Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?"

(10:35)
It is not for a human that Allah should give him the legislation and the judgement and the prophethood and then he would say to the people, "Be servants/slaves to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."

(3:79)
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3 Introduction

Most of the Muslim world currently accept between 2-3 sources of religious guidance; these are:

1. Scholars
2. Hadith
3. Qur’an

The order may seem backwards if considered by priority; however, I have ordered the list based on what I perceive to be the reality in the Muslim world.

The scholars and hadith have become the means by which the Qur’an is approached and understood.

1. The scholars, by acting not only as the official interpreters of the religion, but also the arbiters on what is, or is not, a valid source for the religion.
2. The hadith, as selected and interpreted by the scholars [in the past and now], by becoming a primary source [knowingly and unknowingly] of guidance for most Muslims.

That people generally and scholars specifically would seek to obey/follow/add others along with Allah is a fundamental problem with all guidance that has been revealed in the past. It is summarised in the following ayaat:

أم أكثروا من دون الله شماة، فلما أولو كأنه لا يملكون نية ولا يعقلون
فللله شُفَعَاء جماعة له ملك السماوات والأرض ثم إليهم ترجعون

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And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those other than Him are mentioned, immediately they rejoice. [b] (39:43-45)

[a] In the Islam of hadith and sunnah, the answer is yes. See section 9.5.3 on page 490.

[b] Seeking for more details, raising the level of messengers and scholars, etc. The people of hadith are genuinely offended if in the discussion of Islam and Allah, one does not mention hadith, the exalted role of the messenger and even of scholars. See this and its symptoms in chapters 9 and 10.

It is my contention that Allah’s guidance in the Qur’an, allows for no intermediaries or additional sources of guidance.

In the many sections that follow, I aim to give a comprehensive set of references on all aspects of the topic of guidance as it relates to Allah, the Qur’an, Muhammad and Muslims generally.

You be the judge if the evidence supports my contention.
3.1 From me
3.1.1 What I believe

I believe that the Qur’an is the only legitimate source of guidance for humanity in general and Muslims specifically. I believe that the hadith/sunnah, as well as the ocean of scholarship that built up around it, are not supported by the Qur’an. The Muslim community has slowly diverged in various ways from the simple guidance of the Qur’an (for some examples see below in section 3.5 on page 36) as a result of this historical trend.

We have a responsibility to consider for ourselves and we cannot give this responsibility to anyone else. See sections 7.9 and 7.10 on pages 375 and 392.

We must learn from the mistakes of our forefathers as mentioned in the Qur’an, and consequently avoid following unexamined traditions and practices. See more on this in sections 7.12 and 7.13 on pages 396 and 402.

The truth should always be welcome to us, nowhere more so than in our relationship with Allah. We should not accept intermediaries to it in as much as humanly possible.

3.1.2 Who am I?

I am a lifelong student. I have no titles or qualifications from an Islamic college or course. And neither did the people to whom the Qur’an was initially revealed.

This book is not about me, nor is any argument in it dependant on my authority or qualifications. I try to justify all my key statements with information you can find in this book and that you can assess/verify for yourself. All that matters is the accuracy of the information I share, not me.

For more of my efforts and updates to the book please visit www.detailedquran.com where you can also find my contact details.

3.1.3 What is this book?

This book is an expansive and detailed treatment of the topic of guidance from the Qur’an. Not the details of guidance, rather the details about guidance. To illustrate:

- This book is designed to answer:
  - What constitutes guidance and what are its attributes?
- This book is not designed to answer:
  - What is the Qur’anic guidance on the topic of charity?
  - What is the Qur’anic guidance on the topic of salaah?

This book is highly segmented to allow the coverage of many details and to allow for precise referencing of evidence for any argument or statement. This comes into frequent use as I add my commentary and elaboration of various ayaat and justify my analysis with reference to specific sections.
The flow of this book is as follows:

2. Qur’an: The medium of guidance.
3. The messenger: The means of delivery for the medium of guidance.
5. Previous Muslim communities: The previous audience/recipient for guidance and their deviation from it.
7. Arguments for Hadith: A presentation and response to the key arguments for hadith.

Throughout, the argument that the Qur’an alone is a valid source of guidance is presented and justified.

Each chapter is made up of a series of sections and subsections, with a summary at the end of chapters 4, 5 and 6.

3.1.4 Why did I write this book?

I believe that those who would like to make the truth accessible [scholars or not], should do it with the aim of making themselves irrelevant. Their job is to convey the information and the tools to access and assess that information, such that they are no longer needed. Fundamentally this is because Muslims are not allowed to take anyone’s word as a valid basis for guidance, see sections 7.4, 7.12 and 7.13 on pages 367, 396 and 402.

I do not respect the philosophy/opinion that imbues scholars with the role or status of being arbiters of, or sources of, guidance. This approach is designed to create a self-justifying religious hierarchy that sustains itself through complexity, volume and difficulty. A situation that scholars are motivated to defend for reasons of prestige and tradition. Furthermore, this supports the dangerous tendency of people to follow in the ways of their scholars and forefathers, see section 7.12 on page 396. The reason for this is that people do not have time to study all the ahadith and the derived law that comes from ahadith, and so if they want to be ‘practicing’, they will have to follow what their scholars say.

I really want you, the reader, to develop your own critical thinking skills and your appreciation for the message of the Qur’an. In this way, you can use your mind (see section 7.9 on page 375) to use the Qur’an as a criterion (see section 5.3.3 on page 112) to be able to judge what people claim is guidance.

3.1.5 The approach of this book

This book was not prepared with the intention to hurt or attack you, the general reader. The beliefs we hold, that shape the way we see the world, that shape the way we see ourselves, that inform our hopes and give strength in our weakness… they are not to be toyed with or belittled.

In some small parts of this book, I make some strong statements about certain ideas and beliefs. I ask you to take a step back and see that I make these statements:
• Against an idea, not against you.
• For the sake of Allah.
• In accordance with the evidence I reference from the Qur’an.

If I am right in what I say, then you benefit from having considered it. If I am wrong, you benefit from the consideration and perhaps I will benefit from the correction.

It is the nature of this kind of work to have to deal with firmly held opinions and beliefs. However, as we hope for others to benefit from our correction, so too should we be open to it. As we hope for others to follow the straight path, even if they are away from it now, so too should we be open to getting back on it if we have diverged.

The human condition is to struggle to stay on the right path, not just within one life, but across the lives of people through time. We do not diverge in giant leaps, rather through small and seemingly imperceptible steps. Steps that become clear on reflection and through reminders.

_invite to the way of your Lord with wisdom and good advice and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided._

(16:125)

Although I fall short of this, I hope I have not done so to a great degree.

I aimed to make most of this book [outside of summaries and comments] direct quotation from the Qur’an.

I felt the need to add my comments due to the false assumptions that people bring with them when they consider the Qur’an. However, I have copiously referenced the basis for my comments and arguments from the Qur’an itself. You can check everything for yourself within the pages of this book. You do not have to trust my opinions or derivations; however you may find benefit in them.
3.2 To you

This book is a tool for you to learn about the Qur’an and its role in guidance. To perhaps see things from a perspective you had not considered. You will learn:

1. What Allah has given us as guidance.
2. How Allah makes sure we benefit from the guidance.
3. About the characteristics/attributes of the Qur’an.
4. About the messenger, his obligation and responsibilities.
5. About how Muslims should treat the Qur’an.
6. About previous communities, their messengers and how they treated their revelations.
7. About the hadith, its effects and clear problems.

In relation to the messenger, Muhammad, this book will:

1. Show us the obligation Allah gave him, not the role(s) and obligation(s) scholars gave to him.
2. Free him of the falsehoods associated with him.
3. Present him as the slave of Allah who lived only by what was revealed to him.
4. Remove him from the position of lawmaker that belongs to Allah alone.
5. Show us how he was supposed to communicate, live and judge by the Qur’an.

To properly understand the role of Allah/Qur’an and the messenger in guidance we must first analyse the Qur’an.

3.2.1 Why should you care?

A key reason for you to care about this book lies in (5:44-50), where Allah states:

... And whoever does not judge by what Allah has sent down/revealed - then it is those who are the **disbelievers** ...
... And whoever does not judge by what Allah has sent down/revealed - then it is those who are the **wrongdoers** ...
... And whoever does not judge by what Allah has sent down/revealed - then it is those who are the defiantly **disobedient** ...
... Then is it the judgement of ignorance they desire? But who is better than Allah in judgement for a people who are certain?  
(5:44-50)

What was revealed to the messenger was the Qur’an, nothing else. So what happens when people judge by the hadith and sunnah and unjustified scholarly derivations from them? See section 5.4.3 on page 216 for the full verses and discussion.

The previous peoples effectively altered and/or destroyed the revelation and were able to add other sources of ‘guidance’ to support the doctrines and beliefs they wanted. The tendency to add other sources to Islam [outside the Qur’an], I believe, served the same function as in previous religions. Namely, to change the religion in accordance with the desires of the religious leaders and scholars. This happened for the previous generations, and you, the reader, should at least be open to this tendency also existing in historical and present Muslim leadership and scholarship.
3.3 Barriers to understanding the Qur’an

3.3.1 What factors impact the understanding of the Qur’an?

Why can 2 people look at the same ayah/message/verse and have very different understandings of it? Assuming they both understand the words and the statements; the answer must be that it is something outside of that ayah that is biasing the understanding of the ayah in question.

![Figure 2: How to (mis)understand the Qur’an](image)

If we consider an ayah, the factors that impact how one understands it include:

1. **Scholarly opinions.**
   1.1. While implicit in the next bullet, this is worth separating out, as it is the basis of much of what people accept about their religion and its meaning. Scholars were never meant to be a source of religious guidance, nor were they to be the ones to decide what is and isn’t guidance.
   1.2. See sections 7.13 and 10.16 on pages 402 and 815.

2. **Hadith.**
   2.1. What hadith is accepted as sahih and why, is based on scholarly conjecture. See chapter 9 on page 431.
   2.2. See also section 7.15 on page 405 to show that we cannot follow conjecture as guidance.

3. **Traditions and/or practices of a community.**
   3.1. This can include sunnah.
3.2. People tend to want to justify their practices, I believe this happened early in the history of Islam and the various religious leaders/scholars fabricated hadith to make it so. See chapter 9 on page 431 for some examples of this.

3.3. See also section 7.12 on page 396 for a Qur’anic refutation of this approach.

4. **Biases or preferences.**
   4.1. These are never an acceptable input; they are pointed to in the Qur’an as means of misguidance and rejection of the truth.
   4.2. See section 7.16 on page 408 for examples of this.

5. **Assumptions.**
   5.1. Hidden or open assumptions of the person interpreting the ayah.
   5.2. These may be thoughts or beliefs based on conjecture, when not based on biases and preferences. And conjecture is not a valid basis for guidance.
   5.3. See section 7.15 on page 405.

6. **Arabic language.**
   6.1. This is a valid consideration.
   6.2. See section 5.3.30 on page 196.

7. **Qur’an: other ayaat.**
   7.1. These are clearly a valid input, see sections 5.4.10, 5.5.2 and 5.5.3 on pages 231, 235 and 240.
   7.2. However other ayaat are also impacted by the above highlighted issues [1-5]. And without care, can lead to progressively less potential for a clear and logical agreement. That is, unless you just accept the same [1-5].

Inputs [1-5] become major problems when it comes to two people discussing the Qur’an. Because the very meaning of the Qur’an may be arbitrated by what is outside of it more than what is inside it. [1-5] above can become the source of endless, circular debate, because they are not firm foundations, they are not certainties. They are conjecture, and conjecture avails nothing against the truth.

بَلْ هُمْ مِن شُرَكَائِكُمْ مَن يُهْدِي إِلََ الَْْقِي لاَّهُ يُهْدِي لِلْحَقِي أَفَمَن يُهْدِي إِلََ الَْْقِي لأَحَقُّ أَن يُتَّبَعَ أَمَّن لَّ يَهِدِي إِلَّ أَن يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تََْكُمُونَ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلاَّ نَظَّارًا إِنَّ الَّذِينَ لَا يُوَفِّقُونَ يَفْعَلُونَ

Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?

And most of them follow only conjecture. Indeed, conjecture avails not against the truth at all. Indeed, Allah is Knowing of what they do. (10:35-36)

Of course, people can disagree if only [6-7] are used, however I believe this has much less foundation if [1-5] are eliminated.

Hadith, traditions and scholars are all interlinked through conjecture and bias. It is a multifaceted enterprise that works to sustain itself through a set of assumptions and circular logic. From within
3.3.2 Implications

The impact of [1-5] on [6-7] can be dramatic. A clear example of this is with the punishment for openly performed and witnessed zina [fornication]. The Qur’an states the punishment is witnessed whipping, 100 times, for any who commits it. However, the hadith is fabricated to bring in a practice (likely borrowed from the Jews) of stoning. How do they do it? They say the stoning is for the married, the whipping for the unmarried. What we see here is a key example of how the text of the Qur’an gets perverted by what is outside of it, by [1-5].

For the details and references of the whipping/stoning topic, see section 9.5.2 on page 484. The image below visually illustrates the distortion of the original message that happens when you allow an external source to add and specially define terms.

What has happened is that the Qur’an, instead of being taken as the guide and the decider on a matter, is being diluted and co-opted within a larger literature. This extra literature [part of 1-5] can then redefine, recontextualise and negate the Qur’an. The straight path defined by Allah is diverted by falsehood.

Next, I present an abstracted way to see how allowing the hadith/sunnah to explain/elaborate/qualify the Qur’an can, and does, destroy the meaning of the Qur’an.
The Qur’an contains a ruling/statement:

\[
\text{If A, then do B.}
\]

Some [not exhaustive] ways that the hadith/sunnah can and do operate is as follows:

1. **If A, then do B or C.**
   1.1. A = Prayer. B = Pray in its time (see (4:103)). C = pray outside of its time.
   1.2. From the Qur’an, we learn that prayer [A] has its time [B], but from the hadith and sunnah, it can be done/made up at another time [C].
   1.3. See section 9.5.4 on page 502.
2. **A is redefined as X + Y, if X happens, then do B, if Y happens, then do C.**
   2.2. From the Qur’an, witnessed zina [A] results in public lashing [B]. The hadith redefines A as X [witnessed zina if married] and Y [witnessed zina if unmarried] and then gives two different punishments of C [stoning] and B [lashing] respectively.
   2.3. See section 9.5.19 on page 568 for more on this.
3. **If A, then B. A is abrogated, therefore do not do B.**
   3.1. A = Death. B = Bequeathal [e.g., 2:240].
   3.2. In the Qur’an, if death [A] then B (2:240) is a part of the process. The hadith/sunnah indicates it is abrogated, so B is rejected.
   3.3. The ‘abrogation’ (i.e., rejection) of (2:240) is an example of this with inheritance regulations. See section 9.5.19 on page 568 for more on this.
4. **A is redefined as S, if S happens, then do B.**
   4.2. In the Qur’an we are told that during Ramadan if A [night], break our fast. In the hadith A [night] is redefined as sunset [S], and people break the fast then.
   4.3. See section 9.5.22 on page 584 for more on this.

With these and other examples, the hadith/sunnah strip the authority of the Qur’an away and subject it to hearsay and conjecture. If we accept the validity of sources [1-5], then we negate the value and purpose of the Qur’an. There is absolutely nothing that allows for the subjugation of the Qur’an to other sources and/or conjecture. As the inevitable forces of corruption could not destroy the Qur’an from the inside, they had to do it from the outside.

The reader should approach this book and the many verses quoted in it without using [1-5]. In fact, test [1-5] by [6-7]. See if in fact the orthodoxy is based on the truth, or the same old mistakes of the previous peoples. Chapter 10 on page 730 is useful in this regard.
And thus We have made for every prophet an enemy – evil ones from mankind and jinn, (secretly/discretely) communicating to each other with speech embellished [with lies] for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

And it is so the hearts of those who disbelieve in the Hereafter will incline toward it [speech embellished with lies] and that they will be satisfied with it and that they will commit that which they are committing.

[Say], “Then is it other than Allah I should seek as judge while it is He who has sent down/revealed to you the Book that is detailed?” And those to whom We gave the Scripture know that it is sent down/revealed from your Lord with the truth, so never be among the doubters.

(6:112-114)

[See section 5.3.1 on page 103 for much more.
This is a statement not limited by context]

A Muslim should immediately derive that the message of the Qur’an is fully detailed according to Allah, directly implying that we need no other source to fulfil this function. And immediately derive that we should only judge by what Allah has sent down, the Qur’an. When reading:

الرَّبِّلَّكَ آياتُ الْكِتَابِ الْمُبِينِ

Alif, Lam, Ra. These are the verses of the Book that makes evident/clear [one thing from another, right from wrong etc.]

(12:1)

[See section 5.3.2 on page 107 for much more]

A Muslim should immediately accept that the Qur’an is by design clear and explanatory [including the detail needed to fulfil this] for its purpose of guidance, and that effort and the guidance of Allah is all that is needed. Logically also, a Muslim should derive that the Qur’an does not need other guidance or people to explain it.

The problem comes when the Qur’an is approached with conjectures and information on guidance outside of it. When this happens, the mind is conditioned to reject the simple message of the Qur’an.

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Let’s use the framework illustrated in Figure 2 to see what could explain people not interpreting the above ayaat (and their like) in the most basic and direct way:

1. **Scholarly opinions.**
   1.1. Scholars believe and promote that the Qur’an needs to be explained and detailed by the hadith and sunnah.
   1.2. They derive laws and understandings from the hadith and teach these to people.
   1.3. Given that most scholars accept and promote this, people assume that it must represent the correct view.
   1.4. Comment: The problem here is that truth and the relationship with Allah is being mediated by others. Religious leaders and scholars are the source of religious corruption in every other religion and yet we assume it must be different for us? Their words cannot be accepted without verifying with the Qur’an, ever.

2. **Hadith.**
   2.1. The hadith contains information that is additional to the Qur’an and which can add to, modify or outright contradict the Qur’an.
   2.2. This hadith exists and is assumed to be from the messenger based on scholarly conjecture. Therefore, people deduce that the ayaat on the Qur’an being detailed, cannot actually mean what they say.
   2.3. There are explanations of ayaat in the Qur’an found in the hadith that cannot be derived from the Qur’an. See section 9.6 on page 634.
   2.4. These hadith exist, and it is assumed that these come from the messenger. Therefore, the hadith is needed to explain the Qur’an, otherwise how else would we know those meanings?
   2.5. Comment: The problem here is that hadith is an external source that is very flawed. It cannot be the criterion on the Qur’an’s meaning. It must first be justified by the Qur’an and WITHOUT assuming it to be true before you analyse the Qur’an.

3. **Traditions and/or practices of a community,** this can be categorised as sunnah.
   3.1. The Muslim community has practices that are based on information outside of the Qur’an. That is, the details of these practices cannot be found in the Qur’an.
   3.2. Therefore, assuming the practices and their details are required and correct, we must need a source other than the Qur’an to explain/detail how we perform these practices.
   3.3. This means that the Qur’an is not actually detailed and explanatory.
   3.4. Comment: The traditions of any society are not the basis for truth, according to the Qur’an, they are typically the impediment to the truth. They must be judged by the Qur’an, not the other way around. It does not matter how early in Muslim history we think they started.

4. **Biases or preferences.**
   4.1. What the Muslim community as whole does, cannot be wrong.
   4.2. What Muslim scholars believe, in general, cannot be wrong.
   4.3. The messenger could not have just been a mouthpiece, he must have been there to do other things like explain or detail the revelation.
   4.4. Comment: These are all assumptions and conjecture; they cannot be the basis for interpreting any ayah of the Qur’an. Every one of the above assumptions must in fact be tested by the Qur’an.

5. **Hidden or open assumptions** of the person interpreting the ayah.
   5.1. These are highlighted in the other bullets.
   5.2. Other than the previous bullet, assumptions can be as individual as the person.

6. **Arabic language.** See section 5.3.30 on page 196.
   6.1. This is an important part of understanding any ayah.
6.2. While words are essential components in communicating concepts, they are not enough in themselves. They need context to arrive at the right meaning.

6.3. To this end, we need the next point, other ayaat.

7. Qur’an: other ayaat.
   7.1. Allah explains the Qur’an by the Qur’an, thereby adding context and various explanations.
   7.2. See sections 5.4.10, 5.5.2 and 5.5.3 on pages 231, 235 and 240.

As a result of [1-5] above, it is possible for 2 people to read the revelation of Allah and come to different conclusions. Worryingly, this disagreement could have nothing to do with the Qur’an itself. Rather, it would be based on sources outside of the Qur’an (re)interpreting the Qur’an. In such a situation, 2 people either accept the content from [1-5] or accept that agreement may be impossible.

The difficulty now is that access to the Qur’an is limited/mediated by a lot of conjecture, opinion and sources outside of the Qur’an. The power of the text itself is dramatically reduced and the chances of getting the proper meaning are compromised.

Fundamentally, one can no longer point to the Qur’an and take its clear statements as evidence. Because the clear meaning will be rejected if it conflicts with [1-5]. The criterion of the religion has moved from the Qur’an to something(s) else.

The Qur’an is the criterion (see section 5.3.3 on page 112) and literal guidance of Allah and our belief and practice should stem from it. However, the guidance of the Qur’an is judged by inherited practices, handed down beliefs and indefensible conjectures. The simple becomes obscure, the judge becomes the judged.

It was never the role of the messenger or the scholars after him to expand the source of guidance or to magnify the information and complexity. It was their job to point to the revelation and using [6-7] above, help us all access it directly and easily. But they have made it hard, expansive and obscure/crooked.
No/rather, but [Allah is aware of] those who keep their bond with Him, and are conscious of Him:

and, verily, Allah loves those who are conscious of Him.

Behold, those who barter away their bond with Allah and their own pledges for a trifling gain – they shall not partake in the blessings of the life to come; and Allah will neither speak unto them nor look upon them on the Day of Resurrection, nor will He cleanse them of their sins; and grievous suffering awaits them.

And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, “This is from Allah,” but it is not from Allah. And they speak untruth about Allah while they know.

It is not for a human that Allah should give him the Scripture and authority and prophethood and then he would say to the people, “Be slaves to me rather than Allah,” but [instead, he would say], “Be scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.”

Nor could he [Allah] order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

(3:76-80)

All praise is due to Allah, who has sent down/revealed upon His Servant the Book and has not made therein any deviance

(18:1)

3.3.3 Considerations

I do not think that my segmentation of the factors that impact the understanding of the Qur’an [see Figure 2 on page 27] is controversial, even if there is some disagreement. The main disagreements between the proponents of hadith and I on this are:

1. The proponents of hadith believe that [1-3] are justified by the Qur’an itself and I deal with their arguments in chapter 10 on page 730.
2. Their belief then leads them to reject the plain statements of Allah in the Qur’an about it being explained and detailed, see section 5.5.2 on page 235.

The contents of section 5.5.2 on page 235 should have been enough for them to never twist the Qur’an to justify [1-3]. However, it was motivations separate from the Qur’an or the messenger that lead to the [after the fact and biased] line of reasoning found in the arguments they made in favour of the hadith [see chapter 10 on page 730].
3.4 Approach to the Qur’an in this book

In contrast to the approach in [1-5] of Figure 2 on page 27, the approach I try to take is [6-7] as presented below. It is in line with the style of the Qur’an presented in section 5.4.10 on page 231.

In understanding the Qur’an, it is important to minimise the use of anything outside it when trying to understand what it says. Referring to outside sources could be to learn more about what it says, in matters of history, science and comparative religion for example.

My approach to interpretation is as follows:

1. The Qur’an is by design clear, explained and detailed as a source of guidance.
   1.1. See sections 5.3.1, 5.3.2 and 4.1.5 on pages 103, 107 and 46.
2. There are no other sources of guidance.
   2.1. See sections 5.3.13, 5.5.4, 6.1.3 and 6.1.4 on pages 141, 240, 252 and 261.
3. The guidance of the Qur’an must therefore be understandable in and of itself.
4. If a word or concept can have more than one meaning, then I will choose the meaning that:
   4.1. Fits the context [ayah <> surah <> Qur’an]
   4.2. Has Qur’anic basis [in terms of language].
   4.3. Has classical dictionary basis.
   4.4. Leads to the least ambiguity in the meaning of the verse or concept.
   4.5. Relies on only the Qur’an for its explanation. By this I mean that I do not interpret it in a way that assumes sources for Islam outside of the Qur’an.
3.5 What are the implications?

If you end up agreeing with the arguments in this book, what then?

Some implications, as I see them, of accepting only the Qur’an as guidance, in order of decreasing magnitude, are:

1. The source of religion becomes much reduced and consistent [see chapter 5 on page 74].
   1.1. Instead of ahadith/sunnah, scholarly opinion and the Qur’an... it becomes just the Qur’an.
   1.2. The contradictions within and between the ahadith/sunnah and scholarly opinions disappear in so much that they do not matter anymore.
   1.3. You no longer need to fear joining partners with Allah in terms of sources of guidance and judgement.

2. The messenger’s role is reduced from:
   2.1. Messenger, lawmaker, detailer of revelation, explainer/expander of revelation, doer of miracles, knower of the future [outside of the Qur’an], [alleged] source of indefensible ahadith/guidance, etc... to
   2.2. Messenger who delivered, lived and led by, and tried to make others live by, the Qur’an.
   See chapter 6 on page 243.

3. Your mind once again has its place in your religion [see section 7.9 on page 375].

4. Some practices you thought [or didn’t know] were acceptable or obligatory become forbidden. For example [see section 9.5 on page 480]:
   4.1. Stoning of the witnessed, married, fornicator.
   4.2. Following the opinions and rulings of scholars.
   4.3. Remembering the messenger during salaat.
   4.4. A man suckling on a married woman’s breast to allow him to spend time with her alone in her home.
   4.5. Earning reward/good deeds on behalf of someone else.
   4.6. Having sex with concubines.
   4.7. Marrying and having sex with children.
   4.8. Having slaves.
   4.9. Delaying salaat to another time and combining them.
   4.10. Being silent in salaat [except when in congregation].

5. Some practices that you thought were obligatory, become optional. For example:
   5.1. The small details of salaat and hajj become optional rather than obligatory. You can focus on the essence of the act more than the minor details of the inherited practice.
   5.2. The number of times you pray salaat are no longer fixed at 5, rather you now have a minimum of three [outlined in an upcoming book Allah willing] and no upper limit.

Ultimately, if you think that there is truth in the central message of my arguments, the consequences should be trivial if they are the will of Allah.
3.6 Thanks

All praise and thanks are due to the Most Merciful, Bountiful and Exalted for having given me the opportunity to learn and write. For giving me when I do not deserve it.

Thank you to the people in my life, now and in the past, who played various roles of encouragement, comment, criticism and motivation.
3.7 Updates and corrections

This book will be updated, if Allah allows, to fix errors and to expand points and sections as and when I can do so. Please share any errors or issues to detailedquran@outlook.com and check on www.detailedquran.com for book updates among other things.

You can see the latest edition by the date and edition numbering on the book cover page.
4 Allah

This chapter contains sections highlighting the various ways in which Allah guides us according to the Qur’an.

4.1 Allah and Guidance

4.1.1 Key guidance Allah inspired to every messenger

Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.

So if they argue with you, say, "I have submitted myself to Allah, and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants.

(3:18-20)

And We sent not before you any messenger except that We inspired to him that, "There is no deity except Me, so worship Me."

(21:25)

[See also 18:110]

4.1.2 Guidance (Huda) comes from Allah

See section 12.37 on page 901 for the word Ha-Dal-Ya.

We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve"

(2:38)
And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah, it is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.

(2:120)

Not upon you is [responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged.

(2:272)

[The context of this ayah are the believers, specifically on the topic of spending the way of Allah]

And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. [a] Certainly, the messengers of our Lord had brought the truth. [b]" And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."

(7:43)

[a] Ascribing guidance to Allah is generally and specifically true.
[b] Following directly from this we learn how the people of Jannah got their guidance, it was the truth delivered by the messengers from Allah.

[The truth is one of the attributes of the Qur’an, see section 5.3.8 on page 126.]

Whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - it is those who are the losers.

(7:178)

[See also 17:97, 18:17]
And [on the day of judgement] the Messenger said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned."

And thus have We made for every prophet an enemy from among the criminals. But enough is your Lord as a guide and a helper.

(25:30-31)

And the Day We will gather them [bad people] all together - then We will say to those who associated others with Allah, "[Remain in] your place, you and your 'partners.' " Then We will separate them, and their "partners" will say, "It was not us that used to worship, [a] And enough is Allah as a witness between us and you that we were unaware of your worship." [b]

There, [on that Day], every soul will be put to trial for what it did previously, and they will be returned to Allah, their master, the Truth, and lost from them is whatever they used to invent. [c] Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "Allah," so say, "Then will you not fear Him?"

For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?
Thus, the word of your Lord has come into effect upon those who defiantly disobeyed - that they will not believe.

Say, "Are there of your 'partners' any who begins creation and then repeats it?" Say, "Allah begins creation and then repeats it, so how are you deluded?"

Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allah guides to the truth. So, is He who guides to the truth more worthy to be followed or he who guides not unless he is guided?"

[d] Then what is [wrong] with you - how do you judge? [e] And most of them follow only conjecture. [f] Indeed, conjecture avails not against the truth at all. Indeed, Allah is Knowing of what they do.

And it was not [possible] for this Qur'an to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the book [g] in which there is no doubt, from the Lord of the worlds. [h]

(10:28-37)

[a] This tells us of partners that could speak, this is or includes humans.
[b] This would indicate that those being followed did not know that people following their words and actions was tantamount to worship.
[i] This implies that their words lead away from the revelation and are tantamount to joining partners in guidance with Allah. This is confirmed in [c].
[c] What those who were followed invented is likely referred to here.
[d] "So, is He who guides to the truth worthier to be followed or he who guides not unless he is guided?".
[i] This is a key rhetorical question that emphasizes that guidance can only come from Allah. Not from messengers or anyone else, except in their delivering it.
[e] This is the Question for the proponents of hadith. Why do you claim to follow guidance that is not revealed?
[f] Conjecture very much defines the hadith literature. See Chapter 9 on page 431.
[g] The Qur'an is a detailing of the book/regulations. Does it need further detailing?
[i] See section 5.3.1 on page 103 for evidence of the Qur’an being detailed.
[h] A parallel with (2:2), see section 5.3.6 on page 118 for more on this.

اللَّـهُ نـَزَّلَ أَحْسَنَ الَْْدِيثِ کِتَابًِ م تَشَابًِ ا مَّثَانَِ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَُْشَوْنَ رَبََُّّّمْ ثَُُّ تَلِينُ جُلُودُهُمْ وَقـُلُوبَُُّمْ إِلََٰ ذِكْرِ اللَّـهِ ذَٰلِكَ ه دَى اللَّ هِ ي َهْدِي بِهِ مَن يَشَاء وَمَن يُضْلِلِ اللَّـهُ فَمَا لَهُ مِنْ هَادٍ

But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people.

(28:50)

اللَّـهُ نَزَّلَ أَحْسَنَ الحُـلُبَيْتَ كِتَابًا ﻣُتَّشَابِيًا ﺗَقْشَعِرُ َْوَ جُلُودُ الَّذِينَ يَُْشَوْنَ رَبََُّّّمْ ﻣَثَانَِ ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَثَانَِ ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ ﻰُسْتَرِكُوا ﻣَلَأَيْ ﻟَّمْ 

Allah has sent down/revealed the best statement [Lit. Hadith] [The Qur’an] [a]: a consistent Book wherein is reiteration [b]. The skins tremble therefrom of those who fear their Lord; then their skins
and their hearts relax at the remembrance of Allah. That [the Qur'an] is the guidance of Allah by which He guides whom He wills [c]. And one whom Allah leaves astray - for him there is no guide. (39:23)

[The statement is general and is not limited by the context]

The same thing is referred to throughout the ayah, if we follow the references, we see that what is referenced is the Qur’an.

[a] The best statement was sent down/revealed.
   [i] See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252 to see that it is the Qur’an that was sent down/revealed.
   [ii] See section 5.3.28 on page 182 to see that the Qur’an is also called a book/kitab.

[b] A book that has reiteration.
   [i] This is a classic style in the Qur’an. See (3:7) in section 5.4.10 on page 231.

   [i] See section 5.3.6 on page 118 for evidence the Qur’an is guidance from Allah.

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

إِنَّ عَلَيْنَا لِلَّهُدَىٰ

Indeed, upon Us is [the responsibility of] guidance (92:12)

4.1.3 How Allah guides (Huda)

See section 12.37 on page 901 for the word Ha-Dal-Ya.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَن يُضِرَّ مَثَلًً مَا بَعُضُهُ مَا فَوْقَهُ فَأَذَا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الحَقُّ مِنْ رَّبِّهِمْ وَأَذَا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَا ذَٰلِكَ الَّذِي أَرَادَ اللَّهُ بََِّـٰذَا مَثَلًً يُضِلُّ بِهِ كَثِيًَا وَيَهْدِي بِهِ كَثِيًْا وَمَا يُضِلُّ بِهِ إِلَّا أَلْفَابِيْقٍ

Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads only the defiantly disobedient (2:26)

وَاعْتَصِمُوا بِرَوْنَةِ اللَّهِ جََِيعًا وَلََ تُفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّـهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَينَْ قُلُوبِكُمْ فَأَصْبَحُوا يَحْلِلُ اللَّـهُ جََِيعًا أَوْلَٰٰدَهُمْ حَتَّى كَذَٰلِكَ يَبْنِيِّنَّ اللَّـهُ لَكُمْ آيَاتُهُ لَعْلُكُم مَّعْذَوَانُ

And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies and He brought your hearts together and you
became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. **Thus does Allah make clear to you His verses that you may be guided.**

(3:103)

O People of the Scripture, there has come to you Our Messenger clearly communicating to you much of what you used to hide/conceal of the Scripture and overlooking much. [a] There has come to you from Allah a light and a clarifying Book. [b]

**By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light [c], by His permission, and guides them to a straight path.**

(5:15-16)

Along with (2:159-160) and (3:187) in section 12.3.2 on page 828, we again see Ba-Ya-Nun being contrasted with concealing [of the revelation by the people of the book]. This is a good example to consider when considering my translation.

[a] Keeping in mind that the obligation on the messenger is to:
   [i] Clearly communicate [section 6.1.14 on page 308].
   [iii] We would expect that the functions described here are from the sender, not the messenger. If we look at (16:43-44) and (16:64), in section 6.1.14 on page 308, we in fact get the evidence for this. Furthermore, this is confirmed by [b].

   [i] Qur’an is a light, see section 5.3.12 on page 138.
   [ii] Qur’an is a clarifying/explaining book: see section 5.3.2 on page 107.

[c] The Qur’an is the book by which Allah guides people.
   [i] Qur’an is a guide: see section 5.3.6 on page 118.
   [ii] Qur’an brings from darknesses to the light [see [b][i] above].

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

Allah has sent down/revealed the best statement [Lit. Hadith] [The Qur’an] [a]: a consistent Book wherein is reiteration [b]. The skins tremble therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. **That [the Qur’an] is the guidance of Allah by which He guides whom He wills [c].** And one whom Allah leaves astray - for him there is no guide.
The same thing is referred to throughout the ayah, if we follow the references, we see that what is referenced is the Qur’an.

[a] The best statement was sent down/revealed.
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   [ii] See section 5.3.28 on page 182 to see that the Qur’an is also called a book/kitab.

[b] A book that has reiteration.
   [i] This is a classic style in the Qur’an. See (3:7) in section 5.4.10 on page 231.

   [i] See section 5.3.6 on page 118 for evidence the Qur’an is guidance from Allah.

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

وَكَذَٰلِكَ أَوْحَيـْنَا إِلَيْكَ رُوحًا مِينْ أَمْرِنََ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلََ الِْْيََانُ وَلَـٰكِن جَعَلْنَ
ا هُ نُورًا نَِّْدِي
بِهِ مَن نَّشَاءُ مِنْ عِبَادِنََ وَإِنَّكَ
لَتـَهْدِي إِلََٰ صِرَاطٍ مُّسْتَقِيمٍ

And thus We have inspired to you an essence of Our command [a]. You did not know what the Book [b] is or [what is] faith, but We have made it a light [c] by which We guide whom We will of Our servants [d]. And indeed you [thereby] guide to a straight path.

(42:52)

The series of references in this verse all point to the Qur’an:

[a] Essence of Our command.
   [i] What was inspired to the messenger was the Qur’an: see sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] For the use of [زَوْج] or essence in relation to revelation, see section 5.3.32 on page 198.

[b] The Book.
   [i] The Qur’an: see section 5.3.28 on page 182.

[c] A light.
   [i] The Qur’an: see section 5.3.12 on page 138.

[d] The Qur’an is light [c] by which Allah guides us.
   [i] See section 5.3.6 on page 118.

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

4.1.4 Knowledge of the correct course/outcome (Rushd) comes from Allah

See section 12.14 on page 854 for the word Ra-Sheen-Dal.
And when My servants ask you concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] directed

(2:186)

And We had certainly given Abraham knowledge of the right course before, and We were of him well-Knowing

(21:51)

And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course [in guidance]

(72:10)

4.1.5 Allah clarifies/explains the Qur’an

And Allah makes clear to you the verses, and Allah is Knowing and Wise.

(24:18)

[In the context of people being slanderous, but general in scope]

See section 12.3 on page 826 for the word Ba-Ya/Alef-Nun.

Move not your tongue with it to hasten with it. Indeed, upon Us is its collection and its formation/organisation [into a book]. [a]

So, when We have formed it [singular], then follow its [singular] formation. [b]
Then upon Us is its clarification/explanation. [c]

(75:16-19)

These ayaat indicate that the Qur’an is in one form only, and that we are obliged to follow that one form.

[a] A key point here is that عَلَيْنَا is in reference to Allah.
   [i] Allah is the one that has designed the Qur’an and is the one that has planned its progressive revelation. So, when it comes to bringing it together [جَمْعَهُ] into a composition this is by the design and plan of Allah. See section 12.9 of the dictionary on page 847 for جَمْعَهُ.
   [ii] Allah is not reciting the Qur’an to the messenger, rather it is Allah who has designed and organised/composed it precisely, it is not the role of the angels or anyone else to design revelation. It is for this reason that the meaning of قُرْآنُهُ used, is forming and not reciting. See section 12.30 of the dictionary on page 887 for قُرْآنَهُ.

[b] Having integrated the design/formation of the Qur’an [singular] into a unified composition, it is the job of the messenger to follow this composition [singular].
   [i] There is no scope here for ahūf/variants/reading for whatever reason. See section 9.5.9 on page 518.

[c] This is a very important ayah for anyone that believes that it is the messenger’s or anyone else’s role to explain the Qur’an. Allah tells the messenger and us that it is Allah that explains the revelation.
   [i] See section 4.1.6 on page 47 to see examples of how Allah explains/clarifies the Qur’an with a selection of examples.
   [ii] In addition to this, it is Allah that answers the questions of the people to whom the messenger was delivering the Qur’an, see sections 4.1.15 and 4.1.16 on page 62 and 66 for examples of this.

4.1.6 How Allah clarifies/explains (yubayyin) the Qur’an

Refer also to section 4.1.8, on page 53 to see how Allah varies the message in order to teach us.

See section 12.3 on page 826 for Ba-Ya/Alef-Nun.

Those who do not know say, "Why does Allah not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs [in or mentioned in the Qur’an] to a people who are certain [in faith].

(2:118)
It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them if you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. **Thus does Allah make clear /explain His ordinances to the people that they may become righteous.**

(2:187)

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." **Thus Allah makes clear /explain to you the verses [of revelation] that you might give thought.**

(2:219)

And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And **He makes clear /explains His verses to the people that perhaps they may remember.**

(2:221)

And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him. And if the latter husband divorces her [or dies], there is no blame upon the woman and her former husband for returning to each other if they think that they can keep [within] the limits of Allah. These are the limits of Allah, **which He makes clear /explains to a people who know.**

(2:230)
Thus does Allah make clear /explain to you His verses that you might use reason
(2:242)
[This is in the context of bequeathals]

Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear /explain to you [His] verses that you might give thought.
(2:266)

And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear /explain to you His verses that you may be guided.
(3:103)

Allah wants to make clear to you [guidance] and guide you to the practices of those before you and to accept your repentance. And Allah is Knowing and Wise
(4:26)
[In the context of marriage regulation]

They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the
A male will have the share of two females. **Allah makes clearexplains to you [His law], lest you go astray. And Allah is Knowing of all things.** (4:176)

The Messiah, son of Mary, was only a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. **Look how We make clear to them the signs; then look how they are deluded.** (5:75)

There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you." **And thus do We diversify the verses so the disbelievers will say, "You have studied," and so We may make it [the Qur'an] clear for a people who know.** Follow what has been sent down/revealed to you from your Lord - there is no deity except Him - and turn away from those who associate others with Allah. (6:104-106) [This is general in scope]

**O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise. And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise** (24:58-59)
لَّيْسَ عَلَى الَْْعْمَىٰ حَرَجٌ وَلََ عَلَى الَْْعْرَجِ حَرَجٌ وَلََ عَلَى الْمَرِيضِ حَرَجٌ وَلََ عَلَىٰ أَنفُسِكُمْ أَن تََْ
كُلوا مِن بُيُوتِكُمْ أَوْ بُيُوتِ آبََّئِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالََتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتَِِهُ أَوْ
صَدِيقِكُمْ لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تََْكُلُوا جََِيعًا أَوْ أَشْتَاتًً فَإِذَا دَخَلْتُم بُيُوتًً فَسَلِيمُ وَعَلَىٰ أَنفُسِكُمْ تََِيَّةً
مِينْ عِندِ اللَّـهِ مُبَارَكَةً طَيِيبَةً
كَذَٰلِكَ يُ بَينِِّ اللَّ ه  لَك م  الْْيًَتِ لَعَلَّك مْ ت َعْقِل ونَ

There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good.

Thus does Allah make clear to you the verses [of ordinance] that you may understand.

(24:61)

أَلََْ يََْنِ لِلَّذِينَ آمَنُوا أَن تََّْشَعَ قـُلُوبَُُّمْ لِذِكْرِ اللَّـهِ وَمَا نـَزَلَ مِنَ الَْْقِي وَلََ يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الَْْمَدُ فـَقَسَتْ قـُلُوبَُُّمْ وَكَثِيٌَ مِينـْهُمْ فَاسِقُونَ
اعْلَمُوا أَنَّ اللَّـهَ يُُْيِ الَْْرْضَ بـَعْدَ مَوْتَِِا قَدْ بَيَّنَّا لَك م  الْْيًَتِ لَعَلَّك مْ ت َعْقِل ونَ

Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has been revealed of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.

Know that Allah gives life to the earth after its lifelessness. We have explained for you the ayaat so that perhaps you will reason [and guard yourselves thereby]

(57:16-17)

As water gives life to the soil, so does guidance give life to the soul.

4.1.7 How Allah details (tafsil) the Qur’an

See section 12.25 on page 878 for the word Fa-Sad-Lam.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِِيََتِنَا فَقُلْنَ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمُ عَلَىٰ نـَفْسِهِ الرَّحَْْةَ أَنْهَا مِنْ عَمَلِكُم مِّنْ أَغْلِبِيَّةِ الْأَمْلَىٰ فَأَنَّهُ غَفُورٌ رَّحِيمٌ

And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents
after that and corrects himself - indeed, He is Forgiving and Merciful." And thus do We detail the verses, and [thus] the way of the criminals will become evident.

(6:54-55)

And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge.

Indeed, your Lord - He is most knowing of the transgressors

(6:119)

And this is the path of your Lord, [leading] straight. We have detailed the verses for a people who remember.

(6:126)

Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know

(7:32)

And thus do We [explain in] detail the verses, and perhaps they will return

(7:174)

But if they repent, make obligatory prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know

(9:11)
The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. **Thus do We explain in detail the verses for a people who give thought**

(10:24)

He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? **Thus do We detail the verses for a people who use reason.**

(30:28)

4.1.8 Allah variously presents the ayaat/messages for our understanding (tasrif)

See section 12.20 on page 868 for the word Sad-Ra-Fa.

Say, "Have you considered: if Allah should take away your hearing and your sight and set a seal upon your hearts, which deity other than Allah could bring them [back] to you?" **Look how we diversify the verses; then they [still] turn away.**

(6:46)

Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." **Look/consider how We diversify the verses that they might understand.**

(6:65)
And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded. And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty. Thus do We diversify the verses for a people who are grateful.

(7:57-58)

And We have certainly diversified [the contents] in this Qur'an that mankind may be reminded, but it does not increase the disbelievers except in aversion.

(17:41)

And We have certainly diversified for the people in this Qur'an from every [kind of] example; but most of the people refused [anything] except disbelief.

(17:89)

And We have certainly diversified in this Qur'an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute.

(18:54)

And thus We have sent it down as an Arabic composition [a] and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.
The Qur’an is in the language of its creation, it was never to be any other language. However, it makes sense to describe the Qur’an as an Arabic composition. Muhammad Asad has translated this similarly.

4.1.9 Allah puts forth examples (amthaal)

A sample below.

They are examples of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see

(2:17)

Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads only the defiantly disobedient

(2:26)

The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep - deaf, dumb and blind, so they do not understand

(2:171)

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing

(2:261)
O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people. And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is enough]. And Allah, of what you do, is Seeing.

(2:264-265)

He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.

(13:17)

It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.

(14:25)

And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them. And We presented for you [many] examples.

(14:45)
اله *، وهو كُلٌّ علَى مُؤَلَا آيَّةٌ مُّوجِهَةَ أَيْنَمَا يُوجِههُ هُوَ وَمَن يُبَيِّن لِلْعَدِيلِ وَهُوَ علَٰى
صرَاطٍ مُّسْتَقِيمٍ

Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allah! But most of them do not know. And Allah presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path? (16:75-76)

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِِ هَـٰذَا الْقُرْآنِ مِن كُلِي مَثَلٍ فَأَبََٰ أَكْثـَرُ النَّاسِ إِلََّ كُفُورًا

And We have certainly diversified for the people in this Qur'an from every [kind] of example, but most of the people refused [anything] except disbelief. (17:89)

وَلَقَدْ صَرَّفْنَا فِِ هَـٰذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِي مَثَلٍ وَكَانَ الِْْنسَانُ أَكْثـَرَ شَيْءٍ جَدَلًَ

And We have certainly diversified in this Qur'an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute. (18:54)

يََ أَيـُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّـهِ لَن يُّلُقُوا ذُبََّبًَّ وَ

O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued. (22:73)

وَتِلْكَ الَْْمْثَالُ نَضْرِبََُّا لِلنَّاسِ وَمَا يـَعْقِلُهَا إِلََّ الْعَالِمُونَ

And these examples We present to the people, but none will understand them except those of knowledge. (29:43)

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِِ هَـٰذَا الْقُرْآنِ مِن كُلِي مَثَلٍ وَإِن يَسْلُبُهُمُ الذُّبََّبُ شَيـْئًا لََّ يَسْتَنقِذُوهُ مِنْهُ ضَعُفَ

And We have certainly presented to the people in this Qur'an from every [kind of] example. But if you should bring them a sign, the disbelievers will surely say, "You [believers] are but falsifiers. (30:58)
And We have certainly presented for the people in this Qur'an from every [kind of] example - that they might remember.  
(39:27)

If We had sent down/revealed this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.  
(59:21)

4.1.10  Allah teaches the Qur’an (yu3allim)

See section 12.24 on page 875 for the word 3ain-Lam-Mim.

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women err, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any
witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things. (2:282)

وَلَوْلَا فَضْلُ اللَّـهِ عَلَيْكَ وَرَحَْْتُهُ لََْمَّت طَّائِفَةٌ مِينـْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلََّ أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَيْءٍ وَأَنزَلَ اللَّ ه  عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لََْ تَك ن ت َعْلَم وَكَانَ فَضْلُ اللَّـهِ عَلَيْكَ عَظِيمًا

And if it was not for the favour of Allah upon you and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has sent down/revealed on you the judgements and discernment and has [thus] taught you [and therefore all Muslims] that which you did not know. And ever has the favour of Allah upon you been great. (4:113)

الرَّحَـْْـٰنُ عَلَّمَ الْقُرْآنَ
The Most Merciful. Taught the Qur’an (55:1-2)

4.1.11 Allah gives the best explanation [tafsir]

See section 12.29 on page 886 for the meaning of Fa-Seen-Ra.

وَقَالَ الرَّسُولُ يََ رَبِي إِنَّ قـَوْمِي اتَََّّّذُوا هَـٰذَا الْقُرْآنَ مَهْجُورًا وَكَذَٰلِكَ جَعَلْنَا لِكُلِي نَبٍِي عَدُوًّا مِينَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِيكَ هَادِيًَ وَنَصِيًَا

And the Messenger has said, "O my Lord, indeed my people have taken this Qur’an as [a thing] abandoned." And thus have We made for every prophet an enemy from among the criminals. But enough is your Lord as a guide and a helper. And those who disbelieve say, "Why was the Qur’an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.

And they do not come to you with an argument except that We bring you the truth and the best explanation. (25:30-33)

This is a general statement referring to all arguments brought against Islam represented by the opponents of the messenger. It also represents all the answers and explanations in the Qur’an given in response.
4.1.12 Only Allah judges

And thus We have made for every prophet an enemy - evil ones from mankind and jinn [X], (secretly/discretely) communicating to each other with speech embellished [with lies] for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

And [it is] so the hearts of those who disbelieve in the Hereafter [Y] will incline toward it [speech embellished with lies] and that they will commit that which they are committing.

[Say], “Then is it other than Allah I should seek as judge [a] while it is He who has sent down/revealed to you [pl.] the Book that is detailed? [b]” And those to whom We gave the Scripture know that it is sent down/revealed from your Lord with the truth, so never be among the doubters.

(6:112-114)

The messenger sought for judgements only from the Qur’an/Allah, which is described as detailed.

[a] The statement “Then is it other than Allah” is absolute and includes the messenger, religious judgement is only for Allah.

[i] (6:112-113) are an important context for (6:114). “Then is it other than Allah” appears to be directly in response to those (6:113) [Y] who follow the liars (6:112) [X] and generally to all who would follow the words of people instead of Allah’s.

[b] We need nothing else because the revealed book has been detailed.

[i] Qur’an is the revealed book: see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.

[ii] The Qur’an is detailed: see section 5.3.1 on page 103.

[iii] “sent down/revealed to you [pl.]” indicates that what has been sent down was detailed for both the messenger and the people he was sent to. If it is already detailed for all of them, then it is not for the messenger to add detail because that is unnecessary.

قُلْ يََ أَيـُّهَا النَّاسُ قَدْ جَاءَك م  الَْْق مِن رَّبِيكُمْ فَمَنِ اهْتَدَىٰ فَإِنََّّا يـَهْتَدِي لِنـَفْسِهِ وَمَن ضَلَّ فَإِنََّّا يَضِلُّ عَلَيـْهَا وَمَا أَنََ عَلَيْكُم بِوَكِيلٍ وَاتَّـبِِْعَ ما يَوِحَىٰ إِلَيْكَ وَاصْبِِْ حَتََّّٰ يََْك مَ اللَّ ه  وَه وَ خَيْْ  الَْْاكِمِينَ

Say, “O mankind, the truth [The Qur’an] [a] has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray against it. And I am not over you a manager." And follow that which is inspired to you [b] and be patient until Allah will judge [c]. And He is the best of judges/legislators.

(10:108-109)
The pronouns and synonyms used are all in reference to the Qur’an:

[a] The truth.
   [i] This is the Qur’an, see section 5.3.8, on page 126.

[b] That which is inspired to you.
   [i] The messenger, and everyone else by extension is to follow what has been inspired.
   [ii] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [iii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iv] However, from the following bullets we see that “That which is inspired to you” is in fact the Qur’an.

[c] The judgements of Allah also come in the Qur’an.
   [i] (13:37), see section 6.1.24 on page 324.

You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down/revealed no authority. Legislation is only for Allah. He has commanded that you worship only Him. That is the correct religion, but most of the people do not know

(12:40)

Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."

(18:26)

4.1.13 How Allah reminds (zikr) us with the Qur’an

See section 12.13 on page 853 for the word Zal-Kaf-Ra.

This [Qur’an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded

(14:52)

And thus We have sent it down as an Arabic composition[a] and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.
The Qur’an is in the language of its creation, it was never to be any other language. However, it makes sense to describe the Qur’an as an Arabic composition. Muhammad Asad has translated this similarly.

And We have [repeatedly] conveyed to them the [qawl] speech/statement that they might be reminded
(28:51)
[see section 5.3.24 on page 177 for qawl being the Qur’an]

4.1.14 Allah warns us (nadzar)

By the Book that makes evident/clear [one thing from another, right from wrong etc.]
Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind].
In it (that night) is made distinct every precise matter [Every] matter [proceeding] from Us. Indeed, We were to send [a messenger] As mercy from your Lord. Indeed, He is the Hearing, the Knowing
(44:2-5)

Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!"
(78:40)

So I have warned you of a Fire which is blazing
(92:14)

4.1.15 Questions answered by Allah through the Qur’an

The answers to the questions and challenges put to the messenger were revealed to him and he spoke them to the people. This progressive revelation that guided the growing community and answered the opposition is why there was also no need for the messenger to receive any other inspiration/guidance than the Qur’an.
It was never the place of the messenger to create his own religious laws, guidance or explanations for the revelation, never. His obligation was to deliver it clearly.

And those who disbelieve say, "Why was the Qur'an not sent down/revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly. And they do not come to you with an argument except that We bring you the truth and the best explanation (25:32-33)

They ask you about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is in one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed (2:189)

They ask you what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveller. And whatever you do of good - indeed, Allah is Knowing of it." (2:215)

They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally (2:217)
They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought.

(2:219)

To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise

(2:220)

And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves

(2:222)

And they request from you a [legal] ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them - and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good - indeed, Allah is ever Knowing of it

(4:127)
They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things.

(OIV:176)

O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being sent down, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing.

(5:101)

They ask you about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah, but most of the people do not know.

(7:187)

They ask you about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers.

(8:1)

And they ask you, O Muhammad, about Dhul-Qarnayn. Say, "I will recite to you about him a report.

(18:83)
And they ask you about the mountains, so say, "My Lord will blow them away with a blast."

(20:105)

And they say, "When is this promise, if you should be truthful?" Say, "The knowledge is only with Allah, and I am only a clear warner."

(67:25-26)

Among many others.

4.1.16  Statements, accusations and actions answered by Allah in the Qur’an

Make sure to also see section 4.1.15 on page 62.

Many occurrences with ‘Qul’ [say], where Allah is telling the messenger what to say in response to statements, accusations and actions, often preceded by ‘Qaalu’ [They say] etc. Some examples are below.

And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"

(2:80)

They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."

(2:135)
The foolish among the people will say, "What has turned them away from their qiblah, which they used to face?" Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path."

(2:142)

Say, "Whether you conceal what is in your breasts or make it apparent, Allah knows it. And He knows that which is in the heavens and that which is on the earth. And Allah is over all things competent.

(3:29)

Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves." Indeed, Allah is over all things competent.

(3:165)

Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed." Say, "Then prevent death from yourselves, if you should be truthful.

(3:168)

And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been sent down/revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters.

(5:64)

And they say, "Why has a sign not been sent down/revealed to him from his Lord?" Say, "Indeed, Allah is Able to send down a sign, but most of them do not know."

(6:37)
And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say, "The signs are only with Allah." And what will make you perceive that even if a sign came, they would not believe (6:109)

Those who associated with Allah will say, "If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow only conjecture, and you are only falsifying." Say, "With Allah is the far-reaching argument. If He had willed, He would have guided you all." (6:148-149)

And when they commit an excess, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order exceeding the bounds. Do you say about Allah that which you do not know?" (7:28)

And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah" Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him (10:18)

Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do." (62:8)
4.1.17 Allah is the light (noor) of the heavens and the earth

Light is typically the metaphor for guidance in the Qur'an. See section 5.3.12 on page 138 to see that the Qur'an is light form Allah.

4.1.18 Sunnah of Allah

Sunnah is used in reference to Allah, but never to the example of Muhammad in the Qur'an. See section 12.17 on page 863 for the word Seen-Nun-Nun.

There is not to be upon the Prophet any discomfort concerning that which Allah has imposed upon him. [This is] the established way of Allah with those [prophets] who have passed on before. And ever is the command of Allah a destiny decreed.

If the hypocrites and those in whose hearts is disease and those who spread rumours in al-Madinah do not cease, We will surely incite you against them; then they will not remain your neighbours therein except for a little. Accursed wherever they are found, [being] seized and massacred completely. [This is] the established way of Allah with those who passed on before; and you will not find in the way of Allah any change.
And when they saw Our punishment, they said, “We believe in Allah alone and disbelieve in that which we used to associate with Him.” But never did their faith benefit them once they saw Our punishment. [It is] the established way of Allah which has preceded among His servants. And the disbelievers thereupon lost [all].

(40:84-85)

And if those who disbelieve had fought you, they would have turned their backs [in flight]. Then they would not find a protector or a helper. [This is] the established way of Allah which has occurred before. And never will you find in the way of Allah any change.

(48:22-23)
4.2 Discussion and summary
4.2.1 Only Allah judges

See section 4.1.12, on page 60.

Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."

(18:26)

Only Allah judges.

1. If only Allah judges, then judgement can only be based on what is sent down/revealed.
   1.1. See (6:112-114) in section 5.3.1 on page 103.
2. This then means that no independent religious ruling could have come from the messenger.
   2.1. This is backed up by the messenger being made to proclaim that he only judges by what Allah has sent down/revealed to him [the Qur'an] [see section 6.1.24 on page 324].

This immediately refutes all hadith that act as a separate basis for religious law.

4.2.2 Allah teaches and explains the Qur’an

See sections 4.1.5 to 4.1.11 on pages 46 to 59.

Allah has not sent down/revealed an obscure text with the idea of having a man explain it to the people. He has sent down/revealed a clear/explained and detailed text to guide the people, including the messenger. The difference is that the messenger was the conduit for the message on earth.

Move not your tongue with it to hasten with it. Indeed, upon Us is its collection and its formation/organisation [into a book]. [a] So when We have formed it [singular], then follow its [singular] formation. [b] Then upon Us is its clarification/explanation. [c]

(75:16-19)
These ayaat indicate that the Qur’an is in one form only, and that we are obliged to follow that one form. It also clarifies that Allah is the one to explain it.

[a] A key point here is that عَلَيْنَا is in reference to Allah.
   [i] Allah is the one that has designed the Qur’an and is the one that has planned its progressive revelation. So when it comes to bringing it together جَمْعَهُ into a composition this is by the design and plan of Allah. See section 12.9 of the dictionary on page 847 for جَمْعَهُ.
   [ii] Allah is not reciting the Qur’an to the messenger, rather it is Allah who has designed and organised/composed it precisely, it is not the role of the angels or anyone else to design revelation. It is for this reason that the meaning of قُرْآنَهُ used, is forming and not reciting. See section 12.30 of the dictionary on page 887 for قُرْآنَهُ.

[b] Having integrated the design/formation of the Qur’an [singular] into a unified composition, it is the job of the messenger to follow this composition [singular].
   [i] There is no scope here for ahruf/variants/readings for whatever reason. See section 9.5.9 on page 518.
[c] This is a very important aayah for anyone that believes that it is the messenger’s or anyone else’s role to explain the Qur’an. Allah tells the messenger and us that it is Allah that explains the revelation.
   [i] See section 4.1.6 on page 47 to see examples of how Allah explains/clarifies the Qur’an with a selection of examples.
   [ii] In addition to this, it is Allah that answers the questions of the people to whom the messenger was delivering the Qur’an, see sections 4.1.15 and 4.1.16 on page 62 and 66 for examples of this.

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ
The Most Merciful. Taught the Qur’an
(55:1-2)

That Allah teaches the Qur’an is a key point to appreciate [note also the chapter on the Qur’an, chapter 5]:

1. If Allah teaches the Qur’an, then it cannot be the obligation/role of the messenger to expand what is taught.
   1.1. The obligation on the messenger is clearly defined, and it is clear/delivery [see section 6.1.11 on page 287].
2. We must rely on Allah and by extension take the Qur’an as a self-explained revelation.

See also section 5.5.2: The Qur’an is clear, explanatory and detailed on page 235.

4.2.3 Allah answers the questions asked of the messenger, in the Qur’an

From sections 4.1.15 and 4.1.16 on pages 62 and 66.

It was Allah that answered questions about law or elaboration for the messenger [when the messenger received the questions], if there was nothing in what was already revealed for the messenger to refer to.
It was never the job of the messenger to add to or elaborate on the Qur’an with his own religious rulings. Guidance for Muslims is never associated with anything other than the Qur’an.
5 Qur’an

It is important to become intimately familiar with the Qur’an and the functions that it has as revelation. This is because once Allah gives it a role/attribute, we cannot give that role to someone or something else. Nor can we negate or contradict these roles/attributes.

The following chapter will list out the roles/attributes of the Qur’an.

5.1 The revelation is called Qur’an and is a qur’an [a composition]

See section 12.30 on page 887 for the word Qaf-Ra-‘a.

Like the other attributes of the revelation (see section 5.5.1 on page 234 for an overview of these), the Qur’an is a name and description. The best literal meaning for the word would be a composition, that is, a constructed and organised whole. It is also a key reason why the name Qur’an is a good one, as it is the most general name and reflects the whole of the composition.

In what follows [قُرْآنُ] will be rendered in English as either ‘composition’ or Qur’an depending on context. That is, depending on if it is used as a name or a description.

The word Qur’an [قُرْآن] can be used in reference to the whole of the composition or to some part of it.

5.1.1 Qur’an

Sháhir Rámádáán ál-di’ An-zil fíih fár-rán Hát-dí Bál-náas  Wá-n-náats fín hú’d-dín  Wá-l-fr-án fún Sáihé Mímkum  


The month of Ramadhan is that in which the Qur’an was sent down, a guidance to mankind and clear proofs of the guidance and the criterion; therefore whoever of you is present in the month should fast therein, and whoever is sick or upon a journey, then a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

(2:185)

Based on an analysis of all relevant ayaat [found in this section], (2:185) refers to the first portion sent down, and not to the whole Qur’an.
O you who have believed, do not ask about things which, if they become apparent to you, will distress you. But if you ask about them while the Qur’an is [still] being sent down/revealed [a], they will be apparent to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing (5:101)

[a] This means that questions asked in the time the messenger was receiving revelations (22-23 years supposedly), were answered. See sections 4.1.15 and 4.1.16 on pages 62 and 66. The fact that this statement is being made during the tenure of the messenger implies that the revelation was an ongoing process.

قُلْ أَيُّ شَيْءٍ أَكْبََُ شَهَادَةً قُلِ اللَّـهُ شَهِيدٌ بـَيْنِِ وَبـَيـْنَكُمْ وَأ وحِيَ إِلَََّ هَ ٰذَا الْق رْآن لَنَلْأَنْرِيَنَّهُ بِهِ وَمُنتَهِيَ إِلِيَ هَذَا الْقُرْآنَ أَنْتُمْ لَا تُنْفِرُونَ َبَيْنَ أَنْفُسِكُمْ (6:19)

Say, “What thing is greatest in testimony?” Say, “Allah is witness between me and you. And this [a] Qur’an was inspired to me [b] that I may warn you thereby, and whomever it reaches. Do you [truly] testify that with Allah there are other deities?” Say, “I will not testify [with you].” Say, “Indeed, He is but one God, and indeed, I am free of what you associate [with Him].”

And this Qur’an is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a detailing of the regulations, there is no doubt in it, from the Lord of the worlds. (10:37)

While saying ‘this’, he could only have been referring to a portion of the Qur’an that he had so far received or was currently receiving. It means that a portion of the Qur’an is also called Qur’an.

A key point here is that the Qur’an alone is mentioned as being that by which the messenger warns his people.

[i] See also sections 5.3.19 and 6.1.19 on pages 153 and 317 for evidence on the role of the Qur’an in warning.

وَمَا كَانَ هَذَا الْقُرْآنَ أَن يُفْتََىٰ مِن دُونِ اللَّـهِ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لََ رَيْبَ فِيهِ مِن رَّبِي الْعَالَمِينَ (10:37)

And this Qur’an is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a detailing of the regulations, there is no doubt in it, from the Lord of the worlds.

While saying ‘this’, he could only have been referring to a portion of the Qur’an that he had so far received or was receiving. It means that a portion of the Qur’an is also called Qur’an. Furthermore, the separate use of Al-Qur’an and Al-Kitab is more evidence against the interpretations of the people of hadith seen in section 10.1 on page 731.
Indeed, We have sent it [b] down as an Arabic composition [c] that you might use your reasoning. We relate to you the best of stories in what We have inspired to you [d], (that is,) this Qur’an [e], although you were, before it [f][the Qur’an], among the unaware.

(12:1-3)

This is an important ayah in that Allah explicitly tells us what was inspired to the messenger. Let’s look at the series of pronouns/references in the ayaat to highlight that it is all in reference to the Qur’an:

   [i] This is the Qur’an: See section 5.3.2 on page 107.
[b] It.
   [i] This is the Qur’an, see sections 5.1.2 and 5.3.30 on pages 78 and 196.
[d] What We have inspired to you.
   [i] This is the Qur’an, see section 6.1.4 on page 261.
[e] This Qur’an.
   [i] This confirms the interpretation from [d][i].
[f] It.
   [i] The Qur’an, [e].

فَإِذَا قَرَآتَ الْق رْآنَ فَاسْتَعِذْ بَِّللَّـهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

So when you read the Qur’an, seek refuge with Allah from the accursed Shaitan

(16:98)

This could only have been referring to a portion of the Qur’an that he had so far received.

إنَّ هَٰذَا الْقُرّآنُ يَهْدِي لِلَّتِّي هِيَ أَقْصَى وَيَشْفَى عِلْمَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَُْمْ أَجْرًا كَبِيًَا

Indeed, this Qur’an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward

(17:9)

This could only have been referring to a portion of the Qur’an that he had so far received.

فَوَقِلْ جَاءَ الْقِرَآنُ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا وَرَحَْْةٌ لِيلْمُؤْمِنِينَ وَلََ يَزِيدُ الظَّالِمِينَ إِلََّ خَسَارًا مَا هُوَ شِفَاءٌ الْق رْآنِ

And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing). And We send down/reveal of the Qur’an that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.

(17:81-82)
This is Allah indicating that He is revealing portions from the Qur’an, thereby implying it was not all sent down/revealed in one go.

قُل لَّئِنِ اجْتَمَعَتِ الْإِنسَ وَالْجَنَّ عَلَىٰ أَن يََْتُوا بِِِْثْلِ هَذَا الْقُرْآنِ لَ يََْتُونَ بِِِْثْلِهُ وَلَوْ كَانَ بِغْضُهُمِ

فَلَيْسَ ظَهِيرًا، وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِِ هَذَا الْقُرْآنِ مِن كُلِي مَثَلٍ فَأَبََٰ أَكْثَرُ النَّاسِ إِلََّ كُفُورًا

Say: If men and jinn should combine to bring the like of this Qur’an [a], they could not bring the like of it, though some of them helped each other.

And We have certainly diversified for mankind in this Qur’an [b] every kind of similitude, but most men do not consent to aught but denying.

(17:88-89)

[a] The first ‘this Qur’an’ necessarily referred to what had been sent down/revealed of the Qur’an to that point. This is because it is a statement of challenge to the people to replicate what they have so far of the Qur’an.

[b] Could the second ‘this Qur’an’ refer to a fragment? Logically, it is possible that by the time of this revelation, an instance of every kind of example had been made. So my answer is yes.

وَبَِّلَْْقِي أَنزَلْنَاهُ وَبَِّلَْْقِي نـَزَلَ وَمَا أَرْسَلْنَا إِلََّ مُبَشِّرًا وَنَذِيرًا

وَقَ رْآنٌ فَرَقـْنَاهُ لِتـَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنـَزَّلْنَاهُ تَنزِيلًً

And with truth have We sent it down/revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.

And it is a Qur’an which We have separated/split into portions so that you may read it to the people by slow degrees, and We have sent down/revealed it in progressive revelations.

(17:105-106)

This clearly indicates that the Qur’an arrived to the messenger in portions.

طه

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

إِلَّا تَذْكِيرَةً لِيمَن يَُْشَىٰ

تَنزِيلًا مِِمَّن حَلَقَ الأَرْضَ وَالسَّمَاوَاتِ الْعَلِيَّ

Ta Ha.

We have not sent down/revealed the Qur’an on you that you may be distressed.

No/rather, it is a reminder to him who fears:

A revelation from Him Who created the earth and the high heavens.

(20:1-4)
And those who disbelieve say, "Why was the Qur'an not sent down/revealed to him all at once?"

Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly. And they do not come to you with an argument except that We bring you the truth and the best explanation

(25:32-33)

This clearly indicates that the Qur'an arrived to the messenger in portions. In this ayah, the word Qur'an means the whole Qur'an.

And We have certainly set forth to the people in this Qur'an from every kind of example. But if you should bring them a sign, the disbelievers will surely say, "You [believers] are but falsifiers."

(30:58)

[See 17:88-89 above]

And they say: Why was not this Qur'an sent down/revealed on a man of importance in the two towns?

(43:31)

Indeed, it is We who have progressively sent down/revealed on you the Qur'an

So be patient for the judgement of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].

(76:23-24)

5.1.2 Composition

One of the key hints to translate Qur'an as composition is when the word is used along with other descriptions/characteristics of the Qur'an. You can see examples of this pattern of referring to certain aspects of the revelation in pairs in sections 5.3.10 and 5.5.1 on pages 132 and 234.
And when Our clear verses [a] are enjoined on them [as belief and/or practice] as clear evidences, those who do not expect the meeting with Us say, "Bring us a composition other than this [b] or change it [c]." Say, "It is not for me to change it [d] on my own accord. I only follow that which is inspired to me [e]. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day." Say, "If Allah had willed, I would not have made it obligatory [f] on you [as belief and/or practice], nor would [Allah] have made it [g] known to you, for I had remained among you a lifetime before it. Then will you not reason?"

(10:15-16)

Following on from the discussion of (7:203-204) [see section 6.1.4 on page 261], we see that now when people ask for the messenger to bring a message (not sign/miracle like in 7:203-204) other than the Qur’an or to change it. Again we have the messenger testifying that he only follows that which is inspired to him. The messenger received no inspiration or sign other than the Qur’an.

The pronouns and synonyms used are all in reference to the Qur’an, and the people around him recognised this:

[a] Our verses.
   [i] The Qur’an.
   [ii] See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.

[b] This.
[c] Change it.
[d] Change it.
[e] That which is inspired to me.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.

[f] Made it obligatory.
   [i] This is the Qur’an: See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.

[g] Made it known.

الر تِلْكَ آيََتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ

Alif, Lam, Ra. These are the verses of regulation and a clarifying composition (15:1)

وَكَذَٰلِكَ أَنزَلْنَاهُ عَرَبِيًّا وَصَرَّفـْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُُْذِي لَُْمْ ذِكْرًا

And thus have We sent it down/revealed it as an Arabic composition [a], and have set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them.
Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Qur'an before its revelation is made complete to you and say: O my Lord! increase me in knowledge.

(20:113-114)

[a] The Qur'an is in the language of its creation, it was never to be any other language. However, it makes sense to describe the Qur'an as an Arabic composition. Muhammad Asad has translated this similarly.

And We did not teach him poetry [a], nor is it befitting for him. It is only a reminder [b] and a clear composition [c].

So that [with it] he warns [d] whoever is alive and justifies the word against the disbelievers (36:69-70)

The ‘and’ between ‘ذِكْر’/reminder and ‘قرآن’/composition does not imply two separate revelations, rather it highlights two separate aspects of the one revelation. This is a key and repeated mistake the proponents of hadith make.

[a] See section 4.1.10 on page 58 to see that it is Allah that taught the Qur'an.
[b] See section 5.3.5 on page 113 to see that the Qur'an is the reminder, the only thing given to him.

[i] Note also that the singular ‘it’ / [هو] is used to refer to [ب][ق].
[c] See section 5.1 on page 74 to see that Qur'an can be both a name and an attribute.

[i] See also section 10.1 on page 731 for the Qur'an being referenced by pairs of attributes.
[d] See section 5.3.18 on page 153 to see that warning is an attribute of the Qur'an.

[i] See section 6.1.19 on page 317 to see that the messenger was to warn by the Qur'an.

A key point here, is that Allah clarifies that it (the Qur'an) is the only thing that the messenger was taught. Hadith and the like are not included.

And if We had made it [the Qur'an] a non-Arabic composition, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?

Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place (41:44)
And thus We have inspired to you an Arabic composition so that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

(42:7)

The Qur’an is the only inspiration that the messenger is ever told to use for guidance and warning. See section 5.3.18 on page 153 to see the Qur’an as the warning.

Ha Meem

By the Book that makes evident/clear [one thing from another, right from wrong etc.],
Indeed, We have made it an Arabic composition that you might understand

(43:1-3)

[General implication]
5.2 The Qur’an, Tanzil [revelation], Wahy [inspiration] and Balaagh [delivery]

For the words Nun-Za-Lam, Waw-Ha-Ya and Ba-Lam-Ghaín please refer to sections 12.35, 12.38 and 12.4 on pages 899, 903 and 831 respectively.

Nun-Za-Lam [unzilla, tanzil, etc] means something brought/sent down/revealed and in relation to the Qur’an, it means that it is brought down from Allah to dunya [this world] as the guidance meant for mankind through his messenger, Muhammad. This is typically translated as ‘sent down/revealed’ by me.

Wa-Ha-Ya [wahy, awhayna, etc] means something discreetly communicated and it refers to how the Qur’an was communicated to the messenger. This is typically translated as inspired/inspiration by me.

And it is not for any human being that Allah should speak to him except by inspiration or from behind a partition or that He sends a messenger [e.g., angel] to inspire, by His permission, what He wills. Indeed, He is Most High and Wise.

And thus We have inspired to you an essence of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed you guide to a straight path [with it]

The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters come.

(42:51-53)

5.2.1 Tanzil - Revelation

Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down/revealed on you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty.

(2:105)
The month of Ramadhan is that in which the Qur'an was [first] sent down/revealed, a guidance to mankind and clear proofs of the guidance and the criterion; therefore whoever of you is present in the month should fast therein, and whoever is sick or upon a journey, then a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

(2:185)

[a] Why first? See the rest of the ayaat and the comments they have. The entire Qur'an was not revealed to the messenger in one go. Therefore, when an ayah refers to when the Qur'an was revealed, it must refer to some part of it.

And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favour of Allah upon you and what has been sent down/revealed on you [pl] of the judgements and discernment by which He instructs you. And fear Allah and know that Allah is Knowing of all things.

(2:231)

He has sent down/revealed upon you the Book [a] with the truth [b], confirming what was before it.

And He sent down/revealed the Torah and the Gospel [c]

(3:3)

What was sent down/revealed is the Qur'an. No other guidance (for Muslims) is ever mentioned.

[a] The Qur'an is the kitab that is revealed.
   [i] See section 5.3.28 on page 182 to see that it is the kitab.
   [ii] See section 5.3.21 on page 158 to see that the Qur'an is the revelation.
   [iii] See section 6.1.3 on page 252 to see that the Qur'an is the only revelation given to the messenger.

[b] The Qur'an is the truth that was given to the messenger.
   [i] See section 5.3.8 on page 126.

[c] The revelation of the Qur'an is likened to the revelation of the previous books.
It is He who has sent down/revealed to you, the Book; in it are verses that (by their nature) restrain from bad (مُّحْكَمَات), they are the focus of the Book, and others (مُتَشَابِهَات) that (by their nature) mutually resemble. As for those in whose hearts is deviation, they will follow that of it which resembles other (ayaat), seeking to cause trial/difficulty and seeking the source/foundation/basis (of the مُتَشَابِهَات), apart from the مُّحْكَمَات. And no one knows the source/origin except Allah and those firm in knowledge. Say, "We believe in it. All [of it] is from our Lord." And no one will be reminded/take heed except those of understanding.

(3:7)

And if it was not for the favour of Allah upon you and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has sent down/revealed on you the judgements and discernment and has [thus] taught you [and therefore all Muslims] that which you did not know. And ever has the favour of Allah upon you been great.

(4:113)

And he has already sent down/revealed to you [pl] in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allah will gather the hypocrites and disbelievers in Hell all together

(4:140)

And We have sent down/revealed to you the Book with the truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by/with what Allah has (so far)
sent down/revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a way and a path. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

(5:48)

'what Allah has sent down/revealed', implies that the messenger has full access to what is sent down. Only under the assumption that the Qur’an is sent down/revealed in parts is this possible. Therefore, this goes against the idea that the whole Qur’an was sent down/revealed in one night.

And when it is said to them, "Come to what Allah has (so far) sent down/revealed and to the Messenger," they say, "Enough for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?

(5:104)

[6:7] And even if We had sent down/revealed on you a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is only obvious illusion."

(5:101)

[a] This refers to the duration of the period of revelation. See sections 4.1.15 and 4.1.16 on pages 62 and 66.
And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down/revealed on you any authority? So which of the two parties has more right to security, if you should know?

(6:81)

And they say, "O you on whom the reminder has been sent down/revealed, indeed you are mad. Why do you not bring us the angels, if you should be among the truthful?"

We do not send down the angels except with truth; and the disbelievers would not then be reprieved.

Indeed, it is We who sent down/revealed the reminder and indeed, We will be its guardian.

(15:6-9)

And We have not sent down/revealed to you the Book except that [with it] you [a] clearly communicate for them that wherein they have differed [b] and [for it to be a] guidance and mercy [c] for a people who believe.

(16:64)

[a] The purpose of the revelation of the Qur'an is being discussed here, it is telling the messenger as well as us.

[i] Importantly, Allah states that it was only for this purpose.

[ii] This purpose is broken up into two general functions as discussed in [b][c]. [b] is not enough to be the only purpose, that means the purpose lies in [b][c] simultaneously.

[b] Does this refer to something that comes from the Qur'an [i] or from the messenger [ii]?

[i] This makes more sense as it fits and flows better with [c] and directly addresses the purpose of the revelation. Instead of addressing the purpose of the messenger in [b] then that of the revelation in [c].

[ii] This function is not for the messenger [apart from transmitting the Qur’an], as it is actually a function for the Qur’an.  
• See (16:89) which mirrors (16:64) and refers specifically to the Qur’an. A clarification for all things includes “to clarify/explain for them that wherein they have differed”.

And mention the Day when We will ressurect among every nation a witness over them from themselves. And We will bring you as a witness over your nation. And We have [progressively] sent
down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.
(16:89)

- See also (27:76-77) which clarifies the role of the Qur’an in dealing with what the people [children of Israel] differed in as well as being a guidance and a mercy.

Indeed, this Qur’an relates to the Children of Israel most of that over which they differed.
And indeed, it is guidance and mercy for the believers.
(27:76-77)

[iii] Finally, the obligation on the messenger is to clearly communicate the revelation to the people. See section 6.1.11 on page 287.
[c] This can only refer to the Qur’an.
[i] See section 5.3.6 on page 118 to see that it is the Qur’an that is a guidance.
[ii] See section 5.3.16 on page 149 to see that it is the Qur’an that is a mercy.
[iii] See also (16:89) and (27:76-77) above.

And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).
And We send down/reveal from the Qur’an that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.
(17:81-82)

These ayaat clearly indicate that the Qur’an was revealed in portions.
We have not sent down/revealed the Qur'an on you that you may be distressed. No/rather, it is a reminder to him who fears:

A revelation from Him Who created the earth and the high heavens.

(20:1-4)

And thus have We sent it down/revealed it as an Arabic composition [a], and have set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them. Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Qur'an before its revelation is made complete to you and say: O my Lord! increase me in knowledge.

(20:113-114)

[a] The Qur’an is in the language of its creation, it was never to be any other language. However, it makes sense to describe the Qur’an as an Arabic composition. Muhammad Asad has translated this similarly.

And those who disbelieve say, "Why wasn’t the Qur’an sent down/revealed to him all at once?"

Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly. And they do not come to you with an argument except that We bring you the truth and the best explanation (25:32-33)

This implies that revelation was a process and not a one-step event. This statement is by the disbelievers however it is proven below in 47:20 and 76:23.

And is it not enough for them that We sent down/revealed on you the Book which is enjoined on them [as belief and/or practice] Indeed in that is a mercy and reminder for a people who believe.

(29:51)
And when it is said to them, "Follow what Allah has sent down/revealed," they say, "Rather, we will follow that upon which we found our fathers." Even if Satan was inviting them to the punishment of the Blaze?

(31:21)

‘what Allah has sent down’, implies that they have full access to what is sent down. Only under the assumption that the Qur’an is sent down/revealed in parts is this possible. Therefore, this goes against the idea that the whole Qur’an was sent down/revealed in one night.

كِتَابٌ أَنزَلْنَاه إِلَيْكَ مُبَارَكٌ لِيَدْرِجُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْبَابِ

[This is] a blessed Book which We have sent down/revealed to you, that they might reflect upon its verses and that those of understanding would be reminded.

(38:29)

Indeed, We sent down/revealed to you the Book for the people [a] with the truth. So whoever is guided [by it] – it is for [the benefit of] his soul [b]; and whoever goes astray only goes astray to its detriment. And you are not a manager over them

(39:41)

[a] The Qur’an was revealed on the messenger for the people. It was not for him to subsequently explain and detail for the people.

[i] Related to this is the specific obligation on the messenger, the delivery of the Qur’an. See section 6.1.11 on page 287.

[b] Here Allah tells us that after the guidance is given to the people, whoever is guided by it has benefitted his/her soul. Only the Qur’an is referred to by Allah as guidance.

