to be his or her god, it is sure that he believed that this god loves such rituals and they please him or even that these rituals are obligatory. After the message of Muhammad, any judgment that was proved to be desirable or obligatory means that this judgment is different from the definite and original permissibility, a matter that is not allowed except through evidence. The truth is that Allah is not to be worshiped except by what He Himself judges as desirable or obligatory. That is to say that the truth is: **(Allah is not to be worshiped except by what He had legislated)**. This authentic rule is not new; it is just an implementation and explanation of our rule: **(The original ruling of all things, actions and sayings is permissibility. The original ruling in contracts and conditions is permissibility and correctness. Thus fulfilling contracts, which were correctly concluded, is obligation and conditions that were agreed about are also obligatory as they were correctly agreed about. The original ruling of all things and entities in the universe is (ritual) purity).**

All definite evidence is based upon this, so whoever believes in Allah and the Last day is not allowed to believe in other than this or to act according to other than it and whoever disbelieves, Allah is self-sufficient and free of all needs.