

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allâh, the Beneficent, the Merciful.

## QUR'ÂNIC INJUNCTIONS AND WARNINGS

### PREFACE

Most Muslims in the world today have become unconcerned with truth. They accept things at face value, whether it is the truth or not! There is not one verse in Al-Qur'ân which supports such inappropriate actions! A human being has been endowed with faculties which one must utilise, but unfortunately that seems not to be the case. As a result of this modus operandi Muslims have distanced themselves from the truth which is a sin! However, it is the duty of the *mu'minîn* to present truth at all times. We appeal to all who read this book to investigate the information presented. It has been too long that people have been quiet about the Hadîth books, not even realising that they have no original backing to substantiate what is written in them, and if those sayings attributed to the Holy Prophet Muḥammad (Allâh is pleased with him) were actually pronounced by him. (Refer to Professor J. Brown's statement on page 40 in this book, where there were learned Sheikhs present at a meeting when this very point was acknowledged; yet they are silent right up to

now and never disputed this pertinent claim that our Hadîth books are not original sources!)

In this short, precise and succinct work, the writers encapsulate all or most of the essential themes of the Qur'ân, from using the standard of demanding proof on any topic to the very basic understanding of the Divine Writ itself.

**The reader will be introduced to a unique Qur'ânic commentary of Surah 3 verse 7, which deals with the distinction between the *Muhkamât* (decisive) and the *Mutashâbihât* (allegorical and those of which the knowledge are not yet uncovered) and challenges the reader's prejudice in placing excessive reliance on man-made books and inventions.**

Finally, the Qur'ânic text is contrasted with the textual non-reliability of the New Testament. Following the essence of the Qur'ân, this little booklet is geared to getting the reader into becoming more "Qur'ânically-aware".

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## QUR'ÂN'S DEMAND OF PROOF

.....قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ

**2/111: "...Produce your proof if you are truthful."**

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ

**37/156: "Or have you an authority manifest"?**

## GUIDANCE OF ALLÂH

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

**2/2: "This (Al-Qur'ân) is the Book; in it is guidance sure, without doubt, to those who fear Allâh."**

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1 : Abdullah Yusuf Ali made a valuable contribution by explaining the word 'Mubîn' in his footnote: "Mubîn: I wish I could translate by a simpler word than "perspicuous". But "plain" may mean unadorned, the opposite of beautiful, and this Book is among the most beautiful that it is the privilege of mankind to read. "Clear" would be right as far as it means "unambiguous, self-evident, not involved in mysteries of origin, history, or meaning, one which everyone can understand as to the essentials necessary for him, without the intervention of priests or privileged persons". Mubîn has all these meanings, but it suggests, besides, some quality of a shining light, by which we are able to make things clear, to distinguish the true from the false. This I think is suggested better by "perspicuous" than the word "clear". Besides it is hardly good idiom to speak of "a clear Book".

....قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وِئَةٍ وَلَا نَصِيرٍ

2/120: “.....Say: The guidance of Allâh,-that is the (only) Guidance.”  
Were thou (*i.e.* Muḥammad) to follow their desires after the knowledge which hath reached thee (*i.e.* Muḥammad), then wouldst thou (*i.e.* Muḥammad) find neither Protector nor helper against Allâh.”

## UNDERSTANDING THE QUR’ÂN

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَكِّرٍ

54/17; 22; 40: (3 verses in 1 chapter) “And We (*i.e.* Allâh) have indeed made the Qur’ân easy to understand and remember: then is there any that will receive admonition?”

## QUR’ÂN ANSWERS ALL QUESTIONS

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

25/33: “And no question do they bring to thee (*i.e.* Muḥammad) but We (*i.e.:* Allâh) reveal to thee (*i.e.* Muḥammad) the truth and the best explanation (thereof).”

## ALLÂH ALONE EXPLAINS THE QUR'ÂN

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

17/89: “And We (i.e. Allâh) have explained to mankind, in this Qur’ân, every kind of similitude; yet the greater part of mankind refuses (to receive it) except with ingratitude!” (also 14/25)

الر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

11/1: “Alif. Lâm. Râ. (this is) a Book, with verses basic or fundamental (of established meaning), further explained in detail,- from One Who is Wise (i.e. Allâh) and well-acquainted (with all things)”:

## ALLÂH IS JUDGE AND EXPLAINER OF QUR'ÂN

أَفَعَبِّرَ اللَّهُ أَتَّبِعِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

6/114: “Say: “Shall I seek for judge other than Allâh? - when He (i.e. Allâh) it is Who (i.e. Allâh) hath sent unto you the Book (i.e. Qur’ân), explained in detail. They know full well, to whom We (i.e. Allâh) have given the Book, that it (i.e. Qur’ân) hath been sent down from thy Rabb in Truth. Never be then of those who doubt.”

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

7/52: “For We (*i.e.* Allâh) hath certainly sent unto them a Book, based on knowledge, which We (*i.e.* Allâh) explained in detail, a guide and a Mercy to all who believe.” (also 17/89)

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

75/17-19: “It is for Us (*i.e.* Allâh) to collect it and to promulgate it: But when We (*i.e.* Allâh) have promulgated it, follow thou its recital (as promulgated): Nay! More, it is for Us (*i.e.* Allâh) to explain it (and make it clear).”

NB: *Allâh states explicitly that He alone explains the Qur'ân.* No man-written ahadîth are needed for the explanations of the verses! (Refer to page 45 for the explanation of the Divine Law of the Qur'ân, - Chapter 3 verse 7- and how to interpret the two types of verses of the Qur'ân).

**QUR'ÂN REJECTS MAN WRITTEN HADÎTH<sup>2</sup> AS 'IDLE TALES' (LÂH'WÛL-HADÎTH)! (31/6)**

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2 : Hadîth: amongst other meanings- “New; recent; late; modern;...”- Hans Weir, A Dictionary of Modern Written Arabic. In relation to Divine Revelation there cannot be any book to compare with it as it is all of the above meanings and more! (41/41-Invincible Book)

Those who place importance on man written ‘ahadīth’ above the Qur’ân do so at their own peril!!!

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

7/185: “Do they see nothing in the government of the heavens and the earth and all that Allâh hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? In what (Hadīth) Message after this will they then believe”? (The word hadīth in Arabic is underlined)

تِلْكَ آيَاتُ اللَّهِ تَنْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ

45/6: “Such are the Signs of Allâh, which We (*i.e.* Allâh) rehearse to thee (*i.e.* Muhammad) in truth; then in what (HADĪTH) exposition will they believe after (rejecting) Allâh and His Signs?”

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لُحُوبَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ هُمُ عَذَابُ مُهِينٍ

31/6: “But there are, among men, those who purchase idle tales, (LĀH’WŪL-HADĪTH) without knowledge (or meaning), to mislead (men) from the path of Allâh and throw ridicule (on the Path) - for such there will be a humiliating penalty.”

77/50: "Then in what Message (HADĪTH), after that, will they believe in?"

### ALLĀH'S WARNINGS OF PUNISHMENTS!

فَذَرْنِي وَمَنْ يَكْذِبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

68/44: "Then leave Me (i.e. Allāh) alone with such as reject this HADĪTH (Qur'ānic message): by degrees shall We (i.e. Allāh) punish them (i.e. the rejecters) from directions they perceive not."

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ نِمْ لَقَطَعْنَا مِنْهُ الْوَتِينَ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ

69/43-47: "(This is) a Message sent down from the *Rabb*<sup>3</sup> of the *â'lamîn* (worlds); and if the apostle (i.e. Muḥammad) were to invent any sayings in Our (i.e. Allāh's) name, We (i.e. Allāh) should certainly seize him by his (i.e. Muḥammad's) right hand, and We (i.e. Allāh) should certainly then cut off the artery of his (i.e. Muḥammad's) heart: nor could any of you withhold him (from Our wrath)."

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3 : According to Ar-Rāghib al-Isfahānī, it means 'to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion' Mufradāt al-fāz al-Qur'ān by ar-Rāghib al-Isfahānī. (i.e. Allāh is the Evolver)!



## PROPHET'S DUTY

.....فَاتِمَّا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ

13/40: “.....thy (*i.e.* Muḥammad’s) ḍiṭṭy is to make the message (of the Qur’ân) reach them: it is Our (Allâh’s) part to call them to account.”

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

3/20: “So if they dispute with thee (*i.e.* Muḥammad), say: “I (*i.e.* Muḥammad) have submitted my whole self to Allâh and so have those who follow me (*i.e.* Muḥammad).” And say to the people of the Book and to those who are unlearned: “Do ye (also) submit yourselves?” If they do, (then) they are in right guidance, but if they turn back, thy (*i.e.* Muḥammad’s) ḍiṭṭy is to convey the Message; and in Allâh’s sight are (all) His servants.”

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

5/99: “The Messenger’s (*i.e.* Muḥammad’s) ḍiṭṭy is but to proclaim (the Message). And Allâh knows all that you reveal and you conceal.”

