

Quran - The True Sunnah of the Messenger

By Naveed

Preface

In this work, I have outlined the reasons, which lead to the conclusion that the true Sunnah (or way) of the Messenger of Islam is to follow the Book, known as al-Qur'an (The Recitation/Proclamation). Part of this book is designed to respond to the main arguments posed by some Muslims for following other books in addition to the Qur'an for religious guidance. The main reason the majority of Muslims today insist on following other books is the age old human sickness of leaving the revealed Book of Allah "behind their backs", and blindly following the teachings of their ancestors. When a human being has spent so much time learning and following one methodology, he finds it difficult and against his ego to accept that what his parents taught him, and what he has believed to be the truth might be faulty. This is not the case with Muslims alone; every religious community occasionally faces this question – "Can our forefathers and our scholars be wrong?" Indeed, this particular hurdle has been identified within the Qur'an as the main reason for the people's rejection of the Message of Allah whenever He sent a Messenger to any community.

Today the Muslim World is in the depth of darkness and ignorance. The people who were supposed to be the torchbearers of learning and knowledge are themselves devoid of any enlightenment. They do recognize this, and it only increases their sense of inferiority. To "heal" this inferiority complex, the scholars and leaders point fingers at others for their own shortcomings. They blame the West and the "Non-believers" for the present state of the Muslims. When oppression and lack of tolerance in the Muslim World is pointed out to them, they immediately point either to their glorious past or to the oppression in the Western World, forgetting the fact that the Western World is not our teacher and that pointing out other people's faults does not rectify one's own shortcomings.

Muslim scholars in particular, and the Muslim masses in general, are very reluctant to review and revise their own understandings of the Message of Islam. The first step in an individual's intellectual and spiritual growth is to look at himself critically and be ready to change his "accepted facts" in the face of evidence presented. The willingness to do this has been absent from the Muslim psyche, which is why most Muslims refuse even to consider the possibility that perhaps what their forefathers or their scholars told them might not be correct.

It is assumed that the people reading this work do believe in the Qur'an as the revealed Word of Allah. In what follows, I have tried to show that the Qur'an should be accepted as the ultimate authority on all religious matters. It is through this Revelation alone that Allah taught the Prophet, who then recited it to the people. So to follow the "Sunnah" of the Messenger himself, one must rely on the Qur'an alone.

It is my belief that on the day the Muslims realize that the Sunnah of the Messenger is to follow the Qur'an in every religious matter; on the day when the Muslim World breaks the shackles of tradition and formulas and starts to view the Book of Allah as the Guidance-giving Light for all times and ages, on that day will begin the Muslim Renaissance. It is only through the Qur'an that the Muslims will be able to come out of the endless pit of darkness and ignorance, which many of them currently inhabit.

Wasalaam , Naveed

Chapter 01

Is the Qur'an Complete and Easy to Understand?

I have started the discussion with this question because it is the most fundamental question related

to Muslims' reliance on other books in addition to the Qur'an.

Ask this question- "Is the Qur'an complete and easy to understand?" - of any Muslim today, and his or her immediate answer will be "Yes!" However, further investigation would reveal that this Muslim is only paying lip service to this position, and that he does not actually believe in the completeness of the Qur'an. If you discuss the question at length, you will soon hear claims like "Yes the Qur'an is complete but it does not have everything, "and" Yes the Qur'an is complete, but we cannot understand it without other books. "

We will see that the Qur'an itself refutes these claims:

<Wa laqad sarrafna_ lin na_si fi ha_dhal qur'a_ni min kulli mathalin, fa aba_ aktharun na_si illa_ kufu_ran>

"And certainly We have repeated for humankind, in this Quran, every kind of example, but the majority of humankind do not consent to aught but denying." (17:89)

"We have put forth for humans, in this Qur'an, every kind of example so that they may remember" (Qur'an 39:27).

Here, Allah says that He has explained EVERY KIND OF EXAMPLE for our Guidance within the Qur'an. Thus, when Allah Himself testifies that every kind of example is within the Qur'an, does the Muslim need to look elsewhere for examples? Here we must note that since the initial audience of the Qur'an were people living in a desert city 1400 years ago the wordings of the examples are more relevant to their surroundings. However, the message of these examples is applicable to all times. In fact, the word 'example' by definition means that it is referring to a specific case outlining a general principal.

Allah further explains this:

"And We have revealed the Book to you which has the clear explanation of everything <wa nazzalna_ 'alaikal kita_ba tibya_nal likulli shai'iw>, and a guidance and mercy and good news for those who submit." (16:89)

There cannot be any words clearer than this. When He says "likULLI Shai'iw" that means EVERYTHING. If the Qur'an itself is supposed to explain everything, what does it mean to explain the Qur'an by other books? In other words, the above verse is saying that there is NOTHING that is not explained by the Qur'an. The Muslim who says that "not everything is in the Qur'an", must sit down and contemplate on these Ayaats and reflect on the logical consequences of his statement.

Those Muslims who say that the Qur'an is not clear and they need other books to understand the Qur'an should read the following statement of Allah:

"A Qur'an in Arabic, without any crookedness in order that they may become more conscious." (Qur'an 39:28).

Allah says that the Qur'an is without any crookedness, meaning that there is nothing obscure in the Qur'an. This is only logical as the Book is meant for everyone and not only those who have a Ph.D. in Fiqh and Hadith.

Then Allah confirms this, when He states it four times within the same Surah:

"And We have indeed made the Qur'an (The Recital) easy for taking Reminder <walaqad yasarnal Qur'ana li-Dhikri>; then is there any that will receive admonition?" (54: 17, 22, 32, 40)

Unless, the Muslim thinks that Allah is "speaking with His tongue in cheek" Nauzubillah, it is very clear what He says - the Qur'an is easy to understand.

The Muslim, when confronted with these Ayaat, adopts a more defensive approach and revises his earlier statements by saying "Yes, the Qur'an is complete and has everything and is easy to understand, but it LACKS DETAILS. And to get the details we must resort to the books of Hadith". The Qur'an again refutes this statement. Here is what Allah says about the detail <Tafseel> in His

Book:

"Shall I then seek a Ruler other than Allah? When He it is Who has revealed to you the Book (which is) distinctly detailed <al-kitaaba mufaSSalan>" (6:114)

"And certainly We have brought them a Book, which We have detailed with knowledge <faSSalnaahu Ala Ilmin>, a guidance and mercy for a people who believe" (7:52)

"A Book of which the verses are distinctly detailed <fuSSilat ayaatahu>, an Arabic Qur'an for people who know" (41:3)

"Indeed We have made the verses detailed for a people who take reminder <qad faSSalnaa-l-'aayaati li-qawmin yadhakkaruuna>" (6:126)

"And this Qur'an is not such as could be forged by those besides Allah, but it is a verification of that which is in his possession and a distinct elucidation of the book <tafSiila-l-kitaabi >, and there is no doubt in it, from the Lord of the Worlds" (10:37)

In face of these verses, the Muslim's claim seems once again contradictory to the Qur'anic evidence. Yet, the Muslim insists that the Qur'an is not detailed. In the light of the Qur'an, this only suggests that the Muslim is not using his common sense and the gift of Allah called Aqal (reason). Allah says:

"Thus do We make the revelations detailed for a people who reflect <nufaSSilu-l-'aayaati li qawmin yatafakkaruuna>" (10:24)

"Thus do We make the revelations detailed for a people who use their reason <kadhaalika nufaSSilu 'aayaati li qawmin yaqiluuna>" (30:28)

Thus, those people who refuse to reflect and use their reason, and insist on whatever they were taught by their elders without question, they are the people who will not find the details of everything in the Qur'an, and will go searching for other books.

Logically speaking, it would not make any sense that a Book that is supposed to shed light on other things and that is supposed to explain other things, is itself in need of explanation:

"By the Evidence of the Book that makes things clear <kitaab il Mubeen>. Surely We have made it an Arabic Qur'an that you use your reason" (43:2-3)

"By the evidence of the Book that makes things clear <Kitaab il Mubeen>" (44:2)

"We have made the revelations clear to you, if you will use your reason <qad bayyannaa lakumu-l-'aayaati 'in kuntum taqiluuna>" (3:118)

The discussion should end here for if the Qur'an is COMPLETE, and EASY and has DETAILS of everything that we need for Guidance, then there is no need to look at another book for Guidance. I must add here that people should be encouraged to talk with each other and share ideas - the problem occurs when individual's ideas are taken as sources of Guidance in ADDITION to the Qur'an. This is exactly what Allah tells them:

"Is it not enough for them that We have revealed to you the Book, which is recited to them? Most surely there is a mercy in this and a reminder for a people who believe" (29:51)

The Muslim, however, refuses this "Mercy" and ties himself up in shackles of Hadith and tradition, and insists that the Book of Allah is not enough for him. With all of the above evidence, he still cannot give up Hadith. In the following chapters we will look at some of the other arguments put forth by the proponents of Hadith.

Chapter 02

In the Messenger of Allah, we have an “excellent example”

Some Muslims site the following Ayah to advocate Hadith:

“Certainly you have in the Messenger of Allah an excellent exemplar <uswatun husnatun> for him who hopes in Allah and the latter day and remembers Allah much” (Qur’an 33:21).

The Muslim says that we need to follow this “best example” by reading what people reported about him in the books of Hadith.

Before we start our discussion, we must quote a few more Ayaat for without them the discussion would be incomplete:

“Indeed, there is for you an excellent example <uswatun husnatun> in Ibrahim and those with him...” (60:4)

Now, Allah tells us that the best examples for us to follow are the Prophet Ibrahim and his companions and the Prophet Muhammad. In fact, Allah commanded the Prophet Muhammad and all of us through him that we all MUST follow the Prophet Ibrahim:

“Say: ‘Allah speaks the Truth: follow the way of Ibrahim, the sane in faith; he was not of the Pagans.’” (3:95)

“Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists. He showed his gratitude for the favors of Allah, who chose him, and guided him to a Straight Way. And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the Righteous. So We have taught you the inspiration, ‘Follow the ways of Ibrahim the True in Faith, and he joined not gods with Allah.’” (16:120-123)

Thus it is incumbent upon us to follow the Prophet Ibrahim. The question is how do we follow him and his companions (remember they are all “uswatun husna”, or BEST EXAMPLES to be followed). The Qur’an does not point us to any other books that we must seek in order to follow the best example of Prophet Ibrahim. Does this mean that today we cannot follow his best example?

Before we address this question, it is important to ask a few other questions: We need to know what aspects of their “best examples” are we to follow. Is it their clothing? their eating habits?, whether they shaved or had beards, etc. Now Prophet Ibrahim probably wore the same clothing that was the norm in his time and probably wore a beard, as did his Kaffir father. Probably, he sat on the floor and ate with his hands, as did his Kaffir father. Is this what we are supposed to follow of the “best example”? Allah does not leave us guessing – He tells us the EXEMPLARY conduct of the Prophet Ibrahim in the Qur’an that we are supposed to follow.

The first act, of course is Submission to Allah alone:

“Our Lord! And make us both submissive to You...” (2:128)

And He bowed his will to the Command of Allah:

“When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds.” (2:131)

He also did not associate anyone or anything with Allah in ANY way:

“...And he was not one of those who associate (others with Allah)” (2:135)

“He said: What! Do you then serve besides Allah what brings you not any benefit at all, nor does it harm you? Fie on you and on what you serve besides Allah; what! Do you not then understand? ” (21:66-67)

He is also the one who is not afraid to tell the truth to his elders and “scholars” of his age:

“Lo! Ibrahim said to his father Azar: Take you idols for gods? For I see you and your people in manifest error.” (6: 74)

“He said, ‘Indeed you have been in manifest error - you and your fathers.’” (21:54)

He is also the one who is not afraid to use his Aqal and ask questions. Why is he doing that? Because he has complete trust on Allah and is ONLY seeking Allah’s Guidance. He is not seeking any other book or any other human as a guide – but ONLY Allah as his guide:

“So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones. Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people. Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! surely I am clear of what you set up (with Allah). Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of those who associate (other things with Allah)” (6:76-79)

He is also the one who disputes with his people and tells them that how come they are NOT afraid of all the things they have associated with Allah of which Allah gave them NO authority:

“And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?” (6:81)

He was tender hearted and prayed to Allah for his father as he had promised:

“And Ibrahim asking forgiveness for his father was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted forbearing.” (9:114)

He was a good host:

“And certainly Our messengers came to Ibrahim with good news. They said: Peace. Peace, said he, and he made no delay in bringing a roasted calf.” (11:69)

Unlike many “religious” people today, he was not bloodthirsty. His first instinct was to forgive and give people more chance to amend their conduct. Even to the homosexuals, he was merciful. When the Angels of Allah told him that they have come for the purpose of destroying Lut’s people, he started to plead with Allah on their behalf:

“So when fear had gone away from Ibrahim and good news came to him, he began to plead with Us for Lut’s people. Most surely Ibrahim was forbearing, tender-hearted, oft-returning (to Allah)” (11:74-75)

Thus by reading the Qur’an we see a man who was intelligent, was serving ONLY Allah and was seeking ONLY Allah’s Guidance. He was not afraid to criticize the dominant philosophies and ideas and religions of his time, but at the same time he was soft hearted and merciful, even to the sinners. This is the example, the BEST example, we are to follow and not what he wore and how he sat and how long his beard was, etc.

Just like Allah describes the best example of Prophet Ibrahim within the Qur’an, He also describes the best example of the Prophet Muhammad within the same Qur’an.

Just like Prophet Ibrahim, Prophet Muhammad was also born into a culture – he wore the clothes that they wore; he had a beard as was the custom in his days so that Abu Jahl also had a beard; he ate as they did, most probably with his hands sitting on a floor. The question is: are we to follow this cultural example, or is Allah going to outline the best example that we are to follow? As we saw in the case of Prophet Ibrahim, Allah defined the best example in His Book for us to be followed till eternity; He did NOT leave this task for some obscure outside sources. In a similar fashion He cannot leave the best example of the Prophet Muhammad that we are to follow till eternity to

outside obscure sources. We will see that He has defined the best example of the Prophet Muhammad within the same Qur'an.