وَقَالُوا لَوْلَا نُؤْلِي هَذَا الْقُرْآنَ عَلَى رَجُلٍ مِنَ الْقَرْيَتَينِْ عَظِيمٍ

And they say: Why was not this Qur’an sent down/revealed on a man of importance in the two towns?

(43:31)

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُؤْلِي هَذَا سُورَةً فَإِذَا نُؤْلِي هَذَا سُورَةً مُّكَامُهَا وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِِ قُلُوبَِِّم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِي عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَٰ لَُْمْ

Those who believe say, “Why has a surah not been sent down/revealed? But when a precise surah is sent down/revealed and fighting is mentioned therein, you see those in whose hearts is hypocrisy looking at you with a look of one overcome by death. And more appropriate for them [would have been]

(47:20)
This tells us that those (messenger included) receiving the Qur’an, received it in parts (surahs etc.). Therefore, this goes against the idea that the whole Qur’an was sent down/revealed in one night.

\[
\text{إِنَّ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تْنَزِيلاً}
\]
Indeed, it is We who have progressively sent down/revealed on you the Qur’an
So be patient for the judgement of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].
(76:23-24)

This implies a progressive process of Tanzil. Therefore, this goes against the idea that the whole Qur’an was sent down/revealed in one night.

\[
\text{إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ}
\]
Surely We sent it down/revealed it [the Qur’an] [for the first time] on the night of decree.
(97:1)

For examples of the use of Tanzil and wahy, please see sections 5.3.21 and 6.1.3 on pages 158 and 252.

5.2.2 Wahy - Inspiration

\[
فَنَّ أَيُّ شَيْءٍ أَكْبََُ شَهَادَةً قُلِ اللَّـهُ شَهِيدٌ بَيْنِِ وَبـَيْنَكُمْ وَأ وحِيَ إِلَََّ هَ ٰذَا
\]
Say, “What thing is greatest in testimony?” Say, “Allah is witness between me and you. And this [a] Qur’an was inspired to me [b] that I may warn you thereby, and whomever it reaches. Do you [truly] testify that with Allah there are other deities?” Say, “I will not testify [with you].” Say, “Indeed, He is but one God, and indeed, I am free of what you associate [with Him].”
(6:19)

[a] While saying ‘this’, he could only have been referring to a portion of the Qur’an that he had so far received or was currently receiving. It means that a portion of the Qur’an is also called Qur’an.
[b] A key point here is that the Qur’an alone is mentioned as being that by which the messenger warns his people.
[i] See also sections 5.3.19 and 6.1.19 on pages 153 and 317 for evidence on the role of the Qur’an in warning.
Say "I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow that which is inspired to me [a]." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

And warn by it [the Qur’an] [b] those who fear that they will be gathered before their Lord - for they besides Him will be no protector and no intercessor - that they might become righteous.

(6:50-51)

[a] That which is inspired to me
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.

[b] It
   [i] This is the Qur’an, as it only the Qur’an the messenger is told to warn by: see sections 5.3.18 and 6.1.19 on pages 153 and 317.

Follow what has been inspired to you [a] from your Lord - there is no deity except Him - and turn away from those who associate others with Allah.

(6:106)

[a] What has been inspired to me
   [i] This is the Qur’an: See section 6.1.4 on page 261.

What is interesting is that “in That which is inspired to me” is referring only to the Qur’an. Why?

[a] What was inspired to me.
   [i] This is the Qur’an: See section 6.1.4 on page 261.
The forbidden categories mentioned are found elsewhere in the Qur’an. See also (2:173) and (5:3).

However, in the hadith, other categories are forbidden. E.g. fanged beasts of prey, see section 9.5.11 on page 537. This is not only a contradiction with the Qur’an, it also proves that this hadith was not inspired.

And when clear Our verses [a] are enjoined on them [as belief and/or practice], those who do not expect the meeting with Us say, "Bring us a composition other than this [b] or change it [c]." Say, "It is not for me to change it [d] on my own accord. I only follow that which is inspired to me [e]." Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

Say, "If Allah had willed, I would not have made it obligatory [f] on you [as belief and/or practice], nor would [Allah] have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?"

(10:15-16)

Following on from the discussion of (7:203-204) [see section 6.1.4 on page 261], we see that now when people ask for the messenger to bring a message (not sign/miracle like in 7:203-204) other than the Qur’an or to change it. Again we have the messenger testifying that he only follows ‘that which is inspired to him’. The messenger received no inspiration or sign other than the Qur’an.

The pronouns and synonyms used are all in reference to the Qur’an, and the people around him recognised this:

[a] Our verses.
   [i] The Qur’an.
   [ii] See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.

[b] This.
[c] Change it.
[d] Change it.
[e] That which is inspired to me.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.
[f] Made it obligatory.
   [i] This is the Qur’an: See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.
[g] Made it known.
Then would you possibly leave [out] some of that which is inspired to you [c], or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is Disposer of all things. Or do they say, "He invented it" [d]? Say, "Then bring ten surahs like it [e] that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful." And if they do not respond to you - then know that [it, the Qur'an] was sent down/revealed [f] with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims?

(11:1, 12-14)

Following on from the discussion of (7:203-204) [bring a sign] and (10:15-16) [bring another message or change it] [see section 5.3.22 on page 169] we now have Allah warning the messenger to deliver every bit of that which is inspired to him and not to fail in this due to social pressure.

From the series of highlighted elements, we see that what was inspired to the messenger is the Qur’an:

[a] This refers to the Qur’an.
   [i] It is a Book/kitab: see section 5.3.28 on page 182.
   [ii] It comes in ayaat: see section 5.4.8 on page 228.
   [iii] This is the correct context for [b]-[f] below.
[b] The book Allah gave us is one He has detailed.
   [i] The Qur’an has been detailed, see section 5.3.1 on page 103.
[c] That which is inspired to you.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to you” is in fact the Qur’an.
[d] He invented it.
   [i] The ‘it’ implies a singular thing is being referred to. This could only have been the Qur’an as his normal speech would not qualify for such specific referencing. Their claim of
fabrication/invention relates to something identifiable that the messenger claims comes from Allah.

[ii] It was only the Qur’an that was the recognisable composition challenging the people around him and their beliefs. See [e].

[e] Ten surahs like it.

[i] The Qur’an comes in surahs as does ‘that which is inspired’ [c] generally, and this confirms the understanding of ‘it’ in [d].

[ii] See the rest of this section for more.

[f] It was sent down/revealed.

[i] It is only the Qur’an that was sent down/revealed to him, see also sections 5.2.1, 5.3.21, 6.1.3 and 6.1.4 on pages 82, 158, 252 and 261.

There cannot be any inspiration other than the Qur’an that was inspired to the messenger and that fits into the [a]-[f] above. There was nothing else other than the Qur’an that was inspired to the messenger.

الرَّبِّ لَكَ آيَاتُ الْكِتَابِ الْمُبِينِ
إِنَّا أَنزَلْنَاهُ فَرُآهَا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ
نَُّنَّ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أُوحِيَ إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ

ALR, these are the verses of the Book that makes evident/clear [one thing from another, right from wrong etc.] [a],

Indeed, We have sent it [b] down as an Arabic composition [c] that you might use your reasoning. We relate to you the best of stories in what We have inspired to you [d], (that is,) this Qur’an [e], although you were, before it [f][the Qur’an], among the unaware (12:1-3)

This is an important ayah in that Allah explicitly tells us what was inspired to the messenger. Let’s look at the series of pronouns/references in the ayaat to highlight that it is all in reference to the Qur’an:


[i] This is the Qur’an: See section 5.3.2 on page 107.

[b] It.


[i] This is the Qur’an, see sections 5.1.2 and 5.3.30 on pages 78 and 196.

[d] What We have inspired to you.

[i] This is the Qur’an, see section 6.1.4 on page 261.

[e] This Qur’an.

[i] This confirms the interpretation from [d][i].

[f] It.

[i] The Qur’an, [e].

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ لُوحِيَ إِلَيْكَ وَمَا كُنتَ لِدِينِهِمْ إِذْ أُحْمِجَ أُمَّهُمْ وَهُمْ يَكْفُرُونَ
That is from the news of the unseen which We inspire to you. And you were not with them when they put together their plan while they conspired.

(12:102)

Kāzhīkū awsānākū fī ʿamīrā fīdā hādā ḥalīth mīn qiblāhā āmīm ʿinīūnū ʿalīhīm al-dīn awḥīnā ʿīlākū waʾīm yaktūnū biʾrūnī ṣūl hū hū biʾrūnī lā illā hāna’ū lā illā hū ṣūlī ʿūmūlū ṣīnī ṣīnī mūnaqab

Thus have We sent you to a community before which [other] communities have passed on so you might enjoin on them [as belief and/or practice] that which We inspired to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."

(13:30)

Dīlīk mīmā awḥīnī ʿīlākū bīn al-mīkāmī ṣīnī ṣūlū ṣīnī ʿūmūlū ṣīnī mūnaqab waʾīm yaktūnū biʾrūnī ʿīlākū bīn al-mīkāmī ṣīnī ṣūlū ṣīnī mūnaqab

That [a] is from what your Lord has inspired to you of discernment. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.

(17:39)

[The context is that of guidance on action and behaviour]

[a] “That” is in reference to what is contained in the previous ayaat, not in the hadith/sunnah. The proponents of hadith have claimed that we should take the hadith for guidance as it is the hikmah/wisdom/discernment that the messenger was given outside of the Qur’an.
And We send down of the Qur'an [b] that which is healing and mercy for the believers, but it does not increase the wrongdoing except in loss.

And when We bestow favour upon the disbeliever, he turns away and distances himself; and when evil touches him, he is ever despairing.

Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

And they ask you about the essence [of inspiration] [c]. Say, "The essence [of inspiration] [c] is of the affair of my Lord. And mankind have not been given of knowledge except a little."

And if We willed, We could surely do away with that which We inspired to you [d]. Then you would not find for yourself concerning it [e] an advocate against Us. Except as a mercy from your Lord. Indeed, His favour upon you has ever been great.

Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an [f], they could not produce the like of it [g], even if they were to each other assistants."

And We have certainly diversified for the people in this Qur'an [h] from every [kind] of example, but most of the people refused [anything] except disbelief.

(17:81-89)

These ayaat clearly indicate that the Qur'an is the only thing inspired to the messenger when it comes to guidance at least. If we look at the references used, they refer solely to the Qur'an.

[a] Truth has come.
  [i] This is the Qur'an: see section 5.3.8 on page 126.
[c] Essence [of inspiration].
  [i] This is the Qur'an, see section 5.3.32 on page 198.
[d] That which We inspired to you.
  [i] This is the Qur'an: see section 6.1.4 on page 261.
  [ii] This is an important statement, as it includes all that is inspired to him.
  [iii] From the surrounding bullets we see that “That which we inspire to you” is in fact the Qur'an.
[e] It.
[f] This Qur’an.
[g] It, the Qur’an.
[h] This Qur’an.

وَاتْلُ مَا أَوْحِيَ إِلَيْكَ مِن كِتَابِ رَبِيكَ لََ مُبَدِيلَ لِكَلِمَاتِهِ وَلَن تََِدَ مِن دُونِهِ مُلْتَحَدًا

And follow closely what has been inspired to you of the regulations of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.

(18:27)

قُلْ إِنََّّا أُنذِرُكُم بِِلْوَحْيِ وَلََ يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ

Say, "I only warn you by inspiration. [a]" But the deaf do not hear the call when they are warned.

(21:45)

[Ayaat preceding this one warn of the day of judgement, the punishment of the fire, that they could be attacked at any time]

[a] I only warn you by inspiration.
  [i] The inspiration is the Qur’an: see section 6.1.4 on page 261.
The messenger warns by the Qur’an: see section 6.1.19 on page 317.

Why does it say inspiration and not revelation? Because he can only warn by what has actually been transmitted to him, see section 5.2.4 on page 102 for more.

Indeed, this [Qur’an] is notification for a worshipping people.

And We have not sent you except as a mercy to the worlds.

Say, "It is only inspired to me that your god is but one God; so will you be Muslims [in submission to Him]?

(21:106-108)

[See 41:6, 21:25, 18:110]

Follow closely what has been inspired to you of the Book [containing regulations] and make obligatory prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.

(29:45)

O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise.

And follow that which is inspired to you from your Lord. Indeed Allah is ever, with what you do, Acquainted.

(33:1-2)

[See also 5:47-50]

Say, "The truth [a] has come, and falsehood can neither begin [anything] nor repeat [it]." Say, "If I should err, I would only err against myself. But if I am guided [b], it is by that which my Lord inspires to me [c]. Indeed, He is Hearing and near."

(34:49-50)

[See also (10:35)]

The synonyms and descriptions in these ayaat refer to the Qur’an.
[a] The truth he received is the Qur’an.
   [i] See section 5.3.8 on page 126.
[b] The guidance he received is the Qur’an:
   [i] See section 5.3.6 on page 118.
[c] That which is inspired to him is only the Qur’an.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger
       received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which my Lord inspires to me” is in
       fact the Qur’an.

Guidance comes from Allah only, for Muhammad as with the rest of us. The messenger could not
guide us apart from revelation, as he himself cannot be rightly guided except by that which is
inspired in him.

What follows naturally, is that guidance for others that comes from the messenger can only be from
what was inspired. Another implication from this ayah, is that the messenger is made to admit he
could err. And we see some examples of this in section 6.1.6 on page 272.

وَالَّذِي أُوْحِيَ لَكُمْ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِيقًا لِيمَا بَيْنَ يَدَيْهِ إِنَّ اللَّـهَ بِعِبَادِهِ لََْبِيٌَ بَصِيٌَ (35:31)
And that which We have sent down/revealed to you of/from the Book [a] is the truth, confirming
what was before it. Indeed, Allah, of His servants, is Acquainted and Seeing

[a] Why ‘of the Book’?
   [i] See section 5.2 on page 82. This will show that what was inspired to the messenger for most
       of his life was an increasing fraction of the Qur’an. Hence for most of his life, what he had
       was a portion of the book [when taken in the sense of the Qur’an].
   [ii] We can also see from (2:2-5) that whatever was revealed to us through Muhammad was
       from the Book with Allah.

قُلْ إِنََّّا أَنََبَشَرٌ مِيثـْلُكُمْ يُوحَىٰ إِلََّ أَنََّّا إِلَـٰهُكُمْ إِلَـٰهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتـَغْفِرُوهُ وَوَيْلٌ لِيلْمُشْرِكِينَ (41:6)
Say, "I am only a man like you to whom it has been inspired that your god is but one God; so take
a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah

[Refer to (21:25) in section 4.1.1 on page 39]

وَكَذَٰلِكَ أُوْحَيَ لَكُمْ فَرَآنًا عَزِيزًا لِتَنذِرُ أَمَّ الْقُرْءَانِ وَمِنْ خَوْلًا وَتَنذِرُ يَوْمَ الْجَمِيعَ لَا رَيْبَ فِيهِ فِيقُ في
   [a] an Arabic composition [a] so that [with it] you may warn the
   Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there
   is no doubt. A party will be in Paradise and a party in the Blaze.

(42:7)
The Qur’an is the only inspiration that the messenger is ever told to use for guidance and warning.

[i] See section 5.3.18 on page 153 to see the Qur’an as the warning.

[ii] The messenger warns by the Qur’an: see section 6.1.19 on page 317.

And it is not for any human being that Allah should speak to him except by inspiration or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.

And thus We have inspired to you an essence of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed you guide to a straight path [with it]

The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth.

Unquestionably, to Allah do [all] matters come.

(42:51-53)

So adhere to that which is inspired to you [a]. Indeed, you are on a straight path.

And indeed, it is a reminder for you and your people [b], and you [all] are going to be questioned

(43:43-44)

The messenger is told to hold on to what has been inspired to him. The pronouns and synonyms used are all in reference to the Qur’an:

[a] That which is inspired to you.

[i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.

[ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

[iii] However, from these and other ayaat we see that “That which is inspired to you” is in fact the Qur’an.

[b] It is a reminder for you and your people.

[i] The Qur’an is the reminder, see sections 5.3.5 and 6.1.21 on pages 113 and 322.

Like with the discussion on (36:69-70) in section 5.1.2 on page 78, this indicates that the only thing inspired to the messenger is the Qur’an.
Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is inspired to me, and I am only a clear Warner."

(46:9)

If the messenger only follows that which is inspired to him [The Qur’an, see sections 6.1.1, 6.1.3 and 6.1.4 on pages 243, 252 and 261], then in following his example, we should follow the Qur’an, the light that was sent down/revealed to him.

By the star when it descends,
Your companion has not strayed, nor has he erred,
Nor does he speak from [his own] inclination.
It [the Qur’an] nothing other than an inspiration inspired, [a]
Taught to him by one intense in strength
One of soundness. And he rose to [his] true form
While he was in the higher [part of the] horizon.
Then he approached and descended
And was at a distance of two bow lengths or nearer.
And he [Allah] inspired to His Servant what he inspired.

(53:1-10)

[a] The inspiration mentioned above is the Qur’an as it is being transmitted to the messenger through the angel of revelation. See (26:192-199) in section 5.3.21 from page 158 for this.
[i] See section 6.1.4 on page 261 to see that what was inspired to the messenger is clearly the Qur’an.

[ii] Refer to section 6.1.6 on page 272 for mistakes the messenger made as further proof his speech and actions were not always inspired. Therefore, the interpretation that he never speaks of his own inclination is refuted. This ayah is in reference to the Qur’an.

قُلْ أُوحِيَ إِلََِّيَ إِنَّهُ اسْتَمَعَ نـَفَرٌ مِينَ الِْْنِي فـَقَالُوا إِنََّ سََِعْنَا قـُرْآنًَ عَجَبًا

Say "It has been inspired to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an.

(71:2)

A key point to note is that the Qur’an as a whole and in its parts is the Tanzil [that which is sent down] and throughout his years as a messenger, Muhammad received its parts through wahy. Understanding this explains why the messenger says ‘I only follow that which is inspired to me’, because he can only follow what has been inspired to him SO FAR of the Qur’an. If he was made to say ‘I only follow what has been sent down’ it would be incorrect, as it is possible for something to have been sent down/revealed and not yet inspired to him.

For examples of the use of tanzil and wahy, please see sections 5.3.22 and 6.1.4 on pages 169 and 261 respectively.

5.2.3 Balaagh - Delivery

See sections 5.3.14 and 6.1.11 on pages 146 and 287.
The Qur’an was sent down/revealed [unzila] part by part progressively throughout the time of the messenger. The messenger received it by inspiration [wahy] and then delivered it [ballagha] to the people.

The Qur’an is a term used for the entirety of the revelation as well as to portions of it. Just like sheep can refer to one or a herd. The word Qur’an is not just a name, it is also a description (composition).
5.3 Qur’an’s Role and Attributes

One of the key benefits of the following section is to make clear that any key religious function that has traditionally been given to the messenger is rightly the function of the Qur’an.

5.3.1 Qur’an is detailed (Mufassal)

See section 12.25 on page 878 for the word Fa-Sad-Lam.

And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful." And thus do We detail the verses, and that the way of the criminals will become evident.

(6:54-55)

Typically statements on explanation or detail that are preceded with “and thus” etc. are referring to the immediate context. Context must always be assessed of course. Such ayaat are direct evidence of Allah’s statement on the detailed nature of the Qur’an and His role in making it so [see section 4.1.7 on page 51].

And thus We have made for every prophet an enemy - evil ones from mankind and jinn [X], (secretly/discreetly) communicating to each other with speech embellished [with lies] for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

And [it is] so the hearts of those who disbelieve in the Hereafter [Y] will incline toward it [speech embellished with lies] and that they will be satisfied with it and that they will commit that which they are committing.

[Say], “Then is it other than Allah I should seek as judge [a] while it is He who has sent down/revealed to you [pl.] the Book that is detailed? [b]’ And those to whom We gave the Scripture know that it is sent down/revealed from your Lord with the truth, so never be among the doubters.

(6:112-114)
The messenger sought for judgements only from the Qur’an/Allah, which is described as detailed.

[a] The statement “Then is it other than Allah” is absolute and includes the messenger, religious judgement is only for Allah.

[i] (6:112-113) are an important context for (6:114). “Then is it other than Allah” appears to be directly in response to those (6:113) [Y] who follow the liars (6:112) [X] and generally to all who would follow the words of people instead of Allah’s.

[b] We need nothing else because the revealed book has been detailed.

[i] Qur’an is the revealed book: see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.

[ii] The Qur’an is detailed: see section 5.3.1 on page 103.

[iii] “sent down/revealed to you [pl.]” indicates that what has been sent down was detailed for both the messenger and the people he was sent to. If it is already detailed for all of them, then it is not for the messenger to add detail because that is unnecessary.

وَمَا لَكُمْ أَلََّ تََْكُلُوا مَِِّا ذُكِرَ اسْمُ اللَّـهِ عَلَيْهِ وَقَدْ فَصَّلَ لَك م مَّا حَرَّمَ عَلَيْك مْ

And why should you not eat that upon which the name of Allah has been mentioned while He has detailed for you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors

(6:119)

[The detail mentioned here is in relation to the regulations on food]

فَمَن يُرِدِ اللَّـهُ أَن يـَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلِْْسْلًَمِ وَمَن يُرِدْ أَن يُضِلَّهُ يََْعَلْ صَدْرَهُ ضَيِيقًا حَرَجًا كَأَنََّّا يَصَّعَّدُ فِِ السَّمَاءِ كَذَٰلِكَ يََْعَلُ اللَّـهُ

So whoever Allah wants to guide - He expands his breast to Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place degradation upon those who do not believe. And this is the path of your Lord, [leading] straight. We have detailed the verses for a people who remember.

For them will be the Home of Peace with their Lord. And He will be their protecting friend because of what they used to do.

(6:125-126)

[Contextual and general]

وَلَقَدْ جِئـْنَاهُم بِكِتَابٍ فَصَّلْنَاه عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِقَوْمٍ يَّكُونُونَ

And We had certainly brought them a Book, (the contents of which) We have precisely detailed/defined based on knowledge - as guidance and mercy to a people who believe

(7:52)
The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. **Thus do We detail the signs for a people who give thought** (10:24)

Specific detailing has a context. The ‘thus’ implies that it is an example of a pattern of detailing. It is both specific in example and general in implication.

Say, “Are there of your ‘partners’ any who guides to the truth?” Say, “Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you – how do you judge?” And most of them follow only conjecture. Indeed, conjecture avails not against the truth at all. Indeed, Allah is Knowing of what they do. And it was not [possible] for this Qur’an to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the [Record of] decrees [a], about which there is no doubt, from the Lord of the worlds (10:35-37)

[a] See section 5.3.28 on page 182 to understand the use of the word [الكتاب] in the Qur’an. See specifically section 5.3.28.2.

Alif, Lam, Ra. [This is] a Book whose verses are perfected [by Allah’s Judgement] (and) furthermore **presented in detail** from one who is Wise and Acquainted (11:1)

There was certainly in their stories a lesson for those of understanding. It is not [the Qur’an] a narration/information/account invented [a], but a confirmation of what is [remaining of the
previous revelations] with it [b] and a **detailing of all things** [c] and guidance and mercy [d] for a people who believe
(12:111)

[Context is the story of Yusuf specifically and generally to all the stories of the messengers]

All the references pronouns or synonyms refer to the Qur’an.

[a] **It** is not a **narration/information/account** invented.
   [i] **It** [singular] is referring to something that includes all the stories of the messengers referred to by Allah. That is not just surah 12, it refers to the Qur’an as a whole. This is the view of Baghawi and Zamakhshari according to Muhammad Asad.
   [ii] From [b][c] below we can see that the ‘It’ could not simply refer to some ayaat in surah 12. As will be seen, the functions described in [b][c] are the functions of the whole Qur’an.

[b] **It**.
   [i] This is the Qur’an: see (5:48) in section 5.3.33 on page 202 to see that the Qur’an is given this guardian role generally, confirming/verifying what truth there is in them falls within this.
   [ii] ‘It’ also implies that it is something distinctive that is the like of the previous revelations.

[c] **Detailing of all things**.
   [i] This is the Qur’an, see section 5.3.1 on page 103.

[d] **Guidance and Mercy**.
   [i] These are attributes of the Qur’an: see sections 5.3.6 and 5.3.16 on pages 118 and 149.

He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? **Thus do We detail the verses for a people who use reason.**
(30:28)

Specific detailing has a context. The ‘thus’ implies that it is an example of a pattern of detailing. It is both specific in example and general in implication.

A Book whose verses have been detailed, an Arabic composition for a people who know
(41:2-3)
[General in implication]
5.3.2 Qur’an is clarifying/explanatory (Mubeen)

See section 12.3 on page 826 for the understand the word Ba-Ya-Nun.

And We have certainly sent down/revealed to you clear/explanatory verses, and no one would deny them except the defiantly disobedient

(2:99)

[Context is the enmity of the Jews to Jibreel. The nature of the statement is however general as it does not say “these verses” or the like.]

The month of Ramadhan [is that] in which was sent down/revealed the Qur’an, a guidance for the people and clear explanations from the guidance and the criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful

(2:185)

[This is a general statement; the context does not limit it]

O mankind, there has come to you a conclusive proof from your Lord, and We have sent down/revealed to you a clarifying/illuminating light.[a]

So those who believe in Allah and hold fast to Him - He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

(4:174-175)

[This is a general statement; the context does not limit it]

[a] This is the Qur’an.

[i] Qur’an is a light, see section 5.3.12 on page 138.

[ii] Qur’an is a clarifying/explaining book: see section 5.3.2 on page 107.
O People of the Scripture, there has come to you Our Messenger clearly communicating to you much of what you used to hide/conceal of the Scripture and overlooking much. [a] There has come to you from Allah a light and a clarifying Book. [b] By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light [c], by His permission, and guides them to a straight path. (5:15-16)

Along with (2:159-160) and (3:187) in section 12.3.2 on page 828, we again see Ba-Ya-Nun being contrasted with concealing [of the revelation by the people of the book]. This is a good example to consider when considering my translation.

[a] Keeping in mind that the obligation on the messenger is to:
   [i] Clearly communicate [section 6.1.14 on page 308].
   [iii] We would expect that the functions described here are from the sender, not the messenger.

   If we look at (16:43-44) and (16:64), in section 6.1.14 on page 308, we in fact get the evidence for this. Furthermore, this is confirmed by [b].

   [i] Qur’an is a light, see section 5.3.12 on page 138.
   [ii] Qur’an is a clarifying/explaining book: see section 5.3.2 on page 107.

[c] The Qur’an is the book by which Allah guides people.
   [i] Qur’an is a guide: see section 5.3.6 on page 118.
   [ii] Qur’an brings from darknesses to the light [see [b][i] above].

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

الرَّبِّلَّٰكَ آيََاتُ الْكِتَابِ الْمُبِينِ

Alif, Lam, Ra. These are the verses of the Book that makes evident/clear [one thing from another, right from wrong etc.] (12:1)

[General statement]

وَيَوْمَ نَبْعَثُ فِي كُلِّ نَّاسٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَـٰؤُلََٰءِ

وَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًَ لِِّك لِِّ شَيْءٍ وَهَدًى وَرَحْمَةً وَنُضْرَى لِلْمُسْلِمِينَ

And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you as a witness over your nation. And We have sent down/revealed to you the Book as clear exposition/explanation for all things and as guidance and mercy and good tidings for the Muslims (16:89)

[General statement]
And thus have We sent it [the Qur'an] down as clear verses and because Allah guides whom He intends
(22:16)
[General implication, the context is speaking to people who are misguided]

And We have certainly sent down/revealed to you clarifying/explanatory verses and examples from those who passed on before you and an admonition for those who fear Allah.
(24:34)
[It is a general statement. The context is of various guidelines to do with modesty]

We have certainly sent down/revealed distinct/explanatory verses. And Allah guides whom He wills to a straight path
(24:46)
[It is a general statement. The context is of various signs of Allah]

Ta, Seen, Meem.
These are the verses of the Book that makes evident/clear [one thing from another, right from wrong etc.]
(26:1-2)

Ta, Seen. These are the verses of the composition and clear/explained regulations.
As guidance and good tidings for the believers
(27:1-2)

Ta Seen Meem
These are the verses of the Book that makes evident/clear [one thing from another, right from wrong etc.]
(28:1-2)
And thus We have sent down to you the Book [a]. And those to whom We [previously] gave the Scripture believe in it [b]. And among these [messenger’s people] are those who believe in it [c]. And none reject Our verses [d] except the disbelievers. And you did not recite before it [e] any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt. Rather, it [the Qur’an] [f] is clear/clarifying verses [g] within the breasts of those who have been given knowledge. And none reject Our verses [h] except the wrongdoers.

(29:47-49)

[The context is that of those who do not believe in the message sent to Muhammad]

The series of pronouns and synonyms all refer to the Qur’an.

[a] The Qur’an.
   [i] See section
[b] It.
[c] It.
[d] Verses.
[e] It.
[f] It.
[g] Verses.
[h] Verses.

And We did not teach him poetry [a], nor is it befitting for him. It is only a reminder [b] and a clear composition [c].

So that [with it] he warns [d] whoever is alive and justifies the word against the disbelievers (36:69-70)

The ‘and’ between ذِكْر/reminder and قُرْآن/composition does not imply two separate revelations, rather it highlights two separate aspects of the one revelation. This is a key and repeated mistake the proponents of hadith make.

[a] See section 4.1.10 on page 58 to see that it is Allah that taught the Qur’an.
[b] See section 5.3.5 on page 113 to see that the Qur’an is the reminder, the only thing given to him.
   [i] Note also that the singular ‘it’ / هو is used to refer to [b][c].
[c] See section 5.1 on page 74 to see that Qur’an can be both a name and an attribute.
   [i] See also section 10.1 on page 731 for the Qur’an being referenced by pairs of attributes.
A key point here, is that Allah clarifies that it (the Qur’an) is the only thing that the messenger was taught. Hadith and the like are not included.

Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has sent down/revealed to you a reminder. [a] He sent] a Messenger enjoining on you [as belief and/or practice] the clarifying verses of Allah [b] that he may bring out those who believe and do righteous deeds from darknesses into the light [c]. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision (65:10-11)
This is the Qur'an.

What is revealed is the Qur'an, see section 5.2.1 on page 82.

A key attribute of the Qur'an is that it is the reminder, see sections 5.3.5 and 6.1.21 on pages 113 and 322.

Verses.

The Qur'an and its verses are clarifying and explanatory, see section 5.3.2 on page 107.

See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur'an.

A purpose of the Qur'an: the light of guidance.

Of note here is that effect of the Qur'an is to bring people from darkness to light, it is in fact a light.

See sections 5.3.12 and 6.1.17 on pages 113 and 313.

5.3.3 Qur'an is the criterion (Furqaan)

See section 12.28 on page 884 for the word Fa-Ra-Qaf.

The month of Ramadhan [is that] in which was sent down/revealed the Qur'an, a guidance for the people and clear expositions of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful (2:185)

[General implication]

Alif, Lam, Meem.

Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence.

He has sent down/revealed upon you the book with the truth, confirming what was before it. And He sent down/revealed the Torah and the Gospel.
Before, as guidance for the people. And He sent down/revealed the Criterion. Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is exalted in Might, the Owner of Retribution

(3:1-4)

[General implication.]

بَارَكَ الَّذِي نَزَّلَ الْفِرْقَانَ عَلَيْ عِبَادِهِ لَيْكُونَ لِلْعَالَمِينَ نَذِيرًا

Blessed is He who sent [progressively] down the Criterion upon His Servant that it [a] may be to the worlds a warner.

(25:1)

[a] Given how expansive “to the worlds” is, Muhammad could not have been referred to here in his capacity as a messenger. However given that the Qur’an would end up existing to the end of time and reaching all over the world, it fits the bill.

5.3.4 Qur’an is a balance [by which to measure/judge] (Meezan)

اللَّهُ الَّذِي أَنزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

It is Allah who has sent down/revealed the regulations with the truth and [also] the balance. And what will make you perceive? Perhaps the Hour is near.

(42:17)

5.3.5 Qur’an is a reminder (Zikr)


ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْيََاتِ وَالذِِّكْرِ الَْْكِيمِ

That is what We enjoin on you [as belief and/or practice] [a] of the signs [b] and the reminder [c] full of discernment [d].

(3:58)

[a] Ta-Lam-Waw is used exclusively with revelation, with the Qur’an.

[i] See sections 5.4.6 and 6.1.2 on pages 224 and 249.

[b] Ayaat can refer to individual units of revelation [general meaning] as well as to specifically mentioned content in the previous or following units of revelation.

[i] See section 12.2 on page 823 for more on the meaning of ayah.

[ii] Qur’an is composed of ayaat: see section 5.4.8 on page 228.

[c] The Qur’an is the reminder.

[i] See sections 5.3.5 and 6.1.21 on pages 113 and 322.

[d] The Qur’an is the discernment given to the messenger.

[i] See section 5.3.10 on page 132.
Those [of the previous generations of prophets that were guided] are the ones to whom We gave the Scripture and authority and prophethood. But if the disbelievers deny it, then We have entrusted it to a people who are not therein disbelievers.

Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I do not ask any payment for it. It is only a reminder for the worlds."

(6:89-90)

[* read previous verses to see this context]

[a] Scripture and guidance given to the previous prophets, highlighting the lineage of the messenger’s role, as well as its link with revelation/scripture through the ages.

[b] It.

[i] This refers to a singular and distinguishable entity that the messenger relates to his people. The Qur’an, a revelation in line with the previous prophets/messengers, see [a].

[c] The Qur’an is the reminder given to the messenger.

[i] See sections 5.3.5 and 6.1.21 on pages 113 and 322.

[d] Of the message that the messenger transmitted that could possibly be to everyone and get to everyone, only the Qur’an works. The hadith is fabricated, twisted and lost, see chapter 9 on page 431.

And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

(11:120)

That [previous verses] is from the news of the unseen which We inspire to you. And you were not with them when they put together their plan while they conspired.

And most of the people, although you strive for it, are not believers.

And you do not ask of them for it any payment. It [the Qur’an] is only a reminder to the worlds.

(12:102-104)

[a] That.
[i] This refers to the Qur’an, in this case a part of it that preceded this verse.


[i] This is the only inspired guidance to the messenger, see sections 5.2.2 and 6.1.4 on pages 90 and 261.

[c] It: The Qur’an.

[i] This refers to a singular and distinguishable entity that the messenger relates to his people, this is the Qur’an, only.


[i] See sections 5.3.5 and 6.1.21 on pages 113 and 322.

إِنََّ نََْنُ نـَزَّلْنَا الذِيكْرَ وَإِنََّ لَهُ لََْ افِظُونَ

Indeed, it is We who sent down/revealed [a] the reminder [b] and indeed, We will be its guardian.

(15:9)

[a] Sent down/revealed.

[i] This is the Qur’an, see sections 5.2.1, 5.3.2 and 6.1.3 on pages 82, 158 and 252.

[b] The reminder

[i] This is the Qur’an, see section 5.3.5 on page 113.

The proponents of hadith claim that the zikr refers to the hadith, if so, then the promise of Allah does not hold as the hadith is manifestly not protected or preserved. See chapter 9 on page 431.

Furthermore, it is only the Qur’an that was revealed to the messenger, see sections 5.2.1, 6.1.3 and 6.1.4 on pages 82, 252 and 261.

وَمَا أَرْسَلْنَا مِن قـَبْلِكَ إِلََّ رِجَالًَ نُّوحي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِيكْرِ إِن كُنتُمْ لََ تـَعْلَمُونَ

And We did not send before you other than men to whom We inspired, so ask the people of the (previous) reminder if you do not know,

[We sent them] with clear proofs and written ordinances. And We sent down/revealed to you the reminder [a] that you may clearly communicate [b] to the people what was sent down/revealed to them and that they might give thought.

(16:43-44)

[a] What was revealed to the messenger was the Qur’an.

[i] See sections 5.4.4, 6.1.3 and 6.1.4 on pages 219, 252 and 261.

[b] This is used as an argument that Muhammad was to explain the revelation that he received. This explanation being the hadith/sunnah. However:

[i] See section 12.3 on page 826 to see the meanings of Ba-Ya-Nun, which include:

- Making open, clear, obvious, distinct etc. and so in the context of guidance, clearly communicating it. Such that the people receive it openly and unambiguously.
- Clarifying, explaining.

It is the context that helps you decide the best meaning. The context of the ayah and Qur’an as a whole.

[ii] The Qur’an is already explained and clear: see sections 4.1.5, 5.3.2 and 5.5.2 on pages 46, 107 and 235.

115/913
The only obligation on the messenger is clear delivery: see section 6.1.11 on page 287.

Given these, the only contextual and logical meaning is clear communication.

Say, "I only warn you by inspiration. [a]" But the deaf do not hear the call when they are warned [b].

And if [as much as] a whiff of the punishment of your Lord should touch them, they would surely say, "O woe to us! Indeed, we have been wrongdoers."

And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And enough are We as accountant.

And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous [c]

Who fear their Lord unseen, while they are apprehensive of the Hour.

And this [Qur’an] [d] is a blessed reminder which We have sent down. Then will you be in denial of it [e]?

(21:45-50)

There is a continuity of thought and in what is referred to, the pronouns and synonyms used are for the Qur’an:

[a] This inspiration is the Qur’an.
   [i] See sections 5.2.2 and 6.1.4 on pages 90 and 261.

[b] That which the messenger warns with is the Qur’an.
   [i] See sections 5.3.18 and 6.1.19 on pages 153 and 317.

[c] The only guidance they were given was the Taurat and this was the only revelation they were given.
   [i] See (6:154) and (7:144-145) in section 5.5.2.1 after page 236.

[d] Allah here is telling us that like the reminder revealed to Musa and Harun, this Qur’an is also a reminder.

[e] It.
   [i] This refers to a singular and recognisable thing that people can accept and reject, this is the Qur’an.
And We did not teach him poetry [a], nor is it befitting for him. **It is only a reminder** [b] and a clear composition [c].

So that [with it] he warns [d] whoever is alive and justifies the word against the disbelievers (36:69-70)

The ‘and’ between ‘ذِكْر’/reminder and ‘قُرْآن’/composition does not imply two separate revelations, rather it highlights two separate aspects of the one revelation. This is a key and repeated mistake the proponents of hadith make.

[a] See section 4.1.10 on page 58 to see that it is Allah that taught the Qur’an.
[b] See section 5.3.5 on page 113 to see that the Qur’an is the reminder, the only thing given to him.
   [i] Note also that the singular ‘it’ / [هُوَ] is used to refer to [b][c].
[c] See section 5.1 on page 74 to see that Qur’an can be both a name and an attribute.
   [i] See also section 10.1 on page 731 for the Qur’an being referenced by pairs of attributes.
[d] See section 5.3.18 on page 153 to see that warning is an attribute of the Qur’an.
   [i] See section 6.1.19 on page 317 to see that the messenger was to warn by the Qur’an.

A key point here, is that Allah clarifies that it (the Qur’an) **is the only thing** that the messenger was taught. Hadith and the like are not included.

So adhere to **that which is inspired to you** [a]. Indeed, you are on a straight path.
And indeed, it is a **reminder** for you and your people [b], and you [all] are going to be questioned (43:43-44)

The messenger is told to hold on to what has been inspired to him. The pronouns and synonyms used are all in reference to the Qur’an:

[a] **That** which is inspired to you.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to you” is in fact the Qur’an.
[b] **It** is a reminder for you and your people.
   [i] The Qur’an is the reminder, see sections 5.3.5 and 6.1.21 on pages 113 and 322.

Like with the discussion on (36:69-70) in section 5.1.2 on page 78, this indicates that the only thing inspired to the messenger is the Qur’an.
Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has sent down/revealed to you a reminder. [a]

[He sent] a Messenger enjoining on you [as belief and/or practice] the clarifying verses of Allah [b] that he may bring out those who believe and do righteous deeds from darknesses into the light [c]. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision (65:10-11)

[a] This is the Qur’an.
   [i] What is revealed is the Qur’an, see section 5.2.1 on page 82.
   [ii] A key attribute of the Qur’an is that it is the reminder, see sections 5.3.5 and 6.1.21 on pages 113 and 322.

[b] Verses.
   [i] The Qur’an and its verses are clarifying and explanatory, see section 5.3.2 on page 107.
   [ii] See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.

   [i] Of note here is that effect of the Qur’an is to bring people from darkness to light, it is in fact a light.
   [ii] See sections 5.3.12 and 6.1.17 on pages 113 and 313.

Indeed, this is a reminder, so whoever wills may take to his Lord a way (73:19)

5.3.6 Qur’an is guidance (Huda)

See section 12.37 on page 901 for the word Ha-Dal-Ya.

That is the Book [a] in which there is no doubt [b], [true] guidance for those conscious of Allah [c] Who believe in the unseen, make obligatory prayer, and spend out of what We have provided for them, [i]

And who believe in what has been sent down/revealed to you [ii], and what was sent down/revealed before you, and of the Hereafter they are certain [in faith] [iii].
Those are upon [right] guidance from their Lord [d], and it is those who are the successful. (2:2-5)

These ayaat tell us the source of the Qur’an, its function and who benefits from it.

[a] This book is referred to with ‘that’, and in my opinion this refers to the source from which the Qur’an was progressively revealed to the messenger. See (13:39) in section 9.5.19 on page 568.

[i] So here, [لكتاب] refers to the Qur’an written with Allah in Umm ul kitab. See also (3:23) where we are told that the Jews had been given a ‘portion of the kitab/book’.

[b] The book with Allah is beyond reproach and guarded by the angels, see (18:1-6) in section 5.3.29 on page 192.

[c] We are told that the sourcebook of the Qur’an [from which they get the revelation referred to in [d] contains [true] guidance for those who are mindful of Allah. Defined to be those who:

[i] Believe in the unseen, make obligatory prayer, and spend from what Allah has given them.

[ii] Believe in what has been revealed to the messenger [that what he is saying to them is revelation is in fact what Allah revealed]. This is of course the Qur’an that they hear and receive.

[iii] Are certain of the hereafter.

[d] People in [c] are rightly guided by Allah.

There is no mention of the opinions of scholars, of the example of the messenger in hadith and sunnah or of the ruling of the messenger in hadith.

إنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِينَاتِ وَالْْ دَىٰ مِن بَعْدِ مَا بَيِّنَّاهُ لِلنَّاسِ فِِ الْكِتَابِ أُولَـٰئِكَ يـَلْعَنُهُمُ اللَّهُ وَيـَلْعَنُهُمُ الْْلَّـعِنُونَ إِلََّ الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيِّنُوا فَأُولَـٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنََ التَّوَّابُ الرَّحِيمُ (2:159-160)

Indeed, those who conceal what We sent down/revealed of clear proofs and guidance, after We made it clear/explained it for the people in the Scripture, those are cursed by Allah and cursed by those who curse, Except for those who repent and correct themselves and clearly communicate [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هَذَى لِلنَّاسِ وَبَيِّنَاتٍ مِينَ الُْْدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِينْ أَيََّ مُ أُخَرَ يُرِيدُ اللَّـهُ بِكُمُ الْيُسْرَ وَلََ يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبَِيُوا اللَّـهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (2:159-160)

The month of Ramadhan [is that] in which was sent down/revealed the Qur’an, a guidance for the people and clear evidence of the guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful
Or lest you say, "If only the Scripture had been sent down/revealed to us, we would have been better guided than they." So there has [now] come to you a clear evidence from your Lord and a guidance and mercy. Then who is more unjust than one who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away.

And We had certainly brought them a Book, (the contents of which) We have precisely detailed/defined based on knowledge - as guidance and mercy to a people who believe.

And when you do not bring them a sign, they say, "Why have you not contrived it?" Say, "I only follow that which is inspired to me from my Lord [a]. This [Qur'an] is enlightenment from your Lord and guidance and mercy for a people who believe [b]." So when the Qur'an [c] is recited, then listen to it and pay attention that you may receive mercy.

The series of highlighted words show that ‘that which is inspired to him’ is the Qur’an. And that in fact, this is all he follows. This being the case, he could not have received any inspiration as guidance that would be defined as hadith [qudsi or otherwise]. This is also a useful ayah to refute the idea that the messenger performed miracles, people were looking for them, but he is made to proclaim that he only follows that which is inspired to him.

The pronouns and synonyms used in these ayaat are all in reference to the Qur’an:

\[a\] That which is inspired to me from my Lord.

\[i\] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.

\[ii\] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

\[iii\] However, from the following bullets we see that “That which is inspired to you” is in fact the Qur’an.

\[b\] This.
The term basa’ir [enlightenment] is a characteristic of the Qur'an, see section 5.3.9 on page 131.

Guidance and mercy are characteristics of the Qur’an, see section 5.3.6 and 5.3.16 on pages 118 and 149.

Qur’an.

O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers

(10:57)

Say, "O mankind, the truth [The Qur'an] [a] has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray against it. And I am not over you a manager." And follow that which is inspired to you [b] and be patient until Allah will judge [c]. And He is the best of judges

(10:108-109)

The pronouns and synonyms used are all in reference to the Qur’an:

[a] The truth.
   [i] This is the Qur’an, see section 5.3.8, on page 126.

[b] That which is inspired to you.
   [i] The messenger, and everyone else by extension is to follow what has been inspired.
   [ii] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [iii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iv] However, from the following bullets we see that “That which is inspired to you” is in fact the Qur’an.

[c] The judgements of Allah also come in the Qur’an.
   [i] (13:37), see section 6.1.24 on page 324.

There was certainly in their stories a lesson for those of understanding. It is not [the Qur’an] a narration/information/account invented [a], but a confirmation of what is [remaining of the previous revelations] with it [b] and a detailing of all things [c] and guidance and mercy [d] for a people who believe

(12:111)

[Context is the story of Yusuf specifically and generally to all the stories of the messengers]

All the references pronouns or synonyms refer to the Qur’an.
It is not a narration/information/account invented.  

It [singular] is referring to something that includes all the stories of the messengers referred to by Allah. That is not just surah 12, it refers to the Qur’an as a whole. This is the view of Baghawi and Zamakhshari according to Muhammad Asad.

From [b][c] below we can see that the ‘It’ could not simply refer to some ayaat in surah 12. As will be seen, the functions described in [b][c] are the functions of the whole Qur’an.

This is the Qur’an: see (5:48) in section 5.3.33 on page 202 to see that the Qur’an is given this guardian role generally, confirming/verifying what truth there is in them falls within this.

‘It’ also implies that it is something distinctive that is the like of the previous revelations.

This is the Qur’an, see section 5.3.1 on page 103.

These are attributes of the Qur’an: see sections 5.3.6 and 5.3.16 on pages 118 and 149.

And We have not sent down/revealed to you the Book except that [with it] you [a] clearly communicate for them that wherein they have differed [b] and [for it to be a] guidance and mercy [c] for a people who believe.

(16:64)

The purpose of the revelation of the Qur’an is being discussed here, it is telling the messenger as well as us.

Important, Allah states that it was only for this purpose.

This purpose is broken up into two general functions as discussed in [b][c]. [b] is not enough to be the only purpose, that means the purpose lies in [b][c] simultaneously.

Does this refer to something that comes from the Qur’an [i] or from the messenger [ii]?

This makes more sense as it fits and flows better with [c] and directly addresses the purpose of the revelation. Instead of addressing the purpose of the messenger in [b] then that of the revelation in [c].

This function is not for the messenger [apart from transmitting the Qur’an], as it is actually a function for the Qur’an.

See (16:89) which mirrors (16:64) and refers specifically to the Qur’an. A clarification for all things includes “to clarify/explain for them that wherein they have differed”.

And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you as a witness over your nation. And We have [progressively] sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

(16:89)

See also (27:76-77) which clarifies the role of the Qur’an in dealing with what the people [children of Israel] differed in as well as being a guidance and a mercy.
Indeed, this Qur'an relates to the Children of Israel most of that over which they differed. 
And indeed, it is guidance and mercy for the believers
(27:76-77)

[iii] Finally, the obligation on the messenger is to clearly communicate the revelation to the people. See section 6.1.11 on page 287.
[c] This can only refer to the Qur’an
[i] See section 5.3.6 on page 118 to see that it is the Qur’an that is a guidance.
[ii] See section 5.3.16 on page 149 to see that it is the Qur’an that is a mercy.
[iii] See also (16:89) and (27:76-77) above.

And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you as a witness over your nation. And We have sent down/revealed to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims
(16:89)

فَذَّلَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِيكَ بِلَّطِينَةٍ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدْىٰ وَبُشْرَىٰ لِلْمُسْلِمِينَ

Say "The Pure Spirit has brought it down from your Lord with the truth to make firm those who believe and as guidance and good tidings to the Muslims."
(16:102)

إِنَّ هَذَا الْقُرْآنُ يُهْدِي لِلَّذِينَ يَتَّقُونَ وَيَتَّبِعُونَ الْوَلَّادَينَ وَيَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Indeed, this Qur’an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward
(17:9)

Context is of the children of Israel but the signification is general.

سُبْحَانَٰهُ وَرَحْمَتُهُ لِلْمُؤْمِنِينَ

Ta, Seen. These are the verses of the composition and clear/explained regulations.
As guidance and good tidings for the believers
(27:1-2)
The revelation/Qur’an is the only source for guidance we are pointed to.

إنَّ هَذَا الْقُرْآنَ يُقْصُدُ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَتَخَلَّفُونَ
وَإِنَّهُ هُدٰى وَرَحْمَةٌ لِلمُؤْمِنِينَ

Indeed, this Qur’an relates to the Children of Israel most of that over which they differed.
And indeed, it is guidance and mercy for the believers

(27:76-77)

تِلْكَ آيَاتُ الْكِتَابِ الَّهَـٰٓدٰى وَرَحْمَةٌ لِلمُعْتَسِرِينَ

These are verses of the Book that is full of discernment,
[They are a] guidance and mercy for the doers of good

Who make obligatory prayer and give zakah, and they, of the Hereafter, are certain [in faith].
Those are on [right] guidance from their Lord, and it is those who are the successful.
And of the people is he who trades [guidance for] diverting speech to mislead [others] from the way of Allah, without knowledge, and who takes it in ridicule. Those will have a humiliating punishment.
And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

(31:2-7)

Qur’an as guidance is contrasted with diverting hadith.

وَيَتَّبِعُ الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الَْْقَّ وَيـَهْدِي إِلََٰ صِرَاطِ الْعَزِيزِ

And those who have been given knowledge see that what is sent down/revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy

(34:6)
Allah has sent down/revealed the best statement [Lit. Hadith] [The Qur’an] [a]: a consistent Book wherein is reiteration [b]. The skins tremble therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That [the Qur’an] is the guidance of Allah by which He guides whom He wills [c]. And one whom Allah leaves astray - for him there is no guide. (39:23)

The statement is general and is not limited by the context

The same thing is referred to throughout the ayah, we see that what is referenced is the Qur’an.

[a] The best statement was sent down/revealed.
   [i] See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252 to see that it is the Qur’an that was sent down/revealed.
   [ii] See section 5.3.28 on page 182 to see that the Qur’an is also called a book/kitab.

[b] A book that has reiteration.
   [i] This is a classic style in the Qur’an. See (3:7) in section 5.4.10 on page 231.
   [i] See the rest of this section for evidence the Qur’an is guidance from Allah.

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

Indeed, We sent down/revealed to you the Book for the people [a] with the truth. So whoever is guided [by it] – it is for [the benefit of] his soul [b]; and whoever goes astray only goes astray to its detriment. And you are not a manager over them (39:41)

[a] The Qur’an was revealed on the messenger for the people. It was not for him to subsequently explain and detail for the people.
   [i] Related to this is the specific obligation on the messenger, the delivery of the Qur’an. See section 6.1.11 on page 287.

[b] Here Allah tells us that after the guidance is given to the people, whoever is guided by it has benefitted his/her soul. Only the Qur’an is referred to by Allah as guidance.

And if We had made it [the Qur’an] a non-Arabic composition, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?"
Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.

(41:44)

هَـٰذَا بَصَائِرُ لِلنَّاسِ وَهذى وَرَحْمةٌ يُقَدِّمُونَ

This [Qur’an] is enlightenment for mankind and guidance and mercy for a people who are certain in faith.

(45:20)

قالُوا يََ قـَوْمَنَا إِنََّ سََِعْنَا كِتَابًَّ أُنزِلَ مِن بـَعْدِ مُوسَىٰ مُصَدِيقًا لِيمَا بَينَْ يَدَيْهِ يُهْدِي إِلََ الَْْقِِّ وَإِلََ طَرِيقٍ مُّسْتَقِيمٍ

They said, "O our people, indeed we have heard a [recited] Book sent down/revealed after Moses confirming what was before it which guides to the truth and to a straight path.

(46:30)

5.3.7 Qur’an guides to the right direction (Rushd)

لا إِكْرَاهَ فِِ الدِيينِ قَد تـَّبَينََّ الر شْد مِنَ الْغَيِي فَمَن يَكْفُرْ بَِّلطَّاغُوتِ وَيـُؤْمِن بَِّللَّـهِ فـَقَدِ اسْتَمْسَكَ بَِّلْعُرَةِ الْوُثـْقَىٰ لََ انفِصَامَ لََْا وَاللَّـهُ سََِ عَلِيمٌ

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

(2:256)

قُلْ أُوحِيَ إِلََِّ أَنَّهُ اسْتَمَعَ نـَفَرٌ مِينَ الِْْنِي فَقَالُوا إِنََّ سََِعْنَا قُرْآنًَ عَجَبًا يـَهْدِي إِلََ الر شْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِينَا أَحَدًا

Say "It has been sent down/revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an. It guides to the right course/direction, and we have believed in it. And we will never associate with our Lord anyone.

(72:1-2)

[ See also 46:29-30]

5.3.8 Qur’an is truth (Haqq)

ذَٰلِكَ بَِِنَّ اللَّـهَ نـَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِِ الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

That is [deserved by them] because Allah has sent down/revealed the Book with the truth. And indeed, those who differ over the Book are in extreme dissension.

(2:176)
He has sent down/revealed upon you the Book [a] with the truth [b], confirming what was before it. And He sent down/revealed the Torah and the Gospel [c].

What was sent down/revealed is the Qur’an. No other guidance (for Muslims) is ever mentioned.

[a] The Qur’an is the kitab that is revealed.
  [i] See section 5.3.28 on page 182 to see that it is the kitab.
  [ii] See section 5.3.21 on page 158 to see that the Qur’an is the revelation.
  [iii] See section 6.1.3 on page 252 to see that the Qur’an is the only revelation given to the messenger.

[b] The Qur’an is the truth that was given to the messenger.
  [i] See section 5.3.8 on page 126.

[c] The revelation of the Qur’an is likened to the revelation of the previous books.
  
O Mankind, the Messenger has come to you with the truth from your Lord [a], so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth.

And ever is Allah Knowing and Wise. ...

O mankind, there has come to you a conclusive proof from your Lord [b], and We have sent down/revealed to you a clarifying/illuminating light [c].

(4:170, 174)

[a] Truth from your Lord.
[b] Proof from your Lord.
  [i] This is the Qur’an. It fits in with [a] and [c]. Also, it is the Qur’an that has been set as the challenge for the disbelievers through ayaat such as (10:38) and (11:13).
[c] This is the Qur’an.
  [i] Qur’an is a light, see section 5.3.12 on page 138.
  [ii] Qur’an is a clarifying/explaining book: see section 5.3.2 on page 107.

And We have sent down/revealed to you the Book with the truth, confirming that which preceded it of the Scripture and as a guardian over it. So judge between them by/with what Allah has (so far) sent down/revealed and do not follow their inclinations away from what has come to you of the
truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

(5:48)

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِي عَدُوًّا شَيَاطِينَ الْإِنسِ وَالِْْنسِ يَوْحِي بَعْضٌهُم مَّعْنَىٰ إِلَىٰ بَعْضٍ زَخَّرَ الفُؤْدُ غَزِرًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَلَا يَفْتََُونَ وَلَتَصَعَّدَ إِلَّٰهٌ أَفْيَدَةٌ الَّذِينَ لا يَعْقُلُونَ بَعْضًا وَبَعْضًا وَلَا يَشْأُونَ مَا مَنََفْرَدُونَ أَفْغَيِرَ اللَّهِ أَنْتِي حَكَمًا وَهُوَ الَّذِي أَوْلَىٰ إِلَٰهَيْكُمْ الْكِتَابَ مُفْصِلاً وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّنُ رَبِّكَ بَلْ يَكُونَنَّ مِنَ الْمُمْتََِينَ

And thus We have made for every prophet an enemy - evil ones from mankind and jinn [X], (secretly/diately) communicating to each other with speech embellished with lies for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

And [it is] so the hearts of those who disbelieve in the Hereafter [Y] will incline toward it [speech embellished with lies] and that they will be satisfied with it and that they will commit that which they are committing.

[Say], “Then is it other than Allah I should seek as judge [a] while it is He who has sent down/revealed to you [pl.] the Book that is detailed? [b]” And those to whom We gave the Scripture know that it is sent down/revealed from your Lord with the truth, so never be among the doubters.

(6:112-114)

The messenger sought for judgements only from the Qur’an/Allah, which is described as detailed.

[a] The statement “Then is it other than Allah” is absolute and includes the messenger, religious judgement is only for Allah.

[i] (6:112-113) are an important context for (6:114). “Then is it other than Allah” appears to be directly in response to those (6:113) [Y] who follow the liars (6:112) [X] and generally to all who would follow the words of people instead of Allah’s.

[b] We need nothing else because the revealed book has been detailed.

[i] Qur’an is the revealed book: see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.

[ii] The Qur’an is detailed: see section 5.3.1 on page 103.

[iii] “sent down/revealed to you [pl.]” indicates that what has been sent down was detailed for both the messenger and the people he was sent to. If it is already detailed for all of them, then it is not for the messenger to add detail because that is unnecessary.
Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager

(10:108)

And with the truth We have sent it down, and with the truth it was sent down. And We have only sent you as a bringer of good tidings and a warner. And [it is] a Qur’an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively

(17:105-106)

[This is] the revelation of the Book [a] about which there is no doubt [b] from the Lord of the worlds. Or do they say, "He invented it" [c]? Rather, it is the truth from your Lord [d] that you may warn a people [e] to whom no warner has come before you [so] perhaps they will be guided [f]

(32:2-3)

The descriptions, synonyms and pronouns in these verses all point to the Qur’an as the truth from Allah.

[a] The revealed book is the Qur’an.
   [i] See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252 to see that it is the Qur’an that was sent down/revealed.
   [ii] See section 5.3.28 on page 182 to see that the Qur’an is also called a book/kitab.
[b] This again is the Qur’an.
   [i] See (2:2-5) in section 5.3.6 on page 118.
[c] It.
   [i] This refers to the Qur’an, that distinguishable message that challenged the world of the kuffar, not hadith.
[d] It is the truth.
   [i] Clearly in reference to the Qur’an from the context.
[e] That which people are to be warned with is the Qur’an.
   [i] See section 6.1.19 on page 317 to see that the messenger warned by the Qur’an.
[f] The people were to be warned and guided by the truth from Allah, by the Qur’an.

(34:6)
And that which We have sent down/revealed to you of/from the Book [a] is the truth, confirming what was before it. Indeed, Allah, of His servants, is Acquainted and Seeing (35:31)

[a] Why ‘of the Book’?

[i] See section 5.2 on page 82. This will show that what was inspired to the messenger for most of his life was an increasing fraction of the Qur’an. Hence for most of his life, what he had was a portion of the book [when taken in the sense of the Qur’an].

[ii] We can also see from (2:2-5) that whatever was revealed to us through Muhammad was from the Book with Allah.

The sending down of the Book is from Allah, the Exalted in Might, the Wise

Indeed, We have sent down/revealed to you the Book with the truth. So worship Allah, [being] sincere to Him in religion. (39:1-2)

Indeed, We sent down/revealed to you the Book for the people [a] with the truth. So whoever is guided by it – it is for [the benefit of] his soul [b]; and whoever goes astray only goes astray to its detriment. And you are not a manager over them (39:41)

[a] The Qur’an was revealed on the messenger for the people. It was not for him to subsequently explain and detail for the people.

[i] Related to this is the specific obligation on the messenger, the delivery of the Qur’an. See section 6.1.11 on page 287.

[b] Here Allah tells us that after the guidance is given to the people, whoever is guided by it has benefitted his/her soul. Only the Qur’an is referred to by Allah as guidance.
Those who disbelieve and avert [people] from the way of Allah - He will waste their deeds.
And those who believe and do righteous deeds and believe in what has been sent down/revealed upon Muhammad [a] - and it is the truth from their Lord [b] - He will remove from them their misdeeds and amend their condition.
That is because those who disbelieve follow falsehood [c], and those who believe follow the truth from their Lord [d]. Thus does Allah present to the people their comparisons.

(47:1-3)

These ayaat fit perfectly with 5:44-50 [see section 5.4.3 on page 216] in that those who judge by what is not revealed are also called disbelievers.

[a] What has been revealed.
   [i] This is the Qur’an: see sections 5.2.1 and 6.1.3 on pages 82 and 252.
[b] [a] has been referred to as the truth from Allah.
   [i] The Qur’an is the truth from Allah, see the rest of this section for further evidence of this.
[c] [c] and [d] are contrasted. Those who follow falsehood [i.e., other than the truth] are disbelievers.
   [i] They follow other than the Qur’an, the revelation.
[d] Those who believe, follow the truth from Allah. They follow the Qur’an.

Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has been revealed [a] of the truth [b]? And let them not be like those who were given the Scripture before [c], and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.

(57:16)

[a] The Qur’an is the only revelation given to the messenger.
   [i] See section 5.2.1 on page 82 to see that the revelation is the Qur’an.
   [ii] See section 6.1.3 on page 252 to see that the only revelation the messenger received is the Qur’an.
[b] The Qur’an is the truth, see section 5.3.8 on page 126.
[c] The previous peoples:
   [i] Changed their revelations. See section 8.3 on page 424 for evidence of this.
   [ii] Added other sources of guidance. See section 5.5.2.1 on page 236 to see how the Jews added to their revelation. The Christians added much to their revelation.

5.3.9 Qur’an is insight (Basa’ir)

There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you."
And thus do We diversify the verses so the disbelievers will say, "You have studied," and so We may make it (the Qur’an) clear for a people who know.

(6:104-105)

وإذا لم تأتيهم بايعة قالوا نَّأُوْلاَ بِحِيْشَاتِهَا فَلَٰ إِنَّمَا أَتْبِعُ مَا لَيْحَى إِلَّيْنِ هَذَا بِصَائِرَ مِنْ رَّبِكُمْ وَهَذَى وَرْحَمَةٌ لِّيَقُومُ يُوبَقُونَ وإذا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحََونَ

And when you do not bring them a sign, they say, "Why have you not contrived it?" Say, "I only follow that which is inspired to me from my Lord [a]. This [Qur’an] is enlightenment from your Lord and guidance and mercy for a people who believe [b]." So when the Qur’an [c] is recited, then listen to it and pay attention that you may receive mercy

(7:203-204)

The series of highlighted words show that ‘that which is inspired to him’ is the Qur’an. And that in fact, this is all he follows. This being the case, he could not have received any inspiration as guidance that would be defined as hadith [qudsī or otherwise]. This is also a useful ayah to refute the idea that the messenger performed miracles, people were looking for them, but he is made to proclaim that he only follows that which is inspired to him.

The pronouns and synonyms used in these ayaat are all in reference to the Qur’an:

[a] That which is inspired to me from my Lord.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from the following bullets we see that “That which is inspired to you” is in fact the Qur’an.

[b] This.
   [i] The term basa’ir [enlightenment] is a characteristic of the Qur’an.
   [ii] Guidance and mercy are characteristics of the Qur’an, see section 5.3.6 and 5.3.16 on pages 118 and 149.

[c] Qur’an.

هَـٰذَا بِصَائِرَ لِلنَّاسِ وَهَذَى وَرْحَمَةٌ لِّيَقُومُ يُوبَقُونَ

This [Qur’an] is enlightenment for mankind and guidance and mercy for a people who are certain in faith

(45:20)

5.3.10 Qur’an is discernment (Hikmah)

See section 12.10 on page 848 to see why what has normally been translated as wisdom, I translate as discernment.
And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favour of Allah upon you and what has been sent down/revealed to you [a] of the regulations and discernment, He instructs/warns you with it [b]. And fear Allah and know that Allah is Knowing of all things (2:231)

[a] What is revealed is the Qur'an, see section 5.2.1 on page 82.

[b] [الكتاب والحكمة], which I have translated as ‘regulations and discernment’ clearly refer to the unitary Qur’an.

[i] This is also supported by the [بِهِ] which means ‘with it’

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْْيََاتِ وَالذِيكْرِ الَْْكِيمِ

This* is what We enjoin on you [as belief and/or practice] [a] of the signs [b] and the reminder [c] full of discernment [d].

(3:58)

[* refers to the previous ayaat]

[a] Ta-Lam-Waw is used exclusively with revelation, with the Qur’an.

[i] See sections 5.4.6 and 6.1.2 on pages 224 and 249.

[b] Ayaat can refer to individual units of revelation [general meaning] as well as to specifically mentioned content in the previous or following units of revelation.

[i] See section 12.2 on page 823 for more on the meaning of ayah.

[ii] Qur’an is composed of ayaat: see section 5.4.8 on page 228.

[c] The Qur’an is the reminder.

[i] See sections 5.3.5 and 6.1.21 on pages 113 and 322.

[d] The Qur’an is the discernment given to the messenger.

[i] See the rest of this section.

لَقَدْ مَنَّ اللَّـهُ عَلَى الْمُؤْمِنِينَ إِذْ بـَعَثَ فِيهِمْ رَسُولًَ مِينْ أَنفُسِهِمْ يـَتـْلُ وَالِْْكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Allah certainly conferred [great] favour upon the believers when He sent among them a Messenger from themselves, enjoining on them [as belief and/or practice] His signs/messages [b] and purifying them [a] and teaching them the Regulations and discernment [b], although they had been before in manifest error.

(3:164)

[See also 2:129, 2:151, 62:2]
It is not the messenger who is purifying anyone, rather it is the message from Allah that purifies them.

See (4:49) and (24:21) to see it is Allah that purifies people.

Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

The obligation on the messenger is to deliver a message [see section 6.1.11 on page 287] and thereby deliver all the benefits of the message. It is not his role to purify people. Rather by the communication and implementation of the guidance of Allah with the people that purification comes, see (9:103) for example:

And if it was not for the favour of Allah upon you and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And [Allah] has sent down/revealed to you the regulations and discernment and has [thus] taught you [and therefore all Muslims] that which you did not know that which you did not know.

And ever has the favour of Allah upon you been great.
Alif, Lam, Ra. These are the verses of the Book of **discernment**

(10:1)

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned. And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height. All that - its evil is ever, in the sight of your Lord, detested.

**That is from what your Lord has inspired to you of discernment.** And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished

(17:36-39)

In (17:36-38) there are statements of discernment ['wisdom'] given, and so this is a self-reference in the Qur’an on the topic of wisdom. Namely, reference of the discernment in the Qur’an is made, in the Qur’an.
وَالْكِتَابِ الْمُبِينِ
إِنََّ جَعَلْنَاهُ قـُرْآنًَ عَرَبِيًّا لَّعَلَّكُمْ تـَعْقِلُونَ
وَإِنَّهُ فِِ أُمِي الْكِتَابِ لَدَيـْنَا لَعَلِيٌّ حَكِيمٌ
Ha, Meem.
By the Book that makes evident/clear [one thing from another, right from wrong etc.].
Indeed, We have made it an Arabic composition that you might understand.
And indeed it is, in the Source of the book with Us, exalted and full of discernment
(43:1-4)

وَالْكِتَابِ الْمُبِينِ
إِنََّ أَنزَلْنَاهُ فِِ لَيـْلَةٍ مُّبَارَكَةٍ إِنََّ
فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ
Ha, Meem.
By the Book that makes evident/clear [one thing from another, right from wrong etc.].
Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind].
On that night is made distinct every matter of discernment
(44:1-4)

وَلَقَدْ جَاءَهُم مِينَ الَْْنبَاءِ مَا فِيهِ مُزْدَجَرٌ حِكْمَةٌ بََّلِغَةٌ فَمَا تـُغْنِ النُّذُرُ
And there has already come to them of information that in which there is deterrence.
Extensive discernment - but warning does not avail them
(54:4-5)

5.3.11 Qur’an is judgement (Hukm)

ما كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّـهُ الْكِتَابَ وَالْْ كْمَ وَالنـُّبُوَّةَ ثَُُّ يـَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِِي مِن دُونِ اللَّـهِ وَلَـٰكِنـَّ كُونُوا رَبََّّنِيِيينَ بَِِا كُنتُمْ تَدْرُسُونَ وَلََ يََْمُرَكُمْ أَن تـَتَّخِذُوا الْمَلَأِ وَالنَّبِيِيينَ أَرْبََّبًَّ أَيََْمُرُكُم بَِّلْكُفْرِ بـَعْدَ إِذْ أَنتُم مُّسْلِمُونَ
It is not for a human that Allah should give him the legislation and the judgement and the prophethood and then he would say to the people, "Be servants/slaves to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."
Nor could he [Allah] order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

(3:79-80)

This is general and applies to Muhammad also.

وَكَذَٰلِكَ أَنزَلْنَا حُكْمًا عَرَبِيًّا وَلِينَ أَنْبِعَتْ أُمُورُهُمْ تُغْلِبَ ما جَاءَكُمْ مِنَ الْعِلْمِ مَا لَكُمْ مِنَ اللَّهِ مِن وَلٍّ وَلَا وَقِ

And thus We have sent down/revealed it as an Arabic judgement. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector

(13:37)

یَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّـهُ أَعْلَمُ بِِِيََانِِِنَّ فَإِنْ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِلََ الْكُفَّارِ لََ هُنَّ حِلٌّ لَُّْمْ وَلََ هُمْ يَُِلُّونَ لَُْنَّ وَآتُوهُم مَّ أَنفَقُوا وَلََ تُِْسِكُوا بِعِصَمِ الْكَ وِرِ فَاسْأَلُوا مَا أَنفَقْتُمْ وَلْيَسْأَلُوا مَا أَنفَقْتُمْ ذَٰلِكُمْ ح كْم  اللَّ هِ

O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent.

That is the judgement of Allah; He judges between you. And Allah is Knowing and Wise.

(60:10)

إِنََّ نََْنُ نـَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًً لِْ كْمِ رَبِيكَ وَلََ تُطِعْ مِنـْهُ آثًَِا أَوْ كَفُورًا

Indeed, it is We who have sent down to you, [O Muhammad], the Qur’an progressively. So be patient for the judgement of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].

(76:23-24)

These two ayaat are likely Allah telling the messenger that he must wait for the judgement of Allah in further revelations. The context of progressive revelation and the messenger being told to be patient, supports this interpretation.
5.3.12 Qur’an is light (Noor)

In what follows, we see that light is a metaphor for guidance. It is commonly contrasted with darkness/misguidance.

O Mankind, the Messenger has come to you with the truth from your Lord [a], so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth.
And ever is Allah Knowing and Wise. ...
O mankind, there has come to you a conclusive proof from your Lord [b], and We have sent down/revealed to you a clarifying/illuminating light [c]

(4:170, 174)

[a] Truth from your Lord.
   [i] This is the Qur’an: see section 5.3.8 on page 126.
[b] Proof from your Lord.
   [i] This is the Qur’an. It fits in with [a] and [c]. Also, it is the Qur’an that has been set as the challenge for the disbelievers through ayaat such as (10:38) and (11:13).
[c] This is the Qur’an.
   [i] Qur’an is a light, see section 5.3.12 on page 138.
   [ii] Qur’an is a clarifying/explaining book: see section 5.3.2 on page 107.

O People of the Scripture, there has come to you Our Messenger clearly communicating to you much of what you used to hide/conceal of the Scripture and overlooking much. [a] There has come to you from Allah a light and a clarifying Book. [b]

By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light [c], by His permission, and guides them to a straight path. (5:15-16)

Along with (2:159-160) and (3:187) in section 12.3.2 on page 828, we again see Ba-Ya-Nun being contrasted with concealing [of the revelation by the people of the book]. This is a good example to consider when considering my translation.

[a] Keeping in mind that the obligation on the messenger is to:
   [i] Clearly communicate [section 6.1.14 on page 308].

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[iii] We would expect that the functions described here are from the sender, not the messenger.

If we look at (16:43-44) and (16:64), in section 6.1.14 on page 308, we in fact get the evidence for this. Furthermore, this is confirmed by [b].


[i] Qur’an is a light, see section 5.3.12 on page 138.

[ii] Qur’an is a clarifying/explaining book: see section 5.3.2 on page 107.

[c] The Qur’an is the book by which Allah guides people.

[i] Qur’an is a guide: see section 5.3.6 on page 118.

[ii] Qur’an brings from darknesses to the light [see [b][i] above].

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honoured him, supported him and followed the light which was sent down/revealed with him - it is those who will be the successful

(7:157)

Refer to section 10.8 on page 768 for an expanded discussion of this verse.

And of the people is he who disputes about Allah without knowledge or guidance or an enlightening book

(22:8)

Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favours, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book

(31:20)

And of the people is he who disputes about Allah without knowledge or guidance or an enlightening book

(22:8)
And thus We have inspired to you an essence of Our command [a]. You did not know what the Book [b] is or [what is] faith, but We have made it a light [c] with which We guide whom We will of Our servants [d]. And indeed you [thereby] guide to a straight path.

(42:52)

The series of references in this verse all point to the Qur’an:

[a] Essence of Our command.
   [i] What was inspired to the messenger was the Qur’an: see sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] For the use of [زَوْج] or essence in relation to revelation, see section 5.3.32 on page 198.
[b] The Book.
   [i] The Qur’an: see section 5.3.28 on page 182.
[c] A light.
   [i] The Qur’an: see section 5.3.12 on page 138.
[d] The Qur’an is light [c] by which Allah guides us.
   [i] See section 5.3.6 on page 118.

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

(57:9)

Of note here is that effect of the Qur’an is to bring people from darkness to light, it is in fact a light.

(64:8)

Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has sent down/revealed to you a reminder. [a] [He sent] a Messenger enjoining on you [as belief and/or practice] the clarifying verses of Allah [b] that he may bring out those who believe and do righteous deeds from darknesses into the light [c].
And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision (65:10-11)

[a] This is the Qur’an.
   [i] What is revealed is the Qur’an, see section 5.2.1 on page 82.
   [ii] A key attribute of the Qur’an is that it is the reminder, see sections 5.3.5 and 6.1.21 on pages 113 and 322.

[b] Verses.
   [i] The Qur’an and its verses are clarifying and explanatory, see section 5.3.2 on page 107.
   [ii] See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.

   [i] Of note here is that effect of the Qur’an is to bring people from darkness to light, it is in fact a light.
   [ii] See sections 5.3.12 and 6.1.17 on pages 113 and 313.

5.3.13 Qur’an is enough

And thus We have made for every prophet an enemy - evil ones from mankind and jinn [X], (secretly/discreetly) communicating to each other with speech embellished [with lies] for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

And [it is] so the hearts of those who disbelieve in the Hereafter [Y] will incline toward it [speech embellished with lies] and that they will be satisfied with it and that they will commit that which they are committing.

[Say], “Then is it other than Allah I should seek as judge [a] while it is He who has sent down/revealed to you [pl.] the Book that is detailed? [b]” And those to whom We gave the Scripture know that it is sent down/revealed from your Lord with the truth, so never be among the doubters.

(6:112-114)

The messenger sought for judgements only from the Qur’an/Allah, which is described as detailed.

[a] The statement “Then is it other than Allah” is absolute and includes the messenger, religious judgement is only for Allah.
(6:112-113) are an important context for (6:114). "Then is it other than Allah" appears to be directly in response to those (6:113) [Y] who follow the liars (6:112) [X] and generally to all who would follow the words of people instead of Allah’s.

We need nothing else because the revealed book has been detailed.

The Qur’an is detailed: see section 5.3.1 on page 103.

"sent down/revealed to you [pl.]" indicates that what has been sent down was detailed for both the messenger and the people he was sent to. If it is already detailed for all of them, then it is not for the messenger to add detail because that is unnecessary.

See section 12.11 on page 850 for the meaning of Hha-Dal-Tsa [hadeeth].

And enjoin on them [as belief and/or practice] the news of him to whom we gave [knowledge of]

Our verses [a], but he detached himself from them; so Satan pursued him, and he became of the deviators.

How evil an example [is that of] the people who denied Our verses [b] and used to wrong themselves.

Whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - it is those who are the losers.

And among those We created is a community which guides by the truth [c] and thereby establishes justice.

But those who deny Our verses [d] - We will progressively lead them [to destruction] from where they do not know.

And I will give them time. Indeed, my plan is firm.

Then do they not give thought? There is in no madness in their companion. He is only a clear Warner.

[e]
Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near? So in what narration/information/account after this will they believe? [f]
(7:175, 177-178, 181-185)
[See also 45:1-9 below]

These verses refer to the same thing, to revelation. The signs mentioned and the previous verses are all part of the Qur’anic discourse, the Qur’anic explanation. They are not somehow separate to it.

[a] Our verses (earlier revelation).
[b] Our verses (earlier revelation).
[c] The truth (all revelation including the Qur’an).
   [i] This is the Qur’an for the time of Muhammad and after and revelation in general back in history: see section 5.3.8 on page 126.
[d] Our verses (the last revelation).
   [i] The Qur’an, see section 5.4.8 on page 228.
[e] This refers indirectly to the Qur’an for the following reasons (function of the last revelation):
   [i] One of the attributes of the Qur’an is that it is a warning, see section 5.3.18 on page 153.
   [ii] The messenger is only told to warn by the Qur’an, see section 6.1.19 on page 317.
   [iii] The messenger’s only obligation was to deliver the message [see section 6.1.11 on page 287] and in this ayah we are told that he is only a clear warner. Combining this with [i][ii], we see that he is only transmitting the Qur’an, which is itself a warning among the rest of its attributes.
[f] There are three main ways ‘narration/information/account (hadith)’ and ‘this’ may be interpreted: [i] ‘narration/information/account’ and ‘this’ refers to the whole Qur’an, [ii] ‘narration/information/account’ and ‘this’ refers to some unknown number of previous verses of the Qur’an, [iii] they refer only to the signs or information about the heavens and the earth.
   [i] This is supported by the following two points:
   • It links with [e] by linking the warner with the revelation/warning he is delivering.
   • It does not suffer from the challenge of, “So in what narration/information/account after this will they believe?” leading to rejecting any part of the Qur’an. The Qur’an is referred to as hadith, see section 5.3.29 on page 192.
   [ii] This meaning is not supported because:
   • It suffers from the challenge of, “So in what narration/information/account after this will they believe?” leading to rejecting the rest of the Qur’an. The Qur’an is referred to as hadith, see section 5.3.29 on page 192.
   [iii] There are 3 issues with this meaning:
   • The expected word to use if this referred to the heavens and the earth would have been ayah or ayaat [see dictionary section 12.2 on page 823], which means something that is a sign/indicator/evidence of something else, in this case, Allah.
   • The question, “So in what narration/information/account after this will they believe?” would lead to rejecting the rest of the Qur’an and all other ayaat/signs generally.
   • The use of the word yu’minoon [يُؤْمِنُونَ] when it comes to the signs in the natural world is either uncommon or non-existent in the Qur’an. Instead, words of consideration and observation such as ‘have you perceived’ [أَظْنَنْتُمْ] or ‘look’ [انظِرُوا] are used in relation to evidences like the heavens and the earth. See for example (7:185), (10:59), (10:101), (16:79), (80:24) etc. The world is an outer sign, something to be considered, not something in which one puts trust and faith.
The revelation of the Book [a] is from Allah, the Exalted in Might, the Wise. Indeed, within the heavens and earth are signs for the believers. And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain. And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason. [b] These are the verses [lit. ayaatu] of Allah which We enjoin on you [as belief and/or practice] in truth. [c] Then in what narration/information/account [lit. Hadithin] after Allah and His verses [Ar. ayaathi] will they believe? [d] Woe to every sinful liar Who hears the verses of Allah [e] enjoined on him [as belief and/or practice], then persists arrogantly as if he had not heard them [f]. So give him tidings of a painful punishment. And when he knows anything of Our verses [g], he takes them [h] in ridicule. Those will have a humiliating punishment. (45:1-9)

When looking at the pronouns/synonyms throughout these verses we see that it is only the Qur’an that is referred to:

[a] Revelation of the Book.
   [i] See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252 to see that it is the Qur’an that was sent down/revealed/revealed.
   [ii] It is the Book [kitab] we were given, see section 5.3.28 on page 182. The same kitab referred to in (2:2) in my opinion.
[b] The image of bringing life to the soil [with rain] is actually an analogy for the revelation [rain] bringing life to the heart [soil].
The verses.

[i] These [تِلْكَ], refers to what has just been communicated. This includes an ayah on the Qur’an (45:2), the universe and again the Qur’an [by analogy, see [b]], so we have no basis to limit ayah to heavenly signs and should opt for the more general ayah/verse meaning to accommodate all the previous verses.

[ii] For the first use of ayaat in (45:6), see section 5.4.6 on page 224 and make note of (2:252) among others. We see that this exact phrase is used in reference to verses.

وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ۚ لَْْقِي عَلَيْكَ بَِّ تِلْكَ آيََتُ اللَّـهِ نـَتْلُوهَا

These are the verses of Allah which We enjoin on you [as belief and/or practice] in truth. And indeed, you are from among the messengers.

(2:252)

In reference to verses on the history of Dawud and Jalut

The verses/ayaat could not be referring to evident signs for the people to see, it is certainly referring to the verses/messages themselves [and consequently their content] as found in the Qur’an.