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ

42/48: “If then they run away, We (i.e.: Allâh) have not sent thee (i.e. Muhammad) as a guard over them. Thy (i.e. Muhammad’s) duty is but to convey (the Message of Al-Qur’ân). And truly, when We (i.e.: Allâh) give man a taste of a Mercy from Ourselves (i.e. from Allâh), he doth exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!” (also 64/12; 72/20-23)

### NOTHING OMITTED IN THE QUR’ÂN

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

6/38: “There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have We (i.e. Allâh) omitted from the Book- Al-Qur’ân, and they (all) shall be gathered to their Rabb in the end.”

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَا رَبَّنَا آمَنَّا بِمَنْ ضَعُفْتَنَا مِنَ الْعَذَابِ وَالْعَنَتُمْ لَعْنًا كَبِيرًا

33/67-68: “And they would say: "Our Rabb, we obeyed our chiefs and our great ones, and they misled us as to the (right) path. Our Rabb, give them double penalty and curse them with a very great Curse!"” (Refer to 7/146; 10/28-30; 10/35)

## QUESTIONING OF THE PROPHETS

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

7/6: "Then shall We (*i.e.* Allâh) question those to whom Our Message was sent and those by whom (*i.e.* the Prophets) We (*i.e.* Allâh) sent it."

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

4/41: "How then when We (*i.e.* Allâh) brought from each people a witness, and We (*i.e.* Allâh) brought thee (*i.e.* Muḥammad) as a witness against these people!"

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ

16/89: "One Day We (*i.e.* Allâh) shall raise from all peoples a witness against from amongst themselves: and We (*i.e.* Allâh) shall bring thee (*i.e.* Muḥammad) as a witness against these (your people) and We (Allâh) have sent down to thee (*i.e.* Muḥammad) the Book (*i.e.* Al-Qur'ân) explaining all things, a Guide, a Mercy, glad tidings to Muslims."

ANSWER BY MUHAMMAD (Allâh is pleased with him)

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

25/30: “Then the Messenger (*i.e.* Muḥammad) will say: “O my Rabb! Truly my people took this Qur’ân for just foolish nonsense.” (Because they believed in man written hadîth books and rejected Allâh’s Qur’ân)

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا

25/31: “Thus have We (*i.e.* Allâh) made for every prophet an enemy among the sinners: but enough is your Rabb to guide and to help”. (Allâh states: those are enemies to the Prophet and are muḥrimîn!)

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

17/9: “Verily this Qur’ân do guide to that which is most right (or stable), and give the glad tidings to the believers (*mu’minîn*) who work deeds of righteousness, that they shall have a magnificent reward;”

## QUR'ÂN IS WEIGHTIEST IN EVIDENCE

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَنتُمْ لَتَشْهَدُونَ  
أَنَّ مَعَ اللَّهِ إِلَهًا أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

6/19: “Say: ‘What thing is most weighty in evidence?’ Say: ‘Allâh is witness between me and you; this Qur’ân (the most weighty in evidence) had been revealed to me (i.e. Muḥammad) by inspiration, that I (i.e. Muḥammad) may warn you and all whom it (i.e. Qur’ân) reaches. Can you possibly bear witness that besides Allâh there is another Deity? Say: ‘Nay! I (i.e. Muḥammad) cannot bear witness!’ Say: ‘But in truth He is the one Allâh, and I (i.e. Muḥammad) am truly am innocent of (your blasphemy of) joining others with Allâh’.”

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

12/108: “Say (Muḥammad): This is my way: I (i.e. Muḥammad) call to Allâh, with certain knowledge (i.e. Qur’ân only) – I (i.e. Muḥammad) and those who follow me (i.e. Muḥammad). And glory be to Allâh! And I (i.e. Muḥammad) am not of the polytheists.” (The implication being that if any other book is followed, then that book must be from another god!) (Refer 6/126)

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

**18/6: “You (i.e. Muḥammad) would only perchance, fret yourself (i.e. Muḥammad) to death after them, in grief, if they believe not in this Message of the Qur’ân.”**

#### **ALL SECTS:<sup>4</sup> ARE CONDEMNED IN THE QUR’ÂN**

Allāh Says Call Ourselves Muslims, Yet Muslims Want To Divide Themselves Into Hanafis, Shafees, Malikis, Hambalis Etc.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

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4 : “Shī’ah Muslim or Sunni Muslim or Muwahhīdūn or Wahhābī Muslim or Ḥanafī Muslim or Shafī’ī Muslim or Maliki Muslim or Hambali Muslim or Ahmadi Muslim or Tablighi Muslim or Qādiāni Muslim or Barelavī Muslim or Deobandi Muslim or Ahl-i-Ḥadiṭh Muslim or Ahl-i-Qur’ân Muslim, etc. or to be called as a follower by the name of any of the hundreds of Pirs (= Murshids or Auliyahs or Karamats (one of them is also known as a wali) of India and Pakistan or elsewhere whom people partially worship with Allāh. Lastly, some like it as follows: Arab Muslim, Indian Muslim, Malay Muslim, Pakistani Muslim, Black Muslim, White Muslim etc. Even those who belong to the order of Naqshbandi or Tasawwuf or Sufī Muslims etc., are not in conformity with the Qur’ānic laws. No such names were given by Allāh and the Prophet Muḥammad Mustaphā (Allāh is pleased with him) to his followers; all were given only the title of Muslim. {Snap the familial and hereditary ties of alignment with Sunnism; (i.e. Hanafis, Shafees, Malikis, Hambalis); Shiasism; Ahmadism; Bahaism; Buddhism; Christianity; Confucianism; Hinduism; Jainism; Judaism; Qadianism; Shintoism; Sikhism; and Zoroastrianism etc., and study the Qur’ân with a free and clean mind. This is the only way to return to the Eternal Divine Code as preached by each and every Prophet of Allāh}.

22/78: “And strive in Allâh’s cause as you (believers in the Qur’ân) ought to strive, (with sincerity and under discipline). Allâh has chosen you, and has imposed no difficulties on you in your *dîn*<sup>5</sup>; it is the cult of your father Ibrâhîm. It is He (i.e. Allâh) who has named you Muslims, both before and in this (Revelation); that the Messenger (i.e. Muḥammad) may be a witness for you and you be witnesses for mankind! So establish regular prayer, give regular charity, and hold fast to Allâh. He (i.e. Allâh) is your Protector - the best to protect and the best to help!”

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ

6/159: “As for those who divide and break up their *dîn* into sects, you (i.e. Muḥammad) have no part in them in the least; their affair is with Allâh. He (i.e. Allâh) will in the end tell them the truth of all that they did.”

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

30/32: “Those who split up their *dîn*, and become sects, - each party rejoicing in that which is with itself!”

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5 : *Dîn*: a way of life in accordance with the prescribed laws of Allâh.

## FOLLOWING MAJORITY WILL LEAD MUSLIMS TO HELL

وَإِنْ تُطِيعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنَّ بَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

6/116: “Were you (*i.e.* Muslims) to follow the majority of those on earth, they will lead you away from the way of Allâh (into hell). They follow nothing but conjecture; they do nothing but lie.” (also 43/78)

## THE BEST EXAMPLE

وَإِنَّكَ لَمَعلى خُلُقٍ عَظِيمٍ

68/4: “And thou (*i.e.* Muḥammad) (standest) on an exalted standard of character.”

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

33/21: “Ye have indeed in the Messenger of Allâh (*i.e.* Muḥammad) a beautiful pattern (of conduct) for any one whose hope is in Allâh and the final Day, and who engages much in the Praise of Allâh.”

## THOSE WHO OPPOSE MUḤAMMAD (as)

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا



4/115: “If anyone contends with the Messenger (*i.e.* Muḥammad) even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, (*i.e.* Sahâbah) We (*i.e.* Allâh) shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!”

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُوكَ تَقَلُّبُهُمْ فِي الْبِلَادِ

40/4: “None can dispute about the Signs of Allâh but the unbelievers. Let not, then, their strutting about through the land deceive thee!”

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ

39/32: “Who, then, does more wrong than one who utters a lie concerning Allâh, and rejects the truth when it comes to him; is there not in Hell an abode for blasphemers?”

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ

43/78: “Verily We (*i.e.* Allâh) have brought the truth to you: but most of you have a hatred for Truth.” (also 23/70)

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ

40/10: "The unbelievers will be addressed: "Greater was the hatred of Allâh to you than (is) your hatred to yourselves, seeing that you were called to the Faith and you used to refuse."

### ALLÂH'S PROCESS OF CREATION NEVER CHANGES

The Qur'ân is a divine book, and it declares the natural laws created by Allâh which are unchangeable, as the 'ways of Allâh'!

35-43: ".....No change will you find in the working of the (divine) laws;" and again: 30/30: ".....Allâh's process of creation never changes."