Prophet Muhammad is also merciful and soft hearted, and ONLY looks to Allah and no one else for support:

"Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate. But if they turn back, say: Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of mighty power." (9:128-129)

Like Prophet Ibrahim, he also does NOT associate anyone with Allah and only asks for Allah's Guidance:

"Say: I only call upon my Lord, and I do not associate (another thing) with Him" (72:20)

He does not follow any thing or any book besides the Book of Allah:

"But when Our Clear Ayaat are recited to them, those who rest not their hopes in meeting with Us, say 'Bring us a Qur'an other than this, or change this'. Say: 'It is not for me, of my own accord, to change it. I follow naught but what is revealed to me; surely I fear, if I disobey my Sustainer, the punishment of a mighty day'." (10:15)

He performs his duty with sincerity as Allah Commands him. His duty is to warn people, and he is warning people with the Book that Allah has given him. Here is the commandment of Allah:

"And thus have We revealed to you an Arabic Quran, <auhaina_ ilaika qur a_nan araby yan> that you may warn the mother city and those around it, and that you may give warning of the day of gathering together wherein is no doubt; a party shall be in the garden and (another) party in the burning fire." (42:7)

And here is the answer of the obedient Messenger:

"Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches." (6:19)

He is teaching people with what Allah has revealed to him. People mock and abuse him, but he is sincere to his Lord and does NOT react or compel anyone to believe – he teaches what Allah has told him to teach from:

"We know best what they say, and you are not one to compel them; therefore remind him by means of the Quran who fears My Promise." (50:45)

And he obeys this command, and says:

"I am commanded only that I should serve the Sustainer of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of those who submit; And that I should recite the Quran. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes ' astray, then say: I am only one of the warners." (27:91-22)

The Prophet Muhammad judges among people, but he does NOT judge from laws OUTSIDE of Allah's Book, as Allah commands him:

"Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has shown you; and be not an advocate on behalf of the treacherous." (4:105)

"And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you;" (5:48)

Being a servant of Allah, he obeys this command and does NOT judge by anything OUTSIDE of the

laws of Allah as given to him through the Book of Allah. He attests to this fact and is made to say:

“Shall I then seek a Ruler other than Allah? When He it is Who has revealed to you the Book (which is) distinctly elucidated;” (6:114)

The above Verse also points out a very special character of the Prophet Muhammad’s Sunnah, i.e. he does NOT look for ANY OTHER SOURCE besides the BOOK of Allah for laws and rules.

Thus, in the final analysis we see a man who is merciful, intelligent, and an obedient of Allah. He follows the Book of Allah; he teaches the people from the Book of Allah; he judges people from the Book of Allah; he warns people by the Book of Allah; he ONLY looks to the Book of Allah for rules and laws and does not seek any other source.

In the Muslim world today, there are many sects and they all claim that they have “authentic” Sunnah of the Messenger with them in the form of books of Hadith. They all look to these books to provide them with guidance in making laws and rules and in their day to day life. They have gone to such an extent that in cases where there are clear rulings within the Qur’an, they prefer to take the rulings from these Hadith books in preference to the Qur’an. They have invented new “knowledge” – they call it “Ilm al-Nasakh wal Mansukh”, meaning “the knowledge of the abrogated and the abrogating”. In this knowledge, their scholars have not only classified that some verses of the Qur’an abrogate other verses, but that also some Hadith abrogate the verses of the Qur’an.

They all read the above Ayaat of the Qur’an, and yet insist that they are following the Sunnah of the Prophet. Let us analyze their claims:

1. The Prophet followed NOTHING but the Qur’an. Are these people following anything else besides the Qur’an? If they are, then they are NOT following the Sunnah of the Prophet.
2. The Prophet warned and taught by the Qur’an. Are these people using anything else besides the Qur’an to teach and warn? If they are, then they are NOT following the Sunnah of the Prophet.
3. The Prophet judged by the Qur’an. Are these people using anything else besides the Qur’an to judge? If they are, then they are NOT following the Sunnah of the Prophet.
4. The Prophet looked only at Allah’s Book – the Qur’an, as a source of all rulings and laws. Are these people looking at anything or anyone else besides the Qur’an as a source of law? If they are, then they are NOT following the Sunnah of the Prophet.
5. The Prophet was merciful. The Prophet Ibrahim was so merciful that he even pleaded for homosexuals with Allah even after the angels had descended to kill them. Are these people merciful to the sinners, or are they eager to stone and kill people brutally even though stoning is NOT in the Book of Allah? If they are proposing brutal laws, which are NOT even in the Book of Allah, then these people cannot be following the Sunnah of the Prophet Muhammad and the Prophet Ibrahim.

Allah has predicted this state of the Muslim Ummah within His Book. In this prediction we will yet again see how Allah defines the Sunnah or the way of the Messenger that these people neglected. We will conclude with a reading from the Surah Furqaan (Furqaan is another attribute of the Qur’an – it means something that distinguishes the truth from falsehood, i.e. The CRITERION).

The scene is from the day of judgement. We start with the Verse where the Zalimun or unjust people will regret that they did not take the way of the Messenger:

“And the day when the unjust one shall bite his hands saying: O! Would that I had taken a way with the Messenger” (25:27)

These people then curse the Shaitaan who took them away from the Dhikr (another attribute of the Qur’an, meaning The Reminder):

“O woe is me! Would that I had not taken such a one for a friend ! Certainly he led me astray from the reminder <dhikr> after it had come to me; and the Shaitaan fails to aid man.” (25:28-29)

The Messenger himself will complain to Allah about how HIS FOLLOWERS did NOT take HIS WAY.

Here is how:

“And the Messenger will say: O my Lord! Surely my people have neglected this Quran.” (25: 30)

Then Allah tells us that for every prophet, there is an enemy, and this enemy is the one that takes people away from the Qur’an, which is way of the Messenger:

“And thus have We made for every prophet an enemy from among the sinners and sufficient is your Lord as a Guide and a Helper” (25: 31)

In this last verse Allah tells us that for every Prophet there is his enemies. One might ask, who are these enemies and how do they lead people AWAY from the Qur’an – the way of the Messenger? As we know, Allah does NOT leave anything to guesswork, but explains what He means by Tasreef al-ayaat, i.e “repeating the Verses”:

<unzur kaifa nusarriful a_ya_ti la'allahum yafqahu_n >

“See how We repeat the verses that they may understand.” (6: 65)

Thus we look elsewhere in the Qur’an to see what these enemies are. We find their exact description in the following Ayah:

“Likewise did We make for every Prophet an enemy, - evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception. If your Lord had so planned, they would not have done it: so leave them and their inventions alone.” (6: 112)

Here is the exact description of those evil enemies. They will come up with “flowery discourses”, i.e. stories that sound so nice to the listener, and stories that look plausible. It is through this method that the evil ones will derive people away from the way of the Messenger – the Qur’an. It is not hard to see the Muslims today have hundreds of books of Fiqh and Hadith; they insist that we must read them and cannot understand the Qur’an without these “flowery discourses”. Shaitaan has been very successful with the Muslims. He has used their love and respect for the Prophet Muhammad to actually derive them away from his true Sunnah – while all the time the Muslim is thinking that he is following the Sunnah, he is actually following other “flowery discourses” that Allah NEVER authorized.

Thus, we see that the “best example” of the Messenger is to follow the Qur’an and not seek any other source besides the Qur’an for Guidance. The proponents of Hadith, however, do not stop here. They now pull out their most “powerful” argument in support of the Hadith. They insist that EVERYTHING the Prophet said in his life was by Wahi (revelation) from Allah. This is the topic for the next chapter.

Chapter 03

Did the Messenger Receive other Wahi besides the Qur'an?

People quote the following verses of the Qur’an without reference to the rest of the Qur’an to imply that everything that the Prophet said was Wahi from Allah:

“Nor does he say (ought) of (his own) Desire. It is no less than inspiration sent down to him” (53: 3-4)

The Qur’an explains it very clearly that the speech of the Prophet that is by Wahi is nothing else but

the Qur'an. Allah has made clear distinction between the Prophet's ordinary human speech and the "Wahi" that he is reciting. We see that Allah admonishes the Prophet in the Qur'an at several places. Here are a few examples:

"Allah pardon you! Why did you give them leave until those who spoke the truth had become manifest to you and you had known the liars?" (9: 43)

In the above Ayah the messenger of God is admonished as to why he had given permission to the Hypocrites until the truthful people were made distinct from the liars. Had everything spoken by him been a revelation from God, then the above Qur'anic revelation would not have opposed the speech of the messenger in which he had given the permission to the Hypocrites for non-participation in Jihad. This is evidence that NOT everything that the Messenger did or said was by Wahi.

Then we further see in the Qur'an that Allah says to the Prophet:

"O Nabi! Why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful." (66: 1)

Here Allah admonishes the Prophet for forbidding something for himself that Allah DID NOT forbid. This verse again establishes that the Prophet often acted on his own initiative as a human being WITHOUT the revelation of Allah. If everything he did or say was by Wahi, he would NOT be admonished by Allah in the Qur'an for saying something that Allah did not want him to say.

Now we look at the Qur'anic evidence that the REVELATION (Wahi) that was being sent down (Nazzala) to the Messenger was nothing else but the Qur'an. We read an objection raised by the rejecter that when an Ayah is not revealed to the Prophet why doesn't he create one by himself:

"And when you bring not a verse for them they say: Why have you not chosen it?" (7: 203)

If EVERYTHING that the Messenger said was REVELATION, this objection would be meaningless as everything he is saying to them is "revelation".

Then Allah Challenges people to produce something similar to the Revelation being sent down on the Messenger. Let us read these challenges:

"And if you are in doubt concerning that which We reveal to Our slave (Muhammad), then bring a Surah similar to it, and call your witnesses beside Allah if you are truthful." (2: 23)

Here we notice that as a challenge to WHAT ALLAH REVEALS to His slave, the people are told to bring a SURAH. Was the ordinary speech of the Messenger composed of SURAHS (Chapters). Is there any other book in the world besides the Qur'an, which is composed of Surahs? The answer is NO. Even the books of Hadith are not composed of Surahs. Only the Qur'an is composed of Surahs. Thus, Allah's challenge to <fa'tu_ bisu_ratim mim mislih> "then bring a Surah similar to it" against <mimma_ nazzalna_ 'ala_ 'abdina> "that which We reveal unto Our slave", establishes that what Allah is revealing to His slave is composed of Surahs, i.e. it is the Qur'an.

Then again Allah challenges:

"Or, do they say: He has forged it. Say: Then bring ten forged chapters like it <fa'tu_ bi 'ashri suwarim mislihi muftaraya_ tiw> and call upon whom you can besides Allah, if you are truthful." (11: 13)

Then we see that the hypocrites were afraid that a Surah might be revealed to show their hypocrisy. The Prophet's ordinary speech was always present, but the Qur'an tells us that it was a SURAH that they were afraid would reveal their hypocrisy:

"The hypocrites fear lest a Surah (chapter of the Qur'an) should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear." (9: 64)

Not only the hypocrites but the believers also used to wait for SURAHS to see Allah's commandment. If everything that the Messenger was saying was Wahi, then they did not have to

wait for a SURAH:

"And those who believe say: Why has not a Surah (chapter of the Qur'an) been revealed? But when a decisive chapter is revealed, and fighting is mentioned therein you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!" (47:20)

Then Allah forbids people from asking questions after the revelation of the Qur'an is completed:

"O you who believe! Do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing." (5:101)

Here people are allowed to ask the questions as long as the Qur'an is being revealed. Allah says that while the Qur'an is being revealed He will declare the answers to them. If there were other "revelations" coming to the Prophet besides the Qur'an, the above restriction would not have been made as Allah could "reveal" the answers to the Prophet via "other revelations" even after the Qur'an was completed. This proves that there were no other revelations besides the Qur'an.

Allah confirms what He is revealing to the Messenger:

"And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a plain Quran, that it may warn him who would have life, and (that) the word may prove true against the unbelievers". (Qur'an 36:69-70)

"And thus have We revealed to you an Arabic Quran, <auhaina_ ilaika qur a_nan araby yan> that you may warn the mother city and those around it, and that you may give warning of the day of gathering together wherein is no doubt; a party shall be in the garden and (another) party in the burning fire." (42:7)

The Messenger himself is made to confirm that the Wahi he is receiving is the Qur'an:

"And this Quran has been revealed to me <u_hiya ilayya ha_zal qur'a_n> that with it I may warn you and whomsoever it reaches" (6:19)

qul innama_ attabi'u ma_ yu_ha_ ilayya mir rabbi, ha_za_ basa_'iru mir rabbikum wa hudaw wa rahmatul liqaumiy yu'minu_n(a).Wa iza_ quri'al qur'a_nu fastami'u_ lahu_ wa ansitu_ la'allakum turhamu_n(a)

"Say: I follow only that which is inspired in me from my Sustainer. This (Qur'an) is insight from your Sustainer, and a guidance and a mercy for a people that believe. And when the Qur'an is recited, give ear to it and pay heed, that you may obtain mercy." (7:203-204)

Here the Messenger is made to say that the Wahi he is receiving is the Qur'an.

Then Allah reminds the Prophet that he is to warn only by the Qur'an. If his other speech was also by Wahi, then Allah would not have told him to remind by the Qur'an:

"We know best what they say, and you are not one to compel them; therefore remind him by means of the Quran who fears My promise." (Qur'an 50:45)

"And to rehearse the Qur'an: and if any accept Guidance, they do it for the good of their own souls; and if any astray, say: 'I am only a warner'". (Qur'an 27:92).

Then Allah further clarifies that the Dhikr that the Messenger is receiving is LIKE POETRY. He defends His Messenger saying:

"And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a plain Quran.<Dhikrun wa Qur'an un mubeen>"(36:69)

Here Dhikr is something that was RECITED (as it is defended as NOT being poetry). The Prophet's ordinary speech was NOT in poetry form.

Thus in the light of the above evidence it is clear that the ordinary speech of the Prophet was not by Wahi, but it was the Qur'an that was by Wahi and it was the Qur'an that Allah is talking about in the following verse:

"By the evidence of the star when it goes down. Your companion does not err, nor does he go astray; Nor does he speak out of desire. It is naught but revelation that is revealed. <In huwa il la_wahyu yu_ha>" (53:1-4)

In addition to the Qur'anic evidence, the books of Hadith also refute this baseless claim that the Messenger was receiving other revelations besides the Qur'an:

Bukhari: Volume 4, Book 52, Number 283: Narrated Abu Juhaifa: I asked Ali, "Do you have the knowledge of any Divine Inspiration besides what is in Allah's Book?" 'Ali replied, "No, by Him Who splits the grain of corn and creates the soul. I don't think we have such knowledge, but we have the ability of understanding which Allah may endow a person with, so that he may understand the Qur'an, and we have what is written in this paper as well." I asked, "What is written in this paper?" He replied, "(The regulations of) blood-money, the freeing of captives, and the judgment that no Muslim should be killed for killing an infidel."

The above evidence contradicts all claims of the people that the Prophet received other revelations besides the Qur'an.

Chapter 04

How did the Messenger Explain the Qur'an?

