

Chapter III: The Nature of (Revelation) and the (Sent-down Dhikr)

* Section: Revelation implies both the Glorious Qur'ân and the Sunnah

Some people might think that the revelation consists only of the Glorious Qur'ân. This is a huge mistake and serious error. Such a misconception can logically extend the believer into the realms of polytheism and apostasy from Islam unless the truth is grasped firmly.

The truth is that the revelation is of two kinds:

The first kind: is oral and recited revelation. This kind is the Glorious Qur'ân, i.e. this last Message from Allah, via the prophet Muhammad (peace be upon him). Similarly it is what Allah wrote in the tablets for Mûsâ (Moses, peace be upon him), as well as other Books and former Scriptures. This kind is the lesser in volume, but no less important in their substance and message. The Qur'ân, in this kind, may be recited as a means of worshipping Allah, while other revelations are not. Some, Allah has guaranteed to preserve like the Qur'ân, while others were memorized by prophets, worshippers and priests, such as the Scriptures of Mûsâ. Some are still in our hands, as the Glorious Qur'ân, while others are lost. An example of such lost revelation is the Scriptures of Ibrâhîm (Abraham, peace be upon him), this revelation has not reached us as it has not survived through time, or certainly not returned to circulate amongst the masses, and so on.

The second kind: is the honorable Sunnah, record of the practice and sayings of Muhammad (peace be upon him). This kind is the greater in its volume and more general in its coverage of subject matter. It is a revelation which often provides meaning and illustration in practice, of Allah's message to his creation. It is not to be recited like the Qur'ân. It is the honorable Sunnah in this last message. Every saying including Divine Hadîths (Hadîth Qudsi), gestures, acts and what was tacitly approved. Most of the former Scripture are from this kind; sayings of the prophets, their acts, what they tacitly approved, their biographies and conditions of their nations during their life time.

The Glorious Qur'ân is the words of Allah, revealed to Prophet Muhammad (peace be upon him) and recorded, as it is written in the pages, as memorized by the hearts, as recited by tongues, as recorded on tapes and as found in other means of preservation and transmission. It was transmitted from the Prophet (peace be upon him) both written and orally, through authentic and trusted narrators. It was transmitted from a trustworthy, reliable transmitter to an equally trustworthy, reliable transmitters. This transmission is in a manner providing productive and definitive knowledge, which is necessary for all peoples both Muslims and non Muslims. Muslims over the last 1,400 years have developed a specific science, to scrutinise, validate and authenticate Hadîths and their transmitters, rejecting those which do not meet strict quality criteria. The Glorious Qur'ân is inimitable in its literary style and we worship Allah by reciting it.

The Sunnah which are the actions of the Prophet (peace be upon him) including his gestures, his acts and what he tacitly approved of. The Sunnah also encompasses articulating meaning, for example, that of a revelation that is sent down from Allah of which the Prophet (peace be upon him) expressed in his own words (or gestures that could be used instead of words), and also expressed in his acts. For Allah protected him from

committing, approving or keeping silent from commenting on a misdeed when he saw it or informed of it; for such a silence would indicate his approval or consent of this overtly presented wrong deed.

Concerning the proclamations of the Prophets revealed from Allah, that indicates definitely that it is a proclamation from Allah, in a way that cannot be interpreted differently, such as the saying of the Prophet (peace be upon him), "These words are a piece of the Qur'ân that is revealed from Allah and not my words." Like the saying of Mûsâ, "These Tablets are written by Allah." A position which also covers any such saying of any prophet, when that prophet said, 'Allah prescribed so and so, prohibited so and so, Allah prepared Hellfire for those who commit so and so, or Allah revealed to me in order to inform you with so and so'. All these sayings, according to logical extension (barring erroneous transmissions from previous traditions to Islam), must prove that prophets are infallible, only concerning conveying the message of Allah. In these they cannot be wrong or lie, otherwise prophet-hood would lose its significance and potency. There can be neither wrong nor forgetfulness during its conveyance by the prophet, as its correction is impossible. Because any correction can be challenged on the basis that such correction may itself be incorrect, further needing correction or an omission due to forgetfulness, and as such we would be going round in an endless circle or infinite regress. Infallibility of the prophets will collapse and prophet-hood will lose its significance and become useless and aimless. Allah forbids error.

So such proclamations revealed from Allah should necessarily be true, right, unmistakable and cannot under any condition or circumstance be subject to immediate forgetfulness.

But what about the indirect sayings of the Prophet (peace be upon him) in conveying revelation of Allah. As when he said, '**Hire paid to a prostitute is evil**' (recorded by Muslim) and "**Pilgrimage is 'Arafah**" (recorded by At-Tirmidhy), as well as other innumerable sayings, gestures, acts and what he tacitly approved.

The truth is that all this concerning our Prophet (peace be upon him), at least, is an infallible revelation from Allah that has no lie, wrong or forgetfulness which is proved by the following definite evidence:

*Allah says,

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

Which means, "**Nor does he speak (or utter) out of desire. It is nothing but a revelation revealed.**" (An-Najm, 53:3-4)

We know, as an acknowledged fact, that the Prophet (peace be upon him) spoke about many matters concerning religion other than in the Glorious Qur'ân. If such matters are not a revelation from Allah, then the Qur'ân is lying in this verse. It follows that it would be necessarily revealed by other than Allah. A matter that is against what we had proved from the certainty of the prophethood and the definite evidence that prove this matter. It is an acknowledged fact that the Qur'ân is revealed from Allah. Otherwise, Allah would either be lying or in error in this verse which is impossible, Glorified be Allah.

Someone may claim that the word "**speak**", or "**utter**" in the above verse relates only to

the Qur'ân and not other sayings of the Prophet (peace be upon him).

To such a person we would say, what you are saying is a **lie and a fabrication**. This is a misinterpretation of the Arabic language. The Glorious Qur'ân is to be "**recited**". Arabs say, 'Muhammad "**recited**" the Qur'ân, Muhammad "**came with the Qur'ân**". We never heard them saying, 'Muhammad spoke or uttered the "**Qur'ân**".

And if the critics propose a narrow view, then how can they decide that the word "Qur'ân" is not just limited to chapter Al-Baqarah, chapter Âl-Imrân or any other verse and not concerned with the complete content between its two covers. If it is possible that the word "**speak**" is only concerned with the act of "**reciting the Qur'ân**" and it is not to be understood in its full generality. To utter all other matters, in absolute generality and full comprehensive meaning, as it is an acknowledged fact known by necessity from the Arabic language, this critics view would be an arbitrary view without evidence. So it is logical and correct to also let the word "**Qur'ân**" be understood in its completeness, and not limited to what is between the covers of the well-known Book. Otherwise, we would be contradicting ourselves and acting according to our desires and choosing that which is null.

*Allah, the Almighty, says,

﴿قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ﴾

Transliterated: [Qul **in-namaa** undhirukum bil waHy* wa laa yasma' US Sum-mud du'AA-a idhaa maa yundharuun], (21:45).

Which means, "Say, **'I warn you solely according to the revelation.'**" (Al-Anbiyâ', 21:45)

This is a linguistic form of restriction (**in-namaa**). It means that the warning which I bring forth to you is nothing but a revelation from Allah, the Almighty. The Prophet (peace be upon him) used to warn people using lots of his language and not only verses of the Qur'ân. He used to threaten people with the Hellfire for different sins and to warn from abandoning lots of duties. He used to legislate different laws and he used to inform people with different kinds of warnings and proclamations. If all that is not among revelation that is revealed from Allah, the Qur'ân would also be in error or lying in this verse and it would be necessarily revealed by someone other than Allah. A matter that is against what we had proved from the certainty of the prophethood and the definite evidence that prove this matter, as it will be mentioned in its place which include as an acknowledged fact that the Qur'ân is revealed from Allah. Glorified be Allah.

Whoever claims that the word "revelation" here means only the Qur'ân, would be lying and fabricating. In fact he would be violating what is true and refuting what is proved as an acknowledged fact through history and biographical evidence. He would be even denying the Qur'ân itself. The same Qur'ân that named what Allah had revealed to Umm Mûsâ and her son (peace be upon him) as revelation at the same time that we know that this revelation was not Qur'ân or even similar to it in either kind or language.

In fact such person would be accusing Allah of not being able to use appropriate and complete expression. Allah is elevated above all such imperfection. There is nothing in the world that can be easier than saying, "I warn you solely according to the Glorious Qur'ân",

or, "I warn you solely according to the Scripture." But this verse was not revealed like that, so we know for sure that such a person who claims that the word "**revelation**" means only "**the Qur'ân**" and nothing else is in error and contradicting himself. Especially since Allah says, in the very **Qur'ân**, itself:

﴿ قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهِدَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلِىَّ هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ ﴾

Which means, "**Say, 'What thing is the greatest in testimony?' Say, 'Allah is a Witness between me and you. And this Qur'ân has been revealed to me, that I may warn you with it and those whom it reaches. Are you really going to bear witness that there are other deities with Allah?' Say, 'I do not bear witness.' Say, 'In fact He is Only One God. And surely I am rid of all those you associate.'**" (Al-An'âm, 6:19)

This verse explicitly mentioned the Qur'ân, and mentioned that among the purposes for revealing it is to warn people in a method that was not restricted. The Qur'ân has other purposes other than giving warnings such as providing good omens, glad tidings, reminding people, encouraging people to think, to challenge and ponder, etc.

Giving warnings itself may be done through the Glorious Qur'ân or through means other than the Qur'ân. For instance, Imams warn and threaten people during sermons of Friday prayer. Poets do the same using their poetry. Such warnings are according to discretion of the scholars and poetry of the poets but they are not revelation. It may be derived from revelation and may be this derivation is right or wrong. But here the last Prophet (peace be upon him) that was revealed by Allah is our subject, according to the verse in which Allah means, "**Say, 'I warn you solely according to the revelation.'**" (Al-Anbiyâ', 21:45)

*Allah says,

﴿ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ﴾

Which means, "**Whoever obeys the Rasul (Messenger), he then surely has obeyed Allah.**" (An-Nisâ', 4:80)

And He says,

﴿ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ﴾

Which means, "**And We have not sent any Rasul (messenger) except that he should be obeyed by Allah's permission (command)**" (An-Nisâ', 4:64)

In addition to many verses in which Allah ordered us to obey the Prophet (peace be upon him) unconditionally. He declares that obeying His Messenger is a condition for guidance

and disobeying him will lead to us going astray. There are also other verses in which Allah threatens whoever disobeys Him or disobeys His Messengers on general, with eternal punishment in the Hellfire. For example:

- He say,

﴿ تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴾

Which means, "This are the limits (set) by Allah. And whoever obeys Allah and His Rasul (Messenger), He will make him enter the Gardens beneath which flow the rivers, abiding in it; and this is the great attainment. And whoever disobeys Allah and his Rasul (Messenger), and transgresses His limits, He will make him enter the Fire, abiding in it; and for him is a degrading chastisement." (An-Nisâ', 4:13-14)

- And He says,

﴿ إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴾

Which means, "And whoever disobeys Allah and His Rasul, then for him is indeed the Fire of Jahannam (Gehenna), abiding in it eternally" (Al-Jinn, 72:23)

- And He says,

﴿ لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴾

Which means, "There is no blame upon the blind, nor is there any blame upon the lame, nor upon the sick there is any blame. But whoever obeys Allah and His Rasul (Messenger), He will make him enter Gardens beneath which flow the rivers; and who turns away, He will punish him with a painful chastisement." (Al-Fat_h, 48:17).

- And He says,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴾

Which means, "And it is neither for a believing man nor for a believing woman, when Allah and His Rasul (Messenger) have decided an affair, that they should have any

choice in their affair. And whoever disobeys Allah and His Rasul (Messenger), then surely he has strayed off a manifest straying." (Al-Ahzâb, 33:36)

- And He says,

﴿يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

which means, "He may make good for you your deeds and He may forgive you of your sins. And whosoever obeys Allah and His Rasul (Messenger), he then of course has gained a mighty gain." (Al-Ahzâb, 33:71)

- And He says,

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۚ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ﴾

which means, "Say, 'Obey Allah and obey the Rasul (Messenger)' But if you turn back, then upon him is what he has been imposed with, and upon you is what you have been imposed with. And if you obey him, you will be guided. And nothing is upon the Rasul (Messenger) except a clear delivery." (An-Nûr, 24:54).

-And He says,

﴿وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ وَأَحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ﴾

which means, "Therefore obey Allah and obey the Rasul (Messenger), and beware; but if you turn away, know then that on Our Rasul (Messenger) is only a clear delivery." (Al-Mâ'idah, 5:92)

- And He says,

﴿وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ﴾

which means, "And you obey Allah and obey the Rasul (Messenger). But if you turn away, then verily on Our Rasul (Messenger) is the delivery clearly." (At-Taghâbun, 64:12)

- And He says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

which means, "O you who believe! Obey Allah and obey the Rasul (Messenger), and do not make your deeds vain." (Muhammad, 47:33)

- Allah appointed Himself and His Messenger the only and absolute source in times of disputes unlike the case of rulers, who are to be argued and questioned. Allah says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝٥٩﴾

which means, **"O you who believe! Obey Allah and obey the Rasul (Messenger), and those in command among you; then if you differ in anything then refer it back to Allah and the Rasul (Messenger), — if you are believing in Allah and the Future day. This is better and an excellent conclusion."** (An-Nisâ', 4:59).

- And here in the following verse, Allah distinguished His Messenger by ordering us to obey him without mentioning His Majestic Self and He made this obedience a condition in order to gain His mercy. Allah says,

﴿وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۝٥٦﴾

which means, **"And keep up the Salah, and pay the Zakat, and obey the Rasul (Messenger), that you may be shown mercy."** (An-Nûr, 24:56)

- Allah furthermore, emphasized that obeying his Prophet is a condition for gaining the love of Allah which is amongst our -most desired wishes, whilst disobeying Him is among the kinds of disbelief which will remove us from His Love. Allah says,

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝٣١ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ۝٣٢﴾

which means, **"Say, 'If you would love Allah then follow me, Allah will love you and forgive you of your faults. For Allah is most Forgiving, most Rewarding. Obey Allah and the Rasul (Messenger)' But if they turn back, then Allah indeed does not love the Unbelievers."** (Âl-'Imrân, 3:31-32)

He further illustrates that saying,

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَتَخَشَّ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ۝٥٢﴾

which means, **"And he who obeys Allah and His Rasul (Messenger), and fears Allah and reveres him, then such are themselves the victorious."** (An-Nûr, 24:52)

The verse indicates that fear and being watchful are not complete without obedience to Allah, the Almighty, and His Messenger (peace be upon him). The word "Messenger" has been added to the word "Allah" in a way that indicates that both are equally worthy of being obeyed, although there is a striking infinite difference between Allah, the Ever-Living,

the Self-Subsisting, the Necessarily-Existent, the Former, the Eternal, the Ancient who has not been initiated, the Last and the Remaining without annihilating or ending and the Messenger of Allah (peace be upon him) the created, the accidental, the contingent, the mortal, the finite and the perishing.

Allah, Exalted and Glorified be He, denied that anybody should separate between Allah, and His Messenger of Allah (peace be upon him) or that anybody may manouver by claiming to believe in some parts while refuting other parts, and blocked all attempts to do so. As He says,

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۚ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا﴾

which means, “**Certainly those who disbelieve in Allah and His rasuls (messengers), and desire to make a distinction between Allah and His rasuls (messengers) and say: “We believe in some and disbelieve in others”; and desire to take a course in between that—these— they are themselves the Unbelievers in truth; and We have prepared for the Unbelievers a degrading chastisement.**” (An-Nisâ’, 4:150-151)

The Almighty Allah showed that prophets are obeyed by His Command, and that they are obeyed for His Cause. In fact obeying prophets corresponds to obeying Allah, the Almighty, and is of the same level that is, the level of obeying Allah, the Almighty, exactly as the adding of the Arabic word “**Rasûl**”, which means the Messenger (peace be upon him) to the word “**Allah**”, the Almighty, indicate that both are equal in their authority and in being adhered to.

This is further confirmed by the fact that Allah, Exalted be He, totally refuses to accept any distinction to be drawn between Him and His messengers (peace be upon them). Because they have been chosen to convey His message and are, for the reason of credible delivery amongst others, rendered by Him infallible. Therefore, any attempts of "driving a wedge" between Allah and any of His Prophets will inevitably fail. Such attempts are truly a most-manifest and clear disbelief that would lead the unbelievers to eternal loss, permanent curse and humiliating punishment in Hell.