هُمُ الْبَشَرِيُّ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْقَوْرُ الْعَظِيمُ

10/64: "For them (*i.e.* mu'minîn) are glad tidings, in the life of the present and in the hereafter; no change can there be in the words of Allâh. This is indeed the Supreme felicity."

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا نَجِدُ لِسُنَّتِنَا تَحْوِيلًا

17/77: "(This was Allâh's) way with the apostles We (*i.e.* Allâh) sent before you (*i.e.* Muhammad): you will find no change in Our (*i.e.* Allâh's ways)."

سُنَّةَ اللَّهِ فِي الدِّينِ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

33/62: “(Such was) the practice (approved) of Allâh among those who lived a foretime: no change will you find in the practice (approved) of Allâh.”

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

48/23: “(Such has been) the practice (approved) of Allâh already in the past, no change will you find in the practice (approved) of Allâh.”

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

30/30: “So set you your face steadily and truly to the faith: (establish) Allâh’s handiwork according to the pattern on which He (*i.e.* Allâh) has made mankind: no change (let there be) in the work (wrought) by Allâh. That is the standard *Dîn*: but most among mankind understand not.”

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ - ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِنًا وَهُوَ حَسْبٌ

67/3-4: “He (*i.e.* Allâh) who created the seven heavens one above another: no want (or change) of proportion will you see in the

creation of (*i.e.* Allâh) Most Gracious. So turn your vision again: see you any flaw? Again turn your vision again (and again), (your) vision will come back to you dull and discomfited, in a state worn out."

## ALLÂH CREATED EVERYTHING IN PAIRS

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْقَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

35/11: "And Allâh did create you from dust; then from a sperm-drop; then He (*i.e.* Allâh) made you in pairs. And no female conceives, or lays down (her load), but with His (*i.e.* Allâh's) knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy to Allâh."

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

36/36: "Glory to Allâh, who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge."

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

42/11: "Allâh is the Creator of the heavens and the earth; He (*i.e.* Allâh) has made for you pairs from among yourselves, and pairs among cattle: by this means does He (*i.e.* Allâh) multiply you: there is nothing whatever resembling or like unto Him, and He (*i.e.* Allâh) is the one that hears and sees (all things)."

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ

43/12: "Allâh that has created pairs in all things, and has made for you ships and cattle on which ye ride..."

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

51/49: "And of everything Allâh has created pairs: that you may receive instruction". (also 78/8)

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى

53/45: "That Allâh did create in pairs, - male and female,"

**QUR'ÂN STATES ALL PROPHETS ARE MORTALS**

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَدُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ

13/38: “Allâh did send Apostles before thee (i.e. Muhammad), and appointed for them (all the Prophets) wives and children, and it was never the part of an Apostle to bring a sign (Message/ Book) except as Allâh permitted (or commanded). For each period is a Book (revealed).”

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَذَكَرْنَا وَيْحَى وَعِيسَى وَإِلْيَاسَ كُلًّا مِنَ الصَّالِحِينَ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

6/84-87: “We (i.e. Allâh) gave him (i.e. Ibrâhîm), Ishâq and Ya’qûb: all (three) We (i.e. Allâh) guided: and before him, We (i.e. Allâh) guided Nûh, and among his progeny, Dâwûd, Sulaimân, Ayyûb, Yusuf, Mûsâ, and Hârûn: thus do We (i.e. Allâh) reward those who do good: and Zakariyyâ and YaHyâ, and ’Îsâ and Ilyâs: all in the ranks of the righteous: and Ismâ’il and Al-Yash’a, and Yûnus, and Lût: and to all We (i.e. Allâh) gave favour above the nations: and some of their fathers, and progeny and brethren; We (i.e. Allâh) chose them, and We (i.e. Allâh) guided them to a straight way.”

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ - وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ  
الطَّعَامَ وَمَا كَانُوا خَالِدِينَ

21/7-8: “Before you (*i.e.* Muhammad), also, the apostles We (*i.e.* Allâh) sent were but men (mortals with bodies), to whom We (*i.e.* Allâh) granted inspiration: if you realise this not, ask of those who possess the Message; nor did We (*i.e.* Allâh) give them bodies that ate no food, nor were they exempt from death.”

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الرُّسُلِينَ إِلَّا إِنْتَهُمْ لِيَأْكُلُوا الطَّعَامَ وَيَشْرَبُوا فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَنْتَصِرُونَ وَكَانَ رَبُّكَ بَصِيرًا

25/20: “And the apostles whom We (*i.e.* Allâh) sent before thee (*i.e.* Muhammad) were all (men) who ate food and walked through the streets: We (*i.e.* Allâh) have made some of you as a trial for others: will you have patience? For Allâh is one who sees (all things).”

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

18/110: Say: “I (*i.e.* Muhammad) am but a mortal (human being) like yourselves, (but) the revelation has come to me that your Allâh is one Allâh. Whoever expects to meet his Rabb, let him work righteousness, and, in the worship of his Rabb, admit no one as partner.”

## ALL MAN DEITIES ARE DEAD

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

16/20-21: “Those whom they invoke besides Allâh create nothing and are themselves created. (They are things) dead, lifeless: nor do they know when they will be raised up.” (NB: Double emphases)

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَإِذْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

6/101: “To Him (*i.e.* Allâh) is due the primal origin of the heavens and the earth: How can He (*i.e.* Allâh) have a son when He (*i.e.* Allâh) hath no consort? He (*i.e.* Allâh) created all things, and He (*i.e.* Allâh) hath full knowledge of all things.”

## NO RETURN OF DEAD TO THIS WORLD

وَمِنْ ذُرِّيَّتِهِمْ بَرَزَخٌ إِلَى يَوْمِ يُبْعَثُونَ.....

23/100: “....before them is a Partition (Barzakh) till the Day they are raised up.” (35/22 dead cannot hear; also 44/56; 39/42)



**NABI ÎSÂ IS DEAD (Al-Azhar University in Cairo has approved Muhammad Asad's translation)**

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

5/117: “Never said I (*i.e.* Îsâ) to them aught except what Thou (*i.e.* Allâh) did command me (*i.e.* Îsâ) to say, to wit, 'worship Allâh, my Rabb and your Rabb; and I (*i.e.* Îsâ) was a witness over them while I (*i.e.* Îsâ) dwelt amongst them; and when Thou (*i.e.* Allâh) did cause me (*i.e.* Îsâ) to die- تَوَفَّيْتَنِي - Thou (*i.e.* Allâh) was the Watcher over them, and Thou (*i.e.* Allâh) art a witness to all things.”

{The reply clearly shows that Nabi Îsâ died at a time when his followers still adhered to his teaching of belief in One God, and on the Day of Judgment he will know nothing of them worshipping him, i.e. he will not have returned to this world to witness their condition. Christians worship Jesus, whom they claim is 'alive in the heavens' (as do many mis-informed/ mis-guided Muslims) but the above verses nullify their irrational claims. **Nabi Îsâ speaks only of one period of his life on earth.** If he had returned for the second time, then these words would not be the truth. Refer to 16/20-21; 36/36; 30/30; 17/77.}

## QUR'ÂN LAYS IMPORTANCE ON THE FOLLOWING POINTS

1. Any book besides the Arabic Glorious Qur'ân claiming it is Hadith is untrue! Idle tales! - Mark the words: **لَهُوَ الْحَدِيثُ** which means - idle tales, lies, fabrication, fictitious, untrue, and conjecture.
2. No change in Allâh's laws / ways in creation. (30/30...)
3. Everything is created in pairs from pairs. (36/36; 51/49...)
4. Islâm forbids to be divided into sects. (6/159; 30/32...)
5. All prophets were mortals and had fathers and mothers. (6/83-87)
6. All prophets married and had children. (13/38)
7. All prophets have died. (21/7-8; 3/144; 21/34; 16/21; 5/75...)
8. No previous Prophet can return to earth; neither will any new Prophet come. The doors of Prophethood are permanently closed with Prophet Muhammad!!!

ALLÂH LAW: HE REVERSES ONE WHEN ONE LIVES LONG

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

36/68: “If Allâh grants long life to any, We (*i.e.* Allâh) cause him to be reversed in nature: will they not then understand?”

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

30/54: “It is Allâh who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave you weakness and a hoary head: He (*i.e.* Allâh) creates as He (*i.e.* Allâh) wills, and it is He (*i.e.* Allâh) who has all knowledge and power.”