One point that is often raised by the proponents of Hadith is that the Messenger was not just a postman who delivered the Qur'an and left. Though, this statement is true, and the Messenger certainly did not deliver the Qur'an like a postman, there is no reason to believe that his explanations are to be found outside of the Qur'an. In this chapter, we will see that the explanations of the Messenger consisted of cross-referencing the Qur'an. Logically speaking it also does not make any sense to follow books written 200 years after the Messenger to seek his explanations, when he himself preserved his teachings and explanations within the Qur'an.

The Proponents of Hadith site the following Ayah for their position:

"And We did not send before you any but men to whom We sent revelation-- so ask the followers of the Reminder <Dhikr> if you do not know-- With clear arguments and scriptures; and We have revealed to you the Reminder <Az-Dhikr> that you may make clear to men<litubayyina> what has been revealed to them, and that haply they may reflect." (16:43-44)

There are two main claims that the proponents of Hadith make about this Ayah. The first thing they say is that besides the Qur'an, the Messenger was given another "revelation" known as "al-Dhikr". The second point is made regarding the word "Bayyina", which means "clarification". Thus the proponents of Hadith say that the Messenger was given an EXTRA revelation (al-Dhikr), and he was supposed to use it to make EXTRA clarifications (litubayyina) of the Qur'anic revelations. We will analyze this Ayah, with special attention to the two words "al_Dhikr", and "Bayyina".

Let us look at the word al-Dhikr first. The word literally means "The Reminder". It is important to note that Allah uses different attributes of His revelations to emphasize its different aspects. Indeed, the word "Qur'an" itself is not a name but an attribute of Allah's Revelations. The word al-Qur'an means "The Recital/The Proclamation". Allah has used this word to describe His revelations to emphasize the fact that it is to be RECITED and PROCLAIMED openly. We see several different attributes of Allah's revelation within the Qur'an also. Here is a few of the many attributes:

1. Al-Huda, meaning "The Guidance" because the Qur'an is supposed to give guidance.

2. Al-Furqaan, meaning "The Criterion" because the Qur'an is to be used as the criterion between truth and falsehood.

3. Al-Kitaab, meaning "The Written Record" because the Qur'an was to be recorded in writing..

In a similar fashion, the word "Al-Dhikr" is used because the Qur'an is meant for people to take reminder from. We will see that the Qur'an itself gives plenty of evidence that "al_Dhikr" is not any extra revelations, but just another attribute of the Qur'an itself:

"This We recite <Natluhu> to you of the communications and the wise reminder. <dhikril hakim>" (3:58)

Here the Dhikr is identified as something that is recited (Tilawa). The only thing that the people recite is the Qur'an. The speech of the Prophet besides the Qur'an was not recited. Then in the following Verse, the Dhikr is identified with the revealed Book:

"A Book revealed to you-- so let there be no stress in your breast on account of it-- that you may warn thereby, and a reminder close to the believers. <dhikra_lil mu'minin>" (7:2)

Then in the following Ayah, the Qur'an points to itself as the Dhikr for all the worlds:

"And you do not ask them for a reward for this; it is nothing but a reminder for all mankind. <dhikrul lil 'a_lamin>" (12:104)

In the following verse, Allah promises that He will guard the Dhikr that He has revealed. It is only the Qur'an that all Muslims (and even the non-Muslims) agree to have been protected from any sort of corruption. Even the strongest supporters of Hadith admit that the Hadith of the Prophet have not been preserved or guarded from corruption. Thus it is the Qur'an, which fits the definition of Dhikr here.

"And they say: O you to whom the Reminder <Dhikr> has been revealed! You are most surely insane: Why do you not bring to us the angels if you are of the truthful ones? We do not send the angels but with truth, and then they would not be respited. Surely We have revealed the Reminder <Dhikr> and We will most surely be its guardian." (15:6-9)

Again in the following Verses, the Qur'an identifies itself as the blessed Dhikr:

"And this is a blessed Reminder <Dhikrun mubarakun> which We have revealed; will you then deny it?" (21:50)

"Therefore hold fast to that which has been revealed to you; surely you are on the right path. And most surely it is a reminder for you and your people <Dhikru laka wa le qaumika>, and you shall soon be questioned." (43:43-44)

These Ayaat should be enough for anyone to see that Al-Dhikr (The Reminder) is just another attribute of the Qur'an (The Recital). However, a mind clouded by the dust of tradition prevents it from accepting the truth and it comes back and insists with lame arguments. In any case, we will present further evidence that Al-Dhikr is the Qur'an:

"And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a clear Recital <Dhikrun wa Quran un mubeen>" (36:69)

Here, the Dhikr is identified with the Qur'an. The other thing to notice here is that Allah is defending His Messenger against people's allegations of being a poet. The question that needs to be asked is whether the Prophet was used to speak in poetry form? The answer to this is obviously "No". The only thing that he was reciting was the Qur'an, and since the Dhikr is also mentioned along with the Qur'an as something recited, we conclude that it is just another attribute of the Qur'an.

Then in the following Verse, the Dhikr is identified as the "Mighty Book", i.e. the Qur'an. Further, it is to be protected and falsehood cannot even approach it. Pick any collection of Hadith, and you will

find false Hadith in it. Therefore, Dhikr is the Qur'an.

"Surely those who disbelieve in the reminder <kaffaru biz Dhikre> when it comes to them, and most surely it is a Mighty Book: Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One." (41:41-42)

The reason why Allah uses the word Dhikr is because one of the purposes of the Qur'an is to REMIND people:

"And We have indeed made the Qur'an (The Recital) easy to understand and for Reminder <walaqad yasarnal Qur'ana li-Dhikri>; then is there any that will receive admonition?" (54: 17, 22, 32, 40)

This is further emphasized when Allah informs us that

"Saad. By the Qur'an, full of Dhikr" (38:1)

"Ha Mim. By the Book of Clarity<Mubeen>, We have made it a Qur'an in Arabic, that you may use your Aqal. And verily, it is in the Mother or the Book, in our Presence, high and full of Wisdom <Hakeem>. Shall we then take away the Dhikr from you and repel, for you are a people transgressing beyond bounds?" (43:1-5)

These Ayaat leave no doubt that the Dhikr is just another attribute of the Qur'an.. To leave no doubt about the nature of Dhikr Allah informs us:

"We have revealed to you a Book, which is a Dhikr (Reminder) for you: will you not then use your Aqal?" (21:10)

Then finally Allah makes it very clear that the Dhikr, with which the Messenger is giving explanations, is the Ayaat that the Messenger is Reciting:

"...For Allah has indeed sent down to you Dhikr – A Messenger reciting the Ayaat of Allah which contain clarity <Mubayyinaatin> that he may lead forth those who believe and do righteous deeds from the depths of darkness into Light..." (65:10-11)

Now, the above Ayaat leave no doubt that the Dhikr with which the Messenger is making things clear is the Qur'an itself. This is consistent with the rest of the Qur'an where Allah tells the Prophet that the Qur'an is being revealed to him in stages so that he may explain and answer people when needed.

Just the exposition of the word Dhikr in 16:44 shows that it was not extra explanations that the Messenger was giving but his explanations were given from the Dhikr, which we have established here, is the Qur'an.

But sick hearts need more medicine. So we will now look at the second misunderstood word "Bayyina" used in 16:44 and see that the Bayyina or Clarity that the Messenger was to bring was from the Qur'an also. We first observe that another verse similar to 16:44 is revealed by Allah:

"And We sent down the BOOK to you for the express purpose that you should make clear to them <litubayyina> those things in which they differ, and that it should be a Guide and a Mercy to those who believe" (16: 64)

Here we notice that Allah has explicitly mentioned that the PURPOSE of the BOOK is to provide the Prophet with revelation so that he may <litubayyina> make clear the things that people differ in. This verse yet again establishes that the Prophetic clarification is to come from THE BOOK.

And Allah further confirms that on the day of judgment the Prophet Muhammad will be a WITNESS AGAINST HIS PEOPLE for ignoring the "Bayyinna" he was giving to them from the BOOK:

"One Day We shall raise from all peoples a witness against them, from amongst themselves: and We shall bring you as a witness against these (your people); and We have sent down to you the Book CLARIFYING ALL things <tabayyina likulli shai'>, a Guide, a Mercy, and glad tidings to Muslims" (16:89)

This Ayaah leaves no doubt that the BOOK has clarification <tabayyina> of ALL THINGS<Likulli Shai>. Thus further destabilizing the false claim that the Messenger is giving extra explanations from outside of the Qur'an. If the Qur'an itself is clarifying ALL THINGS, then what is the Messenger doing by giving "extra" explanations. If the Messenger is making extra explanations outside of the Qur'an, then logically that would mean that the Qur'an is NOT clarifying ALL THINGS. This, then obviously contradicts the above Qur'anic claim.

Then in the following Ayah Allah again tells us that the Clarity that Allah reveals is in the Book:

"Those who conceal the revealed clarity <bayyinati> and the Guidance <al-Huda>, after We have made it Clear <bayyinahu> for the people in The Book – on them shall be Allah's curse, and the curse of those entitled to curse" (2:159)

Thus it is Allah Who has clarified all things for us in the Qur'an, and the Messenger is bringing that clarification to us (that is what the word "Messenger" means, i.e. one who brings a Message). But the Messenger is not making extra explanations from outside of the Book of Allah. Later we will see an example of how the Messenger clarified a certain Verse by referencing other verses of the Qur'an. For now, we will continue exploring the meaning of the word Bayyina as described within the Qur'an.

In the following Verse Allah further explains that the Clarity and The Guidance is in the Qur'an:

"Ramadan is the Month in which was sent down the Qur'an, as a Guide <Huda> to humankind and as a Clarity <Bayyinatin> for The Guidance <al-Huda> and The Criterion <al-Furqaan>...." (2:185)

If the Qur'an contains clarity and is supposed to "Clarify ALL THINGS", then would that be logical to assume that the Book itself needs to be "clarified" by obscure books of Hadith written about 200 years after the Prophet?

There are many places in the Qur'an where Allah has explicitly mentioned that the Clarity <Bayyina> is the Verses that He reveals to His Messenger. Here are a few examples where Bayyina is directly related to the Qur'an:

"Do they not earnestly seek to understand the Qur'an, or are their hearts locked up by them? Those who turn back as apostates after The Guidance <Al-Huda> is made Clear <tabayyina> - the shaitaan has instigated them and buoyed them up with false hopes" (47: 24-25)

"And We have sent down <anzalna> to you the Clarifying Verses <Ayaatim Bayyinatin>; and none rejects them but those who are perverse" (2:99)

"Or lest you should say: If the Book had only been sent down to us, we should have followed its Guidance better than they. Now has come to you Clarity <Bayyinatun> from your Lord - and a Guide and a mercy...." (6:157)

These Ayaat establish that Clarity comes from Allah in His Book, which is what the Messenger is told to use to Clarify and Proclaim what is being revealed to the people. There is not an iota of truth to the claim that the Messenger is to give extra clarification <Bayyina>, which is NOT in the Book. But the proponents of Hadith shout and cry and insist that the Messenger is supposed to give EXTRA clarification, and the strange thing is that after all of the above evidence, they still insist that when Allah says <litubayyina> in 16:44 He means EXTRA Clarifications OUTSIDE of the Book. Let us see how true are they to this claim of theirs. We see that the EXACT same form of the word "Bayyina" is used in another Ayah:

"And remember Allah took a Covenant from the People of the Book to make it clear <litubayyinunahu> to humans, and not to hide it <la tuktumunahu>; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made" (3:187)

Here Allah clearly establishes that the meaning of the word Bayyina is to "proclaim or clarify" and NOT to give "extra explanations" as "litubayyinunahu" is used as an opposite to "tuktumunahu", which means to hide. If the meaning in 16:44 were to give EXTRA EXPLANATIONS, then in 3:187 it would mean that ALL the people of the Book were told by Allah to give EXTRA EXPLANATIONS.

Thus, logically we now have to look for the Hadith of the people of the Book to find those extra explanations.

In conclusion, we see that the duty of the Messenger was not just to deliver the Qur'an like a postman, but also to make things clear to the people. The methodology of the Messenger was to explain or give Tafsir of the Qur'anic Ayaat with OTHER Qur'anic Ayaat. We will witness this methodology of the Messenger in the following chapter. I conclude from the Verse that establishes that the Messengers lectures <Daras> making clarifications <bayyina> consisted of reading the verses of the Quraan:

<Wa kaza_lika nusarriful a_ya_ti wa liyaqu_lu_ DARASTA wa LINUBAYYINAHU_ liqaumiy ya'lamu_n >

"And thus do We repeat the verses and that they may say: You have given the Daras(lecture); and that We may make it clear to a people who know." (6:108)

Chapter 05 The Tafsir of the Messenger

In this chapter we will look at an example of how the Messenger did Tafsir (or explanation) of the Qur'anic Ayaat. Did he rely on outside explanations or did he use the Qur'an itself to do its Tafsir? We will also look at how the same Verse is "explained" by the most authentic book of Hadith compiled by Bukhari.

We will start with the following Ayah:

"O you who believe! Do not put questions about things, which if declared to you may trouble you, and if you question about them when the QUR'AN IS BEING REVEALED, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing" (5:101)

We note that the questions are only allowed while the Qur'an is being revealed. This is further evidence that the revelation that the Prophet was receiving was nothing besides the Qur'an; otherwise, Allah could have the Prophet answer these questions through "other" revelations. The Prophet did not die right after the instance of delivering the last verses of the Qur'an. But the above Ayah forbade the questions after the completion of the Qur'an. This is consistent with the Qur'anic message. Allah tells us that one of the reasons why the Qur'an was being revealed to the Prophet in stages was to provide explanations (Tafsir) and answers to the questions of other people:

"The rejecters say: 'Why is not the Qur'an revealed to him all at once? Thus (it is revealed gradually) that We may strengthen your heart thereby and We have rehearsed it to you in slow well-arranged stages gradually. And no example do they bring to you but We bring to you the truth and the best explanation (ahsan al Tafsir)"(25:32-33)

Here we see three main reasons why Allah sent the Messenger and why He revealed the Qur'an in stages:

1. To strengthen the Messenger so that he feels that he is in constant contact with Allah.
2. To provide the Messenger with the truth <Haq> whenever people bring him other examples.
3. To provide the "best explanations" <Ahsan al Tafsir>.

Thus it is the Qur'anic verses that provide the "best explanations". These verses also show us why the Messenger's role is an important one. First, he is the agency through which Allah communicates

with the human beings. Had Allah dumped the whole Qur'an in a cave somewhere, no one would ever know about it. In addition, the person of the Messenger and the gradual revelation of the Quraal also make it more relevant to the people. As Allah says that the Qur'anic verses are revealed to the Messenger to bring him the truth (about a situation) and to provide him with the best explanations.