It is a well known fact, according to immediate sensory perception, necessities of reason and *compelling evidence of the Sharî’ah* (Islamic law) that the Prophet (peace be upon him) is created by Allah, but is himself not Allah, the Almighty, nor is he Allah, the Almighty in Himself, nor is his will that of Allah, the Almighty, originally, or in the rank of existence. Therefore, it is necessary that the prophetic tradition is an infallible proclamation from Allah, the Almighty; i.e. a true revelation in meaning, or in wording. If it were possible that any of these was from the Prophet (peace be upon him) himself without being based on infallible revelation from Allah, his mission would have lost its significance. It would cease to be considered an authority, the Almighty Allah would have no argument to use against His servants on judgement day and they would be in no need of the *Sharî’ah*. All of which are contrary to the mutually supporting Qur’ânic verses. As such the Glorious Qur’ân would be self-contradictory, and it should not be considered as having been sent down

from Allah, Allah forbid!

This would be contrary to what we have supposed as establishment of prophet-hood above, and the establishment of conclusive pieces of evidence concerning it (as it will be come in its proper place) including the Glorious Qur'ân being necessarily sent down from the Almighty Allah. Otherwise the Almighty Allah would be lying concerning this Qur'ânic verse, or He is misinforming or deceiving us, which is impossible regarding Allah, Exalted be He.

Someone might say, It might be possible that the Prophet (peace be upon him) might have been led to do that certain action or prohibited according to his nature or his body composure of the necessary characteristics and the hereditary qualities.

To this we can counter-argue as follows: **so what?** This is also a revelation. It could not have been possible for the Prophet (peace be upon him) to be of this certain nature in such a manner that his taste does not accept, and that his mind does not settle except with Allah's Will, as it is known in reality with certitude only to Allah "**Himself**", except with a prior knowledge, a determined destiny, or a creation, by the Will of Allah, and according to His determination. It was the Creative Will and Determination of Allah, the Almighty, that resolved that the Prophet (peace be upon him) be created in a certain destined manner. In a unique condition that conforms to Allah's Legislative Will, for the mission of this very specific Prophet (peace be upon him), in such a way that the Prophet (peace be upon him) be created prepared for infallible conveyance of the message for Almighty Allah.

Nobody, neither scholar, critic or heretic should say that neither this nor anything like it can be described as revelation?!

To that we should reply that: **you are telling lies**. For this was the term the Almighty Allah has used when He says,

﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ﴾

which means, "And your Rabb (Lord) revealed (inspired) to the bee, saying: "You make houses in the hill, and among the trees and in what they build up." (An-Nahl, 16:68)

It is a well known fact that that revelation was granted to the bees by Allah, as it is planted in the hereditary stock (chromosomes and genes) and in a particular way that made them use mountains, trees and what they build up in a certain way. Definitely, this revelation is not a Holy Qur'ân that can be recited, nor did it happen by the descent of an angel, or a vision during sleep or something uttered in a fit.

Divine revelation is therefore of several types: ranging from that which is implanted in the genes in the origin of the innate character and its composition to the highest high. The Glorious Qur'ân, which is the Divine Word, revealed literally and verbally, in its words and letters, miraculous in its composition, whose recitation is a type of worship. In between there are other types: which are exhortation in fear, or an inspiration to a soul without prior knowledge of it, or having a true vision, the appearance of an angel messenger to the human messenger, and orally addressing him, the sending down of ready written Scriptures and Tablets from heaven, etc. All of these are called revelation. All these types of revelation are infallible regarding the prophets without any lie, error or forgetfulness,

otherwise there would be no significance in prophet-hood. Otherwise there would be no difference between a sent prophet and an arduous well-learned religious scholar.

*The Almighty Allah also says,

﴿ مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ ﴾

which means, **"Whatever Allah has given as *Fai*' to His Rasul (Messenger) from the people of the township it is then for Allah, and His Rasul (Messenger), and the near relations, and the orphans, and the needy, and the wayfarer, in order that it may not be (exclusively) circulating among the rich amongst you. And whatever the Rasul (Messenger) gives you take it then, and whatever he forbids you then abstain (from). And revere Allah, for Allah is Severe in retribution."** (Al-Hashr, 59:7)

This is a firm command, followed by a confirmed strong warning that strictly obligates people to accept all the commands the Prophet (peace be upon him) without any exceptions.

History points out that the Prophet (peace be upon him) did not come forward with gold or silver. He was not a merchant providing markets with goods, nor was he a tyrant despotic king doling out gifts, grants, positions and lands in patronage, not at all. Yet, he brought forth innumerable reports of Allah, His Angels, His Books, His Messengers, the Last Day, the conditions of the Hour of Resurrection and its signs, news of previous prophets and nations. He brought forth lessons to be learnt in different forms: sometimes in the form of speeches, stories and parables, in addition to other forms of lessons. He also brought forth several commands, prohibitions, instructions, advice and guidance. He uttered marvelous wise sayings and proverbs.

All these have been brought forward by the Prophet of Allah (peace be upon him). He, therefore, accepted them as a necessary religious duty, which is not to be disputed according to the verse of the Qur'ân. By virtue of every type:

(1) Accepting a prophetic transmission is to believe in it, to submit to it, to become religious; i.e. to draw closer to Allah, the Almighty, to seek His pleasure by that submission and belief.

(2) Accepting a command is to obey it and comply with it

(3) Accepting a prohibition is to abstain from committing the prohibited act,

(4) Accepting anything else is according to its nature too. So if he granted you a plot of land: take it as a legitimate good permissible possession that you may rejoice in. If it is given to another person, and not you, then be happy for the lucky person and wish yourself the same but do not be envious of the other or wish him loss or evil. And do not let the idea that it was out of partiality or injustice, that this person took this land, cross your

mind. The mere thought in such a vein, could lead to apostasy and Kufr, Allah forbid!

All these are truly sent down from Allah, the Almighty. For it is entirely impossible that Allah, the Almighty, commands us to believe a false report, or obey a command He never ordered or prohibit something He, the Almighty, did not render impermissible, or accept a gift which we are not entitled to.

Allah says in the same verse:,

﴿...وَمَا نَهَيْكُمْ عَنْهُ فَأَنْتَهُوا...﴾

which means, “**...and whatever he forbids you then abstain (from)**” (Al-Hashr, 59:7)

is necessary as part of the following Qur’anic verse,

﴿...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ...﴾

which means, “**...and whatever the Rasul (Messenger) gives you take it then.**” (Al-Hashr, 59:7)

In these verses, the particular has been annexed to the general, the part to the whole. Such repetition has been provided to confirm the legislature and rhetorical purposes. Here are some of them:

- (1) The importance of abstaining and being deterred from things the Messenger of Allah, (peace be upon him) prohibited without stipulation of ability and capability. For abstaining from prohibited things, is a negative attitude; i.e. it is a not-to-do action, which is possible for anybody.
- (2) Invalidating any possibly confusing matter about the beginning of the verse,

﴿...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ...﴾

which means, “**...and whatever the Rasul (Messenger) gives you take it then.**” (Al-Hashr, 59:7). This might refer to things other than reports, commands and prohibitions, or it might refer to Glorious Qur’ân only. Since prohibitions have been mentioned separately and explicitly, it became necessary that the sentence,

﴿...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ...﴾

which means, “**...and whatever the Rasul (Messenger) gives you take it then.**” (Al-Hashr, 59:7), be inclusive of all prohibitions, and that which is similar to it, things that can be described as being brought by a prophetic deed or saying; i.e., inclusive of all reports and commands, etc.

The sentence,

﴿...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ...﴾

simply and naturally is also inclusive of all Qur'anic texts. So if the Messenger (peace be upon him) says, this is Qur'ân, then our response should be: we hear and we obey! and accept it as the Glorious Qur'ân and record it in the Scripture. And if he says, this verse that was of the Glorious Qur'ân has been lifted, abrogated and removed from the Scripture and we must not recite it again, our reply should be: at your command. We will do as commanded. Such should be our attitude for ever. Whatever the Messenger (peace be upon him) brings to us, we should accept, and what he prohibits us, should be abandoned.

* The Almighty Allah says,

﴿...إِنْ أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ...﴾

Transliterated: [in at-tabi'U il-laa maa yuuHaa ilayy* qul hal yastawil a'Âmaa wal baSiyr* afalaa tatafak-karuun], (6:50).

which means, **"I indeed follow (obey) only what is revealed to me."** (Al-An'âm, 6:50)

The form here is that of restriction (in at-tabi'U il-laa). The meaning is that I should follow nothing except revelation. And following should be in terms of words and deeds. Though in the latter, the deeds, it is more obvious and clearer.

The Prophet (peace be upon him) used to perform several deeds that were not mentioned in the Glorious Qur'ân at all. Such deeds include: kissing his wives and consummating marriage, except sexual intercourse while fasting. He also did the same even during their menstruation. He would do everything except sexual intercourse. He used to say things in his own words not in Qur'ân words. If all these were not a revelation, then the Glorious Qur'ân would be lying about this. And accordingly, the Glorious Qur'ân would not be necessarily sent down from Allah, the Almighty. This is in contradistinction to the prophet-hood assumed to be established above doubt and by irrefutable and striking evidence (as discussed below). Such evidence indicates that the Glorious Qur'ân is necessarily sent down from Allah, the Almighty. Otherwise, Allah, the Almighty would be lying in this verse. Allah forbid! Allah, the Almighty, is extremely Sublime.

It has been previously mentioned that the word **"revelation"** cannot be synonymous for the word **"Qur'ân"**; so that all revelation becomes the Qur'ân, which is impossible as mentioned previously. Yet, the sentence (I indeed obey only the Glorious Qur'ân) would have been no less good or rhetorical than the verse,

﴿...إِنْ أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ...﴾

Therefore, as far as it has not been mentioned as such, then we should know for certain that the Almighty Allah meant the above verse to be something other than **"Qur'ân"** only. And since the Glorious Qur'ân is necessarily part of the total things included in the following part of the verse,

﴿... مَا يُوحَىٰ إِلَيَّ...﴾

which means, “.. **what is revealed to me.**” (Al-An’âm, 6:50). It should be possible that another revelation should be there, other than the Glorious Qur’ân. or in addition to the Glorious Qur’ân.

* Allah says,

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

which means, “**Certainly you have had in the Rasul (Messenger) of Allah an excellent exemplar for him who is confident of Allah and the Future day, and who remembers Allah much.**” (Al-Ahzâb, 33:21)

This verse is general and unconditional. As for the leader of the Hanafi believers and the master of all pious people – Ibrâhîm (Abraham, peace be upon him) the closest one,

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا تُغْفِرَنَّ لَكَ...﴾

which means, “**Surely there is a good example for you in Ibrâhîm and those who were with him— when they said to their people: “We are indeed through with you and with what you worship besides Allah. We renounce you, so enmity and hatred have appeared between us and between you for ever, until you believe in Allah, in His Oneness.” Yet the saying of Ibrâhîm to his sire: “I shall invariably ask forgiveness for you...”**” (Al-Mumtahana, 60:4)

Allah made him a good example only in being “**free**” and “**disassociated**” from his people who insist on being polytheists. An exception of this is Ibrâhîm's asking forgiveness for his father.

Though, Allah mentioned an acceptable excuse for him for asking forgiveness for his father. He also praised him for ceasing to ask forgiveness – after the excuse ceased to exist. Allah, whose Names are blessed says,

﴿وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

which means, “**And the asking for forgiveness by Ibrâhîm for his sire was not for other than a promise which he had promised with him. But when it was made clear to him that he was the enemy of Allah, he dissociated from him. Ibrâhîm was indeed**

most tender-hearted, forbearing." (At-Tawbah, 9:114)

Yet Allah made an exception from the good example and leadership of Ibrâhîm, which is his asking forgiveness for his father, though he was intending only the good and was excused in doing that. By Allah, Ibrâhîm did not commit an impermissible deed or a sin. He just did only the less desirable with good intention and while being dutiful to his father. He asked forgiveness because it was originally permitted and allowed to be done. At that time, he was not ordered otherwise but he abandoned it when Allah prohibited it explicitly.

Contrary to that, it was never mentioned in the Qur'ân that – the leader of prophets and the master of all sent messengers, the nearest one to the Lord of the two worlds, Muhammad bin 'Abdullâh, the chosen and selected one – was excluded from being taken as an example to be necessarily guided. This fact, when considered with evidences that following his example is Almighty Allah's command, necessarily proves that he is the good and infallible example in all his words and deeds with no exceptions whatsoever.

The compounded meaning of the verse, where Allah says,

﴿...إِنْ أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ...﴾

which means, "**I indeed obey only what is revealed to me.**" (Al-An'âm, 6:50)

And when He says,

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

which means, "**Certainly you have had in the Rasul (Messenger) of Allah an excellent exemplar for him who is confident of Allah and the Future day, and who remembers Allah much.**" (Al-Ahzâb, 33:21); as affirmed and stressed by the verse, in which He, blessed be His Names, added,

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ط فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾﴾

which means, "**Say, 'If you would love Allah then follow me, Allah will love you and forgive you of you faults. For Allah is most Forgiving, most Rewarding.' Say, 'Obey Allah and the Rasul (Messenger).'** But if they turn away, then Allah indeed does not love the Unbelievers." (Âl-'Imân, 3:31-32)

The first two verses along with the third verse necessarily indicate that his deeds are an infallible revelation that can be unconditionally considered as a good example.

Yet, deeds are not always as eloquent and decisive as words. It is necessary to say the

following comment **"Whatever the Prophet (peace be upon him) did, after revelation began, can never be prohibited for the rest of his nation"**. Thus, people may take after his deeds and may follow him freely and without any awkwardness. However, performing mere actions does not make them obligatory or even desirable, except by virtue of clear evidence to that effect. It is inconceivable, however, that the Prophet (peace be upon him) could have performed undesirable act unless there was a material evidence to show that he performed it only to prove that no one, who performs it, should be held accountable later on. Though, abstaining from performing such a deed would be better. This is partly one of the requirements of being a good example.

Likewise, **(abstaining from committing a deed is a striking proof that this deed is not obligatory on the whole nation)**. Besides, there should be evidence to support the prohibition, the undesirability, or just the permissibility of a deed. It is inconceivable that the Prophet (peace be upon him) would cease to perform a desirable deed, unless he had an evidence showing that he just ceased to perform it to prove that ceasing to perform it is not a questionable matter, so as not to burden his nation, or for any other reasons that will be discussed in a later chapter. These are some of the requirements of being a good example.

It is impossible for our final Prophet (peace be upon him) to perform a deed which is prohibited for his nation or to leave what is obligatory for his nation. Yet, he may perform something that is of different category than the former such as abandoning a desirable deed or performing a disliked deed. This would be a "sin" between himself and Allah, though it is **most definitely not a sin when performed by a member of his nation.**

This is the only meaning which is contextually compatible with the previous verses, or with other verses definitely stating that the Prophet's words and deeds are infallible. The meaning is also relevant to other texts that were vague to some people. On top of these are,

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا

مُسْتَقِيمًا﴾

which means, **"That Allah may cover up for you shortcomings (sins?!) that you have sent forward and that are to follow, and that He may complete His favor upon you, and guide you on a right Path."** (Al-Fath, 48:2)

Allah chided him when he turned away from the blind man. Allah says,

﴿عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى﴾

which means, **"He (Muhammad) frowned and turned aside, because the blind-man came to him."** ('Abasa, 80:1-2)

Add to the above-mentioned verses these Hadîths illustrating the same point:

*Muslim recorded in his *Sahîh* the following Hadîth. Al-Aghar Al-Muzany (may Allah be pleased with him) who was from amongst the Companions of the Messenger of Allah (peace be upon him) narrated that the Messenger of Allah (peace be upon him) said, **"Innahu la-yughanu ala qalbi (My heart is lightly-clouded, burdened). Verily, I ask Allah for forgiveness hundred times a day."** This Hadîth is also recorded with a similar chain in *Sunan* Abu Dâwûd. It has been recorded through several authentic chains of transmission in *Musnad* Imam Ahmad bin Hanbal. It has been recorded through several chains of transmission in *As-Sunan Al-Kubrâ*. It is also found in *Sunan Al-Baihaqy Al-Kubrâ*. It has been related by several rare but authentic chains of transmission in *Al-Mu'jam Al-Kabîr*. It is also found in *Al-Âhâd wal-Mathâny*, in *Al-Muntakhab min Musnad 'Abd bin Humaid* and in *Sharh Ma'âny Al-Âthâr* It may also be found in other books.

-It is also found in *Sahîh* Ibn Hibbân. Sheikh Shu'ab Al-Arna'ût said, "It has an authentic chain of transmission." Imam Abu Hâtim bin Hibbân commented saying, "The statement of the Prophet (peace be upon him), **Innahu la-yughanu ala qalbi**' refers to the anxious thoughts straitening his heart when he is concerned thinking about some acts of worship or a ruling not known to him before its revelation. As in the case when the Prophet (peace be upon him) was in Mecca. Having no knowledge of the rulings revealed in chapter of Al-Baqarah in Medina, he considered it a sin on him that straitened his heart. That is why he used to ask Allah for forgiveness hundred times each day. It was not that his heart was burdened by a sin, which he commits, similar to that felt by members of his nation when they sin.