## NO DISSIMILARITY AMONGST MESSENGERS OF ALLÂH

أَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

2/285: “The Messenger (*i.e.* Muḥammad) believes in what have been revealed to him from His *Rabb*, as do the men of Faith. Each one (of them) believe in Allâh, His *Malâ’ikah*,<sup>6</sup> His books, and His apostles. “We make no distinction (the mu’minîn say) between one and

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6 : The Arabic word malâ’ikah which is the plural of malak, is said to be derived, either from malaka which means he controlled, and refers to the function of controlling the forces of nature on the physical side of life, or from alk, to send, the ma’lak, contracted into malak, and refers to the function of acting as intermediaries between Allâh and human beings. Both root ideas thus contain a reference to the principal functions ascribed to the malâ’ikah.

another of His (*i.e.* Allâh) apostles.” and they say: “we hear, and we obey: (we seek) Your (*i.e.* Allâh) forgiveness, Our *Rabb*, and to You (*i.e.* Allâh) is the end of all journeys.”

أَفَعَبَّرَ دِينَ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ قُلْ أَمَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

3/83-85: “Do they (*i.e.* unbelievers) seek for other than the Dîn of (way of life as prescribed by) Allâh; while all creatures in the heavens and on earth have, willing or unwilling, bowed to His (*i.e.* Allâh’s) will (accepted Islâm), and to Him (*i.e.* Allâh) shall they all be brought back. Say: “We (*mu’minîn*) believe in Allâh and in what has been revealed to us and what was revealed to Ibrâhîm, Ismâ’îl, Ishâq, Ya’qûb, and the Tribes, and in (the Books) given to Mûsa, Îsâ, and the prophets, from their *Rabb*: we (*mu’minîn*) make no distinction between one and another among the Prophets, and to Allâh do we (*mu’minîn*) bow our will (in Islam). If anyone desires a Dîn other than Islam (submission to) Allâh, never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all divine good).” (Refer 4/150-152)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَكِنَّا الْآخِرَةَ خَيْرٌ لِلَّذِينَ آتَقَوْا أَفَلَا تَعْقِلُونَ

12/109: "Nor did We (*i.e.* Allâh) send before thee (*i.e.* Muḥammad) (as apostles) any but men, whom We (*i.e.* Allâh) did inspire, - (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will you not then understand?"

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ - وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ  
الطَّعَامَ وَمَا كَانُوا خَالِدِينَ

21/7-8: "Before thee (*i.e.* Muḥammad), also, the apostles We (*i.e.* Allâh) sent were but men, to whom We (*i.e.* Allâh) granted inspiration; if you realise this not, ask of those who possess the Message. Nor did We (*i.e.* Allâh) give them bodies that ate no food, nor were they (the messengers) exempt from death."

MUḤAMMAD (as), A HUMAN BEING

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ  
بِعِبَادَةِ رَبِّهِ أَحَدًا

18/110: "Say: "I (*i.e.* Muḥammad) am but a man (mortal) like yourselves, (but) the Revelation (*i.e.* Al-Qur'ân) has come to me, that your Allâh is one Allâh. Whoever expects to meet his Rabb, let him

work righteousness, and, in the worship of his Rabb, admit no one as partner.”

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

7/188: “Say: I (*i.e.* Muḥammad) have no power over any good or harm to myself except as Allāh willeth. If I (*i.e.* Muḥammad) had knowledge of the unseen, I (*i.e.* Muḥammad) should have multiplied all good, and no evil should have touched me: I (*i.e.* Muḥammad) am but a warner, and a bringer of glad tidings to those who have faith.” (Refer also to: 6/59; 10/20; 81/24; 11/123; 12/102)

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

72/26: " Allāh (alone) knows the unseen, nor does He (*i.e.* Allāh) make any one acquainted with His (*i.e.* Allāh's) mysteries,-"

#### MUḤAMMAD'S (as) WAY

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

6/153: “Verily, this is my (*i.e.* Muḥammad's) way, leading straight: follow it: follow not (other) paths: they will scatter you about from

His (*i.e.* Allâh's) (great) path: thus doth He (*i.e.* Allâh) command you; that ye may be righteous."

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

12/108: "Say thou (*i.e.* Muḥammad): "This is my way; I (*i.e.* Muḥammad) do invite unto Allâh; on evidence clear (Al-Qur'ân) as the seeing with one's eyes, - I (*i.e.* Muḥammad) and whoever follows me (*i.e.* Muḥammad). Glory to Allâh, and never will I (*i.e.* Muḥammad) join gods with Allâh."

اتَّبِعُوا مَا أَنْزَلَ إِلَيْنَا مِنَ الْكِتَابِ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ

7/3: "Follow (O mankind!), the Revelation (Al-Qur'ân) given unto you from your Rabb, and follow not, as friends or protectors, other than Allâh. Little it is you remember of admonition."

## HUMAN'S LIVELIHOOD AND DEATH IS ON THIS EARTH

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ - قَالَ فِيهَا تُحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

7/24-25: (*i.e.* Allâh) Said: "Get you down, with enmity between yourselves. On earth will be your dwelling-place and your means of

livelihood, - for a time. Therein shall you live, and therein shall you die; but from it shall you be taken out (on the Day of Judgment).”

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ  
الآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤفَكُونَ

5/75. “Isâ son of Mariam was no more than an apostle; many were the apostles that passed away before him. His mother (Mariam) was a woman of truth. They had both (i.e. Isâ and Mariam) to eat their (daily) food. See how Allâh does make His (i.e. Allâh’s) Signs Clear to them; yet see in what ways they are deluded away from the truth!”

QUESTION OFTEN POSED: ‘HOW CAN ONE KNOW HOW TO PERFORM SALÂT IF NOT THROUGH THE AHADÎTH BOOKS?’ This question reveals they have not read the Qur’ân and wish to challenge Allâh without even realising the consequences:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

25/33: “And no question do they bring to thee (i.e. Muhammad) but We (i.e. Allâh) reveal to thee (i.e. Muhammad) the truth and the best explanation (thereof).”

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا قَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ



6/38: "There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have We (i.e. Allâh) omitted from the Book- Qur'ân, and they (all) shall be gathered to their Rabb in the end."

Answer: This shows the lack of studying the Divine Book by those who pose this question. The Qur'ân states: Nothing omitted, yet their question infers that Allâh forgot about salât. The Arabic word Salât is repeated hundreds of times in the Qur'ân; so also the different postures of salât are explained many times; i.e. standing, bowing and prostrating.

Refer to (a) Prophet Ibrâhîm (as) about his salât: 22/78; 2/125; 14/35-36; 21/73; 14/37; 14/40; (b) Mûsa (as) 10/87; (c) Îsâ (as): 19/31; (d) Mariam (as) 3/43. (e) Prophet Muḥammad (as) is told hundreds of time in the Qur'ân to establish salât-: 9/112; 11/114; 13/22; 17/78; ...and the specified times for the actual performance of ṣalâṭ are mentioned, in 30/17-18;...

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقَلِّبُكَ فِي السَّاجِدِينَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

26/217-220: "And put thy (i.e. Muḥammad) trust on the Exalted in Might, the Merciful (i.e. Allâh) Who sees thee (i.e. Muḥammad) standing forth (in prayer), and thy (Muḥammad's) movements among

those who prostrate themselves, for it is He (*i.e.* Allâh) who heareth and knoweth all things.”

*If one does not accept the verses referring to the manner of performing the salât then the consequence would be:*

Salât was never performed prior to the Prophet’s time which would contradict- (i) Prophet Ibrâhîm (as) about his salât in verses: 22/78; 2/125; 14/35-36; 21/73; 14/37; 14/40: (ii) Mûsa (as) in 10/87; (iii) Îsâ (as) in 19/31; (iv) Mariam (as) in 3/43; (v) Prophet Muhammad(as) in 26/217-220; direction to face when performing Salât, 2/142-145.

1. Qur’ân 41/43 states: **“Nothing is said to thee (*i.e.* Muḥammad) that was not said to the apostles before thee...:”**

2. It would mean that the Prophet (himself) and his closest companions did not perform salât during their lifetimes because the books of Bukhârî, and Muslim were not in existence at their period of time to guide them how to perform salât. (As-tagfir’ullah!)

3. The fact that salât was in practical and demonstrable form, as it was observed by the sahabâh when the Prophet prayed, and implemented by them and continues in the same manner till today is sufficient to nullify any claims that hadîth is necessary. **Scores of Qur’ânic verses make that amply clear.** There was no need to wait 250-300 years for Bukhârî, and Muslim hadîth books to be shown or told how to pray.

4. The Sects (Mazhâbs) differ on many important issues, and the hadîth books cause more confusion- (i) on what items to pay zakât; on which items (ii) differ on some Hajj rituals; (iii) the sunnat of wudhû; (iv) the number of rakats in the sunnat salât; yet they are in total agreement of the number of rakats of the obligatory salât. This would never have been possible unless it was well established and practically demonstrated in public by the Prophet and his companions, (about 250 years) before Bukhârî and all ahadîth books!