But some people insist that the books of Hadith contain explanations of the Qur'anic Ayaat. Let us look at an example. Through this example we will see that this claim is absurd and contradicts the Qur'an. Allah tells the Prophet:

"We relate to you (Mohammed) the most beautiful of stories, in that We reveal to you this Qur'an. Before this, you too were among those who were unaware of it." (Qur'an 12: 3)

"There is, in their stories (all the Messenger's stories mentioned in the Qur'an), instruction for people of understanding. It is not a Hadith invented. But a confirmation of what went before it – a detailed exposition of all things, and a Guide and a Mercy to any such as believe" (12: 111)

These Ayaat confirm that the Prophet's knowledge about past events and past Messengers came only through the Qur'an. It is also not logical to assume that the Messenger of Allah would present other stories based on hearsay rather than the "best explanation". Yet, the books of Hadith attach stories with the name of the Prophet that have no basis in the Qur'an, but they claim to "explain" the Qur'an. Look at the following example. Allah revealed:

"O you who believe! Be not like those who annoyed Moses, but Allah cleared him of what they said, and he was worthy of regard with Allah." (33:69)

Now if someone asks the question as to "how these people annoyed Moses", then according to 25:32-33 and 12:3, 111 above, the Messenger would receive revelations to explain this with the "Ahsan al-Tafsir". But contrary to that, the books of Hadith attach a story, which besides being unreasonable and absurd, also has no basis in the Qur'an:

"It has been narrated to me by Ishaq bin Ibraheem, as Ruh bin Ubadah told us, from Auf who was informed by Al Hasan, Muhammad and Khilas, that he narrated from Abu Hurraira who said that, Allah's Apostle said, "(The Prophet) Moses was a shy person and used to cover his body completely because of his extensive shyness. One of the children of Israel hurt him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allah wished to clear Moses of what they said about him, so one day while Moses was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Moses picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allah had created, and Allah cleared him of what they had accused him of. The stone stopped there and Moses took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting, three, four or five marks. This was what Allah refers to in His Saying: "O you who believe! Be you not like those Who annoyed Moses, But Allah proved his innocence of that which they alleged, And he was honorable In Allah's Sight." (Sahih Bukhari Volume 4 Hadith 616)

This is contrary to what Allah says in 25:32-33 and 12:3, 111. According to these Ayaat, the explanation must have come from the Qur'an. And it indeed did come from the Qur'an; the above story is someone's fancywork, which he deemed suitable to attach to the name of the Prophet to give it more significance. Here is the "Ahsan al-Tafsir" of 33:69:

After Moses delivered the people of Israel from the Pharaoh, they said to him:

"They said: 'We have had (nothing but) trouble both before and after you came to us.'" (7:129)

When Allah gave them heavenly food they said:

"O Moses! We cannot endure one kind of food (always).." (2:61)

When passing through a valley, these people saw some people worshipping idols. Knowing fully well

that Moses was dedicated to the worship of Allah alone they asked him:

"... O Moses! Make for us a god as they have (their) gods He said: Surely you are a people acting ignorantly." (7:138)

Moses had shown them so many signs of Allah, but they said to him:

"O Moses! We will not believe in you until we see Allah manifestly..." (2:55)

When Moses called them for war, they said:

"...go therefore you and your Sustainer, then fight you both surely we will here sit down." (5:24)

Also read the story in (2:67-71) where Allah asked them to sacrifice a cow, but they kept coming back to Moses with irrelevant questions.

It was because of this behavior that Moses was annoyed:

"And when Moses said to his people: O my people! Why do you annoy me? And you know indeed that I am Allah's messenger to you..." (61:5)

This is how the Messenger gave "Clarity" to the Qur'anic Ayaat – by using other Ayaat to give Tafsir. Anyone with a sane mind can see that the explanation or Tafsir given by the Qur'an to 33:69 is CLEAR and consistent with Allah's Sunnah on how He deals with his beloved Messengers and servant. The story in Bukhari is nothing but a fabrication and an insult to Allah's dealing with His beloved Messenger Moses.

Thus, the argument that Hadith shed light on the Qur'an is a baseless argument. The Qur'an provides ample evidence that it is Allah who sheds light on the Qur'anic Verses by other Qur'anic Verses.

Chapter 06

Obey Allah and Obey the Messenger

Many people site the Qur'anic Verses that command us to "Obey Allah and Obey the Messenger", and say that Obeying Allah and obeying the Messenger are two different things – Obeying Allah is to obey the Qur'an and obeying the Messenger is to obey the books of Hadith. They point that if obeying the Messenger was the same thing as obeying Allah's Qur'an, then Allah would have only said "Obey Allah". These people say that Allah's inclusion of "obey the Messenger" implies that the Messenger is saying EXTRA things outside of the Qur'an that we must obey.

The thing that many proponents of Hadith forget is that Allah does not leave it to speculation as to what the people are to "obey". The Ayaat do not end at "Obey Allah and obey the Messenger", but they continue to include what the duty of the Messenger is:

"And obey Allah and obey the messenger and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our messenger <wa ma_ alar rasu_li il lal balaghul mubin>" (5:92)

"And Allah has made for you of what He has created shelters, and He has given you in the mountains places of retreat, and He has given you garments to preserve you from the heat and coats of mail to preserve you in your fighting; even thus does He complete His favor upon you, that haply you may submit. But if they turn back, then on you devolves only the clear deliverance (of the message) <wa ma_ alar rasu_li il lal balaghul mubin>". (16:81-82)

"And if you (o people) reject (the truth), nations before you did indeed reject (the truth); and

nothing is incumbent on the messenger but a plain delivering (of the message) <wa ma_ alar rasu_li il lal balaghul mubin>". (29:18)

"And obey Allah and obey the messenger, but if you turn back, then upon Our messenger devolves only the clear delivery (of the message) <wa ma_ alar rasu_li il lal balaghul mubin>". (64:12)

"Say: Obey Allah and obey the messenger; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the messenger but clear delivering (of the message) <wa ma_ alar rasu_li il lal bala_ghul mubin>". (24:54)

Now, if we look at these Ayaat, we notice that Allah has clearly pointed out the duty of the Messenger, i.e. that he must DELIVER the Clarity <Balaghul Mubeen>. We have seen that the Clarity or the Message of the Messenger is the Qur'an. Here we will look at another important term used in the Qur'an. This term is "Balagha", meaning the "reaching", or "delivery" of the Messenger.

The word "Messenger" is derived from the word "Message". A Messenger delivers a Message. To "Obey the Messenger" would thus mean to obey the message he is delivering. We have seen in the previous chapters that the Messenger is teaching, preaching, explaining and living by the Qur'an. Here again we will see that his delivery <Balagha> is the Qur'an:

"Here is the <haza> is a delivery <balaghu> for Humans; let them take warning therefrom, and let them know that He is One God; let the People of Understanding take heed" (14:52)

This Ayah points to IT <haza>, meaning THIS (pointing to the Qur'an itself) is the delivery of the Messenger. This is further clarified in the following Ayah:

"Before this We wrote in The Zabur, after the Dhikr: 'My righteous servants shall inherit the earth'. Verily in this is a message <Balaghan> for the servants of Allah" (21:105-106)

However, some people says that 21:106 is pointing to 21:105 and not to the Qur'an. They still have no answer to 14:52. However, we will not pursue this further as Allah does not leave His Message to speculation, but He Defines what He means. Let us continue to read the Qur'an:

"O Messenger! Proclaim <Baligh> what is sent down to you <ma Unzila Ilaika> from your Lord. If you do not, you would not have fulfilled and proclaimed His message: and Allah will defend you from people. For Allah Guides not those who Reject" (5:67)

Here the Balagh is defined as that which is being sent down on the Prophet from Allah <unzila>. We have seen in the previous chapters that nothing else was sent down to the Prophet except the Qur'an. However, some people might still insist that there was "EXTRA something" that was sent down and that "EXTRA something" is in the Hadith books. Thus we continue to read the next Ayah after 5:67, where Allah further explains the nature of what was being sent down:

"Say: O people of the Book! You have no grounds to stand upon unless you stand fast by The Torah and The Injeel and all the rest that has come down to you from your Lord. It is what is SENT DOWN to you that increases in most of them their obstinate blasphemy. But sorrow you not over people without faith" (5:68)

Here what is being sent down on the Prophet is compared with the Torah and the Injeel, i.e. it is the Qur'an. It is further explained that Allah has sent down <anzala> the Book with the Prophets:

"Mankind was one single nation, and Allah established Prophets giving glad tidings and warnings, and with them He sent down <anzala> The Book in Truth...." (2:213)

"It is He Who sent down <nazala> to you, in Truth, the Book..." (3:3).

But people say that not only the Book was sent down but also an EXTRA revelation known as al-Hikma (The Wisdom) was also sent down. They site some Ayaat from the Qur'an to this effect. One of them is related here:

"...For Allah has sent down <anzala> to you the Book and the Wisdom and taught you what you

knew not..." (4:113)

We will, inshaAllah deal with "Al-Hikma" later in another chapter. But for now, we will site a couple of Qur'anic Ayaat to show that the Book is INCLUSIVE of the Hikmah, and the Al-Hikma that is being sent down is the Qur'an:

"Those who conceal what Allah has sent down<anzala> in the Book , and purchase for them a miserable profit – they swallow into themselves nothing but fire; Allah will not address them on the Day of Resurrection, nor purify them : grievous will be their penalty" (2:174)

Here we notice that the warning is ONLY given for concealing the Book, and not the Hikmah. Does this mean that those who conceal the "Hikmah" in the books of Hadith will not be punished? No, but the answer is that The-Book is inclusive of the Hikmah and concealing the Book would automatically conceal the Hikmah.

"Because Allah sent down<nazala> the Book in Truth, but those who seek causes of dispute in the Book are in a schism far" (2:176)

If Hikmah is separate from the Book, then it means that it would be ok to seek causes of dispute in the Hikmah as it is ONLY the Book that is mentioned above. Here, I digress. Let me get back to the word "Balagha".

There is no point in dwelling on speculations when one has the "weightiest evidence"

"Say: 'What thing is most weighty in Evidence'? Say: 'Allah is a Witness between me and you; this QUR'AN has been revealed to me by inspiration that with it <BIHI > I may warn you and all whom it reaches <BALAGHA>..." (6:19)

Here the Messenger clearly establishes what his BALAGHA is? It is the Qur'an. Thus to insist without proof that the Messenger was supposed to deliver something else besides the Qur'an is to oppose the Quranic verdict itself that he was to deliver the Message of the Qur'an only.

But the argument does not end here. People point out that "Obey Allah and Obey the Messenger" should mean that obedience to the Messenger is separate from Obedience to Allah. This is absurd, as the Messenger does not have any authority except for the reason that he is SENT by Allah. Had Muhammad not been a Messenger of Allah would people obey him? The answer is "NO". Thus "Obedience" to the Prophet is BECAUSE he is the Messenger of Allah. Thus the two are NOT mutually exclusive obedience – one is highly dependent on the other. It is the same as saying "eat an apple and eat its nutrition". Here is further Evidence from the Qur'an that they are the same:

"And an announcement from ALLAH AND HIS MESSENGER to the people on the day of the greater pilgrimage that ALLAH AND HIS MESSENGER are free from liability to the idolaters; therefore, if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve" (9:3)

Now, did the people hear Allah giving this announcement of immunity? The answer is "No!". It was only from the LIPS of His Messenger, Muhammad, that they heard this announcement of immunity. Yet it is supposed to come from both Allah and His Messenger. Or do people think that one announcement came from Allah and ANOTHER came from the Messenger?

Allah does not speak to all the people. What He does is that He chooses a human being as His instrument and communicates through that instrument. Who among the companions of the Prophet ever heard any of Allah's commandments from Allah DIRECTLY? NONE! How can they OBEY Allah then? In that case, according to the above mentioned twisted logic all Allah had to do was say "Obey the Messenger" as it is ONLY through the LIPS of the Messenger that they are hearing the Qur'an.

The following Ayah again establishes that Obedience to Allah and His Messenger is ONE and the SAME thing:

"O you who believe! Obey Allah and Obey the Messenger and do not turn back from HIM <anhu> while you hear" (8:20)

Here the believers are identified to be those who were listening to the Messenger who delivers the Qur'anic laws to them, as the singular pronoun "anhu" (from him) indicates. This confirms that Allah and His Messenger are not two separate sources of law to be obeyed, but that the source of Divine law to be obeyed is ONLY Allah and ONLY the people are able to hear these divine laws through the LIPS of His Messenger.

Then people's ignorance of the Qur'an is further exposed when in desperation they site the examples of other Prophets like Nuh, Lut, Hud and Salih in the Qur'an and say that in "Ash Shu'ara" (Surah 26) people are commanded to obey these Prophets. People say that since these Prophets did not have a book, then to obey them would mean that obedience to Messenger is DIFFERENT from Obedience to Allah. The Qur'an refutes this claim as I have shown above already. But in addition, the Qur'an confirms that at each time in history Allah has given a Book. Either the Prophets themselves were given Books, or there already was a Book by a previous Prophet to which they were calling the people:

"And those to whom We have given the Book rejoice in that which has been revealed to you, and of the confederates are some who deny a part of it. Say: I am only commanded that I should serve Allah and not associate anything with Him, to Him do I invite (you) and to Him is my return. And thus have We revealed it, a true judgment(HUKMAN) in Arabic, and if you follow their low desires after what has come to you of knowledge, you shall not have against Allah any guardian or a protector. We did send messengers before You, and appointed for them wives and children: and it was never the part of a messenger to bring an Ayah except as Allah permitted (or commanded). For each PERIOD IS A BOOK (revealed)." (13:36-38)

In no uncertain terms has Allah announced here that each Prophet had a Book in his time - the station of a Prophet and Book is always tied together:

"It is not (possible) that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: 'Be you my slaves rather than Allah's': on the contrary (He would say) 'Be you slaves of Him Who is truly the Cherisher of all: For you have taught the Book and you have studied it earnestly.'" (3:79)

This Ayah ties the station of a Prophet to the Book. Otherwise, if we take the baseless claim that certain Prophets came without any Book then this Ayah would be limited Only to those Prophets who came with the Book, and therefore those Prophets who came without the Book can still tell people to be their slaves rather than Allah's??