[iii] The phrase natluha 3alayka [نَتْلُوهَا عَلَيْكَ] is used in relation to communicating revelation, for example in sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.

[iv] So ‘ayaat’ here refers to the previous Qur’anic ayaat/verses in (45:1-5).

d] Narration/information/account (hadith) and His verses. There are two main ways narration/information/account (hadith) may be interpreted, the first is that [i] narration/information/account refers to the Qur’an which contains information about Allah and has his ayaat/messages/verses, the second is that [ii] it refers only to the specific statements about creation or some other subset of signs in the previous ayaat.

[i] That this refers to the Qur’an is supported by the following two points:

- It links with [a][b][c] by continuing the narrative about the revelation.
- It does not suffer from the challenge of, “So in what narration/information/account after this will they believe?” leading to rejecting the rest of the Qur’an if we assume it refers to the specific ayaat preceding it. Note: The Qur’an is referred to as hadith, see section 5.3.29 on page 192.

[ii] This is not a logical meaning because:

- The use of the word yu’minoon [يُؤْمِنُونَ] when it comes to the signs in the natural world is either uncommon or non-existent in the Qur’an. Instead words of consideration and observation such as ‘have you perceived’ [أَرَأَيْتُمْ] or ‘look’ [ٱنظُرُوا] are used in relation to evidences like the heavens and the earth. See for example (7:185), (10:59), (10:101), (16:79), (80:24) etc. The world is an outer sign, something to be considered, not something in which one puts trust and faith. For iman in the revelation see (2:4).
- Note that it is ‘His ayaat’ and not ‘these ayaat’ that is stated. There is nothing in the used pronouns that limits the application to a small number of verses.
- See section 12.11 on page 850 for the word hadith, this word applies to things (conceptual or actual) that are new or recent, it also refers to something communicated. So if hadith is thought to refer to events/signs that are new, then the problem is that the signs mentioned in 45:2-5 are not new. Also, Allah is not something new and so referring to Allah as a new event/thing is wrong. This indicates that the second use of ‘hadith’ means a communication/statement. Therefore, the second use of ayaat refers...
to the verses of the Qur'an generally while the first use of ayaat refers to the specific ayaat preceding (45:6).

[e] Verses of Allah

[i] This refers to the same thing as in [c][d].


[i] This refers to the same thing as in [c][d].

[g] Our verses.

[h] Them.

“Then in what narration/information/account [lit. Hadithin] after Allah and His verses [lit. ayaatih] will they believe?” is an important question to the proponents of hadith. Their answer is the wrong answer.

5.3.14 Qur’an is a delivered communication (Balaagh)

See section 12.4 on page 831 for the word Ba-Lam-Ghain.

هَـٰذَا بَلًَغٌ لِلَّنَاسِ وَلِيُنذَّرُوا بِهِ وَلِيَعْلَمُوا أَنَّ هُوَ إِلَـٰهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الَّبَابِ

This [Qur’an and/or portion of it] is a delivered communication for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded (14:52)

إِنَّ فِِ هَـٰذَا لَبَلًَغًا لِيقَوْمٍ عَابِدِينَ

Indeed, in this [portion of the Qur’an] is a delivered communication for a worshipping people (21:106)

قُلْ إِنِِي لََ أَمْلِكُ لَكُمْ ضَرًّا وَلََ رَشَدًا

قُلْ إِنِِي لَن يَُِيََنِِ مِنَ اللَّـهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَدًا إِلََّ بَلًَغًا مِينَ اللَّـهِ وَرِسَالََتِهِ وَمَن يُعْصِ اللَّـهَ وَرَسُولَهُ فَإِنَّ لَهُ نََرَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

Say: "Verily, it is not in my power to cause you harm or give you knowledge of the right direction."

[a] The messenger cannot tell us the right direction [rushd], that is the role of the revelation.

[i] See section 5.3.7 on page 126.

[b] This is an aside between [a] and [c]. Its purpose is to magnify the message of [a], that is, the messenger has no knowledge or power to guide correctly or to even protect himself.
[i] The function of [a] and [b] is to distance the messenger from being the source of the message. It lays the foundation for [c] in this way.

[c] The Qur'an is the delivered communication: see section 5.3.14 on page 146.

[i] Some translate the first part of [c] as 'except/unless in delivering...'. However, there is no exception to [b]. There is also no exception [a].

[ii] I believe my translation makes sense here in the context. It is shared with Shakir, ~Daryabadi, ~Aisha Bewley, Sahih International, Kamal Omar and ~ Maududi.

[d] His messages.

[i] The Qur'an is one message and it has been delivered in a series of smaller messages. Like the Qur'an is one book, yet it was delivered in parts. See section 5.2 on page 82 for more discussion of this.

A key point here is that Rushd is knowledge. It is not the ability to sway hearts or to make people believe. So here the messenger is telling us that he has no ability to know what right course is without the message of Allah.

5.3.15 Qur'an is a healing (Shifaa‘)

يا أَلِيُّهَا النَّاسُ قَدْ جَاءَتْكُم مَّوْعِظَةٌ مِينَ رَّبِيكُمْ وَشِفَاءٌ لِيمَا فِِ الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ

O mankind, there has to come to you instruction [a] from your Lord and healing [b] for what is in the breasts and guidance [c] and mercy [d] for the believers

(10:57)

What is referred to in this ayah is the Qur’an.

[a] Instruction/advice.

[i] This is the Qur’an: see section 5.3.19 on page 156.

[b] Healing

[i] This is the Qur’an: see section 5.3.15 on page 147.


[i] This is the Qur’an: see section 5.3.6 on page 118.


[i] This is the Qur’an: see section 5.3.16 on page 149.

وَنَزِيلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلََ يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss

(17:82)

وَلَوْ جَعَلْنَاهُ قُرْآنًا أُعْجَمِيًّا لَّقَالُوا لَوْلَا فُصِيلَتْ آيََتُهُ أَأَعْجَمِيٌّ وَعَرَبٌِِّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لََ يُؤْمِنُونَ فِِ آذَانِِِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمٌّ أُولَـٰئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ

And if We had made it [the Qur’an] a non-Arabic composition, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?

147/913
Say, "It is, for those who believe, a guidance and healing." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place (41:44)
5.3.16 Qur’an is a mercy (Rahma)

Or lest you say, "If only the Scripture had been sent down/revealed to us, we would have been better guided than they." So there has [now] come to you a clear evidence from your Lord and a guidance and mercy. Then who is more unjust than one who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away

(6:157)

And when you do not bring them a sign, they say, "Why have you not contrived it?" Say, "I only follow that which is inspired to me from my Lord [a]. This [Qur’an] is enlightenment from your Lord and guidance and mercy for a people who believe [b].” So when the Qur’an [c] is recited, then listen to it and pay attention that you may receive mercy

(7:203-204)

The series of highlighted words show that ‘that which is inspired to him’ is the Qur’an. And that in fact, this is all he follows. This being the case, he could not have received any inspiration as guidance that would be defined as hadith [qudsi or otherwise]. This is also a useful ayah to refute the idea that the messenger performed miracles, people were looking for them, but he is made to proclaim that he only follows that which is inspired to him.

The pronouns and synonyms used in these ayaat are all in reference to the Qur’an:

[a] That which is inspired to me from my Lord.

[i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.

[ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

[iii] However, from the following bullets we see that “That which is inspired to me” is in fact the Qur’an.

[b] This.

[i] The term basa’ir [enlightenment] is a characteristic of the Qur’an, see section 5.3.9 on page 131.

[ii] Guidance and mercy are characteristics of the Qur’an, see section 5.3.6 and 5.3.16 on pages 118 and 149.

[c] Qur’an.
O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers (10:57)

There was certainly in their stories a lesson for those of understanding. It is not [the Qur’an] a narration/information/account invented [a], but a confirmation of what is [remaining of the previous revelations] with it [b] and a detailing of all things [c] and guidance and mercy [d] for a people who believe (12:111)

[Context is the story of Yusuf specifically and generally to all the stories of the messengers]

All the references pronouns or synonyms refer to the Qur’an.

[a] It is not a narration/information/account invented.
   [i] This is the Qur’an: see (5:48) in section 5.3.33 on page 202 to see that the Qur’an is given this guardian role generally, confirming/verifying what truth there is in them falls within this.
   [ii] ‘It’ also implies that it is something distinctive that is the like of the previous revelations.

[b] It.
   [i] This is the Qur’an: see section 5.3.1 on page 103.
   [ii] ‘It’ implies that it is coming from the messenger.

[c] Detailing of all things.
   [i] This is the Qur’an, see section 5.3.6 and on page 118 and this section.

   [i] These are attributes of the Qur’an: see sections 5.3.6 and on page 118 and this section.

And We have not sent down/revealed to you the Book except that [with it] you [a] clearly communicate for them that wherein they have differed [b] and [for it to be a] guidance and mercy [c] for a people who believe. (16:64)

[a] The purpose of the revelation of the Qur’an is being discussed here, it is telling the messenger as well as us.
   [i] Importantly, Allah states that it was only for this purpose.
   [ii] This purpose is broken up into two general functions as discussed in [b][c]. [b] is not enough to be the only purpose, that means the purpose lies in [b][c] simultaneously.

[b] Does this refer to something that comes from the Qur’an [i] or from the messenger [ii]?
This makes more sense as it fits and flows better with [c] and directly addresses the purpose of the revelation. Instead of addressing the purpose of the messenger in [b] then that of the revelation in [c].

This function is not for the messenger [apart from transmitting the Qur’an], as it is actually a function for the Qur’an.

- See (16:89) which mirrors (16:64) and refers specifically to the Qur’an. A clarification for all things includes “to clarify/explain for them that wherein they have differed”.

And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you as a witness over your nation. And We have [progressively] sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

(16:89)

- See also (27:76-77) which clarifies the role of the Qur’an in dealing with what the people [children of Israel] differed in as well as being a guidance and a mercy.

Indeed, this Qur’an relates to the Children of Israel most of that over which they differed.

And indeed, it is guidance and mercy for the believers

(27:76-77)

Finally, the obligation on the messenger is to clearly communicate the revelation to the people. See section 6.1.11 on page 287.

This can only refer to the Qur’an

- See section 5.3.6 on page 118 to see that it is the Qur’an that is a guidance.
- See section 5.3.16 on page 149 to see that it is the Qur’an that is a mercy.
- See also (16:89) and (27:76-77) above.
And We send down of the Qur’an that which is **healing and mercy** for the believers, but it does not increase the wrongdoers except in loss

(17:82)

Indeed, this Qur’an relates to the Children of Israel most of that over which they disagree. And indeed, it is **guidance and mercy** for the believers

(27:76-77)

These are verses of the Book that is full of discernment, [They are a] **guidance and mercy** for the doers of good

Who make obligatory prayer and give zakah, and they, of the Hereafter, are certain [in faith]. Those are on [right] guidance from their Lord, and it is those who are the successful.

And of the people is he who trades [guidance for] diverting speech to mislead [others] from the way of Allah, without knowledge, and who takes it in ridicule. Those will have a humiliating punishment. And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

(31:2-7)

This [Qur’an] is enlightenment for mankind and **guidance and mercy** for a people who are certain in faith

(45:20)

5.3.17 Qur’an is good news (Bushra)
بَشِيًّا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَّا يَسْمَعُونَ

[This is] A revelation from the Entirely Merciful, the Especially Merciful.
A Book whose verses have been detailed, an Arabic composition for a people who know,
[it is] a giver of good tidings and a warner; but most of them turn away, so they do not hear
(41:2-4)

فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَّا يَسْمَعُونَ

Say "The Pure Spirit has brought it down from your Lord with the truth to make firm those who believe and as guidance and good tidings to the Muslims."
(16:102)

فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَّا يَسْمَعُونَ

Ta, Seen. These are the verses of the composition and clear/explained regulations.
As guidance and good tidings for the believers
(27:1-2)

5.3.18 Qur'an is a warning (Nadzar)

It is a warning and it is something with which one warns.

كِتَابٌ أُنزِلَ إِلَيْكَ فَلَّا يَكُن فِي صَدْرِكَ حَرَجٌ مِينْهُ لِت نذِرَ بِهِ

[This is] a Book sent down/revealed to you, [The messenger] - so let there not be in your breast distress therefrom - that you may warn with it and as a reminder to the believers. Follow, [O mankind], what has been sent down/revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.
(7:2-3)

هَـٰذَا بَلَغٌ لِلنَّاسِ وَلِي نذَر وا بِهِ

This [Qur'an] is notification for the people that they may be warned with it and that they may know that He is but one God and that those of understanding will be reminded
(14:52)
All praise is [due] to Allah, who has sent down upon His Servant the Book [a] and has not made therein any deviance.

[He has made the Book] An establisher of uprightness, that it may warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward

In which they will remain forever

And to warn those who say, "Allah has taken a son." They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.

Then perhaps you would kill yourself through grief over them if they do not believe in this narration/information/account [Qur'an] [b] out of sorrow

(18:1-6)

The Qur’an is referenced here:

   [i] This is the Qur’an: see section 5.3.28 on page 182.
[b] This narration/information/account.
   [i] This refers to [a].

So, We have made it [the Qur'an] easy in your tongue/language that you may give good tidings thereby to the righteous and warn with it a hostile people

(19:97)

Blessed is He who progressively sent down/revealed the Criterion upon His Servant that it [a] may be to the worlds a warner

(25:1)

[a] Given how expansive “to the worlds” is, Muhammad could not have been referred to here in his capacity as a messenger. However given that the Qur’an would end up existing to the end of time and reaching all over the world, it fits the bill.
And We did not teach him poetry [a], nor is it befitting for him. It is only a reminder [b] and a clear composition [c].

So that [with it] he warns [d] whoever is alive and justifies the word against the disbelievers

(36:69-70)

The ‘and’ between ‘ذِكْر’/reminder and ‘قُرْآن’/composition does not imply two separate revelations, rather it highlights two separate aspects of the one revelation. This is a key and repeated mistake the proponents of hadith make.

[a] See section 4.1.10 on page 58 to see that it is Allah that taught the Qur’an.
[b] See section 5.3.5 on page 113 to see that the Qur’an is the reminder, the only thing given to him.
   [i] Note also that the singular ‘it’ / [هُوَ] is used to refer to [b][c].
[c] See section 5.1 on page 74 to see that Qur’an can be both a name and an attribute.
   [i] See also section 10.1 on page 731 for the Qur’an being referenced by pairs of attributes.
[d] See section 5.3.18 on page 153 to see that warning is an attribute of the Qur’an.
   [i] See section 6.1.19 on page 317 to see that the messenger was to warn by the Qur’an.

A key point here, is that Allah clarifies that it (the Qur’an) is the only thing that the messenger was taught. Hadith and the like are not included.

[This is] A revelation from the Entirely Merciful, the Especially Merciful.
A Book whose verses have been detailed, an Arabic composition for a people who know, [it is] a giver of good tidings and a warner; but most of them turn away, so they do not hear

(41:2-4)

And thus We have sent down/revealed to you an Arabic composition so that [with it] you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

(42:7)

The Qur’an is the only inspiration that the messenger is ever told to use for guidance and warning. See section 5.3.18 on page 153 to see the Qur’an as the warning.

This [Qur’an] is a warning like [lit. from among] the former warnings

(53:56)
5.3.19 Qur’an is advice (Mau’izatun)

And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favour of Allah upon you and what has been sent down/revealed to you of the Regulations and discernment by which He instructs/advises you. And fear Allah and know that Allah is Knowing of all things.

(2:231)

This is a clear statement to [all] the people and a guidance and instruction/advice for those conscious of Allah.

(3:138)

O mankind, there has to come to you instruction/advice from your Lord and healing for what is in the breasts and guidance and mercy for the believers.

(10:57)

And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction/advice and a reminder for the believers.

(11:120)

And We have certainly sent down/revealed to you (pl.) clarifying/explanatory verses and examples from those who passed on before you and an advice/admonishment for those who fear Allah.

(24:34)
5.3.20 Qur'an is knowledge (3ilm) from Allah

And never will the Jews or the Christians approve of you until you follow their religion. Say, “Indeed, the guidance of Allah is the [only] guidance.” If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.

(2:120)
[See also 2:145]

Then whoever argues with you about it after this knowledge has come to you – say, “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us].”

(3:61)

And We had certainly brought them a Book, (the contents of which) We have precisely detailed/defined based on knowledge - as guidance and mercy to a people who believe

(7:52)

Or do they say, “He invented it”? Say, “Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful.”

And if they do not respond to you – then know that it (the Qur’an) was sent down/revealed with/containing the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims?

(11:13-14)

And thus We have sent down/revealed it as an Arabic judgement. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.

(13:37)
And thus have We sent it down/revealed it as an Arabic composition \[\text{[a]}\], and have set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them. Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Qur’an before its revelation is made complete to you and say: O my Lord! increase me in knowledge. (20:113-114)

\[\text{[a]}\] The Qur’an is in the language of its creation, it was never to be any other language. However, it makes sense to describe the Qur’an as an Arabic composition. Muhammad Asad has translated this similarly.

5.3.21 Qur’an is revelation (Tanzil)

See also section 5.2 on page 82 for information on the Qur’an and Tanzil.

He has sent down/revealed upon you the Book \[\text{[a]}\] with the truth \[\text{[b]}\], confirming what was before it. And He sent down/revealed the Torah and the Gospel \[\text{[c]}\] (3:3)

What was sent down/revealed is the Qur’an. No other guidance (for Muslims) is ever mentioned.

\[\text{[a]}\] The Qur’an is the kitab that is revealed.
- \[\text{i}\] See section 5.3.28 on page 182 to see that it is the kitab.
- \[\text{ii}\] See section 5.3.21 on page 158 to see that the Qur’an is the revelation.
- \[\text{iii}\] See section 6.1.3 on page 252 to see that the Qur’an is the only revelation given to the messenger.

\[\text{[b]}\] The Qur’an is the truth that was given to the messenger.
- \[\text{i}\] See section 5.3.8 on page 126.

\[\text{[c]}\] The revelation of the Qur’an is likened to the revelation of the previous books.
And a faction of the People of the Scripture say [to each other], “Believe in that which was sent down/revealed to the believers at the beginning of the day and reject it at its end that perhaps they will abandon their religion,

(3:72)

Even the people of the book recognised that what was to be believed in and followed was what was sent down, the Qur’an, not the mythical hadith. See also (26:192-199) in section 5.3.21 from page 158.

O you who have believed, believe in Allah and His Messenger and the Book that He sent down/revealed upon His Messenger and the Scripture which He sent down/revealed before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

(4:136)
[see also 4:162, 5:59]

But Allah bears witness to that which He has sent down/revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And enough is Allah as Witness.

(4:166)

And when they hear what has been sent down/revealed to the Messenger [a], you see their eyes overflowing with tears because of what they have recognized of the truth [b]. They say, “Our Lord, we have believed, so register us among the witnesses

(5:83)

[a] What was sent down/revealed is the Qur’an
   [i] See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.
   [ii] “what has been sent down/revealed to the Messenger” puts a border around what the messenger received, and this is further defined in [b].
[b] Two aspects of what is revealed are mentioned:
   [i] Brings people to tears.
   [ii] It is the truth. This is the Qur’an: see section 5.3.8 on page 126.
And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers (6:92)

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنَّ يَوْحَي بِغَيْرِ مُرْتَفِعِ الْقُولِ غُرْورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ وَلِتَصْغَىٰ إِلَىْهِ أَفْئِيدَة  الَّذِينَ لَّ يَؤْمِن وَيَسْتَجِبُونَ

And thus We have made for every prophet an enemy - evil ones from mankind and jinn [X], (secretly/discreetly) communicating to each other with speech embellished [with lies] for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

And [it is] so the hearts of those who disbelieve in the Hereafter [Y] will incline toward it [speech embellished with lies] and that they will be satisfied with it and that they will commit that which they are committing.

[Say], “Then is it other than Allah I should seek as judge [a] while it is He who has sent down/revealed to you [pl.] the Book that is detailed? [b]” And those to whom We gave the Scripture know that it is sent down/revealed from your Lord with the truth, so never be among the doubters. (6:112-114)

The messenger sought for judgements only from the Qur’an/Allah, which is described as detailed.

[a] The statement “Then is it other than Allah” is absolute and includes the messenger, religious judgement is only for Allah.

[i] (6:112-113) are an important context for (6:114). “Then is it other than Allah” appears to be directly in response to those (6:113) [Y] who follow the liars (6:112) [X] and generally to all who would follow the words of people instead of Allah’s.

[b] We need nothing else because the revealed book has been detailed.

[i] Qur’an is the revealed book: see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.

[ii] The Qur’an is detailed: see section 5.3.1 on page 103.

[iii] “sent down/revealed to you [pl.]” indicates that what has been sent down was detailed for both the messenger and the people he was sent to. If it is already detailed for all of them, then it is not for the messenger to add detail because that is unnecessary.

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مِن بَعْضِ فَآيَاتِهِ فَأَتِمْتُهُ لَكَ وَلْيَنْظُرِكُم مَّعَهُمْ تَحْكُمُونَ

And this [Qur’an] is a Book We have sent down/revealed [which is] blessed, so follow it and fear Allah that you may receive mercy (6:155)
Follow, [O mankind], what has been sent down/revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.

(7:2-3)

Indeed, my protector is Allah, who has sent down/revealed the Book; and He is an ally to the righteous.

(7:196)

Alif, Lam, Ra. [This is] a Book whose verses [a] are perfected [by Allah’s Judgement] (and) furthermore presented in detail [b] from one who is Wise and Acquainted

Then would you possibly leave [out] some of that which is inspired to you [c], or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is Disposer of all things. Or do they say, "He invented it" [d]? Say, "Then bring ten surahs like it [e] that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful."

And if they do not respond to you - then know that [it, the Qur’an] was sent down/revealed [f] with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims?

(11:1, 12-14)

Following on from the discussion of (7:203-204) [bring a sign] and (10:15-16) [bring another message or change it] [see section 5.3.22 on page 169] we now have Allah warning the messenger to deliver every bit of that which is inspired to him and not to fail in this due to social pressure.

From the series of highlighted elements, we see that what was inspired to the messenger is the Qur’an:
This refers to the Qur’an.

It is a Book/kitab: see section 5.3.28 on page 182.

It comes in ayaat: see section 5.4.8 on page 228.

This is the correct context for [b]-[f] below.

The book Allah gave us is one He has detailed.

The Qur’an has been detailed, see section 5.3.1 on page 103.

That which is inspired to you.

This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.

This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

However, from these and other ayaat we see that “That which is inspired to you” is in fact the Qur’an.

He invented it.

The ‘it’ implies a singular thing is being referred to. This could only have been the Qur’an as his normal speech would not qualify for such specific referencing. Their claim of fabrication/invention relates to something identifiable that the messenger claims comes from Allah.

It was only the Qur’an that was the recognisable composition challenging the people around him and their beliefs. See [e].

Ten surahs like it.

The Qur’an comes in surahs as does ‘that which is inspired’ [c] generally, and this confirms the understanding of ‘it’ in [d].

See the rest of this section for more.

It was sent down/revealed.

It is only the Qur’an that was sent down/revealed to him, see also sections 5.2.1, 5.3.21, 6.1.3 and 6.1.4 on pages 82, 158, 252 and 261.

There cannot be any inspiration other than the Qur’an that was inspired to the messenger and that fits into the [a]-[f] above. There was nothing else other than the Qur’an that was inspired to the messenger.

ARL, these are the verses of the Book that makes evident/clear [one thing from another, right from wrong etc.],

Indeed, We have sent it down as an Arabic composition that you might use your reasoning (12:2)

Indeed, it is We who sent down/revealed [a] the reminder [b] and indeed, We will be its guardian. (15:9)

Sent down/revealed.

This is the Qur’an, see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.

The reminder
[i] This is the Qur'an, see section 5.3.5 on page 113.

The proponents of hadith claim that the zikr refers to the hadith, if so, then the promise of Allah does not hold as the hadith is manifestly not protected or preserved. See chapter 9 on page 431.

[We sent them] with clear proofs and written ordinances. And We sent down/revealed to you the message [a] that you may clearly communicate [b] to the people what was sent down/revealed to them and that they might give thought.

(16:44)

[a] What was revealed to the messenger was the Qur'an.
  [i] See sections 5.4.4, 6.1.3 and 6.1.4 on pages 219, 252 and 261.
[b] This is used as an argument that Muhammad was to explain the revelation that he received. This explanation being the hadith/sunnah. However:
  [i] See section 12.3 on page 826 to see the meanings of Ba-Ya-Nun, which include:
  • Making open, clear, obvious, distinct etc. and so in the context of guidance, clearly communicating it. Such that the people receive it openly and unambiguously.
  • Clarifying, explaining.
    It is the context that helps you decide the best meaning. The context of the ayah and Qur’an as a whole.
  [ii] The Qur’an is already explained and clear: see sections 4.1.5, 5.3.2 and 5.5.2 on pages 46, 107 and 235.
  [iii] The only obligation on the messenger is clear delivery: see section 6.1.11 on page 287.
  [iv] Given these, the only contextual and logical meaning is clear communication.

And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you as a witness over your nation. And We have sent down/revealed to you the Book as clear exposition for all things and as guidance and mercy and good tidings for the Muslims

(16:89)

And when We substitute a sign/revelation in place of a sign/revelation – and Allah is most knowing of what He [progressively] sends down/reveals – they say, “You are but an inventor [of lies].” But most of them do not know. Say “The Pure Spirit has progressively brought it down from your Lord with the truth to make firm those who believe and as guidance and good tidings to the Muslims.”

(16:101-102)
And We progressively send down of the Qur’an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.
(17:82)

And with the truth We have sent it down, and with the truth it was sent down. And We have only sent you as a bringer of good tidings and a warner. And [it is] a Qur’an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively
(17:105-106)

We have not sent down/revealed to you the Qur’an that you be distressed, [it is] only as a reminder for those who fear [Allah], [something] sent down/revealed from He who created the earth and highest heavens
(20:2-4)

[This is] a surah which We have sent down/revealed and made [that within it] obligatory and sent down/revealed therein verses of clear evidence that you might remember/reflect.
(24:1)

We have certainly sent down/revealed clarifying/explanatory verses. And Allah guides whom He wills to a straight path
(24:46)
[See also: 24:34]

Blessed is He who progressively sent down/revealed the Criterion upon His Servant that it [a] may be to the worlds a warner
(25:1)

[a] Given how expansive “to the worlds” is, Muhammad could not have been referred to here in his capacity as a messenger. However given that the Qur’an would end up existing to the end of time and reaching all over the world, it fits the bill.
And those who disbelieve say, "Why was the Qur'an not sent down/revealed to him all at once?"

Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly. And they do not come to you with an argument except that We bring you the truth and the best explanation

(25:32-33)

And indeed, it [the Qur'an] is the revelation of the Lord of the worlds.

The Trustworthy Spirit has brought it down

Upon your heart, that you may be of the warners.

In a clear Arabic language.

And indeed, it is [mentioned] in the scriptures of former peoples.

And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?

And even if We had sent it down to one among the foreigners

And he had recited it to them [perfectly], they would [still] not have been believers in it.

(26:192-199)

[This is] the revelation of the Book [a] about which there is no doubt [b] from the Lord of the worlds.

Or do they say, "He invented it" [c]? Rather, it is the truth from your Lord [d] that you may warn a people [e] to whom no warner has come before you [so] perhaps they will be guided [f]

(32:2-3)

The descriptions, synonyms and pronouns in this verse all point to the Qur’an as the truth from Allah.

[a] The revealed book is the Qur’an.
See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252 to see that it is the Qur’an that was sent down/revealed.

See section 5.3.28 on page 182 to see that the Qur’an is also called a book/kitab.

This again is the Qur’an.

See (2:2-5) in section 5.3.6 on page 118.

It is the Qur’an that discerns [between right and wrong].

This refers to the Qur’an, that distinguishable message that challenged the world of the kuffar, not hadith.

It is the truth.

Clearly in reference to the Qur’an from the context.

That which people are to be warned with is the Qur’an.

This again is the Qur’an.

Se (2:2-5) in section 5.3.6 on page 118.

This refers to the Qur’an, that distinguishable message that challenged the world of the kuffar, not hadith.

It is the truth.

Clearly in reference to the Qur’an from the context.

That which people are to be warned with is the Qur’an.

This again is the Qur’an.

Clearly in reference to the Qur’an from the context.

That which people are to be warned with is the Qur’an.

This again is the Qur’an.

Clearly in reference to the Qur’an from the context.

That which people are to be warned with is the Qur’an.
Allah has sent down/revealed the best statement [Lit. Hadith] [The Qur’an] [a]: a consistent Book wherein is reiteration [b]. The skins tremble therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That [the Qur’an] is the guidance of Allah by which He guides whom He wills [c]. And one whom Allah leaves astray - for him there is no guide.

(39:23)

[The statement is general and not limited by the context]

The same thing is referred to throughout the ayah, if we follow the references, we see that what is referenced is the Qur’an.

[a] The best statement was sent down/revealed.
   [i] See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252 to see that it is the Qur’an that was sent down/revealed.
   [ii] See section 5.3.28 on page 182 to see that the Qur’an is also called a book/kitab.
[b] A book that has reiteration.
   [i] This is a classic style in the Qur’an. See (3:7) in section 5.4.10 on page 231.
   [i] See section 5.3.6 on page 118 for evidence the Qur’an is guidance from Allah.

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

Indeed, We sent down/revealed to you the Book for the people [a] with the truth. So whoever is guided [by it] – it is for [the benefit of] his soul [b]; and whoever goes astray only goes astray to its detriment. And you are not a manager over them.

(39:41)

[a] The Qur’an was revealed on the messenger for the people. It was not for him to subsequently explain and detail for the people.
   [i] Related to this is the specific obligation on the messenger, the delivery of the Qur’an. See section 6.1.11 on page 287.
[b] Here Allah tells us that after the guidance is given to the people, whoever is guided by it has benefitted his/her soul. Only the Qur’an is referred to by Allah as guidance.
Indeed, those who disbelieve in the reminder after it has come to them... And indeed, it is a mighty Book.

Falsehood cannot approach it from before it or from behind it; [it is something] sent down/revealed from a [Lord who is] Wise and Praiseworthy.

(41:41-42)

The sending down of the Book is from Allah, the Exalted in Might, the Wise.

(45:2)

[See also 46:2, 56:80]

They are only [mere] names you have named them – you and your forefathers – for which Allah has sent down/revealed no authority [book/verse of guidance]. They follow only conjecture and what [their] souls desire, and there has already come to them from their Lord guidance.

(53:23)

Anzala [أنزل], the same word used to refer to how the Qur’an was sent down. Allah teaches us that guidance and regulation comes through revelation/tanzil.

But no, I swear by what you see
And what you do not see
[That] indeed, it [the Qur’an] is the word of a noble Messenger.
And it is not the word of a poet; little do you believe.
Nor the word of a soothsayer; little do you remember.
[It is] a revelation from the Lord of the worlds.
And if he had made up about Us some [false] sayings,
We would have seized him by the right hand;
Then We would have cut from him the aorta.
And there is no one of you who could prevent [Us] from him.
And indeed, it [the Qur’an] is a reminder for the righteous.

(69:38-48)

إِنََّ نََْنُن َزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًً
فَاصْبَِْلُِّكْمِ رَبِيكَ وَلََ تُطِعْ مِنْهُ آثًَِا أَوْ كَفُورًا

Indeed, it is We who have progressively sent down/revealed to you the Qur’an
So be patient for the judgement of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].

(76:23-24)

5.3.22 Qur’an is inspired (Wahy)

قُلْ أَيُّ شَيْءٍ أَكْبََُ شَهَادَةً قُلِ اللَّـهُ شَهِيدٌ بـَيْنِِ وَبـَيـْنَكُمْ وَأُوحِيَ إِلََِّ هَـٰذَا الْقُرْآنُ لُِْنذِيرَ
كُم بِهِ وَمَن بـَلَغَ هُوَ إِلَـٰهٌ وَاحِدٌ وَإِنَّنِِ بَرِيءٌ مِِيَّا تُشْرِكُونَ

Say, “What thing is greatest in testimony?” Say, “Allah is witness between me and you. And this Qur’an was sent down/revealed to me that I may warn you with it and whomever it reaches. [a] Do you [truly] testify that with Allah there are other deities?” Say, “I will not testify [with you].” Say, “Indeed, He is but one God, and indeed, I am free of what you associate [with Him].”

(6:19)

[a] A key point here is that the Qur’an alone is mentioned as being that by which the messenger warns his people.

[i] See also sections 5.3.19 and 6.1.19 on pages 153 and 317 for evidence on the role of the Qur’an in warning.

قُل لََّ أَجِدُ فِِ مَا أُوحِيَ إِلََِّ مَُُّرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ
إِلََّ أَن يَكُونَ مَيـْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَْْمَ فِسْقًا أُهِلَّ لِغَيَِْ اللَّـهِ بِهِ فَمَنِ اضْطُرَّ غَيََْ بََّغٍ وَلََ عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ

Say, “I do not find within that which was inspired to me [anything] forbidden to one who would eat it [b] unless it be a dead animal or blood spilled out or the flesh of swine – for indeed, it is impure – or it be disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful.”

(6:145)

What is interesting is that “in that which is inspired to me” is referring only to the Qur’an. Why?
What was inspired to me

This is the Qur’an: See section 6.1.4 on page 261.

The forbidden categories mentioned are found elsewhere in the Qur’an. See also (2:173) and (5:3).

However, in the hadith, other categories are forbidden. E.g. fanged beasts of prey, see section 9.5.11 on page 537. This is not only a contradiction with the Qur’an, it also proves that this hadith was not inspired.

The series of highlighted words show that ‘that which is inspired to him’ is the Qur’an. And that in fact, this is all he follows. This being the case, he could not have received any inspiration as guidance that would be defined as hadith [qudsi or otherwise]. This is also a useful ayah to refute the idea that the messenger performed miracles, people were looking for them, but he is made to proclaim that he only follows that which is inspired to him.

The pronouns and synonyms used in these ayaat are all in reference to the Qur’an:

That which is inspired to me from my Lord. This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.

This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

However, from the following bullets we see that “That which is inspired to me” is in fact the Qur’an.

The term basa’ir [enlightenment] is a characteristic of the Qur’an, see section 5.3.9 on page 131.

Guidance and mercy are characteristics of the Qur’an, see section 5.3.6 and 5.3.16 on pages 118 and 149.

Qur’an.

And when you do not bring them a sign, they say, "Why have you not contrived it?" Say, "I only follow that which is inspired to me from my Lord [a]. This [Qur’an] is enlightenment from your Lord and guidance and mercy for a people who believe [b]." So when the Qur’an [c] is recited, then listen to it and pay attention that you may receive mercy

(7:203-204)
And when Our clear verses [a] are enjoined on them [as belief and/or practice], those who do not expect the meeting with Us say, "Bring us a composition other than this [b] or change it [c]." Say, "It is not for me to change it [d] on my own accord. I only follow that which is inspired to me [e]. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

Say, "If Allah had willed, I would not have made it obligatory [f] on you [as belief and/or practice], nor would [Allah] have made it [g] known to you, for I had remained among you a lifetime before it. Then will you not reason?"

(10:15-16)

Following on from the discussion of (7:203-204) [see section 6.1.4 on page 261], we see that now when people ask for the messenger to bring a message (not sign/miracle like in 7:203-204) other than the Qur'an or to change it. Again we have the messenger testifying that he only follows that which is inspired to him. The messenger received no inspiration or sign other than the Qur'an.

The pronouns and synonyms used are all in reference to the Qur'an, and the people around him recognised this:

[a] Our verses.
   [i] The Qur'an.
   [ii] See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur'an.

[b] This.
[c] Change it.
[d] Change it.
[e] That which is inspired to me.
   [i] This is the Qur'an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur'an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur'an.

[f] Made it obligatory.
   [i] This is the Qur'an: See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur'an.

[g] Made it known.

الكتاب أحكمت آياتك فصيحت من أدنى حكيم حكيم

فلا تدرك بغض ما بويهي إليك وضايق به صدعوك أن تقولوا أولا أنزل عليكم كبير أو جاء معة ملك

إذا أنت نذير والله علي كل شيء وكبیر

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الله حاجباً SCAN THIS PAGE

Then would you possibly leave [out] some of that which is inspired to you [c], or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is Disposer of all things.

Or do they say, "He invented it" [d]? Say, "Then bring ten surahs like it [e] that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful."

And if they do not respond to you - then know that [it, the Qur'an] was sent down/revealed [f] with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims? (11:1, 12-14)

Following on from the discussion of (7:203-204) [bring a sign] and (10:15-16) [bring another message or change it] [see section 5.3.22 on page 169] we now have Allah warning the messenger to deliver every bit of that which is inspired to him and not to fail in this due to social pressure.

From the series of highlighted elements, we see that what was inspired to the messenger is the Qur'an:

[a] This refers to the Qur'an.

[i] It is a Book/kitab: see section 5.3.28 on page 182.

[ii] It comes in ayaaat: see section 5.4.8 on page 228.

[iii] This is the correct context for [b]-[f] below.

[b] The book Allah gave us is one He has detailed.

[i] The Qur’an has been detailed, see section 5.3.1 on page 103.

[c] That which is inspired to you.

[i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.

[ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

[iii] However, from these and other ayaaat we see that “That which is inspired to you” is in fact the Qur’an.

[d] He invented it.

[i] The ‘it’ implies a singular thing is being referred to. This could only have been the Qur’an as his normal speech would not qualify for such specific referencing. Their claim of fabrication/invention relates to something identifiable that the messenger claims comes from Allah.

[ii] It was only the Qur’an that was the recognisable composition challenging the people around him and their beliefs. See [e].

[e] Ten surahs like it.

[i] The Qur’an comes in surahs as does ‘that which is inspired’ [c] generally, and this confirms the understanding of ‘it’ in [d].

[ii] See the rest of this section for more.

[f] It was sent down/revealed.
It is only the Qur’an that was sent down/revealed to him, see also sections 5.2.1, 5.3.21, 6.1.3 and 6.1.4 on pages 82, 158, 252 and 261.

There cannot be any inspiration other than the Qur’an that was inspired to the messenger and that fits into the [a]-[f] above. There was nothing else other than the Qur’an that was inspired to the messenger.

الرِّبَّ يَا تِلْكَ آيََتُ الْكِتَابِ المُبِينِ
إِنََّا أَنزَلْنَاهُ عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ
نََْنُ نـَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ 
وَإِن كُنتَ مِن قـَبْلِهِ لَمِنَ الْغَافِلِينَ

ALR, these are the verses of the Book that makes evident/clear [one thing from another, right from wrong etc.] [a],

Indeed, We have sent it [b] down as an Arabic composition [c] that you might use your reasoning. We relate to you the best of stories in what We have inspired to you [d], (that is,) this Qur’an [e], although you were, before it [f][the Qur’an], among the unaware

(12:1-3)

This is an important ayah in that Allah explicitly tells us what was inspired to the messenger. Let’s look at the series of pronouns/references in the ayaat to highlight that it is all in reference to the Qur’an:

   [i] This is the Qur’an: See section 5.3.2 on page 107.
[b] It.
   [i] This is the Qur’an, see sections 5.1.2 and 5.3.30 on pages 78 and 196.
[d] What We have inspired to you.
   [i] This is the Qur’an, see section 6.1.4 on page 261.
[e] This Qur’an.
   [i] This confirms the interpretation from [d][i].
[f] It.
   [i] The Qur’an, [e].

ذَٰلِكَ مَِِّا أَوْحَىٰ إِلَيْكَ رَب كَ مِنَ الِْْكْمَةِ
وَلََ تََْعَلْ مَعَ اللَّـهِ إِلَـٰهًا آخَرَ فـَتُلْقَىٰ فِِ جَهَنَّمَ مَّدْحُو

That is from what your Lord has inspired to you of discernment. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished

(17:39)

[The context is that of guidance on action and behaviour]

“That” is in reference to what is contained in the previous ayaat, not in the hadith/sunnah. The proponents of hadith have claimed that we should take the hadith for guidance as it is the hikmah/wisdom/discernment that the messenger was given outside of the Qur’an.
And follow what has been inspired to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge. (18:27)

So high [above all] is Allah, the Sovereign, the Truth. And do not hasten with the Qur’an before its inspiration is completed to you, and say, “My Lord, increase me in knowledge.” (20:114)

Follow what has been inspired to you of the Book and make obligatory prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do. (29:45)

And thus We have inspired to you an Arabic composition so that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze. (42:7)

The Qur’an is the only inspiration that the messenger is ever told to use for guidance and warning. See section 5.3.18 on page 153 to see the Qur’an as the warning.

And thus We have inspired to you an essence of Our command [a]. You did not know what the Book [b] is or [what is] faith, but We have made it a light [c] with which We guide whom We will of Our servants [d]. And indeed you [thereby] guide to a straight path. (42:52)

The series of references in this verse all point to the Qur’an:
[a] Essence of Our command.
   [i] What was inspired to the messenger was the Qur’an: see sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] For the use of [زوح] or essence in relation to revelation, see section 5.3.32 on page 198.
[b] The Book.
   [i] The Qur’an: see section 5.3.28 on page 182.
[c] A light.
   [i] The Qur’an: see section 5.3.12 on page 138.
[d] The Qur’an is light [c] by which Allah guides us.
   [i] See section 5.3.6 on page 118.

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

So adhere to that which is inspired to you [a]. Indeed, you are on a straight path. And indeed, it is a reminder for you and your people [b], and you [all] are going to be questioned (43:43-44)

The messenger is told to hold on to what has been inspired to him. The pronouns and synonyms used are all in reference to the Qur’an:

[a] That which is inspired to you.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to you” is in fact the Qur’an.
[b] It is a reminder for you and your people.
   [i] The Qur’an is the reminder, see sections 5.3.5 and 6.1.21 on pages 113 and 322.

Like with the discussion on (36:69-70) in section 5.1.2 on page 78, this indicates that the only thing inspired to the messenger is the Qur’an.
By the star when it descends,
Your companion has not strayed, nor has he erred,
Nor does he speak from [his own] inclination.
It [the Qur’an] nothing other than an inspiration inspired, [a]
Taught to him by one intense in strength
One of soundness. And he rose to [his] true form
While he was in the higher [part of the] horizon.
Then he approached and descended
And was at a distance of two bow lengths or nearer.
And he [Allah] inspired to His Servant what he inspired.
(53:1-10)

[a] The inspiration mentioned above is the Qur’an as it is being transmitted to the messenger through the angel of revelation. See (26:192-199) in section 5.3.21 from page 158 for this.
[i] See section 6.1.4 on page 261 to see that what was inspired to the messenger is clearly the Qur’an.
[ii] Refer to section 6.1.6 on page 272 for mistakes the messenger made as further proof his speech and actions were not always inspired. Therefore, the interpretation that he never speaks of his own inclination is refuted. This ayah is in reference to the Qur’an.

5.3.23 Qur’an is a message (Risala)

O Messenger, deliver that which has been sent down/revealed to you from your Lord [a], and if you do not, then you have not conveyed His message [b]. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.
(5:67)

[a] What was sent down/revealed is the Qur’an
[i] See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.
[b] What was sent down/revealed is the message of Allah to us.
[i] This is none other than the Qur’an. See section 5.3.23 on page 176 to see the Qur’an [revelation] is called a message.
قُلْ إِنِّي لَا أُمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا
قُلْ إِنِّي لَن يَُنِيَنِيَ مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَدًا
إِلَّا بَلَاءً مِنَ اللَّهِ وَرِسَالَتِهِ وَمَن يَعْصِ اللَّـهَ وَرَسُولَهُ فَإِنَّ لَهُ نََرَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

Say: "Verily, it is not in my power to cause you harm or give you knowledge of the right direction." 
[a]
Say: "Verily, no one could ever protect me from Allah, and I will not find any refuge apart from Him”
[b] 
(Rather this guidance [The Qur’an] is) only a delivered communication [c] from Allah, and His messages." [d] And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever
(72:21-23)
[See also 72:28]

[a] The messenger cannot tell us the right direction [rushd], that is the role of the revelation.
[i] See section 5.3.7 on page 126.
[b] This is an aside between [a] and [c]. Its purpose is to magnify the message of [a], that is, the messenger has no knowledge or power to guide correctly or to even protect himself.
[i] The function of [a] and [b] is to distance the messenger from being the source of the message. It lays the foundation for [c] in this way.
[c] The Qur’an is the delivered communication: see section 5.3.14 on page 146.
[i] Some translate the first part of [c] as ‘except/unless in delivering ...’. However, there is no exception to [b]. There is also no exception [a].
[iii] I believe my translation makes sense here in the context. It is shared with Shakir, ~Daryabadi, ~Aisha Bewley, Sahih International, Kamal Omar and ~ Maududi.
[d] His messages.
[i] The Qur’an is one message and it has been delivered in a series of smaller messages. Like the Qur’an is one book, yet it was delivered in parts. See section 5.2 on page 82 for more discussion of this.

A key point here is that Rushd is knowledge. It is not the ability to sway hearts or to make people believe. So here the messenger is telling us that he has no ability to know the right course without the message of Allah.

5.3.24 Qur’an is the statement of Allah (Qawl)

وَلَقَدْ وَصَّلْنَا لَُـمُ المَّعَافَٰلَةَ لَعَلَّهُمْ يَتَذَكَّرُونَ
And We have [repeatedly] conveyed to them the statement that they might remember/reflect
(28:51)

إِنَّا سَنَلْقِي عَلَيْكَ قَوَّةً قَوَّةً نَّقِيلًا
Indeed, We will cast upon you a heavy statement.
(73:5)
5.3.25 Qur’an is the (verbal) statement of the Messenger (Qawl)

But no, I swear by what you see
And what you do not see

[That] indeed, it [the Qur’an] is the statement of a noble Messenger. [a]
And it is not the word of a poet; little do you believe.
Nor the word of a soothsayer; little do you remember.
[It is] a revelation from the Lord of the worlds. [b]
And if [the messenger] had made up some sayings about Us,
We would have seized him by the right hand;
Then We would have cut from him the aorta. [c]
And there is no one of you who could prevent [Us] from him.
And indeed, it [the Qur'an] is a reminder for the righteous.
(69:38-48)

[a] The word/statement here is the Qur’an, and in his role as a messenger, Muhammad verbalised the statement of Allah (see section 5.3.24 on page 177).
[i] So the statement of Allah and the statement of the messenger align, only when the Qur’an is being transmitted.
[b] Linked to [a], revelation is none other than the Qur’an.
[i] See sections 5.2.1 and 6.1.3 on pages 82 and 252.
[c] Allah tells us that if Muhammad had made up any statements about or from Allah [i.e., not in the Qur’an [a]], then he would have been killed.
[i] Allah here tells us that it is not the place of the messenger to say anything more about Allah than what was revealed to him.

Ahadith, and specifically Ahadith Qudsi (revelation/inspiration from Allah in the words of the messenger) fall into this precisely. Consider the hadith talking about 50 prayers going down to 5, see section 9.4.2 on page 443.

The proponents of hadith flip this around and say “He said these things and he lived, so they must be true”. This is however the manifestation of poor logic and dishonest analysis. This is why:

1. It assumes that hadith has been preserved
   1.1. See section 9 on page 431 for obvious disproof of this contention.
2. It assumes that there was guidance or communication from Allah outside the Qur’an.
   2.1. See sections 6.1.3, 6.1.4 and 10.11 on pages 252, 261 and 780 for the disproof of this.
3. It assumes there is need for extra guidance outside of the Qur’an, for detail and explanation.
   3.1. See sections 5.3.1, 5.3.2 and 5.3.13 on pages 103, 107 and 141 for disproof of this.
4. It ignores the repeated clear statements that the only obligation of the messenger is the delivery of the Qur’an.
   4.1. See section 6.1.11 on page 287 for disproof of this.
5. It assumes that we are allowed to judge religiously by other than the Qur’an/revelation.
   5.1. See section 5.4.3 on page 216 for disproof of this.

5.3.26 Qur’an is the word of Allah (Kalam)
Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honoured him, supported him and followed the light which was sent down/revealed with him - it is those who will be the successful.

Say "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His words, and follow him that you may be guided (7:157-158)

[Refer to section 10.8 on page 768 for an expanded discussion of these verses]

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّّٰ يَسْمَعَ كَلَامَ اللَّهِ فَإِلَّا كَلَامَ اللَّهِ فَثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِкَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَأْمُونَةَ ذَٰلِكَ بَيَاءَ مَا عَلِمُونَ

And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah (The Qur’an). Then deliver him to his place of safety. That is because they are a people who do not know.

(9:6)
5.3.27 Qur’an is the command (Amr) of Allah

And thus We have inspired to you an essence of Our command [a]. You did not know what the Book [b] is or [what is] faith, but We have made it a light [c] with which We guide whom We will of Our servants [d]. And indeed you [thereby] guide to a straight path.

(42:52)

The series of references in this verse all point to the Qur’an:

[a] Essence of Our command.
   [i] What was inspired to the messenger was the Qur’an: see sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] For the use of روح or essence in relation to revelation, see section 5.3.32 on page 198.
[b] The Book.
   [i] The Qur’an: see section 5.3.28 on page 182.
[c] A light.
   [i] The Qur’an: see section 5.3.12 on page 138.
[d] The Qur’an is light [c] by which Allah guides us.
   [i] See section 5.3.6 on page 118.

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

By the Book that makes evident/clear [one thing from another, right from wrong etc.], [a]
Indeed, We revealed it [b] during a blessed night. Indeed, We were to warn [c] [mankind].
On that night is made distinct every matter of discernment
A command from Us [d]. Surely, We have always been sending [guidance]
As mercy from your Lord [e]. Indeed, He is the Hearing, the Knowing.

(44:1-6)
The series of references in this verse all refer to the Qur’an:

[a] Clear/explained Book.
   [i] The Qur’an: See section 5.3.2 on page 107.
[b] Revealed it.
   [i] The Qur’an: See sections 5.2.1 and 6.4.6 on pages 82 and 5.4.7227.
[c] To warn.
   [i] The Qur’an: See section 5.3.18 on page 153.
[d] A command from us.
[e] A mercy.
   [i] The Qur’an: See section 5.3.16 on page 149.

\[
\text{وَإن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ أَفْتَتَلُوا فَأُصِلِّهُوا بِبَيْنِهِمَا} \quad \text{clear explained Book.}
\]
\[
\text{فَإِن بَخَتْ إِخْدَاهُمَا عَلَى الأُخْرَىَّ فَقَاتِلُوا} \quad \text{The Qur’an: See section 5.3.2 on page 107.}
\]
\[
\text{إِنْ قَاتِلُوا فَاذْكُرُوا} \quad \text{The Qur’an: See section 5.2.1 and 6.4.6 on pages 82 and 5.4.7227.}
\]
\[
\text{رَفَعْهُمَا إِلَى أَمَّهٍ اللَّهِ وَإِنْ قَاتِلُوا فَاذْكُرُوا} \quad \text{To warn.}
\]
\[
\text{بِأتَبَاعِهِمَا بِالْعُدُدِ وَأَفْتَتُوا إِلَّا} \quad \text{A command from us.}
\]
\[
\text{إِنَّ اللَّهَ يُبْلِدُ} \quad \text{A mercy.}
\]
\[
\text{المُؤْسِسِينَ} \quad 
\]

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the command of Allah. And if it returns, then make settlement between them in justice and act justly.

\[
\text{إِنَّ اللَّهَ يُّلِبُّ} \quad \text{Indeed, Allah loves those who act justly.}
\]

\[
\text{أَذْكُرُوا} \quad 49:9
\]

And those who no longer expect menstruation among your women – if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah – He will make for him of his matter ease.

\[
\text{ذَٰلِكَ أَمْر اللَّهِ} \quad \text{That is the command of Allah, which He has sent down/revealed to you; and whoever fears Allah –}
\]

\[
\text{إِلَيْكُمْ وَمَن يَتَّقِ اللَّهَ} \quad \text{He will remove for him his misdeeds and make great for him his reward.}
\]

\[
\text{يُكَفِّرْ عَنْهُ سَيِيئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا} \quad \text{(65:4-5)}
\]

5.3.28 Qur’an is Kitab

In these sub-sections I have tried to split the ayaat that use the root word Ka-Ta-Ba in to: The book, record of decrees, and decrees. There may be some misplacements, and some may have a place in 2 categories. When Al Kitab/kitab is used as part of a series of descriptors for the final revelation, to avoid repetition, and in accordance with the various characteristics of the revelation, I take the valid meaning of ‘regulations/decrees’ and not ‘the book’.

For the dictionary entry on Kaf-Ta-Ba, see section 12.31 on page 891.
These ayaat tell us the source of the Qur'an, its function and who benefits from it.

[a] This book is referred to with 'that', and in my opinion this refers to the source from which the Qur'an was progressively revealed to the messenger. See (13:39) in section 9.5.19 on page 568.

[i] So here, [الْكِتَابُ] refers to the Qur'an written with Allah in Umm ul kitab. See also (3:23) where we are told that the Jews had been given a ‘portion of the kitab/book’.

[b] The book with Allah is beyond reproach and guarded by the angels, see (18:1-6) in section 5.3.29 on page 192.

[c] We are told that the sourcebook of the Qur'an [from which they get the revelation referred to in [d] contains [true] guidance for those who are mindful of Allah. Defined to be those who:

[i] Believe in the unseen, make obligatory prayer, and spend from what Allah has given them.

[ii] Believe in what has been revealed to the messenger [that what he is saying to them is revelation is in fact what Allah revealed]. This is of course the Qur'an that they hear and receive.

[iii] Are certain of the hereafter.

[d] People in [c] are rightly guided by Allah.

There is no mention of the opinions of scholars, of the example of the messenger in hadith and sunnah or of the ruling of the messenger in hadith.

Indeed, those who conceal what We sent down/revealed of clear proofs and guidance after We made it clear for the people in the book – those are cursed by Allah and cursed by those who curse (2:159)
That is [deserved by them] because Allah has sent down/revealed the Book with the truth. And indeed, those who differ over the Book are in extreme dissension  
(2:176)  
[This can apply in this section or in section 5.3.28.2 on page 187]

وَيَسْتَفْتُونَكَ فِِ النِّسَاءِ قُلِ الَّـهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِِ الْكِتَابِ َلََ تُؤْتُونَُِنَّ مَا كُتِبَ لَُْنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تُفْعَلُوا مِنْ خَيٍَْ فَإِنَّ اللَّـهَ كَانَ بِهِ عَلِيمًا  
And they request from you a [legal] ruling concerning women. Say, “Allah gives you a ruling about them and [about] what has been enjoined on you [pl.] [as belief and/or practice] in the Book concerning the orphan girls to whom you do not give what is decreed for them – and [yet] you desire to marry them – and concerning the oppressed among children and that you maintain for orphans [their rights] in justice.” And whatever you do of good – indeed, Allah is ever Knowing of it  
(4:127)  
[This can apply in this section or in section 5.3.28.2 on page 187]

يََ أَيـُّهَا الَّذِينَ آمَنُوا آمِنُوا بَِّللَّـهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نـَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِنْ قَبْلُ وَمَن يَكْفُرْ بَِّللَّـهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْخِرِ فـَقَدْ ضَلَّ ضَلَّ بَعِيدًا  
O you who have believed, believe in Allah and His Messenger and the Book that He sent down/revealed upon His Messenger and the book which He sent down/revealed before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray  
(4:136)  

وَقَدْ نـَزَّلَ عَلَيْكُمْ فِِ الْكِتَابِ أَنْ إِذَا سََِعْتُمْ آيََاتِ اللَّـهِ يُكْفَرُ بََِّا وَيُسْتَهْزَأُ بََِّا فَلًَ تـَقْعُدُوا مَعَهُمْ حَتَّّٰ وَيَضُوا فِِ حَدِيثٍ غَيَِْهِ إِنَّكُمْ إِذًا مِيثـْلُهُمْ إِنَّ اللَّـهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِِ جَهَنَّمَ جََِيعًا  
And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together  
(4:140)  
[Referring to 6:68]

وَاذْكُرْ فِِ الْكِتَابِ مَرْيََ إِذِ انتـَبَذَتْ مِنْ أَهْلِهَا مَكَانًَ شَرْقِيًّا  
And mention in the Book [the story of] Mary, when she withdrew from her family to a place toward the east  
(19:16)
And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet
(19:41)

وَأَذْكُرْ فِٰي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُُْلَصًا وَكَانَ رسُولاً ثَمِيًّا
And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet
(19:51)

وَاذْكُرْ فِٰي الْكِتَابِ إِسْحَاَكَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رسُولاً ثَمِيًّا
And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet
(19:54)

وَاذْكُرْ فِٰي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِيِٰقًا نَّبِيًّا
And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet
(19:56)

The series of examples in surah 19 make it very clear that the book that is referenced is the Qur’ān.

وَكَذَٰلِكَ أَنزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتـَيْنَاهُمُ الْكِتَابَ يـُؤْمِنُونَ بِهِ وَمِنْ هَـٰؤُلَََءِ مَن يـُؤْمِنُ بِهِ وَمَا يََْحَدُ
And thus We have sent down/revealed to you the Book. And those to whom We [previously] gave the Book believe in it. And among these are those who believe in it. And none reject Our verses except the disbelievers.
(29:47)

إِنَّ الَّذِينَ يَتـْلُونَ كِتَابَ اللَّـهِ وَأَقَامُوا الصَّلَّةَ وَأَنفَقُوا مَِِّا رَزَقـْنَاهُمْ سِرًّا وَعَلًَنِيَةً يََِارَةً لَّن تَبُورَ
Indeed, those who follow the book of Allah and make obligatory prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish
(35:29)

تَنزِيلُ الْكِتَابِ مِنِ اللَّـهِ الْعَزِيزِ الَْْكِيمِ
The sending down of the Book is from Allah, the Exalted in Might, the Wise

إِنَّ أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِلِدْنِ فَاعِلِيَّةِ اللَّـهِ مُخَلِصَةً لَّهُ الْيَْهِينَ
Indeed, We have sent down/revealed to you the Book with the truth. So worship Allah, [being] sincere to Him in religion
(39:1-2)
Indeed, We sent down/revealed to you the Book for the people [a] with the truth. So whoever is guided [by it] – it is for the benefit of his soul [b]; and whoever goes astray only goes astray to its detriment. And you are not a manager over them

(39:41)

[a] The Qur’an was revealed on the messenger for the people. It was not for him to subsequently explain and detail for the people.

[i] Related to this is the specific obligation on the messenger, the delivery of the Qur’an. See section 6.1.11 on page 287.

[b] Here Allah tells us that after the guidance is given to the people, whoever is guided by it has benefitted his/her soul. Only the Qur’an is referred to by Allah as guidance.

The revelation of the Book is from Allah, the Exalted in Might, the Knowing

(40:2)

A Book whose verses have been detailed, an Arabic composition for a people who know, [it is] a giver of good tidings and a warner; but most of them turn away, so they do not hear

(41:2-4)

By the Book that makes evident/clear [one thing from another, right from wrong etc.].

Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind].

In it [that night] is made distinct every precise matter – [Every] matter [proceeding] from Us. Indeed, We were to send [a messenger] As mercy from your Lord. Indeed, He is the Hearing, the Knowing

(44:2-5)
[This is] the sending down of the Book from Allah, the Exalted in Might, the Wise
(45:2)

[This is] the sending down of the Book from Allah, the Exalted in Might, the Wise
(46:2)

5.3.28.2 Al Kitaab: [Record of] decrees

The verses in this section are translated with Al kitab and Al hikmah not as the book and wisdom but as the [Record of] decrees and discernment, which is both linguistically acceptable and makes sense in the context of the Qur'an. The [Record of] decrees and discernment [in relation to such] is a logical and balanced combination of two aspects of the revelation.

Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the [Record of] decrees and discernment and purify them. Indeed, You are the Exalted in Might, the Wise.”
(2:129)

Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the [Record of] decrees and discernment and teaching you that which you did not know.
(2:151)

And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favour of Allah upon you and what has been sent down/revealed to you of the [Record of] decrees and discernment by which He instructs/warns you. And fear Allah and know that Allah is Knowing of all things.
(2:231)
Allah certainly conferred [great] favour upon the believers when He sent among them a Messenger from themselves, enjoining on them [as belief and/or practice] His signs/messages [b] and purifying them [a] and teaching them the [Record of] decrees and discernment [b], although they had been before in manifest error.

(3:164)
[See also 2:129, 2:151, 62:2]

[a] It is not the messenger who is purifying anyone, rather it is the message from Allah that purifies them.

[i] See (4:49) and (24:21) to see it is Allah that purifies people.

Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

(4:49)

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favour of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

(24:21)

[ii] The obligation on the messenger is to deliver a message [see section 6.1.11 on page 287] and thereby deliver all the benefits of the message. It is not his role to purify people. Rather by the communication and implementation of the guidance of Allah with the people that purification comes, see (9:103) for example:

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah’s blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

(9:103)

[b] [a] is achieved through [b].
And if it was not for the favour of Allah upon you and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has sent down/revealed to you the [Record of] decrees and discernment and has thus taught you [and therefore all Muslims] that which you did not know. And ever has the favour of Allah upon you been great

(4:113)

Say, “Are there of your ‘partners’ any who guides to the truth?” Say, “Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you – how do you judge?” And most of them follow only conjecture. Indeed, conjecture avails not against the truth at all. Indeed, Allah is Knowing of what they do. And it was not [possible] for this Qur’an to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the [Record of] decrees, about which there is no doubt, from the Lord of the worlds

(10:35-37)

It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the [Record of] decrees and discernment – although they were before in clear error

(62:2)

5.3.28.3 Kutiba 3alaykum: Decreed on you
O you who have believed, prescribed for you is legal retribution for those murdered – the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.

(2:178)

Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable – a duty upon the righteous.

(2:180)

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous

(2:183)

Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not

(2:216)

And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.

(4:24)

[See section 9.5.23.1 on page 590]
Have you not seen those who were told, “Restrain your hands [from fighting] and establish prayer and give zakah”? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, “Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time.” Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed].”

(4:77)

5.3.28.4 Kutub: decrees

IT IS NOT [conceivable] that such as are bent on denying the truth - [be they] from among the followers of earlier revelation or from among those who ascribe divinity to anything with Allah should ever be abandoned [by Him] before there comes to them the [full] evidence of the truth: A messenger from Allah, enjoining on them [a] [as belief and/or practice], pure scriptures, Within which are well established and uplifting regulations/ordinances

(98:3)

[a] The context is on the people receiving the truth, hence it must have been communicated. This is why the meaning of ‘follow’ is not used here, as the ‘on them’ part is implicit from the previous ayah.

5.3.28.5 Kitaab: decree

There is no blame upon you for that to which you [indirectly] allude concerning a proposal to [widowed] women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.

(2:235)
And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, establish prayer. Indeed, prayer has been decreed upon the believers a decree of specified times (4:103)

If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment. (8:68)

The Prophet is worthier of the believers than themselves, and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed (33:6)

5.3.29 Qur’an is (the best) hadith

See the dictionary for Ha-Dal-Tsa in section 12.11 on page 850. It is good to note that the word hadith in the Qur’an never refers to the so called ahadith of Muhammad.

See section 5.3.13 on page 141 for more ayaat related to hadith.

Allah – there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in narration/information/account/speech [Ar. Hadith] (4:87)

While this directly refers to any statement from Allah, in this case it refers to a statement of Allah in the Qur’an.

There was certainly in their stories a lesson for those of understanding. It is not [the Qur’an] a narration/information/account [Ar. hadith] invented [a], but a confirmation of what is [remaining of
the previous revelations] with it [b] and a detailing of all things [c] and guidance and mercy [d] for a people who believe 

(12:111) 

[Context is the story of Yusuf specifically and generally to all the stories of the messengers]

All the references pronouns or synonyms refer to the Qur’an.

[a] It is not a narration/information/account invented.
   [i] It [singular] is referring to something that includes all the stories of the messengers referred to by Allah. That is not just surah 12, it refers to the Qur’an as a whole. This is the view of Baghawi and Zamakhshari according to Muhammad Asad.
   [ii] From [b][c] below we can see that the ‘It’ could not simply refer to some ayaat in surah 12. As will be seen, the functions described in [b][c] are the functions of the whole Qur’an.

[b] It.
   [i] This is the Qur’an: see (5:48) in section 5.3.33 on page 202 to see that the Qur’an is given this guardian role generally, confirming/verifying what truth there is in them falls within this.
   [ii] ‘It’ also implies that it is something distinctive that is the like of the previous revelations.

[c] Detailing of all things.
   [i] This is the Qur’an, see section 5.3.1 on page 103.

   [i] These are attributes of the Qur’an: see sections 5.3.6 and 5.3.16 on pages 118 and 149.

[All] praise is [due] to Allah, who has sent down upon His Servant the Book [a] and has not made therein any deviance.

[He has made the Book] An estabisher of uprightness, that it may warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward

In which they will remain forever
And to warn those who say, "Allah has taken a son."

They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.

Then perhaps you would kill yourself through grief over them if they do not believe in this narration/information/account [Qur’an] [Ar. Hadith] [b] out of sorrow

(18:1-6)
The Qur’an is referenced here:

   [i] This is the Qur’an: see section 5.3.28 on page 182.
[b] This narration/information/account.
   [i] This refers to [a].

اللَّـهُ نـَزَّلَ أَحْسَنَ الَْْدِيثِ كِتَابًِ م تَشَابًِا مَّثَانَِ
تـَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَُْشَوْنَ رَبََُّّّمْ ثَُُّ تَلِينُ
جُلُودُهُمْ وَقُلُوبَُُّمْ إِلََٰ ذِكْرِ اللَّـهِ
ذَٰلِكَ ه دَى
اللَّ هِ ي َهْ
وَمَن يُضْلِلِ اللَّـهُ فَمَا لَهُ مِنْ
هَادٍ

Allah has sent down/revealed the best narration/information/account [Ar. Hadith] [The Qur’an] [a]: a consistent Book wherein is reiteration [b]. The skins tremble therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That [the Qur’an] is the guidance of Allah by which He guides whom He wills [c]. And one whom Allah leaves astray - for him there is no guide.

(39:23)

[The statement is general and is not limited by the context]

The same thing is referred to throughout the ayah, if we follow the references, we see that what is referenced is the Qur’an.

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

أَمْ يـَقُولُونَ تـَقَوَّلَهُ بَل لََّ يـُؤْمِنُونَ فَلْيَأْتُوا
بَِِدِيثٍ مِيثْلِهِ إِن كَانُوا صَادِقِينَ

Or do they say, “He has made it [the Qur’an] up”? Rather, they do not believe. Then let them produce a narration/information/account like it [the Qur’an] [Ar. Hadith], if they should be truthful

(52:33-34)

أَفِيسِنْ هَذَا الحَدِيثُ تَعْجِبُونَ

Then are you in a state of wonder/scepticism at this narration/information/account [the Qur’an] [Ar. Hadith]?

(53:59)
Indeed, it is a noble composition [a]
In a protected/guarded book; [b]
None touch it except the purified. [c]
[It is] a revelation from the Lord of the worlds. [d]

Then is it to this narration/information/account [Ar. Hadith] [e] that you are indifferent
(56:77-81)

The flow of these ayaat is as follows.

[a]

[b]----[c]

[d]

[e]

[b][c] are an aside to the flow of [a][d][e] that highlights the source of the revelation.

[a] This is the Qur’an.
[b] This likely refers to the source of the Qur’an and the other revelations, the Umm ul kitab.
   [i] See (13:39) in section 9.5.19 on page 568. See also (43:1-4) and (85:21-22).
[c] ‘the purified’ refers to the angels as I understand it, given that they are in Allah’s presence and
   would be given such rights and roles.
[d] A revelation from the Lord of the worlds, referring to [a].
[e] The Qur’an is the only revelation to the messenger: see sections 5.2.1, 5.3.21 and 6.1.3 on pages
   82, 158 and 252.
[f] Narration/information/account.
   [i] It is referring to [a]. Saying “Are you really indifferent to what has come down to you from
   the guarded source book of all revelation that is with the creator of all?”

فَذَرْنِ وَمَن يُكَذِّبُ بََِّـٰذَا
فِي أَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

So leave Me with [the matter of] whoever denies this narration/information/account [the Qur’an]
[Ar. Hadith]. We will progressively lead them [to punishment] from where they do not know
(68:44)

فِي أَيِّ حَدِيثٍ يُؤْمِنُونَ

Then in what narration/information/account [Ar. Hadith] after it [the Qur’an] will they believe?
This aya refers to (77:1-7) which Muhammad Asad has [I believe] rightly linked to the revelation, the Qur’an. The style of the surah likely employs the cyclic construction, wherein the end of the surah refers back to the start, with the middle section acting as a reminder and a stream of consideration relating to the reminder and promise within the Qur’an/revelation.

5.3.30 The Qur’an is in Arabic [3arabiyyin]

Indeed, We have sent it down as an Arabic composition that you might use your reason

And thus We have sent down/revealed it as an Arabic judgement. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.

And We certainly know that they say, “It is only a human being who teaches the Prophet.” The tongue of the one they refer to is foreign, and this [Qur’an is in] a clear Arabic language.

So, We have made it [Qur'an] easy in your tongue/language that you may give good tidings thereby to the righteous and warn thereby a hostile people

And thus We have sent it down as an Arabic composition [a] and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.

[a] The Qur’an is in the language of its creation, it was never to be any other language. However, it makes sense to describe the Qur’an as an Arabic composition. Muhammad Asad has translated this similarly.
And indeed, it [the Qur'an] is the revelation of the Lord of the worlds.
The Trustworthy Spirit has brought it down
Upon your heart, that you may be of the warners.
In a clear Arabic language.
And indeed, it is [mentioned] in the scriptures of former peoples.
And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?
And even if We had sent it down to one among the foreigners
And he had recited it to them [perfectly], they would [still] not have been believers in it.

(26:192-199)

[It is] an Arabic composition, without any deviance that they might become righteous

(39:28)

[This is] a revelation from the Entirely Merciful, the Especially Merciful
A Book whose verses have been detailed, an Arabic composition for a people who know

(41:2-3)

And thus We have sent down/revealed to you an Arabic composition that you may warn the Mother of Cities and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

(42:7)
Indeed, We have made it an Arabic composition that you might use your reasoning.

(43:3)

فَإِنََّّا يَسَّرْنََهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

And indeed, We have eased it [the Qur’an] in your tongue/language that they might be reminded.

(44:58)

وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحَْْةً وَهَـٰذَا كِتَابٌ مُّصَدِيقٌ لِيسَا عَرَبِيًّا لِييُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ

And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good.

(46:12)

5.3.31 Qur’an is Proof/evidence (Burhaan)

بَيْنَ آيَتِهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقٍّ مِين رَّبِيكُمْ وَأَنزَلْنَا إِلَيْكُمْ نِورًا مُّبِينًا

O Mankind, the Messenger has come to you with the truth from your Lord [a], so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise. ...

O mankind, there has come to you a conclusive proof from your Lord [b], and We have sent down/revealed to you a clarifying/illuminating light [c]

(4:170, 174)

[a] Truth from your Lord.
[i] This is the Qur’an: see section 5.3.8 on page 126.

[b] Proof from your Lord.
[i] This is the Qur’an. It fits in with [a] and [c]. Also, it is the Qur’an that has been set as the challenge for the disbelievers through ayaat such as (10:38) and (11:13).

[c] This is the Qur’an.
[i] Qur’an is a light, see section 5.3.12 on page 138.
[ii] Qur’an is a clarifying/explanatory book: see section 5.3.2 on page 107.

5.3.32 Qur’an is an essence of Allah’s guidance [Ruh]

The translation I have made for the term rooh [روح] is an initial effort and may need to be revised upon a longer analysis of the term in the Qur’an. Muhammad Asad’s translation and comments are interesting on this front.

We can provisionally treat the term like a mathematical variable, x, and see what the best meaning is from the context.
And We certainly gave Moses the Torah [a] and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs [miracles] and supported him with the essence of purity [*] [revelation from Allah] [b]. But is it [not] that every time a messenger came to you with what your souls did not desire [c], you were arrogant? And a party [of messengers] you denied and another party you killed.

(2:87)
[see also 2:253 and 5:110]

*Qaf-Dal-Seen is a root that fundamentally implies that something is far removed [from something]. It is typically taken to mean pure, perfect, holy etc. as these are states that are far removed from impurity, imperfection, unholiness etc.

The context within this ayah indicates that [زوح القدس] is a description for revelation:

[a] Torah – revelation to Musa.
[b] The revelation/inspiration to Isa. The same revelation that the Jews rejected as highlighted in the statement of [c].
[c] Revelation in general linked with the lessons associated with [a][b]. Revelation that the Jews rejected because it did not suit their self-image.

He [Allah] sends down the angels with the essence of His command [a], upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me. [b]"

(16:2)

[a] Revelation/message [see [b]].
[b] This message is a part of the inspiration of guidance to every messenger.
And say, "Truth has come [a], and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."

And We send down of the Qur'an [b] that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

And when We bestow favour upon the disbeliever, he turns away and distances himself; and when evil touches him, he is ever despairing.

Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

And they ask you about the essence [of inspiration] [c]. Say, "The essence [of inspiration] [c] is of the affair of my Lord. And you [pl.] have not been given of knowledge, except a little."

And if We willed, We could surely do away with that which We inspired to you [d]. Then you would not find for yourself concerning it [e] an advocate against Us.

Except as a mercy from your Lord. Indeed, His favour upon you has ever been great.

Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an [f], they could not produce the like of it [g], even if they were to help each other."

And We have certainly diversified for the people in this Qur'an [h] from every [kind] of example, but most of the people refused [anything] except disbelief.

(17:81-89)

These ayaat clearly indicate that the Qur’an is the only guidance inspired to the messenger. If we look at the references used, they refer solely to the Qur’an.

[a] Truth has come.
   [i] This is the Qur’an: see section 5.3.8 on page 126.
[c] Essence [of inspiration].
   [i] This is the Qur’an. I think that the question is one the messenger was asked about the process of revelation or perhaps its source [I need to study more on this], and it is answered within the context of a discussion of the revelation/Qur’an.
[d] That which We inspired to you.
   [i] Unless [c] is out of place and context, [d] refers to [c] as do the other bullets.
   [ii] This is the Qur’an: see section 6.1.4 on page 261.
   [iii] This is an important statement, as it includes all that is inspired to him.
   [iv] From the surrounding bullets we see that “That which we inspire to you” is in fact the Qur’an.
[e] It.
   [i] The inspiration, the Qur’an.
[f] This Qur’an.
[g] It, the Qur’an.
[h] This Qur’an.
And it is not for any human being that Allah should speak to him except by inspiration or from behind a partition, or that He sends a messenger to inspire, by His permission, what He wills. Indeed, He is Most High and Wise.

And thus We have inspired to you an essence of/from Our command [a]. You did not know what is the Book [b] or [what is] faith, but We have made it a light [c] by which We guide whom We will of Our servants [d]. And indeed you guide to a straight path [with it]

The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth.

Unquestionably, to Allah do [all] matters come.

(42:51-53)

The series of references in this verse all point to the Qur’an:

[a] Essence of/from Our command.

[i] That the rooh [روح] comes to the messenger by wahy [وح] is a very important indication that the rooh is an aspect of the message that comes from Allah. See (42:51), this tells us that wahy is the very means by which a message is given to a mortal. So [روح] does not refer to some ‘holy spirit’ or angel, it refers to the message the messenger received, the Qur’an.

[ii] What was inspired to the messenger was the Qur’an: see sections 5.2.2 and 6.1.4 on pages 90 and 261.

[b] The Book.

[i] The Qur’an: see section 5.3.28 on page 182.

[c] A light.

[i] The Qur’an: see section 5.3.12 on page 138.

[d] The Qur’an is what Allah guides us with.

[i] See section 5.3.6 on page 118.

The key point here is that Allah only refers to the Qur’an when it comes to guidance.
Indeed, We sent it [a] down during the Night of Decree.
And what can make you know what is the Night of Decree?
The Night of Decree is better than a thousand months.
The angels descend and with them the essence of guidance [b] therein, by permission of their Lord, from relating to every matter.
Peace, it is until the emergence of dawn.[c]
(97:1-5)

[a] It: This is the Qur’an.
[i] This links to the previous surah [96] in reference to his receipt of the revelation.
[ii] That which is revealed to the messenger is only the Qur’an: see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.
[b] This tells us that the revelation was sent down with a host of angels.
[c] I believe there is a lot of imagery here.
[i] The night from [a] refers to misguidance and the lack of guidance.
[ii] Dawn is in reference to the coming of the light of guidance.
[iii] Once the light of guidance clashes with the darkness of misguidance, the time of quiet and peace ends as the two contend.

5.3.33 Qur’an is a witness/guardian over previous revelation [Muhaymin]

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بَِّلَْْقِي مُصَدِيقًا لِيمَا بَينَْ يَدَيْهِ مِنَ الْكِتَابِ وَمُهْيِنًا عَلَيْهِ فَاحْكُم بِـَََِا أَنزَلَ اللَّـهُ وَلََّتَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الَْْقِي لِكُلٍي جَعَلْنَا مِنكُمْ شِرْعَةً وَمِ

And We have sent down/revealed to you the Book with the truth, confirming that which preceded it of the Scripture and as a guardian over it. So judge between them by/with what Allah has (so far) sent down/revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.
(5:48)

5.3.34 Qur’an is a clear evidence [Bayyinatun]

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِِّنَاتِ وَالُْْدَى مِن بَعْدِ مَا بَيْلَنَّاهُ لِلنَّاسِ فِِ الْكِتَابِ أُولَـٰئِ كَ يـَلْعَنـُهُمُ اللًَّعِنُونَ

Indeed, those who conceal what We sent down of clear evidences and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse
The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear evidences of the guidance and the criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

(2:185)

O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

But if you deviate after the clear evidences have come to you, then know that Allah is Exalted in Might and Wise.

(2:208-209)

How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the messenger was true and clear arguments had come to them; and Allah does not guide the unjust people.

(As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.

Abiding in it; their chastisement shall not be lightened, nor shall they be respited.

Except those who repent after that and amend, then surely Allah is Forgiving, Merciful.

Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.
Say, "Indeed, I am on a **clear evidence** from my Lord, and you have denied it. I do not have that for which you are impatient. The decision is only for Allah. He relates the truth, and He is the best of deciders."

(6:57)

Or lest you say, "If only the Scripture had been revealed to us, we would have been better guided than they." So there has [now] come to you a **clear evidence** from your Lord and a guidance and mercy. Then who is more unjust than one who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away.

(6:157)

So is he who is on **clear evidence** from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires?

(47:14)

Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from disbelief] until there came to them the **clear evidence**

A Messenger from Allah, reciting purified scriptures

Within which are well established and uplifting regulations/ordinances

Nor did those who were given the Scripture become divided until after there had come to them the **clear evidence**.

(98:1-4)
Qur'an contains news/stories/histories to be followed/considered [Qasas]

See section 12.31 on page 891 for the meaning of this word and other examples.

Indeed, this [Qur'an] is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise.

(3:62)

And [We sent] messengers about whom We have narrated [their stories] [in proper order] on you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech.

(4:164)

O children of Adam, if there come to you messengers from among you narrating [in proper order] on you My verses, then whoever fears Allah and reforms - there will be no fear concerning them, nor will they grieve.

(7:35)

And each [story] We narrate [in proper order] on you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

(11:120)

We narrate [in proper order] on you the best of stories in what We have inspired to you of this Qur'an although you were, before it, among the unaware.

(12:3)

And to those who are Jews We have prohibited that which We narrated [in proper order] on you before. And We did not wrong them [thereby], but they were wrongdoing themselves.

(16:118)
It is We who narrate [in proper order] on you their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

(18:13)

Thus, We narrate [in proper order] on you from the news of what has preceded. And We have certainly given you from Us the Qur'an.

(20:99)

Indeed, this Qur'an narrates [in proper order] on the Children of Israel most of that over which they disagree.

(27:76)

And We have already sent messengers before you. Among them are those [whose stories] We have narrated [in proper order] on you, and among them are those [whose stories] We have not narrated [in proper order] on you. And it was not for any messenger to bring a sign [or verse] except by permission of Allah. So when the command of Allah comes, it will be concluded in truth, and the falsifiers will thereupon lose [all].

(40:78)
5.4 About the Qur’an
5.4.1 Qur’an and its collection and preservation

See section 9.5.9 on page 518 for a discussion of the history of the Qur’an and how the hadith scholars worked hard to corrupt it.

5.4.1.1 It was sent down/revealed progressively at various times

إِنَّ نََْنُ نـَزَّلْنَا الْذِيكْرَ وَإِنََّ لَهُ لِتَفْهِمُونَ

Indeed, it is We who sent down/revealed [a] the reminder [b] and indeed, We will be its guardian.

(15:9)

[a] Sent down/revealed.
[b] The reminder

The proponents of hadith claim that the zikr refers to the hadith, if so, then the promise of Allah does not hold as the hadith is manifestly not protected or preserved. See chapter 9 on page 431 and see also section 10.3 on page 745.

وَقَرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ

And [it is] a Qur’an which We have separated [by intervals] that you might recite it to the people over a prolonged period. **And We have sent it down progressively**

(17:106)

بَارَكَ الَّذِي نـَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

Blessed is He who progressively sent down/revealed the Criterion upon His Servant that it may be to the worlds a warner

(25:1)

وَقَالَ الَّذِينَ كَفَرُوا لَوْلََ نُزِيلَ عَلَيْهِ الْقُرْآنُ جَُْلَةً وَاحِدَةً كَذَٰلِكَ لِنـُثَبِيتَ بِهِ فُؤَادَكَ وَرَتـَتْرِئًا

And those who disbelieve say, "Why was the Qur’an not sent down/revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly. And they do not come to you with an argument except that We bring you the truth and the best explanation

(25:32-33)

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَبَيَّنًا

还真是, We have sent down/revealed the Qur’an to you for clear understanding

207/913
Indeed, it is We who have progressively sent down/revealed to you the Qur’an
So be patient for the judgement of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].
(76:23-24)

5.4.1.2  It was sent down/revealed in the language of the messenger

It was sent down/revealed in Arabic, see section 5.3.30 on page 196.