*It was recorded in *Al-Mu'jam Al-Kabîr*. Al-'Abbâs bin Al-Walîd Al-Nursy said, "I asked Abu 'Ubaidah Ma'mar bin Al-Muthannâ about the exegesis of the statement **Innahu la-yughanu ala qalbi**' and he gave no exegesis. I asked Al-Aṣma'y, but he did not give me an explanation too.

May Allah be merciful to the two pious cautious Imams; Abu 'Ubaidah Ma'mar bin Al-Muthannâ and 'Abdul-Malik bin Quraib Al-Aṣma'y, for they ceased to give an interpretation for something they did not know.

I say: "**Ghayn**" is the light cloud which shields the figure of the sun without shielding much of its light, in contradistinction to "**Ghaym**", which is the thick dark cloud. So the Messenger of Allah, upon him and his family be greetings, praise and blessing of Allah, used to ask forgiveness from the slightest clouding of the heart!

* It was also recorded in *Sunan Abu Dâwûd* with an authentic chains of transmission that: Ibn 'Umar (may Allah be pleased with him) narrated, "We used to count for the Messenger of Allah (peace be upon him) a hundred times (he said the following) in a single assembly, **'Rabby ighfir ly, wa tob 'alay, innaka anta at-tawwâbu ar-rahîm (O Allah! Forgive me! Accept my repentance, for You are the Oft-Forgiving, the Most Merciful.)'**" Al-Albâny said: the Hadîth is authentic. The same Hadîth is recorded in *Musnad* Imam Ahmed bin Hanbal, in *Al-Sunan Al-Kubrâ* and in *Al-Muntakhab min Musnad 'Abd bin Humaid* , and others.

* It was also recorded in *Sunan Ibn Mâjah* with a good chain of transmission that Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, **"Verily, I ask Allah for forgiveness and repent to him hundred times a day."** Al-Albâny said: This Hadîth is good and authentic. This same Hadîth is found in *As-Sunan Al-Kubrâ*.

- It was also found with a rare line of transmission in *Al-Mu'jam Al-Saghîr*. Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "**Verily, I ask Allah for forgiveness and repent to Him every day a hundred times.**" Imam At-Tabarânî said: (Nobody related this version on the authority of Asim except Hammâd bin Salamah and An-Nadîr was a sole narrator). I said: (So be it. Both are trustworthy, and honest authorities, Imaams and reporters of Hadîths).

-It as also recorded with a rare chain of transmission in *Sharh M'âny Al-Âthâr* Abu Hurairah (may Allah be pleased with him) narrated, "I used to hear the Messenger of Allah (peace be upon him) saying, '**Verily, I repent to Allah in the day hundred times.**'" Anas said, "He only said: seventy times."

-It was also mentioned in *As-Sunan Al-Kubrâ* by Imam Al-Nasâ'y. Hudhaifah (may Allah be pleased with him) said, "I complained to the Messenger of Allah (peace be upon him) the sharpness of my tongue (foul language?!). He said, '**What about asking Allah for forgiveness?! Verily, I ask Allah for forgiveness everyday hundred times.**'"

This proves beyond any doubt our previous argument: The "**sins**" of the Prophet (peace be upon him) are not in his committing the deeds "**prohibited**" for his "**nation**" His sins fall under a different category such as abandoning a deed desirable to Allah or performing a deed deemed by Allah dislikable to the nation. It is impossible that the Prophet (peace be upon him) could have abandoned an **deed obligatory on his nation** or performed a **deed prohibited for his nation**.

- Allah answered Mûsâ (Moses, peace be upon him) when he apologized for his people and asked Allah, the Almighty, for His Forgiveness and Tolerance after being afflicted with the deadly Shock at Mount Sinai. Allah says,

﴿... قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ
وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ
الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ
وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ
فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ
﴿١٥٧﴾ قُلْ يٰٓأَيُّهَا النَّاسُ ۚ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ۚ الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۖ لَا
إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ
وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾

which means, "**He said, 'As to my chastisement— I inflict it to whom I please, but My Mercy extends to all things. Hence I shall (shortly) prescribe it for those who revere**

and pay the Zakat and those who believe in our Messages,- those who follow the Rasul (Messenger) — the Nabi (Prophet), the *Ummi* (Illiterate) whom they find describe with them in the Tawrat and the Injeel; who instructs them doing good, and forbids them against evil; and who makes lawful for them the good pure things, and makes unlawful for them the bad impure things, and who takes off from them their burdens, and the yokes that were upon them. Then as to those who believe in him, and honor him and support him, and follow the Light which has been sent down with him— these are themselves the successful ones.' Say (O Muhammad)): 'O you mankind! Surely I am the Rasul (Messenger) of Allah to you all,— of Him unto Whom belongs the sovereignty (dominion) of the heavens and the earth. There is no deity but Him, He causes life and causes death; believe then in Allah and his Rasul (Messenger), the Nabi (Prophet), the *Ummi* (Illiterate) who believes in Allah and His Words; and you follow him that you may be guided." (Al-A'râf, 7:156-158).

This is considered as giving a glad tiding of the advent of an illiterate Prophet (peace be upon him) who is equal in rank to Mûsâ (if not higher), whom Allah will send to the people of Israel (and others) from among their brethren (i.e., the descendent of Ismâ'il (Ishmael) the brother of Ishâq (Isaac) who is the grandfather of the people of Israel) who is still preserved in the Book of Deuteronomy (18:18), one of the books of the Torah. He was preserved by divine powers from distortion, perversion and forgery to which most former divine books were subject.

Allah stated explicitly in the Scripture that the illiterate Messenger and Prophet (peace be upon him),

﴿ ... يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ... ﴾

which means, "...who instructs them doing the reasonable (the Good), and forbids them against the reprehensible (the evil)" (Al-A'râf, 7:157)

The verse states that instruction and forbiddance are unrestricted. That is, the Prophet (peace be upon him) prohibits any "evil" regardless of its type; any and each type of evil. It is therefore necessary that the Prophet (peace be upon him) prohibits decisively any evil that he sees or that he is informed about whether by means of words or through clear gestures. He may prohibit it by virtue of a clearly obvious action denoting prohibition. If the Prophet (peace be upon him) approves of a deed, this means that it is not evil or prohibited. He may then identify the deed as either disliked, or purely permissible, or desirable or an obligatory deed. This identification is an additional classification of what is already approved of. This deed is definitely not prohibited. Thus, we know for sure that the Prophet (peace be upon him) does not approve of an evil or approve prohibited deeds and that he acknowledges nothing but true deeds. Otherwise, the Statement of Allah would be false and His Promise would be fake – Exalted be He above all of the mere thought of that!

Allah whose Names are sanctified, says,

﴿ يَأْتِيهَا الرُّسُولُ يَلْغِ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ

مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾

which means, "**O you Rasul (Messenger)! Communicate what has been revealed to you from your Rabb (Lord); and if you do not do, then you have not delivered His Message. And Allah will protect you from people. Certainly Allah does not guide the unbelieving people.**" (Al-Mâ'idah, 5:67)

It has been proven that he (peace be upon him) dismissed all guards and was not guarded after that. He had no porters till he died and met His Lord. Allah protected him from being harmed by anyone.

* It was recorded in *Al-Mustadrak 'Alâ As-Sahîhain* pointed out, "Â'ishah (may Allah be pleased with her) narrated, 'The Prophet (peace be upon him) was being guarded till the following verse was revealed,

﴿...وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ...﴾

which means, "And Allah will protect you from people." (Al-Mâ'idah, 5:67)

The Prophet (peace be upon him) poked his head from the dome and said: **O You people! You may leave, for Allah protects me.**" Al-Hâkim said, "This is Hadîth has an authentic chain of transmission but they (Al-Bukhary and Muslim) did not record it." In *At-Talkhîs*, Adh-Dhahaby said, "It is an authentic Hadîth." It is also recorded by At-Tirmidhy. Al-Albâny considered it as a good Hadîth. It is also found in *Sunan Al-Baihaqy Al-Kubrâ*, in *At-Tabaqat-ul-Kubra*, and in other references.

If it were that Muhammad is the Messenger of Allah and we testify that he is in fact and truly the Messenger of Allah, then what would make him cease to object to an evil deed or approve of a prohibited one, knowing that Allah has made him infallible and has protected him from all creatures, so that none can hurt him?? Most of the people are prevented from obeying what is true, only if they are afraid of being hurt? This further gives us knowledge, faith and belief in the fact that he does not approve of an evil or a prohibited deed or acknowledge anything but what is true.

However, there are many effectual rulings established solely by the Prophet's Sunnah, the moment they have been legislated. Yet, they are referred to in the Ever-Glorious Qur'ân in other contexts in which they are stated as being part of Allah's Law and that they are as binding as the rulings stipulated in the Ever-Glorious Qur'ân. The following are only a few examples of such rulings:

(1) Facing the first *Qiblah*. (It is well known that the first *Qiblah*, i.e., the first direction faced in prayer, was toward Bait-ul-Maqdis (Jerusalem); however, this is not significant here) Although there is no single verse in the Qur'ân stipulating this, Bait-ul-Maqdis was a *Qiblah* to all Muslims by virtue of a command from the Prophet (peace be upon him and his family). As it was obligatory to face it in prayer, Allah mentioned it within the context of its abrogation, where he ordained facing Al-Masjid Al-Harâm instead. The Exalted says,

﴿وَكَذَٰلِكَ جَعَلْنٰكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ

شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعِ الرَّسُولَ مِمَّن يَنْقَلِبُ عَلَىٰ

عَقَبِيهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٤٣﴾

which means, "And likewise we have made you an Ummah, leading and well-balanced, that you may become witnesses over mankind, and that the Rasul (Messenger) may become a witness over you. And We did not appoint the Qiblah on which you were except that We might distinguish who follows the Rasul (Messenger) from him who turns upon his heels. And this was indeed very hard except for those whom Allah has guided. And Allah is not going to make your Faith fruitless; for Allah indeed is the most Compassionate Rewarding towards mankind." (Al-Baqarah, 2:143).

(2) Allah rebuked the believers for paying no heed to the Prophet (peace be upon him and his family) when he was about to deliver the Friday sermon while standing. This strong reprimanding indicated that the believers actions did not form a permissible deed, for if it were allowable, they would not have been reprimanded for doing it. This means that they must have committed something prohibited. As Allah had not mentioned in the Qur'an anything about Friday sermon before that, rendering it obligatory or desirable was by virtue of Prophetic tradition not by virtue of a Qur'anic text. It is true that the Qur'an did mention it as an obligatory deed in the same context of reprimanding the believers, but the former definitely came prior to the revelation of the latter.

It is also known that the "Adhan" was used to call people for Friday Prayers as well as other congregational prayers prior to the revelation of the related verses. Those verses refer to the "Adhan" as the established legal way of calling people to prayer. So whenever the call to Friday Prayer is heard, it is obligatory on people to rally to perform it and leave any other business.

Allah says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩١﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٩٢﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِو وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿٩٣﴾﴾

which means, "O you who believe! When call is given for the Salat (prayer) on the Congregation day, then hasten towards the remembrance of Allah, and postpone trading. That is better for you if you but knew! Then when the Salat is completed, then disperse in the land and seek of Allah's grace, and remember Allah much, that you may be made successful. But when they see merchandise or amusement (music and/or sport), they disperse to it and leave you standing. Say: "That which is with Allah is better than amusement and than merchandise. And Allah is the Best of

Providers." (Al-Jumu'ah, 62, 9-11).

(3) After the crisis that befell Muslims in the battle of Uhud and the withdrawal of the Quraish army, Abu Sufyân, the leader of Quraish, regretted that he withdrew before crushing Muslims. So, he pondered upon attacking them again to root them out. After such a crisis, the Prophet (peace be upon him and his family) called out all Muslims and, despite their injuries and losses, they managed to chase and fight the Quraish army covering a considerable distance. The news about their advancement reached Abu Sufyân, whose heart was immediately filled with terror that he preferred to return to Mecca. Consequently, the Muslims returned safe without fighting or suffering from new injuries. Allah commended those who responded to the prophetic summons despite the injuries they suffered. He said,

﴿يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ
وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

which means, "They will be rejoicing on account of the favor from Allah and grace, and that Allah does not waste the reward of the Believers. Those who responded to Allah and the Rasul (Messenger) even after the injury had afflicted them; for those among them who do good and revere, there is a great reward." (Al-Imrân 3:170 -171)

Thus, He deemed them as responsive to Allah, the Almighty, and to the Messenger (peace be upon him), although summoning them was made by reason of the prophet's decision without a single letter of Qur'ânic text being revealed to him.

(4) When some hypocrites resented the way the Prophet (peace be upon him) distributed the Zakâh (Obligatory Charity). They slandered, backbit and censured the Prophet (peace be upon him and his family). Whereupon, Allah disclosed what they did, saying,

﴿وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ﴾
﴿وَلَوْ أَنَّهُمْ رَضُوا مَا ءَاتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ﴾
﴿إِنَّا إِلَى اللَّهِ رَاغِبُونَ﴾

which means, "And of them are those who blame you for the (distribution) charities. So if they are given of it they are satisfied, but if they are not given of it, lo! They express anger. And had they been satisfied with what Allah and His Rasul (Messenger) had given them, and had they said: "Sufficient to us is Allah, Allah will soon give us out of His grace, and his Rasul (Messenger), surely to Allah do we make supplication." (At-Tawbah, 9: 58-59).

This verse explicitly states that what the prophet (peace be upon him) distributed to them – if he had doled them out anything – was their legitimate right, just as it was the Will of Allah, the Exalted, and His Gift to them. That is why, He says,

﴿...مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ...﴾

which means, "...what Allah and His Rasul (Messenger) had given them." (At-Tawbah, 9: 58-59).

So a distribution given by the prophet is also a distribution of Allah, although we know by necessity that no Qur'anic verse had been previously revealed in this connection. Therefore, this dole was based on a revelation other than that of the Qur'an.

(5) Allah, the Exalted, says,

﴿وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ
وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ﴾

which means, "And behold! the Nabi (Prophet) confided an information to one of his wives;— but when she divulged it, and Allah disclosed it to him, he acquainted with a part of it, and avoided the other part. So when he told her about it, she said: "Who has informed you of this? "He said: "The all-knowing, the all-Aware has informed me." (At-Tahrim 66:3)

Yet, the Qur'an does not contain a single letter of this private talk, about which Allah informed His Prophet (peace be upon him). Therefore, this is a conclusive proof that he (peace be upon him and hi family) had received a revelation from Allah other than that of the Qur'an, even in this private situation.

(6) Allah, Whose Attributes are sanctified, says,

﴿أَرَأَيْتَ الَّذِي يَنْهَىٰ عَبْدًا إِذَا صَلَّىٰ ۖ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ۖ﴾

which means, "**Have you seen him who forbids a bondman when he performs Salat? do you see whether he is upon the guidance.**" (Al-'Alaq 96:9 -11)

The above are some verses of the first revealed Qur'anic Chapter. It contains conclusive evidence that the Prophet (peace be upon him and his family), was praying in a manner of which an unbelieving leader of Quraish disapproved. This necessitates that prayer was legislated, whether as an obligatory or a recommendable deed. It was performed in a manner similar to that of the prayers we perform today, or rather in an abrogated manner prior to the revelation above of these verses, which were among the early verses revealed. None of the verses prior to these ones included any reference to prayers. Therefore, prayers, the pillar of religion, were initially legislated by virtue of the prophetic tradition, i.e., a revelation other than that of the Qur'an. After that, Qur'anic verses and Hadiths recurred stressing that prayers are mandatory and highly glorified, describing its prerequisites and completing its rites.

(7) Before the major battle of Badr, Allah commanded His Messenger (peace be upon him) to send out troops to encounter the enemies, though some believers strongly resented the idea and feared the consequences of fighting the powerful tribe of Quraish, the leaders

and 'bankers' of Arabia. It was considered the strongest state in the Arabian Peninsula at that time. Muslims feared fighting them especially after hearing the news about the marching of their army. Then, Allah granted them a promise of either seizing the caravan of the Quraish or vanquishing their army. This came through a revelation other than the Qur'ân, which does not contain a single word of it. Nevertheless, Allah recorded it in the Qur'ân after the end of the battle, as Allah, whose Attributes are Sanctified says,

﴿ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرِهُوا ۖ ﴿٨٥﴾ مُجَادِلُونَكَ فِي الْحَقِّ
بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۖ ﴿٨٦﴾ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا
لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ
دَابِرَ الْكَافِرِينَ ۖ ﴿٨٧﴾

meaning;, "**Just as, your Rabb (Lord) brought you out of your house with the Truth, even though a party of the Believers were certainly averse; they were disputing with you regarding the Truth after it had been made clear, as if they were being driven towards death and they were staring * and behold! Allah promised you that one of the two parties would surely be yours; and Allah wished that the Truth be proved true by His words, and to cut off the roots of the Unbelievers.**" (Al-Anfâl, 8:5-7).