Further the Qur'an explicitly tells us that Allah gave the Book to Nuh and Lut and their Progeny:

"We gave him Isaac and Jacob: all (three) guided; and before him, We guided NUH, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron. Thus do We reward those who do good; and Zakariya and John, and Jesus and Elias: all in the ranks of the righteous. And Isma'il and Elisha, and Jonas, and LUT; and to all We gave favor above the nations. (To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way. This is the guidance of Allah: He gives that guidance to whom He pleases, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them. These are they to whom We gave the BOOK and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it" (6:84-89)

"And certainly We sent Nuh and Ibrahim and We gave to their offspring the (gift of) prophecy and the Book; so there are among them those who go aright, and most of them are transgressors" (57:26)

The above Ayaat make it clear that ALL Prophets came with Allah's Message in some form of a Book, and that obedience to the Messenger is obedience to Allah's Words that the Messengers are delivering. Whether these words are preserved or not is another matter. But as far as the Qur'an is concerned the Book has been recorded and preserved - I have shown before that the revelation delivered by the Prophet Muhammad was nothing but the Qur'an, and therefore, to obey the Messenger we must obey the Qur'an.

Besides, the speculation that obedience to Allah and obedience to the Messenger are separate

conflicts with the explicit Qur'anic statement that Allah does NOT share anyone in His Law or Hukm:

"Surely the Hukm (Law and Judgment) is for none but Allah" (12:40)

"He does not make anyone His associate in His Hukm (Law and Judgment)" (18:26)

The Messenger himself is made to testify that the Law and the Judgment is only from Allah as revealed through the Messenger in His Book:

"Shall I seek a Law-giver other than Allah? When He it is Who has revealed to you the Book distinctly elucidated." (6:114)

Thus, the proponents of Hadith are only relying on conjecture when they say that "obey the Messenger" means to obey EXTRA commandments outside of the Qur'an; they have no evidence from the Qur'an to back up this claim – only conjecture:

"Most of them follow nothing but conjecture: truly conjecture can be of no avail against truth. Verily Allah is well aware of all that they do." (10:36)

Chapter 07

Al-Hikma (A Separate Revelation from the Qur'an?)

The previous chapters present much evidence to conclude that the true Sunnah of the Messenger of Allah was to live by the Qur'an, preach by the Qur'an, judge by the Qur'an, and give explanations by the Qur'an. However, sometimes human beings get stuck on an idea that they have been programmed with and they would look for any and every excuse to somehow validate that idea.

The proponents of Hadith are no different. They now come back and site the following Ayah to suggest that Allah revealed at least two different revelations to the Prophet Muhammad, one being the Book <al-Kitaab>, and the other being the Wisdom <al-Hikma>:

"...For Allah has sent down <anzala> to you the Book and the Wisdom and taught you what you knew not..." (4:113)

We will see that just like al-Dhikr (The Reminder), al-Hikma (The Wisdom) is also an attribute of the Qur'an. The Qur'an is not just a Book of laws and regulations. It also contains the Wisdom behind those laws and regulations. Thus when Allah says "Book and Wisdom", He is emphasizing that it is a "written record" that contains "the wisdom" behind the written statements.

We will now look at the Qur'an to establish the meaning of "Al-Hikma". As we have established before that the delivery or "Balagha" of the Messenger is the Qur'an, we start with the Ayah that relates the Balagha to the Hikma:

"There has already come to them recitals wherein there is (enough) to check; delivery of Wisdom <Hikmatun Balighatun> - but the preaching of warners profits them not." (54:4-5)

Here the delivery <Balagha> is that of Hikma. As we have seen above that the delivery is from the Book of Allah. Therefore, this Ayah establishes that Hikma is from the Book and not outside.

Then in the following Ayah, Allah establishes that The Qur'an is the Hikma:

"These are of the Wisdom <al-Hikmati>, which your Lord has revealed to you. Take not, with Allah, another object of Worship, lest you should be thrown into hell, blameworthy and rejected" (17:39).

This Ayah clearly establishes that part of the Hikma revealed to the Messenger is that he "Take not, with Allah, another object of Worship, lest you should be thrown into hell, blameworthy and

rejected”, which is part of the Qur’an.

Then,

“This is what We rehearse <natluhu> to you of the Ayaat and the Reminder of Wisdom <al-Dhikr al-Hakeem>” (3:58)

Note here that Allah ties Wisdom to the Dhikr, which we have already established to be the Qur’an. It is also important to note that the “Reminder of Wisdom” is to be recited <Natluhu>. The only thing that the Muslims recite is the Qur’an. No one ever recites Hadith. Thus the Hikma is just another attribute of the Qur’an.

Also interesting to note is that the teaching of the Messenger of the Book and the Wisdom is always tied to him reciting the Ayaat of the Qur’an; see for example:

“Allah did confer a great favor on the believers when He sent among them a Messenger from among themselves, reciting <Yatlu> to them the Ayaat of Allah, purifying them, and teaching them the Book and the Wisdom, while before that they were in manifest error” (3:164)

Allah further says that He ONLY instructs us to RECITE <Yutla> His Book and NOTHING ELSE:

“And is it NOT ENOUGH for them that We have sent down <Anzalna> to you the Book, which is Recited <Yutla> to them? Verily, in it is Mercy and Reminder <Dhikr> to those who believe” (29:51)

Allah leaves no doubt that it is the Book that He wants us to Recite. Again notice that everything outside of the Book is excluded by this Ayah. Thus if Hikma, or Dhikr were “other revelations” outside of the Book then this Ayah excludes them.

Note here again in 29:51 that what is sent down <Anzalna> is of the Book only (and that is enough), which further confirms that Hikma is included in the Book.

We now look at another evidence that al-Hikma is something that is to be recited. We see that Allah commanded the wives of the Messenger to recite al-Hikmah:

Wazakurna ma_ yutla_ fi buyu_tikun na min a_ya_til la_hi wal hikmah inal la_ha ka_na latifan khabira

“And bear in mind that which is recited in your houses of the revelations of Allah and wisdom <al-Hikma>. Lo! Allah is Subtile, Aware.” (33:34)

This verse, along with the above evidence leaves no doubt that Hikmah was to be recited, and that it is just another attribute of the Qur’an. However, some people say that “Yutla” does not necessarily mean “to recite” but could also mean “to read from memory”. They insist that in this Ayah, the Hadith of the Prophet are included and his wives are instructed to read the verses of the Qur’an as well as the Hadith of the Prophet. This claim is not only baseless but quite funny. First of all, the Qur’an uses the words “Tilawa”, “yatlu”, “Tatlu”, etc. explicitly for RECITATION of the VERSES of the QUR’AN. In addition, the reading of the Hadith for the wives would create a very comical situation. It would be interesting for the wives of the Prophet to be reciting that “The Messenger stood up by a wall and urinated”, and that “The Messenger had sex with 9 women in one night”, and that “Messenger poked out the eyes of some people and cut their hands and feet and put them up on the wall to die”, and that “Messenger told us not to write the Hadith but we are writing it anyway” (please see these Hadith in the Appendix). I hope the proponents of Hadith see the ridiculousness of their concocted “explanation”.

Allah clearly explains to us that Wisdom is an attribute of the Qur’an:

“Alif Laam Ra. These are the Verses of the Book of Wisdom <Kitaab al-Hakeem>” (10:1)

“Alif Lam Mim. These are the Verses of the Book of Wisdom” (31:1-2)

“Ta Sin. By the Qur’an full of Wisdom” (36:1-2)

"We have made it a Qur'an in Arabic, so that you may use your Aqal. And verily it is in the Mother of The Book, in Our Presence, High, Full of Wisdom" (43:3-4)

These above Ayaat make it evident that Wisdom is an attribute of the Qur'an. Thus when the Qur'an is revealed to the Prophet, its Hikma is also revealed to him by default.

However, some people still insist WITHOUT PROOF that Hikma is a separate revelation from the Qur'an. Allah disposes off such claims when He tells us:

"Ha Mim. And the Book of Clarity <Kitaab al-Mubeen>. We sent it down during a blessed night: for We wish to warn. In that is made distinct EVERY affair of WISDOM" (44:1-4)

Here Allah ties the descending of the Book with all wisdom.

There is abundant evident that Hikma is an attribute of the Qur'an, and is to be Recited. Qur'an is not just a "Kitaab" or "Book" of Legal rulings. It also contains the Wisdom behind those rulings and laws. Thus "The Book and the Wisdom" means the laws and the wisdom behind those laws. This is the Miracle of Allah's Revelations – they contain His laws as well as the Wisdom behind those laws.

"But their hearts are in confused ignorance of this, and there are, besides that, deeds of theirs, which they will (continue) to do – until, when We seize in punishment those of them who received the good things of this world, behold they will groan in supplication. It will be said: 'groan not in supplication this day, for you shall certainly not be helped by Us. My Ayaat used to be Recited <Tutla> to you, but you used to turn back on your heels in arrogance talking nonsense about it, like one telling fables by night. Do they not ponder of over the Word, or has anything come to them that did not come to their fathers of old?' (23:63-68)

"But there are, among humans, who purchase idle Hadith, without knowledge, to mislead from the path of Allah and throw ridicule: for such there will be a humiliating penalty. When Our Ayaat are Recited <Tutla> to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears: announce to him a grievous penalty" (31:6-7)

Chapter 08

How To Perform Salaat Then?

This is another question asked by people who want to derive their religion from other books besides the Book of Allah. However, many people fail to realize that the Salaat (or ritual prayer) does not come to us from the books of Hadith. Salaat is a practice that we learn as children through imitation of our elders. Before we look at the important aspects of Salaat as described within the Qur'an, we must justify this imitation.

We again remind the readers of the many Ayaat in the Qur'an, attesting to the fact that the Book of Allah has EVERYTHING that we need for our Guidance:

"We have put forth for humans, in this Qur'an, every kind of example so that they may remember" (Qur'an 39:27).

"And We have revealed the Book to you which has the clear explanation of everything <wa nazzalna_ 'alaikal kita_ba tibya_nal likulli shai'iw>, and a guidance and mercy and good news for those who submit." (16:89)

"And certainly We have brought them a Book, which We have detailed <Fassalnahu> with knowledge, a guidance and mercy for a people who believe" (7:52)

The reader is reminded that EVERYTHING that is needed for our guidance is explained in DETAIL within the Qur'an. Therefore, the logical consequence of this is that if we do not find something

within the Qur'an, then that thing is NOT important for our Guidance.

Salaat was not something started by the Prophet Muhammad. It was practiced well before his time by all nations. In fact, the Meccan polytheists also used to practice Salaat, as they were the descendents of Prophet Ibrahim. The reason why their Salaat was incorrect was not because they were doing the wrong actions; rather, it was incorrect because they were not making Salaat to the one and only God. We will see later in this chapter the things that make one's Salaat invalid. For now we turn our attention to the Ayaat that establish that Salaat is to be practiced as it is practiced in the Sacred Masjid in Mecca:

"Surely, the first house appointed for humankind is that at Mecca, it is full of blessing and GUIDANCE for all the WORLDS" (3:96)

"And when We made the house a place of blessing and security for humankind, and TAKE ALL OF YOU FROM THE STANDING POSITION IF IBRAHIM (Muqaame Ibrahim) the SALAAT PERFORMED (MUSAL'A), and We covenanted with Ibrahim and Ismail to purify My House for those who compass around and those who are in retreat and those who bow down and prostrate" (2:125)

The word "Musalla" is from the root word "Salah" just like the word "Musaffa" is from the root word "Saffa". Saffa means "purification", and Musaafa means "purification performed". In the same manner, Salah means "prayer", and Musalla means, "prayer performed". The above Verses make it clear that the prayer is to be performed as it is performed in the Sacred Mosque, which is a place for Guidance.

The Qur'an outlines the purpose of Salaat for us in no uncertain terms:

"Nay, seek (Allah's) help with patient perseverance and prayer<asalaat>: It is indeed hard, except to those who bring a lowly spirit" (2:45)

"O you who believe! Seek help with patient perseverance and prayer; for Allah is with those who patiently persevere" (2:153)

These Ayaat establish that one of the purposes of Salaat is to communicate with Allah and seek His help and make Dua to Him.

"It is not righteousness that you turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which you have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing" (2:177)

This Ayah establishes that body movements of turning this way or that way is NOT righteousness, but righteousness is to do good deeds and establish Salaat. Thus one of the purposes of Salaat is to make us pure and help us do righteous deeds and ask for repentance if we make a mistake.

"Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will you not then abstain?" (5:91)

"Recite what is sent of the Book by inspiration to you, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that you do." (29:45)

Here Shaitaan's plan is given in opposition to Salaat and Allah's remembrance. Thus the purpose of Salaat is to also to keep remembering Allah and to guard against Shaitaan's evil temptations.

"Verily, I am Allah: There is no god but I: So serve you Me (only), and establish regular prayer for celebrating My praise" (20:14)

One of the most important purposes of Salaat is to celebrate the praise of Allah and keep reminding ourselves for all the things He has provided for us.

Now seeing that the Salaat fulfils so many important tasks, which are essential for our well being in this world and in the hereafter, it would seem unfair if it were ONLY for the Muslims AFTER the Prophet Muhammad. Allah is not unjust and He has given the gift of Salaat to ALL people throughout human history. The following Ayaat establish that people before the Prophet Muhammad were also making Salaat:

Moses and his people performed Salaat:

"We inspired Moses and his brother with this Message: 'Provide dwellings for your people in Egypt, make your dwellings into places of worship, and establish regular prayers<asalaat>: and give glad tidings to those who believe!'" (10:87)

Shuaib and his followers performed Salaat and were rebuked for that by their enemies:

"They said: 'O Shu'aib! Does your prayer<asalaatuka> command you that we leave off the worship which our fathers practiced, or that we leave off doing what we like with our property? Truly, you are the one that forbears with faults and is right-minded!'" (11:87)

Jesus made Salaat all his life:

"And He hath made me blessed wheresoever I be, and has enjoined on me Prayer<salaat> and Charity as long as I live" (19:31)

Ibrahim and his followers were performing Salaat and he also prayed to Allah that among his offspring Allah make a people who continue to establish Salaat.

"O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Your Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks" (14:37)

"O my Lord! make me one who establishes regular Prayer<salaat>, and also among my offspring O our Lord! and accept You my Prayer" (14:40)

Allah accepted this prayer of Prophet Ibrahim; his son Ismail and those after him continued to establish Salaat as was Ibrahim's prayer in 14:40 above.