### **PROOF THAT AL-QUR'ÂN IS DIVINE**

The challenges in the following ayâts prove the Divine Book's authenticity: **4/82; 2/23; 17/88; 11/13; 10/38; 52/34; and 15/9**

### **AYÂTS RELATING TO THE COMPILATION AND PRESERVATION OF THE GLORIOUS ARABIC QUR'ÂN**

The incorrect statements in the Hadîth books about '*looking*' for one missing âyat when compiling and writing the Qur'ân into book form is factually incorrect because the Qur'ân was COMMITTED TO MEMORY AND WAS IN WRITTEN FORM BEFORE THE PROPHET'S DEMISE AS THE QUR'ÂN TESTIFIES! Further incorrect statements in the Ahadîth books states the Qur'ân was written on '*shoulder blades*' '*palm*

leaves', and 'flat stones' is also false and incorrect. The history of the Qur'ân is within the Qur'ân!

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

29/49: "Nay, here are Signs (Ayâts) self-evident in the hearts of those endowed with knowledge: and none but the unjust reject Our (*i.e.* Allâh's) signs."

سَتَفْرُغُكَ فَلَا تَنْسَى

87/6: "By degrees shall We (*i.e.* Allâh) teach thee (*i.e.* Muḥammad) to declare (the Message of Al-Qur'ân), so thou (*i.e.* Muhammad) will not forget," (also 56/77-79; 3/3...)

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

96/3-5: "Proclaim! And thy Rabb is Most Bountiful, - He (*i.e.* Allâh) who taught (the use of) the pen, - taught man that which he knew not."

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

68/1: " ن Nun. By the pen and the (record) which (men) write,..."

رَسُولٍ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً (٢) فِيهَا كُتِبَ قِيَمَةٌ

98/2(a)-3: “A messenger (*i.e.* Muḥammad) from Allāh – reciting the Booklets, pure pages, kept pure (of contamination) within which are the writings whose integrity is permanent.” (*Suḥufam – mutahharah fihâ kutubun – qayyimah*). (Translation by Dr. Kamal Omar) (98/2(a)). It should be noted that the Messenger is here described as reciting pure pages, thus showing clearly that the *Qur’ân* existed in a written form at the time of the revelation of this chapter.)

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

18/109: “Say: If the ocean were ink wherewith to write the words of my Rabb, sooner would the ocean be exhausted than would the words of my Rabb, even if We (*i.e.* Allāh) added another ocean like it, for its aid.”

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ

29/51: “And is it not enough for them that We (*i.e.* Allāh) have sent down to thee (*i.e.* Muḥammad) the Book (*i.e.* Al-Qur’ân) which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe.” (also 52/2-3)

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

75/17-19: “It is for Us (*i.e.* Allāh) to collect it (*i.e.* Qur’ân) and to promulgate it, and when We (*i.e.* Allāh) have promulgated it, follow thou its (*i.e.* Qur’ân) recital (as promulgated); Nay more, it is for Us (*i.e.* Allāh) to explain it (*i.e.* Qur’ân) (and make it clear)

وَكِتَابٍ مَّسْطُورٍ فِي رَقٍّ مَّنشُورٍ

52/2-3: “And We (*i.e.* Allâh) mention as evidence the Book written in straight lines on large scape parchment paper.” (*Wa kitâbim - mastûr fî raqqim-manshûr*). (Translation by Dr. Kamal Omar)

## REJECTORS OF AL- QURÂN

فَاعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا

53/29: “Therefore shun those who turn away from Our Message (*i.e.* Al-Qur’ân) and desire nothing but the life of this world.”

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّ لَهُمْ لَكِتَابٌ عَزِيزٌ

41/41: “Those who reject the Message (*i.e.* Al- Qur’ân) when it (*i.e.* Al-Qur’ân) comes to them (are not hidden from Allâh). And indeed it is a Book of Exalted Invincible Power.”

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

5/10: “Those who reject Faith and deny Our (*i.e.* Allâh’s) Signs will be companions of Hell-fire.”

Deeds cause good or misfortune: 42/30; 42/34; 30/41; 52-21.

1. Accepting Monks, Priests, Popes, Pundits, Rabbis, Dead Saints, Muftis, Molvis, Alims, Hazrats, Pirs and the like as Gods will be punished: 9/31. Accepting their *opinions* in matters of *dîn* that contradict the Qur'ân is unbelief - *shîrk*.
2. Putting out Allah's Light (*i.e.* Al- Qur'ân) will fail: 9/32, 33; 61/9; 53/29; 5/10....

### WESTERN CRITICS

Western critics of the Qur'ân frequently point to the allegedly "incoherent" references to **Allâh** - often in one and the same phrase - as "He", "**Allâh**", "We" or "I", with the corresponding changes of the pronoun from "His" to "Ours" or "My", or from "Him" to "Us" or "Me". They seem to be unaware of the fact that these changes are not accidental, and not even what one might describe as "poetic licence", but are obviously deliberate, a linguistic device meant to stress the idea that **Allâh** is not a "person" and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

"**Allâh** has got no length and breath as these are attributes of a body which is an originated thing. Its Creator existed from before it. So how would **Allâh** enter in a body, as **Allâh** existed by Himself before all originated things and there was nobody along with Him? **Allâh** is an All Knowing, Almighty, Willing Creator. These attributes are impossible for a body. **Allâh** exists by Himself without the substances

of a body. **Allâh** is not like any worldly thing, rather He is ever living, ever-lasting, and nothing is like Him. Where is the similarity of the Creator with the created, the Fashioner with the fashioned? Hence it is impossible that anything can ever resemble Him!" (Imam Ghazzali: "The Revival of the Religious Sciences" Vol 1-page 130)

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

**21/30: "Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before We (i.e. Allâh) clove them asunder? We (i.e. Allâh) made from water every living thing. Will they not then believe?" (Allâh is outside of His Creation!)**

## **HADĪTH SCHOLAR**

Professor Jonathan Brown, an erudite scholar of hadīth from Georgetown University, USA visited South Africa as the guest of Prof Fareed Essack of Johannesburg University, to launch his latest book on hadīth in July 2011 at the Timbuktu Bookshop, Claremont, Cape Town. After his lecture, a questioner posed the question: "***Professor, where can I find the ORIGINAL Bukhârî hadīth books?***" He replied: "**There are no original Bukhârî or any other ahadīth books in existence!**"

This was said in the presence of a few alims, - including Sheikh Moos, and Moulana Taha Kiraan, who is the Rector of Darul Ulum Arabiyya



Islamiyyah. None of the learned alims challenged him on this statement. The Professor by his own words rejected the hadith books as being authentic!

### CLASSIFICATIONS (?) OF HADÎTH

(1) "Sahîh (2) Hasan (3) Da'îf (4) Mutawâtir (5) Mashhûr  
(6) Maudû'(Forged) (7) Muttafaq 'Alaih

Reference: Sahîh Muslim; SH. Muhammad Ashraf Publishers & Booksellers 1978 volume 1 page ix.

The above classifications cast serious doubts on the authenticity of the ahadith. Furthermore, according to historical records, the Mongols invaded and ransacked Baghdad, (Iraq) about 1258 C.E, and destroyed the great Libraries including all the books etc.

### HADÎTH QUDSÎ IS ALSO INVALIDATED BY THE FOLLOWING VERSES OF THE GLORIOUS ARABIC QUR'ÂN

69/43-47: "(This is) a Message sent down from the *Rabb* of the *â'lamîn* (worlds). And if the apostle (*i.e. Muḥammad*) were to invent any sayings in Our (*i.e. Allâh's*) name, We (*i.e. Allâh*) should certainly seize him by his (*i.e. Muḥammad*) right hand, and We (*i.e. Allâh*) should certainly then cut off the artery of his (*i.e. Muḥammad's*) heart: nor could any of you withhold him (from Our wrath)."

NB: The Prophet would never have changed any Divine words revealed to him and used his own words. Refer 7/157-158; 10/15; 6/150; 28/48; 3/180; 3/161....!

## **HISTORY OF THE QUR'ÂN IS WITHIN THE QUR'ÂN**

**The Qur'ân provides its own history.** It names itself the title Qur'ân (2/185; 50/1). The Qur'ân gives the name of its author (25/5; 45/2; 46/2); the language it was revealed in (41/3; 13/37; 26/195; 16/103; 42/7; 43/3); the Book will be protected (15/9); when it was revealed (2/185); to whom it was revealed (29/48; 47/2); guarantee that the Prophet will never forget the revelation (87/6); and that it existed in written form at the time of its revelation (85/21,22; 52/2-3; 68/1). There was no lag or interval for mistakes to creep in. Every word revealed to the Prophet was immediately put to writing. The Prophet is guaranteed protection (5/67). The arrangement of the entire Qur'ân was part of the divine scheme (75/17). The Prophet under divine guidance dictated to his scribes the exact sequence of its words, verses and chapters (75/18, 19). The Book (written form) again testifies to this fact (80 / 11-16). Thus the Qur'ân has a clear background history which is not the case with any of the other Sacred Books. *(All the verses referred to in this paragraph are not quoted-but the reader is encouraged to refer to the Qur'ân to authenticate the references).*

## ALL MESSENGERS SENT WITH MESSAGES IN THE LANGUAGE OF HIS PEOPLE TO MAKE THINGS CLEAR

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

14/4: “We (*i.e.* Allâh) sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them.....”