وَمَا أُرْسَلْنَا مِن رَّسُولٍ إِلََّ بِلِسَانِ قـَوْمِهِ لِيُبَيِّنَ لَهُمْ فَضْلَ اللَّهِ عَلَيْهِمْ وَيُهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْكِرِيمُ

And We did not send any messenger except [speaking] in the language of his people to clearly communicate to [a] them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.
(14:4)

[a] It is interesting that having the same language as the people is linked with [لِيُبَيِّنَ لَهُمْ], clearly communicating [the message] for them.

فَإِنََّّا يَسَّرْنََهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قـَوْمًا لُّدًّا
So, We have it [the Qur’an] easy in your tongue/language that you may give good tidings thereby to the righteous and warn thereby a hostile people (19:97)

وَلَوْ جَعَلْنَاهُ قـُرْآنًَ أَعْجَمِيٌّ لَّقَالُوا لَوْلََ فُصِيلَتْ آيََتُهُ أَأَعْجَمِيٌّ وَعَرَبٌِِّ قُلْ هُوَ لِلَّذِينَ آمَنُوا وَلَهُمْ وَشِفَاءٌ وَالَّذِينَ لََ يُؤْمِنُونَ فِِ آذَانِِِِ وَقـْرٌ وَهُوَ عَلَيْهِمْ عَمَى أُولَـٰئِكَ يـُنَادُونَ مِن مَّكَانٍ بَعِيدٍ
And if We had made it [the Qur’an] a non-Arabic composition, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?
Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place (41:44)

فَإِنََّا يَسَّرْنََهُ بِلِسَانِكَ لِتُتَذَكَّرُونَ
And indeed, We have eased it [the Qur’an] in your tongue/language that they might be reminded. (44:58)

It was sent down/revealed in the language/tongue of the messenger. One revelation.

This refutes the argument of the fabricators of hadith that the Qur’an was revealed in 7 ahruf in order to make it easier for various tribes and dialects. There are a wide variety of speculations given to what ahruf are, none of them are logically defensible. See section 9.5.9 on page 518.
5.4.1.3  It was written down in the life of the messenger

And those who disbelieve say, "This [Qur'an] is not except a falsehood he invented, and another people assisted him in it." But they have committed an injustice and a lie. And they say, "Legends of the former peoples which he has written down [a], and they are dictated to him [b] morning and afternoon." Say "It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful." (25:4-6)

[a] This has typically been translated as "he has had written down" or the like. At least one motivation for this is the idea that the messenger was illiterate. However, the word itself does not force this meaning, from Lane, it also means "He has written them for himself". See Lane’s Lexicon:

[i] إِكْتَتَبَ [is a quasi-inf. n. of 8; syn. with إِكْتِتَابَ and is explained as signifying] The writing a book, transcribing it [from another book]: (كَتَابَةٌ كِتَابًا تَنْسَخُهُ) (K.) It also signifies, [as a quasi-inf. n. of 8.] The writing one’s name in [the list of those who receive] stipend and maintenance (الفَرَضُ والرِّزْقِ) (الكتاب في الفرض والرزنم) (TA.) أَكْتَبْتُ فِ غَزْوَةٍ كَذَا I wrote down my name in the list of the soldiers of such an expedition. (TA, from a trad.) أَكْتَبَ [is a quasi-inf. n. of 8] كِتَابً He registered himself in the book of the Sultán’s army-list, or stipendiaries. (S, K.) أَكْتَبْتُ فِ غَزْوَةٍ كَذَا I wrote down my name in the list of the soldiers of such an expedition. (TA, from a trad.) أَكْتَبَ [is a quasi-inf. n. of 8] كِتَابً He asked for a book (or the like) to be written for him. (TA.)

[ii] Transcribing from another source is also a meaning here, which would fit in with the claims of people [likely mostly Jews and Christian] that would allege, like the present, that he copied from the Bible.

[b] Given the context "they are dictated to him morning and afternoon” it would make sense that people were saying he (the messenger) was writing down what was being dictated to him. Rather than something being dictated to him [from another human presumably] that he then dictated to someone else to write, in secret. A three-person chain in a room.

[i] The logical context of the allegations of the deniers makes it very unlikely they were claiming this.

5.4.1.4  It was collected and organised into one book/composition in the life of the messenger

When the revelation was coming to an end, it was time to form it into one book.
Move not your tongue with it to hasten with it. Indeed, upon Us is its collection and its formation/organisation [into a book].  
So when We have formed it [singular], then follow its [singular] formation.  
Then upon Us is its clarification/explanation.  

(75:16-19)

These ayaat indicate that the Qur’an is in one form only, and that we are obliged to follow that one form.

[a] A key point here is that عَلَيْنَا is in reference to Allah.  
[i] Allah is the one that has designed the Qur’an and is the one that has planned its progressive revelation. So when it comes to bringing it together جَمْعَهُ into a composition this is by the design and plan of Allah. See section 12.9 of the dictionary on page 847 for جَمْعَهُ.  
[ii] Allah is not reciting the Qur’an to the messenger, rather it is Allah who has designed and organised/composed it precisely, it is not the role of the angels or anyone else to design revelation. It is for this reason that the meaning of قُرْآنَهُ used, is forming and not reciting. See section 12.30 of the dictionary on page 887 for قُرْآنَهُ.

[b] Having integrated the design/formation of the Qur’an [singular] into a unified composition, it is the job of the messenger to follow this composition [singular].  
[i] There is no scope here for ahruf/variants/readings for whatever reason. See section 9.5.9 on page 518.

[c] This is a very important ayah for anyone that believes that it is the messenger’s or anyone else’s role to explain the Qur’an. Allah tells the messenger and us that it is Allah that explains the revelation.  
[i] See section 4.1.6 on page 47 to see examples of how Allah explains/clarifies the Qur’an with a selection of examples.  
[ii] In addition to this, it is Allah that answers the questions of the people to whom the messenger was delivering the Qur’an, see sections 4.1.15 and 4.1.16 on page 62 and 66 for examples of this.

This refutes the argument based on some hadith that the Qur’an was just organised by the Muslim leaders after the messenger died.

5.4.1.5 The responsibility of the Muslim community to share/transmit the Qur’an

See the dictionary entry for Sha-Ha-Dal in section 12.19 on page 867. A small extract from that is this:

He told, or gave information of, what he had witnessed, or seen or beheld with his eye: (Mgh, L, Mṣb:) this is the primary signification: (L:) he declared what he knew: he gave testimony, attestation, or evidence; he bore witness: (L:) he gave decisive information. (S, A, L, ḫ.) [See also شهادة below.] You say، شهد بيده، inf. n. as above, (S, A, Mgh, L, Mṣb, ḫ,) He told, or gave information of, such a thing, as having witnessed it, or seen or beheld it with his eye; (Mgh, Mṣb;) or declared such a thing as knowing it; (L:) or gave his testimony, attestation, or evidence, respecting it; or bore witness of it, or to it

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Muslims were and are to bear witness to the revelation, by verbally and otherwise transmitting it to the world. From this the idea of tawatur [massive parallel transmission] of the Qur’an can be supported religiously as well as observed in the history of the Qur’an.

ما كان ليشتر أن يُؤتيه الله الكتاب والمَّلَكَةَ والِبَيْعَةَ ثم يقول للناس كُونوا عباداً في من دون الله ولكن كُونوا رطابينما كُنْتُم تعلمون الكتاب وَمَا كَنْتُم تَدْرُسُونَ ولا يَأْمُرُكُم أن تَشْهَدُوا المِلَائِكَةَ والِبَيْعَةَ أوَّلَمْ يَأْمُرُكُم بِالْكَفْرِ بَعْدَ إِذْ أَنْتُم مُّسْلِمُونَ

It is not for a human that Allah should give him the legislation and the judgement and the prophethood and then he would say to the people, "Be servants/slaves to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."

Nor could he [Allah] order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

(3:79-80)

لَّكِنِ اللَّهُ يَشْهَدَ بِهِ أنَّهُ أَنزَلَ إِلَيْكَ أَنزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَىٰ بَِّللَّهِ شَهِيدًا

But Allah bears witness to that which He has sent down/revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And enough is Allah as Witness.

(4:166)

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةٌ فَلِلَّهِ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَبَيْنَ اللَّهِ وَالْمَلَائِكَةَ وَكُنتُمْ تَدْرُسُونَ وَكُنتُمْ بِالْبَيْنِ شَهِيدًا

Say, “What thing is the greater testimony?” [a] Say, “Allah is [a knowing] witness between me and you. [i] And this Qur’an was sent down/revealed to me that I may warn you with it and whomever it reaches. [ii][b] Do you [truly] testify that with Allah there are other deities?” Say, “I will not testify [with you].” Say, “Indeed, He is but one God, and indeed, I am free of what you associate [with Him].”

(6:19)

[a] We are asked a question, and the answer comes in [b].

[i] From Lane’s Lexicon [section 12.19 on page 867]: شَهَادَةٌ [see 1:] Information of what one has witnessed, or seen or beheld with his eye: (IF, Mgh, L, Mṣb:) this is the primary signification: (L:) said to be a subst. from المُشَاهَدَةُ: (Mṣb:) declaration of what one knows: testimony, attestation, evidence, or witness: (L:) decisive information. (Ṣ, A, L, K.)

[ii] This statement nicely links the concept of the greater testimony with the testimony that the Muslims around the messenger and thereafter were to proclaim the Qur’an. The authenticity of the revelation, its message and the messenger who transmitted it.

[b] The answer is given with two parts and is introduced with ‘say’.

[i] The first part covers the veracity of the communication of the messenger to them, as Allah is a knowing witness of all things.
The second part covers that the messenger received a revelation and the purpose of that revelation.

And thus we have made you a just community that you will be witnesses [proclaimers of the revelation] over the [rest of the] people and the Messenger will be a witness [proclaimer of the revelation] over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.

(2:143)

And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the witnesses [proclaimers of the revelation] and the righteous. And excellent are those as companions.

(4:69)

O you who have believed, be persistently standing firm for Allah, witnesses [proclaimers of the revelation] in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

(5:8)

And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness [proclaimer of the revelation] over you and you may be witnesses [proclaimers of the revelation] over the people. So make obligatory prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.

(22:78)
Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward. And those who have believed in Allah and His messengers - those are [in the ranks of] the supporters of truth and the witnesses [proclaimers of the revelation], with their Lord. For them is their reward and their light. But those who have disbelieved and denied Our verses - those are the companions of Hellfire.

(57:18-19)

5.4.1.6  **Allah will protect the revelation**

Indeed, it is We who sent down/revealed [a] the reminder [b] and indeed, We will be its guardian.

(15:9)

[a] Sent down/revealed.
   [i] This is the Qur’an, see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.
[b] The reminder
   [i] This is the Qur’an, see section 5.3.5 on page 113.

The proponents of hadith claim that the zikr refers to the hadith, if so, then the promise of Allah does not hold as the hadith is manifestly not protected or preserved. See chapter 9 on page 431.

Indeed, those who inject deviation into Our verses are not concealed from Us. So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do.

Indeed, those who disbelieve in the message after it has come to them [are doomed]. And indeed, it is a mighty Book.

**Falsehood cannot approach it from before it or from behind it;** [it is] a revelation from [one who is] Wise and Praiseworthy.

(41:40-42)
5.4.2 Following (Tibaa3) the Qur’an (what is sent down)

We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve"

(2:38)

[Relates to Adam and all after him. See also 20:123]

And when it is said to them, "Follow what Allah has sent down/revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers did not use their reasoning at all, nor were they guided?

(2:170)

[Relates to previous peoples but applies to all peoples]

And this [Qur'an] is a Book We have sent down/revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.

[We sent down/revealed it] lest you say, "The Scripture was only sent down/revealed to two groups before us, but we were of their study unaware," Or lest you say, "If only the Scripture had been sent down/revealed to us, we would have been better guided than they." So there has [now] come to you a clear evidence from your Lord and a guidance and mercy. Then who is more unjust than one who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away.

(6:155-157)

And when it is said to them, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve"

(2:38)

[Relates to Adam and all after him. See also 20:123]

And when it is said to them, "Follow what Allah has sent down/revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers did not use their reasoning at all, nor were they guided?

(2:170)

[Relates to previous peoples but applies to all peoples]

And this [Qur'an] is a Book We have sent down/revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.

[We sent down/revealed it] lest you say, "The Scripture was only sent down/revealed to two groups before us, but we were of their study unaware," Or lest you say, "If only the Scripture had been sent down/revealed to us, we would have been better guided than they." So there has [now] come to you a clear evidence from your Lord and a guidance and mercy. Then who is more unjust than one who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away.

(6:155-157)

Follow [pl.] what has been sent down/revealed to you from your Lord [a] and do not follow other than it any supports/protectors/companions [in guidance] [b]. Little do you remember.

(7:3)

[a] Following Allah by following what he has revealed/sent down.
[i] This is the Qur’an: See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.
This has been understood primarily as referring to Allah, although the pronoun could refer to the Qur’an also. However, the sentence context would more naturally refer to the Qur’an. This is because it begins in reference to what is revealed, with ‘from your Lord’ being a clarification/elaboration to ‘what is revealed’. If we also look at the words chosen, we get an indication that the Qur’an is the natural target of the statement, more so than Allah, in this verse.

If you look at (7:30), (13:16), (18:50, 102), (25:18), (29:41), (39:3), (42:6, 9), (45:10) in the context of adding partners to Allah, the word [root] Akhaza [to take], not [root] Taba3a [to follow] that is found in (7:3), is used.

If you look at (3:28), (4:89), (4:144), (5:51, 57), (9:23), (45:19), (60:1) in the context of taking allies/supporters, the word [root] Akhaza [to take], not [root] Taba3a [to follow] that is found in (7:3), is used.

If you look at (2:120, 145, 170), (3:7), (4:115), (5:48, 49), (6:155), (7:3, 157), (20:47, 123) (28:49, 57), (31:21), (39:55) in the context of following guidance/revelation/religion or misguidance, the [root] Taba3a [to follow] that is found in (7:3), not the word [root] Akhaza [to take], is used.

With all this said, whether we take it to refer to Allah or [more logically] the Qur’an, we have the following meanings:

[i] If Qur’an: It is directly telling us that we cannot follow [or rely on] any sources for guidance other than the Qur’an.

[ii] If Allah: Do not follow anyone else and hence, by analogy, no other guidance than what has been revealed from Allah in [a].

وَإِذَا قِيلَ لَُْمُ أَتَّبِع واَمَّا أَنْزَلَ اللَّـهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنََ عَلَيْهِ آبََّءَنََ أوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلََٰ عَذَابِ السَّعِيَِ

And when it is said to them, "Follow what Allah has sent down," [a] they say, "Rather, we will follow that upon which we found our fathers." [b] Even if Satan was inviting them to the punishment of the blaze?

(31:21)

This ayah is general in nature. However, when specifically applied to Muslims, the revelation referred to is the Qur’an.

[a] Follow what Allah has sent down.

[i] This the Qur’an: See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.

[b] Following tradition is the alternative.

[i] Hadith fits into the warning very well as it is not revealed, and it is the stories of the earlier peoples.
And follow the best of what was sent down/revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive,
Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers."
(39:55-56)

5.4.3 Judging only by what was sent down/revealed (Qur’an)

The term used is anzala (أَنزَلَ) [Nun-Za-Lam in section 12.35 on page 899], this is used with the Qur’an and the previous books, but not with inspiration generally. See section 5.5.4 on page 240.

But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allah? Then they turn away, [even] after that; but those are not [in fact] believers. [a]

Indeed, We sent down/revealed the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has sent down/revealed - then it is those who are the believers. [b]

And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has sent down/revealed - then it is those who are the wrongdoers. [b]
(5:43-45)

[a] The context here is of the Jews, with an example of them openly not judging by what they claim was sent down/revealed to them.
[i] We must note the context of the Jews ignoring some of what was sent down/revealed to them, throwing away a part and adding their own opinions with the Mishna (Talmud). So, they regularly did not judge by whatever they still had of the revelation.
[ii] In (5:43) we even have the contemporaneous evidence at the time of the messenger where they came to him for a judgement while they claimed they had the book.
[b] The Arabic (وَمَن لَّمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ) - And whoever does not judge by what Allah has sent down/revealed is mentioned twice, is perfectly general and acts as the general principle demonstrated by the specific example it follows.
And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

And let the People of the Gospel judge by what Allah has sent down/revealed therein. [a] And whoever does not judge by what Allah has sent down/revealed - then it is those who are the defiantly disobedient. [b] (5:46-47)

[a] The context here is the Christians. People that made up lies about Isa/Jesus and followed those instead of the revelation he came with.

[b] The Arabic (وَمَن لَّمْ يَحْكُ مِنْهَا أَنزَلَ اللَّـهُ فَإِنَّ كَثِيْرَتَيْنَ فَاسِقُونَ) is perfectly general and acts as the general principle demonstrated by the specific example it follows.

And We have sent down/revealed to you the Book with the truth, confirming that which preceded it of the Scripture and as a guardian over it [a]. So judge between them by what Allah has sent down/revealed and do not follow their inclinations away from what has come to you of the truth. [b]

To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

And judge between them by what Allah has sent down/revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has sent down/revealed to you. [b] And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.

Then is it the judgement of ignorance they desire? But who is better than Allah in judgement for a people who are certain? [c]
(5:48-50)

[a] After the previous two groups and revelations, Allah tells us that he has sent down/revealed the revelation that confirms and distinguishes the true from the false in what remains of the previous revelations. We have the link/continuity between what preceded and what came at the end.

[b] Now it switches back to all the Jews and Christians (and any others) with “them” and tells the messenger to judge between them by the Qur’an alone.

[i] And whoever does not judge by what Allah has sent down/revealed from the previous ayaat changes to - judge between them by what Allah has sent down/revealed. From a general law contrasted with a people that broke it (Jews and Christians) to a direct command to the messenger to only judge by what has been revealed.

[ii] Allah tells us - beware of them, lest they tempt you away from some of what Allah has sent down/revealed to you). A key counterpart to the message of [b][i], is to judge only by what has been revealed and beware of those who try to get you to move away from the revelation to judge by some other source.

[c] Allah tells us that seeking judgement by other than what is sent down/revealed is to seek the judgement of ignorance.

• (5:43-47) highlight the previous peoples not judging by what has been revealed to them and corrects them by saying that anyone who does not judge by what has been revealed has erred.
• (5:48-49) then brings it to the time of the final messenger and reiterates that he must judge them by what was revealed to him and he must never deviate from that.
• (5:50) culminates with telling us that to judge by other than what Allah has revealed is ignorance.

Refer to section 5.4.4 on page 219 to see that what was revealed came in surahs and ayaat. It was none other than the Qur’an. You can also see this from section 6.1.3 on page 252.

A key point to note here is that given the statements in 5:43-50, there is no possibility of judging by the hadith. Some claim that we are commanded (in the Qur’an) to obey the messenger religiously and take any regulations he gives, even if they are not in the Qur’an. Essentially, they say that what is sent down/revealed tells us to judge by what is not sent down. Let us analyse this logic.

Let us break down all knowledge into two categories: A and !A.

A = What is sent down/revealed.
!A = Everything else.
1. Allah/Qur’an says: Judge only by what is sent down/revealed. This is A.
2. The proponents of hadith say: A says to judge by what is not sent down/revealed. This is !A.
3. Implication: A says to judge only by A and also by !A. An inherent contradiction.

Bullet 2. contradicts 1., always. They cannot be true at the same time. The way to get around this is to say that the hadith was in fact revealed somehow. For why hadith cannot be sent down/revealed according to the standards of the Qur’an, see chapter 9 on page 431. Beyond this consider:

1. For why it is only the Qur’an that was revealed, see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.
2. See also that the only guidance that the messenger received was the Qur’an in sections 6.1.3 and 6.1.4 on pages 252 and 261.

5.4.4 What is sent down/revealed (Qur’an) comes in Surah form

الَّذِينَ يُؤْمِنُونَ بِالْغَيْرِ مِنْهُ وَمَا أُنزِلْ مِن قَبْلِكَ وَبَِّلْْخِرَةِ هُمْ يُوقِنُونَ

إن كَانُوا فِي رَيْبٍ مِّيَّا نَزَّلْنَا عَلَىٰ عَبْدِنََ فَأْتُوا بِس ورَةٍ مِين مِيثْلِهِ

And if you [pl.] are in doubt from what We have [gradually] sent down/revealed upon Our Servant [f], then produce a surah similar to it [g] and call upon your witnesses other than Allah, if you should be truthful (2:1-5, 23)

These ayaat conclusively show that what was sent down/revealed, is the Qur’an.

[a] This book is referred to with ‘that’, and in my opinion this refers to the source from which the Qur’an was progressively revealed to the messenger. See (13:39) in section 9.5.19 on page 568.

[i] So here, [الْكِتَابُ] refers to the Qur’an written with Allah.

[b] The book with Allah is beyond reproach and guarded by the angels, see (18:1-6) in section 5.3.29 on page 192.

[c] We are told that the sourcebook of the Qur’an [that they gradually receive] contains [true] guidance for the conscious of Allah. Defined to be those who:

[i] Believe in the unseen, make obligatory prayer, and spend from what Allah has given them.

[ii] Believe in what has been revealed to Muhammad. This is of course the Qur’an that they hear and receive, the source of which is mentioned in [a].

[iii] Are certain of the hereafter.

[d] People in [c] are rightly guided by Allah.

[e] As a contrast to the guided people who are conscious of Allah, the omitted section deals with the rejecters and the hypocrites. After which we come back full circle to [a][b] in [f][g] below.

[f] This statement encompasses all that was revealed to the messenger.
“from what” is quite a literal translation. In this context [people doubting revelation] we could validly translate this as:

- “Due to what”

This part of the verse refers back to [a][b] and [c][ii].

Why does Allah say “from/due to what” we have revealed on His servant? This is related to the fact that the Qur’an is being revealed in portions to the messenger, and what people may doubt is only what the messenger has so far received and shared. See [a] above and section 5.2 on page 82 for more on this.

This gives a key statement about the nature of “what” is revealed, namely, it comes in surahs.

[i] ‘It’ is in reference to the revelation mentioned in [f] and [c][ii].

The only logical interpretation here is that the Qur’an is the only revelation given to the messenger. For more on this, see section 6.1.3 on page 252.

They hypocrites are apprehensive lest a surah be sent down/revealed about them [a], informing them of what is in their hearts [b]. Say, “Mock [as you wish]; indeed, Allah will expose that which you fear.”

(9:64)

[a] The hypocrites were worried about revelation coming to the messenger, why?

[i] Note also how even they recognised that what is revealed comes in the form of surahs.

[b] Even hypocrites recognised that hidden knowledge came only by revelation.

[i] If the messenger had other inspiration that gave him hidden knowledge [which is supposedly the case in the hadith], then why only fear revelation that comes in surah form?

And when a surah was sent down/revealed [a] [enjoining the hypocrites] to believe in Allah and to fight with His Messenger [b], those of wealth among them asked your permission [to stay back] and said, “Leave us be with them who sit [at home].”

(9:86)

[a] Allah directly tells us that what is revealed is coming in surah form.

[i] The form of the statement is indicative but not conclusive. Refer to (2:1-5, 23) above and (11:1, 12-14) below for more conclusive forms.

[b] The hypocrites [see context of (9:64 to 9:85)] are the target of the command.

[i] Here they acknowledge a command coming in revelation, while in (9:64) they acknowledge that the source of hidden knowledge comes in revelation.

وَإِذَا أُنزِلَتْ سَوْرَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيََانًَ فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتُِْمْ إِيََانًَ وَهُمْ يَسْتَبْشِرُونَ

وَأَمَّا الَّذِينَ فِِ قـُلُوبَِِّم مَّرَضٌ فَزَادَتُِْمْ رِجْسًا إِلََٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

وَإِذَا أُنزِلَتْ سُورَةٌ فَذَلِكَ ذِي الْعَافِينَ وَهُمْ يَذَّكَّرُونَ

وَإِذَا أُنزِلَتْ سُورَةٌ فَذَلِكَ ذِي الْعَافِينَ
And whenever a surah is sent down/revealed, there are among them [rejecters of the truth] those who say, "Which of you has this increased faith?" As for those who believed, it has increased them in faith, while they are rejoicing.

But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers.

Do they not see that they are tried every year once or twice but then they do not repent, nor do they remember?

And whenever a surah is sent down/revealed, they look at each other, [saying], "Does anyone see you?" and then they dismiss themselves. Allah has turned away their hearts because they are a people who do not understand.

(9:124-127)

And it was not [possible] for this Qur'an to be produced by other than Allah [a], but [it is] a confirmation of what was before it and a detailing of the regulations, about which there is no doubt, from the Lord of the worlds.

Or do they say [about the Prophet], "He invented it?" [b] Say, "Then bring forth a surah like it [c] and call upon [for assistance] whomever you can besides Allah, if you should be truthful."

Rather, they have denied that which they encompass not in knowledge and whose interpretation has not yet come to them. Thus did those before them deny. Then observe how was the end of the wrongdoers.

(10:37-39)

[a] This Qur’an.
[b] ‘It’ is in reference to the Qur’an [a].
[c] ‘It’ is in reference to the Qur’an [a][b].
Then would you possibly leave [out] some of that which is inspired to you [c], or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is Disposer of all things. Or do they say, "He invented it" [d]? Say, "Then bring ten surahs like it [e] that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful." And if they do not respond to you - then know that [it, the Qur’an] was sent down/revealed [f] with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims?

(11:1, 12-14)

Following on from the discussion of (7:203-204) [bring a sign] and (10:15-16) [bring another message or change it] [see section 5.3.22 on page 169] we now have Allah warning the messenger to deliver every bit of that which is inspired to him and not to fail in this due to social pressure.

From the series of highlighted elements, we see that what was inspired to the messenger is the Qur’an:

[a] This refers to the Qur’an.
   [i] It is a Book/kitab: see section 5.3.28 on page 182.
   [ii] It comes in ayaat: see section 5.4.8 on page 228.
   [iii] This is the correct context for [b]-[f] below.
[b] The book Allah gave us is one He has detailed.
   [i] The Qur’an has been detailed, see section 5.3.1 on page 103.
[c] That which is inspired to you.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayat we see that “That which is inspired to you” is in fact the Qur’an.
[d] He invented it.
   [i] The ‘it’ implies a singular thing being referred to. This could only have been the Qur’an as his normal speech would not qualify for such specific referencing. Their claim of fabrication/invention relates to something identifiable that the messenger claims comes from Allah.
   [ii] It was only the Qur’an that was the recognisable composition challenging the people around him and their beliefs. See [e].
[e] Ten surahs like it.
   [i] The Qur’an comes in surahs as does ‘that which is inspired’ [c] generally, and this confirms the understanding of ‘it’ in [d].
   [ii] See the rest of this section for more.
[f] It was sent down/revealed.
There cannot be any inspiration other than the Qur’an that was inspired to the messenger and that fits into the [a]-[f] above. There was nothing other than the Qur’an that was inspired to the messenger.

**Surah** أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِينَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ

[This is] a surah which We have sent down/revealed and made [that within it] obligatory and sent down/revealed therein clear verses that you might remember.

(24:1)

Those who believe say, "Why has a surah not been sent down [enjoining fighting]? But when a precise surah is sent down/revealed and fighting is mentioned therein, you see those in whose hearts is hypocrisy looking at you with a look of one overcome by death. And more appropriate for them [would have been]

(47:20)

Note that ‘those who believe’ were waiting for a surah to be sent down/revealed for guidance. Not just the words/hadith of the messenger. If the messenger received inspiration outside of the Qur’an, then to receive a command for battle could easily happen that way. It is clear that they did not expect religious commands to come from a source other than revelation.

**5.4.5 In the Qur’an there is every kind of example (mathal)**

Please note the difference between ‘every kind of example’, and ‘every example’. Every example would imply an almost limitless set of examples. Every kind of example implies that there is at least one representation from every category of examples. It would be an interesting task to define these categories.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِِ هَـٰذَا الْقُرْآنِ مِن ك لِِّ مَثَلٍ

And We have certainly diversified for the people in this Qur’an from every kind of example, but most of the people refused [anything] except disbelief.

(17:89)

وَلَقَدْ صَرَّفْنَا فِِ هَـٰذَا الْقُرْآنِ لِلنَّاسِ مِن ك لِِّ مَثَلٍ وَكَانَ الْإِنسَانُ أَكْثَرُ شَيْءٍ جَدَلًَ

And We have certainly diversified in this Qur’an for the people from every kind of example; but man has ever been, most of anything, [prone to] dispute

(18:54)
And We have certainly set forth to the people in this Qur’an from every kind of example. But if you should bring them a sign, the disbelievers will surely say, "You [believers] are but falsifiers." (30:58)

And We have certainly set forth for the people in this Qur’an from every kind of example - that they might remember. (39:27)

5.4.6 The Qur’an is to be enjoined and closely followed (tilawah)

See section 12.7 on page 839 for the meaning of Ta-Lam-Waw to understand why I have translated as ‘enjoin on’ what has normally been translated as ‘reciting’.

Just as We have sent among you a messenger from yourselves enjoining on you [as belief and/or practice] Our verses and purifying you and teaching you the regulations and discernment and teaching you that which you did not know (2:151)

These are the verses of Allah which We enjoin on you [as belief and/or practice] in truth. And indeed, you are from among the messengers (2:252)

And how could you disbelieve while the verses of Allah are being enjoined [as belief and/or practice] on you and among you is His Messenger? And whoever holds firmly to Allah has[indeed] been guided to a straight path (3:101)

These are the verses of Allah that We enjoin on you [as belief and/or practice] in truth; and Allah wants no injustice to the worlds (3:108)
ذَٰلِكَ نَتُولِئُو عَلَيْكَ مِنَ الْيَََاتِ وَالذِيكْرِ الَّذِي كَٰمَ/بُلُوْرَبُب١٣٤:٥٨

This is what We enjoin on you [as belief and/or practice] [a] of the signs [b] and the reminder [c] full of discernment [d].

(3:58)

[a] Ta-Lam-Waw is used exclusively with revelation, with the Qur’an.
   [i] See sections 5.4.6 and 6.1.2 on pages 224 and 249.

[b] Ayaat can refer to individual units of revelation [general meaning] as well as to specifically mentioned content in the previous or following units of revelation.
   [i] See section 12.2 on page 823 for more on the meaning of ayah.
   [ii] Qur’an is composed of ayaat: see section 5.4.8 on page 228.

[c] The Qur’an is the reminder.
   [i] See sections 5.3.5 and 6.1.21 on pages 113 and 322.

[d] The Qur’an is the discernment given to the messenger.
   [i] See section 5.3.10 on page 132.

قلْ تَعَلَّوَانِ أَتْلِمُا مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلََّ تُشْرِكُوا بِهِ شَيـْئًا وَبَِّلْوَالِدَيْنِ إِحْسَانًَ وَلََ تـَقْتُلُوا أَوْلَََّادَكُم مِيْنْ إِمْلًَقٍ نََّْنُ نـَرْزُقُكُمْ وَإِيََّهُمْ وَلََ تـَقْرَبُوا الْفَوَاحِشَ ما ظَهَرَ مِنـْهَا وَمَا بَطَنَ وَلََ تـَقْتُلُوا النَّفْسَ الَّتِِ حَرَّمَ اللَّـهُ إِلََّ بَِّلَْْقِي ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تـَعْقِلُونَ

Say, "Come, I will enjoin on you [as belief and/or practice] what your Lord has prohibited. [He commands] that you do not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

(6:151)

إِنََّّا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّـهُ وَجِلَتْ قُلُوبُُّمْ وَإِذَا ت َلِيَتْ عَلَيْهِمْ آيََاتُهُ زَادَتُِْمْ إِيََانًَ وَعَلَىٰ رَبَِّيِمْ يـَتَوَكَّلُونَ

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are enjoined [as belief and/or practice] on them, it increases them in faith; and upon their Lord they rely

(8:2)

وَإِذَا قُلُلَّىٰ عَلَيْهِمْ آيَاتُهُمْ آيَاتُهُمْ لا يَرْجُونَ لِقَاءَنََ ائْتِ بِق رْآنٍ غَيَِْهَ ٰذَ أَوْ بَدِِّلْه قُلْ مَا يَكُونُ لِِ أَنْ بَدِِّلَه مِن تِلْقَاءِ نـَفْسِي إِنْ أَتَّبِعُ إِلََّ مَا يُوحَىٰ إِلََِّ إِنِِي أَخَافُ إِنْ عَصَيْتُ رَبِِي عَذَابَ يـَوْمٍ عَظِيمٍ

قُل لَّوْ شَاءَ اللَّـهُ مَا تَلَوْت ه عَلَيْكُمْ وَلََ أَدْرَاكُم بِهِ فـَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِين قـَبْلِ هِ أَفَلًَ تـَعْقِلُونَ
And when Our clear verses are enjoined on them [as belief and/or practice], those who do not expect the meeting with Us say, "Bring us a composition other than this or change it." Say, "It is not for me to change it on my own accord. I only follow that which is inspired to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day." Say, "If Allah had willed, I would not have enjoined it on you [as belief and/or practice], nor would [Allah] have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?"

(10:15-16)

Thus have We sent you to a community before which [other] communities have passed on so you might enjoin on them [as belief and/or practice] that which We sent down/revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."

(13:30)

And follow what has been sent down/revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge

(18:27)

And when Our clarifying/explanatory verses are enjoined on them [as belief and/or practice], those who disbelieve say to those who believe, "Which of [our] two parties is best in position and best in association?"

(19:73)

And to follow the Qur'an." And whoever is guided is only guided for [the benefit of] himself; and whoever strays - say, "I am only [one] of the warners."

(27:92)

And is it not enough for them that We sent down/revealed to you the Book which is enjoined on them [as belief and/or practice] Indeed in that is a mercy and reminder for a people who believe.

(29:51)
And when our verses are enjoined on him [as belief and/or practice], he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment

(31:7)

تِلْكَ آيََتُ اللَّـهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَأَيِّمًا حَدِيثٍ بـَعْدَ اللَّـهِ وَآيََاتِهِ بُعْوُنَ

These are the verses of Allah which We enjoin on you [as belief and/or practice] in truth. Then in what statement after Allah and His verses will they believe?

(45:6)

5.4.7 The Qur’an is read/recited

وَإِذَا لََْ تََْتِِِم بِِيَةٍ قَالُوا لَوْلََ اجْتـَبـَيـْتـَ هَا قُلْ إِنََّّا أَتَّبِعُ مَ ا يُوحَىٰ إِلََِّ مِن رَّبِيكُمْ وَهُدًى وَرَحَْْةٌ لِيقَوْمٍ يـُؤْمِنُونَ

And when you do not bring them a sign, they say, "Why have you not contrived it?" Say, "I only follow that which is inspired to me from my Lord." This [Qur’an] is enlightenment from your Lord and guidance and mercy for a people who believe. So when the Qur’an is recited, then listen to it and pay attention that you may receive mercy

(7:203-204)

The word used for reading/reciting is Qaf-Ra’-a [see section 12.30 on page 887 for dictionary] and not Ta-Lam-Waw [see section 12.7 on page 839]. These words are not synonymous, and I believe they are used with different purpose.

The series of highlighted words show that ‘that which is inspired to him’ is the Qur’an. And that in fact, this is all he follows. This being the case, he could not have received any inspiration as guidance that would be defined as hadith [qudsi or otherwise]. This is also a useful ayah to refute the idea that the messenger performed miracles, people were looking for them, but he is made to proclaim that he only follows that which is inspired to him.

The pronouns and synonyms used in these ayaat are all in reference to the Qur’an:

[a] That which is inspired to me from my Lord.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.
[b] This.
   [i] The term basa’ir [enlightenment] is a characteristic of the Qur’an, see section 5.3.9 on page 131.
   [ii] Guidance and mercy are characteristics of the Qur’an, see section 5.3.6 and 5.3.16 on pages 118 and 149.
[c] Qur’an.
We will make you recite [the Qur’an], [Muhammad], and you will not forget, (87:6)

5.4.8 The Qur’an is an ayah and is composed of ayaat

5.4.8.1 Qur’an is an Ayah

If you recite the Qur’an, [first] seek refuge in Allah from Satan, the expelled.

If He makes you recite the Qur’an, you will not forget it.

If you recite the Qur’an, you will not forget it.

So when you recite the Qur’an, [first] seek refuge in Allah from Satan, the expelled.

Indeed, there is for him no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally and those who through him associate others with Allah.

And when We substitute an ayah in place of an ayah - and Allah is most knowing of what He sends down/reveals - they say, "You, are but a fabricator/forger [of lies]." But most of them do not know.

Say "The Pure Spirit has brought it down from your Lord with the truth to make firm those who believe and as guidance and good tidings to the Muslims."

And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur’an is [in] a clear Arabic language.

Indeed, those who do not believe in the ayaat of Allah - Allah will not guide them, and for them is a painful punishment.

They only fabricate falsehood who do not believe in the ayaat of Allah, and it is those who are the liars.

(16:98-105)

See section 12.2 on page 823 for a dictionary entry for ayah. See section 9.5.19 on page 568 for a discussion of (16:98-105) and its misinterpretation as speaking about abrogation in the Qur’an.

5.4.8.2 Qur’an is composed of ayaat

Many examples, what follows is a sample.
Believe in that which I have [now] bestowed from on high, confirming the truth already in your possession, and be not foremost among those who deny its truth; and do not barter away My verses for a trifling gain; and of Me, of Me be conscious.

(2:41)  
[Addressing the Jews around the messenger]

And We have certainly revealed to you clear verses, and no one would deny them except the defiantly disobedient.

(2:99)  

Our Lord, and send among them a messenger from themselves enjoining on them [as belief and/or practice] Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

(2:129)  

Just as We have sent among you a messenger from yourselves enjoining on you [as belief and/or practice] Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.

(2:151)  

... Thus does Allah make clear His verses to the people that they may become righteous.

(2:187)  
[context of Ramadhan regulations]

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought.

(2:219)
... And He makes clear His verses to the people that perhaps they may remember.
(2:221)
[context of not marrying those who join partners with Allah]

... And do not take the verses of Allah in jest. And remember the favour of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.
(2:231)
[context of divorce regulations]

... Thus does Allah make clear to you His verses that you might use reason.
(2:242)
[context of divorce regulations]

These are the verses of Allah which We enjoin on you [as belief and/or practice] in truth. And indeed, you are from among the messengers.
(2:252)
[context of David and Goliath]

Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought.
(2:266)
It is He who has sent down/revealed to you, the Book; in it are verses that (by their design) restrain from bad* (مُّحْكَمَات), they are the focus of the Book, and others (مُتَشَابِهَات) that (by their design) mutually resemble. As for those in whose hearts is deviation, they will follow that of it which resembles other (ayaat), seeking to cause trial/difficulty and seeking the source/foundation/basis. And no one knows the source/foundation/basis except Allah and those firm in knowledge. Say, "We believe in it. All [of it] is from our Lord." And no one will be reminded/take heed except those of understanding. (3:7)

When Our verses are enjoined on him [as belief and/or practice], he says, "Legends of the former peoples." (83:13)

5.4.9 Qur’an is without deviance/misguidance

All praise is due to Allah, who has sent down/revealed upon His Servant the Book and has not made therein any deviance/misguidance (18:1)

[It is] an Arabic composition, without any deviance/misguidance that they might become righteous (39:28)

5.4.10 The style of the Qur’an

It is He who has sent down/revealed to you, the Book; in it are verses that (perfectly designed/judged to) restrain (from bad)* (مُّحْكَمَات) [direct, unambiguous guidance and judgement], they are the focus of the Book, and others (مُتَشَابِهَات) that (by their design) mutually resemble [similies, analogies, examples, tasrif (same thing variously presented)]. As for those in whose hearts is deviation, they will follow that of it which resembles other (ayaat), seeking to cause trial/difficulty and seeking the source/foundation/basis [of (مُتَشَابِهَات) without reference to (مُّحْكَمَات)]. And no one
knows the source/foundation/basis except Allah and those firm in knowledge. Say, "We believe in it. All [of it] is from our Lord." And no one will be reminded/take heed except those of understanding.

(3:7)

* This comes from the fundamental meaning of the word Ha-Kaf-Mim, see section 12.10 on page 848. Given that it is the Qur’an, the restraint is from bad. Another meaning for [مُحْكَمّ] is to be well judged in its conception/design/implementation and thus firm, stable, solid, consistent etc...

The book has foundational verses and other mutually resembling verses [examples/metaphors/etc.] that link to the foundational verses.


أَفَلًَ يـَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِندِ غَيِْْ اللَّ هِ لَوَجَد وا فِيهِ اخْتِلًَافًا كَثِيًْا

Then do they not reflect upon the Qur'an? And if it had been from [any] other than Allah, they would have found within it much contradiction.

(4:82)

The Qur’an is internally consistent.

اللَّـهُ نـَزَّلَ أَحْسَنَ الَْْدِيثِ كِتَابًِ م تَشَابًِا مَّثَانَِ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَُْشَوْنَ رَبََُّّّمْ ثَُُّ تَلِينُ جُلُودُهُمْ وَقُلُوبَُُّمْ إِلََٰ ذِكْرِ اللَّـهِ ذَٰلِكَ ه دَى اللَّ هِ يَهْدِي بِهِ مَن يَشَاء وَمَن يُضْلِلِ اللَّـهُ فَمَا لَهُ مِنْ هَادٍ

Allah has sent down/revealed the best narration/information/account [Lit. Hadith] [The Qur’an] [a]: a consistent Book wherein is reiteration [b]. The skins tremble therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That [the Qur’an] is the guidance of Allah by which He guides whom He wills [c]. And one whom Allah leaves astray - for him there is no guide.

(39:23)

[The statement is general and is not limited by the context]

The Qur’an is a consistent book that contains reiteration.

The same thing is referred to throughout the ayah, we see that what is referenced is the Qur’an.

[a] The best statement was sent down/revealed.

[i] See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252 to see that it is the Qur’an that was sent down/revealed.

[ii] See section 5.3.28 on page 182 to see that the Qur’an is also called a book/kitab.

[b] A book that has reiteration.

[i] This is a classic style in the Qur’an. See (3:7) in this section.


[i] See section 5.3.6 on page 118 for evidence the Qur’an is guidance from Allah.

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

Note also the following sections:
1. 4.1.8 Allah variously presents the ayaat/messages for our understanding on page 53.
2. 4.1.9 Allah puts forth examples (amthaal) on page 55.
3. 4.1.10 Allah teaches the Qur’an on page 58.
4. 4.1.15 Questions answered by Allah through the Qur’an on page 62.
5. 4.1.16 Statements, accusations and actions answered by Allah in the Qur’an on page 66.

5.4.11 Qur’an is easy as a reminder (Zikr)

وَلَقَدْ يَسَّرْنََ الْقُرْآنَ لِلذِِّكْرِ فـَهَلْ مِن مُّدَّكِرٍ
And We have certainly made the Qur’an easy for **remembrance**, so is there any who will remember?

(54:17)

وَلَقَدْ يَسَّرْنََ الْقُرْآنَ لِلذِِّكْرِ فـَهَلْ مِن مُّدَّكِرٍ
And We have certainly made the Qur’an easy for **remembrance**, so is there any who will remember?

(54:22)

وَلَقَدْ يَسَّرْنََ الْقُرْآنَ لِلذِِّكْرِ فـَهَلْ مِن مُّدَّكِرٍ
And We have certainly made the Qur’an easy for **remembrance**, so is there any who will remember?

(54:32)

وَلَقَدْ يَسَّرْنََ الْقُرْآنَ لِلذِِّكْرِ فـَهَلْ مِن مُّدَّكِرٍ
And We have certainly made the Qur’an easy for **remembrance**, so is there any who will remember?

(54:40)
5.5 Discussion and summary
5.5.1 The names/attributes of the Qur’an

The Qur’an (see section 5.3 on page 103) has a wide range of attributes given to it, that cover any and all roles that guidance should have. By transmitting the guidance, the messenger acted as the medium for these attributes while the Qur’an was being sent down. Once the Qur’an was sent down, his role was to proclaim it and follow it like everybody else.

It is important to be familiar with these attributes of the Qur’an in order to avoid giving these attributes to the messenger. For example:

- If the Qur’an is detailed, then we do not need extra detail from the messenger.
  - By clearly delivering it, the detail becomes evident.
- If the Qur’an is clear and explained, then we do not need extra clarification and explanation from the messenger.
  - By clearly delivering it, the clear and explained text becomes evident.

Therefore, a list of [perhaps not all] the attributes of the Qur’an that are detailed in section 5.3 is good to keep in mind:

1. Qur’an is detailed (Mufassal)
2. Qur’an is clarifying/explanatory (Mubeen)
3. Qur’an is the criterion (Furqaan)
4. Qur’an is a balance [by which to measure/judge] (Meezan)
5. Qur’an is a reminder (Zikr)
6. Qur’an is guidance (Huda)
7. Qur’an guides to the right direction (Rushd)
8. Qur’an is truth (Haqq)
9. Qur’an is insight (Basa’ir)
10. Qur’an is discernment (Hikmah)
11. Qur’an is judgement (Hukm)
12. Qur’an is light (Noor)
13. Qur’an is a delivered communication (Balaagh)
14. Qur’an is a healing (Shifaa’)
15. Qur’an is a mercy (Rahma)
16. Qur’an is good news (Bushra)
17. Qur’an is a warning (Nadzar)
18. Qur’an is advice (Mau’izatun)
19. Qur’an is knowledge (3ilm) from Allah
20. Qur’an is revelation (Tanzil)
21. Qur’an is inspired (Wahy)
22. Qur’an is a message (Risala)
23. Qur’an is the saying of Allah (Qawl)
24. Qur’an is the word of Allah (Kalam)
25. Qur’an is the command (Amr) of Allah
26. Qur’an is Kitab
27. Qur’an is (the best) Hadith
28. The Qur’an is an Arabic revelation [3arabiyyin]
29. Qur’an is Proof/evidence (Burhaan)
30. Qur’an is an essence of Allah’s guidance
31. Qur’an is a witness/guardian over previous revelation [Muhaymin]
32. Qur’an is a clear evidence [Bayyinatun]

Two examples of where some of the names/attributes of the revelation are listed are:

هَـٰذَا بَصَائِرُ لِلنَّاسِ وَهُدٌّ وَرَحَْْةٌ لِيقَوْمٍ يُوقِنُونَ

This [Qur’an] is enlightenment [1] for mankind and guidance [2] and mercy [3] for a people who are certain in faith
(45:20)

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِلْيَهْوَةِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الْشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيََّمٍ أُخَرَ يُرِيدُ اللَّـهُ بِكُمُ الْيُسْرَ وَلََ يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتَكَبُّوا اللَّـهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تُشْكُرُونَ

The month of Ramadhan [is that] in which was sent down/revealed the Qur’an [1], a guidance [2] for the people and clear evidence of guidance [3] and criterion [4]. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful
(2:185)

The proponents of hadith have tried to argue that the hikmah refers to the hadith/sunnah, and they claim that therefore the hadith, as an explanation of the Qur’an, is also inspired. This is an illogical and post-hoc interpretation that is not derived from the Qur’an. Rather it is forced upon it to justify their acceptance of hadith.

When Allah references what he has sent down, it sometimes happens that more than one attribute of the revelation is mentioned. For example, “Kitab and Hikmah” [ruling/regulation and discernment/wisdom (in its application/use)], “Huda and Rahma” [guidance and mercy] etc. Allah is highlighting certain aspects of His revelation and we should not confuse that with some other revelations/inspirations. For more on this, see sections 10.1 and 10.2 on pages 731 and 742.

5.5.2 The Qur’an is clear, explanatory and detailed

1. Clear and explained.
   1.1. Allah tells us that he clarifies/explains the Qur’an. See sections 4.1.5 and 4.1.6 on pages 46 and 47.
   1.2. The Qur’an is described as clarifying/explanatory on numerous occasions. See 5.3.2 on page and 107.

2. Detailed.
   2.1. Allah tells us that He details the Qur’an. See section 4.1.7 on page 51.
   2.2. The Qur’an is described as detailed. See section 5.3.1 on page 103.
Given 1 and 2, the clear message is that the Qur’an is clear/explained and detailed, and it was made so by Allah. Accept what Allah says, and question whatever contradicts it, not vice versa.

The point to consider is highlighted in Figure 6; namely if we believe it was the role of the messenger to explain and detail the Qur’an, then are we rejecting the role Allah ascribes to himself and the description given to the Qur’an? A clear derivation from this is that **it is not** the role of, nor is it required of the messenger to detail and explain the guidance. In fact, the **only** obligation on the messenger is the clear delivery as shown in section 6.1.11 on page 287.

Muhammad was just the messenger for the Qur’an, he should not be given [separately] a role that belongs to Allah and is fulfilled by the Qur’an.

### 5.5.2.1  If the Qur’an is fully detailed where are the details for ...?

Please refer briefly to section 3.4 on page 35 on how to understand the Qur’an.

The question in the section heading is the common reaction of those that still find difficulty in accepting the direct words of Allah. It manifests itself in questions like:

- Where are all the details of salaah?
- Where are all the details of Hajj?
- Where are all the details of the allowed and forbidden foods?
- Where are all the details on how much zakah to pay?
The fundamental error in all such questions is that it is assumed that whatever is currently accepted as Islamic practice is necessarily correct or even required. What then happens is that the completeness of the Qur’an is not judged by its own testimony and contents; rather, it is judged by the accepted practices which should have been derived from the Qur’an in the first place.

This trend is old, among Muslims and those before them. Muslims took on practices/beliefs in their religion that had no basis in the Qur’an and then used them to try to justify the need for hadith. The correct question is, “Are the current practices of Muslims derived from and/or supported by the Qur’an?”

These kinds of questions as justifications for hadith found forceful presentation in the works of al-Shafi’i: -

One of al-Shafi’i’s strongest arguments in favour of the need for Hadith had to do with the details of obligatory religious practices. More than half of Kitab Jima’al-’ilm and much of the Risala are devoted to this issue, and this reasoning has been accepted and used by Muslims ever since.

‘Hadith As Scripture’, pg. 90, Aisha Y. Musa

The question of ‘what is enough detail?’ should be answered simply by looking at the Qur’an. It is called detailed, therefore the detail in it is enough. The logic is simple and consistent.

What has happened to Islam is reminiscent of what happened to the Jewish religion. Read the passage below and consider... First a definition from Judaism's Strange Gods by Michael Hoffman II:

**Midrash.** "To search out." A type of rabbinic literature composed mostly between 400 and 1200 A.D., featuring interpolations and fanciful emendations of Biblical texts. How tall was Adam? Midrash has the answer. What did Cain say to Abel? The Midrash supplies "the missing dialogue." For those curious about how people passed their time during the Flood, the always edifying Midrash informs us that Ham sodomized a dog on board Noah’s Ark (Midrash Rabbah 1:292-293).

From page 24-25 in Judaism's Strange Gods by Michael Hoffman II

Like the Talmud, the Midrash upholds the rabbinic fallacy that the Bible is deficient and incomplete; that it requires the intervention of Midrashic traditions concocted between 400 and 1200 A.D. to be understood. Barry W. Holtz, Professor at the Jewish Theological Seminary of America and director of the seminary’s Melton Research Center states:

"The Bible is loath to tell us the motivations, feelings, or thoughts of characters. Rarely giving us descriptive details either of people or places, it is composed in a stark, uncompromising style. Hence, in the laconic style of the Bible, we find one significant cause of the necessity of Midrash. "Midrash comes to fill the gaps, to tell us the details the Bible teasingly leaves out: what did Isaac think as his father took him to be sacrificed? The Bible doesn’t tell us, but Midrash fills it in with rich and varied descriptions. "Why did Cain kill Abel? Once again the Bible is silent, but Midrash is filled with explanation. How tall was Adam when he walked in the Garden? "Look to the midrashic materials, not the Bible for such details... "Where the Bible is mysterious and silent, Midrash comes to unravel the
mystery. "...the Bible often states matters of law without clarification or detail...Observant Jews today keep separate dishes for milk and meat, but where is that outlined in the Bible? Nowhere in fact. It was the Midrash of rabbinic Judaism, legal Midrash, that defined the laws."


We even have an indication of this mentality from the New Testament:

“So the Pharisees and teachers of the law asked Jesus, “Why don’t your disciples live according to the tradition of the elders instead of eating their food with defiled hands?”

Mark 7:5 (NIV)

Here the oral traditions that the Pharisees held up with the ‘Torah’, are the traditions found in the Mishnah/Talmud now. Having read the above passages, consider what Allah says about the revelation given to the Jews in the Qur’an, you find it described similarly to the Qur’an:

Then We gave Moses the Scripture, making complete [Our favour] upon the one who did good and as a detailing of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe.

(6:154)

[Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful." And We wrote for him on the tablets of all things - instruction and detailing for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."

(7:144-145)

And yet they felt they needed the Talmud [Mishnah] (‘Oral revelation’ and its explanation) and the words of the Rabbis to explain it and fill in the details. See also Qur’an (5:44-45 in section 7.4 on page 367) in which are commands similar to what Muslims were given to judge only by what was revealed.

The patterns of ignoring the word of Allah and adding to the religion is an old and powerful one, Muslims fell into it with nearly as much zeal as did the Jews. In fact, as the above quote from the Jewish professor indicates, the same reasons used by Muslims can be found in the argumentation of the Talmudic Jews. What follows is an excerpt from "Book of the Wars of YHWH" by Salmon ben Yeruham who was a Karaite (scripturalist) Jew of the 10th century arguing against the Talmudic Jews.
of his day. A part of this is ‘Refutation of Sa’adiah’s 7 Arguments’ which fit in quite nicely with the series of common questions asked by Muslims seeking to find the Qur’an incomplete. An excerpt follows:

[I] May thy steps be hampered in walking, When thou sayest that my congregation has need of the Mishnah, in order to know the precise measurements of the ordinances of the ritual fringe, the lulab, and the booth

And that this is why they arranged it and set it down in writing. Thou has written lies, for not all ordinances have a definite measurement, And that is why the length of the fringe is not specified in the Law. If one should forcefully exhibit this argument, how wilt thou distinguish, And what answer wilt thou make to him, out of the words of the Divine Testimony?

[II] To heap up more lying words, thou has written and set forth further, And has said, secondly, that the Mishnah is ancient, Because in it is explained the precise amount of the heave offering, So that Israel might know what part of what amount they are to give.

This argument is identical with the preceding, And the answer to the former argument applies to the latter as well; No precise amount or sum has been specified for it; Rather each person is to give as much as he wishes and will meet with no complaint.

[III] Thou has said, thirdly that we have need for the inherited tradition,

In order that we might know what day of the week is Sabbath, so that we might keep it holy. But the Sabbath is known to all the inhabitants of the world as a day of rest, From the factual knowledge and reasoning, not merely from reckoning by three, five, and six.

[IV] Though has turned from the right road and has labored much, When thou has said, fourthly, that we need the Mishnah to know which vessel is capable of becoming ritually unclean. But thou has erred, For thou hast not considered the verse, whatsoever vessel it be, wherewith any work is done (Lev. 11:32)

All such vessels are specified in the Law, if thou wouldst but turn thy heart to it.

[V] Still thou holdest fast to broken arguments,

And hast said, fifthly, that there are ordinances which we must observe, and which are not explained in the Law -

Such as prayers, and other ordinances -

Yet the prayers are not mentioned in Scripture. Thy mouth has not considered the verse, and ye shall pray unto me (Jer. 29:12); And prayers are mentioned also in many other places. Thus, thou hast not remembered, when thou has spoken, the prayer of Daniel, the man greatly beloved of God.

Therefore I reject from before me all ordinances and statutes which are not written in the Law.
But where are the details for Salaah? Spoken verbatim by those who promoted the Talmud as a critical source of guidance in Judaism and those who promoted the Hadith as a critical source of guidance in Islam.

The point here is that the pioneers of the hadith movement, as represented by shafi’i and his like, used the same arguments, almost precisely as the promoters of the Talmud in the Jewish religion did. It is truly sad and impressive at the same time. It is truly wrong.

5.5.3 The Qur’an has every example we need

Do we need the messenger to be an example of the revelation or give additional examples of how to follow and understand the Qur’an? Do we need him to explain it? From section 5.5.2 on page 235 we can answer ‘no’ confidently.

Allah goes further and tells us that he has given us [in the Qur’an] of every kind of example [section 5.4.5 on page 223]. We should study these examples and ask for guidance, not seek for miscellaneous other examples from outside of the Qur’an. Does this mean that other examples have no use? No, it just means that they are not necessary.

5.5.4 The Qur’an is the only revelation and guidance we can judge by

On the question of inspiration versus revelation [something sent down], see section 5.2 on page 82.

Consider the following sections:

1. Section 4.1.12: Only Allah judges on page 60.
   1.1. The authority of religious judgement has never been given to anyone else.
2. Section 5.4.3: Judging only by what was sent down/revealed (Qur’an) on page 216.
   2.1. Not judging by what is sent down/revealed [tanzil] is Kufr [denial of truth], Zulm [darkness/misguidance/sin] and Fisq [deviation from the right way].
3. Section 5.3.21: Qur’an is revelation (Tanzil) on page 158.
   3.1. Only the Qur’an [and previous revelation] is called tanzil [something sent down/revealed] when it comes to guidance.
4. Section 5.4.4: What is sent down/revealed (Qur’an) comes in Surah form on page 219.
   4.1. This demonstrates that what is sent down/revealed (tanzil), comes in surah form [the Qur’an].
5. Allah does not define any source of inspired guidance for us other than the Qur’an.
   5.1. See section 6.1.3: The only revelation given to the Messenger is the Qur’an on page 252.
   5.2. Section 6.1.4: The only (inspired) guidance given to the Messenger is the Qur’an on page 261.

Summary:

1. Only Allah is the source of religious judgement.
2. Judge only by what Allah has revealed.
3. What has been revealed is the Qur’an
4. Judge only by the Qur’an.
فَلًَ أُقْسِمُ بَِِا تـُبْصِرُونَ
وَمَا لا تـُبْصِرُونَ
إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيٍَ
وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًً مَّا تَؤْمِنُونَ
وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًً مَّا تَذَكَّرُونَ
تَنزِيلٌ مِين رَّبِي الْعَالَمِينَ
وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الَْْقَاوِيلِ
لََْخَذْنََ مِنْه  بِِلْيَمِينِ
ثُ َّ لَقَ
طَعْنَا مِنْه  الْوَتِينَ
فَمَا مِنكُم مِينْ أَحَدٍ عَنْهُ حَاجِزٌ
وَإِنَّهُ لَتَذْكِيرَةٌ لِيلْمُتَّقِينَ

But no, I swear by what you see
And what you do not see
[That] indeed, it [the Qur'an] is the word of a noble Messenger.
And it is not the word of a poet; little do you believe.
Nor the word of a soothsayer; little do you remember.
[It is] a revelation from the Lord of the worlds.
And if [the messenger] had made up some sayings about Us,
We would have seized him by the right hand;
Then We would have cut from him the aorta.
And there is no one of you who could prevent [Us] from him.
And indeed, it [the Qur'an] is a reminder for the righteous.
(69:38-48)

Ahadith, and specifically Ahadith Qudsi (revelation/inspiration from Allah in the words of the messenger) would fall into this precisely [if he actually said them]. Consider the hadith talking about 50 prayers going down to 5, see section 9.4.2 on page 443.

The proponents of hadith flip this around and say: “He said these things and he lived, so they must be true”. This is however the manifestation of poor logic and dishonest analysis. This is why:

1. It assumes that hadith has been preserved
   1.1. See section 9 on page 431 for obvious disproof of this contention.
2. It assumes that there was guidance or communication from Allah outside the Qur’an.
   2.1. See sections 6.1.3, 6.1.4 and 10.11 on pages 252, 261 and 780 for the disproof of this.
3. It assumes there is need for extra guidance outside of the Qur’an, for detail and explanation.
   3.1. See sections 5.3.1, 5.3.2 and 5.3.13 on pages 103, 107 and 141 for disproof of this.
4. It ignores the repeated clear statements that the only obligation of the messenger is the delivery of the Qur’an.
   4.1. See section 6.1.11 on page 287 for disproof of this.

5. It assumes that we are allowed to judge religiously by other than the Qur’an/revelation.
   5.1. See section 5.4.3 on page 216 for disproof of this.

Also linked with this thinking is the principle that Muslim scholars fabricated; that principle being that the Muslim community would never agree on a falsehood. This may have been concocted before or along with the following hadith:

Ibn `Umar narrated that the Messenger of Allah said:

‘Indeed Allah will not gather my Ummah’ - or he said: ‘[Muhammad's]Ummah, upon deviation, and Allah's Hand is over the Jama'ah [collective of scholars according to [one of] their interpretation], and whoever deviates, he deviates to the Fire.'

There is also a hadith in the Musnad of Ahmad – No. 27224 that has a similar statement as highlighted in the Arabic above.

However, this is the “majority is correct” view that fails logically and in all previous revelations that we know of. In fact, this kind of thinking is reflective of the Jewish attitude in the Qur’an and generally to those who make excuses for deviating from the revelation they were given.

And those who associate others with Allah say, "If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those do before them. So is there upon the messengers except [the duty of] the clear delivery?

(16:35)

See section 7.12 on page 396 for more like this.
6 Messenger

The Messenger of Islam has been overly exalted and given authority and roles that were not his. Following on from this, the Messenger’s character has been maligned by having him saying and doing things that are against the Qur’an and logic [see chapter 9 on page 431].

This chapter will highlight what the messenger was given, his obligation to it and his roles in relation to it. By the end, it will be clear, there is no space for him to be a lawmaker or to add new details to the religion.

6.1 The Messenger and Guidance

The standard opinion is that as well as the Qur’an, the messenger transmitted other guidance in the form of hadith and was himself guidance in the form of sunnah.

This falsehood has been the basis to make the hadith and sunnah sources of religious law along with the Qur’an. In what follows we will see what the roles of the messenger were and how he was to fulfil them, as defined in the Qur’an.

6.1.1 The Messenger only believed in (aamana) /followed (Taba3a) what was inspired to him

Please refer to sections 5.1 and 5.2 on pages 74 and 82 on inspiration, revelation and the Qur’an.

The Messenger has believed in what was sent down/revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." (2:285)

The messenger believed in the Qur’an, what he had of it and what is yet to come. In the same way as all Muslims must believe in the angels, the books and messengers, whether they see or have them or not. This links back to (2:2-5). In the rest of the references, we switch from the word revelation [tanzeel] to the word inspiration [wahy].
وَأَنذِرْ بِهِ الَّذِينَ يََُافُونَ أن يُُْشَرُوا إِلََٰ رَبَِّي مِن دُونِهِ وَلََ شَفِيعٌ لَّعَلَّهُمْ يـَتـَّقُونَ

But those who deny Our verses [a] - the punishment will touch them for their defiant disobedience. Say "I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow that which is inspired to me. [b]" Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

And warn by it [the Qur'an] [c] those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.

(6:49-51)

The 'it' in [c] is in reference to that which is inspired to the Messenger, that he follows. The pronouns and synonyms used are all in reference to the Qur'an:

[a] Our verses.
   [i] The Qur'an, see section 5.4.8 on page 228.
[b] I only follow that which is inspired to me.
   [i] This is the Qur'an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur'an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.
[c] And warn by it.
   [i] It, is the Qur’an.
   [ii] It refers to what is mentioned in [b].
   [iii] See section 6.1.19 on page 317 to see that he is only ever commanded to warn by the Qur’an.

Why does the messenger say 'I only follow that which is inspired to me' and not 'I only follow that which is sent down/revealed'? The reason is that he can only follow what has actually been inspired to him of the revelation/Qur’an. See section 5.2 on page 82 for more on this.

وَكَذَٰلِكَ نُصَرِيفُ الْْيََتِ وَلِيـَقُولُوا دَرَسْتَ وَلِنـُبَيِّنَهُ لِقَوْمٍ يـَعْلَمُونَ

And thus do We diversify the verses so that they say, "You have studied," and so We may make it [the Qur’an] clear for a people who know.

Follow what has been inspired to you from your Lord - there is no deity except Him - and turn away from those who associate others with Allah.

(6:105-106)

Allah diversifies the ayaat, and as a result, the people around the messenger would consider him a learned individual. Note that they are assigning to the messenger what belongs to Allah, as it is actually Allah who has diversified the ayaat, not the messenger. Something that later Muslims also decided to do. It is Allah that [through diversification of ayaat] explains the Qur’an.
And when you do not bring them a sign, they say, "Why have you not contrived it?" Say, "I only follow that which is inspired to me from my Lord [a]. This [Qur’an] is enlightenment from your Lord and guidance and mercy for a people who believe [b]." So when the Qur’an [c] is recited, then listen to it and pay attention that you may receive mercy (7:203-204)

That which is inspired to him is the Qur’an. And that in fact, this is all he follows. This being the case, he could not have received any inspiration as guidance that would be defined as hadith [qudsi or otherwise]. This is also a useful ayah to refute the idea that the messenger performed miracles, people were looking for them, but he is made to proclaim that he only follows that which is inspired to him.

The pronouns and synonyms used in these ayaat are all in reference to the Qur’an:

[a] That which is inspired to me from my Lord.
[i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
[ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
[iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.

[b] This.
[i] The term basa’ir [enlightenment] is a characteristic of the Qur’an, see section 5.3.9 on page 131.
[ii] Guidance and mercy are characteristics of the Qur’an, see section 5.3.6 and 5.3.16 on pages 118 and 149.
[c] Qur’an.

Why does the messenger say ‘I only follow that which is inspired to me’ and not ‘I only follow that which is sent down/revealed’? The reason is that he can only follow what has actually been inspired to him of the revelation/Qur’an. See section 5.2 on page 82 for more on this.

And when Our clear verses [a] are enjoined on them [as belief and/or practice], those who do not expect the meeting with Us say, "Bring us a composition other than this [b] or change it [c]." Say, "It is not for me to change it [d] on my own accord. I only follow that which is inspired to me [e]. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."
Say, "If Allah had willed, I would not have made it obligatory [f] on you [as belief and/or practice], nor would [Allah] have made it [g] known to you, for I had remained among you a lifetime before it. Then will you not reason?"

(10:15-16)

Following on from the discussion of (7:203-204) [see above], we see that now when people ask for the messenger to bring a message (not sign/miracle like in 7:203-204) other than the Qur’an or to change it. Again we have the messenger testifying that he only follows that which is inspired to him. The messenger received no inspiration or sign other than the Qur’an.

The pronouns and synonyms used are all in reference to the Qur’an, and the people around him recognised this:

[a] Our verses.
   [i] The Qur’an.
   [ii] See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.

[b] This.
[c] Change it.
[d] Change it.
[e] That which is inspired to me.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.

[f] Made it obligatory.
   [i] This is the Qur’an: See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.

[g] Made it known.

قُلْ يََ أَيـُّهَا النَّاْسُ قدْ جَاءَك م  الَْْق مِن رَّبِيكُمْ فَمَنِ اهْتَدَىٰ فَإِنََّّا يـَهْتَدِي لِنـَفْسِهِ وَمَن ضَلَّ فَإِنََّّا يَضِلُّ عَلَيـْهَا وَمَا أَنََ عَلَيْكُم بِوَكِيلٍ َوَاتَّبِعْ مَا ي وحَىٰ إِلَيْكَ وَاصْبِِْ حَتََّّٰ يََْك مَ اللَّ ه  وَه وَ خَيْْ  الَْْاكِمِ

Say, "O mankind, [a] has come to you [b] and be patient until Allah will judge [c]. And He is the best of judges

(10:108-109)

The pronouns and synonyms used are all in reference to the Qur’an:

[a] The truth.
   [i] This is the Qur’an, see section 5.3.8, on page 126.
[b] That which is inspired to you.
   [i] The messenger, and everyone else by extension is to follow what has been inspired.
   [ii] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.

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This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

However, from these and other ayaat we see that “That which is inspired to you” is in fact the Qur’an.

The judgements of Allah also come in the Qur’an.

(13:37), see section 6.1.24 on page 324.

O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise. And follow that which is inspired to you from your Lord. Indeed Allah is ever, with what you do, Acquainted. And rely upon Allah; and enough is Allah as Disposer of affairs (33:1-3)

So adhere to that which is inspired to you [a]. Indeed, you are on a straight path. And indeed, it is a reminder for you and your people [b], and you [all] are going to be questioned (43:43-44)

The messenger is told to hold on to what has been inspired to him. The pronouns and synonyms used are all in reference to the Qur’an:

That which is inspired to you.

This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.

This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

However, from these and other ayaat we see that “That which is inspired to you” is in fact the Qur’an.

It is a reminder for you and your people.

The Qur’an is the reminder, see sections 5.3.5 and 6.1.21 on pages 113 and 322.

Like with the discussion on (36:69-70) in section 5.1.2 on page 78, this indicates that the only thing inspired to the messenger is the Qur’an.
And when Our clear/explained verses [b] are enjoined on them [as belief and/or practice], those who disbelieve say of the truth [c] when it has come to them, "This [d] is obvious illusion/deception."

Or do they say, "He has invented it [e] [the Qur'an]?” Say, "If I have invented it [f] [the Qur’an], you will not possess for me [the power of protection] from Allah at all. He is most knowing of that in which you are involved. Enough is He as Witness between me and you, and He is the Forgiving the Merciful."

Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is inspired to me [g] [of the Qur’an], and I am only a clear Warner."

Say, "Have you considered: if it [h] [the Qur’an] was from Allah, and you disbelieved in it [i] while a witness from the Children of Israel has testified to something similar [in reference to their book] [j] and [consequently] believed while you were arrogant...?" Indeed, Allah does not guide the wrongdoing people.

(46:2, 7-10)

[The context is the Qur’an and people claiming the messenger invented it]

The series of highlighted words show that ‘that which is inspired to him’ is the Qur’an. The pronouns and synonyms used are all in reference to the Qur’an:

[a] This is a testimony that what has been revealed to them of the book is from Allah.
   [i] This is the Qur’an, see section 5.2.1 on page 82.
[b] Clear verses.
   [i] Referring to the Qur’an, see section 5.4.8 on page 228.
[c] The truth.
   [i] This is an attribute of the Qur’an: see section 5.3.8 on page 126.
[d] This.
[e] It.
[f] It.
[g] That which is inspired to me.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.

Why does the messenger say ‘I only follow that which is inspired to me’ and not ‘I only follow that which is sent down/revealed’? The reason is that he can only follow what has actually been inspired to him of the revelation/Qur’an. See section 5.2 on page 82 for more on this.

6.1.2 The Messenger (yatlu) follows and makes obligatory what is sent down/revealed to him

See section 12.7 on page 839 for the meaning of Ta-Lam-Waw to understand why I have translated as ‘enjoin on’ what has normally been translated as ‘reciting’.

These are the verses of Allah which **We enjoin on you** [as belief and/or practice] in truth. And indeed, you are from among the messengers.

(2:252)

This [is what] **We enjoin on you** [as belief and/or practice] [a] of the messages/ayaat [b] and the reminder [c] full of discernment [d].

(3:58)

[a] Ta-Lam-Waw is used exclusively with revelation, with the Qur’an.
   [i] See sections 5.4.6 and 6.1.2 on pages 224 and 249.

[b] Ayaat can refer to individual units of revelation [general meaning] as well as to specifically mentioned content in the previous or following units of revelation.
   [i] See section 12.2 on page 823 for more on the meaning of ayah.
   [ii] Qur’an is composed of ayaat: see section 5.4.8 on page 228.

[c] The Qur’an is the reminder.
   [i] See sections 5.3.5 and 6.1.21 on pages 113 and 322.

[d] The Qur’an is the discernment given to the messenger.
   [i] See section 5.3.10 on page 132.

These are the verses of Allah. We **enjoin them on you** [as belief and/or practice] in truth; and Allah wants no injustice to the worlds.

(3:108)
Allah certainly conferred [great] favour upon the believers when He sent among them a Messenger from themselves, **enjoining on them** [as belief and/or practice] His signs/messages **[b]** and purifying them **[a]** and teaching them the Regulations and discernment **[b]**, although they had been before in manifest error.

(3:164)

[See also 2:129, 2:151, 62:2]

[a] It is not the messenger who is purifying anyone, rather it is the message from Allah that purifies them.

[i] See (4:49) and (24:21) to see it is Allah that purifies people.

Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

(4:49)

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favour of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

(24:21)

[ii] The obligation on the messenger is to deliver a message [see section 6.1.11 on page 287] and thereby deliver all the benefits of the message. It is not his role to purify people. Rather it is by the communication and implementation of the guidance of Allah with the people that purification comes, see (9:103) for example:

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

(9:103)

[b] **[a]** is achieved through **[b]**.
Say, "If Allah had willed, I would not have enjoined it [Qur'an] [as belief and/or practice] on you, nor would He [Allah] have made it known to you, for I had remained among you a lifetime before it.

Then will you not reason?" (10:16)

And enjoin on them [as belief and/or practice] the [revelation regarding] news of Noah, when he said to his people, "O my people, if my residence and my reminding of the signs of Allah has become burdensome upon you - then I have relied upon Allah. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite.

(10:71)

Thus have We sent you to a community before which [other] communities have passed on so you might enjoin on them [as belief and/or practice] that which We sent down/revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."

(13:30)

And follow [closely] what has been inspired to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.

(18:27)

And to follow [closely] the Qur'an." And whoever is guided is only guided for [the benefit of] himself; and whoever strays - say, "I am only [one] of the warners."

(27:92)

These are the verses of the Book that makes evident/clear [one thing from another, right from wrong etc.]. We enjoin on you [as belief and/or practice] from the news of Moses and Pharaoh with the truth for a people who believe

(28:2-3)
اتْلِ مَا أُوحِيَ إِلَيْكَ مِنِّ الْكِتَابِ وَأَقِمِ الصَّلَّةَ إِنَّ الصَّلَّةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَلِذِكْرِ اللَّهِ أَكْبََرُ وَاللَّهُ يَعْلَمُ مَا تَصَنَّعُونَ

Follow [closely] what has been inspired to you of the Book and make obligatory prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.

(29:45)

أَعَدَّ اللَّـهُ لَُْمْ عَذَابًَّ شَدِيدًا فَاتـَّقُوا اللَّـهَ يََ أُولِِ الَْْلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللَّـهُ إِلَيْكُمْ ذِكْرًا رَّسُولٌ مِينَ اللَّـهِ يـَتـْلُ و صُحُفًا مُّطَهَّرَةً

Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has sent down/revealed to you a reminder. [a] [He sent] a Messenger enjoining on you [as belief and/or practice] the clarifying verses of Allah [b] that he may bring out those who believe and do righteous deeds from darknesses into the light [c]. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision

(65:10-11)

[a] This is the Qur’an.
   [i] What is revealed is the Qur’an, see section 5.2.1 on page 82.
   [ii] A key attribute of the Qur’an is that it is the reminder, see sections 5.3.5 and 6.1.21 on pages 113 and 322.
[b] Verses.
   [i] The Qur’an and its verses are clarifying and explanatory, see section 5.3.2 on page 107.
   [ii] See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.
   [i] Of note here is that effect of the Qur’an is to bring people from darkness to light, it is in fact a light.
   [ii] See sections 5.3.12 and 6.1.17 on pages 113 and 313.

A Messenger from Allah, [closely] following purified scriptures

(98:2)

6.1.3 The only revelation given to the Messenger is the Qur’an

Please refer to sections 5.1 and 5.2 on pages 74 and 82 on the nature of inspiration, revelation and the Qur’an.
Only the Qur’an has been referred to as revelation to the messenger.

He has sent down/revealed upon you the Book [a] with the truth [b], confirming what was before it. 

And He sent down/revealed the Torah and the Gospel [c] 

(3:3)

What was sent down/revealed is the Qur’an. No other guidance (for Muslims) is ever mentioned.

[a] The Qur’an is the kitab that is revealed. 
   [i] See section 5.3.28 on page 182 to see that it is the kitab. 
   [ii] See section 5.3.21 on page 158 to see that the Qur’an is the revelation. 
   [iii] See section 6.1.3 on page 252 to see that the Qur’an is the only revelation given to the messenger. 

[b] The Qur’an is the truth that was given to the messenger. 
   [i] See section 5.3.8 on page 126. 

[c] The revelation of the Qur’an is likened to the revelation of the previous books.

In terms of guidance, no mention of hadith here. Rather only to what was sent down, see also section 5.3.21 on page 158 to see that the Qur’an is the Tanzil [that which I sent down].

But Allah bears witness to that which He has sent down/revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And enough is Allah as Witness. 

(4:166)

O Messenger, deliver that which has been sent down/revealed to you from your Lord [s], and if you do not, then you have not conveyed His message [b]. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people. 

(5:67)

[a] What was sent down/revealed is the Qur’an
And when they hear what has been sent down/revealed to the Messenger [a], you see their eyes overflowing with tears because of what they have recognized of the truth [b]. They say, "Our Lord, we have believed, so register us among the witnesses (5:83)

[a] What was sent down/revealed is the Qur’an
[i] See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.
[b] Two aspects of what is revealed are mentioned:
[i] Brings people to tears.
[ii] It is the truth. This is the Qur’an: see section 5.3.8 on page 126.

And thus We have made for every prophet an enemy - evil ones from mankind and jinn [X], (secretly/discreetly) communicating to each other with speech embellished [with lies] for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

And [it is] so the hearts of those who disbelieve in the Hereafter [Y] will incline toward it [speech embellished with lies] and that they will be satisfied with it and that they will commit that which they are committing.

[Say], “Then is it other than Allah I should seek as judge [a] while it is He who has sent down/revealed to you [pl.] the Book that is detailed? [b]” And those to whom We gave the Scripture know that it is sent down/revealed from your Lord with the truth, so never be among the doubters.

(6:112-114)

The messenger sought for judgements only from the Qur’an/Allah, which is described as detailed.

[a] The statement “Then is it other than Allah” is absolute and includes the messenger, religious judgement is only for Allah.
(6:112-113) are an important context for (6:114). “Then is it other than Allah” appears to be directly in response to those (6:113) [Y] who follow the liars (6:112) [X] and generally to all who would follow the words of people instead of Allah’s.

We need nothing else because the revealed book has been detailed. Qur’an is the revealed book: see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.

“sent down/revealed to you [pl.]” indicates that what has been sent down was detailed for both the messenger and the people he was sent to. If it is already detailed for all of them, then it is not for the messenger to add detail because that is unnecessary.

Then would you possibly leave out some of that which is inspired to you, or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is Disposer of all things. Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful." And if they do not respond to you - then know that it, the Qur’an was sent down/revealed with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims? (11:1, 12-14)

Following on from the discussion of (7:203-204) [bring a sign] and (10:15-16) [bring another message or change it] [see section 5.3.22 on page 169] we now have Allah warning the messenger to deliver every bit of that which is inspired to him and not to fail in this due to social pressure.

From the series of highlighted elements, we see that what was inspired to the messenger is the Qur’an:

- This refers to the Qur’an. It is a Book/kitab: see section 5.3.28 on page 182.
- It comes in ayaat: see section 5.4.8 on page 228.
- This is the correct context for [b]-[f] below.
- The book Allah gave us is one He has detailed.
- The Qur’an has been detailed, see section 5.3.1 on page 103.
- That which is inspired to you.
This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.

This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

However, from these and other ayaat we see that “That which is inspired to you” is in fact the Qur’an.

He invented it.

The ‘it’ implies a singular thing is being referred to. This could only have been the Qur’an as his normal speech would not qualify for such specific referencing. Their claim of fabrication/invention relates to something identifiable that the messenger claims comes from Allah.

It was only the Qur’an that was the recognisable composition challenging the people around him and their beliefs. See [e].

It was sent down/revealed.

It was only the Qur’an that was sent down/revealed to him, see also sections 5.2.1, 5.3.21, 6.1.3 and 6.1.4 on pages 82, 158, 252 and 261.

There cannot be any inspiration other than the Qur’an that was inspired to the messenger and that fits into the [a]-[f] above. There was nothing else other than the Qur’an that was inspired to the messenger.

We relate to you the best of stories in what We have inspired to you this Qur’an although you were, before it, among the unaware

(12:3)

And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been sent down/revealed to you [a], but among the [opposing] factions are those who deny part of it [b]. Say, "I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return." And thus We have sent it [c] down as an Arabic legislation [the Qur’an]. And if you should follow their inclinations after what has come to you of knowledge [d], you would not have against Allah any ally or any protector. And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of Allah. For every age/period is a book.

(13:36-38)
Look also at (5:44-50) in section 5.4.3 on page 216. Note the highlighted ‘what has come to you of knowledge’, this refers to the Qur’an as is clear from the context before it (see elements in bold).

From the series of highlighted elements, we see that what was inspired to the messenger is the Qur’an. The pronouns and synonyms used are all in reference to the Qur’an:

[a] What has been sent down/revealed to you.
   [i] This is the Qur’an, see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.
[b] It.
[c] It.
[d] What has come to you of knowledge.
   [i] The knowledge the messenger received was the Qur’an.

And We did not teach him poetry [a], nor is it befitting for him. It is only a reminder [b] and a clear composition [c].