"And mention Ismail in the Book; surely he was truthful in (his) promise, and he was a messenger, a prophet. He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord." (19:54-55)

The prayer of Ibrahim was not only fulfilled in the line of his son Ismail, but also in the line of his other son Ishaq:

"And We gave him Ishaq and Yaqoub, a son's son, and We made (them) all good. And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us" (21:72-73)

"Allah did aforetime take a covenant from the Children of Israel, and we appointed twelve captains among them. And Allah said: 'I am with you: if you (but) establish regular prayers<salaat>, practise regular charity, believe in my messengers, honor and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path or rectitude.'" (5:12)

One can certainly find other examples within the Qur'an where it is established that ALL people to whom Allah sent His messengers were commanded to establish Salaat. Thus Salaat is not something, which the people of Prophet Muhammad started, but it has been established for ALL humanity.

"And those who were given the Book did not become divided except after clear evidence had come

to them. And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true; to establish regular prayer; and to practice regular charity; and that is the Religion Right and Straight" (98:4-5)

In fact, not only all humanity, but ALL beings (whether living or dead) perform Salaat to Allah:

"Seest you not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own prayer <kullun qad alimaa salaatahu> and praise. And Allah knows well all that they do." (24:41)

Thus Salaat is as universal a concept as perhaps eating and speaking. Perhaps Salaat is even more so as it is also performed by non-living beings in the heavens and on earth. Verse 24:41 also establishes that EVERYONE KNOWS THEIR SALAAT <KULLUN QAD ALIMAA SALAATAHU>. Therefore, according to the Qur'an, Salaat is part of every being's nature.

Now, according to the Qur'an the MOST important aspect of the Salaat is that it is performed for NONE but Allah. This is the aspect of Salaat that is emphasized within the Qur'an. As we saw above that the people of Arabia (being the offspring of Ibrahim) were performing Salaat when the Prophet Muhammad came to them. Why was not their Salaat and Dua accepted by Allah? Was it because they were not making the right number of Rakaas? Was it because they were not doing its actions in a particular sequence? The answer to this is NO. The Qur'an, which we have seen above has left NOTHING out of it, tells us why Allah will NOT accept someone's Salaat:

"Say: 'Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds'" (6:162)

This is the key for the acceptance of one's Salaat, i.e. that it is for Allah alone. If one performs ALL the actions of Salaat with all the right number of Rakaas and sequences, but does not make that for Allah, the Salaat is INVALID.

"For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind)." (13:14)

"They will say: 'Did there not come to you your messengers with Clear Ayaat?' They will say, 'Yes'. They will reply, 'Then pray! But the prayer of those without Faith is nothing but in error!" (40:50)

Thus any kind of prayer is NOT accepted if it is made to any other being besides Allah. Also if one is a hypocrite and rebellious to Allah, his Salaat and Zakaat are also not accepted by Allah:

"Say: Spend willingly or unwillingly, it shall not be accepted from you; surely you are rebellious <fasiqun>. The only reasons why their contributions are not accepted are: that they reject Allah and His Messenger; that they come to prayer without earnestness; and that they offer contributions unwillingly." (9:53-54)

Here, besides the prayer for Allah ONLY, another important aspect of Salaat is mentioned, i.e. one MUST perform Salaat with earnestness and willingness.

Thus we identify the two most important aspects of Salaat: It must be for Allah and must be done with a humble heart and willingness.

"The Hypocrites - they think they are over-reaching Allah, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance" (4:142)

Here Allah identifies a reason why these people's Salaat is NOT accepted. The reasons given are NOT that they did not do the right number of Rakaas, or did not perform the actions in a particular sequence. But the reason given are TWO: One, they do NOT hold Allah in Remembrance; and two, they do not do it with earnestness and humility.

Finally, Allah establishes that going through the actions or Rakaas of the Salaat does NOT do any good unless the person does good deeds, and understand that the Salaat is for Allah, and Allah is

the ALL-KNOWING, Watcher of all deeds, hidden or open:

“See you one who denies the Judgment? Then such is the person who repulses the orphan, and encourages not the feeding of the indigent. So woe to the performers of Salaat <Musaleen> who do not pay heed to their prayers; those who (want but) to be seen (of men), but refuse kind deeds.” (Chapter 107)

Here Allah is rebuking the performers of Salaat for what reason? Is it because their number of Rakaas is incorrect? Or is it because their sequence of actions is not correct? No, it is because they do not learn lessons of kindness through the medium (known as Salaat) of communication with Allah.

To summarize, we see that the Qur’an does NOT emphasize on the different actions of Salaat, but that Salaat be performed with humility to Allah alone and be accompanied by kind actions towards others. Now, the Qur’an does mention some of the important ACTIONS of Salaat. These actions are “Qiam”, “Rukuh” and “Sujud”. It also tells us to perform Allah’s Tasbeeh and Recite the Qur’an during Salaat. Please see for example, 39:68; 51:45; 3:191; 4:5; 5:98; 25:68; 5:55; 38:24; 2:43; 3:43; 9:112; 7:11; 7:120, etc.

In the Muslim World, there are many schools of Thoughts and they all have differences in their Salaat. However, as long as they are fulfilling the basic requirements as outlined within the Qur’an, and are NOT doing anything that CONTRADICTS the Qur’an, then their Salaat is valid as long as it is performed for Allah’s sake only. Who is performing Salaat according to the Sunnah? The answer is very simple – If a person performs Salaat for the sake of Allah in all humility and performs the actions outlined within the Qur’an, and does not do anything contradictory to the Qur’an, then he is performing the Salaat according to the Sunnah of the Messenger.

Some people get very paranoid at this flexible suggestion. They start making unreasonable claims that this way everyone will be performing Salaat in his/her own way. This scenario, Though possible, is utterly unreasonable. We must remember that we are dealing with human beings that are supposed to use their common sense and Aqal as suggested strongly by the Qur’an. The question is why would someone deliberately change the Salaat he has been taught? Let us look at an example to illustrate the situation in a more unbiased manner:

When we are growing up we learn that the word “Apple” is spelled with the letter “A”. When we grow up, we learn that the spelling of the apple is not what is important; rather it is the NUTRITION of the apple that is important. After learning this fact, do we all start to spell the word “Apple” with other letters besides “A”? The answer is “NO!” Similarly, when we are growing up we learn the Salaat from our parents. Later when we read the Qur’an we learn that the “NUTRITION” of the Salaat is that it is performed for Allah’s sake only with all humility. We also find that the actions of the Salaat that we were taught as a child do not contradict the Qur’an. Why would we suddenly then want to change the actions of the Salaat? Did we change the spellings of the word “apple” when we found out that an apple’s essence is its nutrition and not its spelling?

In conclusion, we must remember that the Qur’an is a COMPLETE and DETAILED Book of Guidance with NOTHING LACKING. The Qur’an has outlined where we should get our Salaat from and it has also identified the “nutritious” aspects of the Salaat in detail. Had every single action of the Salaat been important for our Guidance, Allah would have DETAILED it in His COMPLETE Book.

Chapter 09 Our Ancestors

When all else fails, the proponents of Hadith repeat the age-old “argument” of “Our parents and our teachers and our scholars cannot be wrong and we will guide ourselves in their footsteps”. This argument is flawed and has been identified within the Qur’an as the biggest hindrance in the path of accepting the truth of Allah’s revelations. Whenever Allah sent a Message to the people, they always resisted. Here are some of the examples of why people would not follow the Guidance delivered by the Messengers of Allah:

"And when it is said to them: `Follow what Allah has revealed!' They say: `Nay! We will follow what we found our ancestors following.' What ! Even Though their Ancestors were void of wisdom and guidance?" (2:170)

When Prophet Nuh called them towards Allah's Guidance, they replied to him:

"..Never did we hear such a thing among our Ancestors of old." (23:24)

When Prophet Hud told his people to not consider anyone or anything worthy of service besides Allah, they rebuked him and said:

"..Have you come to us that we may serve Allah alone and leave that which our Ancestors served..?" (7:70)

Similar answers were given to Prophet Salih and Prophet Shuaib:

"..Do you forbid us that which our Ancestors served?" (11:62)

"O Shuaib, does your Salat order that we leave of that which our Ancestors served." (11:87)

When Prophet Ibrahim showed them that they need to use their reason and serve only Allah, they had but one reply for him:

"They said: `Nay we but found our Ancestors doing thus what we do!" (26:74)

When people hear "new" things from Allah's revelations, they are amazed at it and refuse to believe in it because they never heard such a thing from their ancestors. This was their response when Prophet Moses gave them the clear revelations of Allah:

"..Never did we hear the like among our Ancestors of old!" (28:36)

When someone tries to get the people to focus on Allah's revelations alone, they always accuse him of trying to create innovations and divert them from the path of their "righteous" ancestors. When the Prophet Muhammad came to his people and started delivering the Qur'an, they accused him of innovations in the religion of their ancestors:

"..This is just a Man whose intention is to oppose you from that which your Ancestors served.."
(34:43)

Today the Muslims have fallen in the same trap of Shaitaan. They insist that everything and anything passed down to them by their ancestors is Islam. Volumes have been written to show the piety of their scholars and Imams of the past. Whether these people were pious or not are for Allah to decide, but the Muslims today insist that since these people were pious, they could never have believed in what they believed in. This argument is logically flawed as the piety of an individual does not necessarily reflect that everything he believes is the truth. We must remember that all human beings go through a learning process all their lives and it is finally Allah who will judge who is pious and who is not as it is only Allah who knows the inner most secrets of the heart. The Qur'an has given a very simple answer to such faulty logic:

"They were a people that have passed away. For them is what they earned and for you is what you earn. And you will not be questioned as to what they did." (2:141)

Thus each sects insistent on proving its set of scholars and its set of Hadith as true is an effort that will avail them nothing as it is only what they follow and what they believe that they will be questioned about. The Muslim "scholarship" today is full of references to Hadith and past scholars and very little is mentioned from the Qur'an. In fact, one finds that in most cases the Qur'an is used in as much as is needed to point people to other sources. For example, many works use only the Qur'anic Ayaat of "Obey Allah and obey the Messenger" to establish a basis of their discussion, which then is entirely developed using Hadith. As one person rightly suggested that every Muslim knows "two Hadith and one Qur'anic Ayah", pointing to the fact that the Muslim scholarship and law is based more on Hadith than the Book of Allah itself.

The Qur'an refutes this type of mentality and in the words of Prophet Yusuf, it says:

"If not Him you serve nothing but names which you have invented, you and your Ancestors.." (12:40)

Today the Qur'an is hidden under the dust of thousands of books of Tafsir and Hadith, and the people insist that one must go to either Imams or Sheikhs to understand the Book of Allah. When Qur'anic Ayaat are recited to them, they refuse to listen to them unless they confirm to one of their accepted scholar's interpretation. This kind of blind following only is a direct result of people refusing to use the gift of Aqal that Allah has bestowed on all human beings. Rather than study the Qur'an and do their own Jihad, the Muslims want to follow FORMULAS contained in the books of their scholars and the books of Hadith. Allah never authenticated any other book besides the Qur'an. To rush and follow other books and other people can lead only to destruction in this life and the life beyond:

"What! Have We given them a Book before this to which they are holding fast?" (43:21) "Nay! They say: `We found our Ancestors following a certain way and we will guide ourselves by their footsteps." (43:22)

"Then their return is to the blazing (fire)." (37:68) "Surely they found their Ancestors on the wrong path." (37:69) "So they (too) rushed down their footsteps." (37:70)

And why is their end so destructive? Because when Allah's Ayaat were recited to them, they would take refuge in the books of their ancestors and their established formulas rather than contemplating on the Ayaat:

"The fire will burn their faces and they will grin therein with their lips displaced." (23:104) "Were not my Ayaat (verses) rehearsed to you and you did but treat them as falsehoods?" (23:105) "They will say: `Our Sustainer! Our misfortune overwhelmed us and we became a people astray!" (23:106)

Having looked at the problems with following ancestors without using one's own Aqal, we now turn our attention to the question of Guidance. If we are to study the Qur'an on our own, then who will guide us? Though, it is desirable to study the Qur'an with other seekers of guidance, the final Guidance comes only from Allah. Yes! Allah can Guide us in many ways – He may choose to Guide us through and ant, or a tree or a poisonous snake, and indeed, through a scholar. However, the problem comes when we as human beings DECIDE how we will be guided. One should ONLY seek Guidance from Allah, then it is up to Allah to decide how He will Guide us.

Today, the Muslim world is full of scholars and "guides" who have taken the responsibility to guide people to the truth. Most of these people are probably very sincere and it is definitely desirable that one shares his ideas with others if he thinks that these ideas might help others. The problem, however, is not these scholars, but the problem is their followers. It is the followers who blindly follow whatever their scholars say. It is the duty of ever individual to ONLY seek Allah's Guidance and to study the Qur'an with reason, meaning that the Qur'an should be used as Al-Furqaan (The – Criterion) for judging the truth behind any scholar's statements.

Let us now see how the Qur'an defines Guidance and Who it points to as The Guide:

"Alif Lam Mim. This is the Book; in it is GUIDANCE sure, without doubt, to those who are conscious of Allah; Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them; And who believe in the Revelation sent to You, and sent before your time, and (in their hearts) have the assurance of the Hereafter." (2:1-4)

This Ayah at the beginning of Surah Baqarah states very clearly the purpose and the audience of this Book, the Qur'an.

So who is it that the Qur'an points to as the provider of Guidance? The ONLY Being that the Qur'an points to is Allah.

"Verily We take upon Ourselves to guide, And verily unto Us (belong) the End and the Beginning." (92:12-13)

"Say: 'The Guidance of Allah, that is the only Guidance'.."(2: 120)

The next logical question is how we seek Allah's Guidance?

"The month of Ramazan is that in which the Quran was revealed, the GUIDANCE to men and clear proofs of the guidance and the criterion(Furqaan)..."(2: 185)

"And certainly We have brought them a Book which We have made clear with knowledge, a GUIDANCE and a mercy for a people who believe."(7: 52)

"Ta Sin! These are the verses of the Quran, the clear Book. The GUIDANCE and good news for those who believe" (27: 1-2)

"Surely this Quran declares to the children of Israel most of what they differ in. And most surely it is a GUIDANCE and a mercy for those who believe"(27: 76-77)

"Allah has revealed the best sayings in the form of a Book conformable in its various parts, repeating, whereat do shudder the skins of those who desire their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's GUIDANCE, He guides with it whom He pleases; and (as for) him whom Allah leaves to stray, there is no guide for him."(39: 23)

"Surely We have revealed to you the Book with the truth for the sake of humans; so whoever follows the GUIDANCE, it is for his own soul and whoever errs, he errs only to its detriment; and you are not a custodian over them."(39: 41)

In no uncertain terms, Allah has established that in order to seek His Guidance, we must go to His Book - the Qur'an. There is no other book (except for Allah's other revealed Books) pointed out by Allah for the purpose of Guidance. In addition, the Qur'an also gives us an example of how the Jinns were Guided just by the Qur'an:

"Say: It has been revealed to me that a party of the jinn listened, and they said: Surely we have heard a wonderful Quran, Guiding to the right way, so we believe in it, and we will not set up any one with our Lord"(Qur'an 72: 1-2)

"And as for us, since we have listened to the Guidance, we have accepted it: and any that believes in his Lord has no fear, either of a short (account) or of any injustice."(Qur'an 72: 13)

We see in these verses it is implied that the Prophet was not even aware of when the Jinns were listening to the Qur'an, until this Ayah came to him and revealed to him the story of these Jinns. These Jinns received Guidance from what? Did they use Hadith? Did they go and "study" the Qur'an "FORMALLY" under a "Shaikh"? The answers to these questions is "NO". The answer is that they listened to the Qur'an and received Guidance from it with the help of Allah.