The aforementioned proofs from the Qur'an only, without any prophetic Hadîth except those mentioned to provide continuation and support to our argument, strongly prove that the Prophet (peace be upon him) is infallible in his conveyance of the Divine Message. All his sayings, doings, and acknowledgments are considered as an Infallible Revelation from Allah.

The Revelation sent down upon Muhammad (peace be upon him and his family) is not that of the Qur'ân only, which is the Divine Speech revealed literally and verbally in its exact words and letters, whose recitation is worship and whose style is inimitable. But it also comprises all his honorable Sunnah (Tradition); the total sum of his words, deeds and the acknowledged by him. May my mother and father be sacrificed for him (peace be upon him and his famil).

The Revelation, be it the Qur'ân or the Sunnah, is similarly binding and authoritative. For Example, Allah's saying,

﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ... ﴿١٩٨﴾

which means, "**There is no blame on you that you seek bounty from your Rabb (Lord).**" (Al-Baqarah, 2:198), which legitimizes practicing trade during Hajj, or His saying,

﴿ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ... ﴿٢٠٠﴾

which means, "**And for you is one half of what your wives leave, if they have no offspring**" (An-Nisâ', 4:12) both denotes binding and conclusive evidence until the Resurrection Day. Similarly, the Prophet's saying, "**No bequeathal for inheritor**", or his saying, "**The one third, and the one third is a great (amount)**", which indicates the maximum limit of a bequeathal, are equally binding and authoritative until the Day of Resurrection. Even if the first examples were a Revelation by wording, a portion of the Qur'ân recited in prayer and a speech of the Infinite, Unlimited, Ever-living and Eternal Creator, while the other two are the Prophet's words, who is a finite, mortal and created being.

It is true indeed that the Ever-Glorious Qur'ân is of the greatest worth, the most unique sanctity, and in a rank higher than that of the Sunnah, being the literally Revealed verbal Speech of Allah with its wording and letters, whose recitation is worship and style inimitable, but most certainly:

- This is an independent issue of whether or not the two types of Revelation, the Qur'ân and the Sunnah, are of the same rank in being authoritative and binding.
- These two issues are independent of whether or not the Qur'ân can be abrogated by Hadîths.
- All these are different contrasting issues are rationally independent. They should not be confused, otherwise, the consequences would be extremely serious, in fact would involve being misled away from the straight path, which is disbelief – Allah, the Exalted and Glorious, forbid!

The fact that the Sunnah is definite evidence and compulsive for both human and djinn kind until the Day of Resurrection is the core of the declaration of faith that "**Muhammad is the Messenger of Allah**". Whoever has any doubts, will be a disbeliever and will be cursed. He has nothing to do with Islam and has no faith or he may be ignorant, whose donkey is more knowledgeable and intelligent than he is. Such are the **Al-Qur'âniyyûn** (those who hold the Qur'ân as the sole reference for Islam denying, in principle, the authority of Sunnah and the consensus of Muslim scholars) and whoever follows their way.

* Section: Testimony of the Sunnah for itself as Revelation

In the previous section we have actually proven, beyond any possible doubt, that the Sunnah is an infallible revelation and that it is of the same level of binding authority as the Qur'ân.

The above given proof of the previously mentioned fundamental fact, that **(the Qur'ân is not the only infallible binding authoritative revelation, but the Sunnah is also an infallible binding authoritative revelation too)** relied exclusively on the Qur'ân itself and the necessities of perception and reason. **Quotation from the Sunnah were never used as a proof, they were only used, if ever, as further illustration and/or second rate witness. Our proof is thus sound and free from any circularity: Go back and check it a hundred times, if need be.**

In a nutshell we established with absolute certitude that:

If the Qur'ân is a revelation from Allah, the Creator of the Universe, the Necessary Being, the Omniscient, the Omnipotent, the Eternal, the Sovereign then so is the

prophetic Sunnah.

Stated differently but equivalently:

Both Qur'ân and Sunnah are from Allah, or neither is from Allah.

There is absolutely no other rationally acceptable or defensible alternative!

So assuming that the **Qur'ân is an infallible binding authoritative revelation, so also is the Sunnah**. Thus the Sunnah is **proof** and **evidence** in itself. It may be used as an authoritative argument both in itself or to counter other arguments. **For if the Sunnah is an infallible revelation then it should not involve any discrepancies, internal inconsistencies or contradictions** In fact, The Sunnah should be generally coherent without any internal inconsistency. The Sunnah must be coherent enough to confirm itself as infallible and binding revelation in the first place. (All that of course can be applied practically only on the condition that any specific portion of the Sunnah invoked in any enquiry should be proved to be really a prophetic tradition, not a fabrication or a mistaken attribution). The previously mentioned Hadîths are thus lifted to the rank of authoritative binding evidence, as well as the following limited selection:

* 'Uqbah bin 'Âmir Al-Juhany (may Allah be pleased with him) narrated, "I heard the Messenger of Allah (may Allah be pleased with him) saying, "The perishing of my nation lies in the Book and milk". They said, "O Messenger of Allah! What are the Book and milk?!" He said, "They would learn the Glorious Qur'ân, and then interpret it in a way different from what the Almighty Allah revealed. And would love milk to the extent that they would abandon praying in congregation and Friday Prayers and go out to the desert (for milk)." Another wording reads, "People would learn the Book of Allah and use it to argue with the believers". It is an authentic Hadîth as documented in the Appendix. (Recorded by Imam Ahmad in his *Musnad*)

This Hadîth, which is a sound and established Hadîth states that whoever misinterprets the Glorious Qur'ân and uses it to counter-argue believers will be ruined. A correct and sound interpretation of the Glorious Qur'ân can only be known with certitude through the Prophet (peace be upon him), conveying that infallible conveyance from Allah, Who guaranteed to give a convincing, plausible and binding proclamation. It is He, whose Names are Blessed, Who made a true promise by saying,

﴿ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ۖ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۖ ﴾

which means, "Therefore when we have recited it, then you follow its recital. Then again, upon Us indeed rests the explaining of it." (Al-Qiyâmah, 75:18-19).

And also saying, describing His Divine Trustworthiness and Reliability,

﴿ ...وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنْ رَبِّ اللَّهِ ... ﴾

which means, "And who is more faithful in his covenant than Allah?" (At-Tawbah, 9:

111)

*Recorded by At-Tirmidhy, Ibn 'Abbâs (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "He who says (gives an opinion) concerning the Glorious Qur'ân that is not based on knowledge should assume his seat in hell fire". Abu 'Îsâ said, "This is a good sound Hadîth". It was also recorded by Imam Ahmed and An-Nasâ'iy in *Al-Kubrâ*. It was recorded by Abu Ya'lâ and As-Shihâb Al-Qadâ'y and others. Solid knowledge of the Glorious Qur'ân can only be acquired through the Prophet (peace be upon him) as mentioned before.

An-Nasâ'iy recorded with a good chain of transmission that Jâbir bin 'Abdullâh (may Allah be pleased with him) narrated that whenever the Messenger of Allah (peace be upon him) wanted to deliver a speech, he used to start with celebrating the praises of Allah and attributing to Him all that He deserves. And then he would say, "He whom Allah guides, will not be misled, and He who is strayed off the straight path will not be guided by anyone. The truest speech is the Book of Allah, and the best guidance is the guidance of Muhammad (peace be upon him). The worst of matters are (groundless) novelty and innovations (in matters of the creed and religion), because every (groundless) innovation (in religion) is an act of heresy and every act of heresy is a deviation (from the right way), and every deviation is in hell fire". Then he would say, "I have been sent and the Hour like these (showing his two finger, the forefinger and the middle finger) "Whenever the Hour of Resurrection was mentioned the Prophet's cheeks would redden, his voice would rise and his anger would mount as if he was summoning the advent of a conquering army saying, "Beware of the torture that would be cast on you day and night." Then he would say, "He who leaves money (behind), it would be for his family. And he who leaves a debt or children, it would be up to me to take care to them, and I am the best one to take care of believers" Muslim, Ibn Mâjah and Ahmed recorded a similar narration through some abbreviated narrations. A similar narration of the soundest chain of transmission was narrated by Abdullah bin Mas'ûd (may Allah be pleased with him)

*In *Al-Mu'jam Al-Kabîr*, Imam Aţ-Tabarâny recorded the following Hadîth: Al-Hasan bin 'Aly (may Allah be pleased with him) reported on the authority of his father (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) once ascended on the pulpit, on the day of the Battle of Tabûk, to deliver a speech. He thanked Allah and praised him. Then he said, "**O People, by Allah, I command you to do only what Allah commanded. And I do not prohibit except what Allah prohibited.**" So beautify and summarize the things you request in supplication. By Him in whose Hand the soul of 'Abu Al-Qâsim lies, a person is chased by his provision just as he is being chased by his fate. If part of it is difficult, seek it by being obedient to Allah," This Hadîth does not mention anything new. It only adds explanation and illustration of previously mentioned Qur'ânic verses. It is exactly the same as the Prophet (peace be upon him) said that he does not give commands, except what Allah, the Almighty commanded. And that he does not make prohibitions except those that Allah, the Almighty prohibits. He does not speak of his own desire. It is only a Revelation revealed.

*Imam Ash-Shâfi'y recorded in his *Musnad* that Al-Muttalib bin 'Abdullâh bin Hanţab (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "**I did not neglect anything from among what Allah had ordered you except that I ordered you with and I did not neglect anything from among what Allah had forbade from you except that I forbade you from.**" Verily, the Trustworthy Spirit (Gabriel) inspired me that there is no one, who will die, until his provision is completed for him, so behave correctly in

seeking it." This is an authentic and incompletely transmitted Hadīth. It agreed with what preceded it that the orders and forbidden matters that were told by the Prophet (peace be upon him) are from Allah. This Hadīth has an addition that the Prophet (peace be upon him) transmitted perfectly from Allah. There is nothing among the good matters from obligatory or preferable matters except that he ordered us with and there is nothing among evil matters from forbidden matters except that he forbade us from it. It is impossible that he forgot anything and it is not permissible to correct anything that he said.

*Talḥah bin Naḍīlah (may Allah be pleased with him) narrated, "It was said to the Messenger of Allah (peace be upon him), 'O Messenger of Allah! Fix prices for us.' He said, '**Allah will ask me about whatever Sunnah I told you about that He did not order me with.**' Ask Allah from His favor (instead)."

This is an authentic Hadīth that proves what we had mentioned above that the Prophet (peace be upon him) did not order or forbid from anything according to himself he just informs what Allah had revealed to him in every matter. This Hadīth was recorded by Ibn Abu 'Āsim in *Al-Āḥād wal-Mathāny*, Al-Baihaqy in *Al-Madkhal*, Aṭ-Ṭabarāny recorded it through different chains, An-Naṣr Al-Maqdisy in *Al-Hujjah*, Ibn Qānī, Ibn As-Sakan, and others.

*And 'Ā'ishah (may Allah be pleased with her) narrated that the Messenger of Allah (peace be upon him) said, " **(There are) six persons that I cursed and Allah cursed them and every prophet (whose supplication is guaranteed to be answered) cursed them. (They are): who denies fate of Allah, who adds to the Book of Allah, who owns power and authority using them in humiliating whomever Allah had honored, who transgresses against my sanctuary, who transgresses against my kinship and who abandons my Sunnah**" It is an authentic Hadīth recorded by Al-Hākim who said about it, 'This is an authentic Hadīth and I did not know any fault in it but they did not record it.' While Adh-Dhahaby was confused about it and agreed with Al-Hākim that it is an authentic Hadīth but in one way, kept silent in another way and projected to it in third way. He recorded it in *Al-Kabā'ir* after he completed his learning and his scientific character was matured (may Allah be merciful to him). He said that the Hadīth has an authentic chain of transmission which is right as we will show in the appendix. The Hadīth was transmitted through good chains of transmission; through Imam Zain Al-Ābidīn 'Alī bin Al-Hussain in the authority of his father in the authority of his father. It has an addition in *Tafsīr Aṭ-Ṭabarāny* narrated by 'Amr bin Sa'wā' Al-Yāfi'y (may Allah be pleased with him), but he added a seventh person, "**Who absorbs the Al-Fay'** (land and toll taxes paid by non-Muslims to Islamic state according to an agreement)."

The Hadīth is definite evidence which proves that abandoning Sunnah of the Prophet (peace be upon him) is amongst the most grievous of the great sins. It is in the same level with adding to the Book of Allah and transgressing against what Allah forbade. These matters are disbelief and polytheism that contradicts Islam, faith and monotheism.

*'Abdullāh bin 'Amr bin Al-Āṣ used to write what the Messenger of Allah (peace be upon him) was saying in his gatherings. Some men from among the tribe of Quraish scolded him saying, 'You are writing what the Messenger of Allah (peace be upon him) is saying, he is just a human and become angry as human become sometimes angry.' 'Abdullāh said, 'I went to the Messenger of Allah (peace be upon him) and informed him that. He pointed to his lips and said, "**By He, whom my soul is His hands, all what is coming out from these is true. Write (every thing)**" This is an authentic hadith recorded by Al-Hākim who

regarded it as an authentic hadith and Adh-Dhahaby agreed with him. This narration is narrated by 'Abdullâh bin 'Amr through the sub-narrator 'Abdul-Wâhid bin Qais. He recorded another narration through other sub-narrator who is Yûsuf bin Mâhik. The second way is the same authentic chain which was recorded by Ahmad in his *Musnad*. The Prophet (peace be upon him) is infallible. He says the truth during cases of anger and satisfaction as well as cases of seriousness and jocularity, as it will be immediately mentioned:

*Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I did not say but the truth." Some of his companions said, "O Messenger of Allah! You (sometimes) made fun with us?" He said, **'I did not say but the truth.'**" This is an authentic Hadîth and we approved its authentic chain in the appendix.

*Abu Dâwûd recorded that Al-'Irbâd bin Sâriyah As-Sulamy (may Allah be pleased with him) narrated the following hadith which has a good and strong chain of transmission. It is evidence in itself and regarded by Imam 'Aly bin Hazm Al-Andalusy as an authentic hadith and Al-Albâny regarded it as a good hadith. It is an authentic hadith with its additions and there is no doubt in that as it will be mentioned. Al-'Irbâd bin Sâriyah As-Sulamy (may Allah be pleased with him) narrated, "We alighted with the Prophet (peace be upon him) at Khaibar, and he had his companions with him. The chief of Khaibar was a defiant and abominable man. He came to the Prophet (peace be upon him) and said, 'O Muhammad! Is it proper for you that you slaughter our donkeys, eat our fruit and beat our women?' The Prophet (peace be upon him) became angry and said, 'O Ibn 'Awf! Ride your horse and call loudly, 'Beware, Paradise is lawful only for a believer, and that they (the people) should gather for prayer.' They gathered in order to perform prayer. The Messenger of Allah (peace be upon him) led them in prayer, stood up and said, **'Does any of you, while reclining on his couch, think that Allah has prohibited only that which is to be found in this Qur'ân? By Allah, I have preached, commanded and prohibited various matters as numerous as that which is found in the Qur'ân or more.'** Allah has not permitted you to enter the houses of the people of the Book without permission, or beat their women, or eat their fruits when they give you that which is imposed on them."

If we consider carefully this honorable hadith which is among the evidences that show the prophethood of Muhammad (peace be upon him), we will find that:

-The Prophet (peace be upon him) started with the saying that Paradise is prohibited for polytheists and that only believers will enter it, so everyone must beware for himself and check the truth and sincerity of his own faith!

-He called them to perform prayer, and when he preached to them, he pointed out that Allah, the Exalted made some matters lawful or unlawful, warned and forbade matters, through His Prophet (peace be upon him). These matters are not included in the Qur'ân and were not mentioned in it, and it is definite evidence in the same level of the Qur'ân, and similar to the Qur'ân in numbers, or even more.