### Catholic Church’s official record on New Testament’s authenticity:

“Bible, Manuscripts of the. Copies of the Biblical text, written by hand.”

“.....**None of the original manuscripts written by the inspired authors themselves (autographs) is known to exist.....**” (J. P. O’Connell, *et al.* *The Holy Family Bible Holy Family Edition of the Catholic Bible, from a Practical Dictionary of Biblical and General Catholic Information, Virtue and Company Limited: London, 1959, p. 30*)

### St. Mark’s Gospel

“St. Mark’s was almost certainly the first to be written, about AD 60. It is true that this Gospel was largely dependent upon an earlier Aramaic<sup>7</sup>

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7: “Aramaic was a poverty-stricken tongue compared with Arabic, and not even classical Hebrew at its best could rival Arabic in its astonishing elasticity. From its own inner resources it could evolve by autogenous processes the *mot juste* (*i.e.* ‘exactly the right word or words to express something’) which new arts and new sciences demanded for their intellectual expression.” *The Legacy of Islam* Edited by the late SIR THOMAS ARNOLD C.I.E., F.B.A., Litt.D. and ALFRED GUILLAUME M.A. Oxon., Principal of Culham College Formerly Professor of Oriental Languages in the University of Durham’

writing, which tradition assures us was composed by Matthew"... **"But this work of St. Matthew no longer exists, and the Gospel that now bears the name of Matthew was written in Greek based on the work of St. Mark"**. (pg. 141. Virtue's Catholic Encyclopedia-Vol 1, 1965. Authorised by Pope Paul VI. Editor: Mabel Quin Printed by Virtue & Company Ltd; Ocean House, Little Trinity Lane, London, E.C.4.)

### **Protestants Official Submission**

**"Since no autograph of any book of the Bible has survived..."** (*New Bible Dictionary, 1978, p. 151*). The above submission from the mainstream Churches nullifies their own Books as being authentic.

### **Consider the following arguments**

Let us assume that Prophet Mûsâ (Christians named him Moses) could have spoken Hebrew<sup>8</sup> or even Aramaic, then, we must also agree that Pharaoh would never have spoken with him in Hebrew or Aramaic, which must have been the *slave languages*, as the Children of Israel were the slaves of Pharaoh at that time. *Therefore, it stands to reason that Prophet Mûsâ and Pharaoh must have communicated in the Egyptian Arabic language.*

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7: According to Peake the word Hebrew is a Greek word: See Peake's Commentary on the Bible 1919, p. 34. [Professor Arthur S. Peake. Rylands Professor of Biblical exegesis in the University of Manchester; Prof. In Hartley College, Manchester; Sometime fellow of Merton College, Oxford. Printed by Thomas Nelson & sons Ltd of London].

**“A further implication is that Moses would have an Egyptian education, one of the best available in his day.” (New Bible Dictionary 1988, pg. 305)**

Therefore, there are no authentic scriptures of the Jews and Christians, as admitted by both groups in their official documents!

### **THE ARABIC QUR’ÂN STATES:**

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ  
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

**2/79. “Then woe to those who write the Book with their own hands, and then say: “This is from Allâh,” to traffic with it for miserable price! - woe to them for what their hands do write, and for the gain they make thereby.”**

### **THE DIVINE LAW FOR THE INTERPRETATION OF THE ARABIC GLORIOUS QUR’ÂN: CHAPTER 3, VERSE 7.**

**“Those to whom We (*i.e.* Allâh) have given the Book (*i.e.* Al-Qur’ân) follow it as it ought to be followed, they are the ones that believe therein. And who so disbelieves in it (*i.e.* Al-Qur’ân), those are they who are the losers.” (Al-Qur’ân 2:121).**

The Arabic Glorious Qur'ân itself provides the guidance for interpreting its own law. Please take note of the words, "*its own Law*". When one journeys through the Arabic Glorious Qur'ân in an attempt to understand its true message, it is important to take cognisance of the following: The meanings of the verses in the Arabic Glorious Qur'ân is explained by Allâh and cannot be interpreted and neither changed to suit the whims of people: - 17/89; 11/1; 6/114; 7/52; 75/17-19; 25/33....

Chapter 4:59 states: "O you who *âmanû* (i.e., those who have carefully studied and analysed the *Dîn* (from within the Qur'ân) and have found the truth about it, and as a result of the findings - believe in its truth, and acted upon it) - obey Allâh and obey the Messenger and those in authority (those who have a better understanding )from among you; then if you differ (or quarrel) about anything, refer it to Allâh (meaning the Qur'ân as it is His words) and the Messenger (Sunnah = the model conduct of the Prophet as prescribed in the Qur'ân and, that which elaborates on the finer details), if you believe in Allâh and the Last Day. *Dhâlika khayrun wa'ahsanu ta'wilâ* (This is better and more suitable to arrive at the best understanding of the subject matter)."

The important *order*, which is laid down in the above command, is that any problem must *first* be examined *from what the Arabic Glorious*

*Qur'ân directs*. There is no '*better explanation*' than what is contained in the Arabic Glorious Qur'ân, as is confirmed by 25:33:

**“And they cannot bring thee (Muhammad) a *mathalin* (description by way of comparison or example or question\*), but We (*i.e.* Allâh) have brought the *truth* and the '*aḥsan* (*better or best*) *explanation*.” (*i.e.* Al-Qur'ân 25:33) (\*See A. Yusuf Ali's translation of The Holy Qur'an)**

Should there be any need for more information, as a result of one not being able to understand as to how one should perform an instruction, then for example, a matter relating to the method (or the finer details) of how the Holy Prophet (as) performed a function of the teachings of the Arabic Glorious Qur'ân, then one ought to seek help from those who have a better understanding of how to uncover its instructions. Two very important factors to keep always in mind is the fact that the Arabic Glorious Qur'ân contains two powerful tools. (1) The Arabic language, (2) the decisive verses, -which if used as they ought to be applied, there should be no difficulty in uncovering its guidance. When used correctly, one ought not ever to be in conflict with the Arabic Glorious Qur'ân.

“*Those in authority from among you,*” refers to those who have technical knowledge about the subject matter. The following verse, which stresses the importance of *understanding* and *knowledge*, supports this concept.

**“Say: Are those who know, and those who know not, alike? Only *’ulul-’albâb* (people of understanding or intelligence) will mind.” (Al-Qur’ân 39:9)**

Please note that one must not assume that all teachers belong to the group of people termed the *’ulul-’albâb*. It is thus clear that the Arabic Glorious Qur’ân rules supreme over all other authorities. The interpretation of its verses cannot be made subject to the opinions of people. None of the verses of the Arabic Glorious Qur’ân are or will ever be redundant, *i.e.*, useless and irrelevant. This is confirmed by the following verses:

**“This Book, *there is no doubt in it* (Al-Qur’ân), is a guide to those who keep their duty.” (Al-Qur’ân 2:2) “Will they not then meditate on the Qur’ân? And if it were from any other than Allâh, they would have found in it many a discrepancy.”<sup>9</sup> (Al-Qur’ân 4:82)**

Some interpret chapter 2:106 to imply that certain verses, which occur in the Arabic Glorious Qur’ân, have been abrogated. It states:

**“*Mâ nansakh min ’âyatîn ’aw nunsihâ na’ti bikhayrim-minhâ ’aw mithlihâ* (Whatever message We (Allâh) abrogate or cause to be forgotten, We (Allâh) bring one better than it or one like it. Knowest**

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9 : Discrepancy means: “1 difference; failure to correspond; inconsistency.” (The Concise Oxford Dictionary Reprinted 1990, 1991)



thou not that Allâh is Possessor of power over all things?" (Al-Qur'ân 2:106)

However, when one reads chapter 16:101, and 21:2, it is clear that the "message" in the above verse refers to the previous revelations. It states:

**"And when We (*i.e.* Allâh) change a message for a message - and Allâh knows best what He (*i.e.* Allâh) reveals - they (the rejecters) say: thou (*i.e.* Muḥammad) art only a forger. Nay, most of them know not." (Al-Qur'ân 16:101). "Never comes (aught) to them of a renewed Message from their Rabb, but they (the rejecters) listen to it as in jest,-" (Al-Qur'ân 21:2)**

Now that we have established that the first source for understanding the Arabic Glorious Qur'ân is the Qur'ân itself, let us examine more closely the guidance that the Arabic Glorious Qur'ân provides for its interpretation. The verse of the Arabic Glorious Qur'ân, which deals with this guidance, (which we will analyse) is as follows:

**"He (*i.e.* Allâh) it is Who has revealed the Book to you, some of its verses are *Muḥkamât* (absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (the core of the original foundation of all revelation; the Essence of Allâh's Will and Law. The basis of the Book and also its protector, hence the '*mother of the Book*'); and others are**

*Mutashâbihât* (allegorical). Then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. (What it means is that one is not searching for its hidden meanings). And *mâya'lamu* (none can exhaust its): *ta'wîlahu 'illallâh* (*ta'wîlahu* = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur'anic teachings]), save Allâh. And those firmly rooted in knowledge, they say - 'We believe in it, it is all from our *Rabb*\*. And none will grasp the message except people of understanding.'" (Al-Qur'ân 3:7)

(\* According to Ar-Râghib al-Isfahânî, *Rabb* means 'to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion' Mufradât alfâz al-Qur'ân by ar-Râghib al-Isfahânî. Please note that the word has different meanings when it does not refer to the Creator).