So that [with it] he warns [d] whoever is alive and justifies the word against the disbelievers (36:69-70)

The ‘and’ between ‘ذِكْر’/reminder and ‘قُرْآن’/composition does not imply two separate revelations, rather it highlights two separate aspects of the one revelation. This is a key and repeated mistake the proponents of hadith make.

[a] See section 4.1.10 on page 58 to see that it is Allah that taught the Qur’an.
[b] See section 5.3.5 on page 113 to see that the Qur’an is the reminder, the only thing given to him.
   [i] Note also that the singular ‘it’ / [هو] is used to refer to [b][c].
See section 5.1 on page 74 to see that Qur’an can be both a name and an attribute.

See also section 10.1 on page 731 for the Qur’an being referenced by pairs of attributes.

See section 5.3.18 on page 153 to see that warning is an attribute of the Qur’an.

See section 6.1.19 on page 317 to see that the messenger was to warn by the Qur’an.

A key point here, is that Allah clarifies that it (the Qur’an) is the only thing that the messenger was taught. Hadith and the like are not included.

Indeed, We sent down/revealed to you the Book for the people [a] with the truth. So whoever is guided by it – it is for [the benefit of] his soul [b]; and whoever goes astray only goes astray to its detriment. And you are not a manager over them

(39:41)

[a] The Qur’an was revealed on the messenger for the people. It was not for him to subsequently explain and detail for the people.

[i] Related to this is the specific obligation on the messenger, the delivery of the Qur’an. See section 6.1.11 on page 287.

[b] Here Allah tells us that after the guidance is given to the people, whoever is guided by it has benefitted his/her soul. Only the Qur’an is referred to by Allah as guidance.

So to that [religion of Allah] invite and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in whatever book Allah has sent down/revealed, and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allah will bring us together, and to Him is the [final] destination."

(42:15)
The revelation of the Book [a] is from Allah, the Exalted in Might, the Wise.
Indeed, within the heavens and earth are signs for the believers.
And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain.
And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason. [b]
These are the verses [Ar. ayaatu] of Allah which We enjoin on you [as belief and/or practice] in truth. [c] Then in what narration/information/account [lit. Hadithin] after Allah and His verses [lit. ayaatih] will they believe? [d]
Woe to every sinful liar
Who hears the verses of Allah [e] enjoined on him [as belief and/or practice], then persists arrogantly as if he had not heard them [f]. So give him tidings of a painful punishment.
And when he knows anything of Our verses [g], he takes them [h] in ridicule. Those will have a humiliating punishment.
(45:1-9)

When looking at the pronouns/synonyms throughout these verses we see that it is only the Qur’an that is referred to:

[a] Revelation of the Book.
[i] See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252 to see that it is the Qur’an that was sent down/revealed/revealed.
[ii] It is the Book [kitab] we were given, see section 5.3.28 on page 182. The same kitab referred to in (2:2)
in my opinion.

[b] The image of bringing life to the soil [with rain] is actually an analogy for the revelation [rain] bring life to the heart [soil].

[c] The verses.
[i] These [تِلْكَ], refers to what has just been communicated. This includes an ayah on the Qur’an (45:2), the universe and again the Qur’an [by analogy, see [b]], so we have no basis to limit ayah to heavenly signs and should opt for the more general ayah/verse meaning to accommodate all the previous verses.
[ii] For the first use of ayaat in (45:6), see section 5.4.6 on page 224 and make note of (2:252) among others. We see that this exact phrase is used in reference to verses.

These are the verses of Allah which We enjoin on you [as belief and/or practice] in truth. And indeed, you are from among the messengers.
(2:252)
[In reference to verses on the history of Dawud and Jalut]

The verses/ayaat could not be referring to evident signs for the people to see, it is certainly referring to the verses/messages themselves [and consequently their content] as found in the Qur’an.

[iii] The phrase natluha 3alayka [نَتْلُوهَا عَلَيْكَ] is used in relation to communicating revelation, for example in sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.

[iv] So ‘ayaat’ here refers to the previous Qur’anic ayaat/verses in (45:1-5).

[d] Narration/information/account (hadith) and His verses. There are two main ways Narration/information/account (hadith) may be interpreted, the first is that [i] narration/information/account refers to the Qur’an which contains information about Allah and has his ayaat/messages/verses, the second is that [ii] it refers only to the specific statements about creation or some other subset of signs in the previous ayaat.

[i] That this refers to the Qur’an is supported by the following two points:

• It links with [a][b][c] by continuing the narrative about the revelation.
• It does not suffer from the challenge of, “So in what narration/information/account after this will they believe?” leading to rejecting the rest of the Qur’an if we assume it refers only to the specific ayaat preceding it. Note: The Qur’an is referred to as hadith, see section 5.3.29 on page 192.

[ii] This is not a logical meaning because:

• The use of the word yu’minoon [يُؤْمِنُونَ] when it comes to the signs in the natural world is either uncommon or non-existent in the Qur’an. Instead words of consideration and observation such as ‘have you perceived’ [آتَنَظَرُوا] or ‘look’ [ٱنظُرُوا] are used in relation to evidences like the heavens and the earth. See for example (7:185), (10:59), (10:101), (16:79), (80:24) etc. The world is an outer sign, something to be considered, not something in which one puts trust and faith. For iman in the revelation see (2:4).

• Note that it is ‘His ayaat’ and not ‘these ayaat’ that is stated. There is nothing in the used pronouns that limits the application to a small number of verses.

• See section 12.11 on page 850 for the word hadith, this word applies to things (conceptual or actual) that are new or recent, it also refers to something communicated. So if hadith is thought to refer to events/signs that are new, then the problem is that the signs mentioned in 45:2-5 are not new. Also, Allah is not something new and so referring to Allah as a new event/thing is wrong. This indicates that the second use of ‘hadith’ means a communication/statement. Therefore, the second use of ayaat refers to the verses of the Qur’an generally while the first use of ayaat refers to the specific ayaat preceding (45:6).

[e] Verses of Allah

[i] This refers to the same thing as in [c][d].


[i] This refers to the same thing as in [c][d].

[g] Our verses.

[h] Them.

“Then in what narration/information/account [lit. Hadithin] after Allah and His verses [lit. ayaatihi] will they believe?” is an important rhetorical question to the proponents of hadith. Their answer is the wrong answer.
6.1.4 The only (inspired) guidance given to the Messenger is the Qur’an

Please refer to sections 5.1 and 5.2 on pages 74 and 82 on the nature of inspiration, revelation and the Qur’an.

Only the Qur’an has been referred to as inspiration to the messenger.

قُلْ أَيُّ شَيْءٍ أَكْبََُ شَهَادَةً قُلِ اللَّـهُ شَهِيدٌ بَيْنِِ وَبـَيـْنَكُمْ وَأُوحِيَ إِلََِّ هَـٰذَا الْقُرْآنُ لِْ نذِرَك م بِهِ وَإِنََّّا هُوَ إِلَـٰهٌ وَا حِدٌ وَإِنَّنِِ بَرِيءٌ مِِيَّ تُشْرِكُونَ

And when you do not bring them a sign, they say, "Why have you not contrived it?" Say, "I only follow that which is inspired to me from my Lord [a]. This [Qur’an] is enlightenment from your Lord and guidance and mercy for a people who believe [b]." So when the Qur’an [c] is recited, then listen to it and pay attention that you may receive mercy

(7:203-204)

The series of highlighted words show that ‘that which is inspired’ to him is the Qur’an. And that in fact, this is all he follows. This being the case, he could not have received any inspiration as guidance that would be defined as hadith [qudsi or otherwise]. This is also a useful ayah to refute the idea that the messenger performed miracles, people were looking for them, but he is made to proclaim that he only follows that which is inspired to him.

The pronouns and synonyms used in these ayaat are all in reference to the Qur’an:

[a] That which is inspired to me from my Lord.

[i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.

[ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

[iii] However, from the following bullets we see that “That which is inspired to you” is in fact the Qur’an.

[b] This.
The term basa’ir [enlightenment] is a characteristic of the Qur’an, see section 5.3.9 on page 131.

Guidance and mercy are characteristics of the Qur’an, see section 5.3.6 and 5.3.16 on pages 118 and 149.

c Qur’an.

And when Our clear verses [a] are enjoined on them [as belief and/or practice], those who do not expect the meeting with Us say, "Bring us a composition other than this [b] or change it [c]." Say, "It is not for me to change it [d] on my own accord. I only follow that which is inspired to me [e]. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

Say, "If Allah had willed, I would not have made it obligatory [f] on you [as belief and/or practice], nor would [Allah] have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?"

(10:15-16)

Following on from the discussion of (7:203-204) [see above], we see that now when people ask for the messenger to bring a message (not sign/miracle like in 7:203-204) other than the Qur’an or to change it. Again we have the messenger testifying that he only follows that which is inspired to him. The messenger received no inspiration or sign other than the Qur’an.

The pronouns and synonyms used are all in reference to the Qur’an, and the people around him recognised this:

[a] Our verses.
   [i] The Qur’an.
   [ii] See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.

[b] This.
[c] Change it.
[d] Change it.
[e] That which is inspired to me.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.

[f] Made it obligatory.
   [i] This is the Qur’an: See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.

[g] Made it known.
Alif, Lam, Ra. [This is] a Book whose verses [a] are perfected [by Allah’s Judgement] (and) furthermore presented in detail [b] from one who is Wise and Acquainted

Then would you possibly leave [out] some of that which is inspired to you [c], or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is Disposer of all things.

Or do they say, "He invented it" [d]? Say, "Then bring ten surahs like it [e] that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful."

And if they do not respond to you - then know that [it, the Qur'an] was sent down/revealed [f] with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims? (11:1, 12-14)

Following on from the discussion of (7:203-204) [bring a sign] and (10:15-16) [bring another message or change it] we now have Allah warning the messenger to deliver every bit of that which is inspired to him and not to fail in this due to social pressure.

From the series of highlighted elements, we see that what was inspired to the messenger is the Qur’an:

[a] This refers to the Qur’an.
   [i] It is a Book/kitab: see section 5.3.28 on page 182.
   [ii] It comes in ayaat: see section 5.4.8 on page 228.
   [iii] This is the correct context for [b]-[f] below.
[b] The book Allah gave us is one He has detailed.
   [i] The Qur’an has been detailed, see section 5.3.1 on page 103.
[c] That which is inspired to you.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to you” is in fact the Qur’an.
[d] He invented it.
   [i] The “it” implies a singular thing is being referred to. This could only have been the Qur’an as his normal speech would not qualify for such specific referencing. Their claim of
fabrication/invention relates to something identifiable that the messenger claims comes from Allah.

[ii] It was only the Qur’an that was the recognisable composition challenging the people around him and their beliefs. See [e].

[e] Ten surahs like it.

[i] The Qur’an comes in surahs as does ‘that which is inspired’ [c] generally, and this confirms the understanding of ‘it’ in [d].

[iii] See the rest of this section for more.

[f] It was sent down/revealed.

[vi] It is only the Qur’an that was sent down/revealed to him, see also sections 5.2.1, 5.3.21, 6.1.3 and 6.1.4 on pages 82, 158, 252 and 261.

There cannot be any inspiration other than the Qur’an that was inspired to the messenger and that fits into the [a]-[f] above. There was nothing else other than the Qur’an that was inspired to the messenger.

الرَّبِّ لَكَ آيَاتُ الْكِتَابِ الْمُبِينُ
إِنَّا أَنزَلْنَاهُ فَرَّأْنَا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ
تَغْفِرُنَّ عُرُضُكَ أَحْسَنَ الْقَصَصِ بِمَا أُوْحِيَ إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ

ALR, these are the verses of the Book that makes evident/clear [one thing from another, right from wrong etc.] [a],

Indeed, We have sent it [b] down as an Arabic composition [c] that you might use your reasoning. We relate to you the best of stories in what We have inspired to you [d], (that is,) this Qur’an [e], although you were, before it [f][the Qur’an], among the unaware (12:1-3)

This is an important ayah in that Allah explicitly tells us what was inspired to the messenger. Let’s look at the series of pronouns/references in the ayaat to highlight that it is all in reference to the Qur’an:

   [i] This is the Qur’an: See section 5.3.2 on page 107.
[b] It.
   [i] This is the Qur’an, see sections 5.1.2 and 5.3.30 on pages 78 and 196.
[d] What We have inspired to you.
   [i] This is the Qur’an, see section 6.1.4 on page 261.
[e] This Qur’an.
   [i] This confirms the interpretation from [d][i].
[f] It.
   [i] The Qur’an, [e].

وَإِن كَادُوا لِيُفْتَنُونَكَ عَنِ الْذِّي أُوْحِيَ إِلَيْكَ لِتَفْتَرِى عَلَيْهِ غَيْرًا وَإِنَّذَا لَتَعْمَدُوكَ خَيْلًا...
And indeed, they were about to tempt you away from that which We inspired to you [a] in order to [make] you invent about Us something other than it [b]; and then they would have taken you as a friend.

... And say, "Truth [c] has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."

And We send down of the Qur'an [d] that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

... And if We willed, We could surely do away with that which We inspired to you [e]. Then you would not find for yourself concerning it an advocate against Us. Except [as] a mercy from your Lord. Indeed, His favour upon you has ever been great.

Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an [f], they could not produce the like of it, even if they were to each other assistants."

And We have certainly diversified for the people in this Qur'an [g] from every [kind] of example, but most of the people refused [anything] except disbelief.

(17:73, 81-82, 86-89)

The pronouns and synonyms used are all in reference to the Qur'an:

[a] That which We inspired to you.

[i] This is an important statement, as it includes all that is inspired to him.

[ii] From the following bullets we see that “That which we inspire to you” is in fact only the Qur’an.

[b] Other than it.

[i] It refers to [a].

[ii] (11:18) is an explicit warning against anyone inventing about Allah. That is, saying about Allah what is not revealed by Allah.

[iii] The term for invented it or made it up is used elsewhere in the Qur’an in relation to the Qur’an. See: (25:4), (32:3) and (46:8).

[c] Truth.

[i] Qur’an: see section 5.3.8 on page 126.

[d] [of] The Qur’an that which is healing and mercy.

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Healing and mercy: see sections 5.3.15 and 5.3.16 on pages 147 and 149.

That which We inspired to you.

This is an important statement, as it includes all that is inspired to him.

From the surrounding bullets we see that “That which we inspire to you” is in fact the Qur’an.

This Qur’an.

This Qur’an.

The key point here is that the Qur’an is referred to as ‘that which we inspire to you’, not ‘some of what we inspire to you’. The Qur’an is the only inspired guidance to the messenger. If we combine this with (11:1, 12-14) above, we understand clearly that (11:1, 12-14) is where Allah warns the messenger not to set aside even a small part of what is sent down/revealed to him, while (17:81-89) is more expansive in that it comprises all of what was inspired to the messenger. That is, the Qur’an is all that was inspired to him.

The phrase ‘that which We inspired to you’ clearly does not relate to how the messenger interprets the Qur’an, or how he chooses to pray, or how he decided to do wudu, or how he chose to eat, or decisions he made based on the Qur’an. These are not the object of Allah’s statement and threat. The only thing that makes sense here is the Qur’an.

قُلْ إِنََّّا أُنذِرُكُم بَِّلْوَحْيِ وَلََ يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ

Say, "I only warn you by that which has been inspired." But the deaf do not hear the call when they are warned.

(21:45)

See (6:19) which links inspiration with the Qur’an/Tanzil. (6:19) says that the messenger warns by the Qur’an (section 6.1.19 on page 317) and (21:45) says that he only warns by that which is inspired. It is clear these are one and the same.

وَالَّذِينَ كَذَّبُوا بِِيًَتِنَا يَََسُّهُمُ الْعَذَابُ بَِِا كَانُوا يـَفْسُوقُونَ

But those who deny Our verses [a] - the punishment will touch them for their defiant disobedience. Say "I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow that which is inspired to me. [b]" Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

And warn by it [the Qur’an] [c] those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.

(6:49-51)

The ‘it’ in [c] is in reference to that which is inspired to the Messenger, that he follows. The pronouns and synonyms used are all in reference to the Qur’an:
Our verses.

[i] The Qur’an. See section 5.4.8 on page 228.

[b] I only follow that which is inspired to me.

[i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.

[ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

[iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.

[c] And warn by it.

[i] It, is the Qur’an.

[ii] See section 6.1.19 on page 317 to see that he is only ever commanded to warn by the Qur’an.

قُل لَّ أَجِدُ فِِ مَا أُوحِيَ إِلََِّ مَُُّرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلََّ أَن يَكُونَ مَيـْتَةً أَوْ دَمًا مَّسْفُوحً
ا أَوْ لَْْمَ عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ
غَيَِْ اللَّـهِ بِهِ فَمَنِ اضْطُرَّ غَيََْ بََّغٍ وَلََ جْسٌ أَوْ فِسْقًا أُهِلَّ لِ خِنزِيرٍ فَإِنَّهُ رِ

Say, “I do not find within that which was inspired to me [a] anything forbidden to one who would eat it [b] unless it be a dead animal or blood spilled out or the flesh of swine – for indeed, it is impure – or it be disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful.” (6:145)

“that which is inspired to me” is referring only to the Qur’an.

[a] What was inspired to me

[i] This is the Qur’an: See this section.

[b] The forbidden categories mentioned are found elsewhere in the Qur’an. See also (2:173) and (5:3).

[i] However, in the hadith, other categories are forbidden. E.g. fanged beasts of prey, see section 9.5.11 on page 537. This is not only a contradiction with the Qur’an, it also proves that this hadith was not inspired.

وَما عَلَّمَنَا الْجَيْشُ وَما يُبْلِيَ الْهُدَيْهَا إِنَّ هُوَ إِلَّا دَكْرُ وَقُرْآنٌ مُّبِينٌ
لِيُذْكَرَ مِن كَانَ حَيٌّ وَيُنَبِّئَ الْكَافِرِينَ

And We did not teach him poetry [a], nor is it befitting for him. It is only a reminder [b] and a clear composition [c].

So that [with it] he warns [d] whoever is alive and justifies the word against the disbelievers (36:69-70)

The ‘and’ between ‘ذَكْرٌ’/reminder and ‘قُرْآن’/composition does not imply two separate revelations, rather it highlights two separate aspects of the one revelation. This is a key and repeated mistake the proponents of hadith make.

[a] See section 4.1.10 on page 58 to see that it is Allah that taught the Qur’an.

[b] See section 5.3.5 on page 113 to see that the Qur’an is the reminder, the only thing given to him.

[i] Note also that the singular ‘it’ / [هُوَ] is used to refer to [b][c].

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A key point here, is that Allah clarifies that it (the Qur’an) is the only thing that the messenger was taught. Hadith and the like are not included.

And thus We have inspired to you an Arabic composition so that [with it] you may warn the Mother of Cities and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

(42:7)

The Qur’an is the only inspiration that the messenger is ever told to use for guidance and warning. See section 5.3.18 on page 153 to see the Qur’an as the warning.

So adhere to that which is inspired to you [a]. Indeed, you are on a straight path.
And indeed, it is a reminder for you and your people [b], and you [all] are going to be questioned

(43:43-44)

The messenger is told to hold on to what has been inspired to him. The pronouns and synonyms used are all in reference to the Qur’an:

[a] That which is inspired to you.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to you” is in fact the Qur’an.

[b] It is a reminder for you and your people.
   [i] The Qur’an is the reminder, see sections 5.3.5 and 6.1.21 on pages 113 and 322.

Like with the discussion on (36:69-70) above, this indicates that the only thing inspired to the messenger is the Qur’an.
And when Our clear/explained verses [b] are enjoined on them [as belief and/or practice], those who disbelieve say of the truth [c] when it has come to them, "This [d] is obvious illusion/deception."

Or do they say, "He has invented it [e] [the Qur’an]?? Say, "If I have invented it [f] [the Qur’an], you will not possess for me [the power of protection] from Allah at all. He is most knowing of that in which you are involved. Enough is He as Witness between me and you, and He is the Forgiving the Merciful."

Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is inspired to me [g] [of the Qur’an], and I am only a clear warner."

Say, "Have you considered: if it [h] [the Qur’an] was from Allah, and you disbelieved in it [i] while a witness from the Children of Israel has testified to something similar [in reference to their book] [j] and [consequently] believed while you were arrogant...?" Indeed, Allah does not guide the wrongdoing people.

(46:2, 7-10)

[The context is the Qur’an and people claiming the messenger invented it]

The series of highlighted words show that ‘that which is inspired to him’ is the Qur’an. The pronouns and synonyms used are all in reference to the Qur’an:

[a] This is a testimony that what has been revealed to them of the book is from Allah.
[i] This is the Qur’an, see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.
[b] Clear verses.
[i] Referring to the Qur’an, see section 5.4.8 on page 228.
[c] The truth.
[i] This is an attribute of the Qur’an: see section 5.3.8 on page 126.
[d] This.
[e] It.
[f] It.
[g] That which is inspired to me.
[i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.

It.

It.

Something similar [previous revelations]

In reference to the Torah.

See section 8.2 on page 417.

Why does the messenger say ‘I only follow that which is inspired to me’ and not ‘I only follow that which is sent down’? The reason is that he can only follow what has actually been inspired to him of the revelation/Qur’an. See section 5.2 on page 82 to see this.

By the star when it descends,
Your companion has not strayed, nor has he erred,
Nor does he speak from [his own] inclination.
It [the Qur’an] nothing other than an inspiration inspired, [a]
Taught to him by one intense in strength
One of soundness. And he rose to [his] true form
While he was in the higher [part of the] horizon.
Then he approached and descended
And was at a distance of two bow lengths or nearer.
And he [Allah] inspired to His Servant what he inspired.

(53:1-10)
The inspiration mentioned above is the Qur'an as it is being transmitted to the messenger through the angel of revelation. See (26:192-199) in section 5.3.21 from page 158 for this.

See section 6.1.4 on page 261 to see that what was inspired to the messenger is clearly the Qur'an.

Refer to section 6.1.6 on page 272 for mistakes the messenger made as further proof his speech and actions were not always inspired. Therefore, the interpretation that he never speaks of his own inclination is refuted. This ayah is in reference to the Qur'an.

6.1.5 The Messenger is guided by the Qur’an

قُلْ جَاءَ الَّذِي أَنْبِيَتْ مِنْ يَوْمِي الْمَيْيَةِ إِلَّٰهَكُمْ وَلَا إِلَيْهِ يَرْجُونَ فَتَوَارَى أَنفُسُكَ وَمَا مَّسَّكَ فَلْيَأْتِ الْمُسْلِمِينَ وَلَا الْمُؤَمِّنِينَ وَلَا الْكَافِرِينَ وَلَا الْفَاسِقِينَ

Say, "The truth [a] has come, and falsehood can neither begin [anything] nor repeat [it]." Say, "If I should err, I would only err against myself. But if I am guided [b], it is by that which my Lord inspires to me [c]. Indeed, He is Hearing and near."

(34:49-50)

[See also (10:35)]

The synonyms and descriptions in these ayaat refer to the Qur’an.

[a] The truth he received is the Qur’an.
   [i] See section 5.3.8 on page 126.

[b] The guidance he received is the Qur’an:
   [i] See section 5.3.6 on page 118.
   [ii] This statement also clarifies that without the Qur’an, the messenger can be of no guidance to us.

[c] That which is inspired to him is only the Qur’an.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which my Lord inspires to me” is in fact the Qur’an.

Guidance comes from Allah only, for Muhammad as with the rest of us. The messenger could not guide us apart from revelation, as he himself cannot be rightly guided except by that which is inspired in him.

What follows naturally, is that guidance for others that comes from the messenger can only be from what was inspired. Another implication from this ayah, is that the messenger is made to admit he could err. And we see some examples of this in section 6.1.6 on page 272.
And thus We have inspired to you an essence of Our command [a]. You did not know what the Book [b] is or [what is] faith, but We have made it a light [c] with which We guide whom We will of Our servants [d]. And indeed you [thereby] guide to a straight path.

(42:52)

The series of references in this verse all point to the Qur’an:

[a] Essence of Our command.
   [i] What was inspired to the messenger was the Qur’an: see sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] For the use of [روح] or essence in relation to revelation, see section 5.3.32 on page 198.
[b] The Book.
   [i] The Qur’an: see section 5.3.28 on page 182.
[c] A light.
   [i] The Qur’an: see section 5.3.12 on page 138.
[d] The Qur’an is light [c] by which Allah guides us.
   [i] See section 5.3.6 on page 118.

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

6.1.6 Mistakes of the messenger: He was not inspired all the time

قُلْ جَآَة الْحَقَّ إِن ضَلَلْتَ فَإِنَّهُ سََِيعٌ قَرِيبٌ
وَإِنِ اهْتَدَيْتَ فَبِمَا يُوحِي إِلَََّ رَبِِّ إِنَّهُ سَمِيعٌ غَفِيرٌ

Say, "The truth has come, and falsehood can neither begin [anything] nor repeat [it]." Say, "If I should err, I would only err against myself. But if I am guided, it is by what my Lord inspires to me. Indeed, He is Hearing and near."

(34:49-50)

[See also (10:35)]

Guidance comes from Allah only, for Muhammad as with the rest of us. The messenger could not guide us apart from revelation, as he himself cannot be rightly guided except by that which is inspired in him.

What follows naturally, is that guidance for others that comes from the messenger can only be from what was inspired. Another implication from this ayah, is that the messenger is made to admit he could err.

عَفَا اللَّـهُ عَنكَ لََِ أَذِنتَ لَُْمْ حَتَّّٰ يـَتَبَينََّ لَكَ الَّذِينَ صَدَقُوا وَتـَعْلَمَ الْكَاذِبِينَ

May Allah pardon you, why did you give them [the hypocrites] permission [to remain behind]? [You should not have] until it was evident to you who were truthful, and you knew [who were] the liars.

(9:43)
O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.

(66:1)

عَبَسَ وَتَوَلَّٰ أَن جَاءَهُ الَّذِي أَنْخَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمَسَّكَ عَلَيْكَ رَوْحَكَ وَأَنْعَمَ اللَّهُ عَلَيْكَ وَتَقَنَّ بِنَفْسِكَ مَا نَقَسَكَ مَا أَنْقِسَ اللهُ مُبْدِيهِ وَتََْشَى النَّاسَ وَاللَّهُ أَحْكَى أَنْ تَخْشَى مَا فَضَّلَهُ رَبَّكَ مِنْهَا وَطَرَأَ رَوْحَاتَكَا لَكِي لاَ يَكُونَ عَلَى الْمُؤْمِنِينَ خَرْجِيَّ الْزُّوْجَاتُ إِذَا قَضَىٰ زَيْدٌ مِينْهَا وَطَرًا وَلَيْكَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِِ أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنـْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّـهِ مَفْعُولًَ

(The Prophet) Frowned and turned away because there came to him the blind man. But what would make you perceive that perhaps he might be purified. Or be reminded and the remembrance would benefit him? As for he who thinks himself without need. To him you give attention. And not upon you [is any blame] if he will not be purified. But as for he who came to you striving [for knowledge]

While he fears [Allah], From him you are distracted.

(80:1-10)

6.1.7 Limit of the Messenger’s knowledge

قُل لَّ أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّـهِ وَلَّ أَعْلَم  الْغَيْبَ وَلَّ أَقُولُ لَكُمْ إِنِِي مَلَكٌ إِنْ أَتَّبِع  إِلََّ مَا يَوَحَىٰ إِلَََّ. قُلْ هَلْ يَسْتَوِي الَْْعْمَىٰ وَالْبَصِيَُ أَفَلًَ تـَتَفَكَّرُونَ وَأَنذِرْ بِهِ الَّذِينَ يََُافُونَ أَن يُُْشَرُوا إِلََٰ رَبَِّيِمْ لَيْ سَ لَُْم مِين دُونِهِ وَلٌِِّ وَلََ شَفِيعٌ لَّعَلَّهُمْ يـَتَّقُونَ

And [remember, O Muhammad], when you said to the one on whom Allah bestowed favour and you bestowed favour, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.

(33:37)

And [remember, O Muhammad], when you said to the one on whom Allah bestowed favour and you bestowed favour, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.

(33:37)

قُل لَّ أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّـهِ وَلَّ أَعْلَم  الْغَيْبَ وَلَّ أَقُولُ لَكُمْ إِنِِي مَلَكٌ إِنْ أَتَّبِع  إِلََّ مَا يَوَحَىٰ إِلَََّ. قُلْ هَلْ يَسْتَوِي الَْْعْمَىٰ وَالْبَصِيَُ أَفَلًَ تـَتَفَكَّرُونَ وَأَنذِرْ بِهِ الَّذِينَ يََُافُونَ أَن يُُْشَرُوا إِلََٰ رَبَِّيِمْ لَيْ سَ لَُْم مِين دُونِهِ وَلٌِِّ وَلََ شَفِيعٌ لَّعَلَّهُمْ يـَتَّقُونَ

Say "I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow that which is inspired to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

And warn by it [the Qur'an] those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.

(6:50-51)
Say, "I hold not for myself benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am only a warner and a bringer of good tidings to a people who believe."

(7:188)

And among those around you of the bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You do not know them, [but] We know them. We will punish them twice; then they will be returned to a great punishment

(9:101)

And I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers."

(11:31)

Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected."

(27:65)

People ask you concerning the Hour. Say," Knowledge of it is only with Allah. And what may make you perceive? Perhaps the Hour is near."

(33:63)
“When the servant of Allah stands calling on Him [Allah], they almost swarm all over him.

Say: 'I call only upon my Lord and do not associate anyone else with Him.

'Say: 'I possess for you no harm or (knowledge of the) right direction. [a]' Say: 'No one can protect me from Allah and I will never find any refuge apart from Him. [x]

It (the Qur'an) is only a delivery from Allah, and His Messages [b]. As for him who disobeys Allah and His Messenger, he will have the Fire of Hell, remaining in it timelessly, for ever and ever. [c]' So that when they see what they were promised, they will know who has less support and smaller numbers.

Say: 'I do not know whether what you are promised is close or whether my Lord will appoint a longer time before it.'”

(72:19-25)

If we study the two highlighted statements in these ayaat we very clearly get an understanding of what it means to say ‘Obey Allah and His messenger’.

[a] This very clearly indicates that Muhammad does not know the right direction [rushd] himself, implying he can’t teach anyone else that either. It is within the context of ayaat where he is made to proclaim that he calls only upon Allah and that no one other than Allah can protect him. The context is clarifying that the Messenger is just a man like them.

[i] In fact it is Allah and his guidance in the Qur’an that guides towards rushd, see sections 4.1.4 and 5.3.7 on pages 45 and 126.

[ii] [a] highlights that the messenger has nothing to offer the people from himself. [x] elaborates on [a] to tell us that the messenger is completely at the mercy of Allah.

[iii] Please also see (10:35) in section 7.15 on page 405.

[b] This translation is not always used, however it is the only sensible one. Some have started the sentence with ‘Except’, however this is indefensible.

[i] The phrase “I will never find any refuge apart from Him” has no exception, it is always true.

[c] In contrast to [a], this implies that obeying Allah and the messenger is a guide for us away from hell. Therefore, as the messenger cannot teach us the right direction, but Allah and his messenger can, it follows that ‘Allah and his messenger’ does not refer to the separate religious obedience of the messenger and Allah for our guidance, but instead to the obedience of Allah through the obedience of the Messenger when he communicates the Qur’an.

Some claim that of course the Messenger cannot guide us (in reference to 72:21), that is only for Allah. This is a mistaken point as rushd (see section 12.14 on page 854 for the dictionary entry) does not refer to guidance or to the process of guidance, rather, it refers to the correct course or direction. **It refers to knowledge, not to the ability to change hearts.**

### 6.1.8 The Messenger was just a man

Plenty of references where other people refer to Muhammad and previous messengers as just men. What follows are where Allah says it.

أَوَعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِيكُمْ عَلَى رَجْلٍ مِّنَكُمْ وَلَعَلَّكُمْ تُرْحَّبُونَ
Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you and that you may fear Allah so you might receive mercy."

(7:63)

[See also 7:69]

أَكَانَ لِلنَّاسِ عَجَابًا أَنْ أَوْحَيْنَا إِلََّرَجَلٍ مِِّن ْه مْ أَنْ أَنذِرِ النَّاسَ وَبَشِيرِ الَّذِينَ آمَنُوا أَنَّ لَُْمْ قَدَمَ صِدْقٍ عِندَ رَبَِّيِمْ قَالَ الْكَافِرُونَ إِنَّ هَـذَا لَسَاحِرٌ مُّبِينٌ

Have the people been amazed that We inspired to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honour with their Lord"? [But] the disbelievers say, "Indeed, this is an obvious enchanter."

(10:2)

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِرِجَالَنَّ عِنْدَاهُمْ فَاسْتَأْلَلُوا أَهْلَ الْذِيكْرِ إِن كُنتُمْ لََ تَعْلَمُونَ

And We sent not before you except men to whom We inspired. So ask the people of the message if you do not know.

(16:43)

[See also 21:7, 12:109 and 14:11, all messengers were just men]

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيـْنَا كِسَفًا أَوْ تََْتَِِ بَِّللَّـهِ وَالْمَلَِئِكَةِ قَبِيلًً

Or you make the heaven fall upon us in fragments as you have claimed, or you bring Allah and the angels before [us]

أَوْ يَكُونَ لَكَ بـَيْتٌ مِين زُخْرُفٍ أَوْ تَرْقُى فِِ السَّمَاءِ وَلَن نـُّؤْمِنَ لِرُقِيِيكَ حَتَّّ تـُنَزِيلَ عَلَيـْنَا كِتَابًَّ نـَّقْرَؤُهُ

Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

(17:92-93)

قُلْ إِنَََّّّا أَنََ بَشَرٌ مِِّث ْل ك مْ يُوحَى إِلََِّ أَنََّّّا إِلَـهُكُمْ إِلَـهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِلْمُشْرِكِينَ

Say, "I am only a human like you, to whom has been inspired that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

(18:110)

قُلْ إِنََّّّا أَنََ بَشَرٌ مِِّث ْل ك مْ يُوحَى إِلََِّ أَنََّّّا إِلَـهُكُمْ إِلَـهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِلْمُشْرِكِينَ

Say "I am only a human like you to whom it has been inspired that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah

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6.1.9 The Messenger is a good example

When we see Allah referring to someone as a good example, the question we must ask is, “In what way”? Hairsyle? Clothing? Food habits? We must answer the question with some accuracy, not with conjecture, hopes and desires. Allah tells us the Qur’an is detailed and it is guidance, therefore our measure for what example we need from the messengers must lie within its text.

To that end let’s look at the actual examples mentioned about Muhammad and Ibrahim.

See also section 10.5 on page 754.

6.1.9.1 Muhammad’s example

لَّقَدْ كَانَ لَكُمْ فِِ رَسُولِ اللَّـهِ أ سْوَةٌ حَسَنَةٌ لِِّمَن كَانَ يَرْج و اللَّ هَ وَالْي َوْمَ الْْخِرَ

There has certainly been for you in the Messenger of Allah an good pattern [a] for anyone whose hope is in Allah [i] and the Last Day [ii] and [who] remembers Allah often [iii] (33:21)

[a] The good pattern of the messenger is defined in the Qur’an in examples that follow below.

However in this ayah we see the areas in which Allah contextualises the phrase ‘good pattern’.

Those patterns of character or action that Allah highlights are:

[i] Hoping in Allah.
[ii] Hoping in the last day.
[iii] Remembering Allah often.

شَهِدَ اللَّ ه  أَنَّه  لََّ إِلَ ٰهَ إِلََّ ه وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بَِّلْقِسْطِ لََ إِلَـٰهَ إِلََّ هُوَ الْعَزِيزُ الَْْكِيمُ

Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.

So if they argue with you, say, "I have submitted myself to Allah, and [so have] those who follow me. [a]" And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification [b]. And Allah is Seeing of [His] servants.
Submitted to Allah.

Only obligation was to deliver the message. A lesson for us, we must do our best to communicate the message, but we cannot make people believe.

So by mercy from Allah you were lenient with them. [a] And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

(3:159)

[a] He was lenient with the people around him.

Indeed, We have sent down/revealed to you the Book with the truth so you may judge between the people by that which Allah has shown you [and made you consider]. [a] And do not be for the deceitful an advocate

(4:105)

See also (5:48-50) in section 5.4.3 on page 216.

[a] The messenger judged people according to the revelation he was given, the Qur’an.

Say, “What thing is greatest in testimony?” Say, “Allah is witness between me and you. And this Qur’an was sent down/revealed to me that I may warn you with it and whomever it reaches. [a] Do you [truly] testify that with Allah there are other deities?” Say, “I will not testify [with you].” Say, “Indeed, He is but one God, and indeed, I am free of what you associate [with Him].”

(6:19)

[a] A key point here is that the Qur’an alone is mentioned as being that by which the messenger warns his people.

[i] See also sections 5.3.19 and 6.1.19 on pages 153 and 317 for evidence on the role of the Qur’an in warning.
And thus We have made for every prophet an enemy - evil ones from mankind and jinn [X], (secretly/discreetly) communicating to each other with speech embellished [with lies] for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

And [it is] so the hearts of those who disbelieve in the Hereafter [Y] will incline toward it [speech embellished with lies] and that they will be satisfied with it and that they will commit that which they are committing.

[Say], “Then is it other than Allah I should seek as judge [a] while it is He who has sent down/revealed to you [pl.] the Book that is detailed? [b]” And those to whom We gave the Scripture know that it is sent down/revealed from your Lord with the truth, so never be among the doubters.

(6:112-114)

The messenger sought for judgements only from the Qur’an/Allah, which is described as detailed.

[a] The statement “Then is it other than Allah” is absolute and includes the messenger, religious judgement is only for Allah.

[i] (6:112-113) are an important context for (6:114). “Then is it other than Allah” appears to be directly in response to those (6:113) [Y] who follow the liars (6:112) [X] and generally to all who would follow the words of people instead of Allah’s.

[b] We need nothing else because the revealed book has been detailed.

[i] Qur’an is the revealed book: see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.

[ii] The Qur’an is detailed: see section 5.3.1 on page 103.

[iii] “sent down/revealed to you [pl.]” indicates that what has been sent down was detailed for both the messenger and the people he was sent to. If it is already detailed for all of them, then it is not for the messenger to add detail because that is unnecessary.

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [a] and to the believers is kind and merciful. [b]

But if they turn away say, “Enough for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne.”

(9:128-129)

[a] He is concerned and emotionally involved in the wellbeing of the people, physically and spiritually.

[b] He is kind and merciful in his interaction with the people.
And when Our clear verses are enjoined on them, those who do not expect the meeting with Us say, “Bring us a Qur’an/composition other than this or change it.” Say, “It is not for me to change it on my own accord. I only follow that which is inspired to me. [a] Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day.”

(10:15)

[a] The messenger only followed [religiously] what was inspired to him. That is, he only followed [religiously] the Qur’an as it was inspired to him.

[i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.

[ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

[iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.

Nun. By the pen and what they inscribe,
You are not by the favour of your Lord, a madman.
And indeed, for you is a reward uninterrupted.

And indeed, you are of a great nature.
So you will see and they will see
Which of you is the afflicted [by a devil].
Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.
Then do not obey the deniers
They wish that you would soften/compromise, so they would soften/compromise.
(68:1-9)

قُلْ إِنَّا أَذْعَوْنَ رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا
Say "I only invoke/supplicate to my Lord and do not associate with Him anyone."
(72:20)

The messenger supplicated to Allah alone.

6.1.9.2 *Ibrahim’s example*

A selection.

قد كَانَت لَكُمْ أَسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنََّ بُرَآءُ مِنكُمْ وَمَا أَتَهْلِكُمْ مِنِّ اللَّهِ إِلَّا قَالَ إِبْرَاهِيمُ لِيَهُودَ أَنَّ لِيَهُودَ إِنَّهُمْ كَفَرُوا إِنَّبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّٰ تُؤْمِنُوا بَِّللَّـهِ وَحْدَهُ إِلَّا قُلُوْبُ إِبْرَاهِيمَ لَِْبِيهِ لََْسْتَ غَفْرِنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّـهِ مِن شَيْءٍ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ الْمَصِيَّتَ الْمُهْتَمِمَ
There has already been for you an *good pattern in Abraham and those with him* [a], when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" [i] except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination. Our Lord, make us not [objects of] trial for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise." [ii]

There has certainly been for you in them an *good pattern for anyone whose hope is in Allah and the Last Day*. [a] And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy.
(60:4-6)

[a] This is verbatim the same as what is mentioned about Muhammad in (33:21) in the previous section. The context that Allah highlights for this phrase is:

[i] Separating from those who reject the truth with animosity, even if they are family.

[ii] Seeking to be other than a trial for the disbelievers.

وَوَصَى بِنَّا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِي اْيَبَتَيْنِ إِنَّ اللَّهَ اسْتَغْفَرَ لْكُمُ اللَّدِينَ فَلا تَمُوتُنَّ إِلَّا وَأَنَّمَ مُسْتَلِمُونَ
And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

(2:132)

وَإِذْ قَالَ إِبْرَاهِيمُ لِبَيْتِهِ آزَارَ أَتَتَّخِذُ أَصْنَامًا آلَّهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ
And when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error."

(6:74)

Ibrahim spoke openly and bravely against the prevailing religion of his people.

قُلْ إِنَّ هَذَايِ هُدُيَّةٌ لِّي إِلَى صِرَاطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِيلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ
Say, "Indeed, my Lord has guided me to a straight path - a correct religion - the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah." [a]

(6:161)

[a] Ibrahim did not associate anyone with Allah.

وَمَا كَانَ إِبْرَاهِيمُ لِبَيْتِهِ إِلَّ عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّهُ فَلَمَّا تَبَََّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لََْوَّاهٌ حَلِيمٌ
And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him. [a] Indeed Abraham was compassionate and patient [b]

(9:114)

[a] Allah came before his family or anyone else.
[b] Ibrahim was compassionate and patient.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيَّةٌ مُّبُشَرَىٰ قَالُوا سَلَّمًا قَالَ سَلَّمٌ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ
And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf. [a]

(11:69)

[a] He was a good host.

إِنَّ إِبْرَاهِيمَ حَلِيمٌ أَوَأَ مُعَمِّضٌ
Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah]

(11:75)

[Also 9:114]

[a] Ibrahim was forbearing, compassionate and always returned to Allah.
إِنَّ إِبْرَاهِيمَ كَانَ أَنَّهُ قَانِتًا لِّلَّهِ حَنِيفًا وَلََّ يَكُ مِنَ الْمُشْرِكِينَ، شَاكِرًا لِْيَنـْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلََٰ صِرَاطٍ مُّسْتَقِيمٍ وَآتَيْنَاهُ فِِ الدُّنْيَا حَسَنَةً وَإِنَّهُ فِِ الْْخِرَةِ لَمِنَ الصَّالِِْينَ تَأْوِيْنَا إِلَّا أَنْ تَعْبُدَنَّكَ "أَبَتِ لََّلَّهَ مَا مُرْضِعَ مَا تَصْنَعُ وَلََ يَسْمَعُ وَلََ يُبْصِرُ وَلََ يُغْنِِ عَنكَ شَيْئًا أَبَتِ إِنِِي قَدْ جَاءَنِِ مِنَ الْعِلْمِ مَا لََْ يََْتِكَ فَاتَّبِعْنِِ أَهْدِكَ صِرَاطًا سَوِيًَّ أَبَتِ لََ تـَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحَْْـٰنِ عَصِيًَّ أَبَتِ إِنِِي أَخَافُ أَن يَََسَّكَ عَذَابٌ مِينَ الرَّحَْْـٰنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا قَالَ سَلُّمُ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِِي إِنَّهُ كَانَ بِِ حَفِيًّا وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّـهِ وَأَدْعُو رَبِِي عَسَىٰ أَلََّ أَكُونَ بِدُعَاءِ رَبِِي شَقِيًّا...أَرَاغِبٌ أَنتَ عَنْ آلِهَةِ يََ إِبـْرَاهِيمُ لَئِن لََّْ تَنتَهِ لََْرْجََُنَّكَ وَاهْجُرْنِِ مَلِيُّ...أَرَاغِبٌ أَنتَ عَنْ آلِهَةِ يََ إِبـْرَاهِيمُ لَئِن لََّْ تَنتَهِ لََْرْجََُنَّكَ وَاهْجُرْنِِ مَلِيُّ...أَرَاغِبٌ أَنتَ عَنْ آلِهَةِ يََ إِبـْرَاهِيمُ لَئِن لََّْ تَنتَهِ لََْرْجََُنَّكَ وَاهْجُرْنِِ مَلِيُّ...أَرَاغِبٌ أَنتَ عَنْ آلِهَةِ يََ إِبـْرَاهِيمُ لَئِن لََّْ تَنتَهِ لََْرْجََُنَّكَ وَاهْجُرْنِِ مَلِيُّ...أَرَاغِبٌ أَنتَ عَنْ آلِهَةِ يََ إِبـْرَاهِيمُ لَئِن لََّْ تَنتَهِ L

Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah [a], inclining toward truth [b], and he was not of those who associate others with Allah [c]. [He was] grateful for His favours [d]. Allah chose him and guided him to a straight path. And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous. Then We sent down/revealed to you to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with Allah. [c]

(16:120-123)

Ibrahim was:

[a] Obedient to Allah.
[b] Inclined to the truth/right.
[c] Did not associate with Allah [anything]. Mentioned twice.
[d] Grateful for what he was blessed with.

إِذْ قَالَ لَِْبِيهِ يََ أَبَتِ لََِ تـَعْبُدُ مَا لََ يَسْمَعُ وَلََ يُبْصِرُ وَلََ يُغْنِِ عَنكَ شَيْئًا أَبَتِ إِنِِي قَدْ جَاءَنِِ مِنَ الْعِلْمِ مَا لََْ يََْتِكَ فَاتَّبِعْنِِ أَهْدِكَ صِرَاطًا سَوِيًَّ أَبَتِ لََ تـَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحَْْـٰنِ عَصِيًَّ أَبَتِ إِنِِي أَخَافُ أَن يَََسَّكَ عَذَابٌ مِينَ الرَّحَْْـٰنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا قَالَ سَلُّمُ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِِي إِنَّهُ كَانَ بِِ حَفِيًّا وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّـهِ وَأَدْعُو رَبِِي عَسَىٰ أَلََّ أَكُونَ بِدُعَاءِ رَبِِي شَقِيًّا...أَرَاغِبٌ أَنتَ عَنْ آلِهَةِ يََ إِبـْرَاهِيمُ لَئِن لََّْ تَنتَهِ L

[Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all? O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path. O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]. [a]"

[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."

[Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. [b] Indeed, He is ever gracious to me. And I will leave you and those you invoke other than Allah and will invoke my Lord. [c] I expect that I will not be in invocation to my Lord unhappy."

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(19:42-48)

[a] An example of Ibrahim calling his father to the truth
[b] An example of an error on his part, based on compassion. See (9:114) above.
[c] Ibrahim leaving a people obstinately against Allah, including his own father that he loves.

قال أفتحيكم من دون الله ما لا ينفعكم شيئاً ولا يضركم
أبكم ولما فتحيكم من دون الله أغلبكم

He said, "Then do you worship instead of Allah that which does not benefit you at all or harm you? Uff to you and to what you worship instead of Allah. Then will you not use reason?"

(21:66-67)

An example of Ibrahim bravely confronting his people for their idolatry.

6.1.10 The Messenger cannot [of himself] guide to the right end (rushd)

وبيهم خُطِّطُوا جميعاً ثم نقول: أَفَتَعْبُدُونَ مِن دُونِ اللَّـهِ مَا لّٰ يَنفَعُكُمْ شَيْئًا وَلَّٰ يَضُرُّكُمْ أُفٍي لّكُمْ وَلِمَا تـَعْبُدُونَ مِن دُونِ اللَّـهِ أَفَلَّٰ تـَعْبُدُونَ

كِتَابُ رَبِّكَ لَا يُؤْمِنُونَ

هَكَانِ فَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِيكَ عَلَى الَّذِينَ فَسَقُوا أَنَّّٰمْ لَّٰ يـُؤْمِنُونَ

قُلْ هَلْ مِن شُرَكَائِكُم مَّن يُهِدِي إِلَّا الَّذِينَ يُؤْمِنُونَ

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّ ظَنًّا إِنَّ الظَّنَّ لَّٰ يُغْنِِ مِنَ الَّذِينَ فَسَقُوا أَنَّ اللَّـهَ عَلِيمٌ بَِِا يـَفْعَلُونَ

وَلَّٰكِن تَصْدِيقَ الَّذِي بَينَْ يَدَيْهِ وَتُفْصِيلَ ا لْكِتَابِ لَِ رَيْبَ فِيهِ مِن رَّبِي الْعَالَمِينَ
And the Day We will gather them [bad people] all together - then We will say to those who associated others with Allah, "[Remain in] your place, you and your 'partners.' " Then We will separate them, and their "partners" will say, "It was not us that used to worship, [a]

And enough is Allah as a witness between us and you that we were unaware of your worship." [b]

There, [on that Day], every soul will be put to trial for what it did previously, and they will be returned to Allah, their master, the Truth, and lost from them is whatever they used to invent. [c]

Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "Allah," so say, "Then will you not fear Him?"

For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?

Thus the word of your Lord has come into effect upon those who defiantly disobeyed - that they will not believe.

Say, "Are there of your 'partners' any who begins creation and then repeats it?" Say, "Allah begins creation and then repeats it, so how are you deluded?"

Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? [d] Then what is [wrong] with you - how do you judge?" [e]

And most of them follow only conjecture. [f] Indeed, conjecture avails not against the truth at all. Indeed, Allah is Knowing of what they do.

And it was not [possible] for this Qur’an to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the book [g] in which there is no doubt, from the Lord of the worlds. [h]

(10:28-37)

[a] This tells us of partners that could speak, this is or includes humans.
[b] This would indicate that those being followed did not know that people following their words and actions was tantamount to worship.
[i] This implies that their words lead away from the revelation and are tantamount to joining partners in guidance with Allah. This is confirmed in [c].
[c] What those who were followed invented is likely referred to here.
[d] “So is He who guides to the truth worthier to be followed or he who guides not unless he is guided?”. [i] This is a key rhetorical question that emphasizes that guidance can only come from Allah. Not from messengers or anyone else, except in their delivering it.
[e] This is the Question for the proponents of hadith. Why do you claim to follow guidance that is not revealed?
[f] Conjecture very much defines the hadith literature. See Chapter 9 on page 431.
[g] The Qur’an is a detailing of the book/regulations. Does it need further detailing?
[i] See section 5.3.1 on page 103 for evidence of the Qur’an being detailed.
[h] A parallel with (2:2), see section 5.3.6 on page 118 for more on this.

وَقَالَ الَّذِي آمَنَ يََ قـَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ

And he who believed said, "O my people, follow me, I will guide you to the way of right conduct.

(40:38)
Context: This was a man among the people of Firoun who accepted the message from Allah. He was not a prophet/messenger, yet he could aid in huda/guidance. Because he had received/accepted the guidance of Allah from the messengers (Musa and Harun).

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا
قُلْ إِنَّا أُدْعُوُّ رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا
قُلْ إِنِّي لَا أُمْلِكَ لَكُمْ ضَرًاً وَلَا رَشَدًا
قُلْ إِنِّي أَنْتُ بَجِيرُي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا
إِلَّا بِلَعْنَةِ اللَّهِ وَرَسُولِهِ فَإِنَّ لَهُ نَارٌ جَهَنَّمَ خَالِدٌ فِيهَا أَبَدًا
حَتَّٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا
قُلْ إِنَّ أَدْرِي أَقَرِيبُ مَا تُوعَدُونَ أَمْ يََْعَلُ لَهُ رَبِي أَمَدًا
فَإِنَّ لَهُ نََرَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

“When the servant of Allah stands calling on Him [Allah], they almost swarm all over him. Say: 'I call only upon my Lord and do not associate anyone else with Him.
‘Say: 'I possess for you no harm or (knowledge of the) right direction. [a]’
Say: 'No one can protect me from Allah and I will never find any refuge apart from Him. [x] It (the Qur’an) is only a delivery from Allah, and His Messages [b]. As for him who disobeys Allah and His Messenger, he will have the Fire of Hell, remaining in it timelessly, for ever and ever. [c]’
So that when they see what they were promised, they will know who has less support and smaller numbers.
Say: 'I do not know whether what you are promised is close or whether my Lord will appoint a longer time before it.’”
(72:19-25)

If we study the two highlighted statements in these ayaat we very clearly get an understanding of what it means to say 'Obey Allah and His messenger'.

[a] This very clearly indicates that Muhammad does not know the right direction [rushd] himself, implying he can’t teach anyone else that either. It is within the context of ayaat where he is made to proclaim that he calls only upon Allah and that no one other than Allah can protect him. The context is clarifying that the Messenger is just a man like them.
[i] In fact it is Allah and his guidance in the Qur’an that guides towards rushd, see sections 4.1.4 and 5.3.7 on pages 45 and 126.
[ii] [a] highlights that the messenger has nothing to offer the people from himself. [x] elaborates on [a] to tell us that the messenger is completely at the mercy of Allah.
[iii] Please also see (10:35) in section 7.15 on page 405.
[b] This translation is not always used, however it is the only sensible one. Some have started the sentence with ‘Except’, however this is indefensible.
[i] The phrase “I will never find any refuge apart from Him” has no exception, it is always true.
[c] In contrast to [a], this implies that obeying Allah and the messenger is a guide for us away from hell. Therefore, as the messenger cannot teach us the right direction, but Allah and his
messenger can, it follows that ‘Allah and his messenger’ does not refer to the separate religious obedience of the messenger and Allah for our guidance, but instead to the obedience of Allah through the obedience of the Messenger when he communicates the Qur’an.

Some claim that of course the Messenger cannot guide us (in reference to 72:21), that is only for Allah. This is a mistaken point as rushd (see section 12.1.4 on page 854 for the dictionary entry) does not refer to guidance or to the process of guidance, rather, it refers to the correct course or direction. **It refers to knowledge, not to the ability to change hearts.**

6.1.11 The Messenger’s only obligation: Delivery of the message (Balaagh)

6.1.11.1 Introduction

This section highlights that the only obligation on the messenger [as a messenger] was the delivery of the Qur’an. However, if we look at section 6.2.2 on page 332 [and the rest of this chapter generally] we can see that he appeared to be involved in a variety of related roles.

I believe that the roles the messenger played were in order to fulfil the obligation of delivering the message [as a messenger] and of obeying it [as a Muslim]. This is in line with the command of Allah for the messenger to transmit the Qur’an with the understanding of following what is transmitted [see section 6.1.1 on page 243] and implementing [see section 6.1.2 on page 249] the guidance that he was given. It was in his capacity as a Muslim that he would judge and lead by it, obey it in charity, prayer, fasting etc. The only extra benefit the messenger had was that he was to be obeyed by default in his civil role as leader.
So if the obligation to deliver defines the ‘what’ of the messenger, the roles define the ‘how’ of the Islam/submission/obedience of the messenger to what he was delivering.

6.11.2 His only obligation

See section 12.4 on page 831 for the word Ba-Lam-Ghain.

Please also see the following sections as well: 5.2.3 and 5.3.14 on pages 101 and 146. The Qur’an is itself a delivery from Allah, the obligation on the messenger is to take it to its destination.
So if they argue with you, say, "I have submitted myself to Allah, and [so have] those who follow me." And say to those who were given the Scripture and [to] those who have none, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away, then [know that] your only obligation is delivery. And Allah is Seeing of [His] servants (3:20)

[The context is of the people of the book]

O Messenger, deliver that which has been sent down/revealed to you from your Lord [a], and if you do not, then you have not conveyed His message [b]. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people. (5:67)

[a] What was sent down/revealed is the Qur’an
[b] What was sent down/revealed is the message of Allah to us.
And obey Allah and obey the Messenger and beware. And if you turn away - then know that there is no obligation on our messenger other than clear delivery.

(5:92)

There is no obligation upon the Messenger other than delivery. And Allah knows whatever you [believers and disbelievers] make known and whatever you conceal

(5:99)

[General context]

And whether We show you part of what We promise them or take you in death, then [know that] your only obligation is the delivery, and upon Us is the account.

(13:40)

And those who associate others with Allah say, "If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those do before them. So is there upon the messengers except [the duty of] the clear delivery?

(16:35)

But if they turn away, then [know that] your only obligation is the clear delivery.

(16:82)

Say, "Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is no obligation/responsibility on the Messenger other than the clear delivery."

(24:54)
Note the mention of the messenger’s only duty (delivering the Qur’an) immediately following the statement on obeying him. His duty to deliver was not just for the people who rejected the message, but also to those that accepted it.

كَذَٰلِكَ أَرْسَلْنَاكَ فِِ أُمَّةٍ قَدْ خَلَتْ مِن قـَبْلِهَا أُمَمٌ لِيتـَّلُوَ عَلَيْهِمُ الَّذِي أَوْحَيـْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ
بالرحمَنِ فَلَ هُوَ رَبِّي لا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وإِلَيْهِ مَتَابِ

Thus have We sent you to a community before which [other] communities have passed on so you might enjoin on them [as belief and/or practice] that which We sent down/revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."

(30:13)

أَسْتَجِيبُوا لِرَبِيكُم مِين قـَبْلِ أَن يََْتَِِ يـَوْمٌ لََّ مَرَدَّ لَهُ مِنَ اللَّـهِ مَا لَكُم مَّلْجَإٍ يـَوْمَئِذٍ وَمَا لَكُم مِين نَّكِيٍَ
فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّ الْبَلًَغ وَإِنََّ إِذَا أَذَقْنَا الإنسان مِنَ الرَّحْمَةَ فَرِحَبََا وَإِن تُصِبـْهُمْ سَيِيئَةٌ بَِِا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الِْْنسَانَ كَفُورٌ

Respond to your Lord before a Day comes from Allah of which there is no repelling. No refuge will you have that day, nor for you will there be any denial. But if they turn away/shun you - then We have not sent you over them as a guardian; upon you is only the obligation of delivery. And indeed, when We let man taste mercy from us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful.

(42:48)

وَأَطِيعُوا اللَّـهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيـْتُمْ فَإِنَََّّا عَلَىٰ رَس ولِنَا الْبَلًَغ الْم بِين

And obey Allah and obey the Messenger; but if you turn away - then [know that] our messenger’s only obligation is the clear delivery.

(64:12)

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللََِّّ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا
فَأَنَا أَدْعُو رَبِي وَلََ أُشْرِكُ بِهِ أَحَدًا
قُلْ إِنِي لَن يَُِيََنِِ مِنَ اللََِّّ أَحَدٌ وَلَنْ أَجِ دَ مِن دُونِهِ مُلْتَحَدًا
إِلََّ بَلًَغًا ميِنَ اللََِّّ وَرِسَالََتِهِ ۚ وَمَن يُعْصِ اللَّـهَ وَرَسـَولُهُ فَإِنَّ لَهُ نََرَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

“When the servant of Allah stands calling on Him [Allah], they almost swarm all over him.
Say: 'I call only upon my Lord and do not associate anyone else with Him.

‘Say: ‘I possess for you no harm or (knowledge of the) right direction. [a]’

Say: 'No one can protect me from Allah and I will never find any refuge apart from Him. [x]

It (the Qur’an) is only a delivery from Allah, and His Messages [b]. As for him who disobeys Allah and His Messenger, he will have the Fire of Hell, remaining in it timelessly, for ever and ever. [c]

So that when they see what they were promised, they will know who has less support and smaller numbers.

Say: 'I do not know whether what you are promised is close or whether my Lord will appoint a longer time before it.’”

(72:19-25)

[a] This very clearly indicates that Muhammad does not know the right direction [rushd] himself, implying he can’t teach anyone else that either, from himself. This is within the context of ayaat where he is made to proclaim that he calls only upon Allah and that no one other than Allah can protect him. The context is clarifying that the Messenger is just a man like them.

[i] In fact it is Allah and his guidance in the Qur’an that guides towards rushd, see sections 4.1.4 and 5.3.7 on pages 45 and 126.

[ii] [a] highlights that the messenger has nothing to offer the people from himself. [x] elaborates on [a] to tell us that the messenger is completely at the mercy of Allah.

[iii] Please also see (10:35) in section 7.15 on page 405.

[b] This translation is not always used, however it is the only sensible one. Some have started the sentence with ‘Except’, however this is indefensible.

[i] The phrase “I will never find any refuge apart from Him” has no exception, it is always true.

[c] In contrast to [a], this implies that obeying Allah and the messenger is a guide for us away from hell. Therefore, as the messenger cannot teach us the right direction, but Allah and his messenger can, it follows that ‘Allah and his messenger’ does not refer to the separate religious obedience of the messenger and Allah for our guidance, but instead to the obedience of Allah through the obedience of the Messenger when he communicates the Qur’an.

Some claim that of course the Messenger cannot guide us (in reference to 72:21), that is only for Allah. This is a mistaken point as rushd (see section 12.14 on page 854 for the dictionary entry) does not refer to guidance or to the process of guidance, rather, it refers to the correct course or direction. It refers to knowledge, not to the ability to change hearts.

6.11.11.3 Is there a qualification?

In the above ayaat, is there a qualification that limits the fact that the messenger’s only obligation is to deliver the Qur’an?

Some claim that the statement on the messenger’s obligation tends to follow or be in the context of statements such as “but if you (pl.)/they turn away”. That is, it is commonly mentioned in the context of people potentially turning away from or rejecting the message being delivered by the messenger.
However, there is no logic in this contention. The reasons for this are:

1. These statements from Allah are to the effect of, “it doesn’t matter whether people accept you or reject you, know that your only obligation remains the same, to deliver the message”. This is Allah telling the messenger that he need not be stressed about people’s rejection, his [religious] obligation is to deliver the message and he has no responsibility to make people believe.
   1.1. This is also Allah telling us that this is the role of his messenger, and that all we are to expect from him is what he is to deliver.
2. There are no Qur’anic statements to the effect of, “if they accept you or follow you” then “your obligations are X Y Z”. Therefore, we have no basis to assume or even imagine that the messenger would have other obligations in the case of acceptance.
   2.1. There is, however, one which reiterates the messenger’s obligation after a statement on the obedience of the believers. See (24:54) above.
3. Ayaat (5:67) and (5:99) above do not include the phrase “but if you (pl.)/they turn away” or the like, yet they have the same message on the only obligation of the messenger.

Refer to Figure 2 on page 27 and note that it is only [1-5] that would lead someone to state: “but surely the messenger had more of an obligation than delivery”? The clear testimony of the ayaat above is that delivering the message was his only obligation. To understand what this entails see chapter 6 starting on page 243 and also 6.2.2 on page 332.

Therefore, my answer is: There is no qualification, the only obligation on the messenger was clear delivery.

6.1.11.4 Is there a need for other obligations?

One of the reasons that some assert and/or assume that the messenger must have had other obligations is the assumption: “how could he just be a delivery man?”. This question assumes a static nature to the revelation, and it limits the purpose and characteristic of that revelation. To see what I mean by static nature, consider:

1. Section 5.4.1.1 on page 207 to see that the Qur’an was gradually revealed during the life of the messenger.
2. Section 4.2.3 on page 72 to see that Allah answers the questions and challenges to the messenger.
3. Section 10.11.1 on page 780 to see why unlike Musa, Muhammad did not need inspiration from Allah other than the Qur’an to fulfil his mission as a Messenger.
   3.1. Because while Musa received revelation in one go, Muhammad received it gradually.

Given [1-3] we see that throughout his messengership, Allah was answering, guiding and completing His revelation to us. We did not need extra content to or from Muhammad.

To see what I mean by limiting the purpose and characteristic of the revelation, consider section 5.5 on page 234 to see all the characteristics of the revelation, including that it is explained/clear and detailed. This tells us that the revelation itself was designed to fulfil all the functions of guidance we were ever to need.

With all this in mind, there is no logic to the assertion or assumption of “how could he just be a delivery man?”.
6.1.12 Obedience to the Messenger

Consider the following:

1. The only obligation on the messenger is delivery of the message [see section 6.1.11 on page 287].
   1.1. That is, the messenger conveys the word/message of Allah to the people verbally [and otherwise].
2. We are to obey ‘Allah and the messenger’ [see below].
   2.1. That is, to obey the word of Allah through the messenger.
3. Obedience to messengers is the rule, not some exception for the last messenger.
   3.1. See (4:80) below.
4. Obedience to the messenger is related to his role in the transmission and establishment of the revelation.
   4.1. We have no Qur’anic basis for other obedience. See (60:12) below.

See section 6.2.3 on page 335 for a detailed discussion of this topic.

6.1.12.1 Muhammad

قُلْ إِن كُنتُمْ تَُِبُّونَ اللَّـهَ فَاتَّبِعُونِِ يُُْبِبْكُمُ اللَّـهُ وَيـَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّـهُ غَفُورٌ رَّحِيمٌ قُلْ أَطِيع واَََّ اللَّـهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَُْو

Say "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." Say, 'Obey Allah and the Messenger.' But if they turn away - then indeed, Allah does not like the disbelievers.

وَأَطِيعُوا اللَّـهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَُْو

And obey Allah and the Messenger that you may obtain mercy.

And obey Allah and the Messenger that you may obtain mercy.

تِلْكَ حُدُودُ اللَّـهِ وَمَن يُطِعِ اللَّـهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تََْرِي مِن تََْتِهَا الَْْنَِْارُ خَالِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ وَمَن ي َعْصِيَ اللَّـهَ وَرَسُولَهُ وَيـَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نََرًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ

These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment. And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

فَكَيْفَ إِذَا جِئـْنَا مِن كُلِي أُمَّةٍ بِشَهِيدٍ وَجِئـْنَا بِكَ عَلَىٰ هَـٰؤُلَََاءِ شَهِيدً

And the Messenger brought to you [the people] the message of Allah, and He gave you the Law, and He taught you what you did not know.

(3:31-32)

(3:132)

(4:13-14)

294/913
So how [will it be] when We bring from every nation a witness and we bring you, [The messenger] against these [people] as a witness? That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement.

(4:41-42)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعْنَا اللَّهَ وَأَطِيعْنَا الرَّسُولَ وَأَولِي الأُمَّةِ مِنْكُمْ إِنَّ مَنْ تَزَاوَجَ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كَانَ مُؤْمِنًا بِاللَّهِ وَالْيَوْمِ الْخَرَّ إِذَا ذَلِكَ خَبَرُ أُحْسِنَ تَأْوِيلاً أَمَّنْ تَزَارَعَ إِلَى اللَّهِ وَمَا آمَنَ بِهِ إِنَّ مَنْ تَزَالَعَ إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَفَتَحْيَالَهُمْ ضَلَالًا بَعِيدًٌ

O you who have believed, obey Allah and obey the messenger and those in authority among you [a]. And if you disagree over anything, refer it to Allah and the messenger [b] if you should believe in Allah and the Last Day. That is the best [way] and best in result.

Have you not seen those who claim to have believed in what was sent down/revealed to you and what was revealed before you? They wish to refer legislation to Taghut (those [people/beings/things] that lead to excess) [c], while they were commanded to reject it; and Satan wishes to lead them far astray.

And when it is said to them, "Come to what Allah has sent down/revealed and to the Messenger," you see the hypocrites turning away from you in aversion. [d]

(4:59-61)

These great ayaat teach us several important lessons:

[a] ‘obey the messenger and those in authority among you’ is in the same form as ‘obey Allah and the/his messenger’. In the same way as ‘obey Allah and the messenger’ referred to one source of authority, ‘obey the messenger and those in authority among you’ refers to the same kind of authority.

[i] Obey Allah here refers to the Qur’an that was with them.

[ii] The messenger and those in authority have similar societal roles and must derive their rule from the same source. This would refer generally to the Muslim leaders/people in authority.

[b] Upon disagreement between the population and those in authority (potentially including the messenger) on how society is being run (and in the time that the revelation of the Qur’an was not yet complete), Muslims are to refer the disagreement to ‘Allah and the messenger’, that is, the Qur’anic revelation that would come to answer their problem. See section 4.2.3 on page 72 in relation to this point.

[i] Why not refer the disagreement just to the messenger if he was a source of law?

[c] This is an important statement that fits the context and links well with the discussion of section 5.5.4 on page 240 relating to the Qur’an being the only source of religious judgement.

[i] This statement tells us that those who claim to believe in revelation, yet judge by other than that revelation, are mistaken.
Come to the guidance and to the messenger (who delivers it). It does not say to come to what was sent down/revealed (the Qur’an) and to what the messenger says separately in hadith.

Allah tells us that we must come to the messenger the person [support him and obey his command] and to the revelation that he delivers.

It is the hypocrites that have a problem with this proposition. They do not want to be limited to the Qur’an.

And We did not send any messenger except to be obeyed by permission of Allah [a]. And if, when they wronged themselves, they had come to you and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.

But no, by your Lord, they will not [truly] believe until they make you judge concerning that over which they dispute among themselves [b] and then find within themselves no discomfort from what you have judged and submit in submission.

And whoever obeys Allah and the Messenger [c]—those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous.

And excellent are those as companions.

(4:64-65,69)

See the discussion of (4:59-61) in section 6.1.12 on page 294.

This statement teaches us that obedience to the messengers as societal figures, apart from obedience to ‘Allah and the messenger’ (which is fundamental and revelatory), is something extra (“by Allah’s permission”).

This segment is used by the proponents of hadith to say that any and all judgements of the messenger are binding religiously on all Muslims for all times [unless they find a contradiction and call it ‘abrogated’ or arbitrarily call one hadith weak[er] than another]. However:

Disputes between people are what a local leader and judge would/could arbitrate. There is no indication that this refers to formulating new religious laws/judgements. In fact, from the following bullets we see that this cannot be the case.
[ii] From section 4.2.1 on page 71 we see that it is only Allah that judges.

[iii] From section 5.4.3 on page 216 we see that we can only judge by what has been sent down.

[iv] From section 6.1.3 on page 252 [among other evidence] we see that what was sent down/revealed was the Qur’an.

[v] From section 6.1.24 on page 324 we see that the messenger judges by what is revealed to him.

[vi] Therefore, by a simple process of elimination, the only judgement referred to here is civil and local to the time he lived in and would involve him judging by the Qur’an.

[c] No permission needs granting when it comes to obeying the revelation. That is, obedience to Allah and His revelation is unconditional, obedience to any man is conditional.

[i] So with (4:64), Allah is making obligatory their societal role as the leaders of their people apart from their religious roles of transmitting the message clearly.

مَّن يُطِعِ الرَّسُولَ فَقَدْ أطَاعَ اللَّـهَ وَمَن تَوَلَّٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ خَيْبًا

He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.

(4:80)

[see (4:64-65) above]

وَأَطِيعُوا اللَّـهَ وَأَطِيعُوا الرَّسُولَ وَاتَّبَعُوا فَإِنْ تَوَلَّوْا فَأَطِيعِيْمُ أَطِيعْنَّا أَنْـا عَلَىٰ رَسُولٍ اَلْبَلَاءِ الْمُبِينِ

And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear delivery

(5:92)

ثَلَثًا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا الله وَرَسُولِهِ وَلَا تَتَوَلَّوا عَنْهُ وَأَنَّمَ سَمَعُونَ

[see (4:64-65) above]

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سََِعْنَا وَهُمْ لََ يَسْمَعُونَ

And do not be like those who say, "We have heard," while they do not hear.

Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear delivery

(5:92)

وَلَوْ عَلِمَ اللَّـهُ فِيهِمْ خَيْبًا لَّسََْعَهُمْ وَلَوْ أَسََْعَهُمْ لَتـَوَلَّوا وَّهُم مُّعْرِضُونَ

O you who have believed, obey Allah and His Messenger and do not turn from him while you hear.

[a] And do not be like those who say, "We have heard," while they do not hear.
Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing.

O you who have believed, respond to Allah [b] and to the Messenger when he calls you to that which gives you life [the message of the Qur’an] [c]. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

(8:20-24)

[a] This is an example of the [singular] voice of the messenger being associated with “Allah and His messenger”.

[i] The statement that you can hear from the messenger’s mouth which is also the statement of Allah, is the Qur’an.

[b] Respond to Allah through what he has already revealed.

[i] See (2:186) for example.

[c] Respond to the messenger when he is calling them to that which gives them life (guidance, salvation, Jannah, etc.), which is the Qur’an.

[i] See (13:12-13), (16:65), (30:24), (41:39) and (57:17) as metaphors for Allah giving life to the dead/lost/misguided. With rain being the analogy [among several, e.g., light] for guidance and the dead earth the analogy for the lost.

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَيْ النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِن تُبُوْنَ فَهُمْ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِيرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ

And [this is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage, “That Allah is disassociated from the disbelievers, and [so is] His Messenger.” So if you repent, that is best for you; but if you turn away – then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment.

(9:3)

This is a key ayah in understanding the phrase Allah and his Messenger:

1. The first point is that what is announced here is the Qur’an as it is recorded in this ayah.

2. The second point is that Allah has announced this through his messenger’s mouth; hence ‘Allah and the messenger’ have announced it.

2.1. Allah does not directly speak to the generality of mankind, he speaks through his messengers or from behind a barrier. This is the clear indication of the meaning of the obey Allah and the messenger phrases in the Qur’an.
وَأَقِمُوا الصَّلَةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

... 

وَأَقِمُوا الصَّلَةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

... 

And whoever obeys Allah and His Messenger [b] and fears Allah and is conscious of Him - it is those who are the successful.

And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the clear delivery. [e]

And establish prayer and give zakah and obey the Messenger [f] - that you may receive mercy.

... 

The believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission.

Indeed, those who ask your permission are the ones who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.

Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away stealthily. So let those beware who dissent from his [the messenger's] order [g], lest fitnah strike them or a painful punishment.

(24:51-54, 56, 62-63)
An interesting point here is that ‘obey Allah and the messenger’ would seem to refer to two, however ‘to judge’ is in the singular form. As the people do not hear Allah speak, they hear his messenger speak, and the only speech that is both Allah’s and the messenger’s is the Qur’an. [i] See section 6.2.3.4 on page 341 for more discussion of ‘obey Allah and the messenger’.

[ii] See also section 4.1.15 on page 62 to see Allah answering the questions of the Muslims through the messenger.

[iii] From section 6.1.24 on page 324 we see that the messenger judges by what is revealed to him.

[i] When the verb follows the subject, it should agree in number. Meaning that we would expect a dual here if it referred to Allah and his messenger separately.

The same formulation as in [a], ‘Allah and the messenger’, is repeated.

Obeying the order (for battle) from the messenger is mentioned. This is the societal obedience to the messenger, and this is in the ayah that precedes the ‘obey Allah and Obey the messenger’ statement in [d]. We clearly see the context of obedience here and we must not, like the proponents of hadith may do, extrapolate this to everything.

The formulation that splits the obedience to Allah and the messenger is then mentioned. Of note is that the formulations in [a] and [d] are clearly different in implication. I do not believe that Allah wastes words. We should therefore understand them differently.

Refer to section 6.2.3.5 on page 348 for the treatment of “Obey Allah and obey the Messenger”.

The only obligation on the messenger (delivering the Qur’an) immediately follows the statement on obeying him.

This is a key point, the reason you obey a messenger from the Master of the universe is because he transmits the message of the Master of the universe. Not because of the man.

This follows after the only obligation of the messenger being highlighted in [e] above.

Societal obedience to the messenger was an obligation on the Muslims in his time, but it was temporal and in service of the Qur’an. See section 6.2.3.3 on page 338.

The messenger’s order here is clearly in a civil context, as is highlighted by ‘common interest’ and ‘something of their affairs’ being the basis of the meeting discussed in (24:62-63).

See also the discussion on (4:64-65) above.

ٍيََ أَيـُّهَا الَّذِينَ آمَنُوا أَتَّقُوا اللَّـهَ وَقُولُوا قـَوْلًَ سَدِيدًا

ٍيُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيـَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ ي طِعِ

ٍاللَّـهَ وَرَسُولَهُ فـَقَدْ فَازَ فـَوْزًا عَظِيمًا

O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.

(33:70-71)

ٍيََ أَيـُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّـهَ وَأَطِيعُوا الرَّسُولَ وَلََ تُبْطِلُوا أَعْمَالَكُمْ

O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.

(47:33)
There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment.

(48:17)

O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is the known [good] - then accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.

(60:12)

This is a key ayah showing the kind of obedience due to the messenger, conditional obedience:

1. Here Allah is telling Muhammad that the women that are given refuge with the Muslims must pledge to obey him (Muhammad, the messenger, see (4:64)) in what is the [known] good.
   1.1. This clearly indicates that there was no expectation of absolute obedience to him.
2. We never have this leniency or qualification in terms of obeying Allah and the/his messenger, because to obey Allah is absolute, whereas to obey his messenger the man is not.
   2.1. For example consider (3:31-32) and (48:17) above where obedience to Allah and his messenger is described in absolute terms.

And obey Allah and obey the Messenger; but if you turn away - then upon Our Messenger is only [the duty of] clear notification (64:12)
When the servant of Allah stands calling on Him [Allah], they almost swarm all over him.

Say: 'I call only upon my Lord and do not associate anyone else with Him.

'Say: 'I possess for you no harm or (knowledge of the) right direction. [a]'

Say: 'No one can protect me from Allah and I will never find any refuge apart from Him. [x]

It (the Qur’an) is only a delivery from Allah, and His Messages [b]. As for him who disobeys Allah and His Messenger, he will have the Fire of Hell, remaining in it timelessly, for ever and ever. [c]'

So that when they see what they were promised, they will know who has less support and smaller numbers.

Say: 'I do not know whether what you are promised is close or whether my Lord will appoint a longer time before it.'"

(72:19-25)

If we study the two highlighted statements in these ayat we very clearly get an understanding of what it means to say ‘Obey Allah and His messenger’.

[a] This very clearly indicates that Muhammad does not know the right direction [rushd] himself, implying he can’t teach anyone else that either. It is within the context of ayat where he is made to proclaim that he calls only upon Allah and that no one other than Allah can protect him.

The context is clarifying that the Messenger is just a man like them.

[i] In fact it is Allah and his guidance in the Qur’an that guides towards rushd, see sections 4.1.4 and 5.3.7 on pages 45 and 126.

[ii] [a] highlights that the messenger has nothing to offer the people from himself. [x] elaborates on [a] to tell us that the messenger is completely at the mercy of Allah.

[iii] Please also see (10:35) in section 7.15 on page 405.

[b] This translation is not always used, however it is the only sensible one. Some have started the sentence with ‘Except’, however this is indefensible.

[i] The phrase “I will never find any refuge apart from Him” has no exception, it is always true.

[c] In contrast to [a], this implies that obeying Allah and the messenger is a guide for us away from hell. Therefore, as the messenger cannot teach us the right direction, but Allah and his messenger can, it follows that ‘Allah and his messenger’ does not refer to the separate religious obedience of the messenger and Allah for our guidance, but instead to the obedience of Allah through the obedience of the Messenger when he communicates the Qur’an.

Some claim that of course the Messenger cannot guide us (in reference to 72:21), that is only for Allah. This is a mistaken point as rushd (see section 12.14 on page 854 for the dictionary entry) does not refer to guidance or to the process of guidance, rather, it refers to the correct course or direction. **It refers to knowledge, not to the ability to change hearts.**
6.1.12.2 Other Messengers

And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.

(3:50)

“We sent no Messenger except to be obeyed by Allah’s permission. If only when they wronged themselves they had come to you and asked Allah’s forgiveness and the Messenger had asked forgiveness for them they would have found Allah Ever-Returning, Most Merciful.”

(4:64)

And Aaron had already told them before [the return of Moses], “O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order

(20:90)

When their brother Noah said to them, "Will you not fear Allah? Indeed, I am to you a trustworthy messenger. So fear Allah and obey me.

(26:106-108)

When their brother Hud said to them, "Will you not fear Allah? Indeed, I am to you a trustworthy messenger. So fear Allah and obey me.

(26:124-126)

When their brother Salih said to them, "Will you not fear Allah? Indeed, I am to you a trustworthy messenger. So fear Allah and obey me.

(26:142-144)
When their brother Lot said to them, "Will you not fear Allah? Indeed, I am to you a trustworthy messenger. So fear Allah and obey me.

(26:161-163)

إذ قال كُلِّم شَعِيبَ ألا تَتَّقُونَ إِن كُلَّم رَسُولٌ أَمِينًا قَالُوا اللَّهُ وَأَطِيعونَ

When Shu'ayb said to them, "Will you not fear Allah? Indeed, I am to you a trustworthy messenger.

So fear Allah and obey me.

(26:177-179)

[See also 26:110, 131, 150]

وَلِّمَا جَاء عِيسَٰى بِبَيَانِاتٍ قَالَ وَلِّمَا جَاء عِيسَٰى بِبَيَانِاتٍ قَالَ قَدْ جِئـْتُكُم بَِّلِْْکْمَةِ وَلُِْبَينِيَ لَكُم بـَـعْضَ الَّذِي تََّْتَلِفُونَ فِيهِ فَاتـَّقُوا اللَّـهَ

And when Jesus brought clear proofs, he said, "I have come to you with wisdom and to clearly communicate to you some of that over which you differ, so fear Allah and obey me.

(43:63)

إِنِّي أُسُلِّمُ لَّكُمْ نَذِيرًا مُّبِينًا قَالَ إِنِّي لَكُم نَذِيرٌ مُّبِينٌ أَنِ اعْبُدُوا اللَّـه وَاتـَّقُوهُ وَأَطِيعونَ

Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."

He said, "O my people, indeed I am to you a clear warner,

[Saying], 'Worship Allah, fear Him and obey me.

(71:3)

6.1.12.3 Use in the context of normal people

الَّذِينَ قَالُوا لِِْخْوَانِِِمْ وَقـَعَدُوا لَوْ مَا أَطَاع ونََ مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ

Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed." Say, "Then prevent death from yourselves, if you should be truthful."