-After this major rule he set another, a minor rule. He told them that as long as the Dhimis (non-Muslims living in and under the protection of a Muslim state) are submitted to the rules of Islam and paid whatever is imposed upon them from among Kharâj (land taxation), Jizyah (head-tax imposed by Islam on the non-Muslims when they are under Muslim control) and like that, they must be guaranteed complete protection for their dignities, honors, bloods, moneys and houses. They are like Muslims in that. This is an explanation

for the following verse. Allah says,

﴿ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴾

which means, "**Until they pay the Jizya with own hands while they are under subjection.**" (At-Tawbah, 9:29)

The Arabic word *Sâghirûn* that means "**under subjection**" does not mean here humiliation and degradation, and to violate their honor and dignity – although this is one of its meanings in the Arabic language – as when Allah says to Satan,

﴿ فَأَخْرِجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴾

which means, "**Therefore get out, surely you are of the lower-class.**" (Al-A'râf, 7:13)

That is the opinion of some of the scholars of the jurisprudence such as Imam Abu Hanîfah. Here it means submitted; that as long as they are submitting to rules and system of Islam and paying what was imposed upon them from among Kharâj, Jizyah and like that. If it is not for this infallible and definite explanation, we would had been obliged to understand "**under subjection**" according to all its meanings in Arabic language or to remain in state of confusion about deciding the right meaning - which is a major problem, one that I do not know how Al-Qur'âniyyûn (those who hold the Qur'ân as the sole reference for Islam denying the authority of Sunnah and the consensus of Muslim scholars) solve !

*Abu Dâwûd recorded that Abu Râfi' (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "**Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying, 'We do not know! What we found in the Book of Allah we have followed'**" This is an extremely authentic hadith as recorded by Ibn Mâjah and At-Tirmidhy. At-Tirmidhy said that it is a good hadith. He was very limited to that except that it could be the fault of who wrote that he forgot to write that he regarded it as an authentic hadith, as Al-Hâkim recorded it through different authentic chains of transmission; such as Sufyân bin 'Uyainah, Mâlik and Al-Laith bin Sa'd. it was also recorded by At-Tabarâny through different chains in addition to the following evidences:

*Al-Miqdâm bin Ma'dy Karib Ak-Kindy (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) prohibited some matters on the Day of Khaibar, among which is domestic donkeys and others. Then the Messenger of Allah (peace be upon him) said, "**A time will come that a man would sit on his couch, informed with my hadith and said, 'Book of Allah is judge between us. Whatever we find in it from lawful matters we follow it and whatever we find unlawful we forbid.' Whatever the Messenger of Allah (peace be upon him) forbade is similar to what Allah forbade.**" This is an extremely authentic hadith and its narrators in the chain of transmission are firm authority. It was recorded by Al-Hâkim who regarded as an authentic hadith. It was recorded also by Abu Dâwûd, At-Tirmidhy, Ibn Mâjah, Ahmad through several ways, Ibn Hibbân in his *Sahîh*, At-Tabarâny through several ways, and At-Tahâwy in *Sharh Al-Âthâr* Al-Albâny regarded it as an authentic hadith and mentioned in its chain

of transmission 'Abbâs At-Taraqûfy and counted many good and authentic ways.

*Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "**No one from among you would be a true believer if he was informed with my hadith while he is reclining on his couch and saying, 'Bring me a prove from the Qur'ân'**" Ahmad recorded it with a chain of transmission that contains Abu Ma'shar As-Sindy who is trustworthy but has weakness. Ibn Mâjah recorded it through other different and independent way but weaker and has some denounced additions. The origin of this hadith may be the one that was narrated by Abu Hurairah -including this part above- which is good hadith according to previous evidences, neglecting all other parts that were only recorded by weak ways.

*It has been mentioned by "Sunan Ibn Mâjah" Al-'Irbâd bin Sâriyah (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) delivered an eloquent speech in which he preached us so strongly that our hearts have been shaken, and our eyes have shed tears. Thereupon, it was said, "O Messenger of Allah! You (seem to) have preached us a farewell speech, so entrust to an entrustment" He (the Prophet) said, "**I advise you to stick yourselves to fearing Allah, to listen and obey (your ruler) even if he was a slave from Abyssinia. Verily, will see many conflicts. So stick to my tradition (my established way of life) and the tradition of the Rightly Guided Caliphs (who will take the lead after me), and hold fast strongly to it. Beware of (groundless) novelty and innovations (in matters of the creed and religion), because every (groundless) innovation (in religion) is an act of heresy**".

I said, the chain of transmission appears to be authentic. However, Imam Duḥaym doubted if Yahyâ bin Abu Al-Mutâ' who is a trustworthy authority, heard from Al-Irbâd bin Sâriyah (may Allah be pleased with him). And Al-Albâny mentioned the objection made by Duḥaym, but he corrected the Hadîth. A complete research by Mr. Hassân 'Abd-ul-Mannân, discusses this Hadîth with all its chains of transmission. He concluded that there was an interruption in the chain of transmission. After tracing its chains of transmission, he concluded that the Hadîth is not authentic, especially that part of it related to **(and the tradition of the Rightly Guided Caliphs)**. This is due to the absence of considerable follow ups or substantiating evidence.

The Hadîth was recorded by At-Tirmidhy through other chains. He said it was a good authentic Hadîth. Ahmed also recorded it through several chains. Abu Dâwûd also recorded it through the chain of Ahmed, Ad-Dârimy and Al-Hâkim, and he said, (this is a sound Hadîth with no defects). Adh-Dhahaby was of the same opinion. Ibn Hibbân said that it is authentic. Sheikh Shu'aib Al-Arna'ût said, (its chain of transmission is authentic). Aṭ-Ṭabarany recorded it in *Al-Mu'jam Al-Kabîr* and *Musnad As-Shâmiyyîn* through other chains of transmission. It was also recorded by Al-Bayhaqy in "***Sunan Al-Bayhaqy Al-Kubrâ***". However, Imam Al-Bukhâry and Muslim avoided recording it in the two *Saḥîḥs*.

It is known that Imam At-Tirmidhy, Ibn Hibbân and Al-Hâkim are lenient in emending Hadîths. Imam Adh-Dhahaby also wrote his comments on "***Al-Mustadrak***" in his early life as a seeker of knowledge, before his career as a well learned religious scholar and his critical talents had evolved. Al-Albany on the other hand, is a little bit confused and unstable and is not as well-learned. However, Shu'aib Al-Arna'ût is much better source than Al-Albany. Yet, his statement (its chain of transmission is authentic) refers only to the transmission of Ibn Hibbân, on the authority of 'Abdur-Rahman bin 'Amr As-Sulamy, Hajar bin Hajar Al-Kilâ'y. They both said we came to Al-Irbâd bin Sâriyah, and he thought that

the mentioning of Hajar bin Hajar Al-Kilâ'y is a follow up to Abdur-Rahman bin 'Amr As-Sulamy that emending the Hadîth under the authority of the latter. For his Hadîth cannot be considered as authentic except if followed up. Yet, It is highly probable that the mentioning of Hajar bin Hajar Al-Kilâ'y is not established. But was an inappropriate addition made by the illusion of some narrators. That is why it cannot be satisfactorily accepted.

Anyway, if you would like to have more information, you can refer to the valuable thesis by Hassan 'Abdu Al-Mannân entitled, *"Hiwârûn ma'a As-Sheikh Al-Albânî: fi Munâqashat liHadîth Al-'Irbâd bin Sâriyah"*. 2nd edition 1416 A.H., 1995. publication of Maktabat Al-Manhaj Al-'Ilmy in Beirut. However, we rather prefer to emend the Hadîth, especially there are other chains of transmission, several evidences and the text is free of any defects. However, the part reading: **"the tradition of the Rightly Guided Caliphs"** is questionable and rings untrue. Therefore, a well-learned religious science seeker should attempt to investigate it.

There he is! (peace be upon him) commanding us to stick strongly to his tradition, strongly warning whoever introduces a novelty or innovation to religion of being deviated and of leading a path that will ultimately lead him to hell fire. The tradition of the Prophet (peace be upon him) includes his words, deeds, tacit approvals as proved above. His tradition should include nothing else.

As for **the tradition of the Rightly Guided Caliphs, if this part of the Hadîth proves to be authentic**, then it is their general guidance based on the Glorious Qur'ân and Sunnah only and their adhering to the rulings of Allah in all cases, war and peace, for worse or good, wealth and poverty, collecting funds from those possessing it and spending it on whomsoever deserves it. Also their establishment of the ruling of Allah justly and equally on relatives and foreigners, friends and enemies. Such was their tradition that we should adhere to. Their tradition is different from that of the Prophet (peace be upon him). For his tradition consists of all his words, deeds and his tacit approvals. This is because he is an infallible Prophet (peace be upon him), while they are humans who can err and be right, forget and remember and commit misdeeds and sins. Some of their rulings differed in a single issue, making it impossible, with regard to the Shari'ah and reason, for them all to be correct.

Under all condition, we may not cite this part, since its authenticity has been challenged, on the basis of the lack of follow-ups and evidences proving it to be sound. Also because it cannot be comprehended except after being interpreted and restricted as explained above. Even if it has been established as correct, it has to be restricted and interpreted as explained above.

*Al-Hasan Al-Basry said, 'While 'Umrân bin Hushain (may Allah be pleased with him) was talking about hadiths of the Prophet (peace be upon him), a man came and said, 'O Abu Najîd! Talk to us by the Qur'ân (by mentioning evidences from the Qur'ân).' 'Umrân said to him, 'You and your companions are reciting the Qur'ân. Can you tell me about prayer, what is included and its limits? Can you tell me about Zakâh (obligatory charity) imposed in gold, camels, cows and other types of money? You were reciting and did not know.' Then he said, 'The Messenger of Allah (peace be upon him) imposed so and so in Zakâh.' The man said, 'You have revived me, may Allah revive you.' Al-Hasan said, 'This man died while he was among jurists of Muslims.' This an authentic account recorded by Al-Hâkim who said that it has an authentic chain of transmission.

Al-Hasan said the right and truth. We can not imagine jurisprudence without the Sunnah of the Prophet (peace be upon him) and his guidance.

Whoever has any doubt in that, let him consider carefully "**jurisprudence**" of Al-Khawârij who is known for neglecting the Sunnah. They are known by their severe strictness and spiteful deviation. Whoever wants to know more about that he should read opinions of Al-Qur'âniyyûn (those who hold the Qur'ân as the sole reference for Islam denying the authority of Sunnah and the consensus of Muslim scholars) by denying the Sunnah, they ended supporting ridiculous sayings that went beyond triviality, leaving reason and logic and ending in a cul de sac of thought. This produced sayings similar to that of drunk and crazy people, simply because they denied themselves the revelation through Sunnah, which led to extremes..

*It was reported that Imam Tâwûs was performing two rak'ahs after the 'Asr (afternoon prayer). Ibn 'Abbâs (may Allah be pleased with him) scolded him. Tâwûs said interpretatively, 'He just forbade them in order not to lead to pride.' Or some words like that. Ibn 'Abbâs said, 'The Prophet (peace be upon him) forbade us from performing prayer after the 'Asr (afternoon prayer). I do not know, whether he will be punished or rewarded. Because Allah says,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾

which means, "**And it is neither for a believing man nor for a believing woman, when Allah and His Rasul (Messenger) have decided an affair. And whoever disobeys Allah and His Rasul (Messenger), then surely he has strayed off a manifest straying.**" (Al-Ahzâb, 33:36)

Imam Al-Hâkim said, 'This is an authentic hadith according to conditions of Al-Bukhâry and Muslim that suit what we mentioned above from evidences that preach us to follow the Sunnah.' Adh-Dhahaby agreed with him that it is an authentic hadith.

What is more important here is the attitude of Imaam Ibn 'Abbâs (may Allah be pleased with him) toward orders and prohibited matters imposed by Allah in principle. Otherwise there is disagreement concerning performing prayer after the 'Asr (afternoon prayer) and the more likely permits it even it is not among the stressed supererogatory practices. But Tâwûs interpreted a mere opinion and an excuse that has no evidence in order to prove it. He just guessed. This is a null interpreted with no doubt.

It was proved by evidences mentioned above and by other several and definite proofs – that whoever denies the Sunnah will be a disbeliever and will become an apostate – that the Sunnah is revelation that was sent down by Allah. It is similar to the Qur'ân from the point of view that it is a definite evidence, authoritative, binding and compulsive. The Qur'ân was distinguished only according to the fact:

(1) that it comprises the literal and verbal words of Allah

(2) that it can be recited and,

(3) that Jinn and human kinds are unable to compose its like.

*** Section: Some of what may, or may not, happen to the Prophets**

Based on the above argument, it is relevant to sum up what may or may not happen to the prophets, especially to our beloved Prophet Muhammad (peace be upon him). This is an issue related to the aspects of natural human incapacity.

(1) Like all his previous brethren prophets and other humans, he (peace be upon him) may have enemies, be subjected to harm, humiliated, tortured, imprisoned, driven out of his home country, amputated, murdered, etc. Some of these afflictions actually happened. A well-known famous example is the murder of Yahyâ bin Zakariyyâ (John son of Zechariah, peace be upon him), who was killed to please a prostitute. Other prophets were protected from such an affliction, like Moses (Mûsâ, peace be upon him), and Hârûn (Aaron, peace be upon him) from the very beginning, whereas Muhammad (peace be upon him) was divinely protected from people only toward the end of the Medina era, after which he was no more guarded. Before that, he was harmed: he was stoned by the mean people of Thaḳîf until they caused him to bleed, while the foolish among the Quraish tribe threw dirt on his honorable back. Moreover, his head was injured and his molar teeth were broken on the day of Uhud. He was subject to other kinds of harm before he was divinely protected from people.

(2) Prophet Muhammad (peace be upon him), all former prophets and all human beings may suffer physical illness in all its variety, whether major or not, repulsive or not, except for the one whom Allah grants the protection of not being afflicted with any such diseases. For example, Muhammad (peace be upon him) was safe from being afflicted with pleurisy, as narrated. In fact, perhaps the purpose of afflicting the prophets with dangerous diseases and serious pain is that they would set an ideal model for afflicted people in patience and endurance.

Nevertheless, prophets may not suffer from mental or psychological illness, for this type of illness requires being rendered incapacitated, while prophethood necessitates the soundness of mind and soul, if not even their perfection!

(3) Like his previous brethren prophets, the Prophet (peace be upon him), may be subjected to other universal ordeals like loss of beloved family members, loss of money, lack of sufficient food, poverty, lack of support and being let down by family and tribe. In fact, perhaps their ordeals are more grievous than that of other people; in which case, other afflicted people would find consolation and ideal models in their endurance and patience.

(4) The Prophet (peace be upon him), like all his former brethren prophets, may perceive, at certain times, the concrete world, differently to the reality of the situation. , i.e., in all matters except revelation (where he is divinely protected from error,) he may be prone to normal human mistake, error and or misjudgement of reality, as a result of various reasons, just as all human beings are susceptible.. Among such reasons are the following:

a) Deception of the senses, by conjuring or magic: Allah says,

﴿...تُخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى﴾

which means, "**Appeared to him, by their enchantment, as if they were running.**" (Tâhâ, 20:66)

or by a physical illness that spoils the taste of food, or the feeling of hotness and coldness.

- b) Lying or mistakes of reporters, or witnesses inside courts, documents forgery, lying under oath, etc. The reason may also be lack of sufficient evidence necessary to prove the truth, though it is established as being the truth in Allah's knowledge.

This is best of the Prophets of Allah, the seal of the Prophets of Allah, who has been protected by the protection of Allah, peace and blessings be upon him and his family. He was not protected from being deceived by liars, or issue judgments by appearances because of the testimony of an insolent liar or the eloquence of an arguer.

It is verified that he (peace be upon him) said, "**I am only a human being, and opponents come to me (to settle their problems and disputes); may be someone amongst you can present his case more eloquently than the other, whereby I may consider him telling the truth and give a verdict in his favor. So, if I give the right of a Muslim to another by mistake, then it is really a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection).**" The Hadîth is extremely sound and it was recorded by Al-Bukhâry. The wording mentioned above is that of Al-Bukhâry's version. It was also recorded by Imam Mâlik, Imam Aḥmad, Abu Dâwûd and others, with very sound chains of transmission, by which conclusive evidence is established. This Hadîth confirms a number of extremely important facts, the first of which is that falsehood might be very well presented and substantiated to such an extent, that it can deceive even those that are infallible in revelation, like the prophet (peace be upon him) himself. If such could happen to the Prophet (peace be upon him), then it may, even more, happen to other people below his rank.

This explains why prophetic reports on "**worldly affairs**", i.e., **the affairs pertaining to concrete reality, as it is in itself**, its general properties and specific events, are similar to reports of human beings in that they may turn out to be true or false, especially when they are not stated as facts, but as mere doubtful thoughts. An example is the Prophet's Hadîth about pollinating palm trees in which he says, "**I do not think that would be of use,**" and according to another version, he said, "**Had not they done so, it would have been (more) useful**", etc.

There are many examples of what people falsely and wrongly call, "Prophetic medicine." Such a field requires scrutiny and great precaution, so as not to ascribe falsely anything to the Revelation, in which case, it would be a grave error and ascribing words to Allah without enough knowledge. All of which are heinous crimes. Similarly, anything included in it should not be excluded from it, otherwise sound science and great benefit would be forfeited.