(I) The *first* part of the verse states:

**"He it is (i.e. Allâh) Who has revealed the Book to you."**

This is true and cannot be disputed, as Allâh is the only One "Who knows *as-sir* (literally, it means: *The secret*, and in the Qur'anic technical sense, the order and the functions of the unknown and known of

creation) of the *samâwât* (the entire universe excluding the earth) and the earth.” (Al-Qur’ân 25:6.)

(II) The *second* part of the verse states:

“Some of its verses are *Muḥkamât* (absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (the core of the original foundation of all revelation; the Essence of Allâh’s Will and Law. Furthermore, it means the basis of the Book and also its protector, hence the ‘*mother of the Book*’).”

(i) An important point to note is that the verses in the Arabic Glorious Qur’ân are categorised as being of two types: The *Muḥkamât* and the *Mutashâbihât* verses. The above part of the verse refers to the *Muḥkamât* verses as *Ummul-Kitâb*, which literally means the ‘*mother of the Book*’. This implies that they are in fact functioning as the protectors of the entire Book.

NB. Since the term ‘*mother*’ and not “mothers” is used, some argue that the phrase ‘*mother of the Book*’ does not refer to every *Muḥkamât* verse.<sup>10</sup> This is not correct. Firstly, the verse uses the pronoun “they” and not “it”, thus all the *Muḥkamât* are referred to. Secondly, “mother” in this verse is a collective term referring to all the verses and should not be seen as a singular word. The complete statement clearly conveys the

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10 : Textual Sources for the Study of Islam. Edited and Translated by Andrew Rippin and Jan Knappert. The University of Chicago Press 1986, p. 43.

message that all the *Muḥkamât* verses provide the necessary protection to safeguard the true rational meaning of the entire Book.

(ii) The meaning of the Arabic word *Muḥkamât*:

The Arabic word *Muḥkam* originates from its root word *Hakama* that literally means: he prevented, restrained or withheld. *Aḥkama*, a word derived from *Hakama*, means: “made or rendered a thing firm or stable”, “doing that which is desired” or “preventing wrong doings”. The root word *Hakama* further implies that a thing is so protected that nothing can pervert or break it or interfere with it. Some infinitive verbs derived from *Hakama* are: *al-iḥkâm* (= to make precise, to confirm, to strengthen), *at-taḥkîm* (= to arbitrate) and *al-ḥukm* (= to judge)...<sup>11</sup> *Muḥkam* could be like a building, made or rendered, firm, stable, strong, solid, compact, etc.; held to be secure, from falling to pieces.

(iii) The meaning of “*Muḥkamât* verses”:

Tabarî sees the *Muḥkamât* verses as “Messages that are clear in and by themselves”. (*The Message of The Qur’ân by Muhammad Asad, see his footnote 5 on page 66, 1980 Edition; Dar Al-Andalus*)

So by their very nature these verses (i.e., *Muḥkamât* verses) are secured from misinterpretation. In layman’s terms the *Muḥkamât* (decisive) verses contain information that ought to be easily understood by the ordinary thinking individual. They are **consistent** with the Law, the nature and the order of creation. They form the foundation on which

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11 : Al-Mizan volume 5, p. 27.

the understanding of the rest of the Qur'ân is based and thus are decisive in character. The word '*decisive*' is the adjective of the noun "decision" which means:

"**Decision**, *di-sizh'en*, n. the act or product of deciding: settlement: judgment: the quality of being decided in character. - *Adj.* **decisive** (*-sis'iv*), having the power of deciding: showing decision: final: positive. -*Adv.*" (Chambers Twentieth Century Dictionary).

It is clear that no single English word is sufficient to convey all the properties of the *Muḥkamât* verses. Nevertheless, for all practical purposes "*Muḥkamât*" will henceforth be translated as "decisive".

When the *Muḥkamât* (decisive) verses are used as a *measuring stick* to uncover the meaning of the allegorical verses, a meaning in line with Divine wisdom emerges.

(III) The *third* part of the verse states:

"And others are *Mutashâbihât* (allegorical)."

(i) The meaning of the Arabic word *Mutashâbih*:

The word *Mutashâbih* is derived from its root word *Shibh* that means: Things like or resembling one another or *likeness* or *resemblance*, that *which is co-similar* [like each other] or *conformable in its various parts*.

*Mutashâbihât* are therefore things like or resembling one another, hence susceptible to different interpretations.<sup>12</sup>

(ii) The meaning that the adjective *Mutashâbih* confers upon its noun, viz. the verse:

The verses referred to, as *Mutashâbih* is susceptible to different interpretations. The meaning of the verses is therefore not to be extracted solely on face value – but that it has to be evaluated with other *Muhkamât* (decisive) verses in order to derive its true message.

The most appropriate English word for *Mutashâbihât*, although maybe not sufficient, is the term “*allegorical*”. It is derived from the word “*allegory*” which means:

“A figurative representation conveying a meaning other than and in addition to the literal. ...The etymological meaning of the word is wider than which it bears in actual use. An allegory is distinguished from a *metaphor* by being longer sustained and more fully carried out in its details, and from *analogy* by the fact that the one appeals to the imagination and the other to reason...” (The Encyclopædia Britannica, 14th edition 1929, Vol. 1, p. 645)

The *Mutashâbihât* verses are of different categories.

(a) *The first category*

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12 : Arabic-English Lexicon, by E. W. Lane, Vol. 1, op. cit., and Hans Wehr A dictionary of Modern Written Arabic by J Milton Cowan Fourth Edition.

Those verses of which the meaning becomes known by using the clearly expressed guidance contained in the *Muḥkamât* (decisive) verses. This is made clear from chapter 11:1: -

**“... (This is) a Book, whose verses are characterised by *uḥkimat* (wisdom), then they are made plain, from One Wise, Aware.”**

This is further supported in chapter 39:23:

**“Allâh has revealed the best announcement, a Book *Mutashâbihâmathânî* (conformable in its various parts)...”**

Therefore, the *Mutashâbihât* (allegorical) verses must not be seen in isolation, nor can a literal meaning be extracted from them without intense research and conferring them with the *Muḥkamât* (decisive) verses contained in the Arabic Glorious Qur’ân, as all Qur’ânic verses are *consistent* and never in conflict with one another. It is important to remember that the literal translation of the phrase *Ummul-Kitâb* is ‘mother of the book’. Hence, the *Muḥkamât* (decisive) verses should be regarded as protectors and supporters for the meaning of the *Mutashâbihât* (allegorical) verses. The *Muḥkamât* (decisive) verses thus act as controllers against misconstruing information about creation. The combination of the *Muḥkamât* (decisive) and the *Mutashâbihât* (allegorical and those of which the knowledge are not yet uncovered) verses contains the necessary guidance that provides the “*stimuli*” for research. They are the criteria against which humankind’s findings

must be judged to ensure that interpretations of these findings are in accordance with Allâh's laws. This is supported in the Arabic Glorious Qur'ân as follows:

**“Then surely it is for Us (i.e. Allâh) to make it clear to you.” (Al-Qur'ân 75:19)**

Allâh Himself has arranged the verses and the chapters into one Book. He has formulated the Arabic Glorious Qur'ân in a manner that will enable us to extract most of the meaning from the Book itself.

*(b) The second category*

Those verses that refer to an intangible subject for example: Allâh or an object (Hereafter). An example of a verse referring to an intangible subject - the *“Being”* of Allâh:

**“Vision comprehends Him (i.e. Allâh) not, and He (i.e. Allâh) comprehends (all) vision; and He (i.e. Allâh) is above all comprehension, the aware.” (Al-Qur'ân 6:104) (also 50/16)**

**“There is nothing like unto Him (i.e. Allâh)” (Al-Qur'ân 42:11)**

This makes it absolutely clear that Allâh is beyond humankind's visionary ability to comprehend Him. The '1926' “Heisenberg's Uncertainty Principle”, as conveyed in the quote below, supports the notion that if something cannot be observed experimentally, it does not necessarily imply that it is non-existent.