(3:168)

يَأَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعوا الرَّسُولَ وَأَوَّلُ الأمر مِنك مِنكمْ فَإِن تَنَازَعْتمُنَ في شَيْءٍ فَرُدُّوهُ إِلَّا لِلَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيـَوْمِ اٍلْخِرِ ۚ ذَٰلِكَ خَيٌَْ وَأَحْسَنُ تََْوِيلًً

“If there is something you disagree about, decide over it by God and the Messenger, if you believe in God and the Day of Resurrection. This is the best of your ways of deciding matters.”

(4:60)
O you who have believed, obey Allah and obey the messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the messenger if you should believe in Allah and the Last Day. That is the best [way] and best in result.

Have you not seen those who claim to have believed in what was sent down/revealed to you and what was revealed before you? They wish to refer legislation to Taghut (those [people/beings/things] that lead to excess), while they were commanded to reject it; and Satan wishes to lead them far astray.

And when it is said to them, "Come to what Allah has sent down/revealed and to the Messenger," you see the hypocrites turning away from you in aversion.

(4:59-61)

6.1.13 Following (Tibaa3) the Messenger

See dictionary section 12.6 on page 835 for Ta-Ba-3a. See section 10.8 on page 768 for a discussion of following the messenger.

6.1.13.1 Muhammad

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful (2:143)

Say "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers.

(3:31-32)

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**Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honoured him, supported him and followed the light which was sent down/revealed with him - it is those who will be the successful.**

Say "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided

(7:157-158)

[Refer to section 10.8 on page 768 for an expanded discussion of these verses]

**Had it been an easy gain and a moderate trip, the hypocrites would have followed you**, but distant to them was the journey. And they will swear by Allah, "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and Allah knows that indeed they are liars

(9:42)

**6.1.13.2 Ibrahim**

**Indeed, the worthiest of Abraham among the people are those who followed him and this prophet, and those who believe. And Allah is the ally of the believers.**

(3:68)

[Context is the debate with the people of the book about Ibrahim]

Say, "Allah has told the truth. So follow the way of Abraham, inclining toward truth; and he was not of the polytheists."

(3:95)

And I have followed the way of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with Allah. That is from the favour of Allah upon us and upon the people, but most of the people are not grateful.
My Lord, indeed they have led astray many among the people. So whoever follows me [Ibrahim] - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.

(14:36)

Then We sent down/revealed to you to follow the way of Abraham, inclining toward truth; and he was not of those who associate with Allah.

(16:123)

6.1.13.3 Other prophets/messengers and people

And when it is said to them, "Follow what Allah has sent down," they say, "Rather, we follow that which we found our fathers doing." Even though their fathers did not use their reasoning at all, nor were they guided?

(2:170)

And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.

(4:115)

The way of the believers here actually includes the messenger as he is one of the believers. How would the way of the believers be followed?

1. It is to follow what they follow?
2. Their daily activities?
3. Is it to obey them?
4. Is it to emulate them as individuals?

And if you [believers] invite them to guidance, they will not follow you. It is all the same for you whether you invite them or you are silent.

(7:193)
Does following the believers here mean obeying them and emulating them in every little thing?

وَبَرَزُوا لِلَّـهِ جََِيعًا فـَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبََُوا إِنَّ كُنَّا لَكُمْ تـَبـَعًا فـَهَلْ أَنتُم مُّغْنُ

And they will come out [for judgement] before Allah all together, and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of Allah?" They will say, "If Allah had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape."

(14:21)
[See also 40:47]

Does following them here mean obeying them and emulating them in every little thing?

وَلَقَدْ قَالَ لَُْمْ هَارُونُ مِن قـَبْلُ يََ قـَوْمِ إِنََّّا فُتِنتُم بِهِ وَإِنَّ رَبَّكُمُ الرَّحَْْـٰنُ فَاتَّبِع ونِ وَأَطِيع وا أَمْرِي

And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order

(20:90)
[Following and obedience are distinguished here]

6.1.14 The Messenger clearly communicates (yubayyin) the Qur'an

The Messenger clearly communicates (yubayyin) the Qur'an

See section 12.3 on page 826 for Ba-Ya-Nun. See also section 5.5.2 on page 235 to see why I have used the translation ‘clearly communicate’.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يَبْعِثُ إِلَيْكُمْ مِنْ رَبِّكُمْ كَثِيِّراً كَثِيَّراً كُنْتُمْ تَُّْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَن كَثِيٍَ قَدْ جَاءَكُم مِينَ اللَّـهِ نُورٌ وَكِتَابٌ مُّبِينٌ يَهْدِي بِهِ اللَّ ه  مَنِ اتَّبَعَ رِضْوَانُه  س ب لَ السَّلًَمِ وَيُ ْرِج ه م مِِّنَ الظ ل مَاتِ إِلََ الن ورِ بِِذْنِهِ وَيـَهْدِيهِ مْ

O People of the Scripture, there has come to you Our Messenger clearly communicating to you much of what you used to hide/conceal of the Scripture and overlooking much. [a] There has come to you from Allah a light and a clarifying Book. [b] By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light [c], by His permission, and guides them to a straight path.

(5:15-16)

Along with (2:159-160) and (3:187) in section 12.3.2 on page 828, we again see Ba-Ya-Nun being contrasted with concealing [of the revelation by the people of the book]. This is a good example to consider when considering my translation.

[a] Keeping in mind that the obligation on the messenger is to:

[i] Clearly communicate [section 6.1.14 on page 308].

[ii] We would expect that the functions described here are from the sender, not the messenger. If we look at (16:43-44) and (16:64) below we in fact get the evidence for this. Furthermore, this is confirmed by [b].

   [i] Qur’an is a light, see section 5.3.12 on page 138.
   [ii] Qur’an is a clarifying/explaining book: see section 5.3.2 on page 107.

[c] The Qur’an is the book by which Allah guides people.
   [i] Qur’an is a guide: see section 5.3.6 on page 118.
   [ii] Qur’an brings from darknesses to the light [see [b][i] above].

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

وَمَا أَرْسَلْنَاهُ إِلَّا رِجَالًَ نُّوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لََ تَعْلَمُونَ بَِّلْبَيِينَاتِ والرُّزْقِ

And We sent not before you except men to whom We inspired Our message, so ask the people of the (previous) reminder if you do not know,

[We sent them] with clear proofs and written ordinances. And We sent down/revealed to you the reminder [a] that you may clearly communicate [b] to the people what was sent down/revealed to them and that they might give thought.

(16:43-44)

[a] What was revealed to the messenger was the Qur’an.
   [i] See sections 5.4.4, 6.1.3 and 6.1.4 on pages 219, 252 and 261.
   [b] This is used as an argument that Muhammad was to explain the revelation that he received. This explanation being the hadith/sunnah. However:
      [i] See section 12.3 on page 826 to see the meanings of Ba-Ya-Nun, which include:
         • Making open, clear, obvious, distinct etc. and so in the context of guidance, clearly communicating it. Such that the people receive it openly and unambiguously.
         • Clarifying, explaining. It is the context that helps you decide the best meaning. The context of the ayah and Qur’an as a whole.
   [ii] The Qur’an is already explained and clear: see sections 4.1.5, 5.3.2 and 5.5.2 on pages 46, 107 and 235.
   [iii] The only obligation on the messenger is clear delivery: see section 6.1.11 on page 287.
   [iv] Given these, the only contextual and logical meaning is clear communication.

وَمَا أَرْسَلْنَا عَلَى الْكِتَابِ إِلَّا لِيُنَبِّئُنَّكُمْ بِمَا كُنتُمْ لَمْ تَعْلَمُوهُ وَرَحَّلَهُ كَيْفَ يَهْبُونَ

And We have not sent down/revealed to you the Book except that [with it] you [a] clearly communicate for them that wherein they have differed [b] and [for it to be a] guidance and mercy [c] for a people who believe.

(16:64)

[a] The purpose of the revelation of the Qur’an is being discussed here, it is telling the messenger as well as us.
Importantly, Allah states that these are the only reasons the guidance was revealed to the messenger.

These reasons are broken up into two general functions as discussed in [b][c]. [b] is not enough to be the only purpose, that means the purpose lies in [b][c] simultaneously.

Does this refer to something that comes from the Qur’an [i] or from the messenger [ii]?

This makes more sense as it fits and flows better with [c] and directly addresses the purpose of the revelation. This is instead of addressing the purpose of the messenger in [b] then that of the revelation in [c].

This function is not for the messenger, as it is actually a function for the Qur’an.

See (16:89) which mirrors (16:64) and refers specifically to the Qur’an. A clarification for all things includes “to clarify/explain for them that wherein they have differed”.

And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you as a witness over your nation. And We have progressively sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

(16:89)

See also (27:76-77) which clarifies the role of the Qur’an in dealing with what the people [children of Israel] differed in as well as being a guidance and a mercy.

Indeed, this Qur’an relates to the Children of Israel most of that over which they differed. And indeed, it is guidance and mercy for the believers.

(27:76-77)

Finally, the obligation on the messenger is to clearly communicate the revelation to the people. See section 6.1.11 on page 287.

This can only refer to the Qur’an

See section 5.3.6 on page 118 to see that it is the Qur’an that is a guidance.

See section 5.3.16 on page 149 to see that it is the Qur’an that is a mercy.

See also (16:89) and (27:76-77) above.

In relation to [c], some may refer to:

And We have not sent you, except as a mercy to the worlds.
Say, "It is only revealed to me that your god is but one God; so will you be Muslims [in submission to Him]?"
(21:107-108)

Some have interpreted that Muhammad, as a human, is the mercy on mankind. And with this kind of interpretation they may try to refute my approach in [c].

However the mercy relates to the fact that Allah has sent a messenger with the message of truth. The Arabic certainly gives no indication that the mercy relates to Muhammad the man.

6.1.15  How the Messenger answers questions

O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being sent down, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing
(5:101)

During the period of time that the messenger was receiving revelation (supposedly 22-23 years), not at the time he is receiving revelation. Imagine people shouting questions to the messenger as he is receiving revelation...

See also sections 4.1.11 and 4.1.15 on pages 59 and 62 to see how Allah answered questions through the Qur’an.

Outside of this, the messenger would refer to the Qur’an to answer questions if he could.

6.1.16  The Messenger as a ‘siraaj muneer’

O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating/bright light/lamp.
(33:45-46)
Allah [Noor]: The Source

Qur’an (24:35)

Qur’an [Noor]: The Medium

Qur’an (4:174)

Messenger [Muneer]: Delivery

Qur’an (33:45-46)

Figure 9: Allah is the source of the light of guidance

Siraj has a number of related meanings to do with light.

From Lane’s Lexicon:

شَِاج a word of well-known meaning; (Ṣ, O, Kā') i. q. مَصْبَاح [i. e. A lamp, or its lighted wick, (the latter of which meanings is assigned to both of these words by Jel in xxv. 35,)] (L, Mṣb, TA) that gives light by night: (L, TA:) or, properly, a lighted wick; its employment to signify the place thereof [i. e. a lamp, generally a vessel of glass having in its bottom a small glass tube into which the lower part of the wick is inserted,] being a well-known tropical application: (MF, TA:) pl. شُج. (O, Mṣb, TA.)

And related:

مَسرَْجَة, with fet-h (S, Mgh, O, Mṣb) to the مَصْبَاح and ر (Mṣb,) [A lamp; i. e.] the thing in which is the wick and the oil: (S, Mgh, O, TA:) and also the thing upon which the مَصْبَاح [app. here meaning lamp] is put: (O:) or the thing upon which the مَصْبَاح is placed: (Mṣb:) or مَسرَْجَة, with kesr, has the last of these meanings: مَسرَْجَة, with fet-h, having the first thereof: or, as some say, the reverse is the case; (Mgh;) [i. e.] مَسرَْجَة, with kesr, signifies the thing in which is the wick [and the oil]: and مَسرَْجَة, with fet-h, the thing upon which that is put: (A, TA:) the pl. (of either, Mgh) is مَسَارِجُ. (Mgh, Mṣb.)

From Al-Mufradat fi Gharib al-Quran by Al-Raghib al-Isfahani:

السراج: الزاهر بفتيلة ودهن، ويعبر به عن كل مضيء.
The Siraj is the light with a wick and oil, and the word is used/understood in relation to every light source.

From Kitab al-'Ayn by Al-Khalil ibn Ahmad al-Farahidi:

والشرايج: الزاهدرج الذي يزهر بالليل

The Siraj is the light that brightens/lights in the night.

Light in the Qur’an is a frequent metaphor for guidance and the Messenger is called a siraj muneer in [33:45-46]. I believe that this has been interpreted by some to mean that he is a source of guidance. However, consider the following:

1. Allah is the light (noor) of the heavens and the earth in section 4.1.17 on page 69.
   1.1. All light comes from Allah, and without Allah there is no light.
2. Qur’an is light (Noor) in section 5.3.12 on page 138.
   2.1. The light of guidance transmitted for us, is the Qur’an.
3. How the messenger makes people see the light: By the Qur’an in section 6.1.17 on page 313.
   3.1. By being the human vessel for the light, the messenger became the source of Allah’s light of guidance into the darkness of dunya.

The messenger was not an independent source of light/guidance. However, by delivering the words of Allah, who is the source of light, Muhammad acted as the expression of the light to his people.

6.1.17 How the Messenger makes people see the light: By the Qur’an

Light is a metaphor for guidance in the Qur’an. It is commonly contrasted with darkness/misguidance.

Alif, Lam, Ra. This is a Book which We have sent down/revealed [with it] you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy

(14:1)

هو الذي يتزل على عبده آيات ببيان تُشرح جوهر من الظُّلمات إلى النور وإن الله بكم رحمٌ رؤوفٌ

It is He who gradually sends down/reveals upon His Servant clear verses that He may bring you [pl.] out from darknesses into the light. And indeed, Allah is to you Kind and Merciful.

(57:9)
سُلُوْلِ يَتْلُو عَلَيْكُمْ آيَاتٍ مُبِينَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَل صَالِحًا يَدْخِلْهُ جَنَّاتٍ تَُرِي مِن تَُرِي الْجَنَّاتِ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا

Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has sent down/revealed to you a reminder. [a]

[He sent] a Messenger enjoining on you [as belief and/or practice] the clarifying verses of Allah [b] that [with them] he may bring out those who believe and do righteous deeds from darknesses into the light [c]. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision.

(65:10-11)

[a] This is the Qur’an.
   [i] What is revealed is the Qur’an, see section 5.2.1 on page 82.
   [ii] A key attribute of the Qur’an is that it is the reminder, see sections 5.3.5 and 6.1.21 on pages 113 and 322.

[b] Verses.
   [i] The Qur’an and its verses are clarifying and explanatory, see section 5.3.2 on page 107.
   [ii] See sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.

   [i] Of note here is that effect of the Qur’an is to bring people from darkness to light, it is in fact a light.
   [ii] See sections 5.3.12 and 6.1.17 on pages 113 and 313.

6.1.18 The Messenger is a warner

إِنَّا أَرْسَلْنَاكَ بَِّلَْْقِي بَشِيًَا وَنَذِيرًا، وَلََ تُسْأَلُ عَنْ أَصْحَابِ الَْْحِيمِ

Indeed, We have sent you with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.

(2:119)

بَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبِينِيُ لَكُمْ عَلَى فَتْرَةْ مِنَ الرُّسُلِ أَن تَفْوَّلُوا مَا جَاءَنَا مِنْ بَشِيْرٍ وَلَا نَذِيرٍ فَعَلَّوْنَ جِدًا كُفَّارُ اللَّهِ وَتَذَكِّرُونَ الْمُؤْمِنِينَ، وَأَنْعَمَ اللَّهُ عَلَى مَن يَتَّقُونَ

O People of the Scripture, there has come to you Our Messenger to make clear to you [the religion] after a period [of suspension] of messengers, lest you say, "There came not to us any bringer of good tidings or a warner." But there has come to you a bringer of good tidings and a warner. And Allah is over all things competent.

(5:19)

314/913
And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers.

(6:92)

Then do they not give thought? There is no madness in their companion. He is only a clear Warner.

(7:184)

Say, "I hold not for myself benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am only a Warner and a bringer of good tidings to a people who believe."

(7:188)

[Through a messenger, saying], "Do not worship except Allah. Indeed, I am to you from Him a Warner and a bringer of good tidings,"

(11:2)

He sends down the angels, with the essence of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."

(16:2)
قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِندِ اللَّهِ وَكَفَرْتُُ بِهِ وَشَهِيدٌ مِين بَنِِ إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَآمَنَ وَاسْتَكْبََْتُُْ
إنَّ اللَّـهَ لََ يـَهْدِي الْقَوْمَ الظَّالِمِينَ

The revelation of the Book [that is with us] is from Allah [a], the Exalted in Might, the Wise.

And when Our clear/explained verses [b] are enjoined on them [as belief and/or practice], those who disbelieve say of the truth [c] when it has come to them, "This [d] is obvious illusion/deception."

Or do they say, "He has invented it [e] [the Qur’an]?” Say, "If I have invented it [f] [the Qur’an], you will not possess for me [the power of protection] from Allah at all. He is most knowing of that in which you are involved. Enough is He as Witness between me and you, and He is the Forgiving the Merciful."

Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is inspired to me [g] [of the Qur’an], and I am only a clear warner."

Say, "Have you considered: if it [h] [the Qur’an] was from Allah, and you disbelieved in it [i] while a witness from the Children of Israel has testified to something similar [in reference to their book] [j] and [consequently] believed while you were arrogant...?" Indeed, Allah does not guide the wrongdoing people.

(46:2, 7-10)

The context is the Qur’an and people claiming the messenger invented it]

The series of highlighted words show that ‘that which is inspired to him’ is the Qur’an. The pronouns and synonyms used are all in reference to the Qur’an:

[a] This is a testimony that what has been revealed to them of the book is from Allah.  
   [i] This is the Qur’an, see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.
[b] Clear verses.  
   [i] Referring to the Qur’an, see section 5.4.8 on page 228.
[c] The truth.  
   [i] This is an attribute of the Qur’an: see section 5.3.8 on page 126.
[d] This.  
[e] It.  
[f] It.  
[g] That which is inspired to me.  
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.  
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.  
   [iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.
[h] It.  
[i] It.  
[j] Something similar [previous revelations]  
   [i] In reference to the Torah.  
   [ii] See section 8.2 on page 417.
Why does the messenger say 'I only follow that which is inspired to me' and not 'I only follow that which is sent down'? The reason is that he can only follow what has actually been inspired to him of the revelation/Qur'an. See section 5.2 on page 82 to see this.

وَقُلْ إِنِّي أَنََ النَّذِيرِ الْمُبِينُ
And say, "Indeed, I am the clear Warner"
(15:89)

وَأَنذرُهُمْ يَوْمَ الْحَسْرَةِ إِذْ قَضَى الأُمُورُ وَمِنْ ضِلَّ فَقْلُ إِنَّمَا أَنَا مِنَ الْمُتَّقِينِ
And warn them of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe.
(19:39)

وَأَنذِرْهُمْ يَوْمَ الْْسْرَةِ إِذْ قُضِيَ الْمَرُّ وَهُمْ فِِ غَفْلَةٍ وَهُمْ لََ يُؤْمِنُونَ
And to recite the Qur'an." And whoever is guided is only guided for [the benefit of] himself; and whoever strays - say, "I am only [one] of the warners."
(27:92)

وَكَذَّبَ الَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا آتَيَنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيَِ قُلْ إِنََّّا أَعِظُكُم بِوَاحِدَةٍ أَن تَقُومُوا لِلَّـهِ مَثْنََٰ وَفُرَادَىٰ ثَُُّ تَتَفَكَّرُوا مَا بِصَاحِبِكُم مِين جِنَّةٍ إِنْ هُوَ إِلََّ نَذِيرٌ لَّكُم بَينَْ يَدَيْ عَذَابٍ شَدِيدٍ
And those before them denied, and the people of Makkah have not attained a tenth of what We had given them. But the former peoples denied My messengers, so how [terrible] was My reproach. Say, "I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a Warner to you before a severe punishment
(34:45-46)

وَأَنذرُهُمْ يَوْمَ الْْزِفَةِ إِذْ الْقُلُوبُ لَدَى الْخَتَّاجِ كَاذِبِينَ مَا لِلظَّالِمِينَ مِنْ حَيْمٍ وَلََ شَفِيعٍ يُطَاعُ
And warn them of the Approaching Day, when hearts are at the throats, filled [with distress]. For the wrongdoers there will be no devoted friend and no intercessor [who is] obeyed
(40:18)

6.1.19 How the Messenger warns: By the Qur'an

قُلْ أَيُّ شَيْءٍ أَكْبََُ شَهَادَةً قُلِ اللَّـهُ شَهِيدٌ بَيْنِِ وَبـَيـْنَكُمْ وَأ وحِيَ إِلَََّ هَ ٰذَا الْق رْآن  لِْ نذِرَك م بِهِ وَمَن بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّـهِ آلَِْهَ أُخْرَىٰ قُلْ لََّ أَ شْهَدُ قُلْ إِنََّّا هُوَ إِلَـٰهٌ وَاحِدٌ وَإِنَّنِِ بَرِيءٌ مِِيَّا تُشْرِكُونَ
Say, "What thing is greatest in testimony?" Say, "Allah is witness between me and you. And this Qur'an was sent down/revealed to me that I may warn you with it and whomever it reaches. [a]"
Do you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."

(6:19)

[A] A key point here is that the Qur’an alone is mentioned as being that by which the messenger warns his people.

[i] See also sections 5.3.19 and 6.1.19 on pages 153 and 317 for evidence on the role of the Qur’an in warning.

قال لََّ أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّـهِ وَلََ أَعْلَمُ الْغَيْبَ وَلََ أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَنْتُمْ إِلَّا مَا يُوحَى إِلَيْنِ فَلَّهُ نَسْتَوِي الأَعْمَى وَالْبَصِيَُ أَفَلًَ تَتَفَكَّرُونَ وَأَنذِرْ بِهِ الَّذِينَ يَخافونَ أن يُشْرَوا إِلَى رَبِّهِمْ لَيْسَ لَُْم مِين دُونِهِ وَلٌِِّ وَلََ شَفِيعٌ لَّعَلَّهُمْ يـَتَّقُونَ

Say"I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow that which is inspired to me [a]." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

And warn by it [the Qur’an] [b] those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.

(6:50-51)

[c] That which is inspired to me

[i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.

[ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.

[iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.

[d] It

[i] This is the Qur’an, as it only the Qur’an the messenger is told to warn by: see sections 5.3.18 and 6.1.19 on pages 153 and 317.

And this is a Book which We have sent down/revealed [that is] blessed and confirming of what was before it, and that you may warn the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers

(6:92)

[This is] a Book sent down/revealed to you so let there not be in your breast distress therefrom - that you may warn thereby and as a reminder to the believers. Follow, [O mankind], what has been
sent down/revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.

(7:2-3)

Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you [with it] and that you may fear Allah so you might receive mercy.

(7:63)

Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively. So remember the favours of Allah that you might succeed

(7:69)

This [Qur'an] is a delivered [message] for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded

(14:52)

He sends down the angels, with the essence of His command [revelation], upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."

(16:2)

So We have only made it [the Qur'an] easy in your tongue/language that you may give good tidings thereby to the righteous and warn thereby a hostile people

(19:97)

Say, "I only warn you by the inspiration [a]." But the deaf do not hear the call when they are warned

(21:45)

[See 6:19 above which links Inspiration with the Qur’an/Tanzil on this topic]

[a] The inspiration is the Qur’an.

[i] See sections 5.2.2, 6.1.3 and 6.1.4 on pages 90, 252 and 261.
[This is] the revelation of the Book [a] about which there is no doubt [b] from the Lord of the worlds. Or do they say, "He invented it" [c]? Rather, it is the truth from your Lord [d] that you may warn [e] a people [with it] to whom no warner has come before you [so] perhaps they will be guided [f].

(32:2-3)

The descriptions, synonyms and pronouns in this verse all point to the Qur’an as the truth from Allah.

[a] The revealed book is the Qur’an.
   [i] See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252 to see that it is the Qur’an that was sent down/revealed.
   [ii] See section 5.3.28 on page 182 to see that the Qur’an is also called a book/kitab.
[b] This again is the Qur’an.
   [i] See (2:2-5) in section 5.3.6 on page 118.
[c] It.
   [i] This refers to the Qur’an, that distinguishable message that challenged the world of the kuffar.
[d] It is the truth.
   [i] Clearly in reference to the Qur’an from the context.
   [ii] See also section 5.3.8 on page 126.
[e] That which people are to be warned with is the Qur’an.
   [i] See section 5.3.18 on page 153 to see the Qur’an being described as a warning.
   [ii] See this section to see that the messenger warned by the Qur’an.
[f] The people were to be warned and guided by the truth from Allah, by the Qur’an.

By the Qur’an full of discernment.
Indeed you are from among the messengers,
On a straight path.

[The Qur’an is] that which is sent down/revealed from the Exalted in Might, the Merciful.
That [with it] you may warn a people whose forefathers were not warned, so they are unaware.

(36:2-6)
And We did not teach him poetry [a], nor is it befitting for him. **It is only** a reminder [b] and a clear composition [c]. So that [with it] he warns [d] whoever is alive and justifies the word against the disbelievers (36:69-70)

The ‘and’ between ‘ذِكْر’/reminder and ‘قُرْآن’/composition does not imply two separate revelations, rather it highlights two separate aspects of the one revelation. This is a key and repeated mistake the proponents of hadith make.

[a] See section 4.1.10 on page 58 to see that it is Allah that taught the Qur’an.
[b] See section 5.3.5 on page 113 to see that the Qur’an is the reminder, the only thing given to him.
   [i] Note also that the singular ‘it’ / [هُوَ] is used to refer to [b][c].
[c] See section 5.1 on page 74 to see that Qur’an can be both a name and an attribute.
   [i] See also section 10.1 on page 731 for the Qur’an being referenced by pairs of attributes.
[d] See section 5.3.18 on page 153 to see that warning is an attribute of the Qur’an.
   [i] See this section to see that the messenger was to warn by the Qur’an.

A key point here, is that Allah clarifies that it (the Qur’an) is the only thing that the messenger was taught. Hadith and the like are not included.

And thus We have sent down/revealed to you an Arabic composition **that you may warn** [with it] the Mother of Cities and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

(42:7)

The Qur’an is the only inspiration that the messenger is ever told to use for guidance and warning. See section 5.3.18 on page 153 to see the Qur’an as the warning.

And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue **to warn** those who have wronged and as good tidings to the doers of good.

(46:12)

6.1.20 **The Messenger is one who reminds**

So remind, you are only a reminder.

(88:21)
He reminds by transmitting the reminder [Qur’an].

6.1.21 How the messenger reminds: By the Qur’an

And when you see those who engage in [offensive] discourse concerning Our verses [a], then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people.

And those who fear Allah are not held accountable for the disbelievers at all, but [only for] a reminder [b] - that perhaps they will fear Him.

And leave those who take their religion as amusement and diversion whom the worldly life has deluded. But remind with it [c], lest a soul be given up to destruction for what it earned; it will have other than Allah no protector and no intercessor. And if it should offer every compensation, it would not be taken from it. Those are the ones who are given to destruction for what they have earned.

For them will be a drink of scalding water and a painful punishment because they used to disbelieve.

(6:68-70)

[a] Verses
[i] This is the Qur’an: see section 5.4.8 on page 228.
[b] The reminding here must at least include the Qur’an [based on the context of [a]].
[c] The ‘it’ here refers to the Qur’an.
[i] See section 5.3.5 on page 113 to see that the Qur’an is a reminder. It is the only reminder that the messenger was given.
[ii] It is also the only guidance/revelation that he was given, see section 6.1.3 on page 252.

This is a Book sent down/revealed to you, so let there not be in your breast distress therefrom - that you may warn thereby and as a reminder to the believers. Follow, [O mankind], what has been sent down/revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.

(7:2-3)
We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur’an whoever fears My threat
(50:45)

6.1.22 The Messenger shares the good news

Indeed, We have sent you with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.
(2:119)

Say, "I hold not for myself benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am only a warner and a bringer of good tidings to a people who believe."
(7:188)

Alif, Lam, Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.

[Through a messenger, saying], "Do not worship except Allah. Indeed, I am to you from Him a warner and a bringer of good tidings,"
(11:1-2)

And with the truth We have sent it down, and with the truth it has descended. And We have not sent you except as a bringer of good tidings and a warner.
(17:105)

And We have not sent you except as a bringer of good tidings and a warner.
(25:56)

O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner.
(33:45) [See also 48:8]
So We have only made it [the Qur’an] easy in your tongue/language that you may **give good tidings** thereby to the righteous and warn thereby a hostile people

(19:97)

6.1.23 The Messenger judges among his people

 فلا وَرُبِيكَ لَّا تُؤْمِنُونَ حَتَّٰٰ يَكِّم وَكَ فيْمَا شَجَرَ بَيْنَهُمْ ثَُُّ لََ يََِدُوا فِِ أَنفُسِهِمْ حَرَجًا قَضَيْتَ وَيُسَلِيمُوا تَسْلِيمًا

But no, by your Lord, they will not [truly] believe until they make you judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit to it fully.

(4:65)

[See also section 6.1.24 on page 324 to see how he judges]

6.1.24 How the Messenger judges: By the Qur’an

مَن بَعْدِ مَا جَاءَتُُْمُ الْبَيِينَاتُ مِنَ الَْْقِِّ يَهْدِي مَن يَشَاءُ إِلََٰ صِرَاطٍ مُّسْتَقِيمٍ

Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and **sent down/revealed with them the Scripture with the truth to judge between the people concerning that in which they differed**. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

(2:213)

إِنََّ أَنزَلْنَا إِلَيْكَ الْكِتَابَ بَِّلَْْقِي لِتَحْكِمَ بَِِا أَرَاكَ اللَّـهُ وَلََّ تَكُن لِلْخَائِنِينَ خَصِيمًا

Indeed, We have sent down/revealed the Book to you with the truth so you may **judge between the people by that which Allah has shown** you [made you perceive]. And do not be for the deceitful an advocate

(4:105)
And We have sent down/revealed to you the Book with the truth, confirming that which preceded it of the Scripture and as a criterion over it [a]. So judge between them by what Allah has sent down/revealed and do not follow their inclinations away from what has come to you of the truth. [b]

To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

And judge between them by what Allah has sent down/revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has sent down/revealed to you. [b] And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.

Then is it the judgement of ignorance they desire? But who is better than Allah in judgement for a people who are certain? [c]

(5:48-50)

[a] After the previous two people and revelations, Allah tells us that he has sent down/revealed the revelation that confirms and distinguishes the true and the false in what remains of the previous revelations.

[b] Then it switches to all of the Jews and Christians (and any others) with “them” and tells the messenger to judge between them by the Qur’an alone.

[i] And whoever does not judge by what Allah has sent down/revealed from the previous ayaat changes to (أَخْطَرُوهُمْ بِمَا أَنزَلَ اللَّهُ إِلَيْكَ) - judge between them by what Allah has sent down/revealed). From a general law contrasted with a people that broke it (Jews and Christians) to a direct command to the messenger to only judge by what has been revealed.

[ii] Allah tells us - (وَاخْطَرُوهُمْ بِمَا أَنزَلَ اللَّهُ إِلَيْكَ) - beware of them, lest they tempt you away from some of what Allah has sent down/revealed to you). A key counterpart to the message of [b][i], judge only by what has been revealed and beware of those who try to get you to move away from the revelation to judge by some other source.

[c] Allah tells us that seeking judgement by other than what is sent down/revealed is to seek the judgement of ignorance.

[i] The term used is anzala (أنَّزلَ), this is used with the Qur’an and the previous books, but not with inspiration generally. See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.
And thus We have made for every prophet an enemy - evil ones from mankind and jinn [X], (secretly/discreetly) communicating to each other with speech embellished [with lies] for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

And [it is] so the hearts of those who disbelieve in the Hereafter [Y] will incline toward it [speech embellished with lies] and that they will be satisfied with it and that they will commit that which they are committing.

[Say], "Then is it other than Allah I should seek as judge [a] while it is He who has sent down/revealed to you [pl.] the Book that is detailed? [b]" And those to whom We gave the Scripture know that it is sent down/revealed from your Lord with the truth, so never be among the doubters.

(6:112-114)

The messenger sought for judgements only from the Qur'an/Allah, which is described as detailed.

[a] The statement "Then is it other than Allah" is absolute and includes the messenger, religious judgement is only for Allah.

[i] (6:112-113) are an important context for (6:114). "Then is it other than Allah" appears to be directly in response to those (6:113) [Y] who follow the liars (6:112) [X] and generally to all who would follow the words of people instead of Allah’s.

[b] We need nothing else because the revealed book has been detailed.

[i] Qur’an is the revealed book: see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.

[ii] The Qur’an is detailed: see section 5.3.1 on page 103.

[iii] “sent down/revealed to you [pl.]” indicates that what has been sent down was detailed for both the messenger and the people he was sent to. If it is already detailed for all of them, then it is not for the messenger to add detail because that is unnecessary.

قُلْ يََ أَيـُّهَا النَّاسُ قَدْ جَاءَك م  الَْْق مِن رَّبِيكُمْ فَمَنِ اهْتَدَىٰ فَإِنََّّا يـَهْتَدِي لِنـَفْسِهِ وَمَن ضَلَّ فَإِنََّّا يَضِلُّ عَلَيـْهَا وَمَا أَنََ عَلَيْكُم بِوَكِيلٍ وَاتَّـبِِْ مَا يَوْحَىٰ إِلَيْكَ وَاصْبِِْ حَتََّّٰ يََْك مَ اللَّ ه وَه وَ خَيْْ الَْْاكِمِينَ

Say, "O mankind, the truth [The Qur’an] [a] has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray against it. And I am not over you a manager." And follow that which is inspired to you [b] and be patient until Allah will judge [c]. And He is the best of judges

(10:108-109)

The pronouns and synonyms used are all in reference to the Qur’an:
[a] The truth.
   [i] This is the Qur’an, see section 5.3.8, on page 126.

[b] That which is inspired to you.
   [i] The messenger, and everyone else by extension is to follow what has been inspired.
   [ii] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [iii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iv] However, from the following bullets we see that “That which is inspired to you” is in fact the Qur’an.

[c] The judgements of Allah also come in the Qur’an.
   [i] (13:37), see below.

You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down/revealed no authority. **Legislation is only for Allah.** He has commanded that you worship only Him. That is the correct religion, but most of the people do not know (12:40)

If legislation is only for Allah, then there is no space for any religious legislation based on the messenger’s words or actions.

And thus We have sent down/revealed it as an Arabic judgement. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector (13:37)

[This links with 5:48-49 above]

Indeed, it is We who have sent down/revealed to you the Qur’an progressively **So be patient for the judgement of your Lord** and do not obey from among them a sinner or ungrateful [disbeliever]. (76:23-24)

The Judgement of the messenger in religious matters came from Allah in the text of the Qur’an. The progressive nature of the revelation aided in the progressive revelation of Allah’s judgements on the Muslims of that time.
6.1.25 The Messenger teaches the revelation

See section 12.24 on page 875 to see what 3ain-Lam-Mim means. Teaching the revelation is a natural part of communicating it, it has no implication that other knowledge is required to teach it. For more discussion of this see section 10.2 on page 742 for a discussion of teaching.

Our Lord, and raise up among them a messenger, of themselves, who will recite to them Your revelations, and teaches [a] them the regulations and discernment, and purify them. You are the Almighty, the Wise.”

(2:129)

[a] The people of hadith interpret [الْكِتَابَ وَالْحِكْمَةَ] as the Qur’an and the ahadith/sunnah. They also use such ayaat to imply that we must seek, follow and accept the teaching of the messenger.

[i] Do they then believe that there is a third category of guidance, the category of teaching that is neither Qur’an not ahadith/sunnah?

Just as We have sent among you a messenger from yourselves enjoining on you Our verses [as belief and/or practice] and purifying you and teaching you regulations and discernment and teaching you that which you did not know

(2:151)

[In reference also to 2:129]

It is not for a human that Allah should give him the legislation and the judgement and the prophethood and then he would say to the people, "Be servants/slaves to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture [a] and because of what you have studied."

Nor could he [Allah] order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

(3:79-80)

[a] Here normal Muslims are to teach the Qur’an because they have studied it. Furthermore, this was a request of the messenger through the revelation of Allah! They did not need inspiration or another source to teach the Qur’an.
Allah certainly conferred [great] favour upon the believers when He sent among them a Messenger from themselves, enjoining on them [as belief and/or practice] His signs/messages [b] and purifying them [a] and teaching them the regulations and discernment [b], although they had been before in manifest error.

(3:164)

[See also 2:129, 2:151, 62:2]

[a] It is not the messenger who is purifying anyone, rather it is the message from Allah that purifies them.

[i] See (4:49) and (24:21) to see it is Allah that purifies people.

Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

(4:49)

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favour of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

(24:21)

[ii] The obligation on the messenger is to deliver a message [see section 6.1.11 on page 287] and thereby deliver all the benefits of the message. It is not his role to purify people. Rather by the communication and implementation of the guidance of Allah with the people that purification comes, see (9:103) for example:

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

(9:103)

[b] [a] is achieved through [b].
6.1.26 The Messenger is a witness/proclaimer of the revelation to the people

To see the meaning for Sha-Ha-Dal, see section 12.19 on page 867.

And thus we have made you a just/balanced community that you will be witnesses [proclaimers of the revelation] over the [rest of the] people and the Messenger will be a witness [proclaimer of the revelation] over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.

(2:143)

So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness [proclaimer of the revelation that they deviated from]?

(4:41)

The meaning I have here witness [proclaimer of the revelation that they deviated from] is the correct one because:

1. The messenger could not possibly give a testimony about the behaviour of all Muslims since his time. He could not even be a witness of the behaviour for those at his time because he is not all seeing and all knowing.

2. What he can witness is that people have deviated from the Qur’an by being witness to the statements in it that they had neglected/rejected/twisted.

   2.1. Related to this is (25:30-31) where he says on the day of judgement that his people have abandoned the Qur’an.

And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muhammad], as a witness [proclaimer of the revelation that they deviated from] over your nation. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

(16:89)

[See comment below (4:41) above]
وجاهدوا في الله حق جهاده فهو أجركم وما سى جلعل عليكم في الدين من خرج جنتكم إبراهيم هو سماكتم الشملين من قبل وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس فأقيموا الصلاة وأتوا الزكاة وأعانتما بالله وهو مؤلما فنعمة المؤل ونعمة النصير

And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before and in this [revelation] that the Messenger may be a witness [proclaimer of the revelation] over you and you may be witnesses [proclaimers of the revelation] over the people. So make obligatory prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.

(22:78)  
[See also 2:143 above]

يا أيها النبي إني أرسلتكم شاهدا ومتبنا وذالكا وداعبا إلى الله بإذنه وسرافا مبيضا

O Prophet, indeed We have sent you as a witness [proclaimer of the revelation] and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp.

(33:45)

6.1.27 The Messenger calls people to study the Qur’an

ما كان ليشيء أن يُؤتى الله الكتاب والحكم والنبوة ثم يقول للناس كونوا عبادا لي من دون الله ولكن كونوا رابعين بما كنتم تعبدون الكتاب وما كنتم تدرسون ولا يأمركم أن تتخذوا الملائكة والنبيين أربعين أبى أبا أبا يا أبا يا يا أبا يا يا أبا يا يا أبا يا يا أبا

It is not for a human that Allah should give him the legislation and the judgement and the prophethood and then he would say to the people, "Be servants/slaves to me rather than Allah,” but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.

Nor could he [Allah] order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

(3:79-80)
6.2 Discussion and summary

6.2.1 Only Revelation to be delivered and followed by the messenger was the Qur’an

To see the path of guidance from Allah to the messenger, refer to:

1. **Allah** [see whole chapter for more]
   1.1. Key guidance Allah inspired to every messenger in section 4.1.1 on page 39.
   1.2. Guidance (Huda) comes from Allah in section 4.1.2 on page 39.
   1.3. Allah teaches the Qur’an in section 4.1.10 on page 58.
   1.4. How Allah reminds (zikr) us with the Qur’an in section 4.1.13 on page 61.
   1.5. Questions answered by Allah through the Qur’an in section 4.1.15 on page 62.
   1.6. Statements, accusations and actions answered by Allah in the Qur’an in section 4.1.16 on page 66.
   1.7. Qur’an transmitted to the messenger via tilawah from Allah, see sections 5.4.6 and 6.1.2 on pages 224 and 249.

2. **Qur’an** [see whole chapter for more]
   2.1. Qur’an is inspired (wahy) in section 5.3.22 on page 169.
   2.2. Qur’an is revealed (tanzil) in section 5.3.21 on page 158.
   2.3. Consequence of not judging by what was sent down/revealed (Qur’an) in section 5.4.3 on page 216.
   2.4. Qur’an (what is sent down) comes in surah and ayaat in sections 5.4.4 and 5.4.8 on pages 219 and 228.
   2.5. The Qur’an is the only guidance we can judge by in section 5.5.4 on page 240.

3. **Messenger** [see whole chapter for more]
   3.1. Messenger only believed in /followed (Taba3/Talaa) what was inspired to him in section 6.1.1 on page 243.
   3.2. Only revelation given to the messenger is the Qur’an in section 6.1.3 on page 252.
   3.3. Only inspired guidance given to the messenger is the Qur’an in section 6.1.4 on page 261.
   3.4. The messenger’s only responsibility: Delivery of the message (Balaagh) in section 6.1.11 on page 287.

When the above is combined with section 5.5.2 on page 235 that discusses the sufficiency of the Qur’an according to the Qur’an, the message that the Qur’an was the only revelation to be delivered becomes clear.

6.2.2 The obligation and roles of the messenger [in relation to the Qur’an]

The one obligation of the messenger was the delivery of the Qur’an (section 6.1.11 on page 287). As part of fulfilling that obligation, and as part of submitting to the revelation as a Muslim, he had roles as defined below.

1. Obligation: Clear delivery: Section 6.1.11 on page 287. As a result of his obedience to what was revealed, his roles included:
   1.1. Warning by the Qur’an: Section 6.1.19 on page 317.
   1.2. Reminding by the Qur’an: Section 6.1.21 on page 322.
   1.3. Sharing the good news from the Qur’an: Section 6.1.22 on page 323.
   1.4. Judging by the Qur’an: Section 6.1.24 on page 324.
1.5. Teaching the Qur’an: Section 6.1.25 on page 328.

2. To aid in the civil matters that a leader must attend to, the messenger was to be obeyed by the permission of Allah. See (4:64-65,69) in section 6.1.12.1 on page 294.

See also section 5.5.2: The Qur’an is clear, explanatory and detailed on page 235. This section demonstrates that the Qur’an was not in need of elaboration or explanation by the messenger.
And the Day We will gather them [bad people] all together - then We will say to those who associated others with Allah, "[Remain in] your place, you and your 'partners.' " Then We will separate them, and their "partners" will say, "It was not us that used to worship, [a]
And enough is Allah as a witness between us and you that we were unaware of your worship." [b]
There, [on that Day], every soul will be put to trial for what it did previously, and they will be returned to Allah, their master, the Truth, and lost from them is whatever they used to invent. [c]
Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "Allah," so say, "Then will you not fear Him?"
For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?
Thus the word of your Lord has come into effect upon those who defiantly disobeyed - that they will not believe.
Say, "Are there of your 'partners' any who begins creation and then repeats it?" Say, "Allah begins creation and then repeats it, so how are you deluded?"
Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? [d]
Then what is [wrong] with you - how do you judge?" [e]
And most of them follow only conjecture. [f] Indeed, conjecture avails not against the truth at all. Indeed, Allah is Knowing of what they do.
And it was not [possible] for this Qur'an to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the book [g] in which there is no doubt, from the Lord of the worlds. [h] (10:28-37)

[a] This tells us of partners that could speak, this is or includes humans.
[b] This would indicate that those being followed did not know that people following their words and actions was tantamount to worship.
[i] This implies that their words lead away from the revelation and are tantamount to joining partners in guidance with Allah. This is confirmed in [c].
[c] What those who were followed invented is likely referred to here.
[d] “So is He who guides to the truth worthier to be followed or he who guides not unless he is guided?”. 
This is a key rhetorical question that emphasizes that guidance can only come from Allah. Not from messengers or anyone else, except in their delivering it.

This is the Question for the proponents of hadith. Why do you claim to follow guidance that is not revealed?

Conjecture very much defines the hadith literature. See Chapter 9 on page 431.

The Qur’an is a detailing of the book/regulations. Does it need further detailing?

See section 5.3.1 on page 103 for evidence of the Qur’an being detailed.

A parallel with (2:2), see section 5.3.6 on page 118 for more on this.

6.2.3 Obeying the messenger

6.2.3.1 Context

The obligation on the messenger is not defined by:

1. What people may want it to be
   1.1. “I love him so much, how can he be just a messenger”.
2. People’s personal credulity
   2.1. “There is no way he is just a mouthpiece”.
3. People’s opinions of the message
   3.1. “The Qur’an is not clear to me and doesn’t seem to have enough detail, it must be the messenger’s role to explain it”.
4. Inherited belief
   4.1. “All the previous generations of scholars and people believe he did more, and they can’t be wrong”

The role of the Qur’an and that of the messenger is defined only by Allah. By knowing what Allah says about both, we can effectively limit the possible role the messenger could have.

1. The Qur’an is clear and detailed.
   1.1. Section 5.5.2 on page 235.
   1.2. This limits the role of the messenger in that it is not his role to add clarity or detail.
2. The Qur’an is the only source of religious judgement.
   2.1. Section 5.5.4 on page 240.
   2.2. This limits the role of the messenger in that it is not his role to independently create religious judgements.
3. The obligation on the messenger according to the Qur’an.
   3.1. Section 6.2.2 on page 332.
   3.2. To deliver the already perfected message and try to live by it and implement it. That is, to be the messenger of his creator. The simple and obvious meaning.

The main point here is that we cannot ascribe to the messenger roles that are fulfilled by Allah and his revelation. The context of the Qur’an creates the limits on the messenger’s role and opinions cannot transgress those limits.

6.2.3.2 Introduction

See section 6.1.12 on page 294 for verses relating to obedience to the messenger.
O you who have believed, obey Allah and obey the messenger and those in authority among you [a]. And if you disagree over anything, refer it to Allah and the messenger [b] if you should believe in Allah and the Last Day. That is the best [way] and best in result.

Have you not seen those who claim to have believed in what was sent down/revealed to you and what was revealed before you? [c] They wish to refer legislation to Taghut [those people/beings/things that lead to excess], while they were commanded to reject it; and Satan wishes to lead them far astray.

And when it is said to them, "Come to what Allah has sent down/revealed and to the Messenger," you see the hypocrites turning away from you in aversion. [d]

These great ayaat teach us several important lessons:

[a] ‘obey the messenger and those in authority among you’ is in the same form as ‘obey Allah and the/his messenger’. In the same way as ‘obey Allah and the messenger’ referred to one source of authority, ‘obey the messenger and those in authority among you’ refers to the same kind of authority.

[i] Obey Allah here refers to the Qur’ān that was with them.

[ii] The messenger and those in authority have similar societal roles and must derive their rule from the same source. This would refer generally to the Muslim leaders/people in authority.

[b] Upon disagreement between the population and those in authority (potentially including the messenger), (and in the time that the revelation of the Qur’ān was not yet complete), Muslims are to refer the disagreement to ‘Allah and the messenger’, that is, the Qur’ānic revelation that would come to answer their problem. See section 4.2.3 on page 72 in relation to this point.

[i] Why not refer the disagreement just to the messenger if he was a source of law?

[c] This is an important statement that fits the context and links well with the discussion of section 5.5.4 on page 240 relating to the Qur’ān being the only source of religious judgement.

[i] This statement tells us that those who claim to believe in revelation, yet judge by other than that revelation, are mistaken.

[d] Come to the guidance and to the messenger (who delivers it). It does not say to come to what was sent down/revealed (the Qur’ān) and to what the messenger says separately in hadith.

[i] Allah tells us that we must come to the messenger the person [support him and obey his command] and to the revelation that he delivers.

[ii] It is the hypocrites that have a problem with this proposition. They do not want to be limited to the Qur’ān.
[a] and [b] are the framework for the way a Muslim state should be led.

مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَعَ اللَّـهَ وَمَن تَوَلَّٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian. (4:80)

When the messenger delivers a message from Allah and people obey it, they have obeyed the messenger and thereby obeyed Allah. Under no other circumstance than revelation does this apply to Muhammad.

A major argument of the followers of hadith for the need for and validity of hadith can be found in the “obey Allah and (obey) the Messenger” type ayaat. These ayaat are of two types:

The first says “Obey Allah and the messenger”:

أَطِيعُوا اللَّهَ وَالرَّسُولَ

The second says “Obey Allah and obey the messenger”.

أَطِيعُوا الرَّسُولَ وَأَطِيعُوا اللَّهَ, this occurs less frequently in the Qur’an.

Allah has used a different phrasing for a reason; these statements do not mean the same thing. So let’s analyse the ayaat where these are mentioned and understand them logically.

Let us also consider the following two facts:

1. The messenger is not among us and so he cannot be obeyed by us.
   1.1. Muhammad is never mentioned as a target of obedience, only the messenger. That is, the obedience was to the role, not to the man.
   1.2. Furthermore, we do not have a reliable source for his extra-Qur‘anic words. See chapter 9 on page 431.
2. The Qur’an does not point to the hadith or anything else as a source of guidance for us.
   2.1. We therefore have no basis to look for or follow the hadith from the Qur’an itself.
   2.2. If we were meant to follow the hadith, it would have taken no more than one unambiguous ayah to make this clear, there are none. See chapter 10 on page 730 for more discussion on this.

Given these two points, we have no basis to assume that we should be following or obeying what people claim the messenger said or did after his death. Only unverified assumptions. The discussion that follows is not to present evidence for this, rather it is to shut off the incorrect interpretations that have been imposed on the text on this topic.
Messengers are to be obeyed as part of their societal roles, this is made clear in the Qur’an, it is however limited to that role. It is only to the guidance of Allah [as transmitted through the messenger (Qur’an)] that complete and eternal obedience is due.

And We did not send any messenger except to be obeyed by permission of Allah [a]. And if, when they wronged themselves, they had come to you and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.

But no, by your Lord, they will not [truly] believe until they make you judge concerning that over which they dispute among themselves [b] and then find within themselves no discomfort from what you have judged and submit in submission.

And whoever obeys Allah and the Messenger [c]- those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

(4:64-65,69)

See the discussion of (4:59-61) in section 6.1.12 on page 294.

[a] This statement teaches us that obedience to the messengers as societal figures, apart from obedience to ‘Allah and the messenger’ (which is fundamental and revelatory), is something extra (“by Allah’s permission”).

[b] This segment is used by the proponents of hadith to say that any and all judgements of the messenger are binding religiously on all Muslims for all times [unless they find a contradiction and call it ‘abrogated’]. However:

[i] Disputes between people are what a local leader and judge would/could arbitrate. There is no indication that this refers to formulating new religious laws/judgements. In fact, from the following bullets we see that this cannot be the case.

[ii] From section 4.2.1 on page 71 we see that it is only Allah that judges.

[iii] From section 5.4.3 on page 216 we see that we can only judge by what has been sent down.
[iv] From section 6.1.3 on page 252 [among other evidence] we see that what was sent down/revealed was the Qur’an.

[v] From section 6.1.24 on page 324 we see that the messenger judges by what is revealed to him.

[vi] Therefore, by a simple process of elimination, the only judgement referred to here is civil and local to the time he lived in and would involve him judging by the Qur’an.

c No permission needs granting when it comes to obeying the revelation. That is, obedience to Allah and His revelation is unconditional, obedience to any man is conditional.

[i] So with (4:64), Allah is making obligatory the obedience to the messenger. However we must keep in mind (4:79-80) in section 6.2.3.6 on page 353 as well as (72:19-25) in section 6.2.3.4 on page 341 as well as (60:12) in section 6.2.3.5 on page 348.

The only statement of the [true] believers when they are called to Allah and His messenger to judge (singular form) [a] between them is that they say, “We hear and we obey.” And those are the successful.

And whoever obeys Allah and His Messenger [b] and fears Allah and is conscious of Him - it is those who are the successful.
And they swear by Allah their strongest oaths that if you ordered them [c], they would go forth [in Allah’s cause]. Say, "Do not swear. [Such] obedience is known. Indeed, Allah is Acquainted with that which you do."

Say, "Obey Allah and obey the Messenger [d]; but if they turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the clear delivery. [e]"

And establish prayer and give zakah and obey the Messenger [f] - that you may receive mercy.

... The believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission are the ones who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful. Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away stealthily. So let those beware who dissent from his [the messenger’s] order [g], lest fitnah strike them or a painful punishment.

(24:51-54, 56, 62-63)

[a] An interesting point here is that ‘obey Allah and the messenger’ would seem to refer to two, however ‘to judge’ is in the singular form. As the people do not hear Allah speak, they hear his messenger speak, and the only speech that is both Allah’s and the messenger’s is the Qur’an.

[i] See section 6.2.3.4 on page 341 for more discussion of ‘obey Allah and the messenger’.

[ii] See also section 4.1.15 on page 62 to see Allah answering the questions of the Muslims through the messenger.

[iii] From section 6.1.24 on page 324 we see that the messenger judges by what is revealed to him.

[iv] When the verb follows the subject, it should agree in number. Meaning that we would expect a dual here if it referred to Allah and his messenger separately.

[b] The same formulation as in [a], ‘Allah and the messenger’, is repeated.

[c] Obeying the order (for battle) from the messenger is mentioned. This is the societal obedience to the messenger, and this is in the ayah that precedes the ‘obey Allah and Obey the messenger’ statement in [d]. We clearly see the context of obedience here and we must not, like the proponents of hadith may do, extrapolate this to everything.

[d] The formulation that splits the obedience to Allah and the messenger is then mentioned. Of note is that the formulations in [a] and [d] are clearly different in implication. I do not believe that Allah wastes words. We should therefore understand them differently.

[i] Refer to section 6.2.3.5 on page 348 for the treatment of “Obey Allah and obey the Messenger”.

[e] The only obligation on the messenger (delivering the Qur’an) immediately follows the statement on obeying him.

[i] This is a key point, the reason you obey a messenger from the Master of the universe is because he transmits the message of the Master of the universe. Not because of the man.

[ii] See also section 6.1.11.3 on page 292 to see that “but if they turn away” is not a qualification for the obligation on the messenger.

[f] This follows after the only obligation of the messenger being highlighted in [e] above.
Societal obedience to the messenger was an obligation on the Muslims in his time, but it was temporal and in service of the Qur’an. See section 6.2.3.3 on page 338.

The messenger’s order here is clearly in a civil context, as is highlighted by ‘common interest’ and ‘something of their affairs’ being the basis of the meeting discussed in (24:62-63).

For some examples of previous messengers that were to be given obedience see:

إِذْ قَالَ لَُْمْ أَخُوهُمْ نُوحٌ أَلََ تـَتَّقُونَ إِنِيِ لَكُمْ رَسُولٌ أَمِينٌ فَاتـَّقُوا اللَََّّ وَ أَطِيعُونِ

When their brother Noah said to them, “Will you not fear Allah? Indeed, I am to you a trustworthy messenger. So fear Allah and obey me”.

(26:106-108)

[See also section 6.1.12.2 on page 303]

6.2.3.4 Obey Allah and His/the messenger

This phrase actually means obedience to Allah by obeying the Qur’an as transmitted through the messenger. It is an important formulation that serves the following functions:

1. It tells you the source of the revelation, Allah.
2. It limits the medium of revelation/the word of Allah to the messenger.
   2.1. People could have claimed that Allah is guiding them through other things or people. In essence, Allah is telling people, my guidance comes only through the mouth of the messenger. You have only obeyed Allah when you obey the words transmitted by the messenger, and no one else.
3. We never read in the Qur’an words like "Obey Allah and Muhammad", there is something instructive in this, as it is not Muhammad the man that was to be obeyed, it was the messenger that was to be obeyed, this is to emphasise that what is to be obeyed is the "message" of Allah and not the words, ideas or views of the man Muhammad.

The proponents of hadith interpret “obey Allah and the messenger” as obey Allah in the Qur’an and obey Muhammad in what else he says. As we will see, this is not in accordance with the Qur’an.

قُلْ أَطِيعُوا اللَََّّ وَالرَّسُولَ ۖ فَإِن تـَوَلَّوْا فَإِنَّ اللَََّّ لََ يُُِبُّ الْكَافِرِينَ

“Say, ‘Obey Allah and the messenger’. Then if they turn away, Allah does not love the disbelievers.”

(3:32)

[See also 3:132]

This and similar ayaat tell us that not obeying what Allah and the messenger say/command makes you a disbeliever. It is therefore critical to obey, and critical to know what this phrase means.
The only statement of the [true] believers when they are called to Allah and His messenger to judge (singular form) [a] between them is that they say, “We hear and we obey.” And those are the successful.

And whoever obeys Allah and His Messenger [b] and fears Allah and is conscious of Him - it is those who are the successful.

And they swear by Allah their strongest oaths that if you ordered them [c], they would go forth [in Allah ’s cause]. Say, "Do not swear. [Such] obedience is known. Indeed, Allah is Acquainted with that which you do."

Say, "Obey Allah and obey the Messenger [d]; but if they turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the clear delivery. [e]"

And establish prayer and give zakah and obey the Messenger [f] - that you may receive mercy.

...
when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful. Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away stealthily. So let those beware who dissent from his [the messenger’s] order [g], lest fitnah strike them or a painful punishment. 

(24:51-54, 56, 62-63)

[a] An interesting point here is that ‘obey Allah and the messenger’ would seem to refer to two, however ‘to judge’ is in the singular form. As the people do not hear Allah speak, they hear his messenger speak, and the only speech that is both Allah’s and the messenger’s is the Qur’an.

[i] See section 6.2.3.4 on page 341 for more discussion of ‘obey Allah and the messenger’.

[ii] See also section 4.1.15 on page 62 to see Allah answering the questions of the Muslims through the messenger.

[iii] From section 6.1.24 on page 324 we see that the messenger judges by what is revealed to him.

[iv] When the verb follows the subject, it should agree in number. Meaning that we would expect a dual here if it referred to Allah and his messenger separately.

[b] The same formulation as in [a], ‘Allah and the messenger’, is repeated.

[c] Obeying the order (for battle) from the messenger is mentioned. This is the societal obedience to the messenger, and this is in the ayah that precedes the ‘obey Allah and Obey the messenger’ statement in [d]. We clearly see the context of obedience here and we must not, like the proponents of hadith may do, extrapolate this to everything.

[d] The formulation that splits the obedience to Allah and the messenger is then mentioned. Of note is that the formulations in [a] and [d] are clearly different in implication. I do not believe that Allah wastes words. We should therefore understand them differently.

[i] Refer to section 6.2.3.5 on page 348 for the treatment of “Obey Allah and obey the Messenger”.

[e] The only obligation on the messenger (delivering the Qur’an) immediately follows the statement on obeying him.

[i] This is a key point, the reason you obey a messenger from the Master of the universe is because he transmits the message of the Master of the universe. Not because of the man.

[ii] See also section 6.1.11.3 on page 292 to see that “but if they turn away” is not a qualification for the obligation on the messenger.

[f] This follows after the only obligation of the messenger being highlighted in [e] above.

[i] Societal obedience to the messenger was an obligation on the Muslims in his time, but it was temporal and in service of the Qur’an. See section 6.2.3.3 on page 338.

[g] The messenger’s order here is clearly in a civil context, as is highlighted by ‘common interest’ and ‘something of their affairs’ being the basis of the meeting discussed in (24:62-63).

[i] See also the discussion on (4:64-65) above.

The next ayah clarifies the source of all judgement as witnessed by the messenger:

أَفَغَيَّ اللَّهُ أَبْنَيْهِ حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمْ الكِتَابَ مَفْصَلاً، وَالَّذِينَ آتَيْنُاهُمُ الْكِتَابَ يَعْلَمُونَ أنَّهُ مَنْ كَانَ مُتَّقًا بِهِ فَلَا تَكُونُنَّ مِنَ المُضْطَرِينَ
“Am I to desire someone other than Allah as a judge when it is He Who has sent down/revealed the Book extensively detailed? Those We have given the Book know that it has been sent down/revealed from your Lord with truth, so on no account be among the doubters.”

(6:114)

1. Hukm is to be taken only from what has been sent down, the Qur’an.
   1.1. See section 4.1.12 on page 60 for evidence.
2. The messenger sought for judgements only from the Qur’an,
   2.1. See section 6.1.24 on page 324 and see that we must only judge by what has been revealed in section 5.4.3 on page 216.

This ayah makes absolutely clear that Allah is the (only) source of religious judgement, and so confirming that ‘Allah and his messenger’ refers to the words of Allah through the mouth of the messenger/prophet. With this in mind we can also interpret:

وَمَا كَانَ لِمُؤْمِنٍ وَلََ مُؤْمِنَةٍ إِذَا قَضَى ٱللََّّ وَرَس ول ه  أَمْرًا أَن يَكُونَ لُْمُ ٱلِْْيَََةُ مِنْ أَمْرِهِمْ وَمَن يَغْصِ الله وَرَس وُهُ فَقُدْ صَلَّ ضَالًا صَالِيًا مُُيْبًا

“When Allah and His Messenger have decided something, it is not for any man or woman of the believers to have a choice about that which was decided. Anyone who disobeys Allah and His Messenger is clearly misguided.”

(33:36)

It is obvious from these ayaat that the Messenger will relay and decide whatever Allah decides, and hence there cannot be any separation in this regard (that is, that you would obey the decisions of Allah in the Qur’an, and separately obey the religious decisions of the Messenger even if they have no Qur’anic basis). The ayaat in section 4.1.12 on page 60 clarify that it is only Allah who judges anything and not the messenger. That is why the messenger can make no religious judgement unless it is Allah’s.

The next ayaat clarifies how the phrase ‘Allah and his messenger’ is referring to one thing, the message of Allah (Qur’an) through the messenger.
O you who have believed, obey Allah and His Messenger and do not turn from him while you hear.  

[a] And do not be like those who say, "We have heard," while they do not hear. Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing.

O you who have believed, respond to Allah [b] and to the Messenger when he calls you to that which gives you life [the Qur’an] [c]. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

(8:20-24)

[a] This is an example of the [singular] voice of the messenger being associated with “Allah and His messenger”.

[i] The statement that you can hear from the messenger’s mouth which is also the statement of Allah, is the Qur’an. This is a key evidence for the understanding of the phrase obey Allah and the messenger, obey the source and medium of the message.

[b] Respond to Allah through what he has revealed.

[i] See (2:186) for example.

[c] Respond to the messenger when he is calling them to that which gives them life (guidance, salvation, Jannah, etc.), which is the Qur’an.

[i] See (13:12-13), (16:65), (30:24), (41:39) and (57:17) as metaphors for Allah giving life to the dead/lost/misguided. With rain being the analogy [among several, e.g., light] for guidance and the dead earth the analogy for the lost.

The next ayah tells us of an announcement from Allah and his messenger.

وَأَذَانٌ مِِّنَ اللََِّّ وَرَس ولِهِ إِلََ النَّاسِ ي َوْمَ الَْْجِِّ 

أَنَّ اللَََّ بَرِيءٌ ميِنَ الْمُشْرِكِينَ ۙ وَرَسُولُهُ ۚ فَإِن تـُبـْتُمْ 

فـَهُوَ خَيٌَْ لَّكُمْ ۖ وَإِن تـَوَلَّيـْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيَُْ مُعْجِزِي اللََِّّ ۗ وَبَشيِرِ 

الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ

And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment.

(9:3)

This is a key ayah in understanding the phrase Allah and his Messenger:

1. The first point is that what is announced here is the Qur’an as it is recorded in this ayah.
2. The second point is that Allah has announced this through his messenger’s mouth; hence ‘Allah and the messenger’ have announced it.
2.1. Allah does not directly speak to the generality of mankind; he speaks through his messengers. This is the clear indication of the meaning of the obey Allah and the messenger phrases in the Qur’ān.

The following ayaat differentiate between the messenger himself and ‘Allah and the messenger’ in terms of the ability to guide.

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا
قُلْ إِنَّا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا
قُلْ إِنِي لَا أَمْلِك مَنْ ضَرَّا وَلَا رَشْدًا
قُلْ إِنَّي أَلْقَيْتُ مِنْ الْحَيَاءِ مَنْ أَرَاهُ فَإِنَّ اللَّهَ لَيْسَ رَبِّي فَإِنَّهُ لَهُ ضَرَّ وَلَا رَشْدًا
قُلْ إِنَّ اللَّهَ وَرِسَالَتُهُ ءاَلِحُ أَبْدًا
اللَّهُ وَيَدْعُونَ لِلَّهِ وَرِسَالَتِهِ ۚ
وَمَن يَعْصِ اللَّهَ وَرَسَولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا
حَتَّٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيُعْلَمُونَ مَنْ أَضْعَفُ نَصِيرًا وَأَقَلُّ عَدَدًا
قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يََْعَلُ لَهُ رَبِي أَمَدًا
(72:19-25)

“When the servant of Allah stands calling on Him [Allah], they almost swarm all over him. Say: 'I call only upon my Lord and do not associate anyone else with Him. Say: 'I possess for you no harm or (knowledge of the) right direction. [a]’
Say: 'No one can protect me from Allah and I will never find any refuge apart from Him. [x] It (the Qur’ān) is only a delivery from Allah, and His Messages [b]. As for him who disobeys Allah and His Messenger, he will have the Fire of Hell, remaining in it timelessly, for ever and ever. [c]’ So that when they see what they were promised, they will know who has less support and smaller numbers.
Say: 'I do not know whether what you are promised is close or whether my Lord will appoint a longer time before it.’”

If we study the two highlighted statements in these ayaat we very clearly get an understanding of what it means to say ‘Obey Allah and His messenger’.

[a] This very clearly indicates that Muhammad does not know the right direction [rushd] himself, implying he can’t teach that to anyone else either. This is within the context of ayaat where he is made to proclaim that he calls only upon Allah and that no one other than Allah can protect him. The context is clarifying that the Messenger is just a man like them.
[i] In fact it is Allah and his guidance in the Qur’ān that guides towards rushd, see sections 4.1.4 and 5.3.7 on pages 45 and 126.
[ii] [a] highlights that the messenger has nothing to offer the people from himself. [x] elaborates on [a] to tell us that the messenger is completely at the mercy of Allah.
[iii] Please also see (10:35) in section 7.15 on page 405.
[b] This translation is not always used, however it is the only sensible one. Some have started the sentence with ‘Except’, however this is indefensible.
The phrase “I will never find any refuge apart from Him” has no exception, it is always true.

In contrast to [a], this implies that obeying Allah and the messenger is a guide for us away from hell. Therefore, as the messenger cannot teach us the right direction, but Allah and his messenger can, it follows that ‘Allah and his messenger’ does not refer to the separate religious obedience of the messenger and Allah for our guidance, but instead to the obedience of Allah through the obedience of the Messenger when he communicates the Qur’an.

Some claim that of course the Messenger cannot guide us (in reference to 72:21), that is only for Allah. This is a mistaken point as rushd (see section 12.14 on page 854 for the dictionary entry) does not refer to guidance or to the process of guidance, rather, it refers to the correct course or direction. **It refers to knowledge, not to the ability to change hearts.**

قُلْ أُوحِيَ إِلَٰهٍ إِلَٰهِ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجَنِينَ فَقَالُوا إِنَّا سَمَعْنَا قُرْآنً عَجِيِٰبًا يَهْدِي إِلَٰهَنَا مَنْ يُؤْمِنُ بِهِ وَلَا يُشْرُكُ بِهِ مِنْهُ أَحَدًا

Say, "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur’an/composition.

It [the Qur’an] guides to the right course/direction, and we have believed in it. And we will never associate with our Lord anyone.

(72:2)

Guidance can be in any direction, it is also why in surah 1 we have:

اهْدِنََ الصِيرَاطَ الْمُسْتَقِيمَ

Guide us to [and along] the straight path

(1:5)

In summary, the evidence indicates that when we have ‘Allah and His/the messenger’, this is referring to a unified source. It is the word of Allah as spoken by the messenger, the Qur’an. We should note that throughout the life of the messenger the Qur’an was being sent down/revealed and so what they had with them in their memory and in writing was the word of Allah (Obey Allah), as was the words of the messenger when the Qur’an was being sent down/revealed (Obey Allah and the/his messenger).

We can therefore easily consider the ‘obey Allah’ that is dealt with in the following section as (at least) referring to what is already sent down/revealed and with us, eternally.

As a final ayah for this section, consider:

بِسَاءٍ أَلْبَنَةٍ عَنِ الأنفَالِ فِي الأنفَالِ لِلَّهِ وَالرَّسُولِ فَأَلْبَنُوا اللَّهَ وَأَصْبَحُوا ذَاتِ بَيْكُمْ وأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنتُم مُّؤْمِنِينَ
They ask you about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers.

(8:1)

To see the judgement of Allah through the messenger, see the next verse below, see also (59:7-8) in section 10.10 on page 777 and (9:58-60).

And know that anything you obtain/take (of war booty) - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the traveller, if you have believed in Allah and in that which We sent down/revealed to Our Servant on the day of criterion - the day when the two armies met. And Allah, over all things, is competent.

(8:41)  
[Context is fighting with enemies]

We see that the ‘Allah and the messenger’ phrase in (8:1) is in fact the Qur’an (8:41).

6.2.3.5 Obey Allah and obey the messenger

This is the second formulation seen in the Qur’an, wherein we see obey Allah and obey the messenger. In the previous section we saw that Allah and the messenger referred to one source. In this section we see where Allah and the messenger are split in the phrase construction (an additional obey between Allah and the messenger), and as I hope to show, split also in terms of what is referred to.

The obligatory and singular obligation on the messenger is to clearly transmit the message, the societal role that follows as part of this task is secondary and temporal. Lest we forget:

And if you reject (the truth), nations before you did indeed reject (the truth); and nothing is obligated on the messenger other than the clear deliverance (of the Qur’an).

(29:18)  
[See section 6.2.3 on page 335]

To fulfil his temporal role, the messenger was not given anything other than the Qur’an. Rather, his central role remained, and his societal role merely aided in that regard. For this reason, we read:

If indeed you reject (the truth), you follow in the footsteps of those before you. But the Qur’an is the truth offering a guide to the people. And Allah is not Allah of the polytheists. (33:10)

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“Surely We have sent down/revealed the Book (Qur’an) to you with the truth that you may judge between people by means of that which Allah has showed/taught you; and be not an advocate on behalf of the treacherous.”

(4:105)

And so we see that the societal role of the messenger becomes merely a medium for him to transmit the guidance/revelation/judgements of Allah to the people, not to create his own. This is key, because if the messenger had any other religious role, the above ayah [like (29:18)] would be incorrect. Therefore, his other functions must be to fulfil the role of clear deliverance of the message.

The next ayah clearly helps us understand the distinction between obeying the messenger, the man, and the messenger, the mouthpiece of revelation.

O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is the known [good] - then accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.

(60:12)

Here Allah is telling Muhammad that the women that are given refuge with the Muslims must pledge to obey him (Muhammad, the messenger, see (4:64)) in what is the [known] good. This clearly indicates that there was no expectation of absolute obedience to him. We never have this leniency or qualification in terms of obeying Allah and the/his messenger, because to obey Allah is absolute, whereas to obey his messenger the man is not. With this clearly in mind we can read the next ayah.

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O you who have believed, obey Allah and obey the messenger and those in authority among you [a]. And if you disagree over anything, refer it to Allah and the messenger [b] if you should believe in Allah and the Last Day. That is the best [way] and best in result.

Have you not seen those who claim to have believed in what was sent down/revealed to you and what was revealed before you? They wish to refer legislation to Taghut (those [people/beings/things] that lead to excess) [c], while they were commanded to reject it; and Satan wishes to lead them far astray.

And when it is said to them, "Come to what Allah has sent down/revealed and to the Messenger," you see the hypocrites turning away from you in aversion. [d] (4:59-61)

These great ayaat teach us several important lessons:

[a] ‘obey the messenger and those in authority among you’ is in the same form as ‘obey Allah and the/his messenger’. In the same way as ‘obey Allah and the messenger’ referred to one source of authority, ‘obey the messenger and those in authority among you’ refers to the same kind of authority.

[i] Obey Allah here refers to the Qur’an that was with them.

[ii] The messenger and those in authority have similar societal roles and must derive their rule from the same source. This would refer generally to the Muslim leaders/people in authority.

[b] Upon disagreement between the population and those in authority (potentially including the messenger) on how society is being run (and in the time that the revelation of the Qur’an was not yet complete), Muslims are to refer the disagreement to ‘Allah and the messenger’, that is, the Qur’anic revelation that would come to answer their problem. See section 4.2.3 on page 72 in relation to this point.

[i] Why not refer the disagreement just to the messenger if he was a source of law?

[c] This is an important statement that fits the context and links well with the discussion of section 5.5.4 on page 240 relating to the Qur’an being the only source of religious judgement.

[i] This statement tells us that those who claim to believe in revelation, yet judge by other than that revelation, are mistaken.

[d] Come to the guidance and to the messenger (who delivers it). It does not say to come to what was sent down/revealed (the Qur’an) and to what the messenger says separately in hadith.

[i] Allah tells us that we must come to the messenger the person [support him and obey his command] and to the revelation that he delivers.

[ii] It is the hypocrites that have a problem with this proposition. They do not want to be limited to the Qur’an.

[a] and [b] are the framework for the way a Muslim state should be led.
The following ayaat summarise all of this:

إِنََّّا كَانَ قـَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلََ اللَّ هِ وَرَس ولِهِ لِيَحْكُمَ بـَيـْنَهُمْ أَن يـَقُولُوا سََِعْنَا وَأَطَعْنَا ۚ وَأُولَـٰئِ

وَمَن يَطِعِ اللَّ هَ وَرَس ولَهَ وَيَُْشَ اللَّـهَ وَيـَتَّقْهِ فَأُولَـٰئِكَ هُمُ الْفَائِزُونَ

وَأَقِيمُوا الصَّلًَةَ وَ آتُوا الزَّكَاةَ وَأَطِي

لا تَغْفِرْ لَُْمُ اللَّـهَ إِنَّ اللَّـهَ غَفُو

The only statement of the [true] believers when they are called to Allah and His messenger to judge (singular form) [a] between them is that they say, “We hear and we obey.” And those are the successful. And whoever obeys Allah and His Messenger [b] and fears Allah and is conscious of Him - it is those who are the successful. And they swear by Allah their strongest oaths that if you ordered them [c], they would go forth [in Allah 's cause]. Say, "Do not swear. [Such] obedience is known. Indeed, Allah is Acquainted with that which you do."

Say, "Obey Allah and obey the Messenger [d]; but if they turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the clear delivery. [e]"

And establish prayer and give zakah and obey the Messenger [f] - that you may receive mercy.

And the believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission.
Indeed, those who ask your permission are the ones who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful. Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away stealthily. So let those beware who dissent from his [the messenger's] order, lest fitnah strike them or a painful punishment. (24:51-54, 56, 62-63)

[a] An interesting point here is that ‘obey Allah and the messenger’ would seem to refer to two, however ‘to judge’ is in the singular form. As the people do not hear Allah speak, they hear his messenger speak, and the only speech that is both Allah’s and the messenger’s is the Qur’an.
   [i] See section 6.2.3.4 on page 341 for more discussion of ‘obey Allah and the messenger’.
   [ii] See also section 4.1.15 on page 62 to see Allah answering the questions of the Muslims through the messenger.
   [iii] From section 6.1.24 on page 324 we see that the messenger judges by what is revealed to him.
   [iv] When the verb follows the subject, it should agree in number. Meaning that we would expect a dual here if it referred to Allah and his messenger separately.

[b] The same formulation as in [a], ‘Allah and the messenger’, is repeated.

[c] Obeying the order (for battle) from the messenger is mentioned. This is the societal obedience to the messenger, and this is in the ayah that precedes the ‘obey Allah and Obey the messenger’ statement in [d]. We clearly see the context of obedience here and we must not, like the proponents of hadith may do, extrapolate this to everything.

[d] The formulation that splits the obedience to Allah and the messenger is then mentioned. Of note is that the formulations in [a] and [d] are clearly different in implication. I do not believe that Allah wastes words. We should therefore understand them differently.
   [i] Refer to section 6.2.3.5 on page 348 for the treatment of “Obey Allah and obey the Messenger”.

[e] The only obligation on the messenger (delivering the Qur’an) immediately follows the statement on obeying him.
   [i] This is a key point, the reason you obey a messenger from the Master of the universe is because he transmits the message of the Master of the universe. Not because of the man.
   [ii] See also section 6.1.11.3 on page 292 to see that “but if they turn away” is not a qualification for the obligation on the messenger.

[f] This follows after the only obligation of the messenger being highlighted in [e] above.
   [i] Societal obedience to the messenger was an obligation on the Muslims in his time, but it was temporal and in service of the Qur’an. See section 6.2.3.3 on page 338.

[g] The messenger’s order here is clearly in a civil context, as is highlighted by ‘common interest’ and ‘something of their affairs’ being the basis of the meeting discussed in (24:62-63).
   [i] See also the discussion on (4:64-65) above.

From this we learn to obey Allah and the messenger (The Qur’an). The only obligation of the messenger is the clear deliverance of the Qur’an (see section 6.1.11 on page 287). We must obey the messenger as the societal leader.
The following ayaat help us conclude this section with a very basic lesson:

وَأَطِيعوا الله وَأَطِيعوا الرَّسولَ وَاحْذَرُوا ۚ فَإِن تَوَلَّيْتُمْ فَاعْلَم واَنَّا عَلَىٰ رَسُولِنَا الْبَلَاغ ٱلْمَبْنِينَ

“And obey Allah and obey the messenger and be cautious; but if you turn back, then know that obligated on our messenger is (only) the clear delivery (of the Qur’an)”

(5:92)

وَأَطِيعوا الله وَأَطِيعوا الرَّسولَ ۚ فَإِن تَوَلَّيْتُمْ فَانْتَهُوا مِنْ نَافِعٍ عَلَىٰ رَسُولِنَا آمَنَّا عَلَىٰ الْبَلَاغ ٱلْمَبْنِينَ

“And obey Allah and obey the messenger, but if you turn back, then obligated on our messenger is (only) the clear delivery (of the Qur’an)”.  

(64:12)

These verses are like timeless reminders for Muslims.

Yet later generations have still somehow found a way to believe that the messenger was a source of guidance outside of the Qur’an that must be followed. It is to people such as these that Allah makes absolutely clear that the messenger’s ONLY obligation was the clear communication of the Qur’an. When this role is completed and when he is dead, that is the end of his role.

6.2.3.6 He who obeys the messenger has obeyed Allah

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِنَ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسِيلًا ۖ وَكَفَى بِاللَّهِ شَهِيدًا

What comes to you of good is from Allah, but what comes to you of evil is from yourself. And We have sent you to the people as a messenger, and enough is Allah as Witness.

He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.

(4:79-80)

These two verses tell us that Muhammad was sent as a messenger, and when the messenger of Allah is obeyed, then Allah is obeyed. This is a statement of clarity for Muslims.

1. Allah sent a messenger with his guidance.
2. The messenger delivers this guidance.
3. When that messenger is obeyed as he conveys that guidance, then simultaneously, the source of that guidance is also being obeyed.

6.2.3.7 Conclusion

There are three destinations for obedience as defined by the Qur’an:

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1. Allah:
   1.1. This refers to the Qur’an that is sent down/revealed and with people in their mind, books etc.
   1.2. This is timeless.
2. Allah and the/his messenger:
   2.1. This is the new parts of Qur’an being sent down/revealed through the messenger. This must have complete obedience.
   2.2. Once the Qur’an has been fully sent down, this category comes to an end and we can interpret it as just “obey Allah”.
   2.3. This category is important because Allah also teaches us thereby that it is only that which comes from Allah through the messenger that is guidance. Thus disqualifying hadith and any other conjecture.
3. The messenger and/or those in authority among us:
   3.1. This refers to societal obedience to those in authority who must judge by the Qur’an.
   3.2. By Allah mandating societal obedience to the messenger (4:64) Allah is also defining the leadership role in society for the messenger.
   3.3. The level of authority for the messenger in society and those in authority is similar.
   3.4. This category is bound to manage society based on the Qur’an.
   3.5. Once the messenger dies, this category shifts to “obey Allah and Obey those in charge among you”

Again, remember the following two facts:

1. The messenger is not among us and so he cannot be obeyed by us.
   1.1. Muhammad is never mentioned as a target of obedience, only the messenger. That is, the obedience was to the role, not to the man.
   1.2. Furthermore, we do not have a reliable source for his extra-Qur’anic words. See chapter 9 on page 431.
2. The Qur’an does not point to the hadith or anything else as a source of guidance for us.
   2.1. We therefore have no basis to look for or follow the hadith from the Qur’an itself.
   2.2. If we were meant to follow the hadith, it would have taken no more than one unambiguous ayah to make this clear, there are none. See chapter 10 on page 730 for more discussion on this.

Given these two points, we have no basis to assume that we should be following or obeying what people claim the messenger said or did after his death. Only unverified assumptions.

Finally, it was the movement of the proponents of hadith that separated the messenger from Allah [the source of the message] when they interpret “obey Allah and the messenger” as obey Allah in the Qur’an and obey Muhammad in what else he says.
7 Muslims and guidance

Our relationship with guidance, as derived from the Qur’an, is presented in this chapter.