(5) Like his other former brother prophets, the Prophet (peace be upon him) may leave the most appropriate among permissible matters for something else, which are all purely permissible; like, for example, selecting a specific field for the battle, a specific method of

administration or using a certain equipment instead of another more suitable one. Experts may be more efficient than others in selecting the most appropriate thing to do; in which case, the Prophet (peace be upon him) would consider their opinion and lay aside his. An example of this was Al-Ḥubâb bin Al-Mundhir's famous opinion in changing the position of the army during the great Battle of Badr. Undoubtedly, the Prophet (peace be upon him), like other people of sound mind, exerts his utmost effort and does his best, even more than anyone else, just to reach the best possible opinion. Some might argue that this (opinion of the Prophet (peace be upon him)) is an *Ijtihâd* (i.e., independent reasoning). It might well be, if taken literally, but it is not of the same concept as that of legal independent reasoning. For it does not befit the prophet (peace be upon him) to say that he exercised legal independent reasoning, as we will be explaining shortly.

(6) Like his former brother prophets, He (peace be upon him) may not always do what is legally regarded as the most correct action ; i.e., he might perform an undesirable deed from the Islamic legal point of view, or cease to perform a commendable deed from the Islamic legal point of view. He may do that for several reasons, one of which is the following:

- a) This could be done to illustrate the legislative ruling after a prohibition has been revealed. In other words, it is done to show that such a deed is undesirable. He who abstains from doing it, would be rewarded, and he who performs it, would not be punished. The same applies for commendable deeds. But such cannot be done except by an infallible Revelation from Allah.

Allah knows best, yet we think that the wise purpose of this permission is that there are some hard-line extremists, who cannot be convinced except by having a practical experience accompanied by oral illustration. In addition, there are also certain rulings that cannot be fully illustrated except when performed in acts, not with mere words, as a guidance for the people.

- b) This also can be done to give priority to mercy. An example of that is what the Prophet (peace be upon him) did with the prisoners of the Battle of Badr. It also may be done to give priority to the Call for Islam in order to make it reach people in authority, as he (peace be upon him) did in the story of the Chapter of 'Abasa.

Allah says, chiding his Messenger,



which means, "**He frowned and turned aside.**" ('Abasa, 80:1)

- c) It is also permissible in the following cases:

(1) He (peace be upon him) might have thought or had the intention of doing something not rightful and then not acted on that thought or intention.

(2) He (peace be upon him) might invoke Allah against people unintentionally, by uttering Arab customary phrases of the time such as saying: "may you be made barren", "may you perish", "may your mother lose you", "may you be a loser", etc. These are some of the types of deeds for which Allah chided the Prophet (peace

be upon him), and which He described as "errors" on the part of His Prophet. Then, Allah granted him a general pardon for all his past and future errors after Al-Hudaibiyah, as He says,

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۖ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ
نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ۖ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ۝ ﴾

which means, "**Surely we have given a victory to you, a clear victory that Allah may cover up for you your shortcomings that you have sent forward and that are to follow, and that he may complete His favor upon you, and guide you on a right path, and that Allah may support you a mighty support**" (Al-Fat_h, 48:1-3).

These errors should not be called sins, but rather undesirable deeds; their being abandoned entails reward and their being done does not incur punishment. This description of sin would be inaccurate, as this is the ruling applicable to his whole nation. As for him, he should abandon them. This is the same as he, apart from his whole nation, was obliged to perform voluntary night prayer in addition to other special matters. This is from where the vague point, which we have previously mentioned, arose, and which made some foolish people from amongst the Kharijites such as Dhul-Khuwaisirah Al-Tamîmy and other cursed straying people like him believe that the Prophet (peace be upon him) necessarily committed minor misdeeds; as well as major ones. Such a person is indeed cheated and actually, his riding animal has more brains than him, more conscious of Allah than him, more glorifying of the Fine Sublime Rank of Divinity and of the ranks of prophets and messengers, and less gruff than him.

(7) It does not befit the Prophet (peace be upon him) to commit any impermissible deed, be it minor or major. Similarly, it does not befit him to cease to perform any obligatory deed, be it minor or major. In fact, doing such act by the Prophet would be conclusive evidence that it is permissible. Nevertheless, we will be in need for another evidence to know whether such a deed is undesirable, permissible, recommendable or obligatory, as explained above. On the other hand, in case the Prophet (peace be upon him) abandons a deed, this would be a decisive evidence that it is not obligatory, in which case we would need further illustration to know whether it is recommendable, permissible, undesirable or prohibited. It has not come to our knowledge any logical or legal evidence concerning such matters with regard to previous prophets. In fact, the story of Yûnus (Jonah) and his resorting to the ship proves that the case with other prophets is different from that of Prophet Muhammad, the Seal of all Prophets, may prayers, peace and blessings of Allah, the Almighty, be upon him.

(8) In addition to this, whatever the Prophet (peace be upon him) reports on affairs other than worldly affairs should be nothing but true. His reports pertaining to previous nations and past facts – even without being based on a story, chain of transmission or witness of other relaters – these are certainly true revelations sent from Allah, the Almighty. The same applies to the Prophet's reports on future affairs whose knowledge is only in possession of Allah and cannot be known except if taught by Allah, the Almighty; otherwise, such revelations may be subject to error, falsely or mistakenly. Thus, Allah's argument against His servants would be void and the Mission would be devoid of its

significance, and it would make no difference whether or not it existed.

(9) Moreover, the Prophet's reports of commanding or prohibiting cannot be anything but revelation. He (peace be upon him) does not speak of his own desire nor does he warn except by revelation. If it were possible for him to issue any command or warn against anything of his own desire without being based on revelations from Allah, the Almighty, then it would be possible that all the Prophet's commands and warnings are also subjected to be of his desire. Hence, the Prophet's mission would be devoid of its significance and Allah's Words would be a lie.

(10) Furthermore, it does not befit the Prophet (peace be upon him) to keep silent about committing a misdeed, for he is required to proclaim the Message, command people to do good, prohibit them from committing evil deeds. Thus, if he acknowledges something, it would be taken as approval of the permissibility of such deed. Then there will be a need for a further illustration to know whether such a deed is undesirable, permissible, recommendable or obligatory.

(11) Finally, it is not attributable to the Prophet (peace be upon him) to practice independent reasoning, that is, deducing legal rulings from their detailed evidences. That is because the Prophet (peace be upon him) himself is the founder (i.e., the source or the initiator) of the legal texts and traditions. To explain, his words, his deeds and his acknowledgments are all legal texts. In a word, he himself is a "lawgiver", initiates rulings by virtue of the Revelation from Allah and the infallibility granted to him by Allah; whereas, other people deduce such rulings.

*** Section: Dhikr is not just the Qur'ân but the Sunnah is a Dhikr too**

Now let us turn our attention to the two following blessed verses of utmost importance.

* Allah, the Almighty, says,

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

which means, "**And we have sent down to you the "Dhikr", (Reminder) that you may make clear to mankind what has been sent down to them, and that they may ponder (reflect)**", (An-Nahl, 16:44).

And He, blessed be his Names, says about the Glorious Qur'ân,

﴿إِنْ عَلَيْنَا فَإِذَا وَقُرْآنَهُ ﴿١٧﴾ جَمَعَهُ قَرَأْنَهُ ثُمَّ قُرْآنَهُ ﴿١٨﴾ فَاتَّبِعْ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾﴾

which means, "**Verily upon Us rests the collection of it, and the recitation of it. Therefore when we have recited it, then you follow its recital. Then again, upon Us indeed rests the explaining (making clear) of it**", (Al-Qiyâmah, 75:17-19).

We will expand and elaborate greatly on them to find the exact essence of the "**Sent-down Dhikr**", i.e. answer the question: What, exactly and accurately, is the nature and composition of the "**Sent-down Dhikr**"?!

The first verse is definitive proof that there are two distinct "**Sent-downs**" or

"Revelations":

- (1) The first, earlier in time, "**Sent-down**" is described as: (**what has been already sent down to them (the people)**). It is most definitely some type of an infallible previous revelation from Allah, which the people have already received and hold it already in their hands. It is not relevant how they have received it, may be through direct revelation, mediated by this Prophet or previous prophets and revelation;
- (2) The second, later in time, "**Sent-down**" is named simply: the "**Dhikr (Reminder)**". It is sent down specifically to the final Prophet Muhammad (peace be upon him), specifically to him and NOT to the people. It enables the final Prophet to perform the functions of illustrating and explaining the previously revealed (**what has been already sent down to them (the people)**). This "**Dhikr (Reminder)**" is not illustration or explanations by itself, rather it is the "**raw material**" which the Messenger uses to perform the functions of illustrating and explaining.

But what is meant by the phrase, (**what has been sent to them**)?! Or in other words, what is the nature of this "**infallible previous revelation**" that is already in peoples hands, which most definitely has the following attributes:

- (1) It is an infallible revelation from Allah, previously sent down, communicated already to the people so that they hold it in their hands;
- (2) It requires clarification and illustration, all of it, or some of its parts;
- (3) Allah, the Almighty, sent down "**the Dhikr (Reminder)**" to His final Prophet Muhammad (peace be upon him), as "**raw material**", enabling him to illustrate and explain it?!

So, what is the nature of this (**what has been sent to them**)?! Various positions are possible:

The minimalist position would be, that it means: the Glorious Qur'ân. It is what comes first to the mind when reading this verse, and because it is what is initially and generally meant, in the first place, when the word "**Sending Down**", (**Tanzeel**) or any of its derivations are used in the Glorious Qur'ân itself.

Thus, based on such a **minimalist position**, there should be no doubt then that the Glorious Qur'ân is in need of explanation, illustration and clarification. This fact is enforced and made absolutely certain by the second group of sacred verses:

﴿ إِنَّ عَلَيْنَا فِإِذَا وَقَرَأَهُ ۖ جَمَعَهُ قُرْآنَهُ ثُمَّ قُرْآنَهُ ۖ فَاتَّبِعْ إِنَّ عَلَيْنَا بَيَانَهُ ﴾

Transliterated: (in-na 'Alaynaa jam'Ahuu wa **gur'aanah** * fa idhaa **gara'naahu** fat-tabi'À **gur'aanah** * **thum-ma** in-na 'Alaynaa bayaanah).

Which means, "**Verily upon Us rests the collection of it, and the recitation of it. Therefore when we have recited it, then you follow its recital. Then again, upon Us indeed rests the explaining (illustration, clarification) of it.**" , (Al-Qiyâmah, 75:17-19).

This blessed verse is talking exclusively about the Glorious Qur'ân, and nothing else as the usage of the word recital (**qur'aanah**) beyond doubt proves. It is certifying that Allah, the Almighty, has obliged himself to undertake the needed clarification, albeit later in due course, when needed. The Qur'ân, or at least some parts of it, must be in need of clarification, illustration and explanation, otherwise the statement (**Then again, upon Us indeed rests the explaining (illustration, clarification) of it**) becomes void. Allah, Blessed His Names, is exalted above promising the void or the impossible.

Allah, the Almighty, did however illustrate, whenever needed, the meaning and, or method after it was collected and recited. As it was shown by the use of the Arabic conjunction (**thum-ma**) which means "**and then**" or "**then afterwards**" or similar, which indicates the meaning of direct order, but with a delay in time. As it is known from the history that when any part among the Qur'ân was revealed, the Prophet (peace be upon him) used to recite it to a group of memorizers, then he calls whoever was available in order to write it down. All that used to take some time. Then illustration will be revealed if there was a need for that especially if it was concerned with practical matter such as rituals of prayer, which are explained and illustrated by performance and actions, not by words.

The fact that the Glorious Qur'ân is in need of explanation, illustration and clarification is further asserted by the nature of Qur'ânic expressions and wording itself. Whoever leafs through the Glorious Qur'ân, even casually, will realize, according to the necessities of sense perception and reason, that it contains lots of condensed material that requires to be explained and detailed. Generalizations need to be specialized, unbounded or unrestricted matters that may require some limitations, in a few places in which there is vagueness there needs to be explanations .

Among such examples of such clarification and practical illustration of the Glorious Qur'ân is: the prescribed obligatory prayer. No great details were mentioned in the Qur'ân regarding its rituals while it is one of the pillars of this religion. At the same time, ablution which is the ritual prescribed to reach the state of ritual purity, which is indispensable for performing prayer, - was mentioned in great detail. So much detail, as to make it essentially possible for anyone to perform it in its due way, by just reading it from the Glorious Qur'ân. Therefore, it is rationally impossible that the rulings pertaining to prayers are not enacted in detail like rulings pertaining to ablution, possibly even in more detail.

However, this necessary detailed description, was not mentioned in the Glorious Qur'ân. The Sunnah held this responsibility because explaining most of the rulings pertaining to prayers required practical example. Furthermore, it is hard to described through mere words, except through lots of details and explanation, that may not have suited the eloquence and compact style of the Qur'ân, in this matter Allah knows best.

Most detailed rulings of the prescribed obligatory prayer have been narrated to us by multiple corroborating narrations (Tawatur and Ijma') producing the same certitude. An example is that of the text of the Glorious Qur'ân itself, the fundamental facts of the prophetic Sîrah and other important events of history. A certitude beyond the shadow of any possible doubt.

Another example is: Az-Zakâh (obligatory charity) which Allah prescribed on money. It is not just an act of worship seeking Allah alone but it is also a dutiful right for the beggar and the abstainer. Allah says,

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ لِلسَّائِلِ مَعْلُومٌ ﴿٧٢﴾ حَقٌّ وَالْمَحْرُومِ ﴿٧٣﴾﴾

which means, "**And in whose wealth there is a recognized right, for the beggar and the abstainer.**", (Al-Ma'ârij, 70:24-25)

This proves that it was prescribed on each kind of money. Allah says,

﴿...وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ...﴾

which means, "**And give its dues on the day of its reaping.**", (Al-An'âm, 6:142)

This verse ordered us to give its due on the day of its reaping but we did not know, is it to be given after finishing the total reaping or after the reaping of everyday? We did not know the times in which we should pay Zakâh of other kinds of money. Allah says,

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ...﴾

which means, "**Charities are only for the poor and the needy...**", (At-Tawbah, 9:60)

We according to this verse knew the types that deserve Zakâh but did not know how it will be distributed among them or who has the authority to do that? And there is no such reference to that in the Qur'ân. Therefore, it was necessary that the Sunnah explains such matters. Otherwise, the following verse would be a lie. Allah says,

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

which means, "**And we have sent down to you the "Dhikr", (Reminder) that you may make clear to mankind what has been sent down to them, and that they may ponder (reflect)**", (An-Nahl, 16:44). And Allah's promise will be null. Allah, the Almighty, is far elevated above that as He says,

﴿ثُمَّ﴾ ﴿إِنَّ عَلَيْنَا بَيَانَهُ﴾

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

So the characteristics of the Glorious Qur'ân (which is also named: Dhikr, a special (Wise Dhikr)) are essentially and fundamentally different than the (general) Dhikr mentioned at the beginning of the verse:

- (1) The text of Glorious Qur'ân is in need of explanation and clarification, which comes usually later in due course, when needed. While the (general) Dhikr is the raw material used by the Messenger to explain and illustrate the Qur'ân.

- (2) The text of Glorious Qur'ân is a general revelation to the people almost directly. **Yes:** It is sent down first to the Messenger and taken by the people afterwards. But the role of the messenger is reciting it for the people to write it down and/or memorize. It could have come down already written in pages, or engraved on tablets to the same effect. In contradistinction to that, the (general) Dhikr is revealed privately to the Messenger, as a raw material which is expressed and formulated, creatively and actively, by him (in his words, his deeds and his approval) and used also to explain and practically illustrate the Glorious Qur'ân.

These fundamental differences in characteristics necessarily imply that the explanatory (general) Dhikr, which is the "**raw material**" used by the Prophet to illustrate and explain, cannot be identical to the Glorious Qur'ân, which is in need of considerable explanation and illustration.

But the explanatory (general) Dhikr is also (**sent down**) i.e. it is an infallible Divine revelation. The only candidate for this other infallible Divine revelation beside the Glorious Qur'ân is the prophetic Sunnah, which is the infallible formulation of the (general) Dhikr (**sent down**) as to serve for the clarification and practical illustration of the Glorious Qur'ân. **So the sent-down Dhikr must encompass the Sunnah, necessarily.**

But the **minimalist position** about (**what has been sent to the people**) being the Glorious Qur'ân only is quite arbitrary and untenable. If the Glorious Qur'ân is a revelation from Allah, the Exalted, the Omniscient and the Omnipotent, then all generalities must be kept so, unless a revealed evidence or a necessity of perception or reason dictate otherwise. This dictates that the phrase (**what has been sent to the people**) must also encompass some or all of the previous Sunnah, which the people have already received, but that is still in need of further explanation, illustration and amplification.