“...No physical measurements can tell you that there is an electron on this table and that it is also lying still. Experiments can be made to discover where the electron is; these experiments will then destroy any possibility of finding simultaneously whether the electron is moving and if so at what speed. And conversely there is an inherent limitation on our knowledge, which appears to have been decreed “in the nature of things” [our emphasis]. (Al-Tawhid Vol. IV, No. 4, July-September 1987, p. 66. Concerning The ‘1926’ “Heisenberg’s (1901-76, German physicist) Uncertainty Principle”. )

The above-mentioned verses are of such a nature that the subject/object cannot be explained in tangible terms. However, an understanding of these *Mutashâbihât* (allegorical) verses, in consonance with the general understanding of the *Muhkamât* (decisive) verses of the Arabic Glorious Qur’ân, can emerge if the *Muhkamât* (decisive) verses are properly applied. What should be understood is the fact that a Muslim bears witness to the fact that Allâh exists. The basis, on which the witnessing is based, is the fact that Allâh’s creation is subjected to an order. Consequently, human beings know that *order* is planned, but the One who is responsible for the order of creation is not tangible. The *Order* or *Nature* of creation and the revelation of the *unknown* in the Arabic Glorious Qur’ân are the basis on which our witnessing of the Creator is established. Hence, when a Muslim performs the call to prayer and says: “*Ash-hadu an lâ ilâha ill-Allâh*” i.e. I bear witness that nothing

deserves to be worshipped except Allâh. What it means is the confirmation of a Muslim's witnessing, which is based on the fact that human beings cannot reveal the *unknown*, which we find in the Arabic Glorious Qur'ân. Furthermore, the entire creation is in conformity with the nature and order in which Allâh has created it. We find no incongruity with natural facts and the revelation in the Arabic Qur'ân.

## SUMMARY

The important point to remember is that any verse of the Arabic Glorious Qur'ân, which **seems** to defy factual knowledge of the universe, must be interpreted in the context of the guidance of the *Muhkamât* (decisive) verses. Thus one has to be able to distinguish between *allegorical* and *decisive* verses.

(d) The *fourth* part of verse 3:7,

“Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. (Meaning, not searching for its hidden meanings which are to be found in the decisive verses)”, clearly brings home the fact that the *allegorical* verses should not be taken literally. If one follows the *allegorical* verses without looking for confirmation of the interpreted meanings within the *decisive* verses, then one will be committing sin. A consequence of this sin would be retardation of one's understanding of the Arabic Glorious Qur'ân. A penance for rejecting the guidance from

Allâh. This is made clear:

**“Our Rabb, make not our hearts to deviate after Thou (i.e. Allâh) has guided us and grant us mercy from Thee(i.e. Allâh); surely Thou (i.e. Allâh) art the most liberal Giver.” (Al-Qur’ân 3: 8)**

(e) The **last part** of the verse holds very important information, which we need to analyse:

“And *mâya’lamu* (none can exhaust its): *ta’wîlahu ‘illallâh (ta’wîlahu* = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ânic teachings]), save Allâh. And those firmly rooted in knowledge, they say, ‘We believe in it, it is all from our *Rabb*. And none will grasp the message except people of understanding.”

It is very important that we take note of the meaning of the words *mâya’lamu*, as most translate it as “*none knows*” and not as “*none can exhaust its*”. The words “*none knows*” are problematic, as there are some *allegorical* verses which the meaning is known. To know the meaning of some verses is not the point. What is of importance is that no one has the capacity of knowledge to be on par with the knowledge of Almighty Allâh. Hence, it is not possible for anyone to exhaust the ‘*ta’wîlahu*’ of the Arabic Glorious Qur’ân. What does it mean? It means that the inner secrets of creation are so vast that no one will ever be able to uncover

everything about it in his or her lifetime. There is simply too much to know. Hence, we have translated the words '*mâya'lamu*' as *none can exhaust* its '*ta'wîlahu 'illallâh*' which means:

"The discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, within the framework of the Qur'ânic teachings), save Allâh."

*The words: "And those firmly rooted in knowledge, they say, 'we believe in it, it is all from our Rabb. And none will grasp the message except people of understanding.'"*

This means that as one progresses in uncovering the *truth* of the contents in the Arabic Glorious Qur'ân, the *truth* forces one to say: 'We believe in it.' Only those who have uncovered the *truth*, i.e. by the acquisition of knowledge, have the confidence to make such a declaration. If the complete truth is uncovered, one will never have any reason to develop a thought that is contrary to the Arabic Glorious Qur'ân. Hence, the last part becomes self-explanatory.

The Law of Interpretation of the Arabic Glorious Qur'ân, as briefly explained above, outlines a system of using only decisive facts as a guideline for interpreting allegorical verses. Such a system clearly rules out any room for nonsensical-untruths! The fact that such a system is

laid out in the Arabic Glorious Qur'ân by itself bears witness to the divine nature of the Arabic Glorious Qur'ân!

.....إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى

53/23: "...they follow nothing but conjecture and what their own nafs desire! - even though there has already come to them guidance from their *Rabb!*"

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

25/30: "Then the Messenger (*i.e.* Muḥammad) will say: "O my Rabb! Truly my people took this Qur'ân for just foolish nonsense." (*Because they believed in man written hadīth books and rejected Allāh's Qur'ân*)

تُنَادِكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ

43/78: "Verily We (*i.e.* Allāh) have brought the truth to you: but most of you have a hatred for Truth."

أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُم لِلْحَقِّ كَارِهُونَ

23/70: "Or do they say, "he (*i.e.* Muḥammad) is possessed"? Nay, he (*i.e.* Muḥammad) has brought them the truth, but most of them hate the Truth."

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

28/75: “And from each people shall We (*i.e.* Allâh) draw a witness, and We (*i.e.* Allâh) shall say: “Produce your Proof”: then shall they know that the truth is in Allâh (alone), and the (lies) which they invented will leave them in lurch.”

The verses quoted are but a portion of similar verses in the Qur’ân. The compilers wish to state that truthful statements and wisdom is to be found in many books, comics, and magazines, and even in the Bible. However, those are not divine words. Neither can one attribute any sayings to the Prophet as that would be a violation of 69/43-47; 28/48!!!

Thousands of sayings are attributed to the Prophet in hadîth books of Bukhârî, Muslim and others that contradict the Qur’ân, which the Prophet could never have said. Those that accept and quote the man written ahadîth must pay special attention to the warnings of Allâh that He would have ‘**cut off the artery of the Prophet’s heart**’. (1) Most Muslims are unaware that the hadîth books of Bukhârî, Muslim and others were written long after the Prophet’s and sahâbahs demise. (2) Bukhârî was written about 250 years after the Prophet, and the others much later. (3) Bukhârî was 10 years old when he began to write the ahadîth. (4) Imam Bukhari selected about 7,000 ahadîth (seven thousand) for his Saheeh out of a collection of about 600,000 (six hundred thousand)

and when converted into Tajreed, - *i.e.* avoiding repetitions, the number is reduced to around **2, 000 only (two thousand)**. Does that not tell a huge story? (5) The Shias have 6 sets of hadîth books and the Sunnis 4. *Each rejects the other's hadîth books.* (6) Not one sahabah wrote a hadîth book! (7) The Prophet never allowed any sahabah, including his closest companions to write his sayings in his lifetime. (8) Only the Qur'ân was permitted to be written as stated in the Qur'ân itself. (9) All the hadîth books are written by non-Arabs. (10) Islam was practiced per the Qur'ân and practically demonstrated by the Prophet and up to **250 years** after his demise, without any hadîth books! (*Recommended reading on compilation of the ahadîth: Conspiracies Against the Quran by Dr. Syed Abdul Wadud.*)

## IN CONCLUSION

**THE ROLE OF LEADERS** - Unscrupulous religious teachers are good at propagating ignorance and intellectual enslavement amongst their followers. They often do this to hide their own ignorance and inability to rationally explain obscure and senseless dogmas. When troubling questions are asked, the common explanation given by the preacher, rabbi or imam is that matters of faith reside in the heart. It is a godly affair and God is certainly not answerable to such questions. Such a response satisfies the majority because of the status of the religious leader and because of systematic indoctrination.

**PREJUDICE** - Many people refuse to admit their own prejudices. They are aware of the inaccuracy of their beliefs, but the prejudiced mind is too powerful. As the saying goes, "It is easier for a man to burn down his house, than to rid himself of his prejudices..." There may be an initial mental struggle, but if truth is persistently denied, bigotry eventually triumphs over reason and the soul's thought-provoking faculties become permanently suppressed.

**SCRIPTURES** - Sayings are often quoted (or misquoted) from sacred literature to support and propagate ideas of religious movements. Although they may conflict with reason, these cannot be questioned as they emanate from God and from inspired men.

**SEPARATING SCIENCE AND RELIGION** - There is a group of people who are perfectly rational and scientific in their manner of thinking, but difficulties arise when their religion advocates ideas which contradict reason and imply a transgression of the laws of nature. To overcome the dilemma, certain measures are adopted to create what is conveniently considered to be a consistent system.

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