But there are people who would say, "But what about the books of Hadith, and what about our Ulama?" Well, again the Qur'an has provided answers for that:

"Say: Is there any of your associates who guides to the truth? Say: Allah Guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge? And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do. And this Quran is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a clear explanation of the Book, there is no doubt in it, from the Lord of the worlds."(Qur'an 10: 35-37)

It is important to highlight the part of the Verses, which say "Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?" No matter how pious and righteous any Imam or scholar is, the fact is that he/she could not have been Guided were it not for the Mercy of Allah. So the obvious question is "Who do we SEEK for guidance?" Do we seek humans who themselves need Allah's Guidance, or do we seek the SOURCE Itself? The answer should be obvious:

"Verily those whom you call upon besides Allah are servants like unto you: Call upon them, and let

them listen to your prayer, if you are (indeed) truthful!"(Qur'an 7:194)

"Say: Shall we call others besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him whom the Shaitaans have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: Surely the guidance of Allah that is The-Guidance, and we are commanded that we should submit to the Lord of the worlds."(Qur'an 6: 71)

If Allah has clearly established that it is His Book only that should be sought for Guidance, then there should be no "ifs" and "buts" from at least those who claim to believe that the Qur'an is revealed by Allah. But sadly, the path of Hadith is hard to leave and the Muslim comes back again and again to somehow authenticate other books besides the Qur'an – they do this without considering the consequences of such an effort:

"These are they who buy error for the right direction and chastisement for Guidance; how bold they are to encounter fire. This is because Allah has revealed the Book with the truth; and surely those who seek causes of dispute in the Book are in a great schism. It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are {rue (to themselves) and these are they who guard (against evil)."(Qur'an 2: 175-177)

Why is the Muslim world so insecure now? Is it because of the West, or is it their own doing? Those who confuse the clarity in the Qur'an with other books are the people who are responsible for the situation of the Muslims today. Had they not confused Allah's clear Guidance in the Qur'an with other books, they would be in security today as Allah has Promised:

"It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance."(Qur'an 6:82)

"And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these-- and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit." (Qur'an 16:89)

Why are the Muslims so reluctant to trust in Allah? When Allah has promised that anyone who seeks only His Guidance will be guided, then why do Muslims today run to their respective scholars to get fatwas (religious rulings) for this thing and that? Perhaps some day the Muslim world will change this attitude and put their complete trust in Allah. If Allah has promised Guidance, He will also create the means for Guidance:

"And Allah increases in guidance those who seek His Guidance; and ever-abiding good works are with your Lord best in recompense and best in yielding fruit."(Qur'an 19:76)

Chapter 10

The Arabic Syndrome

The arguments from the other side have not ended yet. They come back yet again and say that if we are not to seek our scholars for Guidance then how do we even learn the Arabic language to be able to read the Qur'an? In this chapter we will discuss their false argument, which can be summarized as follows:

In short, their argument can be summarized as follows:

"The Qur'an is a PERFECT Book, but to ACCESS it we need the Arabic language, which is taught by imperfect human beings (i.e an OUTSIDE source). Thus, if we use an outside source (Arabic language) to access the Qur'an, we MUST also use other outside sources like the historical records preserved by human beings, in particular the books of Hadith, to understand the Qur'an".

We will see how this kind of an argument is a theological as well as a logical mistake. Before we get into the Arabic language, we need to identify the basic DEPENDANCIES of human existence. These dependencies can be divided into two categories - One "Natural Dependencies", and the other "Forced Dependencies". For example, a human being is NATURALLY dependent upon a tongue to speak. But a "stereo" or a microphone is a FORCED dependency as far as the human ability to speak goes. In other words, a NATURAL dependency is something without which a human being CANNOT perform a particular function. Whereas a FORCED dependency is something without which the basic function can be performed.

Now, the Qur'an says that it is Allah Who CREATED us. Yet, none of us came into existence without the AID of our PARENTS. Thus TWO PARENTS is a NATURAL dependency for our existence. This does not mean that Allah did NOT create us and our parents created us - it only means that this is part of our natural existence since we live in a material world.

I am sure that most of us have aunts and uncles who love us a great deal and may have aided our parents in rearing us. However, my aunts and uncles are NOT necessary for my existence. I could definitely have come into existence and grown to adulthood WITHOUT my aunts and uncles. If someone says that since I needed my parents to come into existence, I also needed my aunts and uncles to come into existence, that would be logically a false argument. The logical problem here is that the person is using one set, 'A' (my parents in this case) to form the premise, and another set, 'B' (my uncles and aunts) to form a conclusion. In this particular case, the characteristics of set A are DIFFERENT from the characteristics of set B when looked at in the context of my EXISTANCE.

The second thing to note in the above example is that even though my parents may be NECESSARY for my existence, they do NOT take the role of the Creator. They are simply there as a mechanism devised by the Creator for perpetuating human existence.

Now we turn to the example of Arabic Language. Allah tells us in the Qur'an:

"Most Gracious! Taught the Quran. He created humankind, and taught them power of expression" (55: 1-4)

Thus humans are dependent upon "power of expression" <bayaan> to communicate with other humans and definitely, to communicate verbally, the human species is dependent upon language and speech. Just as a person needs ears to hear, a tongue to speak, a nose to smell, a brain to think and parents to exist, he also needs language to communicate.

The Qur'an is ENOUGH for us, but in this finite world of dependencies, to access its words, humans are naturally dependent on at least some of the following:

1. The existence of a human to read it.
2. The human must have a well functioning brain to understand it.
3. The human must have eyes to read to see the words, or ears to listen if the human is blind or illiterate.
4. The human must have hands to carry the Qur'an from one place to another and turn its pages as he reads.
5. The human must have a tongue to recite it.
6. The human must know the language to make sense of the scribbling on the pages. (To read the original Arabic, the human MUST know the Arabic language. To read a translation, the human MUST know the language of translation)

If any of the above faculties is missing, one may not be able to read/listen or understand to the Qur'an. Compare this with the PARENTS example, where my existence is dependent upon my parents. Similarly, one's ability to read/listen to the Qur'an is based on the above characteristics. Thus these characteristics are the NATURAL dependencies for reading/listening to the Qur'an.

However, Anyone with these faculties can open a Qur'an and start reading the Qur'an. The knowledge of Hadith/history however, does not possess this NATURAL quality. Please compare this with the example of aunts and uncles, who are not required for my existence. Thus, this whole argument of comparing the Arabic language with Hadith is illogical and is a grave fallacy - one must

know the Arabic language to understand the Qur'an, but that does not imply that one must also study the Hadith books to understand the Qur'an.

Having seen the logical flaw in the argument, let us also see some other consequences of such an argument. The Prophet Muhammad was DEPENDENT upon the Arabic language to receive and teach the Qur'an. From whom did he learn the Arabic language? It was the very same Kuffar (Rejecters) who were his enemies. Since the Prophet Muhammad was DEPENDENT upon the KUFFAR for the Arabic language, should he should he then also have accepted THEIR version of history and Guidance? The answer is NO. Why? Because language is a NATURAL characteristic of human existence, whereas recorded/oral history is not. The same argument can be applied to all his companions and ALL the righteous people before and after him.

This argument can also be applied to asHaab ul-kahf (the companions of the cave). They are not identified as prophets in the Qur'an, but as "Righteous Youth". They left their people because their people were unjust. Were not asHaab ul-kahf dependant upon the language TAUGHT and perpetuated by their people to read/speak and converse with each other about what is right and what is wrong? Thus, according to the logically flawed argument identified above, they should also have accepted the version of law and history written by the very same people who preserved their language.

Could Mary have understood what the Angel said to her about Jesus had she not known the Aramaic language of the Jewish people she belonged to? The answer is NO. She was dependant on that language PERPETUATED by the very same people who later tried to kill her son.

Let us move into modern times. Was English the mother language of Rev. Martin Luther King Jr.'s ancestors in Africa? The answer is NO. It was the language of the slave masters who brought his ancestors from Africa. However, MLK was DEPENDENT on this English language to STUDY the laws and constitution of the United States. It was this same language (introduced to his ancestors by the SLAVE MASTERS) which he used to express himself so eloquently in his fight for civil rights and for equality among races in the U.S. However, if he was dependant on the slave masters of his ancestors to learn the English language, which he himself learned from his parents, does that mean he should have accepted their version of history and justice also? The answer is clearly NO.

We have seen the logical mistake and the consequences of following such an argument above. This argument is nothing but the example of a "drowning man clutching onto a straw". The proponents of Hadith have NO proof for their Hadith from the Qur'an. Thus they are ready to cling to anything and everything that comes their way without considering the logical implications of their arguments.

To conclude, I would also like to point out that although knowledge of the Arabic language is required to ACCESS the Original Qur'anic Text; it is NOT what DEFINES the Qur'anic meanings. The Qur'an defines its own meanings. Anyone who studies the Qur'an with care notices that the Qur'an itself defines the Qur'anic meanings of (many) words. Here are a few examples: The word "Kaffir" in classical Arabic means "the one who rejects". However, the Qur'an uses this word to mean "The one who rejects the Message of Allah". Historians also tell us that the idolaters of Mecca knew about Allah. But the Qur'an defines Allah as the "One and ONLY God" with His many attributes. In fact, when one reads the Qur'an, one sees that the Qur'an defines its own terminology and is not always dependent upon the general classical Arabic terminology used in its time. In addition, the Qur'an is not meant just for the Arabs, but for anyone who seeks Allah's Guidance:

"Had We sent this is as a Qur'an other than Arabic, they would have said: 'Why are its verses not explained in detail?' What! Non-Arab or Arab, say: 'It is a Guide and a Healing to those who believe; and for those who believe not, there is a deafness in their ears and it is obscure to them. Such are called to from afar" (41:44)

Conclusion

We have seen in the preceding chapters that the Qur'an is a complete and detailed Book of guidance for all times and all places. It is the Book, which guided the conduct of the best of Allah's creation, our beloved Prophet Muhammad. He used to call the Qur'an his ONLY standing miracle – and a

miracle it is for it contains not only the guidelines for our conduct, but it also contains the wisdom behind it. The Book explains itself, and in addition, it has preserved the "Best Example" of not only the Prophet Muhammad, but of all the other Messengers of Allah. To hide this Book – this miracle – under the dust of tradition and Hadith is to deny ourselves of its promised miraculous blessings – the blessings that have the power to transform human souls and change the course of nations. Today, if the Muslims clear off the dust from this Book and follow the true Sunnah of the Prophet Muhammad by making the Qur'an the ONLY criterion for right and wrong, the world can still see the miraculous rise of a nation from the darkness as was witnessed fourteen hundred years ago.

Finally, I would like to assert that my purpose behind writing this book is not to insult any true scholars and seekers of the truth. Rather, the purpose is to take the Muslim nation back to the basics. For indeed, the books of Hadith may have a historical value, and they may contain certain truthful reports. As such they should be valued and studied just like the Christian Bible should be valued and studied or like the alleged sayings of the other wise people of the past. However, when it comes to religious laws and judgments and guidance, it is ONLY the Qur'an that should be sought, as was the practice of the Messenger himself.

Appendix (under construction)

Alleged Verses that are not in the Quraan:

Muslim: Book 8, Number 3421: Narrated Aisha: It had been revealed in the Qur'an that ten clear sucklings make the marriage unlawful, then it was abrogated (and substituted) by five sucklings and Allah's Apostle (peace_be_upon_him) died and it was before that time (found) in the Qur'an (and recited by the Muslims).

Muslim: Book 8, Number 3427: Narrated Aisha: Umm Salamah said to Aisha: A young boy who is at the threshold of puberty comes to you. I, however, do not like that he should come to me, whereupon Aisha said: Don't you see in Allah's Messenger (peace_be_upon_him) a model for you?

She also said: The wife of AbuHudhayfah said: Messenger of Allah, Salim comes to me and now he is a (grown-up) person, and there is something that (rankles) in the mind of AbuHudhayfah about him, whereupon Allah's Messenger (peace_be_upon_him) said: Suckle him (so that he may become your foster-child), and thus he may be able to come to you (freely).

Malik's Muwatta: Book 41, Number 41.1.8: Malik related to me from Ibn Shihab from Ubaydullah ibn Abdullah ibn Utba ibn Masud that Abdullah ibn Abbas said, "I heard Umar ibn al-Khattab say, 'Stoning is in the Book of Allah for those who commit adultery, men or women when they are muhsan and when there is clear proof of pregnancy or a confession.'"

Malik's Muwatta: Book 41, Number 41.1.10: Malik related to me that Yahya ibn Said heard Said ibn al-Musayyab say, "When Umar ibn al-Khattab came from Mina, he made his camel kneel at al-Abtah, and then he gathered a pile of small stones and cast his cloak over them and dropped to the ground. Then he raised his hands to the sky and said, 'O Allah! I have become old and my strength has weakened. My flock is scattered. Take me to You with nothing missed out and without having neglected anything.' Then he went to Madina and addressed the people. He said, 'People! Sunan have been laid down for you. Obligations have been placed upon you. You have been left with a clear way unless you lead people astray right and left.' He struck one of his hands on the other and then said, 'Take care lest you destroy the ayat of stoning so that one will say, "We do not find two hadds in the Book of Allah." The Messenger of Allah, may Allah bless him and grant him peace, stoned, so we have stoned. By He in Whose Hand my self is, had it not been that people would say that Umar ibn al-Khattab has added to the Book of Allah ta-ala, we would have written it, "The full-grown man and the full-grown woman, stone them absolutely." We have certainly recited that.'"