This should be no surprise: We have already proven with certitude, beyond any possible doubt, that the Sunnah is the prophetic expression (with words, deeds and approvals) of an infallible revelation. It has been "**sent down**", it is a (**Tanzeel**) of an essentially different nature than the Glorious Qur'ân, but of the same level of authority and binding power. These are fundamental facts of Islam. The denial of any one of them is an act or statement of Kufr (disbelief), and whoever does any of that has committed apostasy from Islam and has become a Kaafir, if he or she ever was a Muslim before [unless a valid excuse or a legitimate barring condition, like: duress, ignorance or Ta'weel, that is wrong Ijtihad, ..etc, applies to him or her!].

Thus if (**what has been sent to the people**) is taken correctly to mean all revelation received already by the people, encompassing some or all of the previous Sunnah besides the Qur'ân, then the Dhikr must be all new portions of revelation explaining and illustrating the older pieces. Thus here also we conclude with certitude that: **The sent-down Dhikr must, necessarily, encompass the Sunnah.**

What ever assumption we make concerning (**what has been sent to the people**), the result is **ONE**: **The sent-down Dhikr must encompass the Sunnah besides the Glorious Qur'ân.** It cannot be larger because nothing else has been (sent down) to Muhammad, peace be upon him. Thus: **The sent-down Dhikr must be the Glorious Qur'ân and the Sunnah exactly, no more and no less!**

So we are right and correct to say:

(1) The Sunnah is Dhikr which explains the Glorious Qur'ân; Or

(2) The Glorious Qur'ân and the Sunnah explain and compliment each other;
Or

(3) the Glorious Qur'ân and the Sunnah, in their totality, are self-contained and self-explanatory and sufficient for the Deen until the day of resurrection. They are also sufficient for establishing Allah's arguments for and against His servants in the day of reckoning.

All these statements are true each one of them implies the other by necessity.

*** Section: Replies and Refutations**

Some among those who called themselves "Qur'ânniyîn" i.e. people of the Qur'ân claimed that such illustrations should be provided only through new verses of the Qur'ân and nothing else other than the Qur'ân should provide such illustration. To those we should say, 'You are, at best, in error and at worst, fabricating .' That is because:

1. Some of that, what was revealed from among the verses of the Qur'ân needed illustration. Such illustration cannot be, by the necessity of both sense perception and reason, in this same revealed part of the Qur'ân as Allah undertook to illustrate it only after a while from the revelation of this specific part under consideration.

2. If the Qur'ân were to be only illustrated through verses of Qur'ân, the following verse will be meaningless in which Allah says , "Then again, upon us indeed rests the explaining of it.". For then, this part is either explaining itself in a way that does not need explanation or that its explanation will be included after a while in other verse explaining the previous verse. In such case the total Qur'ân must be fully self-explanatory. This is at odds with history and sensible rational facts, as proven beyond any possible doubt in the analysis above. Just remember the example of the prescribed obligatory prayers!

3. Grammatically, the word **(بیانه) bayânah** (meaning explain) is made definite as being a complement of a prefixed noun. A definitive noun, in Arabic Grammar, is either based on it's particular sense as previously known to people (عهد) or based on generical class (جنس). In this case its' definiteness indicates genus. Because we have not known yet – when this verse itself was revealed – what is the explanation agreed upon. Definiteness here does not therefore indicate previous knowledge, but rather the generic class.

Allah, the Almighty, has guaranteed to give an illustration of a genre inclusive of all types that can be conceived within it , which is:

- a. Through other verse of the Qur'ân that is to be revealed later
- b. Or through another infallible revelation which can consist only of the Sunnah of the final Messenger (peace be upon him), that is his acts, sayings and what was approved by him.
- c. Or even what will be evident in the future from the sciences, engineering inventions, archeological discoveries made in the future. Of which we had no previous knowledge but have new explanations or further illustration of some verse of the Qur'ân. An example for this later case:

﴿ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴾

which means, "**He created man from something which clings (blood-clot?!)**", (Al-'Alaq, 96:2)

The Arabic understanding of this verse at the time of its revelation is that man was created from a clot; from something that sticks and hangs to something. Such an explanation would have been sufficient for such period and would not have needed a further explanation. Earlier exegetes said that the "clot" was a frozen drop of blood in the womb similar to the leach. The full explanation was provided from modern embryology: It is the fertilized egg clinging firmly to the wall of the womb. This third type of illustration is a preferred additional illustration that Allah, the Almighty, gracefully granted His servant. This is not however, necessary for the perfection of the religion because the religion was perfected and completed before the death of the seal of all prophets of Allah, the Almighty.

Such illustration and clarification is optional and a beneficial bonus to prove the authenticity and **truthfulness** of the religion. Such an illustration is an additional grant from Allah, the Almighty, as He says,

﴿ سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴾

﴿ شَيْءٍ شَهِيدٌ ﴾

which means, "**We shall soon show them Our Signs in the horizons and among themselves, until it becomes quite clear to them that it is indeed the Truth. Is it not sufficient that He, your Rabb (Lord), is indeed a Witness over all things?**", (Fussilat, 41:53)

Thus the claim that any illustration should be provided only and exclusively through new verses is an arbitrary claim, a false judgment, an arrogant act, an act of defiance against history and sensible rational facts, a denial of the Glorious Qur'ân and a groundless attempt to particularize general statements and assertions without any robust evidences. None of these is allowable. Allah says,

﴿...هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ﴾

which means, "**Bring forth your proof, if you are the truth-tellers.**", (Al-Baqarah, 2:111)

*** Section: the *Dhikr* (as referring to the Glorious Qur'ân and the Sunnah of the Prophet (peace be upon him)) is protected and guarded.**

We have previously mentioned that the Qur'ân is the Word of Allah, which has been revealed to our master Muhammad (peace be upon him) in its precise words, as it is written in the copies of the Glorious Qur'ân. It is guarded in the hearts, recited by people, recorded in tapes and other means of preservation and transmission. It has been reported from him (peace be upon him) in writing and orally transmitted in a continuously recurrent

way. It is the transmission from a generation to the next generation, in such a manner producing absolute certitude and firm knowledge, which is necessary for all people, whether they are Muslims or non-Muslims. Long ago, atheists and chief disbelievers, such as **"the Orientalists"**, the recent callers to Christianity and Westernization, throughout the lengthy centuries, all of these have tried to speak evil of the authenticity of the Glorious Qur'ân, but in vain, they all failed to convince the global audience. They have attempted this for various reasons. Chief amongst them must have been, the inherent lack of confidence in the transmission of previous scripture, a fundamental weakness of the established faiths, which further strengthens Allah's message in Islam. By trying to undermine Islam in this way, they attempted to reduce this confidence that Muslims undeniably have, that the word of Allah is, as it was revealed, without error, discrepancy or fabrication, something which other faiths cannot do, and consequently suffer for. They all, Muslim & non-Muslim alike, acknowledged the facts of the way it came from Muhammad (peace be upon him), is the way it is between the two covers. Therefore, all praise and favour be to Allah.

It is just that the disbelievers remained in doubt concerning its advent from the Almighty Allah. Yet, they do not doubt for a second that it is surely from Muhammad (peace be upon him) in its whole as it is between the two covers! If they were fair-minded, unbiased and thought a little, they would know that it is from Allah,

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

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

If they were serious in their denial, they would accept the challenge.

﴿فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ﴾

which means, **"Then let them produce a discourse like this, if they are truthful."**, (At-Tûr, 52:34)

﴿وَأِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ

اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ

وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ﴾

which means, **"And if you are in doubt as to what We have revealed upon Our Bondsman, then come up with a Surah the like of this and invite your helpers besides Allah, if you are truth-tellers. but if you do not do— and you can never do— then fear the Fire whose fuel is men and stones— it is prepared for the Unbelievers."**, (Al-Baqarah, 2:23-24)

Since they failed to accept the challenge, despite the strong scolding and the considerable

dispraise, we have come to know that they are liars and unreasonable contenders, who have been blinded by party spirits, racism, nationalism, imitation of the fathers and grandfathers, love of the worldly life and what exist in it as lusts, interests, leaderships, laziness, zeal for the life of this world with complete turning away from the hereafter. You will also see in this study, though it is small and limited in terms of its subject, several proofs of prophethood, and lights of guidance that certify the prophethood of the master of Adam's children, namely Muhammad bin 'Abdullâh, from the tribe of Hâshim, the unlettered Arab, (peace be upon him).

The truth is that what is between the two covers, known as the Qur'ân, is certainly the Word of Allah. And the truth is that Allah guaranteed, according to the Great Book, to guard the whole of "**the Dhikr**", (the Glorious Qur'ân and the Sunnah). The Almighty Allah says,

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

which means, "**Surely We Ourselves revealed (sent down) the Dhikr (Reminder), and We most certainly are its Guardian.**", (Al-Hijr, 15:9)

This is the highest level of affirmation possible in the Arabic language!

As for the Glorious Qur'ân, including this verse of "**preservation**" which has previously been mentioned, its preservation has been established by absolute concrete and logical proofs. This is because it has been transmitted to us, word for word, letter for letter, both in oral and written form, in a continuously recurrent way, from generation to generation, in a manner devising necessary certain knowledge.

And if this verse is from Allah, as we believe and bear witness that it is from Allah, due to absolute proofs and strong binding proofs; i.e. concerning the prophethood of our master Muhammad bin 'Abdullâh, the last of the prophets (peace be upon him), as some of it will be dealt with the specific chapter (proofs of Monotheism), it will be a necessity that what is between the two covers of the Glorious Qur'ân are all guarded. It is not some of the Qur'ân, but all of it. Nothing has been lost of it, even a letter. Nothing has been distorted or added to it. Otherwise, the Promise of Allah concerning the preservation of the Qur'ân would be a base lie, but the Almighty Allah is far above of that!

Yet, this is not all what the verse of "**preservation**" establishes. For Allah the Almighty has guaranteed to guard the whole of the "**Dhikr**". We have advanced the absolute proof from the Glorious Qur'ân itself, that the Sunnah of the Prophet (peace be upon him) is a part of the parts of the *Dhikr* of Allah. Therefore, it is the twin of the Glorious Qur'ân, its equal in authority, and it is more than it in number of phrases and statements!

It is also known through observation that the Sunnah of the Prophet (peace be upon him) is necessary and explanatory to the Glorious Qur'ân; i.e. it explains abstract parts of the Glorious Qur'ân, specifies its generalities and restricts its generalizations. In order to be certain about that, it is enough to consider the prayer, the fasting and the pilgrimage, which are some pillars of Islam. They are pure devotional rites, whose rulings cannot be known in detail except through revelation. Yet, they have been mentioned collectively in the Glorious Qur'ân, and the detail of their rulings can only be learnt from the Sunnah of the Messenger (peace be upon him).

If this is the case, and it certainly is, then what is the use of preserving the Glorious Qur'ân alone?! And if the Sunnah was not guarded in a suitable way, and that the recited revelation; i.e. the Glorious Qur'ân is the only one which is guarded, the Divine Favor would have not been perfected and beautified. The Almighty Allah would not have an argument over His servants, and His preservation, while lacking explanation, would be like a loss in itself without distinction.

Therefore, the Noble Sunnah of the Prophet (peace be upon him) is definitely "**guarded**" and "**preserved**" in a suitable way befitting its nature and the way it was narrated to us.

The Glorious Qur'ân has been transmitted to us, word for word, letter for letter, vowel for vowel, even voicing and recitation styles, both in oral and written form, in a continuously recurrent way, from generation to generation in a manner devising necessary certain knowledge, because every generation consisted of an innumerable number of memorizers and writers, making a complete change of all Qur'ânic knowledge and records, through accidental mistakes and or intentional collusions, impossible. This is the historic reality. So if it is preserved, protected and guarded at all, then so is every word, every letter: consonant or vowel and its performance style is protected and preserved. This is the Truth.

But history testifies that the "elements" of the Sunnah, the Hadîths, has been mostly narrated by single or few chains of narration of each Hadîths. Often the Hadîths are not narrated verbatim, rather by meaning. Only a small fraction of them have been narrated by "Tawaatur", that is in a continuously recurrent way, from generation to generation in a manner devising necessary certain knowledge.

Moreover such a way of narration is legitimate and acceptable by the ruling of the Shari'a itself due to the absolute proofs available from the Glorious Qur'ân itself, and the continuously recurrent Sunnah of the Prophet (peace be upon him) which have firmly established the acceptability and authority of single trustworthy narrators in proclamation, vows, witness and report. The Companions of the final Prophet, peace be upon him, have agreed in consensus upon this important ruling. The scholars have elaborated on this, expanded it greatly and made all of that clear in the standard reference books of theology, the studies of principles of jurisprudence and the studies of Hadîth.

So if:

- The Sunnah is "**protected**", "**preserved**" and "**guarded**" by Allah's promise;
- The Sunnah is factually narrated, by Allah's permission (both the creative and legislative permission), as detailed above;
- The "**protection**" and "**preservation**" are concepts applicable to every thing according to its nature and specific peculiarities (The protection of a tank through armour is a "**protection**", which is essentially different from the "**protection**" from a disease achieved through immunization);

Thus: The Noble Sunnah of the Prophet (peace be upon him) is definitely "**guarded**" and "**preserved**" ONLY in its entirety till the Day of Resurrection, in a way suitable to its nature and the way of its transmission:.

(1) Nothing should be lost from it. If we do not find a narration in this collection of

Hadîths, we will find it in another book;

- (2) Nothing will be inserted in it, that is not part of it, in a way that cannot be differentiated or known. So if one scholar is mistaken about the authenticity of one Hadîth, the community of scholars will not be;
- (3) The abrogated or the abstract or the generality or the unrestricted should not be guarded, while the abrogating or the explainer or the specifier or the restrainer be lost;
- (4) The Sunnah is not exclusively to be found in the dedicated books of the Sunnah, although the overwhelming majority of the Sunnah is to be found there;
- (5) Any book of the Sunnah cannot be purely and exclusively consist of authentic Hadîths only. Any body claiming that any book, except the Glorious Qur'ân, is letter for letter from Allah, is in error or a manifest liar.

The above developed rationale is also the reason why it is an obligation to accept what has been narrated by *Ahâd* authority narrators, through connected chain of transmission from one another. As long as that transmission is sound without irregularity or blemishes, according to the well-established rules of that noble Hadîth Science.

No one should object saying that an authority is not infallible from lying, illusion and error, therefore only continuously recurrent transmission can be trusted, which is dictated by the necessity of perception and reason. No one should say that, for:

- (1) Almighty Allah has **guaranteed** the preservation of the *Dhikr*,
- (2) while at the same time He permitted the Sunnah to be narrated by *Ahâd* authorities and
- (3) He ordered us to accept such narrations.

This, in turn, necessarily implies: that He, Exalted be He, has guaranteed to expose whoever lies, even once. He definitely also guaranteed and made it easy for the men of Hadîth to discover indications and presumptions, which reveals illusion of the illusionists and the errors of the erroneous: as contradicting other authorities, which is, in fact, the irregularity, or hidden faults, called by the specialists: "diseases" or "blemishes".

With success granted by Allah, the men of Hadîth have established the origin of it. They have established a perfect and great knowledge, which the nation of Muhammad has been distinguished with, in contradistinction to all other nations. We may say that the noble Hadîth Science has been actually engineered by Allah Himself in such a way to disguise its "**Divine**" and "**miraculous**" nature and not breaking the "**Veil of the Unseen**", behind which Allah, the Majestic and Exalted, choose to hide from direct sight and sensual perception until the day of resurrection!

You will see through this book, and in the specified appendix for the study of transmissions, some samples for the accuracy of this noble objective knowledge, how it can be practiced, the degree of caution in authentication, weakening and criticizing the men of Hadîth, which can often reach exaggeration!

Therefore, the Sunnah of the Prophet (peace be upon him) is definitely guarded **as a whole**. Just as the certain proofs, previously mentioned, have proved that. In the same, scholars have thoroughly pronounced that in its places, represented in established authentic Hadīths, which are absolute certain authorities like the Glorious Qur'ān, and the continuously recurrent Sunnah of the Prophet (peace be upon him) without distinction.

The Arabic language is also guarded like the *Dhikr* in the same way or more, for although it is not part of the *Dhikr*, i.e. it has not been revealed like the Glorious Qur'ān and the Sunnah, yet it is a necessary condition to understand the *Dhikr*, i.e. it is necessary to know Arabic in order to understand the Glorious Qur'ān and the Sunnah. Therefore, there would be no value in them without Arabic. That is why it is unimaginable that the *Dhikr* should be guarded without guarding the Arabic language. Consequently, it must be confirmed that the Almighty Allah has guaranteed to guard Arabic as well, at the time when He guaranteed to guard the *Dhikr*. Thus, the Arabic language, represented in grammar, morphology, linguistics and rhetoric is guarded like the Glorious Qur'ān and the Sunnah, or even stronger.