7.1 Do not join any partner (in any sense) with Allah

وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّـهِ إِلَّا وَهُم مُّشْرِكُونَ
And most of them believe not in Allah except while they associate others with Him.
(12:106)

وَالَّذِينَ هُم بِرَبَِّي مَّلْكُ السَّمَاوَاتِ وَالَّْْْمِرْضِ
And they who do not associate anything with their Lord
(23:59)

أَمِ اتَّذُوا مِن دُونِ اللَّـهِ شُفَعَاءَ قُلْ أَوَلَوْ كَانُوا لََ يََْلِكُونَ شَيـْئًا وَلََ يـَعْقِلُونَ
Or have they taken other than Allah as intercessors? Say, "Even though they do not possess anything, nor do they reason?"

قُل لِيلَّـهِ الشَّفَاعَةُ جََِيعًا لَّهُ مُلْكُ السَّمَاوَاتِ وَالَْْْمِرْضِ وَإِدَّاءً وَالَّذِينَ لََ يُؤْمِنُونَ بَِّلْْخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ
Say, "To Allah belongs intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned."

And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those other than Him are mentioned, immediately they rejoice
(39:43-45)

See also section 7.13 on page 402.
7.2 Follow the Qur’an directly

That is the Book [a] in which there is no doubt [b], [true] guidance for those conscious of Allah [c] Who believe in the unseen, make obligatory prayer, and spend out of what We have provided for them, [i]

And who believe in what has been sent down/revealed to you [ii], and what was sent down/revealed before you, and of the Hereafter they are certain [in faith] [iii].

Those are upon [right] guidance from their Lord [d], and it is those who are the successful.

(2:2-5)

These ayaat tell us the source of the Qur’an, its function and who benefits from it.

[a] This book is referred to with ‘that’, and in my opinion this refers to the source from which the Qur’an was progressively revealed to the messenger. See (13:39) in section 9.5.19 on page 568.

[i] So here, [الْكِتَابُ] refers to the Qur’an written with Allah in Umm ul kitab. See also (3:23) where we are told that the Jews had been given a ‘portion of the kitab/book’.

[b] The book with Allah is beyond reproach and guarded by the angels, see (18:1-6) in section 5.3.29 on page 192.

[c] We are told that the sourcebook of the Qur’an [from which they get the revelation referred to in [d] contains [true] guidance for those who are mindful of Allah. Defined to be those who:

[i] Believe in the unseen, make obligatory prayer, and spend from what Allah has given them.

[ii] Believe in what has been revealed to the messenger [that what he is saying to them is revelation is in fact what Allah revealed]. This is of course the Qur’an that they hear and receive.

[iii] Are certain of the hereafter.

[d] People in [c] are rightly guided by Allah.

There is no mention of the opinions of scholars, of the example of the messenger in hadith and sunnah or of the ruling of the messenger in hadith.

Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve."
And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally."

(2:37-39)

Those to whom We have given the Book follow it as it should be followed. They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers.

(2:121)

And when it is said to them, "Follow what Allah has sent down/revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers did not use their reasoning at all, nor were they guided?

(2:170)

[Relates to previous peoples but applies to all peoples]

The Messenger has believed in what was sent down/revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

(2:285)

Say, "We have believed in Allah and in what was sent down/revealed to us and what was sent down/revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him."

(3:84)

O you who have believed, believe in Allah and His Messenger and the Book that He sent down/revealed upon His Messenger and the Scripture which He sent down/revealed before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.
And this [Qur'an] is a Book We have sent down/revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.

(6:155)

[This is] a Book sent down/revealed to you so let there not be in your breast distress therefrom - that you may warn thereby and as a reminder to the believers. Follow, [O mankind], what has been sent down/revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.

(7:2-3)

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honoured him, supported him and followed the light which was sent down/revealed with him - it is those who will be the successful.

(7:157)

[Refer to section 10.8 on page 768 for an expanded discussion of this verse]
You can only warn one who follows the reminder (Qur'an) and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.

(36:11)

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped. And follow [pl.] the best of what was sent down/revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive,

(39:53-55)

Those who disbelieve and avert [people] from the way of Allah - He will waste their deeds. And those who believe and do righteous deeds and believe in what has been sent down/revealed upon Muhammad [a] - and it is the truth from their Lord [b] - He will remove from them their misdeeds and amend their condition.

That is because those who disbelieve follow falsehood [c], and those who believe follow the truth from their Lord [d]. Thus does Allah present to the people their comparisons.

(47:1-3)

These ayaat fit perfectly with 5:44-50 [see section 5.4.3 on page 216] in that those who judge by what is not revealed are also called disbelievers.

[a] What has been revealed.
[i] This is the Qur'an: see sections 5.2.1 and 6.1.3 on pages 82 and 252.
[b] [a] has been referred to as the truth from Allah.
[i] The Qur'an is the truth from Allah, see section 5.3.8 on page 126 for further evidence of this.
[c] [c] and [d] are contrasted. Those who follow falsehood [i.e., other than the truth] are disbelievers.
[i] They follow other than the Qur'an, the revelation.
[d] Those who believe, follow the truth from Allah. They follow the Qur'an.
ذَٰلِكَ أَمَرُ ٱللَّهُ أَنزَلَهُ إِلَيْكُمْ وَمَن يَتَّقَ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيَعْظِمْ لَهُ أَجْرًا

That is the command of Allah, which He has sent down/revealed to you; and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.

(65:5)

[The context is of talaaq regulations]
7.3 Only follow what is sent down

Please also refer to section 7.4 on page 367 for additional convincing ayaat.

Say, [O believers], "We have believed in Allah and what has been sent down/revealed to us and what has been sent down/revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him." (2:136)

[Believing in what was sent down/revealed]

And when it is said to them, "Follow what Allah has sent down," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers did not use their reasoning at all, nor were they guided? (2:170)

[Relates to previous peoples but applies to all peoples]

We will cast terror into the hearts of those who disbelieve for what they have associated with Allah of which He had not sent down/revealed any authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers. (3:151)

[Also, 6:81, 7:33, 22:71. Note that the authority for such had to be in what was sent down/revealed. The normal words of prophets or messengers is not in this category.]

And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow only conjecture, and they are only falsifying (6:116)
Those who associated with Allah will say, "If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow only conjecture, and you are only falsifying."

Say, "With Allah is the far-reaching argument. If He had willed, He would have guided you all."

(6:148-149)

Follow [pl.] what has been sent down/revealed to you from your Lord [a] and do not follow other than it any supports [in guidance] [b]. Little do you remember.

(7:3)

[a] Following Allah by following what he has revealed/sent down.

[iii] This is the Qur'an: See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.

[b] This has been understood primarily as referring to Allah, although the pronoun could refer to the Qur'an also. However, the sentence context would more naturally refer to the Qur'an. This is because it begins in reference to what is revealed, with 'from your Lord' being a clarification/elaboration to 'what is revealed'. If we also look at the words chosen, we get an indication that the Qur'an is the natural target of the statement, more so than Allah, in this verse.

If you look at (7:30), (13:16), (18:50, 102), (25:18), (29:41), (39:3), (42:6, 9), (45:10) in the context of adding partners to Allah, the word [root] Akhaza [to take], not [root] Taba3a [to follow] that is found in (7:3), is used.

If you look at (3:28), (4:89), (4:144), (5:51, 57), (9:23), (45:19), (60:1) in the context of taking allies/supporters, the word [root] Akhaza [to take], not [root] Taba3a [to follow] that is found in (7:3), is used.

If you look at (2:120, 145, 170), (3:7), (4:115), (5:48, 49), (6:155), (7:3, 157), (20:47, 123) (28:49, 57), (31:21), (39:55) in the context of following guidance/revelation/religion or misguidance, the [root] Taba3a [to follow] that is found in (7:3), not the word [root] Akhaza [to take], is used.

With all this said, whether we take it to refer to Allah or [more logically] the Qur'an, we have the following meanings:

[i] If Qur’an: It is directly telling us that we cannot follow any sources for guidance other than the Qur’an.

[ii] If Allah: Do not follow anyone else and hence, by analogy, no other guidance than what has been revealed from Allah in [a].
And most of them follow only conjecture. Indeed, conjecture avails not against the truth at all. Indeed, Allah is Knowing of what they do.

(10:36)

Or have send down/We revealed to them an authority, and it speaks of what they were associating with Him?

(30:35)

[Note that the authority for such had to be in what was sent down/revealed. The normal words of prophets or messengers is not in this category.]

And of the people is he who trades [for guidance] diversionary/distracting speech [lit: Hadith] to mislead from the way of Allah, without knowledge, and who takes it in ridicule. Those will have a humiliating punishment.

And when our verses are enjoined on him [as belief and/or practice], he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

(31:6-7)

And when it is said to them, "Follow what Allah has sent down," they say, "Rather, we will follow that upon which we found our fathers." Even if Satan was inviting them to the punishment of the Blaze?

(31:21)
The revelation of the Book [a] is from Allah, the Exalted in Might, the Wise.

Indeed, within the heavens and earth are signs for the believers.

And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain.

And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason. [b]

These are the verses [Ar. ayaatu] of Allah which We enjoin on you [as belief and/or practice] in truth. [c] Then in what narration/information/account [lit. Hadithin] after Allah and His verses [lit. ayaatihi] will they believe? [d]

Woe to every sinful liar

Who hears the verses of Allah [e] enjoined on him [as belief and/or practice due to having being communicated to him], then persists arrogantly as if he had not heard them [f]. So give him tidings of a painful punishment.

And when he knows anything of Our verses [g], he takes them [h] in ridicule. Those will have a humiliating punishment.

(45:1-9)

When looking at the pronouns/synonyms throughout these verses we see that it is only the Qur'an that is referred to:

[a] Revelation of the Book.

[i] See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252 to see that it is the Qur'an that was sent down/revealed/revealed.

[ii] It is the Book [kitab] we were given, see section 5.3.28 on page 182. The same kitab referred to in (2:2) in my opinion.

[b] The image of bringing life to the soil [with rain] is actually an analogy for the revelation [rain] bring life to the heart [soil].

[c] The verses.

[i] These [ثِلْكَ آيَاتُ اللَّهِ تَنْثَلُوهَا عَلَيْكَ بِالْحَقِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ], refers to what has just been communicated. This includes an ayah on the Qur'an (45:2), the universe and again the Qur'an [by analogy, see [b]], so we have no basis to limit ayah to heavenly signs and should opt for the more general ayah/verse meaning to accommodate all the previous verses.

[ii] For the first use of ayaat in (45:6), see section 5.4.6 on page 224 and make note of (2:252) among others. We see that this exact phrase is used in reference to verses.

[b] These are the verses of Allah which We enjoin on you [as belief and/or practice] in truth. And indeed, you are from among the messengers.
The verses/ayaat could not be referring to evident signs for the people to see, it is certainly referring to the verses/messages themselves [and consequently their content] as found in the Qur’an.

[iii] The phrase natluha 3alayka [نَتْلُوهَا عَلَيْكَ] is used in relation to communicating revelation, for example in sections 5.4.6 and 6.1.2 on pages 224 and 249 to see that what is communicated via tilawah is the Qur’an.

[iv] So ‘ayaat’ here refers to the previous Qur’anic ayaat/verses in (45:1-5).

[d] Narration/information/account (hadith) and His verses. There are two main ways narration/information/account (hadith) may be interpreted, the first is that [i] narration/information/account refers to the Qur’an which contains information about Allah and has his ayaat/messages/verses, the second is that [ii] it refers only to the specific statements about creation or some other subset of signs in the previous ayaat.

[i] That this refers to the Qur’an is supported by the following two points:
- It links with [a][b][c] by continuing the narrative about the revelation.
- It does not suffer from the challenge of, “So in what narration/information/account after this will they believe?” leading to rejecting the rest of the Qur’an if we assume it refers to the specific ayaat preceding it. Note: The Qur’an is referred to as hadith, see section 5.3.29 on page 192.

[ii] This is not a logical meaning because:
- The use of the word yu’minoon [يُؤْمِنُونَ] when it comes to the signs in the natural world is either uncommon or non-existent in the Qur’an. Instead words of consideration and observation such as ‘have you perceived’ [اِنْتَظَرُوا] or ‘look’ [ٱنظُرُوا] are used in relation to evidences like the heavens and the earth. See for example (7:185), (10:59), (10:101), (16:79), (80:24) etc. The world is an outer sign, something to be considered, not something in which one puts trust and faith. For iman in the revelation see (2:4).
- Note that it is ‘His ayaat’ and not ‘these ayaat’ that is stated. There is nothing in the used pronouns that limits the application to a small number of verses.
- See section 12.11 on page 850 for the word hadith, this word applies to things (conceptual or actual) that are new or recent, it also refers to something communicated. So if hadith is thought to refer to events/signs that are new, then the problem is that the signs mentioned in 45:2-5 are not new. Also, Allah is not something new and so referring to Allah as a new event/thing is wrong. This indicates that the second use of ‘hadith’ means a communication/statement. Therefore, the second use of ayaat refers to the verses of the Qur’an generally while the first use of ayaat refers to the specific ayaat preceding (45:6).

[e] Verses of Allah
- [i] This refers to the same thing as in [c][d].

- [i] This refers to the same thing as in [c][d].

[g] Our verses.

[h] Them.

“Then in what narration/information/account [lit. Hadithin] after Allah and His verses [lit. ayaatih] will they believe?” is an important rhetorical question to the proponents of hadith. Their answer is the wrong answer.
And they have thereof no knowledge. They follow only conjecture, and indeed, conjecture avails not against the truth at all.

(53:28)
7.4 Only judge by what Allah has sent down/revealed (Qur’an)

See also section 5.5.4 on page 240.

But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allah? Then they turn away, [even] after that; but those are not [in fact] believers. [a]

Indeed, We sent down/revealed the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has sent down/revealed - then it is those who are the disbelievers. [b]

And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has sent down/revealed - then it is those who are the wrongdoers. [b]

(5:43-45)

[a] The context here is of the Jews, with an example of them openly not judging by what they claim was sent down/revealed to them.

[i] We must note the context of the Jews ignoring some of what was sent down/revealed to them, throwing away a part and adding their own opinions with the Mishna (Talmud). So, they regularly did not judge by whatever they still had of the revelation.

[ii] In (5:43) we even have the contemporaneous evidence at the time of the messenger where they came to him for a judgement while they claimed they had the book.

[b] The Arabic (وَمَن لَّمْ يَحْكُمْ نِزَالَ اللَّـهُ، وَمَن لَّمْ يَحْكُمْ بِمَا أَنزَلَ اللَّـهُ) is perfectly general and acts as the general principle demonstrated by the specific example it follows.

[i] The term used is anzala (انزلَ), this is used with the Qur’an and the previous books, but not with inspiration generally. See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.
And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

And let the People of the Gospel judge by what Allah has sent down/revealed therein. [a] And whoever does not judge by what Allah has sent down/revealed - then it is those who are the defiantly disobedient. [b]

(5:46-47)

[a] The context here is the Christians. People that made up lies about Isa/Jesus and followed those instead of the revelation he came with.

[b] The Arabic (وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ) And whoever does not judge by what Allah has sent down/revealed) is perfectly general and acts as the general principle demonstrated by the specific example it follows.

And We have sent down/revealed to you the Book with the truth, confirming that which preceded it of the Scripture and as a guardian over it [a]. So judge between them by what Allah has sent down/revealed and do not follow their inclinations away from what has come to you of the truth. [b]

To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

And judge between them by what Allah has sent down/revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has sent down/revealed to you. [b] And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.

Then is it the judgement of ignorance they desire? But who is better than Allah in judgement for a people who are certain? [c]

(5:48-50)
After the previous two people and revelations, Allah tells us that he has sent down/revealed the revelation that confirms and distinguishes the true and the false in what remains of the previous revelations. We have the link/continuity between what preceded and what came at the end.

Now it switches back to all of the Jews and Christians (and any others) with “them” and tells the messenger to judge between them by the Qur’an alone.

And whoever does not judge by what Allah has sent down/revealed from the previous ayaat changes to judge between them by what Allah has sent down/revealed). From a general law contrasted with a people that broke it (Jews and Christians) to a direct command to the messenger to only judge by what has been revealed.

Allah tells us (And whoever does not judge by what Allah has sent down/revealed)) - beware of them, lest they tempt you away from some of what Allah has sent down/revealed to you). A key counterpart to the message of [b][i], judge only by what has been revealed and beware of those who try to get you to move away from the revelation to judge by some other source.

Allah tells us that seeking judgement by other than what is sent down/revealed is to seek the judgement of ignorance.

The term used is anzala (نزلَ اللَّـهُ إِلَيْكَ نُزِّلَ اللَّـهُ إِلَيْكَ), this is used with the Qur’an and the previous books, but not with inspiration generally. See sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.

- 5:43-47 highlight the previous peoples not judging by what has been revealed to them and corrects them by saying that anyone who does not judge by what has been revealed has erred.
- 5:48-49 then brings it to the time of the final messenger and reiterates that he must judge them by what he was sent and he must never deviate from that.
- 5:50 culminates with telling us that to judge by other than what Allah has revealed is ignorance.

And follow the best of what was sent down/revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive, Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers."

(39:55-56)

A key point to note here is that given the statements in (5:43-50), there is no possibility of judging by the hadith. Some claim that we are commanded (in the Qur’an) to obey the messenger religiously and to take any regulations he gives, even if they are not in the Qur’an. Essentially, they say that what is sent down/revealed tells us to judge by what is not sent down. Let us analyse this logic.

Let us break down all knowledge into two categories: A and !A.

A = What is sent down/revealed.

!A = Everything else.

1. Qur’an says: Judge only by what is sent down/revealed. This is A.
2. The proponents of hadith say: A says to judge by what is not sent down/revealed. This is !A.
3. Implication: A says to judge by A and !A. An inherent contradiction.
2. contradicts 1., always. They cannot be true at the same time. The way to get around this is to say that the hadith was in fact revealed somehow. One aspect of this argument is dealt with in section 10.1 on page 731 and throughout this book.

For why hadith cannot be sent down/revealed according to the standards of the Qur’an, see chapter 9 on page 431. For why it is only the Qur’an that was revealed, see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252. See also that the only guidance that the messenger received was the Qur’an in sections 6.1.3 and 6.1.4 on pages 252 and 261.
7.5 Follow the Qur’an through the messenger

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honoured him, supported him and followed the light which was sent down/revealed with him - it is those who will be the successful.

Say, "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.

(7:157-158)

[Refer to section 10.8 on page 768 for an expanded discussion of these verses]
7.6 Not giving the Qur’an its due

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي أَخْفَدُوا هَذَا الْقُرْآنَ مِهْجُورًا

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

7.7 How believers should respond to the Qur’an

إِنََّّ الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّـهُ وَجِلَتْ قُلُوبَُُّهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيََتُهُ زَادُواْ إِيَّاهَا رَادِعًا وَعَلَىٰ رَبِّيمْ يَتَوَكَّلُونَ

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are enjoined on them [as belief and/or practice due to being communicated to them], it increases them in faith; and upon their Lord they rely. The ones who make obligatory prayer, and from what We have provided them, they spend.
(8:2-3)

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَُْونَ

So when the Qur’an is recited, then listen to it and pay attention that you may receive mercy. And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.
(7:204-205)
7.8 How believers should not respond to the Qur’an

 Muhammad is only a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful

(3:144)

Those who elevated the role of the messenger in relation to the guidance are being spoken to here.

And when it is said to them, "Come to what Allah has sent down/revealed and to the Messenger," you see the hypocrites turning away from you in aversion.

(4:61)

Throughout most of the period of the messenger’s role, the full Qur’an was not available. And so people would look for an answer either in what was already revealed or, in accordance with (5:101) [see section 6.1.15 on page 311], ask him the question and in accordance with the contents of section 4.1.15 on page 62, Allah would answer by revelation. This first in with (25:32-33) also found in section 4.1.15 on page 62, where Allah tells us the gradual revelation of the Qur’an was partially for this purpose.

And when it is said to them, "Come to what Allah has sent down/revealed and to the Messenger," they say, "Enough for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?

(5:104)

And of the people is he who trades [for guidance] diversionary/distracting speech [lit: Hadith] to mislead from the way of Allah, without knowledge, and who takes it in ridicule. Those will have a humiliating punishment.

And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

(31:6-7)
Woe to every sinful liar. Who hears the verses of Allah enjoined on him [as belief and/or practice], then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment. And when he knows anything of Our verses, he takes them in ridicule. Those will have a humiliating punishment. Before them is Hell, and what they had earned will not avail them at all nor what they had taken besides Allah as allies. And they will have a great punishment. This [Qur’an] is guidance. And those who have disbelieved in the verses of their Lord will have a painful punishment of foul nature.

(45:7-11)

And when Our clear verses are enjoined on them [as belief and/or practice], their argument is only that they say, "Bring [back] our forefathers, if you should be truthful."

(45:25)

But as for those who disbelieved, [it will be said], "Were not Our verses enjoined on you [as belief and/or practice], but you were arrogant and became a people of criminals?"

(45:31)

And when Our clear verses are enjoined on them [as belief and/or practice], those who disbelieve say of the truth when it has come to them, "This is obvious illusion."

(46:7)

When Our verses are made enjoined on him [as belief and/or practice], he says, "Legends of the former peoples."

(68:15)
7.9 Believers should consider and understand the Qur'an and life

ٌَّ إنَّ شَرَّ الدَّوَابِٰي عِنْدَ اللَّهِ الْمُتَّهَمُ الْدِّينُ لَا يَعْقِلُونَ

Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

(8:22)

أَمْ تَتَّسَبَّقُ آنَ أَكْثَرُهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنَّ هُمْ إِلَّا كَالْأَنْفُسُهُمْ نَفْسًا أَصَلٌّ سَيِّئًا

Or do you think that most of them hear or reason? They are like livestock. Rather, they are [even] more astray in [their] way.

(25:44)

قُلْ إِنَّّا أَعِظُكُم بِوَاحِدَةٍ أَن تَقُومُوا لِلَّهِ مَثْنََٰ وَفُرَادَىٰ ثَُُّ تَتَفَكَّر واَّ مَا بِصَاحِبِكُم مِين جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بِينَْ يَدَيْ عَذَابٍ شَدِيدٍ

Say, "I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then consider (analyse)." There is not in your companion any madness. He is only a warner to you before a severe punishment.

(34:46)

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِِّيَدَّب َّر وا آيًَتِهِ وَلِيـَتَذَكَّرَ أُولُو الَْْلْبَابِ

This is a blessed Book which We have sent down/revealed to you that they deeply consider its verses and that those of understanding would be reminded

(38:29)

أَفَلَي َتَدَبُّر ونَقْرَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالَُْا

Will they not, then, deeply consider the Qur'an, or are there locks on [their] minds?

(47:24)

7.9.1 Ra’a – Observing and considering

See section 12.14 on page 854 for the meaning of this word.

فَنَأَرَأَيْتُم مِّنَ اللَّهِ مَعْطُوكَمْ وَأَصِارْكُمْ وَخَتَمَ عَلَىْ قُلُوبِكُم مَّن إِلَـٰهٌ غَيَُْ اللَّـهِ يََْتِيكُم بِهِ انظُرْ كَيْفَ نُصَرِي فُ الْْيََتِ ثَُُّ هُمْ يَصْدِفُونَ

Say, "Have you considered: if Allah should take away your hearing and your sight and set a seal upon your hearts, which deity other than Allah could bring them [back] to you?" Look how we diversify the verses; then they [still] turn away.
Say, "Have you considered: if the punishment of Allah should come to you unexpectedly or manifestly, will any be destroyed but the wrongdoing people?"

(6:46-47)

أَوَلَيْ يَرُونَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ والأَرْضَ بِحَقٍّ إِن يُتَّْبَعُنَّ فَأَبََ الظَّالِمُونَ إِلَّ كُفُورًا

Do they not consider that they are tried every year once or twice but then they do not repent nor do they remember?

(9:126)

أَلََْ تَرَ أَنَّ اللَّـهَ خَلَقَ السَّمَاوَاتِ وَالَْْرْضَ بَِّلَْْقِي إِن يَشَأْ يُذْهِبْكُمْ وَيََْتِ بَِِلْقٍ جَدِيدٍ

... Have you not considered that Allah created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation.

(...)

أَلََْ تَرَ كَيْفَ ضَرَبَ اللَّـهُ مَثَلًً كَلِمَةً طَيِيبَةً كَشَجَرَةٍ طَيِيبَةٍ أَصْلُهَا ثََبِتٌ وَفَرْعُهَا فِِ السَّمَاءِ

Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?

(14:19/24)

أَلََْ يُؤْمِنُونَ إِلََٰ مَا خَلَقَ اللَّـهُ مِن شَيْءٍ يـَتَـفَيَّأُ ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِيلَّـهِ وَهُمْ دَاخِرُونَ وَلِلَّـهِ يَسْجُدُ مَا فِِ السَّمَاوَاتِ وَمَا فِِ الَْْرْضِ مِن دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لََ يَسْتَكْبَرُونَ يََُافُونَ رَبََُّّم مِين فـَوْقِهِمْ وَيـَفْعَالُونَ مَا يُؤْمَرُونَ

Have they not considered what things Allah has created? Their shadows incline to the right and to the left, prostrating to Allah, while they are humble.

And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.

They fear their Lord above them, and they do what they are commanded.

(16:48-50)

أَلََْ يَوَأَ أَنَّ اللَّـهَ الَّذِي خَلَقَ السَّمَاوَاتِ والأَرْضَ قَادِرٌ عَلَىٰ أَن يَُْ لُقَ مِثـْلَهُمْ وَجَعَلَ لَ لَُْمْ أَجَلًَ لََّ رَيْبَ فِيهِ فَأَبََ الظَّالِمُونَ إِلَّ كُفُورًا

Do they not consider that Allah, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse [anything] except disbelief.

(17:99)
Have you not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

(21:30)

Have you not considered that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates – for him there is no bestower of honour. Indeed, Allah does what He wills.

... Have you not considered that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and Acquainted.

... Have you not considered that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful.

(22:18/63/65)

Have you not considered that Allah is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do.

And to Allah belongs the dominion of the heavens and the earth, and to Allah is the destination.
Have you not considered that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightening almost takes away the eyesight.

(24:41-43)

Have they not considered the earth - how much We have produced therein from every noble kind?

(26:7)

Have they not considered that We made the night that they may rest therein and the day giving sight? Indeed in that are signs for a people who believe.

(27:86)

Say, "Have you considered: if Allah should make for you the night continuous until the Day of Resurrection, what deity other than Allah could bring you light? Then will you not hear?"

Say, "Have you considered: if Allah should make for you the day continuous until the Day of Resurrection, what deity other than Allah could bring you a night in which you may rest? Then will you not see?"

(28:71-72)

Have they not considered how Allah begins creation and then repeats it? Indeed that, for Allah, is easy.

Say, [O Muhammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent."

(29:19-20)

Have they not considered that Allah extends provision for whom He wills and restricts [it]? Indeed, in that are signs for a people who believe.
Have you not considered that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favours, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him].

Have you not considered that Allah causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term, and that Allah, with whatever you do, is Acquainted?

Have you not considered that ships sail through the sea by the favour of Allah that He may show you of His signs? Indeed in that are signs for everyone patient and grateful.

Have you not considered that Allah sends down rain from the sky, and We produce thereby fruits of varying colours? And in the mountains are tracts, white and red of varying shades and [some] extremely black.

Have they not considered that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?

Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary?
Say, "Have you considered: if the Qur'an is from Allah and you disbelieved in it, who would be more astray than one who is in extreme disension?"

We will make them observe/consider Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness? (41:52-53)

Have you considered he who has taken as his god his own desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded? (45:23)
Have you considered what you emit?

... Have you considered the water that you drink?

... Have you considered the fire that you ignite? (56:58/63/68/71)

قُلْ أَرَأَي ْت مْ إنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن يََْتِيكُم بَِِاءٍ مَّعِينٍ

Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"

(67:30)

أَلََْ تَرَكَيْكَ كَيْفَ فـَعَلَ رَبُّكَ بِعَادٍ

Have you not considered how your Lord dealt with 'Aad (89:6)

7.9.2 Tafakkur - Analysing

Refer to section 12.26 on page 881 for the relevant dictionary entry.

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might consider (analyse).

(2:219)

إِنَّ فِِ خَلْقِ السَّمَاوَاتِ وَالَْْرْضِ لَْيََتٍ لِْيُولِِ الَْْلْبَابِ

Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might consider (analyse).

(2:266)
Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

Who remember Allah while standing or sitting or [lying] on their sides and **consider (analyse)** the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

(3:190-191)

And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that they might **consider (analyse).**

(7:176)

The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the verses for a people that consider (analyse).

(10:24)

And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who **consider (analyse).**

(13:3)
It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals].
He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed in that is a sign for a people who consider (analyse).

(16:10-11)

And We sent not before you except men to whom We inspired Our message, so ask the people of the message if you do not know, with clear proofs and written ordinances. And We sent down/revealed to you the reminder that you may clearly communicate to the people what was sent down/revealed to them and that they might consider (analyse).

(16:43-44)

And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colours, in which there is healing for people. Indeed in that is a sign for a people that consider (analyse).

(16:68-69)

Do they not consider (analyse) within themselves? Allah has not created the heavens and the earth and what is between them except in truth and for a specified term. And indeed, many of the people, in [the matter of] the meeting with their Lord, are disbelievers.

(30:8)

And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth].
And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who consider (analyse).

(30:20-21)

فَلَيّٖ إِنَّا أُعِظُّكُم بِوَاحِدَةٍ أَن تَقُومُوا لِلَّهِ مَثْنََٰ وَفُرَادَىٰ ثُُ تَفَكَّرُوا مَا يِصَاحِبَكُم مِن جَنَّةٍ إِنَّ هُوَ إِلَّا نَذِيرٌ لَكُم بِيَدِي عَذَابٍ شَدِيدٍ

Say, "I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then consider (analyse)." There is not in your companion any madness. He is only a warner to you before a severe punishment.

(34:46)

اللَّـهُ يَتَوَفَّ الَْْنفُسَ حِينَ مَوْتَِِا وَالَّتِِ لََْ تَُِتْ فِِ مَنَامِهَا فـَيُمْسِكُ الَّتِِ قَضَىٰ عَلَيـْهَا الْمَوْتَ وَيـُرْسِلُ الُْْخْرَىٰ إِلََٰ أَجَلٍ مُّسَمًّى إِنَّ فِِ ذَٰلِكَ لَْيََتٍ لِيقَوْمٍ يََفَكَّر ونَ

Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who consider (analyse).

(39:42)

اللَّـهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيهِ بَِِمْرِهِ وَلِتَبَتْـَ غُوًِا مِينْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ وَسَخَّرَ لَكُم مَّا فِِ السَّمَاوَاتِ وَمَا فِِ الَْْرْضِ جََِيعًا مِينْهُ إِنَّ فِِ ذَٰلِكَ لَْيََتٍ لِيقَوْمٍ يََفَكَّر ونَ

It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful.

And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who consider (analyse).

(45:12-13)

لَوْ أَنْزَلْنَا هَـٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيـْتَهُ خَاشِعًا مُّتَصَدِيَّ عِنْدَ اللَّـهِ وَلَعَلَّكُمْ تَفَكَّرُونَ

If We had sent down/revealed this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that they might consider (analyse).

(59:21)

7.9.3 Taffaqquh - Understanding

See also section 12.27 on page 882 for the relevant dictionary entry and more examples.
Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how we diversify the verses that they might [seek to] understand. 

(6:65)

[The context is ungratefulness of people who only call upon Allah in need and forget otherwise]

And He is who has brought you [all] into being out of one living entity, and [has appointed for each of you] a time-limit [on earth] and a resting-place [after death]. We have detailed the verses for a people who [seek to] understand.

(6:98)

Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, "Do not go forth in the heat." Say, "The fire of Hell is more intensive in heat" - if they would but understand.

(9:81)

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to [seek to] obtain understanding in the religion and warn their people when they return to them that they might be cautious.

(9:122)

7.9.4 Tadabbur – To consider intently in order to implement

See also section 12.12 on page 851 for the relevant dictionary entry.
And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allah records what they plan by night. So leave them alone and rely upon Allah. And enough is Allah as Disposer of affairs.

Then will they not deeply consider and follow the Qur'an? And if it had been from [any] other than Allah, they would have found within it much contradiction.

(4:82)

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِِّيَدَّبِرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْبَابِ

This is a blessed Book which We have sent down/revealed to you that they might deeply consider and follow its verses and that those of understanding would be reminded

(38:29)

أَفَلَيْتَدَبِرُونَ الْقُرْآنَ أمْ عَلَىٰ قُلُوبٍ أَقْفَالَُْا

Then do they not deeply consider and follow the Qur'an, or are there locks upon [their] hearts?

(47:24)

7.9.5 Ta3qeel – To consider in order to restrain oneself

See also section 12.22 on page 872 for the relevant dictionary entry.

كَذَٰلِكَ يُبَينِيُ اللَّـهُ لَكُمْ آيََاتِهِ لَعَلَّكُمْ تَعْقِل ونَ

Thus does Allah make clear to you His verses that you might use your reasoning

(2:242)

[Context is divorce]

وَمَا الْيَاةُ الدُّنْيَا إِلََّ لَعِبٌ وَلَْْوٌ وَلَلدَّارُ الْْخِرَةُ خَيٌَْ لِيلَّذِينَ يـَتَّقُونَ أَفَلًَ

O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater.

We have certainly made clear to you the verses, if you will use your reasoning

(3:118)

وَمَا اِحْيَا الْدُنْيَا إِلَّا لَعِبٌ وَلَْْوٌ وَلَلدَّارُ الأَخِرَةُ خَيٌّ لِلْْلَّدِينِ يـَتَّقُونَ أَفَلًَ

And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not use your reason?

(6:32)
Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you do not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use your reasoning."

(6:151)

O you who have believed, obey Allah and His Messenger and do not turn from him while you hear.
And do not be like those who say, "We have heard," while they do not hear.
Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use their reasoning.

(8:20-22)

And We sent not before you [as messengers] except men to whom We sent down/revealed from among the people of cities. So have they not travelled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allah; then will you not use your reasoning?

(12:109)
فيها رواسب وأعماش ومن كل الثمرات جعل فيها زوجين فين يغشي الليل النهار إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات ليقوم بعضها على بعض في الأصل إن في ذلك لآيات لعكم تعالَكم تغفتون.

ومن ثمرات النخيل والأغنام تتخذون منه سكرًا ورقيقًا حسنًا إن في ذلك لآيات لعكم تعالَكم تغفتون.

And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who use their reason.

لئن على الأشعار خرج ولا على الأعرج خرج ولا على النصر خرج ولا على أنفسكم أن تأكلوا من ثمرات النخيل أو ثمرات النخيل أو ثمرات النخيل أو ثمرات النخيل أو ثمرات النخيل أو ثمرات النخيل أو ثمرات النخيل أو ثمرات النخيل، وأئمةكم أو أنفسكم أو عظامكم أو أنفسكم أو عظامكم أو أنفسكم أو عظامكم أو أنفسكم أو عظامكم، فأعدكم الله مباركًا طيبًا كذلك يحيي الله لكم الآيات لعكم تعالَكم تغفتون.

There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the
houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings upon each other - a greeting from Allah, blessed and good.

Thus does Allah make clear to you the verses [of ordinance] that you may use your reasoning.

(24:61)

And whatever thing you [people] have been given - it is [only for] the enjoyment of worldly life and its adornment. And what is with Allah is better and more lasting; so will you not use your reason?

(28:60)

The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew.

Indeed, Allah knows whatever thing they call upon other than Him. And He is the Exalted in Might, the Wise. And these examples We present to the people, but none use their reasoning [on the examples] except those of knowledge.

(29:41-43)

And of His signs is [that] He shows you the lightning [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use their reason.

(30:24)

He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? Thus do We detail the verses for a people who use their reasoning.

(30:28)
And he to whom We grant long life We reverse in creation; so will they not use their reason?
(36:68)

And indeed, Lot was among the messengers. - [So mention] when We saved him and his family, all, - Except his wife among those who remained [with the evildoers]. - Then We destroyed the others. - And indeed, you pass by them in the morning - And at night. Then will you not use your reason?
(37:133-137)

It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term; and perhaps you will use your reason.
(40:67)

Indeed, We have made it an Arabic composition that you might use your reasoning.
(43:3)

Indeed, within the heavens and earth are signs for the believers.
And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith].
And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who use their reason.
(45:3-5)

اعْلَمُوا أَنَّ اللَّـهَ يُُْيِي الَْْرْضَ بـَعْدَ مَوْتَِِا قَدْ بَيـَّنَّا لَكُمُ الْْيََتِ لعَلَّكُمْ تَعْقِل ونَ
Know that Allah gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will use your reasoning.
(57:17)

قَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ ن َعْقِل مَا كُنَّا فِِ أَصْحَابِ السَّعِيَِ
And they (those in hell) will say, "If only we had listened or reasoned, we would not be among the companions of the Blaze."
(67:10)

7.9.6 Summary

In relation to the physical world including ourselves and others and related lessons/concepts:

- Ra’a [رآى]: To observe and consider the world around us now and in the past.
- Fakkara [فَكَرَ]: To analyse the evidence/ayaat around us in order to derive their implications. This focuses on the process of seeking for understanding.
- 3aqala [عَقَلَ]: To prevent oneself from a bad outcome through the consideration and people around them. To use your reason.

In relation predominantly to the guidance of Allah [Qur’an]:

- Fakkara [فَكَرَ]: To analyse the Qur’an in order to obtain a clear knowledge of its guidance. This focuses more on the process of seeking for understanding.
- Faqha [فَقِهَة]: Means having or achieving a state of understanding. This focuses more on having or achieving the state of understanding than on the process of achieving it.
- Dabbara [دَابِرَ]: To intently consider Qur’anic guidance in order to properly implement/fulfil it.
- 3aqala [عَقَلَ]: To prevent oneself from a bad outcome through the consideration and implementation of the guidance of the Qur’an. To use your reason.

These five terms are a comprehensive reflection of the mental effort and attitude a Muslim should have to the Qur’an and the world in general. It is worth mentioning ذكر (section 7.10 on page 392) which adds that we must make efforts to recall/remember the Qur’an and this enables its consideration and implementation.
7.10 Believers should reflect (zikr) on the Qur’an and life

See also section 12.13 on page 853 for the relevant dictionary entry.

And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember/reflect.

(2:221)

And this is the path of your Lord, [leading] straight. We have detailed the verses for a people who remember/reflect

(6:126)

And do not approach the orphan’s property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfil. This has He instructed you that you may remember/reflect.

(6:152)

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember/reflect.

(7:26)

The example of the two parties is like the blind and deaf, and the seeing and hearing. Are they equal in comparison? Then, will you not remember/reflect?
Then is he who knows that what has been sent down/revealed to you from your Lord is the truth like one who is blind? They will only be reminded/reflect who are people of understanding.

Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded/reflect.

This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded/reflect.

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded/reflect.

And We have certainly diversified [the contents] in this Qur'an that mankind may be reminded/reflect, but it does not increase the disbelievers except in aversion.

[This is] a surah which We have sent down/revealed and made [that within it] obligatory and sent down/revealed therein clear verses that you might remember/reflect.

And We have [repeatedly] conveyed to them the word/saying that they might remember/reflect.
This is a blessed Book which We have sent down/revealed to you that they might reflect upon its verses and that those of understanding would be reminded/reflect

(38:29)

And We have certain presented for the people in this Qur’an from every [kind of] example - that they might remember.

(39:27)

And indeed, We have eased it [the Qur’an] in your tongue/language that they might be reminded.

(44:58)

And We left it as a sign, so is there any who will remember?

(54:15)

And We have certainly made the Qur’an easy for remembrance, so is there any who will remember?

(54:17)

And We have certainly made the Qur’an easy for remembrance, so is there any who will remember?

(54:22)

And We have certainly made the Qur’an easy for remembrance, so is there any who will remember?

(54:32)

And We have certainly made the Qur’an easy for remembrance, so is there any who will remember?

(54:40)
How believers should call to the Qur’an (Da’wah)

Invite to the way of your Lord with wisdom and good advice and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

(16:125)

And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been sent down/revealed to us and sent down/revealed to you. And our God and your God is one; and we are Muslims to Him."

(29:46)

And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."

And not equal are the good deed and the bad. Repel [evil] by that which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].

(41:33-35)

Go, both of you, to Pharaoh. Indeed, he has transgressed.

And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress."

[Allah] said, "Fear not. Indeed, I am with you both; I hear and I see."

(20:43-46)
And We have certainly diversified in this Qur'an for the people from every [kind of] example; but mankind has ever been, most of anything, [prone to] dispute. And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there [must] befall them the [accustomed] precedent of the former peoples or that the punishment should come [directly] before them.

(18:54-55)

That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

(2:141)

And when it is said to them, "Follow what Allah has sent down/revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers did not use their reasoning at all, nor were they guided?

(2:170)

And when it is said to them, "Come to what Allah has sent down/revealed and to the Messenger," they say, "Enough for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?

(5:104)

And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow only conjecture, and they are only falsifying.

(6:116)
And when they commit an excess, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order exceeding the bounds. Do you say about Allah that which you do not know?"

(7:28)

They said, "Have you come to us that we should worship Allah alone and leave what our fathers worshipped? Then bring us what you promise us, if you should be of the truthful."

[Allah] said, "Enter among nations which had passed on before you of jinn and mankind into the Fire." Every time a nation enters, it will curse its sister until, when they have all overtaken one another therein, the last of them will say about the first of them "Our Lord, these had misled us, so give them a double punishment of the Fire. He will say, "For each is double, but you do not know."

(7:38)

They said, "O Salih, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt."

(11:62)
They said, "O Shu'ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!"

(11:87)

You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down/revealed no authority. Legislation is only for Allah. He has commanded that you worship only Him. That is the correct religion, but most of the people do not know.

(12:40)

Has there not reached you the news of those before you - the people of Noah and 'Aad and Thamud and those after them? No one knows them but Allah. Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt."

Their messengers said, "Can there be doubt about Allah, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays your death for a specified term." They said, "You are only men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority."

(14:9-10)

And those who associate others with Allah say, "If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those do before them. So is there upon the messengers except [the duty of] the clear delivery?

(16:35)
And We had certainly given Abraham his sound judgement before, and We were of him well-Knowing

When he said to his father and his people, "What are these statues to which you are devoted?"
They said, "We found our fathers worshippers of them."
He said, "You were certainly, you and your fathers, in manifest error."

(21:51-54)

But the eminent among those who disbelieved from his people said, "This is only a man like yourselves who wishes to take precedence over you; and if Allah had willed [to send a messenger], He would have sent down/revealed angels. We have not heard of this among our forefathers."

(23:24)

And recite to them the news of Abraham,
When he said to his father and his people, "What do you worship?"
They said, "We worship idols and remain to them devoted."
He said, "Do they hear you when you supplicate? Or do they benefit you, or do they harm?"
They said, "But we found our fathers doing thus."
He said, "Then do you see what you have been worshipping,
You and your ancient forefathers?

(26:69-75)
But when Moses came to them with Our clear signs, they said, "This is only invented illusion/deception, and we have not heard of this [religion] among our forefathers."

(28:36)

And when it is said to them, "Follow what Allah has sent down," they say, "Rather, we will follow that upon which we found our fathers." Even if Satan was inviting them to the punishment of the Blaze?

(31:21)

The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger."

And they will say, "Our Lord, indeed we obeyed our leaders and our elders/notables, and they led us astray from the [right] way.

(33:66-67)

And when our clear verses are enjoined on them [as belief and/or practice], they say, "This is only a man who wishes to avert you from that which your fathers were worshipping." And they say, "This is only a lie invented." And those who disbelieve say of the truth when it has come to them, "This is only obvious illusion."

(34:43)

Then indeed, their return will be to the Hellfire. Indeed they found their fathers astray.

So they hastened [to follow] in their footsteps.

(37:68-70)
And they said, "If the Most Merciful had willed, we would not have worshipped them." They have of that no knowledge. They are only falsifying.

Or have We given them a book before it [the Qur'an] to which they are adhering? Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided.

And similarly, We did not send before you any warner into a city except those leading unhindered/plentiful lives said, "Indeed, we found our fathers following a way, and we are, in their footsteps, following."

[Each warner] said, "Even if I brought you better guidance than that upon which you found your fathers?" They said, "Indeed we, in that with which you were sent, are disbelievers." (43:20-24)
7.13 Do not take scholars or prophets as lords of guidance

Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and **not take one another as lords instead of Allah.** But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."

(3:64)

And indeed, there is among them [people of the book] a party who alter the book with their tongues so you may think it is from the book, but it is not from the book. And they say, "This is from Allah," but it is not from Allah. And they speak untruth about Allah while they know.

It is not for a human that Allah should give him the regulations and discernment and prophethood and then he would say to the people, "Be slaves to me rather than Allah,"[a] but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."[b]

Nor could he [Allah] order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

(3:78-80)

[a] The example above relates mostly (though not solely) to the Christians, however the lesson is general.

[b] Indicates that the command of the prophets is for people to study and teach the revelation/book. Not to make them lords. A lesson for Muslims here also.

To get an understanding of the highlighted section, see also surah (9:31-32) below.
They [Jews and Christians] have taken their scholars and monks as lords besides Allah [a], and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him. They want to extinguish the light of Allah with their mouths [b], but Allah refuses except to perfect His light, although the disbelievers dislike it.

(9:31-32)

[a] We know that Jews and Christians do not literally worship their rabbis and clergy like God. However what they did was follow the words of ‘guidance’ from their rabbis and clergy and obeyed it like it was from Allah. They joined them as partners with Allah, because guidance belongs only to Allah.

[b] I believe this refers to the Rabbis and clergy who in large or small degree, twisted and fabricated in the name of God, and presented this as God’s will to the masses.

See also section 10.16 on page 815 for a discussion of ayaat used to justify reliance on scholars.
7.14 Do not follow what you are ignorant of

See also section 7.15 on page 405 regarding not following conjecture.

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنََ عَلَيـْهَا آبََّءَنََ وَاللَّـهُ أَمَرَنََ بََِّا قُلْ إِنَّ اللَّـهَ لََ يََْمُرُ

And when they commit an excess, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order exceeding the bounds. Do you say about Allah that which you do not know?"

(7:28)

وَلََّ تََْقْفَ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَّرَ وَالْفُؤَادَ كُلُّ أُ

And do not follow that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned

(17:36)

أَمْ تََْسَبُ أَنَّ أَكْثـَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلََّ كَالَْْ

Or do you think that most of them hear or reason? They are only like livestock. Rather, they are [even] more astray in [their] way.

(25:44)
Do not follow conjecture

Conjecture is used in a predominantly negative context in the Qur’an. See section 12.21 on page 870 for the meaning of this word.

وَقَوْلُهُمُ إِنَّا قُتِلْنَا المُسِيِّحَ عِيسَى ابْنَ مَرْيَََ رَسُولَ اللَّـهِ وَمَا قُتِلُوهُ وَمَا نَحْنُوُا فَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ فَالْمُبْلِغُ مَنْ نَحْنُوُا فَإِنَّ الَّذِينَ احْتَلَفُوا بِالظَّنِّ لَٰكِنْ انْتِبِعُوا بَيْنَهَا

And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of conjecture. And they did not kill him, for certain.

(4:157)

[Knowledge and zann/conjecture are contrasted nicely here]

وَإِنْ تُطِعْ أَكْثَرَ مِن فِِ الَْْرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّـهِ إِن يَتَّبِع ونَ إِلََّ الظَّنَّ وَإِنْ هُمْ إِلََّ يَُْرُصُونَ

And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow only conjecture, and they are only falsifying

(6:116)

سُبِّحَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّـهُ مَا أَشْرَكْنَا وَلَآَّيَآبََّنََ وَلََ حَرَّمْنَا مِن شَيْءٍ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّّٰ ذَاقُوا بَِْسَنَا قُلْ هَلْ عِندَكُم مِينْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِن تَتَّبِع ونَ إِلََّ الظَّنَّ وَإِنْ أَنت مْ إِلََّ تََْر ص ونَ

Those who associated with Allah will say, "If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow only conjecture, and you are only falsifying."

(6:148)

قُلْ هَلْ مِن شُرَكَائِكُم مَّن يُهْدِي إِلََ الَْْقِي قُلِ الَّلَّـهُ يُهْدِي لِلْحَقِي أَفَمَن يُهْدِي إِلََ الَْْقِي أَحَقُّ أَن يُتُّبَعَ أَمَّن لََّ يَهِدِيي إِلََّ أَن يُهْدَىٰ فَمَا لَكُم مِينْ يَتِبَعَ أُكْفِرُوهُمْ إِلَّا طَنَّ إِن الطَّنَّ لا يَغْنِي مِنِّ الحَقِي شَيْئًا إِنَّ اللَّـهَ عَلِيمٌ بَِِ ا يَفْعَلُونَ

Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge? And most of them follow only conjecture. Indeed, conjecture avails not against the truth at all. Indeed, Allah is Knowing of what they do.

(10:35-36)
And what will be the [place or value of the] conjecture of those who invent falsehood about Allah on the Day of Resurrection? Indeed, Allah is full of bounty to the people, but most of them are not grateful.

(10:60)

Unquestionably, to Allah belongs whoever is in the heavens and whoever is on the earth. And those who invoke other than Allah do not [actually] follow [His] "partners." They follow only conjecture, and they are only falsifying

(10:66)

And We did not create the heaven and the earth and that between them aimlessly. That is the conjecture of those who disbelieve, so woe to those who disbelieve from the Fire.

(38:27)

And they say, "There is only our worldly life; we die and live, and nothing destroys us except time."

And they have of that no knowledge; they only conjecture.

(45:24)

[Knowledge and zann/conjecture are contrasted nicely here]

O you who have believed, avoid much [negative] conjecture. Indeed, some conjecture is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

(49:12)
They [the idols] are only names you have named them – you and your forefathers – for which Allah has sent down/revealed no authority [book/verse of guidance]. They follow only conjecture and what [their] souls desire, and there has already come to them from their Lord guidance.

(53:23)

[Anzala, the same word used to refer to how the Qur’an was sent down
Allah teaches us that guidance and regulation comes through revelation/tanzil.]

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنْثَىٰ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِن يَتَبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَيُغْنِي مِنْ الحَقِّ شَيًٌّا

Indeed, those who do not believe in the Hereafter name the angels female names. And they have thereof no knowledge. They only follow conjecture, and indeed, conjecture avails not against the truth at all.

(53:27-28)

Consider: Knowledge + Conjecture = Conjecture.
7.16 Do not follow inclination/desires as religious guidance

And We did certainly give Moses the Torah and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed.

(2:87)
[See also 5:70]

And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires/inclinations after what has come to you of knowledge, you would have against Allah no protector or helper.

(2:120)

O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So do not follow desire/inclination, lest you be unjust. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.

(4:135)

And judge between them by what Allah has revealed and do not follow their desires/inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.

(5:49)

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Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the desires/inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."

(5:77)

وَقَلْ إِنِّي حُسِيتُ أَنَّ أَعْمَدَ الَّذِينَ تَدْعُونَ مِنْ دِينٍ مَّعْنَىٰ مِنْ دُونِ اللَّهِ فَلَا أَتْبَعَ أَهْوَاءَهُمْ فَقَدْ ضَلَّلَتْ إِذَاً وَمَا أَنَا مِنَ الْمُهْتَدِينَ

Say, "Indeed, I have been forbidden to worship those you invoke besides Allah." Say, "I will not follow your desires/inclinations, for I would then have gone astray, and I would not be of the [rightly] guided."

(6:56)

وَمَا لَكُمْ أَلَّا تَكُلُوا مَا ذُكِرَ اسْمُ اللَّـهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلََّ مَا اضْطُرَرْتُُْ إِلَيْهِ وَإِنْ كَثِيرًا أُلْصَلُونَ بِأَهْوَائِهِمُ يَغْلِبْ عَلَيْهِمْ بِغَيْرِ عِلْمٍ إِنِّ رَبِّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] desires/inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors.

(6:119)

وَاتْلُ عَلَيْهِمْ نـَبَأَ الَّذِي آتَيـْنَاهُ آيََاتِنَا فَانسَلَخَ مِنـْهَا فَأَتـْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ وَلَعَلَّ أَتَتَـبَعْكَ أَهْوَاءَه مِنْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّـهِ مِن وَلٍِِِٰء وَاقٍ

And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators. And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desires/inclinations. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.

(7:175-176)

وَكَذَٰلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ ما جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا وَلِيٌّ

And thus We have revealed it as an Arabic legislation. And if you should follow their desires/inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.

(13:37)
But if the Truth had followed their desires/inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from their message, are turning away.

(23:71)

Have you seen the one who takes as his god his own desires/inclinations? Then would you be responsible for him?

(25:43)

Say, "Then bring a scripture from Allah which is more guiding than either of them [Qur'an and Torah] that I may follow it, if you should be truthful."

But if they do not respond to you - then know that they only follow their own desires/inclinations. And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people.

(28:49-50)

[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow your own desires/inclinations, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.

(38:26)

Have you seen he who has taken as his god his own desires/inclinations, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?

(45:23)
أَفَمَن كَانَ عَلَىٰ بَيِيَةٍ مِّن رَّبِيهِ كَمَن زُيِينَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَآءَهُمْ

So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires/inclinations?
(47:14)

إِنْ هِيَ إِلاَّ أَسََْاءٌ سَََّيـْتُمُوهَا أَنتُمْ وَآبََّؤُكُم مَّا أَنزَلَ اللَّـهُ بََِّ مِن سُلْطَانٍ إِن يَتَّبِعُونَ إِلََّ الظَّنَّ وَمَا تََْوَى الأَنْفُسُ وَلَقَدْ جَاءَهُم مِّن سُلْطَانٍ إِن يَتَّبِعُونَ إِلََّ الظَّنَّ وَمَا تََْوَى

They are only [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not except assumption and what [their] souls' desires/incline to, and there has already come to them from their Lord guidance.
(53:23)

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِيهِ وَنََِى النـَّفْسَ عَنِالَوَى فَإِنَّ الَْْنَّةَ هِيَ الْمَأْوَىٰ

But as for he who feared the position of his Lord and prevented the soul from [following] desire/inclination,
Then indeed, Paradise will be [his] refuge.
(79:40-41)
7.17 Muslims are witnesses of and proclaimers of the truth/revelation

See section 5.4.1.5 on page 210 for more.

It is not for a human that Allah should give him the legislation and the judgement and the prophethood and then he would say to the people, "Be servants/slaves to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."

Nor could he [Allah] order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

(3:79-80)

7.18 Muslims will not necessarily be united

Just because Muslims would have the Qur’an as guidance, does not mean that they will be united in its understanding or following.

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.

(3:19)

And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.

Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."

(11:118-119)
Nor did those who were given the Scripture become divided until after there had come to them clear evidence.
And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.
(98:4-5)
8 The previous religious communities and revelation

We must learn from the examples of the previous communities as presented in the Qur’an.

The key message of all the prophets and messengers:

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلََّ نُوحِي إِلَيْهِ أَنَّهُ لََ إِلَـٰهَ إِلََّ أَنََ فَاعْبُدُونِ
And We sent not before you any messenger except that We sent inspired to him that, "There is no deity except Me, so worship Me."

(21:25)

8.1 Role(s) of the previous prophets and messengers

The roles of previous prophets and messengers was like that of Muhammad [See chapter 6 on page 243]. A selection of ayaat to this effect follow.

8.1.1 Delivery

وَاضْرِبْ لَُْم مَّثَلًً أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ
And present to them an example: the people of the city, when the messengers came to it

When We sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you."

They said, "You are only human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies."

They said, "Our Lord knows that we are messengers to you, And we are not responsible except for clear delivery."

(36:13-17)

قَالَ إِنََّّا الْعِلْمُ عِندَ اللَّـهِ وَأ بَلِِّغ ك مَّا أُرْسِلْتُ بِهِ وَلَـٰكِِيِّ أَرَاكُمْ قـَوْمًا تََْهَلُونَ
He (‘Aad) said, "Knowledge [of its time] is only with Allah, and I deliver to you that with which I was sent; but I see you [to be] a people behaving ignorantly."

(46:23)
8.1.2 To be obeyed

“**We sent no Messenger except to be obeyed by Allah’s permission.** If only when they wronged themselves, they had come to you and asked Allah’s forgiveness and the Messenger had asked forgiveness for them they would have found Allah Ever-Returning, Most Merciful.”

(4:64)

When their brother Noah said to them, “Will you not fear Allah? Indeed, I am to you a trustworthy messenger. So fear Allah and obey me”.

(26:106-108)

[See also section 6.1.12.2 on page 303 for other examples]

8.1.3 To sincerely advise their followers

I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know.

(7:62)

[See also 7:68, 7:79, 7:93]

8.1.4 Leaders

And [mention], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

(2:124)

8.1.5 Warners

And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner"

(11:25)
And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded. (28:46)

And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following." (43:23)
8.2 The nature of the revelation/guidance given previous generations

What follows is a good sample of ayaat showing that the nature of the Qur’anic revelation [see chapter 5 on page 74] is like that of the previous revelations. And in delivering the revelation, the messengers and prophets fulfilled the roles of the message to the people, just like Muhammad.

8.2.1 Revelation

He has sent down/revealed upon you the Book [a] with the truth [b], confirming what was before it. And He sent down/revealed the Torah and the Gospel [c]

\[3:3\]

What was sent down/revealed is the Qur’an. No other guidance (for Muslims) is ever mentioned.

[a] The Qur’an is the kitab that is revealed.
   [i] See section 5.3.28 on page 182 to see that it is the kitab.
   [ii] See section 5.3.21 on page 158 to see that the Qur’an is the revelation.
   [iii] See section 6.1.3 on page 252 to see that the Qur’an is the only revelation given to the messenger.
[b] The Qur’an is the truth that was given to the messenger.
   [i] See section 5.3.8 on page 126.
[c] The revelation of the Qur’an is likened to the revelation of the previous books.

We have already sent Our messengers with clear evidences and sent down/revealed with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down/revealed iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His unseen messenger. Indeed, Allah is Powerful and Exalted in Might.

\[57:25\]

8.2.2 That which must be judged by

But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allah? Then they turn away, [even] after that; but those are not [in fact] believers.

\[5:43\]
Indeed, We sent down/revealed [a] the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has sent down/revealed - then it is those who are the disbelievers.

And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.

(5:44-45)

[a] The term used is anzala, this is used with the Qur’an and the previous books, but not with inspiration generally.

And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient.

(5:47)

8.2.3 Guidance (Huda) and light (Noor)

Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.

(5:44)
And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

(5:46)

And they did not appraise Allah with true appraisal when they said, "Allah did not send down anything on a human being." Say, "Who sent down/revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not - neither you nor your fathers." Say, "Allah [sent down/revealed it]." Then leave them in their [empty] discourse, amusing themselves.

(6:91)

Then if they deny you, so were messengers denied before you, who brought clear proofs and written ordinances and the enlightening Scripture.

(3:184)

And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous.

(21:48)

And if they deny you - then already have those before them denied. Their messengers came to them with clear proofs and written ordinances and with the enlightening Scripture.

(35:25)

8.2.4 Guidance (Huda) and mercy (Rahma)

And when the anger subsided in Moses, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord.

(7:154)
And We gave Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded.
(28:43)

8.2.5 Light (Diya’) and reminder (Zikr)

And We had certainly given Moses the guidance, and We caused the Children of Israel to inherit the Scripture
As guidance and a reminder for those of understanding.
(40:53-54)

8.2.6 Criterion (Furqan)

And [recall] when We gave Moses the regulations and criterion that perhaps you would be guided.
(2:53)

8.2.7 Regulations (Kitab) and discernment (Hikma)

This section is important as it highlights the fact the ‘kitab and hikmah’ were aspects of previous revelations also. This is important within the context of sections 10.1 and 10.2 on pages 731 and 742.

And He will teach him (Isa) regulations and discernment and the Torah and the Gospel
Please note here that Al Kitaab [الكتاب] here does not refer to the totality of the new revelation Isa received [Injil]. Rather, along with Al Hikmah [الحكمة], it refers to aspects of this revelation.

And recall that Allah took, through the prophets, this solemn pledge [from the followers of earlier revelation]: "If, after all the regulation and the discernment which I have vouchsafed unto you, there comes to you an apostle confirming the truth already in your possession, you must believe in him and succour him. Do you" - said He - "acknowledge and accept My bond on this condition?" They answered: "We do acknowledge it." Said He: "Then bear witness [thereto], and I shall be your witness.

Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the regulation and discernment and conferred upon them a great kingdom.

And We did certainly give the Children of Israel the regulation and judgement and prophethood, and We provided them with good things and preferred them over the worlds.

Then We gave Moses the Scripture, making complete [Our favour] upon the one who did good and as a detailed explanation of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe.
[Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful."

And We wrote for him on the tablets something of all things - instruction and explanation for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."

I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them. (7:144-146)

8.2.9 A message (Risala)

And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of Allah." Allah is most knowing of where He places His message. There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire (6:124)

 قال يا قوم ليس بي ضلالة ولكني رسول من رب العالمين أبلغكم رسالات ربي وأنصح لكم وأعلم من الله ما لا تعلمون

[Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds."

I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know. (7:61-62)
[Hud] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds."

I convey to you the messages of my Lord, and I am to you a trustworthy adviser. Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you? ...

(7:67-69)

And he (Salih) turned away from them and said, "O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors."

(7:79)

And he (shu3ayb) turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"

(7:93)

There is not to be upon the Prophet any difficulty concerning that which Allah has imposed upon him. [This is] the established way of Allah with those [prophets] who have passed on before. And ever is the command of Allah a destiny decreed. [Allah praises] those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And enough is Allah as Accountant

(33:38-39)
8.3 How previous people treated revelation/guidance

Let us learn from the mistakes of those before us and contrast this section with chapter 7 on page 355.

And indeed, there is among them [people of the book] a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allah," but it is not from Allah. And they speak untruth about Allah while they know. It is not for a human that Allah should give him the regulations and discernment and prophethood and then he would say to the people, "Be slaves to me rather than Allah,"[a] but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."[b]  

Nor could he [Allah] order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims? (3:78-80)

[a] The example above relates mostly (though not solely) to the Christians, however the lesson is general.  
[b] Indicates that the command of the prophets is for people to study and teach the revelation/book. Not to make them lords. A lesson for Muslims here also.

To get an understanding of the highlighted section, see also surah (9:31-32) below.

They [Jews and Christians] have taken their scholars and monks as lords besides Allah [a], and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him. They want to extinguish the light of Allah with their mouths [b], but Allah refuses except to perfect His light, although the disbelievers dislike it. (9:31-32)

[a] We know that Jews and Christians do not literally worship their rabbis and clergy like God. However what they did was follow the words of 'guidance' from their rabbis and clergy and
obeyed it like it was from Allah. They joined them as partners with Allah, because guidance belongs only to Allah.

[b] I believe this refers to the Rabbis and clergy who in large or small degree, twisted and fabricated in the name of God, and presented this as God’s will to the masses.

See also section 10.16 on page 815 for a discussion of ayaat used to justify reliance on scholars.

And We have certainly diversified in this Qur’an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute. And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there [must] befall them the [accustomed] precedent of the former peoples or that the punishment should come [directly] before them.

(18:54-55)

8.3.1 Jews

And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained].

(2:101)

And note, when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.

(3:187)
Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing?

And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allah has sent down/revealed to you so they can argue with you about it before your Lord?" Then will you not reason?

(2:75-76)

And among them are unlettered ones who do not know the Scripture except in wishful thinking, but they are only assuming.

So woe to those who write the "scripture" with their own hands, then say, "This is from Allah," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.

And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"

Yes, whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally.

(2:78-81)

Among the Jews are those who distort words from their [proper] usages and say, "We hear and disobey" and "Hear but be not heard" and "Ra'ina," twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]." it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few.

(4:46)
فِيما نَقْضِهِم مِييثَاقُهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبََُّمْ قَاسِيَةً يَُُرِيفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَنَسُوا
حَظًّا مِِيَّا ذُكِيرُوا بِهِ وَلََ تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِينْهُمْ إِلََّ قَلِيلًً مِينْهُمْ فَاعْفُ عَنـْهُمْ واصْ
فِيما نَقْضِهِم مِييثَاقُهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبََُّمْ قَاسِيَةً يَُُرِيفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَنَسُوا
حَظًّا مِِيَّا ذُكِيرُوا بِهِ وَلََ تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِينْهُمْ إِلََّ قَلِيلًً مِينْهُمْ فَاعْفُ عَنـْهُمْ واصْ
So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good.
(5:13)

وَلَوْ أَقَامُوا التَّوْرَاةَ وَالِْْنجِيلَ وَمَا أُنزِلَ إِلَيْهِم مِين رَّبَِّيمْ لََْكَلُوا مِن فَوْقِهِم مِينُهُمْ وَمِن تََْتِ أَرْجُلِهِم مِينـْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيٌَ مِينـْهُمْ سَاءَ مَا يـَعْمَلُونَ
And if only they upheld the Torah, the Gospel, and what has been sent down/revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate community, but many of them - evil is that which they do.
(5:66)

أُخْذُوا أَخْبَارُهُم وَرَهَّبَانُهُمْ أَرْبَِبًِ مِِّن د ونِ اللَّـهِ وَالْمَسِيحَ ابْنَ مَرْيَََ وَمَا أُمِرُوا إِلََّ لِيَعْبُدُوا إِلَـٰهًا وَاحِدًا لََّ إِلَـٰهَ إِلََّ هُوَ سُبْحَ
They [Jews and Christians] have taken their scholars and monks as lords besides Allah [a], and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.
They want to extinguish the light of Allah with their mouths [b], but Allah refuses except to perfect His light, although the disbelievers dislike it.
(9:31-32)

[a] We know that Jews and Christians do not literally worship their rabbis and clergy like God. However what they did was follow the words of ‘guidance’ from their rabbis and clergy and obeyed it like it was from Allah. They joined them as partners with Allah, because guidance belongs only to Allah.
[b] I believe this refers to the Rabbis and clergy who in large or small degree, twisted and fabricated in the name of God, and presented this as God’s will to the masses.

مَثَلُ الَّذِينَ حُِْيلُوا التـَّوْرَاةَ ثَُُّ لََْ يَُْمِلُوهَا كَمَثَلِ الِْْمَارِ يَُْمِلُ أَسْفَارًا بِهِ وَكَثِيٌَ مِينُهُمْ حْيَالَةَ فَأَرَى الْمَوْتَ نِعْمَةً أَوْلِيَاءُ لِلَّـهِ مِن دُونِ النَّاسِ فَتَمَنُّوا الْمَوْتَ إِن كُنْتُمْ صَادِقِيْنَ
The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people.
Say, "O you who are Jews, if you claim that you are allies of Allah, excluding the [other] people, then wish for death, if you should be truthful."

(62:5-6)
8.3.2 Christians/Nasara

O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And enough is Allah as Disposer of affairs.

(4:171)

And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do.

(5:14)

And if only they upheld the Torah, the Gospel, and what has been sent down/revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate community, but many of them - evil is that which they do.

(5:66)

And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.

(5:116)
They [Jews and Christians] have taken their scholars and monks as lords besides Allah [a], and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.

They want to extinguish the light of Allah with their mouths [b], but Allah refuses except to perfect His light, although the disbelievers dislike it.

(9:31-32)

[a] We know that Jews and Christians do not literally worship their rabbis and clergy like God. However what they did was follow the words of ‘guidance’ from their rabbis and clergy and obeyed it like it was from Allah. They joined them as partners with Allah, because guidance belongs only to Allah.

[b] I believe this refers to the Rabbis and clergy who in large or small degree, twisted and fabricated in the name of God, and presented this as God’s will to the masses.
9 Hadith against the Qur’an

9.1 Warning against Hadith

Simple rules for guidance:

1. Follow what Allah has sent down/revealed.
   1.1. See section 7.4 on page 367 to see that we should only judge by what has been sent down/revealed [the Qur’an].
2. Do not follow conjecture.
   2.1. See section 7.15 on page 405 for warnings against following conjecture.
3. What is from Allah, is without contradiction.

أَفَلَيْتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدْوا فِيهِ اخْتِلاْفًا كَثِيرًا?

Then do they not reflect upon the Qur’an? And if it had been from [any] other than Allah, they would have found within it much contradiction.

(4:82)

Having contradiction is put forward as the mark of not coming from Allah. The hadith literature fails this utterly.

The key challenge with contradiction is that it defeats the reliability of the material when it comes to truth. Two opposing statements cannot both be true, and if the material is sufficiently unreliable that it must hold a contradiction, then its worth and its source are called into question.

Hadith literature fails all the tests:

1. The use of hadith for independent guidance is against the Qur’an.
   1.1. Hadith was not sent down/revealed.
2. Hadith is by no means certain [according to the scholars of Hadith themselves] and its acceptance as ‘sahih’ or valid is based on probabilities and conjectures.
   2.1. See the following sections for proof of this.
3. Hadith contradicts itself, logic and the Qur’an.
   3.1. See the following sections for proof of this.

Something like hadith has always been an issue, it has affected those before us like the Jews and their Mishnah for example. Allah tells us that every prophet has had this issue:

ذٰلِكَ جَعَلْنَا لِكُليِ نَبِيٍ عَدُوياً مَنْ عَدَّلَ مِنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبيِكَ هَادِيًَ وَنَصِيَاً

“And thus have We made for every prophet an enemy from among the sinners and enough is your Lord as a Guide and a Helper”

(25:31)
وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِي عَدُوًّا شَيَاطِينَ ِْْالِْْنسِ وَالِْْنِي
كَثَرًا إِلََٰ بَعْضٍ ز خْر فَ الْقَوْلِ غ ر ورًا وَلَوْ شَاءَ رَبُّكَ مَا فـَعَلُوهُ فَذَرْهُمْ وَمَا يـَفْتََُونَ وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَة  الَّذِينَ لََّ ي  ؤْمِن ونَ بِِلْْخِرَةِ وَلِيََْضَوْهُ وَلِيـَقْتََِِفُوا مَا هُم مُّقْتََِِفُونَ أَفَّ َغَيَْْ اللَّ هِ أَب ْتَغِي حَكَمًا وَه وَ الَّذِي أَنزَلَ إِلَيْك م  الْكِتَابَ م فَصَّلًً وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يـَعْلَمُونَ أَنَّهُ مُنـَزَّلٌ مِين رَّبِيكَ بَِّلَْْقِي فَلًَ تَكُونَ مِنَ الْمُمْتََِينَ

And thus We have made for every prophet an enemy - evil ones from mankind and jinn [X], (secretly/discreetly) communicating to each other with speech embellished [with lies] for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent. [6:112]

And [it is] so the hearts of those who disbelieve in the Hereafter [Y] will incline toward it [speech embellished with lies] and that they will be satisfied with it and that they will commit that which they are committing. [6:113]

[Say], “Then is it other than Allah I should seek as judge [a] while it is He who has sent down/revealed to you [pl.] the Book that is detailed? [b]” And those to whom We gave the Scripture know that it is sent down/revealed from your Lord with the truth, so never be among the doubters.

(6:112-114)

The messenger sought for judgements only from the Qur’an/Allah, which is described as detailed.

[a] The statement “Then is it other than Allah” is absolute and includes the messenger, religious judgement is only for Allah.

[i] (6:112-113) are an important context for (6:114). “Then is it other than Allah” appears to be directly in response to those (6:113) [Y] who follow the liars (6:112) [X] and generally to all who would follow the words of people instead of Allah’s.

[b] We need nothing else because the revealed book has been detailed.

[i] Qur’an is the revealed book: see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.

[ii] The Qur’an is detailed: see section 5.3.1 on page 103.

[iii] “sent down/revealed to you [pl.]” indicates that what has been sent down was detailed for both the messenger and the people he was sent to. If it is already detailed for all of them, then it is not for the messenger to add detail, because that is unnecessary.

وَمِنَ النَّاسِ مَن يَشْتََِي لَْْوَ الَْْدِيثِ لِي ضِلَّ عَن سَبِيلِ اللَّ هِ بِغَيِْْ عِلْمٍ وَيـَتَّخِذَهَا هُزُوًا أُولَـٰئِكَ لَُْمْ عَذَابٌ مُّهِينٌ وَإِذَا تُتُلَّىٰ عَلَيْهِ آيََتـُنَا وَلََّٰ مُسْتَكْبًَِا كَأَن لََّْ يَسْ مَعْهَا كَأَنَّ فِِ أُذُنـَيْهِ وَقـْرًا فَبَشِيرْهُ بِعَذَابٍ أَلِيمٍ

And of the people is he who trades [for guidance] diversionary/distracting speech [lit: Hadith] to mislead from the way of Allah, without knowledge, and who takes it in ridicule. Those will have a humiliating punishment.

And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

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We will see in the sections below how well the hadith literature fits the description of these ayaat.

And the day when the unjust one shall bite his hands saying: I truly wish that I had taken a way with the Messenger

Woe is me! Would that I had not taken such a one for a friend!

Certainly, he led me astray from the reminder after it had come to me; and satan fails to aid man.”

“And the Messenger will say: O my Lord! Surely my people have neglected this Qur’an.”

A key element in the neglect of the Qur’an lies in the part played by the scholars and hadith literature. I hope this becomes clear from chapters 3, 9 and 10, along with the rest of the book.

Inconsistency is a key issue because it negates the validity and preservation of guidance. Muslims have a field day debating Christians or Jews about the contradictions and inconsistencies in the Bible. But are 2 faced when it comes to the ahadith.

The examples below are just a sample, and I suspect with more dedicated effort and an expansion of the literature assessed, they could be dramatically expanded. Read the ahadith for yourself.
9.2 Why this is important

The hadith literature is the basis of a lot of the corruption of Islam and the disrespect of the Qur’an [in practice] and ultimately the messenger. This corruption manifests itself in many ways, some of which are:

1. Rulings are compromised: punishment for observed zina.
   1.1. See for example section 9.5.2 on page 484.
2. Ideas are fabricated that negate a variable range of verses in the Qur’an: Abrogation.
   2.1. See for example section 9.5.19 on page 568.
3. Introducing rulings that are not in the Qur’an and against what is in the Qur’an: forbidden foods.
   3.1. See for example section 9.5.11 on page 537.
4. Introducing ideas that disrespect the messenger and/or have him contradict the Qur’an: 2 examples are:
   4.1. Marriage to a 6-year-old child and sex with a 9-year-old girl: See section 9.5.13 on page 543.
   4.2. Sex with slave women: See section 9.5.23 on page 590.
5. Promoting actions/ideas that are clearly against the word and spirit of the Qur’an:
   5.1. Adult women suckling adult men to make them ‘mahram’: see section 9.5.15 on page 555.
6. Associating Islam with folk tales and other fabrications.
   6.1. See section 9.8 on page 672.
7. The meanings of verses are manipulated and overly contextualised by the ahadith.
   7.1. See section 9.6 on page 634.
8. The hadith literature is littered with contradictory, illogical and damaging fabrications about the Qur’an and its preservation. Ahadith that call into question the Qur’an’s authenticity and preservation. Statements that were used by orientalists to call the Qur’an into question. These include:
   8.1. Stoning verse: see section 9.5.2 on page 484.
   8.2. Suckling verse: see section 9.5.20 on page 582.
   8.3. Verse of Hijab: see section 9.5.29 on page 629.
   8.4. Revelation on women going for their needs: see section 9.5.30 on page 630.
   8.5. The concept of abrogation generally: see section 9.5.19 on page 568.
   8.6. The concept of ahruf is a key element in the attack on the preservation of the Qur’an in the ahadith: see section 9.5.9 on page 518 for more on this.

What I demonstrate in the rest of this book is that Qur’anically the hadith/sunnah have no theological basis at all.

What I show in this chapter is that the hadith literature itself testifies to its own poorly preserved/fabricated nature. The obvious problems with ahadith demonstrate that there was not and cannot be any way to know what is true in this literature. The reason for this is that the same collectors of a tradition that is labelled ‘sahih’ also collected ones that are clearly false and are also labelled ‘sahih’. I demonstrate that Bukhari has clear contradictions in what he collected, which are his admission that he could not tell what the truth was.

The fact that the hadith material is so conjecture laden and contradictory means it cannot be relied upon for guidance or salvation. Furthermore, it means that people must rely on scholarly conjecture
to derive some understanding from the hadith, thus putting a barrier between people and
guidance.

It is conjecture that is not supported by logic to think that if a hadith seems good [subjectively or by
comparison to the Qur’an], and does not contradict the Qur’an, that it must be true, that is, from the
messenger. This is because anyone could say something that seems good and does not contradict
the Qur’an.

It is an act of kufr, zulm and fisq to judge religiously by anything other than the Qur’an [see section
5.4.3 on page 216]. So even if there was no inconsistency in the hadith, it would still have to be
rejected as a source of religious law.

As you go through the following sections, keep this ayah in mind also:

وَمَنْ أَظْلَمَ مَنْ أَفْتَرَى عَلَى اللَّـهِ كَذِبًَّ أَوْ كَذَّبَ بِِيََتِهِ إِنَّهُ لََ يـُفْلِحُ الظَّالِمُونَ

And who is more unjust than one who invents about Allah a lie [a] or denies/conceals His verses [b]?
Indeed, the wrongdoers will not succeed.

(6:21)

[a] The hadith certainly ascribe lies to Allah directly [Ahadith Qudsi for example in section 9.5.26]
and to Allah through the messenger [sex with slave women in section 9.5.23, 7 ahruf of the
Qur’an in section 9.5.9, etc.].
[b] Through the reinterpretation that hadith foist upon the verses of the Qur’an [see section 9.6]
and through the concept of abrogation [see section 9.5.19], the verses of Allah are in fact
concealed and denied.
9.3 The ‘science of hadith’

As you look at the >100 examples of hadith in the rest of this chapter, keep in mind the worshipful view of the proponents of hadith to the ‘science of hadith’ and the ‘scholars’ of hadith that worked to sift the ‘true’ from the ‘false’ in the narrations.

The general view they have is that Bukhari and Muslim are the most authentic books of hadith. However the number of books in which there are hadith that are categorized as sahih are more than these two, and more than the famous six books of hadith. There are various categorizations for hadith with the most common ‘true’ or ‘correct’ ones being in the sahih category.

A hadith is considered sahih if it [allegedly] fulfils the following criteria, as defined by an early authority on the topic, Ibn Salah:

“A sahih hadith is the one which has a continuous isnad, made up of reporters of trustworthy memory from similar authorities, and which is found to be free from any irregularities (i.e. in the text) or defects (i.e. in the isnād).”

Taken from: An Introduction to the Science of Hadith, pg. 33-34, Suhaib Hasan, Al-Quran Society, London.

The foundation of hadith science relates to the so-called chain of narration or the isnad. It is touted as the proof of the science and of the veracity of sahih and lesser ahadith.

![Figure 11: The ‘science’ of hadith](image)

This book will not delve in the ‘Hadith science’ black box, because we don’t need to know about it in order to judge if it works. We only need look at the output to judge if the ‘science’ works.

The clear answer is that it does not work. This chapter will demonstrate that, by giving a selection of hadith that:

1. Are mutually inconsistent.
2. Contradict with the Qur’an.
   2.1. These include narrations that put the actions/words of the messenger in contradiction with the Qur’an.
3. Demean the Qur’an with made up explanations.
4. Contradict with logic, observed science and available knowledge.
5. Contain ludicrous statements that bring disrespect upon Islam and the messenger.

The decision on these ahadith being sahih (sound) was made by people in the past. And their opinions, assumptions and biases were the basis of their decisions [in addition with a methodology that eventually developed to try to sort out the millions of fabrications].

The proponents of hadith have the following options:

1. Submit (worshipfully) to the (at least, widely held) opinions of their scholars as to:
   1.1. What is or is not binding ‘guidance’ and accept all that they have defined as sahih (sound), hasan (fair) and daif (weak). This is found in Bukhari and Muslim as well as a range of other sources.
   1.2. What among the sahih and hasan ahadith must be accepted, believed and acted upon.
   1.3. What is or is not the binding/obligatory sunnah (example) of the messenger.

The consideration:

The cult of hadith methodology, allegedly based on the chain of narration (isnad) and the knowledge of its links, implies that if the chain is considered sound, the content must be accepted whatever it is. This, according to Jonathan Brown, was the façade of early people of hadith when they argued against those who questioned the ahadith\(^1\). However, in practice, the text of the hadith was analysed and used in matters of grading transmitters and comparing narrations. Meaning conjecture was applied to both the content and the chain of narration analysis.

If average Muslims (and Muslim scholars generally) are to be consistent, then they must accept whatever the scholars tell them is guidance. If they reject some ahadith considered sound for whatever reason, then their basis (scholarly opinion and agreement) to accept any hadith as sound is undermined. Their acceptance of guidance outside of the Qur’an then becomes based on their own conjecture (see section 7.15 on page 405).

Implications:

In this case, they fall into the categories, at least, of the followers of forefathers and the worshipers of scholars. See sections 7.12 and 7.13 on pages 396 and 402.

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\(^1\) “By providing examples of matn criticism from the 3rd/9th and 4th/10th centuries, I prove that Sunni hadith critics did in fact engage in matn criticism; and I argue that these critics consciously manufactured the image of exclusive focus on the isnād in an effort to ward off attacks by rationalist opponents. By demonstrating a high correlation between the hadiths found in early books of transmitter criticism and those found in later books of forged hadith with explicit matn criticism, I show that early critics engaged in matn criticism far more often than appears to have been the case, disguising this activity in the language of isnād criticism.”