Malik said, "Yahya ibn Said said Said ibn al-Musayyab said, 'Dhu'l-Hijja had not passed before Umar was murdered, may Allah have mercy on him.' "

Yahya said that he had heard Malik say, "As for his words 'The full-grown man and the full-grown woman' he meant, 'The man and the woman who have been married, stone them absolutely.' "

(Jalal al Din `Abdul Rahman b. abi Bakr al Suyuti, "al Itqan fi `ulum al Qur'an", Halabi, Cairo, 1935/1354, pt 1, p. 60) : ibn `Abbas asked `Uthman what possessed him to place surat al Anfal, one of the mathani, with Bara'a, one of the mi'in, join them with no bismillah between them and place them among the seven lengthy suras. `Uthman replied that often the Prophet received quite long revelations. He would call for one of the scribes and say, 'Put these verses in the sura in which so-and-so occurs.' Anfal was among the first of the Medina revelations and Bara'a among the last. Since its contents resembled those of Anfal, `Uthman took it to belong with it, for the Prophet had died without explaining that it was part of it. (Jalal al Din `Abdul Rahman b. abi Bakr al Suyuti, "al Itqan fi `ulum al Qur'an", Halabi, Cairo, 1935/1354, pt 1, p. 65) Malik had a shorter explanation for the absence of this bismillah. The beginning of Bara'a fell out and its bismillah fell out with it.

(Burhan al Din al Baji, "Jawab", MS Dar al Kutub, Taimur "majami`", no. 207, f. 14) `Ali reported that the stoning verse had been revealed but those who bore it together with other verses in their memories perished in the Yemama.

Prophet's Strange Behavior:

Bukhari: Volume 1, Book 5, Number 282: Narrated Anas bin Malik: The Prophet used to visit all his wives in one night and he had nine wives at that time.

Bukhari: Volume 1, Book 5, Number 268: Narrated Qatada: Anas bin Malik said, "The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet the strength for it?" Anas replied, "We used to say that the Prophet was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

Bukhari: Volume 1, Book 4, Number 225: Narrated Hudhaifa': The Prophet and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me to come. So I approached him and stood near his back till he finished.

Bukhari: Volume 1, Book 4, Number 224: Narrated Hudhaifa: Once the Prophet went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution.

Bukhari: Volume 1, Book 4, Number 147: Narrated 'Abdullah bin 'Umar: People say, "Whenever you sit for answering the call of nature, you should not face the Qibla or Bait-ulMaqdis (Jerusalem)." I told them. "Once I went up the roof of our house and I saw Allah's Apostle answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis (Jerusalem) (but there was a screen covering him. ' (FatehAl-Bari, Page 258, Vol. 1).

Bukhari: Volume 1, Book 4, Number 234: Narrated Abu Qilaba: Anas said, "Some people of 'Ukl or 'Uraina tribe came to Medina and its climate did not suit them. So the Prophet ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet and drove away all the camels. The news reached the Prophet early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron, They were put in 'Al-Harra' and when they asked for water, no water was given to them." Abu Qilaba said, "Those people committed theft and murder, became infidels after embracing Islam and fought against Allah and His Apostle."

Abu Dawood: Book 38, Number 4357: Narrated AbuzZinad: When the Apostle of Allah (peace_be_upon_him) cut off (the hands and feet of) those who had stolen his camels and he had their eyes put out by fire (heated nails), Allah reprimanded him on that (action), and Allah, the Exalted, revealed: "The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is execution or crucifixion."

Abu Dawood: Book 38, Number 4359: Narrated Abdullah ibn Abbas: The verse "The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is execution, or crucifixion, or the cutting off of hands and feet from opposite side

or exile from the land...most merciful" was revealed about polytheists. If any of them repents before they are arrested, it does not prevent from inflicting on him the prescribed punishment which he deserves.

Abu Dawud: Book 16, Number 2839: Narrated Abdullah ibn Mughaffal: The Prophet (peace_be_upon_him) said: Were dogs not a species of creature I should command that they all be killed; but kill every pure black one.

Abu Dawud: Book 16, Number 2840: Narrated Jabir ibn Abdullah: The Prophet of Allah (peace_be_upon_him) ordered to kill dogs, and we were even killing a dog which a woman brought with her from the desert. Afterwards he forbade to kill them, saying: Confine yourselves to the type which is black.

"Explanations" of the Quraan:

Bukhari: Volume 6, Book 60, Number 80: Narrated Abu Huraira: The Verse: --"You (true Muslims) are the best of peoples ever raised up for mankind." means, the best of peoples for the people, as you bring them with chains on their necks till they embrace Islam.

Hanbal: Vol 1, page 177: Abi Said al Khudri reported that the Prophet said, "Do not write down anything from me except the Quran. Whoever writes down anything other than the Quran must erase it."

Muslim: Book 41, Number 7147: Narrated AbuSa'id al-Khudri: Allah's Apostle (peace_be_upon_him) said: Do not take down anything from me, and he who took down anything from me except the Qur'an, he should efface that and narrate from me, for there is no harm in it and he who attributed any falsehood to me (this part in italics seems an obvious addition to the hadith – it makes no sense that first the Messenger forbids the writing of his hadeeth and then in the same sentence he says there is no harm in it) - and Hammam said: I think he also said: "deliberately" - he should in fact find his abode in the Hell-Fire.

Abu Dawud: Book 25, Number 3640: Al-Muttalib ibn Abdullah ibn Hantab said: Zayd ibn Thabit entered upon Mu'awiyah and asked him about a tradition. He ordered a man to write it. Zayd said: The Apostle of Allah (peace_be_upon_him) ordered us not to write any of his hadith. So he erased it.

Bukhari: Volume 6, Book 60, Number 14: Narrated Abu Said Al-Khudri: Allah's Apostle said, "Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik, O my Lord!' Allah will say, 'Did you convey the Message?' Noah will say, 'Yes.' His nation will then be asked, 'Did he convey the Message to you?' They will say, 'No Warner came to us.' Then Allah will say (to Noah), 'Who will bear witness in your favor?' He will say, 'Muhammad and his followers. So they (i.e. Muslims) will testify that he conveyed the Message. And the Apostle (Muhammad) will be a witness over yourselves, and that is what is meant by the Statement of Allah "Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle (Muhammad) will be a witness over yourselves." (2.143)

Bukhari: Volume 6, Book 60, Number 32: Narrated 'Ata: That he heard Ibn 'Abbas reciting the Divine Verse: -- "And for those who can fast they had a choice either fast, or feed a poor for every day.." (2.184) Ibn 'Abbas said, "This Verse is not abrogated, but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting)."

Bukhari: Volume 6, Book 60, Number 33: Narrated Nafi: Ibn 'Umar recited: "They had a choice, either fast or feed a poor for every day.." and added, "This Verse is abrogated."

Bukhari: Volume 6, Book 60, Number 34: Narrated Salama: When the Divine Revelation: "For those who can fast, they had a choice either fast, or feed a poor for every day," (2.184) was revealed, it was permissible for one to give a ransom and give up fasting, till the Verse succeeding it was revealed and abrogated it.

Bukhari: Volume 6, Book 60, Number 36: Narrated Ash-Sha'bi: 'Adi took a white rope (or thread) and a black one, and when some part of the night had passed, he looked at them but he could not distinguish one from the other. The next morning he said, "O Allah's Apostle! I put (a white thread and a black thread) underneath my pillow." The Prophet said, "Then your pillow is too wide if the white thread (of dawn) and the black thread (of the night) are underneath your pillow! "

Bukhari: Volume 6, Book 60, Number 38: Narrated Sahl bin Sad: The Verse: -- "And eat and drink until the white thread appears to you distinct from the black thread." was revealed, but: '... of dawn' was not revealed (along with it) so some men, when intending to fast, used to tie their legs, one with white thread and the other with black thread and would keep on eating till they could distinguish one thread from the other. Then Allah revealed '... of dawn,' whereupon they understood that meant the night and the day.

Bukhari: Volume 6, Book 60, Number 444: Narrated Yahya bin Abi Kathir: I asked Aba Salama bin 'Abdur-Rahman about the first Sura revealed of the Qur'an. He replied "O you, wrapped-up (i.e. Al Muddaththir)." I said, "They say it was, 'Read, in the Name of your Lord Who created,' (i.e. Surat Al-'Alaq (the Clot)." On that, Abu Salama said, "I asked Jabir bin 'Abdullah about that, saying the same as you have said, whereupon he said, 'I will not tell you except what Allah's Apostle had told us. Allah's Apostle said, "I was in seclusion in the cave of Hiram', and after I completed the limited period of my seclusion. I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing. Then I looked up and saw something. So I went to Khadija (the Prophet's wife) and told her to wrap me up and pour cold water on me. So they wrapped me up and poured cold water on me." Then, 'O you, (Muhammad) wrapped up! Arise and warn,' (Surat Al Muddaththir) was revealed." (74.1)

Bukhari: Volume 6, Book 60, Number 439: Narrated Ibn Abbas: (regarding the Verse):-- 'Cruel after all that, base-born (of illegitimate birth).' (68.13) It was revealed in connection with a man from Quaraish who had a notable sign (Zanamah) similar to the notable sign which usually-hung on the neck of a sheep (to recognize it).

Bukhari: Volume 6, Book 60, Number 329: Narrated Abu Huraira: The Prophet said, "He who says that I am better than Jonah bin Matta, tells a lie.'

Bukhari: Volume 6, Book 60, Number 328: Narrated Abdullah: Allah's Apostle said, "Nobody has the right to be better than (Jonah) bin Matta."

Bukhari: Volume 6, Book 60, Number 326: Narrated Abu Dharr: Once I was with the Prophet in the mosque at the time of sunset. The Prophet said, "O Abu Dharr! Do you know where the sun sets?" I replied, "Allah and His Apostle know best." He said, "It goes and prostrates underneath (Allah's) Throne; and that is Allah's Statement:-- 'And the sun runs on its fixed course for a term (decreed). And that is the decree of All-Mighty, the All-Knowing....' (36.38)

Bukhari: Volume 6, Book 60, Number 307: Narrated Zaid bin Thabit: When we collected the fragmentary manuscripts of the Qur'an into copies, I missed one of the Verses of Surat al-Ahzab which I used to hear Allah's Apostle reading. Finally I did not find it with anybody except Khuzaima Al-Ansari, whose witness was considered by Allah's Apostle equal to the witness of two men. (And that Verse was:) 'Among the believers are men who have been true to their covenant with Allah.'

Bukhari: Volume 9, Book 89, Number 257: Narrated Ibn 'Abbas: The Prophet said, "If somebody sees his Muslim ruler doing something he disapproves of, he should be patient, for whoever becomes separate from the Muslim group even for a span and then dies, he will die as those who died in the Pre-Islamic period of ignorance (as rebellious sinners).

Bukhari: Volume 9, Book 89, Number 271: Narrated Abu Musa: A man embraced Islam and then reverted back to Judaism. Mu'adh bin Jabal came and saw the man with Abu Musa. Mu'adh asked, "What is wrong with this (man)?" Abu Musa replied, "He embraced Islam and then reverted back to Judaism." Mu'adh said, "I will not sit down unless you kill him (as it is) the verdict of Allah and His Apostle

Bukhari: Volume 9, Book 89, Number 281: Narrated Um Salama: Allah's Apostle said, "I am only a human being, and you people (opponents) come to me with your cases; and it may be that one of

you can present his case eloquently in a more convincing way than the other, and I give my verdict according to what I hear. So if ever I judge (by error) and give the right of a brother to his other (brother) then he (the latter) should not take it, for I am giving him only a piece of Fire." (See Hadith No. 638, Vol. 3).

Bukhari: Volume 9, Book 84, Number 57: Narrated 'Ikrima: Some Zanadiqa (atheists) were brought to 'Ali and he burnt them. The news of this event, reached Ibn 'Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'"

Bukhari: Volume 8, Book 81, Number 766: Narrated' Uqba bin Al-Harith: An-Nu'man or the son of An-Nu'man was brought to the Prophet in a state of intoxication. The Prophet felt it hard (was angry) and ordered all those who were present in the house, to beat him. And they beat him, using palm-leaf stalks and shoes, and I was among those who beat him.

Bukhari: Volume 8, Book 81, Number 769: Narrated 'Ali bin Abi Talib: I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood money to his family because no fixed punishment has been ordered by Allah's Apostle for the drunk.

Bukhari: Volume 6, Book 60, Number 253: Narrated Abu Huraira: Allah's Apostle said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito in Allah's Sight." and then the Prophet added, 'We shall not give them any weight on the Day of Resurrection ' (18.105)

Bukhari: Volume 4, Book 55, Number 547: Narrated Abu Huraira: The Prophet said, "But for the Israelis, meat would not decay and but for Eve, wives would never betray their husbands."

Bukhari: Volume 4, Book 55, Number 552: Narrated Abdullah: Allah's Apostle said, "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to start the tradition of murdering."

Bukhari: Book 14, Number 2526: Narrated Anas ibn Malik: The Prophet (peace_be_upon_him) said: Three things are the roots of faith: to refrain from (killing) a person who utters, "There is no god but Allah" and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from Islam for his any action; and jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal (Antichrist). The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it. One must have faith in Divine decree.

Abu Dawud: Book 38, Number 4396: Narrated Jabir ibn Abdullah: A thief was brought to the Prophet (peace_be_upon_him). He said: Kill him. The people said: He has committed theft, Apostle of Allah! Then he said: Cut off his hand. So his (right) hand was cut off. He was brought a second time and he said: Kill him. The people said: He has committed theft, Apostle of Allah! Then he said: Cut off his foot. So his (left) foot was cut off. He was brought a third time and he said: Kill him. The people said: He has committed theft, Apostle of Allah! So he said: Cut off his hand. (So his (left) hand was cut off.) He was brought a fourth time and he said: Kill him. The people said: He has committed theft, Apostle of Allah! So he said: Cut off his foot. So his (right) foot was cut off. He was brought a fifth time and he said: Kill him. So we took him away and killed him. We then dragged him and cast him into a well and threw stones over him.

Bukhari: Volume 9, Book 83, Number 17: Narrated 'Abdullah: Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

Bukhari: Volume 9, Book 83, Number 26: Narrated Abu Huraira: That he heard Allah's Apostle saying, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)." And added, "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no blame on you."

Bukhari: Volume 9, Book 83, Number 27: Narrated Yahya: Humaid said, "A man peeped into the house of the Prophet and the Prophet aimed an arrow head at him to hit him." I asked, "Who told you that?" He said, "Anas bin Malik" (See Hadith No. 258 and 259, Vol. 8)

Bukhari: Volume 9, Book 83, Number 38a: Narrated Anas: A man peeped into one of the dwelling places of the Prophet. The Prophet got up and aimed a sharp-edged arrow head (or wooden stick) at him to poke him stealthily.

Bukhari: Volume 9, Book 83, Number 51: Narrated Abu Said: The Prophet said, "Do not prefer some prophets to others."