This is what really happened historically, which is a consensus of Muslims and others. Even the extremists among Orientalists and the Christianizers (Christian missionaries), such as Goldzieher and Schacht who alleged that most of the Prophet's Sunnah is a forgery and a fabrication, did not say that the Arabic language is not the one spoken by the Arabs at the time of the advent of Islam. If they had done so, they would have been exposed, and people would have labeled them as insane and idiots, a label they deserve any way for their undertaking an investigation AFTER they had formulated a subjective conclusion, and for the very poor quality of their works!

* Section: A quick overview on the Sunnah recordation and documentation

It would be better to provide an overview on how the noble Sunnah was documented. This is because many common people, and even the prominent among them and the elites, and those who unduly and arrogantly assume "knowledge" among the Orientalists and their imitators, such as the "**Al-Qur'āniyyūn**", (The Qur'ānites: those who hold the Qur'ān as the sole reference for Islam denying the authority of Sunnah and the consensus of Muslim scholars), all of them held that the use of the Arabic word ((التحديث)) , which is frequently used in the majority of methods of the Prophet's Hadīth; i.e. when the Muḥaddith (the scholar of Hadīth) says, what means, "**so an so told or narrated or reported to me or us**", they held that these words means or require the Prophet's Sunnah was reported orally without writing or record till its recordation began on what is called as "Sunnah documentation era" when Imam Mālik put his *Muwatta'* into circulation, and the two Ḥammād, the two Sufyān, Sa'īd bin Abu 'Arūbah, Ma'mar bin Rāshid and others, issued their Sunans and their first compilations, after the insistence of the 'Abbasid Caliph, Abu Ja'far Al-Manṣūr, in order to deal with that and make it quick, as mentioned in the biography of Aṭ-Ṭabary.

All these are illusions and have no truth in it. The truth is that, the documentation is a record that began at the time of the Prophet (peace be upon him). Verily, 'Abdullāh bin 'Amr bin Al-Ās wrote his pamphlet, which he called "*As-Sādiqah*" and which included more than two thousand Hadīths from the Prophet's mouth (peace be upon him) directly. He would guard it so well in a closed box. He would not take it out except for revision or dictating it to the students. His children and grandsons inherited that pamphlet. The Quraish had previously objected his writing and his consultation with the Prophet (peace

be upon him) over the issue, which he approved to him to write all what he hears.

There is also the pamphlet of the Imam of guidance, the Emir of the believers, 'Aly bin Abu Tâlib. He used to guard and kept hung in the hilt of his sword. His pamphlet included rulings of Zakâh, other constitutional rules and some rulings of the famous constitutional pamphlet the "**the Constitution of Medina**", as it is written in our book: (*Tâ'at Uly Al-Amr: Hudûduhâ wa Quyûduhâ*).

There are several pamphlets, which Abu Al-Qâsim (peace be upon him) dictated to more that one of his administrative officials, when appointing them as rulers, judges or collectors of Zakâh in the remote places. This usually includes rulings of Zakâh and details of its quantities, in addition to other recommendations, general rulings, commandments and some specific counsels. Some of them are: the pamphlet of 'Amr bin Hazm Al-Ansâry, whom the Prophet (peace be upon him) appointed governor over the people of Najrân. The pamphlet of Anas, when the Prophet (peace be upon him) appointed him to collect the Zakâh of Bahrain. This in addition to, and other than, these two Companions.

When Abu Shât, a man from the people of Yemen, failed to memorize the Prophet's eloquent sermon, which he delivered on the Day of the Glorious Conquest of Mecca, he complained to the Prophet (peace be upon him). Thereupon, the Prophet (peace be upon him) ordered the devoted perfect and firm memorizers, who had memorized it at once, and who always used to be in his company, to write to Abu Shât. So this is the pamphlet of Abu Shât.

And when the memorizer of Islam and its first narrator, Abu Hurairah (may Allah be pleased with him) returned from Bahrain, where he had been appointed to take care of some works and as an assistant to its governor, Al-'Alâ' bin Al-Hadramy, to Medina at the time when the Emir of the believers, 'Umar bin Khattâb was first appointed as Caliph. He settled a tough account with him. He even hit him and confiscated his wealth, except that which was a constant grant. Just as we have mentioned it in the appendix, in the section entitled: (**section: Beating Abu Hurairah and seizing his assets**). Abu Hurairah retired from the general public work, and did not accept any work from 'Umar after that. He turned to learning reading and writing till he perfected them. He memorized the Glorious Qur'ân, wrote his memorized materials from the Prophet (peace be upon him). They may be well over four thousand Hadîths. And then he devoted a part of every night to revise and commit them well to his memory till the end of his life. In some occasions, albeit very rare, he used to check his written records when he doubts in some memorized materials. This is a very early written material, in the course of ten years time from the date of immediately hearing from the auditor himself.

The pamphlet of Jâbir bin 'Abdullâh Al-Ansâry is well known, and included almost 500 Hadîths of the Prophet (peace be upon him). Yet, we do not know whether he wrote it directly from the mouth of the Prophet (peace be upon him) as 'Abdullâh bin 'Amr bin Al-'Âs did or he wrote it after the death of the Prophet (peace be upon him) as Abu Hurairah did. Yet, this is the most likely supposition.

And this is some of what have been written immediately, of the Prophet's noble Hadîth, or after a short time of immediately hearing them, which is an important portion of the Prophet's noble Hadîth. It is an estimation that they may have compiled some two thirds of what is in our hands today, but definitely more than the half of what we possess now.

Yes, memorization and oral transmission was what was dominant at the time of the

Companions, and this is the case for those who lived through paganism and Islam and those who missed the honor of Companionship, but lived through in pre-Islamic and Islamic epoch. It is the same for the first class of the reporters after the Companions; i.e. the great Successors. Many of this class used to deliver narration in occasions, comment on misfortunes, deliver religious opinions, in addition they would lead dictation in circles of lessons and assemblies of knowledge, specified for narrating the Prophet's Hadiths.

Yet, the circles of lessons, special assemblies of delivering narration without dictation, writing the Hadith in special memorandums. Every scholar and learner writing knowledge for himself, the dictation of a sheikh to his students, or the reading of a student, who is an excellent orator, from the sheikh's memorandum, while the sheikh follows what is being read in his copy or from his memory, and the rest of the attendants record, all these are the predominant characteristic in the class of the middle predecessors and the junior predecessors. It is not only that, but the special library for some of the great scholars of Hadith used to be transported with him on camels, as it is well known about Imam Muhammad bin Shihab Az-Zuhry who is one of the class of the junior predecessors (which is the class that learned from some of Companions, who lived longer and died latest.) He always used to revise his books whenever he was alone, to the extent that his wife became bored with that, and made a statement to the effect that those books were harder on her than fellow-wives, .

Caliph 'Umar bin 'Abdul-'Aziz also started the process of comprehensive gathering and writing down Hadiths, especially those related by 'Amrah bint 'Abdur-Rahman on the authority of 'A'ishah, wife of the Prophet and mother of the believers. He ordered Abu Bakr bin Muhammad bin 'Amr bin Hazm (judge of Medina), grandson of the above mentioned 'Amr bin Hazm - the governor of Najran (city in the Arabian Peninsula) - of undertaking this mission. Abu Bakr was among the heads of the followers, a knowledgeable Imam and a trusted narrator of the Prophetic tradition. This happened in the approximate year 101 A.H.

The following generations, of major and middle followers, depended on that style and progressed in a way that made narrating Hadith an "**academic**" science. The gatherings of narrating and dictating Hadiths, had their own etiquettes, procedures, attendance recording, signature acquiring ...etc. Spontaneous narration decreased. No longer was that narrated by wise men, story tellers and Jumu'ah orators, unless it was supported by a trusted narrator, which was infrequent anyway.

If this was the current state, what does the previous term "**'Asr At-Tadwin (Sunnah documentation era)**" mean? The meaning becomes clear if we named that era with its right name which is "**'Asr An-NAshr wal-Warrâqin**", (**publishing era**) We will further illustrate these terms.

With the end of the first Hijry century and the beginning of the second century, the paper industry spread in the Islamic world from its hometown Samarqand whose people learned it from the Chinese. Just after the end of the first third of the second century and the settlement of the Abbasid State's matters, paper industry spread everywhere with high quality and low prices. Publishing and selling books with reasonable prices to the public became a common thing. Books of poetry, literature and Arabic language spread and so did the writings of Ibn Al-Muqaffa', the translations of *Kalilah and Dimnah*, and many works among the Persian and Indian literature. This way, the profession of the **Warrâq (publisher)** appeared. He is the person who hires many copyists and revisers to copy books in huge numbers so as to be available for sale for the public. This means that the

Warrâq is what we know now as the printer and the publisher.

Yet, scholars of Hadîth did not approve of such materials. Though the production of the Warrâq was of high quality and of low mistakes but it cannot reach the authentication of what young scholars take after their Sheikhs either by means of dictation or presentation. They feared that the principles of exact chained strict narration would be lost and that the distorted or forged versions would spread as happened with the people of the previous two books; Jews and Christians. Abu Ja'far Al-Mansûr was not convinced and insisted that common Muslims, who were not dedicated to studying Hadîth sciences - had the right to see Hadîth and have its books in their own houses. As for the scholars, they have the prestigious reporters to acquire knowledge directly from them. They can also correct the versions they bought from the Warrâq either by reading or by presenting them to their qualified teachers.

Emir of the believers, Abu Ja'far was in the right, for the exact chained narration remained for centuries and Sunan gatherings remained too. After the **first publishing wave**, where Al-Muwatta' and what the two Sufyân (Sufyân Ath-Thawry and Sufyân bin 'Uyainah), the two Hammâd (Hammâd bin Zaid bin Dirham and Hammâd bin Salamah bin Dînâr), Saïd bin Abu 'Arûbah and others wrote were compiled. This happened around the year 145 A.H.

Second wave: including the compilation by 'Abur-Râziq, Sunan Al-Humaidy, Musnad At-Tayâlisî, the works of Al-Wâqidî and others. This was around the year 190 A.H. (nominally, just to have an average date)

Third wave: It included all of the books under the titles *Musnad* and *Al-Jâmi' Al-Kabîr* like Musnad Ahmad bin Hanbal, Musnad Ishâq bin Rahâwîh, Musnad Baqy bin Makhliid in Andalusia, the compilation of Ibn Abu Shaibah, Sunan Sa'îd bin Mansûr, Tabaqât Ibn Sa'd, and Sunan Ad-Dârimy. This happened around the year 230 A.H.

Fourth wave: that took place around the year 250 A.H. During this phase, there came the blessed books of *Sahîh* There was Al-Bukhâry, Muslim, Sunan Abu dâwûd at a later time, At-Tirmidhy, Ibn Mâjah, Musnad Abu Ya'lâ, Musnad Al-Bazzâr, and Sunan An-Nasâ'y.

This way, the compiling and spreading Hadîth as a complete task was almost completed and what was left was little. That is why, gathering and writing down Hadîth continued in the **fifth wave**. There appeared the *Ma'âjim* of At-Tabarâny, *Sahîh* Ibn Hibbân, *Sunan* Ad-Dâraquṭny, and *Mustadrak* Al-Hâkim. There were also the books of those who relate Hadîths with their full chain like *Al-Kâmil fy Ad-Du'afâ'* for Imam Ibn 'Ady. Most of these books and compilations spread widely till it became transmitted recurrently. The mistakes of the copiers became harmless because it was easy to correct and the falsification was easily exposed.

In spite of all that, there remained a very small number of Hadîth and other few ways of transmitting known Hadîth only found in books of jurisprudence and its principles, Hadîth books, history and criticizing prominent figures. The most important of which were *Al-Ihkâm fy Uṣûl Al-Ahkâm* and *Al-Muhallâ* by Imam Abu Muhammad 'Aly bin Hazm and *Târîkh Baghdâd* by Imam Al-Khatîb Al-Baghdâdy. All of this took place around or before the year 450 A.H.

Hadîth narration remained through narrating its books in dictation and narration sessions till the ninth Hijry century all over the Islamic world. This is still practiced in the Indian lands and in Morocco 'till this day.

Nowadays, most of these valuable books are kept in computers, which is a good thing. Yet, some of these texts are not totally reliable. Some are not based on the best manuscripts, but if Allah wills, this will be fixed soon, gradually by the hands of scholars and researchers dedicated for such purposes.

What we said about Hadīth is applied on the Prophetic Sīrah, especially the Medinan time, that witnessed the great battles. It might be even better, contrary to what some may think. Compiling in this field started many years earlier than in Sunan and Musnads under the title **Al-Maghâzy (The Conquests)**. It was also published for the public soon after. This is a historical fact agreeing with what has been known of the public's love for biographies, stories and histories. It is known that people prefer this kind over the **tough** and **dry** scientific style used in Sunan and Musnads. They even held sessions very early during the time of the rightly-guided Caliphs to relate these Battles. It was used as a means of inspiring soldiers and urging Muslims to fight in the Cause of Allah. These sessions were called "**story telling**" and it was told by the **story teller**.

Separate series of Battles were compiled in an early age including '**Urwah's series of Battles**' by Imam 'Urwah bin Az-Zubair bin Al-'Awwâm, the honored follower who died late in the first Hijry century. They were narrated from different ways and the series were published recently under the support of Sheikh Muhammad Mustafa Al-A'zhamy in a good form comparing some of its narration ways.

Imam Abân bin 'Uthmân bin 'Affân, the follower, put a compilation on **Battles** but he was mistaken when he showed it to Caliph Al-Walīd bin 'Abdul-Malik. The tyrannical Caliph disapproved of its facts **offending** the Umayyad and ordered it to be destroyed. Unfortunately Abân did not have the strength to rewrite the book.

There is no doubt that many other writers compiled and classified the **Battles**, like Imam Muhammad bin Shihâb Az-Zuhry. Then, rose Imam Muhammad bin Ishâq bin Yasâr who died in 150 A.H. He was the father of Battles compilation. He wrote his huge comprehensive biography but he inserted much doubtful information. Again, it was summarized and edited by Imam Ibn Hishâm and it became known as **Sīrah of Ibn Hishâm**. It is almost a landmark biography of the Prophet (peace be upon him) or a synonym of the word **Sīrah** (biography) if said without further clarification or specification.

Compiling, revising and editing remained till this day. Sheikh Safy-ur-Rahmân Al-Mubârkaḥfûry (may Allah save him) wrote in these days, his wonderful book "**Ar-Rahîq Al-Makhtûm**", (**The Sealed Nectar**). This work received many international awards and was translated into many languages.

Someone might say: why do not we use these biographies while arguing in legislation and religious issues, while they draw generally a true historical background? We answer that saying that historical composition usually forces the writer to remove the chains of transmission and to put different narrations together in one coherent context. This results in a good historical material – a true overall picture – but at the same time it does not serve in confirming a certain part like proofs do in assuring hearts.

As a result, some scholars of Hadīth said in their strict manner that biographies and history have no origin. They only mean that these items do not prove any certain matter the way proof does in religious and legislative issues as the case with newspapers, radio, and television stories. They might present general view of the event but they are not considered to be inadmissible evidence in courts. There must be eye-witnesses, physical

evidence, official documents, going through cross examination, and being free from opposition and refutation. Religious and legislative matters are of course far more important than a house's ownership or proving a debt and being stricter here is worthier.

This was a quick overview, for speaking in details would need volumes to do the subject justice. It is enough for to take the research written by Sheikh Professor Muhammad Mustafa Al-A'zhamy for his PhD degree from Cambridge University in Britain. He tackled the issue of the **Orientalists**. He refuted all of there claims, invalidated all of their theories and exposed all of their false claims.

Not just that, most of the fair among the Orientalists reverted from the ridiculous opinions of Golzieher and Schacht. Many powerful researches and compilations continue to appear strengthening Sunnah in general and proving its truthfulness with academic proofs without referring to the religious proofs mentioned above. With the passage of time, evidences follow continuously supporting the truthfulness of the Qur'ân and that it is revealed from Allah. Allah promised saying,

﴿سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۖ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۚ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ ۖ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ۝﴾

which means, "**We shall soon show them Our Signs in the horizons and among themselves, until it becomes quite clear to them that it is indeed the Truth. Is it not sufficient that He, your Rabb (Lord), is indeed a Witness over all things? Is it not that they are in a doubt as to the meeting of their Rabb (Lord)? Is it not that He is encircling of all things?**", (Fussilat, 41:53-54)

This actually happened during the time of The Quraish and after it in our days and it is still happening. Allah says,

﴿...أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۚ﴾

which means, "**Is it not sufficient that He, your Rabb (Lord), is indeed a Witness over all things?**", (Fussilat, 41:53). Indeed He is the Witness, Exalted and Majestic, blessed be His Names!