How We Know Early Hadith Critics Did Matn Criticism and Why It’s So Hard to Find, Jonathan A.C. Brown; Islamic Law and Society 15 (2008) 143-184
They also, for most Muslims, are following something they don’t know much or anything about. See section 7.14 on page 404.

Finally, they are in contradiction with the Qur’an by judging by something other than the revelation/Qur’an. See section 5.4.3 on page 216.

This position is logically untenable and Qur’anically unsupportable.

2. Pick and choose what among the ahadith/sunnah they will accept or reject as binding based on a school of thought, certain teachers, their preferences, etc. (anything other than judging exclusively by the Qur’an).

2.1. Especially in choosing what they accept and reject from what is widely accepted as sahih, e.g., in Bukhari, Muslim and in the range of other books.

The consideration:

Consistency is the hallmark of truth. Once the basis for adding to the guidance of the Qur’an is undermined, what is left is preference and assumption.

Implications:

In this case, they fall into the categories, at least, of the followers of forefathers and the worshipers of scholars. See sections 7.12 and 7.13 on pages 396 and 402.

They also, for most Muslims, are following something they don’t know much or anything about. See section 7.14 on page 404.

On top of this, they are following their own conjecture/assumptions and preferences to decide what is or is not guidance outside of the Qur’an. See sections 7.15 and 7.16 on pages 405 and 408.

Finally, they are in contradiction with the Qur’an by judging by something other than the revelation/Qur’an. See section 5.4.3 on page 216.

This position is logically untenable and Qur’anically unsupportable.
9.4 Inconsistencies between the ahadith

Most of the ahadith below are taken from Bukhari’s ‘Sahih’ book, otherwise they are taken from other hadith books and are considered ‘sahih’ unless indicated otherwise. Bukhari was considered to have a prodigious memory and his collection is considered to be the most reliable. The interesting implication is that he knew of the contradictions in his collection and knew he had no methodology by which to tell which was truly narrated. In short, he could not tell if they were true. Beyond this, contradiction between hadith books is another indicator that the hadith literature is conjecture laden. Most of the other ahadith that are used, come from Muslim’s ‘sahih’ book. Expanding to the other accepted books of hadith would no doubt allow for a dramatic expansion of examples.

أَفَلًَ يَتَدَبَّرُونَ الْقُرْآنَ \[وَلَوْ كَانَ مِنْ عِندِ غَيِّ اللَّهِ لَوَجَد وا فِيهِ اخْتِلَافًا كَثِيرًا\]
Then do they not reflect upon the Qur’an? And if it had been from [any] other than Allah, they would have found within it much contradiction. (4:82)

Having contradiction is put forward as the mark of not coming from Allah. The hadith literature fails this utterly.

9.4.1 What did the messenger leave among us?

This is an interesting case because it comes from the final sermon of the messenger and this should have been the best attested of all ahadith, with tens or hundreds of people listening intently to every word he said. The record [probably the longest or most complete one] in sahih Muslim tells us that the messenger only left behind the Qur’an for our guidance. Other ahadith add variants to bring in sunnah or his family.

9.4.1.1 Qur’an

An extract from the longer hadith.

Reference: Sahih Muslim 1218 a
In-book reference: Book 15, Hadith 159
https://sunnah.com/muslim/15/159

وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتاصَمْتُمْ بِهِ كِتَابًا اللَّهِ. نْتُمْ قَائِلُونَ "لُونَ عَبْدَ اللَّهِ، نَشْهَىً نَّكَ قَدْ بَلَّغْتَ وَنَصَحْتَ وَأَذِيْتُ وَتَضَخَّضَ"

Ja’far b Muhammad reported on the authority of his father:

And I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say? They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel.
The same message is given in:

The Rites of Hajj (Kitab Al-Manasik Wa’l-Hajj) - Sunan Abi Dawud
Reference: Sunan Abi Dawud 1905
In-book reference: Book 11, Hadith 185
https://sunnah.com/abudawud/11/185

Sunan Ibn Majah » Chapters on Hajj Ritual
English reference: Vol. 4, Book 25, Hadith 3074
Arabic reference: Book 25, Hadith 3190
https://sunnah.com/urn/1281040

What is interesting is that there are some hadith in Bukhari about Umar’s speech from the pulpit after the death of the messenger.

Reference: Sahih al-Bukhari 7269
In-book reference: Book 96, Hadith 2
https://sunnah.com/bukhari/96/2

Narrated Anas bin Malik:

That he heard `Umar speaking while standing on the pulpit of the Prophet in the morning (following the death of the Prophet), when the people had sworn allegiance to Abu Bakr. He said the Tashahhud before Abu Bakr, and said, "Amma Ba’du (then after) Allah has chosen for his Apostle what is with Him (Paradise) rather than what is with you (the world). This is that Book (Qur'an) with which Allah guided your Apostle, so stick to it, for then you will be guided on the right path as Allah guided His Apostle with it."

A similar one is found here:

Reference: Sahih al-Bukhari 7219
In-book reference: Book 93, Hadith 79
https://sunnah.com/bukhari/93/79

In fact, we also have a hadith related about Umar at the death bed of the messenger that is relevant here:

Reference: Sahih al-Bukhari 5669
In-book reference: Book 75, Hadith 30
https://sunnah.com/bukhari/75/30

440/913
When Allah's Messenger was on his death-bed and in the house there were some people among whom was 'Umar bin Al-Khattab, the Prophet said, "Come, let me write for you a statement after which you will not go astray." 'Umar said, "The Prophet is seriously ill and you have the Qur'an; so the Book of Allah is enough for us." The people present in the house differed and quarrelled. Some said "Go near so that the Prophet may write for you a statement after which you will not go astray," while the others said as 'Umar said. When they caused a hue and cry before the Prophet, Allah's Messenger said, "Go away!" Narrated 'Ubaidullah: Ibn `Abbas used to say, "It was very unfortunate that Allah's Messenger was prevented from writing that statement for them because of their disagreement and noise."

My comment:

A bonus observation here, the messenger was not illiterate.

9.4.1.2 Qur'an and his sunnah

Muwatta Malik

Arabic reference: Book 46, Hadith 1628

https://sunnah.com/urn/416890

Yahya related to me from Malik that he heard that the Messenger of Allah, may Allah bless him and grant him peace, said, "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet."

9.4.1.3 Qur'an and his family

What is interesting is that there are at least two other fabricated hadith from Muslim that in a different context ascribe to the messenger the book of Allah and my family phrase.

Reference: Sahih Muslim 2408 a (see also 2408 d)
In-book reference: Book 44, Hadith 55 (see also Hadith 58)

https://sunnah.com/muslim/44/55 (see also https://sunnah.com/muslim/44/58)
Yazid b. Hayyan reported, I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam and, as we sat by his side, Husain said to him:

Zaid, you have been able to acquire a great virtue that you saw Allah’s Messenger listened to his talk, fought by his side in (different) battles, offered prayer behind me. Zaid, you have in fact earned a great virtue. Zaid, narrate to us what you heard from Allah’s Messenger. He said: I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah’s Messenger, so accept whatever I narrate to you, and which I do not narrate do not compel me to do that. He then said: One day Allah’s Messenger stood up to deliver sermon at a watering place known as Khumm situated between Mecca and Medina. He praised Allah, extolled Him and delivered the sermon and. exhorted (us) and said: Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah’s call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my household I remind you (of your duties) to the members of my family. He (Husain) said to Zaid: Who are the members of his household? Aren’t his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: ‘Ali and the offspring of ‘Ali, ‘Aqil and the offspring of ‘Aqil and the offspring of Ja’far and the offspring of ‘Abbas. Husain said: These are those for whom the acceptance of Zakat is forbidden. Zaid said: Yes.

Jami` at-Tirmidhi
Arabic reference: Book 49, Hadith 4155
English reference: Vol. 1, Book 46, Hadith 3786
https://sunnah.com/urn/636690
Grade: Sahih (Darussalam)

Narrate Jabir bin `Abdullah:
"I saw the Messenger of Allah during his Hajj, on the Day of ‘Arafah. He was upon his camel Qaswa, giving a Khutbah, so he said: ‘O people! Indeed, I have left among you, that which if you hold fast to it, you shall not go astray: The Book of Allah and my family, the people of my house.'"

Jami` at-Tirmidhi
Arabic reference: Book 49, Hadith 4157
English reference: Vol. 1, Book 46, Hadith 3788
https://sunnah.com/urn/636710
Grade: Sahih (Darussalam)
that the Messenger of Allah said: "Indeed, I am leaving among you, that which if you hold fast to them, you shall not be misguided after me. One of them is greater than the other: The Book of Allah is a rope extended from the sky to the earth, and my family - the people of my house - and they shall not split until they meet at the Hawd, so look at how you deal with them after me."

**9.4.1.4 Summary**

Which was left behind?

1. The book of Allah
   1.1. Sahih Muslim
2. The book of Allah and the messenger’s family
   2.1. Sahih Muslim and Jami’ at-Tirmidhi
3. The book of Allah and the sunnah
   3.1. Muwatta Malik

There may be other narrations of this, but that does not negate the clear inconsistency between the above narrations on this.

Another interesting point is that Umar seems to be staunchly in favour of only the Qur’an being the message and legacy of the messenger [Bukhari Book 96, Hadith 2].

**9.4.2 Going from 50 to 5 prayers**

I have extracted the relevant part from these long ahadith.

**9.4.2.1 Reduction by halves**

Reference: Sahih al-Bukhari 349
In-book reference: Book 8, Hadith 1
https://sunnah.com/bukhari/8/1

"Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, ‘What has Allah enjoined on your followers?’ I replied, ‘He has enjoined fifty prayers on them.’ Moses said, ‘Go back to your Lord (and appeal for reduction) for your
followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it.' So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.'

- 50 -> 25 -> 12/13 -> 5
- Messenger felt shy to ask anymore.

See also:

Reference: Sahih al-Bukhari 3342
In-book reference: Book 60, Hadith 17
https://sunnah.com/bukhari/60/17

9.4.2.2 Reduction by tens in two different ways

فرضت عن خمسين صلاة. فان أنا أعلم بالناس ملك، عالجت نبي إسرائيل أشد المعالجة، وإن أمتلك لا تطبيق، فازعج إلى ركض فرضت فسأطئة، ففعلها أربعين، ثم مثلها ثلاثين، ثم مثلها فجعلع عشرين، ثم مثلها فجعلع عشرًا، فأقيمت موسي فقال مثله، فجعلها خمسًا. فأقيمت موسي فقال خمسًا، فقال مثله، قلت سلمت بخير، فنودي إلى افف أقضي في ضرفي وخلفت عن عبادي، وأجري الخصلة عنًا " وقال همّام عن فان جزى الحسن عسيرًا، وخففت عن عبادي، وأجري الخصلة عنًا، فانハードه عن عبادي، وأجري الخصلة عنًا.

Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.) I returned and requested Allah for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)" Allah's Messenger was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

- 50 -> 40 -> 30 -> 20 -> 10 -> 5
- Messenger didn't ask for anymore reduction as he finally surrendered to the will of Allah.

Reference: Sahih al-Bukhari 3887
In-book reference: Book 63, Hadith 113
https://sunnah.com/bukhari/63/113
I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers.'

- 50 -> 40 -> 30 -> 10 -> 5
- Messenger felt shy to ask for anymore AND decides to surrender to the will of Allah.

9.4.2.3 Reduction to 5 in 2 steps

Reference: Sahih Muslim 163
In-book reference: Book 1, Hadith 322
https://sunnah.com/muslim/1/322

Allah then made fifty prayers obligatory for my Ummah and I returned with that and passed by Moses. Moses, (peace be upon him) said: What has thy Lord enjoined on thy people? I said: Fifty prayers have been enjoined on them. Moses (peace be upon him) said: Return to thy Lord, for thy Ummah would not be able to bear this burden. Then I came back to my Lord and He remitted a portion out of that. I then again went to Moses (peace be upon him) and informed him about it. He said: Return to thy Lord, for thy Ummah shall not be able to bear this burden. I then went back to my Lord and He said: They are five and at the same time fifty, and what has been said will not be changed. I then returned to Moses and he said: Go back to thy Lord. whereupon I said: I feel ashamed of my Lord.

- 50 -> X -> 5
- Messenger felt shy to ask anymore.

9.4.2.4 Reduction by 5 then several steps to 5

Reference: Sahih Muslim 162 a
دَفْرَضَ عَلَّ خَمْسِي  صَلاَةً فَكُلِّ يَوْمٍ وَلَيْلَةٍ مَّتِكَ قُلْتُ خَمْسِي ُ فَي ََلْتُ إِلََ مُوسََ صلَّ الله عليه وسلم فَقَالَ مَا فَرَضَ رَبُّكَ عَلََّ أ صَلاَةً إِنَّهُ لاَ يُطِلْهُ التَّخْفِيفَ فَإِنَّ أ قَالَ ارْجِعْ إِلََ رَبِّكَ فَاسْأَقَدْ بَلَوْتُ بَبِ إِشَْائِيلَ وَخَيْتُهُمْ يقُونَ ذَلِكَ فَإِنَّ أ قَالَ فَرَجَعْتُ إِلََ رَن ِّ مَبَأَّتِي فَقُلْتُ يَا رَبِّ خَفِّفْ عَلََّ أ ي خامْسًا فاحاطَّ عاتنِّ فَرَجَعْتُ إِلََ مُوسََ فَقُلْتُ حَطَّ عَبْ خَمْسًا مَّتَكَ لاَ يُطِ.}

Fifty prayers. He said: Return to thy Lord and beg for reduction (in the number of prayers), for your community shall not be able to bear this burden. He (the Holy Prophet) said: I went back to my Lord and said: My Lord, make things lighter for my Ummah. (The Lord) reduced five prayers for me. I went down to Moses and said. (The Lord) reduced five (prayers) for me, He said: Verily thy Ummah shall not be able to bear this burden; return to thy Lord and ask Him to make things lighter. I then kept going back and forth between my Lord Blessed and Exalted and Moses, till He said: There are five prayers every day and night. O Muhammad, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded. I then came down and when I came to Moses and informed him, he said: Go back to thy Lord and ask Him to make things lighter. Upon this the Messenger of Allah remarked: I returned to my Lord until I felt ashamed before Him.

- 50 -> 45 -> X -> X ... -> 5
- Messenger felt shy to ask anymore.

### 9.4.2.5 Summary

How did the prayer go from 50 to 5?
1. 50 -> 25 -> 12/13 -> 5
2. 50 -> 40 -> 30 -> 20 -> 10 -> 5
3. 50 -> 40 -> 30 -> 10 -> 5
4. 50 -> X -> 5
5. 50 -> 45 -> X -> X ... -> 5

Why did the messenger stop asking for more reduction?
1. Messenger felt shy to ask anymore.
2. Messenger didn’t ask for anymore reduction as he finally surrendered to the will of Allah
3. Messenger felt shy to ask for anymore AND decides to surrender to the will of Allah

لا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah does not charge a soul except [with that within] its capacity

(2:286 - partial)
We can expect from this ayah that Allah would not expect us to pray every 28 minutes and 48 seconds. Because it is practically impossible to do so for humans.

As a result, the implications of this hadith are that:

1. Musa knows better than Allah what people can do.
2. Musa is more merciful than Allah on people.
3. The messenger did not hear and obey Allah, he was coached by Musa how to haggle on prayer.

If the idea is that 5 prayers are like 50 in reward and that this shows Allah’s mercy, then Allah could have just said that. The hadith above disrespect both Allah and the messenger in order to achieve something trivial.

The fact that it was concocted would seem to indicate that there was in fact no other clear basis for 5 prayers.

9.4.3 1 or 2 Qirat lost because of dogs?

The same contradiction exists in Sahih Muslim, Jami3 Al Tirmidhi, Sunan an-Nasa‘i and Sunan Ibn Majah.

This is a major contradiction, not just because 1 and 2 are clearly different, but because a qirat is a large measure of good deeds, somehow measured in terms of size. In the hadith it is described as being like a mountain. See:

Reference: Sahih al-Bukhari 1325
In-book reference: Book 23, Hadith 82
https://sunnah.com/bukhari/23/82

Narrated Abu Huraira:

That Allah’s Messenger (p.b.u.h) said, “Whoevever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever accompanies it till burial, will get a reward equal to two Qirats.” It was asked, "What are two Qirats?" He replied, "Like two huge mountains."

9.4.3.1 Two Qirat

Reference: Sahih al-Bukhari 5480
In-book reference: Book 72, Hadith 6
https://sunnah.com/bukhari/72/6
Narated Ibn `Umar:

The Prophet said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two qirat from his good deeds."

Reference: Sahih al-Bukhari 5481
In-book reference: Book 72, Hadith 7
https://sunnah.com/bukhari/72/7

Narrated `Abdullah bin `Umar:

I heard the Prophet saying, "If someone keeps a dog neither for hunting, nor for guarding livestock, the reward (for his good deeds) will be reduced by two qirats per day."

Reference: Sahih al-Bukhari 5482
In-book reference: Book 72, Hadith 8
https://sunnah.com/bukhari/72/8

Narrated `Abdullah bin `Umar:

Allah’s Apostle said, "If someone keeps a dog neither for guarding livestock, nor for hunting, his good deeds will decrease (in reward) by two qirats a day."

9.4.3.2 One Qirat

Reference: Sahih al-Bukhari 2322
In-book reference: Book 41, Hadith 3
https://sunnah.com/bukhari/41/3

Narrated Abu Huraira:

Allah’s Apostle said, "Whoever keeps a dog, one qirat of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle." Abu Huraira (in another narration) said from the Prophet, "unless it is used for guarding sheep or farms, or for hunting." Narrated Abu Hazim from Abu Huraira: The Prophet said, "A dog for guarding cattle or for hunting."

Reference: Sahih al-Bukhari 2323
In-book reference: Book 41, Hadith 4
Narrated As-Sa'ib bin Yazid:

Abu Sufyan bin Abu Zuhair, a man from Azd Shanu'a and one of the companions of the Prophet said, "I heard Allah's Apostle saying, 'If one keeps a dog which is meant for guarding neither a farm nor cattle, one qirat (of the reward) of his good deeds is deducted daily.' I said, "Did you hear this from Allah's Apostle?" He said, "Yes, by the Lord of this Mosque."

Reference: Sahih al-Bukhari 3324
In-book reference: Book 59, Hadith 130
https://sunnah.com/bukhari/59/130

Narrated Abu Huraira:

Allah's Apostle said, "If somebody keeps a dog, he loses one qirat (of the reward) of his good deeds everyday, except if he keeps it for the purpose of agriculture or for the protection of livestock."

Reference: Sahih al-Bukhari 3325
In-book reference: Book 59, Hadith 131
https://sunnah.com/bukhari/59/131

Narrated Sufyan bin Abi Zuhair Ash-Shani:

That he heard Allah's Apostle saying, "If somebody keeps a dog that is neither used for farm work nor for guarding the livestock, he will lose one qirat (of the reward) of his good deeds everyday."

9.4.3.3 Summary

1. How does one measure deeds that have no volume or weight with the measure of mountain?
   1.1. This is pedantic, but relevant. There is no number here, rather an irrelevant measure.
   1.2. Statements on large rewards for things in the hadith are plentiful and have no basis in the Qur'an.

2. Given that a qirat is a mountain load of good deeds, surely it makes a big difference if you lose one or two Qirat for having a dog?

3. 1 and 2 are a contradiction that cannot be resolved except by arbitrarily rejecting one or the other of the sets of narrations.

9.4.4 How long was Muhammad in Mecca? How old was he when he died?

9.4.4.1 10 years in Mecca and died at 60

Reference: Sahih al-Bukhari 5900
In-book reference: Book 77, Hadith 117
http://sunnah.com/bukhari/77/117

Narrated Anas bin Malik:

The Prophet was neither conspicuously tall, nor short; neither, very white, nor tawny. His hair was neither much curled, nor very straight. Allah sent him (as an Apostle) at the age of forty (and after that) he stayed for ten years in Mecca, and for ten more years in Medina. Allāh took him unto Him at the age of sixty, and he scarcely had ten white hairs on his head and in his beard.

9.4.4.2 13 years in Mecca and died at 63

Reference: Sahih al-Bukhari 3902
In-book reference: Book 63, Hadith 128
http://sunnah.com/bukhari/63/128

Narrated Ibn `Abbas:

Allah’s Messenger started receiving the Divine Inspiration at the age of forty. Then he stayed in Mecca for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years and then died at the age of sixty-three (years).

9.4.4.3 15 years in Mecca

Reference: Sahih Muslim 2353 e
In-book reference: Book 43, Hadith 162
https://sunnah.com/muslim/43/162

Allāh took him unto Him at the age of sixty, and he scarcely had ten white hairs on his head and in his beard.
Ibn 'Abbas reported that Allah's Messenger stayed in Mecca for fifteen years (after his advent as a Prophet) and he heard the voice of Gabriel and saw his radiance for seven years but did not see any visible form, and then received revelation for ten years, and he stayed in Medina for ten years.

Reference: Sahih Muslim 2353 a
In-book reference: Book 43, Hadith 158
https://sunnah.com/muslim/43/158

'Ammar, the freed slave of Banu Hashim, reported:

I asked Ibn 'Abbas how old was he when death overtook the Messenger of Allah. He said: I little know that such a thing is not known to a man like you who belong to his people. He said: I asked people about it but they differed with me, and I liked to know your opinion about it. He said: Do you know counting? He said: Yes. He then said: Bear this in mind very well that he was commissioned (as a Prophet) at the age of forty, and he stayed in Mecca for fifteen years; sometime in peace and sometime in dread, and (lived) for ten years after his migration to Medina.

9.4.4.4 Summary

Was he in Mecca for:
1. 10 years
   1.1. Bukhari
2. 13 years
   2.1. Bukhari
3. 15 years
   3.1. Sahih Muslim

Did he die when he was:
1. 60 years old
   1.1. Bukhari
2. 63 years old
   2.1. Bukhari

Interesting that Bukhari could not tell which narration is actually true according to his methodology.

9.4.5 How many times better is congregational prayer?

9.4.5.1 Twenty-seven times

Reference: Sahih al-Bukhari 645
In-book reference: Book 10, Hadith 42
http://sunnah.com/bukhari/10/42
Narrated `Abdullah bin `Umar:

Allah's Messenger said, "The prayer in congregation is **twenty-seven times** superior to the prayer offered by person alone."

9.4.5.2 **Twenty-five times**

Reference: Sahih al-Bukhari 646
In-book reference: Book 10, Hadith 43
http://sunnah.com/bukhari/10/43

Narrated Abu Sa'id Al-Khudri:

The Prophet said, "The prayer in congregation is **twenty-five times** superior to the prayer offered by person alone."

Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))

Arabic reference: Book 65, Hadith 4717
https://sunnah.com/urn/43960

Narrated Ibn Al-Musaiyab:

Abu Huraira said, "The Prophet said, 'A prayer performed in congregation is **twenty-five times** more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the Fajr (Morning) prayer.' Abu Huraira added, 'If you wish, you can recite: 'Verily! The recitation of the Qur'an in the early dawn (Morning prayer) is ever witnessed (attended by the angels of the day and the night).’ (17.78)"

9.4.5.3 **Twenty something times**

Reference: Sahih al-Bukhari 2119
In-book reference: Book 34, Hadith 72
https://sunnah.com/bukhari/34/72

"جَعَلَنَا عَبْدَ اللَّهِ بْنَ بُيْضْفَ، قَالَ أَخْرِجْنَا مَالِكًا، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ زَوَّنَ اللَّهُ صَلِّي الله عليه وسلم قَالَ: " صَلاَةُ الْجَمَاعَةِ تَفْضِلُ صَلاَةَ الْفَذِّيَّةِ بِسَابْعٍ وَعَشَرِينَ ذِرَّةً."

Narrated `Abdullah bin `Umar:
Narrated Abu Huraira:

Allah's Messenger said, "The congregational prayer of anyone amongst you is more than twenty (three to nine) times in reward than his prayer in the market or in his house, for if he performs ablution completely and then goes to the mosque with the sole intention of performing the prayer, and nothing urges him to proceed to the mosque except the prayer, then, on every step which he takes towards the mosque, he will be raised one degree or one of his sins will be forgiven. The angels will keep on asking Allah's forgiveness and blessings for everyone of you so long as he keeps sitting at his praying place. The angels will say, 'O Allah, bless him! O Allah, be merciful to him!' as long as he does not do Hadath or a thing which gives trouble to the other." The Prophet further said, "One is regarded in prayer so long as one is waiting for the prayer."

9.4.5.4 Summary

Is congregational prayer better than lone prayer by:
1. 27 times?
   1.1. Bukhari
2. 25 times?
   2.1. Bukhari
3. 23-29 times?
   3.1. Bukhari

This is a clear numerical contradiction.

9.4.6 The second secret to Fatima

9.4.6.1 The first to follow/die

Reference: Sahih al-Bukhari 3715, 3716
In-book reference: Book 62, Hadith 65
https://sunnah.com/bukhari/62/65

Narrated `Aisha:

The Prophet called his daughter Fatima during his illness in which he died, and told her a secret whereupon she wept. Then he called her again and told her a secret whereupon she laughed. When I asked her about that, she replied, "The Prophet spoke to me in secret and informed me that he would die in the course of the illness during which he died, so I wept. He again spoke to me in secret and informed me that I would be the first of his family to follow him (after his death) and on that I laughed."

9.4.6.2 The chief among the female believers... or the people of heaven

Reference: Sahih Muslim 2450 c
A’isha reported that all the wives of Allah’s Apostle had gathered (in her apartment) during the days of his (Prophet’s) last illness and no woman was left behind that Fatima, who walked after the style of Allah’s Messenger, came there. He welcomed her by saying:

You are welcome, my daughter, and made her sit on his right side or on his left side, and then talked something secretly to her and Fatima wept. Then he talked something secretly to her and she laughed. I said to her: What makes you weep? She said: I am not going to divulge the secret of Allah’s Messenger. I (‘A’isha) said: I have not seen (anything happening) like today, the happiness being closer to grief (as I see today) when she wept. I said to her: Has Allah’s Messenger singled you out for saying something leaving us aside? She then wept and I asked her what he said, and she said: I am not going to divulge the secrets of Allah’s Messenger. And when he died I again asked her and she said that he (the Holy Prophet) told her: Gabriel used to recite the Qur’an to me once a year and for this year it was twice and so I perceived that my death had drawn near, and that I (Fatima) would be the first amongst the members of his family who would meet him (in the Hereafter). He shall be my good forerunner and it made me weep. He again talked to me secretly (saying): Aren’t you pleased that you should be the chief/most exalted amongst the believing women or the head of women of this Ummah? And this made me laugh.

Another version at the end says instead:

Reference: Sahih al-Bukhari 3623, 3624
In-book reference: Book 61, Hadith 129
https://sunnah.com/bukhari/61/129

أَمَا تَرْضَيْنَ أَنْ تُكُونَِّينَ سَيِّدَةَ نِسَاءِ أهَلِّ الْجَنَّةِ. أَوْ نِسَاءِ الْمُؤْمِنِينَ؟ فَضَحِكَتْ لِذَلِكَ. "Don’t you like to be the chief/most exalted of all the ladies of Paradise or the chief of the believing women? So I laughed for that."

9.4.6.3  Summary

What was the second secret to Fatima?
1. She would be the first to die after the messenger.
   1.1. Bukhari
2. [1] She would be chief among all believing women, or, [2] chief among the women of this ummah.
   2.1. This refers potentially to all believing women ever.
2.2. This likely refers to the Ummah following the messenger as opposed to those that followed Musa or Isa or the other messengers.

2.3. Sahih Muslim

3. [1] She would be chief among the women of paradise, or, [2] chief among the women of believing women.
   3.1. This refers to all believing women ever.
   3.2. This refers potentially to all believing women ever.
   3.3. Bukhari

We have 3 different statements across 3 narrations. Contradictions within Bukhari and between Bukhari and Muslim.

9.4.7 How many women did Solomon have sex with in one night?

9.4.7.1 Sixty women in a night

Reference: Sahih al-Bukhari 7469
In-book reference: Book 97, Hadith 95
https://sunnah.com/bukhari/97/95

Narrated Abu Huraira:

Allah's Prophet Solomon who had sixty wives, once said, "Tonight I will have sexual relation (sleep) with all my wives so that each of them will become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allah's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half (body) boy (deformed). Allah's Prophet said, "If Solomon had said; 'If Allah Will,' then each of those women would have delivered a (would-be) cavalier to fight in Allah's Cause."

9.4.7.2 Seventy women in a night

Reference: Sahih al-Bukhari 3424
In-book reference: Book 60, Hadith 96
https://sunnah.com/bukhari/60/96

Narrated Abu Huraira:

The Prophet said, "Solomon (the son of) David said, 'Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting for 'Allah's Cause.' His companion said, 'If
Allah will.’ But Solomon did not say so; therefore, none of those women got pregnant except one who gave birth to a half child.” The Prophet further said, "If the Prophet Solomon had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause." Shuaib and Ibn Abi Az-Zinad said, "Ninety (women) is more correct (than seventy).

9.4.7.3 Ninety women in a night

Reference: Sahih al-Bukhari 6639
In-book reference: Book 83, Hadith 18
https://sunnah.com/bukhari/83/18

Narrated Abu Huraira:

Allah's Messenger said, "(The Prophet) Solomon once said, 'Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier who will fight in Allah's Cause.' On this, his companion said to him, 'Say: Allah willing!' But he did not say Allah willing. Solomon then slept with all the women, but none of them became pregnant but one woman who later delivered a halfman. By Him in Whose Hand Muhammad's soul is, if he (Solomon) had said, 'Allah willing' (all his wives would have brought forth boys) and they would have fought in Allah's Cause as cavaliers."

9.4.7.4 One hundred women in a night

Reference: Sahih al-Bukhari 5242
In-book reference: Book 67, Hadith 175
https://sunnah.com/bukhari/67/175

Narrated Abu Huraira:

(The Prophet) Solomon son of (the Prophet) David said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allah's Cause." On that an Angel said to him, 'Say: 'If Allah will.' " But Solomon did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a halfman. The Prophet said, "If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful."

9.4.7.5 Summary

How many women did Solomon have sex with in one night?
1. 60
   1.1. Bukhari
The same story is referenced even if there are some small variations/inconsistencies between them. The numerical contradiction is clear.

It seems Solomon had greater virility than ascribed to the messenger in the lovely ahadith that tell us he had sex with 11 or 9 of his wives in one (day and) night.

Reference: Sahih al-Bukhari 268
In-book reference: Book 5, Hadith 21
https://sunnah.com/bukhari/5/21

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'īd said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

Reference: Sahih al-Bukhari 284
In-book reference: Book 5, Hadith 36
https://sunnah.com/bukhari/5

Narrated Anas bin Malik:

The Prophet used to visit all his wives in one night and he had nine wives at that time.

9.4.8 Which was the last verse of the Qur’an to be sent down?

9.4.8.1 A verse dealing with Riba

Sahih al-Bukhari » Prophetic Commentary on the Qur’an (Tafseer of the Prophet (pbuh))

Arabic reference: Book 65, Hadith 4544
https://sunnah.com/urn/42220

457/913
Narrated Ibn `Abbas:

The last Verse (in the Qur'an) sent down/revealed to the Prophet was the Verse dealing with usury (i.e. Riba).

9.4.8.2 The verse dealing with Kalalah

Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))

Arabic reference: Book 65, Hadith 4654
https://sunnah.com/urn/43320

Narrated Al-Bara:

The last Verse that was sent down/revealed was: 'They ask you for a legal verdict: Say: Allah directs (thus) about Al-Kalah (those who leave no descendants or ascendants as heirs).’ And the last Sura which was sent down/revealed was Baraatun (9).

9.4.8.3 Summary

Which was the last verse?
1. Dealing with Riba
   1.1. Bukhari
2. Dealing with Kalalah [inheritance]
   2.1. Bukhari

9.4.9 Who collected the Qur’an during the life of the messenger?

9.4.9.1 Ubai bin Ka’b

Reference: Sahih al-Bukhari 3810
In-book reference: Book 63, Hadith 36
https://sunnah.com/bukhari/63/36

Narrated Qatada:

Anas said, "The Qur’an was collected in the lifetime of the Prophet by four (men), all of whom were from the Ansar: Ubai, Mu’adh bin Jabal, Abu Zaid and Zaid bin Thabit." I asked Anas, "Who is Abu Zaid?" He said, "One of my uncles."

Reference: Sahih al-Bukhari 5003
In-book reference: Book 66, Hadith 25
https://sunnah.com/bukhari/66/25
Narrated Qatada:

I asked Anas bin Malik: "Who collected the Qur’an at the time of the Prophet?" He replied, "Four, all of whom were from the Ansar: Ubai bin Ka‘b, Mu‘adh bin Jabal, Zaid bin Thabit and Abu Zaid."

9.4.9.2 Abu Ad-Darda`

Reference: Sahih al-Bukhari 5004
In-book reference: Book 66, Hadith 26
https://sunnah.com/bukhari/66/26

Narrated Anas bin Malik:

When the Prophet died, none had collected the Qur’an but four persons: Abu Ad-Darda’. Mu‘adh bin Jabal, Zaid bin Thabit and Abu Zaid. We were the inheritor (of Abu Zaid) as he had no offspring.

9.4.9.3 Summary

There are lists of 4 who allegedly collected the Qur’an in the lifetime of the messenger. There is one difference between the lists:

1. Ubai bin Ka‘b, Mu‘adh bin Jabal, Zaid bin Thabit and Abu Zaid.
   1.1. Bukhari: Book 66, Hadith 25
   2.1. Bukhari: Book 66, Hadith 26

Note that the contradictory hadith also are found one after another. According to Ibn Hajar in Fath Al Bari, both the narrations highlighted are of equal weight.

9.4.10 2 Rak3at after Asr prayer good or forbidden?

9.4.10.1 A good thing

Reference: Sahih al-Bukhari 593
In-book reference: Book 9, Hadith 69
https://sunnah.com/bukhari/9/69

Narrated ‘Aisha:
Whenever the Prophet come to me after the `Asr prayer, he always prayed two rak`at.

Reference: Sahih al-Bukhari 592
In-book reference: Book 9, Hadith 68
https://sunnah.com/bukhari/9/68

Narrated `Aisha:

Allah’s Messenger never missed two rak`at before the Fajr prayer and after the `Asr prayer openly and secretly.

9.4.10.2 Forbidden

Reference: Sahih al-Bukhari 581
In-book reference: Book 9, Hadith 57
https://sunnah.com/bukhari/9/57

Narrated `Umar:

"The Prophet forbade praying after the Fajr prayer till the sun rises and after the `Asr prayer till the sun sets."

Reference: Sahih al-Bukhari 586
In-book reference: Book 9, Hadith 62
https://sunnah.com/bukhari/9/62

Narrated Abu Sa`id Al-Khudri:

I heard Allah’s Messenger saying, "There is no prayer after the morning prayer till the sun rises, and there is no prayer after the `Asr prayer till the sun sets."

9.4.10.3 Summary

The messenger:

1. Always prayed a 2 rak3a prayer after the 3sr prayer, openly and secretly.
   1.1. Bukhari: Book 9, Hadith 69 states that when he would come to visit Aisha after he had done his 3sr prayer [elsewhere given the way the hadith is written] he would do a 2 rak3a prayer.
   1.2. The additional/sunnah prayers are still prayers.
2. Forbade any prayer after the 3sr prayer until sunset.
   2.1. Bukhari.

9.4.11 Who served the honey?

9.4.11.1 Zainab

Reference: Sahih al-Bukhari 5267
In-book reference: Book 68, Hadith 17
https://sunnah.com/bukhari/68/17

Narrated `Ubaid bin `Umar:

I heard `Aisha saying, "The Prophet used to stay for a long while with Zainab bint Jahsh and drink honey at her house. So Hafsa and I decided that if the Prophet came to anyone of us, she should say to him, "I detect the smell of Maghafir (a nasty smelling gum) in you. Have you eaten Maghafir?" So the Prophet visited one of them and she said to him similarly. The Prophet said, "Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore." So there was sent down: 'O Prophet! Why do you ban (for you) that which Allah has made lawful for you . . . If you two (wives of Prophet) turn in repentance to Allah,' (66.1-4) addressing Aisha and Hafsa. 'When the Prophet disclosed a matter in confidence to some of his wives.' (66.3) namely his saying: But I have taken some honey."

Also Narrated by Aisha:

Reference: Sahih al-Bukhari 6691
In-book reference: Book 83, Hadith 68
https://sunnah.com/bukhari/83/68

9.4.11.2 Hafsa

Reference: Sahih al-Bukhari 6972
In-book reference: Book 90, Hadith 19
https://sunnah.com/bukhari/90/19

I heard `Aisha saying, "The Prophet used to stay for a long while with Zainab bint Jahsh and drink honey at her house. So Hafsa and I decided that if the Prophet came to anyone of us, she should say to him, "I detect the smell of Maghafir (a nasty smelling gum) in you. Have you eaten Maghafir?" So the Prophet visited one of them and she said to him similarly. The Prophet said, "Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore." So there was sent down: 'O Prophet! Why do you ban (for you) that which Allah has made lawful for you . . . If you two (wives of Prophet) turn in repentance to Allah,' (66.1-4) addressing Aisha and Hafsa. 'When the Prophet disclosed a matter in confidence to some of his wives.' (66.3) namely his saying: But I have taken some honey."
Narrated `Aisha:

Allah’s Messenger used to like sweets and also used to like honey, and whenever he finished the `Asr prayer, he used to visit his wives and stay with them. Once he visited Hafsa and remained with her longer than the period he used to stay, so I enquired about it. It was said to me, "A woman from her tribe gave her a leather skin containing honey as a present, and she gave some of it to Allah’s Messenger to drink." I said, "By Allah, we will play a trick on him." So I mentioned the story to Sauda (the wife of the Prophet) and said to her, "When he enters upon you, he will come near to you whereupon you should say to him, ‘O Allah’s Messenger! Have you eaten Maghafir?’ He will say, ‘No.’ Then you say to him, ‘What is this bad smell? ’ And it would be very hard on Allah’s Messenger that a bad smell should be found on his body. He will say, ‘Hafsa has given me a drink of honey.’ Then you should say to him, ‘Its bees must have sucked from the Al-`Urfut (a foul smelling flower).’ I too, will tell him the same. And you, O Safiya, say the same.” So when the Prophet entered upon Sauda (the following happened). Sauda said, "By Him except Whom none has the right to be worshipped, I was about to say to him what you had told me to say while he was still at the gate because of fear from you. But when Allah’s Apostle came near to me, I said to him, ‘O Allah’s Messenger! Have you eaten Maghafir?’ He replied, ‘No.’ I said, ‘What about this smell?’ He said, ‘Hafsa has given me a drink of honey.’ I said, ‘Its bees must have sucked Al-`Urfut.” When he entered upon me, I told him the same as that, and when he entered upon Safiya, she too told him the same. So when he visited Hafsa again, she said to him, “O Allah’s Messenger! Shall I give you a drink of it (honey)?” He said, “I have no desire for it.” Sauda said, Subhan Allah! We have deprived him of it (honey)." I said to her, "Be quiet!"

See also:

Reference: Sahih al-Bukhari 5268  
In-book reference: Book 68, Hadith 18  
https://sunnah.com/bukhari/68/18

9.4.11.3 Summary

Who served the honey?
1. Hafsa  
   1.1. Bukhari
2. Zainab  
   2.1. Bukhari

9.4.12 With whom were (9:128-129) found?

These are in reference to the story of the collection of the Qur’an under Abu Bakr.

9.4.12.1 Abi [father of] Khuzaima

There are several ahadith that mention this.
Narrated Zaid bin Thabit:

Abu Bakr sent for me and said, "You used to write the Divine Revelations for Allah's Messenger; so you should search for (the Qur'an and collect it.)" I started searching for the Qur'an till I found the last two Verses of Surahs at-Tauba with Abi Khuzaima the Ansari and I could not find these Verses with anybody other than him. (They were): 'Verily, there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty ...' (9.128-129)

See also:

Reference: Sahih al-Bukhari 7425
In-book reference: Book 97, Hadith 53
http://sunnah.com/bukhari/97/53

Narrated Zaid bin Thabit:

Abu Bakr sent for me, so I collected the Qur'an till I found the last part of Surahs-at-Tauba with Abi Khuzaima the Ansari and did not find it with anybody else. (The Verses are): -- 'Verily, there has come to you an Apostle (Muhammad) from amongst yourselves..(till the end of Surahs Bara'a) (i.e., at-Tauba).' (9.128-129)

See also:

Reference: Sahih al-Bukhari 4986
In-book reference: Book 66, Hadith 8
https://sunnah.com/bukhari/66/8

9.4.12.2 Khuzaima

I put into grey a part in the Arabic that is not translated on the site. It mentions another narration which mentions Abu Khuzaima Al Ansari.
In 9.4.12.3: `Umar till Allah took him unto Him, and finally it remained with Hafsa, `Umar’s daughter.

So I kept on arguing with him about it till Allah opened my bosom for that which He had ordered me to do. Abu Bakr added, "I said to `Umar, 'How can I do a thing which the Prophet has not done?' `Umar said (to me), 'By Allah, it is (really) a good thing.' So `Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as `Umar." (Zaid bin Thabit added:) `Umar was sitting with Abu Bakr and `Umar. So I started locating Qur'anic material and collecting it from parchment scraps, scalpula, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaima the Ansari two Verses of Surahs-at-Tauba which I had not found with anybody else, (and they were):-- "Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)" until the end (9.128-129).

Narrowed Zaid bin Thabit Al-Ansari:

who was one of those who used to write the Divine Revelation: Abu Bakr sent me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra' were killed). 'Umar was present with Abu Bakr who said, 'Umar has come to me and said, The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'an) than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet has not done?" Abu Bakr said, "By Alla, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and `Umar. So I started locating Qur'anic material and collecting it from parchments, scalpula, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaima the Ansari two Verses of Surahs-at-Tauba which I had not found with anybody else, (and they were):-- "Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)" until the end (9.128-129). The manuscript on which the Qur'an was collected, remained with Abu Bakr till Allah took him unto Him, and then with `Umar till Allah took him unto Him, and finally it remained with Hafsa, `Umar's daughter.

9.4.12.3 One or the other

Reference: Sahih al-Bukhari 7191
In-book reference: Book 93, Hadith 53
Abu Bakr sent for me owing to the large number of casualties in the battle of Al-Yamama, while `Umar was sitting with him. Abu Bakr said (to me), `Umar has come to my and said, `A great number of Qaris of the Holy Qur'an were killed on the day of the battle of Al-Yamama, and I am afraid that the casualties among the Qaris of the Qur'an may increase on other battle-fields whereby a large part of the Qur'an may be lost. Therefore I consider it advisable that you (Abu Bakr) should have the Qur'an collected.' I said, `How dare I do something which Allah's Messenger did not do?' `Umar said, By Allah, it is something beneficial.' `Umar kept on pressing me for that until Allah opened my chest for that for which He had opened the chest of `Umar and I had in that matter, the same opinion as `Umar had.' Abu Bakr then said to me (Zaid), `You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Messenger. So you should search for the fragmentary scripts of the Qur'an and collect it (in one Book)." Zaid further said: By Allah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said (to `Umar and Abu Bakr), `How can you do something which Allah's Messenger did not do?" Abu Bakr said, "By Allah, it is something beneficial." Zaid added: So he (Abu Bakr) kept on pressing me for that until Allah opened my chest for that for which He had opened the chests of Abu Bakr and `Umar, and I had in that matter, the same opinion as theirs. So I started compiling the Qur'an by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Qur'an). I found the last verses of Surahs-at-Tauba: (`Verily there has come unto you an Apostle (Muhammad) from amongst yourselves---' (9.128-129)) from Khuzaaima or Abi Khuzaaima and I added to it the rest of the Sura. The manuscripts of the Qur'an remained with Abu Bakr till Allah took him unto Him. Then it remained with `Umar till Allah took him unto Him, and then with Hafsa bint `Umar.

9.4.12.4 Summary

The last two verses of surah 9 were found with only one person, who was it?

1. Abi Khuzaaima
   1.1. Bukhari
2. Khuzaaima
   2.1. Bukhari
3. Khuzaaima or Abi Khuzaaima
   3.1. Bukhari

2. Note that this narration does not say that it was only found with Khuzaaima, however it is likely this narrative is also referring to the same made up event.
There is some argument as to whether it is meant that the two verses were only with [Abi] Khuzaima in writing or in memory. These are among the range of narrations that make a mockery of the Qur’an’s collection.

9.4.13 Is (2:184) abrogated or not?

Without checking, I can assume that to answer this, it will be said that at the time of the ‘Not abrogated’ example, it was not abrogated and then later it was.

1. There are no dates on these ahadith
2. The ayah is interpreted by the hadith as applying to old people, due to difficulty I assume, and so it was not a general ruling to be abrogated.
3. There is no reason to assume that 2:184 and 2:185 were not sent down/revealed together, hence making the argument that one abrogated the other unfounded by the text itself.

9.4.13.1 Not abrogated

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4505
http://sunnah.com/urn/41870

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).

9.4.13.2 Abrogated

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4506
http://sunnah.com/urn/41880

Narrated Nafi`:

Ibn `Umar recited: "They had a choice, either fast or feed a poor for every day.." and added, "This Verse is abrogated."
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 sent down, it was permissible for one to give a ransom and give up fasting, till the Verse succeeding it was sent down/revealed and abrogated it. [missing arabic]

9.4.13.3 Summary

Is 2:184 abrogated?
1. No
   1.1. Bukhari
2. Yes
   2.1. Bukhari

These ahadith are right after eachother.

9.4.14 When/why was (3:77) sent down?

9.4.14.1 Because of a dispute over a well

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur'an
Arabic reference: Book 65, Hadith 4549
http://sunnah.com/urn/42270

Narrated Abu Wail:

`Abdullah bin Masud said, "Allah's Messenger said, 'Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allah Who will be angry with him.' So Allah sent down/revealed in confirmation of this statement:---"Verily! Those who Purchase a small gain at the cost of Allah's Covenant and oaths, they shall have no portion in the Hereafter..."
(3.77) Then entered Al-Ash'ath bin Qais and said, "What is Abu `Abdur-Rahman narrating to you?"
We replied, 'So-and-so.' Al-Ash'ath said, "This Verse was sent down/revealed in my connection. I had a well in the land of my cousin (and he denied my, possessing it). On that the Prophet said to me, 'Either you bring forward a proof or he (i.e. your cousin) takes an oath (to confirm his claim)'
I said, 'I am sure he would take a (false) oath, O Allah's Messenger.' He said, 'If somebody takes an
oath when asked to do so through which he may deprive a Muslim of his property (unlawfully) and he is a liar in his oath, he will meet Allah Who will be angry with him." 

9.4.14.2 Because of the price of merchandise

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4551
http://sunnah.com/urn/42280

خَيَّنَا الْعَوَّامُ بْنُ حَوْشَبٍ، عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ، أَنَّ هُشَيْمًا، أَخَاهُ، حَدَّثَنَا عَلَِّى، أَخُوُّهُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُوفٍ، رضى الله عنهما، أنَّ رَجُلاً، أَقَامَ سَبِيلَةً فِي السَّوقِ فَحَلَّت فِيهَا لَقَدْ أَقْطَلْتَهَا، لِيُنْفِقَهَا فِي مَسْلِمِي، فَأَلْتَ كَذَٰلِكَ إِنَّ الْذِّينَ يُشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ مَنَّا قَتَلْنَا إِلَى أَخِي الآيَة.

Narrated `Abdullah bin Abu `Aufa:

A man displayed some merchandise in the market and took an oath that he had been offered a certain price for it while in fact he had not, in order to cheat a man from the Muslims. So then was sent down:-- "Verily! Those who purchase a small gain at the cost of Allah’s Covenant and their oaths..." (3.77)

9.4.14.3 Summary

Why did 3:77 get revealed?
1. Due to a dispute over a well
   1.1. Bukhari
2. Due to pricing of merchandise
   2.1. Bukhari

This is a nice example of the utterly unacceptable ‘reasons for revelation’/‘asbaab ulnuzuul’ category of hadith.

9.4.15 Why was (93:1-3) sent down?

9.4.15.1 Because Allah delayed in sending down revelation

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4951
http://sunnah.com/urn/46310

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، غُنْدَر، حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ بْنِ قَةَيْ، قَالَ قُلْتُ لِعَلَيْهِمْ أَنَّ رَسُولَ اللَّهِ ﷺ مَا رَجِحْتُهُ وَمَا سَمِعْتُهُ إِلاًّ أَصْحَبُكِ ﺃَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ أَبَا أُثْبَانَ A lady said, "O Allah’s Messenger! I see that your friend has delayed. (in conveying Qur’an) to you." So there was sent down: ‘Your Lord (O Muhammad) has neither forsaken you, not hated you.’ (93.1-3)
9.4.15.2  Because the messenger was sick a few days and his devil was not seen

Sahih al-Bukhari  Book of Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4950
http://sunnah.com/urn/46300

Narrated Jundub bin Sufyan:

Once Allah’s Messenger became sick and could not offer his night prayer (Tahajjud) for two or three nights. Then a lady came and said, "O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that Allah sent down: 'By the fore-noon, and by the night when it darkens, your Lord (O Muhammad) has neither forsaken you, nor hated you.' (93.1-3)

9.4.15.3  Summary

Why was 93:1-3 revealed?
1. The messenger’s friend [Allah] 'delayed' in sending revelation.
   1.1. Bukhari
2. The messenger was sick and his ‘devil’ was not seen.
   2.1. Bukhari

9.4.16  What is Qur’an (17:110) about?

See also section 9.5.5 on page 504.

9.4.16.1  Volume of recitation in Salaah

Sahih al-Bukhari  Book of Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4722
http://sunnah.com/urn/44010

Narrated Ibn `Abbas:

(regarding): 'Neither say your, prayer aloud, nor say it in a low tone.' (17.110) This Verse was sent down/revealed while Allah’s Messenger was hiding himself in Mecca. When he prayed with his companions, he used to raise his voice with the recitation of Qur’an, and if the pagans happened to hear him, they would abuse the Qur'an, the One who sent down/revealed it and the one who
brought it. Therefore Allah said to His Prophet: 'Neither say your prayer aloud.' (17.110) i.e. do not recite aloud lest the pagans should hear you, but follow a way between.

9.4.16.2 Volume of speech in supplication

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur’an

Arabic reference: Book 65, Hadith 4723
http://sunnah.com/urn/44020

Narrated Aisha:

The (above) verse was sent down/revealed in connection with the invocations.

9.4.16.3 Summary

What is 17:110 about?
1. Volume of salaah/prayer.
   1.1. Bukhari
2. Volume of supplication
   2.1. Bukhari
   2.2. This narration is clearly wrong as the ayah itself mentions salaah. Furthermore, I believe this hadith was fabricated to explain why Muslims stopped reciting audibly in prayers during the day.

In relation to this, see section 9.5.5 on page 504.

9.4.17 Did the messenger have miracles other than the Qur’an?

9.4.17.1 No he did not [other than the Qur’an]

Reference: Sahih al-Bukhari 7274
In-book reference: Book 96, Hadith 7
https://sunnah.com/bukhari/96/7

Narrated Abu Huraira:

The Prophet said, "There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah inspired to me. So I hope that my followers will be more than those of any other prophet on the Day of Resurrection."

Reference: Sahih al-Bukhari 4981
In-book reference: Book 66, Hadith 3

470/913
Narrated Abu Huraira:

The Prophet said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has inspired to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."

9.4.17.2 Yes he did [other than the Qur’an]

See section 9.5.6.2 on page 507.

9.4.17.3 Summary

Did the messenger have miracles outside the Qur’an?

1. Yes
   1.1. Bukhari
2. No
   2.1. Bukhari

9.4.18 Is donkey meat forbidden?

See also section 9.5.11 on page 537 regarding the forbidding of foods not in the Qur’an.

9.4.18.1 Yes

Reference: Sahih al-Bukhari 2991
In-book reference: Book 56, Hadith 200
https://sunnah.com/bukhari/56/200

Narrated Anas:

The Prophet reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Muhammad and his army! Muhammad and his army!" So, they took refuge in the fort. The Prophet raised both his hands and said, "Allahu Akbar, Khaibar is ruined, for when we approach a nation (i.e. enemy to fight) then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and)
cooked: The announcer of the Prophet announced: "Allah and His Apostle 
forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down. [Extra text not translated on the site is underlined, it states that Sufian followed [the hadith I suppose] by narrating that the prophet raised both his hands]

Reference: Sahih al-Bukhari 4198
In-book reference: Book 64, Hadith 238
https://sunnah.com/bukhari/64/238

Narrated Anas bin Malik:

We reached Khaibar early in the morning and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet, "Allah and His Apostle forbid you to eat the meat of donkeys as it is an impure thing."

Reference: Sahih al-Bukhari 4199
In-book reference: Book 64, Hadith 239
https://sunnah.com/bukhari/64/239

[This is a good example of the standard format fabrication of asking three times and getting the answer on the third time.]

Narrated Anas bin Malik:

Someone came to Allah's Messengers and said, "The donkeys have been eaten (by the Muslims)." The Prophet kept quiet. Then the man came again and said, "The donkeys have been eaten." The Prophet kept quiet. The man came to him the third time and said, "The donkeys have been consumed." On that the Prophet ordered an announcer to announce to the people, "Allah and His Apostle forbid you to eat the meat of donkeys [word missing from the translation underlined – it means 'domesticated']." Then the cooking pots were upset while the meat was still boiling in them.

Reference: Sahih al-Bukhari 4173
In-book reference: Book 64, Hadith 215
https://sunnah.com/bukhari/64/215
Narrated Zahir Al-Aslami:

(who was one of those who had witnessed (the Pledge of allegiance beneath the Tree) While I was making fire beneath the cooking pots containing donkey's meat, the announcer of Allah's Messenger announced, "Allah's Messenger forbids you to eat donkey's meat."

Reference: Sahih al-Bukhari 5528
In-book reference: Book 72, Hadith 54
https://sunnah.com/bukhari/72/54

Narrated Anas bin Malik:

Someone came to Allah's Messenger and said, "The donkeys have been (slaughtered and) eaten. Another man came and said, "The donkeys have been destroyed." On that the Prophet ordered a caller to announce to the people: Allah and His Apostle forbid you to eat the meat of donkeys [word missing from the translation underlined – it means 'domesticated'], for it is impure.' Thus the pots were turned upside down while the (donkeys') meat was boiling in them.

9.4.18.2 No

Reference: Sahih al-Bukhari 5529
In-book reference: Book 72, Hadith 55
https://sunnah.com/bukhari/72/55

Narrated `Amr:

I said to Jabir bin Zaid, "The people claim that Allah's Messenger forbade the eating of donkey's meat." He said, "Al-Hakam bin `Amr Al-Ghifari used to say so when he was with us, but Ibn `Abbas, the great religious learned man, refused to give a final verdict and recited:-- 'Say: I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be carrion, blood poured forth or the flesh of swine...' "(6.145)

9.4.18.3 Yes, but only on the day of Khaybar... maybe

Reference: Sahih al-Bukhari 4227
In-book reference: Book 64, Hadith 265
https://sunnah.com/bukhari/64/265
Narrated Ibn `Abbas:

I do not know whether the Prophet forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day of Khaibar permanently.

9.4.18.4 Summary

What is interesting here is that the hadith [Book 72, Hadith 55] rejects the certainty of the above hadith [Book 64, Hadith 238] by associating the answer of Ibn Abbas quoting the Qur’an, correctly. This hadith [Book 72, Hadith 55] was likely fabricated in response to the fabrications forbidding the meat.

Some comments on specific hadith:

1. Ahadith [Bukhari Book 64, Hadith 238] and [Bukhari Book 72, Hadith 54] indicate that donkey meat is impure in the same way that intoxicants, divination and idolatry are (5:90). This would imply that it is forbidden generally and not for a specific day.

2. Ahadith [Bukhari Book 64, Hadith 238], [Bukhari Book 72, Hadith 54], [Bukhari Book 56, Hadith 200] and [Bukhari Book 64, Hadith 239] state that Allah and his messenger forbid donkey meat. However, it is not forbidden in the Qur’an. And this leads on to the next bullet.

3. Hadith [Bukhari Book 72, Hadith 55] indicates that Ibn `Abbas allegedly answered the question on donkey meat by quoting the Qur’anic ayah that indicates that nothing other than what is mentioned in that ayah (6:145) is forbidden.
   3.1. In this way rejecting that donkey meat is forbidden. See also section 9.5.11 on page 537 for this ayah.

Is donkey meat forbidden?
1. Yes
   1.1. Bukhari
2. No
   2.1. Bukhari
3. Maybe for one day
   3.1. Bukhari
   3.2. This is not tenable given the claim that it is impure meat in Ahadith [Bukhari Book 64, Hadith 238] and [Bukhari Book 72, Hadith 54].

9.4.19 Can the dead be made to hear or not?

Can people in the grave suffer and hear you? See section 9.5.28 on page 608 about the so-called punishment in the grave.

9.4.19.1 Yes they can

Reference: Sahih al-Bukhari 3976
On the day of Badr, the Prophet ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves: "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-andso! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you?" Umar said, "O Allah's Messenger! You are speaking to bodies that have no souls!" Allah's Messenger said, "By Him in Whose Hand Muhammad's soul is, you do not hear what I say better than they do." (Qataada said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.")

Reference: Sahih al-Bukhari 4026
In-book reference: Book 64, Hadith 75
https://sunnah.com/bukhari/64/75

These were the battles of Allah's Messenger (which he fought), and while mentioning (the Badr battle) he said, "While the corpses of the pagans were being thrown into the well, Allah's Messenger said to them, 'Have you found what your Lord promised true?' 'Abdullah said, "Some of the Prophet's companions said, "O Allah's Messenger! You are addressing dead people. 'Allah's Messenger replied, 'You do not hear what I am saying better than they.' The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty, were 81 men." Az-Zubair said, "When their shares were distributed, their number was 101 men. But Allah knows it better."

See also:

Narratd Ibn Shihab:

In-book reference: Book 64, Hadith 29
https://sunnah.com/bukhari/64/29
Reference: Sahih al-Bukhari 1370
In-book reference: Book 23, Hadith 123
http://sunnah.com/bukhari/23/123

9.4.19.2 No they can’t

Reference: Sahih al-Bukhari 3980, 3981
In-book reference: Book 64, Hadith 32
https://sunnah.com/bukhari/64/32

Narrated Ibn `Umar:

The Prophet stood at the well of Badr (which contained the corpses of the pagans) and said, ”Have you found true what your lord promised you?” Then he further said, ”They now hear what I say.” This was mentioned before `Aisha and she said, ”But the Prophet said, ‘Now they know very well that what I used to tell them was the truth.’” Then she recited (the Holy Verse):-- ”You cannot make the dead hear... ...till the end of Verse.” (30.52)

Reference: Sahih al-Bukhari 3978, 3979
In-book reference: Book 64, Hadith 31
https://sunnah.com/bukhari/64/31

Narrated Hisham’s father:

It was mentioned before `Aisha that Ibn `Umar attributed the following statement to the Prophet ”The dead person is punished in the grave because of the crying and lamentation Of his family.” On that, `Aisha said, ”But Allah’s Messenger said, ‘The dead person is punished for his crimes and sins while his family cry over him then.’” She added, ”And this is similar to the statement of Allah’s Messenger when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, ‘They hear what I say.’” She added, ”But he said now they know very well what I used to tell them was the truth.” ‘Aisha then recited: 'You cannot make the dead hear.’ (30.52) and 'You cannot make those who are in their Graves, hear you.’ (35.22) that is, when they had taken their places in the (Hell) Fire.

See also:

Reference: Sahih al-Bukhari 1371
In-book reference: Book 23, Hadith 124
http://sunnah.com/bukhari/23/124
9.4.19.3 Summary

In a similar fashion to the ahadith on donkey meat we have:

1. Hadith [Bukhari Book 64, Hadith 29] and [Bukhari Book 64, Hadith 75] indicating that the dead can be made to hear and in fact they hear just like you and me would.
   1.1. Hadith [Bukhari Book 64, Hadith 75] tries to get around the clear problem by Qatada adding that they were briefly brought back to life to be told off. This is however is against the pattern of Allah and is an ad-hoc attempt at a solution, one that is not in [Bukhari Book 64, Hadith 29].
2. Hadith [Bukhari Book 64, Hadith 32] and [Bukhari Book 64, Hadith 31] have Aisha quoting the Qur’an to refute the idea that the dead heard the messenger, and instead adding that the messenger meant that they now know that what they heard when alive is true.
   2.1. This contradicts [Bukhari Book 64, Hadith 29] and [Bukhari Book 64, Hadith 75] that indicate that the corpses could actually hear in real time.
   2.2. It also contradicts the Qatada addition in [Bukhari Book 64, Hadith 75] because it is assumed in this hadith the dead were made to hear at the very time the messenger was speaking.

9.4.20 Which verse was revealed after Jabir b. 'Abdullah’s question?

In Bukhari, this contradiction does not exist as the hadith he has collected do not specify which verse, rather they just refer to the ‘verses of inheritance’. So hadith from sahih Muslim are presented instead.

9.4.20.1 Qur'an 4:11

Reference: Sahih Muslim 1616 b
In-book reference: Book 23, Hadith 7
http://sunnah.com/muslim/23/7

خَيْدُّي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَنَّ ابْنَ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ عَادَنَ بُو بَكْرٍ فِي بَبِ النَّبِيِّ صَلَّ الله عليه وسلم وَأَعْقِلُ سَلَمَةَ يَمْشِيَانِ فَوَجَدَنَّ لا أَفْدَعْ بِمَقْتُ فَقْلُتُ ثُمَّ رَشَّ عَلَََّ مِنْهُ فَأَعْمَلَ الْمَالَِّ يَا رَسُولَ اللَّهِ كَيْفَ أَفْتَانَكُمُ الْإِنْثَاءِيْنَ فَوْلِتْ كَيْفَ أَصَبَّتْ فِي مَايَا رَسُولُ اللَّهِ فَوْلِتْ (يُوصِيكُمُ اللَّهُ فِي أُوَلَادِكُمْ إِلَّا ذَكْرَى مَثْلُ حَائِثَةِ الأَنْثَاءِيِّينَ)

Jabir b. 'Abdullah (Allah be pleased with him) reported:

Allah’s Apostle and Abi Bakr (Allah be pleased with him) visited me on foot in Banu Salama, and found me unconscious. He (the Holy Prophet) called for water and performed ablution and sprinkled out of it (the water) over me. I felt relieved. I said: Allah’s Messenger, what should I do with my property? And this verse was revealed: “Allah enjoins you concerning your children: for the male is equal of the portion of two females.” (4:11)

9.4.20.2 Qur'an 4:176

Reference: Sahih Muslim 1616 a
In-book reference: Book 23, Hadith 6
http://sunnah.com/muslim/23/6

477/913
Jabir b. 'Abdullah (Allah be pleased with them) reported:

I fell sick and there came to me on foot Allah's Messenger and Abu Bakr for inquiring after my health. I fainted. He (the Holy Prophet) performed ablution and then sprinkled over me the water of his ablution. I felt some relief and said: Allah's Messenger, how should I decide about my property? He said nothing to me in response until this verse pertaining to the law of inheritance was revealed: "They ask you for a decision; say: Allah gives you a decision concerning the person who has neither parents nor children" (4:176).

9.4.20.3 Summary

What was revealed after Jabir b. 'Abdullah recovered from his fainting?

1. Qur'an (4:11)
   1.1. Sahih Muslim
2. Qur'an (4:176)
   2.1. Sahih Muslim

9.4.21 How many times did the messenger wipe/wash during ablutions?

This is an example of different things being reported from the messenger in relation to ablutions. These are not hadith contradictions as they are not ascribed as statements. However if we assume that the ‘3 times’ aspect of wudu is his example/sunnah, then what follows are contradictions in his sunnah.

9.4.21.1 Once

Reference: Sahih al-Bukhari 157
In-book reference: Book 4, Hadith 23

Narrated Ibn `Abbas:

The Prophet performed ablution by washing the body parts only once.

9.4.21.2 Twice

Reference: Sahih al-Bukhari 158
In-book reference: Book 4, Hadith 24
http://sunnah.com/bukhari/4/24
Narrated ʿAbdullah bin Zaid:

The Prophet performed ablution by washing the body parts twice.

9.4.21.3 Two to Three times

Reference: Sahih al-Bukhari 197
In-book reference: Book 4, Hadith 63
http://sunnah.com/bukhari/4/63

Narrated ʿAbdullah bin Zaid:

Once Allah’s Messenger came to us and we brought out water for him in a brass pot. He performed ablution thus: He washed his face thrice, and his forearms to the elbows twice, then passed his wet hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles).
9.5 Inconsistencies between the hadith/sunnah and the Qur’an

And thus We have made for every prophet an enemy - evil ones from mankind and jinn, (secretly/discreetly) communicating to each other with speech embellished [with lies] for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

(6:112)

And of the people is he who trades [for guidance] diversionary/distracting speech [lit: Hadith] to mislead from the way of Allah, without knowledge, and who takes it in ridicule. Those will have a humiliating punishment.

And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

(31:6-7)

9.5.1 Earning reward on behalf of someone else

9.5.1.1 What the Qur'an says

Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. “Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”

(2:286)
On the Day when every soul will be confronted with all the **good it has done and all the evil it has done**, it will wish there were a great distance between it and its evil. But Allah cautions you (to remember) Himself. And Allah is full of kindness to those that serve Him.

(3:30)

**[For such is the state of the disbelievers], until, when death comes to one of them, he says, “My Lord, send me back That I might do righteousness in that which I left behind.” No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.**

(23:99-100)

And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have established prayer. And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allah is the [final] destination.

(35:18)

[See also 17:15]

That no bearer of burdens will bear the burden of another

And that there is not for mankind except that for which he strives

And that his effort is going to be seen

(53:38-40)

On that day men shall come forth in sundry bodies that they may be shown their works.

**So he who has done an atom’s weight of good shall see it.**

And he who has done an atom’s weight of evil shall see it.

(99:6-8)
9.5.1.2 What the hadith says

What is below is from Bukhari, it is also found in the other books.

Reference: Sahih al-Bukhari 2770
In-book reference: Book 55, Hadith 33
https://sunnah.com/bukhari/55/33

Narrated Ibn `Abbas:

A man said to Allah's Messenger, "My mother died, will it benefit her if I give in charity on her behalf?" The Prophet replied in the affirmative. The man said, "I have a garden and I make you a witness that I give it in charity on her behalf."

Reference: Sahih al-Bukhari 1388
In-book reference: Book 23, Hadith 141
https://sunnah.com/bukhari/23/141

Narrated Aisha:

A man said to the Prophet (p.b.u.h), "My mother died suddenly, and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet replied in the affirmative.

Reference: Sahih al-Bukhari 2762
In-book reference: Book 55, Hadith 25
https://sunnah.com/bukhari/55/25

Narrated Ibn `Abbas:

That the mother of Sa`d bin Ubada the brother of Bani Saida died in Sa`d’s absence, so he came to the Prophet saying, "O Allah’s Messenger! My mother died in my absence, will it benefit her if I give in charity on her behalf?" The Prophet said, "Yes." Sa`d said, "I take you as my witness that I give my garden Al-Makhraf in charity on her behalf."
Reference: Sahih al-Bukhari 1852
In-book reference: Book 28, Hadith 32
https://sunnah.com/bukhari/28/32

Narrated Ibn `Abbas:

A woman from the tribe of Juhaina came to the Prophet and said, "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother's behalf?" The Prophet replied, "Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt as He has more right to be paid."

Reference: Sahih al-Bukhari 1513
In-book reference: Book 25, Hadith 1
https://sunnah.com/bukhari/25/1

Narrated `Abdullah bin `Abbas:

Al-Fadl (his brother) was riding behind Allah's Messenger and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet turned Al-Fadl's face to the other side. The woman said, "O Allah's Messenger! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet replied, "Yes, you may." That happened during the Hajj-al-Wida (of the Prophet).

9.5.1.3 Summary

1. Qur'an.
   1.1. You benefit only from the good deeds you do.

2. Hadith
   2.1. You can benefit from the good deeds others do for you after you die.

We must always keep in mind that Allah is the Most Merciful and Most Just.
9.5.2 Punishment for observed Zina

9.5.2.1 What the Qur’an says

And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing servant girls. And Allah is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit fornication, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears sin, but to be patient is better for you. And Allah is Forgiving and Merciful.

(4:25)

The [female] fornicator and [male] fornicator, lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.

The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers. And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient

(24:2-4)

9.5.2.2 What the hadith says

Please see section 9.8.5 on page 677 for a related ludicrous hadith.
Narrated 'Abdullah:

Allah's Messenger 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."

Reference: Sahih Muslim 1458 a
In-book reference: Book 17, Hadith 48
https://sunnah.com/muslim/17/48

Abu Huraira (Allah be pleased with him) reported Allah's Messenger as saying:

The child is to be attributed to one on whose bed he is born, and for a fornicator there is stoning.

Reference: Sahih Muslim 1690 a
In-book reference: Book 29, Hadith 17
https://sunnah.com/muslim/29/17

'Ubadah b. as-Samit reported:

Allah's Messenger as saying: Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female, they shall receive one hundred lashes and be stoned (to death).

Reference: Sahih al-Bukhari 2314, 2315
In-book reference: Book 40, Hadith 14
https://sunnah.com/bukhari/40/14
Narrated Zaid bin Khalid and Abu Huraira:

The Prophet said, "O Unais! Go to the wife of this (man) and if she confesses (that she has committed illegal sexual intercourse), then stone her (to death)."

Reference: Sahih al-Bukhari 6818
In-book reference: Book 86, Hadith 47
https://sunnah.com/bukhari/86/47

Narrated Abu Huraira:

The Prophet said, "The boy is for (the owner of) the bed and the stone is for the person who commits illegal sexual intercourse.'

Reference: Sahih al-Bukhari 6820
In-book reference: Book 86, Hadith 49
https://sunnah.com/bukhari/86/49

Narrated Jabir:

A man from the tribe of Aslam came to the Prophet and confessed that he had committed an illegal sexual intercourse. The Prophet turned his face away from him till the man bore witness against himself four times. The Prophet said to him, "Are you mad?" He said "No." He said, "Are you married?" He said, "Yes." Then the Prophet ordered that he be (stoned to death), and he was stoned to death at the Musalla. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet spoke well of him and offered his funeral prayer.

Reference: Sahih al-Bukhari 6829
In-book reference: Book 86, Hadith 56
https://sunnah.com/bukhari/86/56

Narrated Ibn `Abbas:

`Umar said, "I am afraid that after a long time has passed, people may say, "We do not find the Rajam (stoning to death) in the Book of Allah," and consequently they may go astray by leaving an obligation that Allah has revealed. Lo! I confirm that the penalty of Rajam be inflicted on him who
which Allah has revealed. And the punishment of the Rajam is to be inflicted to any married person commits illegal sexual intercourse, if he is already married and the crime is **proved by witnesses or pregnancy or confession.** Sufyan added, "I have memorized this narration in this way." 'Umar added, "Surely Allah's Messenger carried out the penalty of Rajam, and so did we after him."

Reference: Sahih Muslim 1691a
In-book reference: Book 29, Hadith 21
https://sunnah.com/muslim/29/21

Verily Allah sent Muhammad with truth and He sent down/revealed the Book upon him, and **the verse of stoning was included in what was sent down/revealed to him. We recited it, retained it in our memory and understood it.** Allah's Messenger awarded the punishment of stoning to death (to the married adulterer and adulteress) and, after him, we also awarded the punishment of stoning, I am afraid that with the lapse of time, the people may forget it and may say: **We do not find the punishment of stoning in the Book of Allah,** and thus go astray by abandoning this duty prescribed by Allah. Stoning is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, or it there is pregnancy, or a confession.

Reference: Sahih al-Bukhari 6830
In-book reference: Book 86, Hadith 57
https://sunnah.com/bukhari/86/57

This is quite a long hadith, so I will extract the relevant section:

"'Abdullah b. 'Abbas reported that 'Umar b. Khattab sat on the pulpit of Allah's Messenger and said:

Verily Allah sent Muhammad with truth and He sent down/revealed the Book upon him, and the **verse of stoning was included in what was sent down/revealed to him. We recited it, retained it in our memory and understood it.** Allah's Messenger awarded the punishment of stoning to death (to the married adulterer and adulteress) and, after him, we also awarded the punishment of stoning, I am afraid that with the lapse of time, the people (may forget it) and may say: **We do not find the punishment of stoning in the Book of Allah,** and thus go astray by abandoning this duty prescribed by Allah. Stoning is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, or it there is pregnancy, or a confession.

Reference: Sahih Muslim 1691a
In-book reference: Book 29, Hadith 21
https://sunnah.com/muslim/29/21

This is quite a long hadith, so I will extract the relevant section:

"'Abdullah b. 'Abbas reported that 'Umar b. Khattab sat on the pulpit of Allah's Messenger and said:"
(male & female), who commits illegal sexual intercourse, if the required evidence is available or there is conception or confession.

Grade: Sahih (Al-Albani)
Reference: Sunan Abi Dawud 4418
In-book reference: Book 40, Hadith 68
https://sunnah.com/abudawud/40/68

‘Abd Allah b. ‘Abbas said:

"The Messenger of Allah stoned, Abu Bakr stoned, and I stoned. If I didn’t dislike that I add to the Book of Allah, I would have written it in the Mushaf, for I fear that there will come a people and they will not find it in the Book of Allah, so they will disbelieve in it."

See also:

Reference: Sahih al-Bukhari 7323
In-book reference: Book 96, Hadith 53
https://sunnah.com/bukhari/96/53

Grade: Sahih (Darussalam)
It was narrated from Ibn `Abbas that `Umar bin Khattab said:

“I fear that after a long time has passed, some will say: ‘I do not find (the sentence of) stoning in the Book of Allah,’ and they will go astray by abandoning one of the obligations enjoined by Allah (SWT). Rather stoning is a must if a man is married (or previously married) and proof is established, or if pregnancy results or if he admits it. I have read it (in the Quran).

"And if an old man and an old woman commit adultery, stone them both." The Messenger of Allah stoned (adulterers) and we stoned (them) after him.’”

9.5.2.3 Summary

The ruling of stoning is probably copied from the Jews or some other source and co-opted into Islam through the hadith:

Reference: Sahih al-Bukhari 6819
In-book reference: Book 86, Hadith 48
https://sunnah.com/bukhari/86/48

Narrated Ibn `Umar:

“`A Jew and a Jewess were brought to Allah's Messenger on a charge of committing an illegal sexual intercourse. The Prophet asked them. "What is the legal punishment (for this sin) in your Book (Torah)?" They replied, "Our priests have innovated the punishment of blackening the faces with charcoal and Tajbiya." `Abdullah bin Salam said, "O Allah's Messenger, tell them to bring the Torah." The Torah was brought, and then one of the Jews put his hand over the Divine Verse of the Rajam (stoning to death) and started reading what preceded and what followed it. On that, Ibn Salam said to the Jew, "Lift up your hand." Behold! The Divine Verse of the Rajam was under his hand. So Allah's Apostle ordered that the two (sinners) be stoned to death, and so they were stoned. Ibn `Umar added: So both of them were stoned at the Balat and I saw the Jew sheltering the Jewess.

These evil hadith not only claim that the messenger stoned, they claim that the punishment of stoning was in the Qur’an, going so far as to say that there was a verse of stoning [Bukhari: Book 86, Hadith 57]/[Muslim Book 29, hadith 21] and even fabricate it! [Sunan Ibn Majah: Book 20, Hadith 2650]
We even have Umar [allegedly] saying he would have written it into the Qur’an [Tirmidhi Book 17, Hadith 11].

Of course, we do not have this verse anywhere, rather we have the verse on zina in the Qur’an (24:2) that is perfectly general.

This is [supposedly] an example of abrogation of the words of the verse but not the ruling. The fact that the proponents of hadith scholars could accept such irrationality, is a demonstration of a disease that has infected Muslim scholarship.

So the implication of these hadiths is that there is a missing verse in the Qur’an. The scholars cover this fabrication by saying the text is abrogated but not the ruling.

The contradictions with the Qur’an are:

1. Punishment.
   1.1. Qur’an: whipping for any category.
   1.2. Hadith: whipping or stoning depending on the category.
2. Evidence.
   2.1. Qur’an: Four witnesses.
   2.2. Hadith: Witnesses, established proof [which I supposed may be witnesses], conception or confession.

Confession can be forced or coerced, it is not the equivalent of witnesses.

Conception is also not proof, as a woman could have been drugged or incapacitated. A man could have been drugged or incapacitated. It is proof something happened, but not how it happened.

The punishment “And let a group of the believers witness their punishment” is a reflection of the fact that the very act was open, because how else does one have four witnesses? And this along with the fact that it does not mention it, invalidates conception or confession as proof.

See section 9.5.19 on page 568 for a quick discussion on abrogation.

9.5.3 Intercession of the messenger and the Qur’an
9.5.3.1 What the Qur’an says

See section 12.18 on page 865 for the definition of the word Shin-Fa-3ain.

Then, is one who has deserved the decree of punishment [to be guided]? Then, can you [Muhammad or anyone else] save one who is in the Fire?

(39:19)
Then, what can make you know what is the Day of Recompense?
It is the Day when a naf/soul will not possess for another naf/soul [power to do] a thing; and the command, that Day, is [entirely] with Allah.

(82:18-19)

9.5.3.1.1 No Intercession from any nafs/soul

And fear a Day when no naf/soul will suffice for another naf/soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

(2:48)

Context is the children of Israel, the Muslims of their time. Intercession would not be accepted from any nafs/soul. This is a general and conclusive statement, Muhammad is among those that had a nafs/soul, and so he can in no way help anyone.

And fear a Day when no naf/soul will suffice for another naf/soul at all, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be aided.

(2:123)

Again, context is the children of Israel, the Muslims of their time. Intercession would have no benefit for any nafs/soul.

O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. [a] And the disbelievers - they are the wrongdoers.

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His
knowledge except for what He wills. [b] His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

(2:254-255)
[See also 21:28 and 34:23 below]

Context is general guidance/zikr.

[a] ‘Those who believe’ are told that there will be no friendship and no intercession/shafaa3a.

[i] Are we to expect that this is contradicted in the next verse?

[b] Allah tells us [i] that no one could intercede without his permission and [ii] that he already knows everything. So what else could an intercessor bring as evidence?

[i] This statement does not contradict [a] as it highlights a reality, namely that anything that happens is purely down to the will of Allah. There is no rule imposed upon Allah, so when Allah says that a thing will be one way, He is reminding us that it could be otherwise if He willed. See also the next section, section 9.5.3.1.2 on page 495.

[ii] The natural question then becomes what’s the point of an intercessor? Given that the intercessor can bring no new information to Allah and the intercessor can only say something if Allah allows it. The role would be ceremonial and utterly illogical. Unless, the intercession somehow benefitted the intercessor...

[iii] Allah is already the Most Merciful and All Knowing, what mortal can improve upon or change any of that?

وَأَنذِرْ بِهِ الَّذِينَ يََُفُونَ أَن يُحَدِّثُوا إِلَى رَبِّهِمْ لَيْسَ لَُْم مِين دُونِهِ وَلٌِِّ شَفِيعٌ لَّعَلَّهُمْ يـَتَّقُونَ

And warn by the Qur'an those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.

(6:51)

وَذَرِ الَّذِينَ اتَََّذُوا دِينـَهُمْ لَعِبًا وَلَْْوًا وَغَرَّتُِْمُ الَْْيَاةُ الدُّنـْيَا وَذَكِيرْ بِهِ أَن تـُبْسَلَ

And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with it (the Qur'an, see 6:68), lest a soul/nafs be given up to destruction for what it earned; it will have other than Allah no protector and no intercessor. And if it should offer every compensation, it would not be taken from it. Those are the ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve.

(6:70)

Context is disbelievers and those who take their deen as amusement and diversion. The naf/soul has no helper or intercessor other than Allah.
And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will make to be sent down/revealed [something] like what Allah sent down." And if you could only see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your anfus/souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant." [It will be said to them], "And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates. It has [all] been severed between you, and lost from you is what you used to claim."

(6:93-94)

And We had certainly brought them a Book, (the contents of which) We have precisely detailed/defined based on knowledge - as guidance and mercy to a people who believe. Do they await except its [the guidance/message of revelation to achieve] actualisation? The Day happens, those who had ignored it before will say, "The messengers of our Lord had come with the truth, so are there [now] any intercessors to intercede for us or could we be sent back to do other than we used to do?" They will have lost themselves, and lost from them is what they used to claim.

(7:52-53)

And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah." Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.

(10:18)
It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. **You have not besides Him any protector or any intercessor; so will you not be reminded?** (32:4)

Context is general guidance/zikr and answering the disbelievers.

Then, is one who has deserved the decree of punishment [to be guided]? Then, can you [Muhammad or anyone else] save one who is in the Fire? (39:19)

Or have they taken other than Allah as intercessors? Say, "Even though they do not possess anything, nor do they reason?" Say, **"To Allah belongs intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned."** And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those other than Him are mentioned, immediately they rejoice (39:43-45)

And warn them of the Day of Imminence, when the hearts are at the throats, choking them. The evildoers will have no intimate friend, **and no intercessor to be obeyed.**

He knows the deceptions of the eyes, and what the hearts conceal. (40:18-19)

Then, what can make you know what is the Day of Recompense?

It is the Day when a naf/soul will not possess for another naf/soul [power to do] a thing; and the command, that Day, is [entirely] with Allah. (82:18-19)
From (2:48), (2:123), (2:254-255) and (6:70) it is clear that there will be no intercession from, nor any benefit to, any intercession from any nafs/soul. These statements are absolute in nature, if a person believes that another ayah says something different, then there is a contradiction.

1. Qur’an: There is no intercession other than Allah’s (39:43-45).
2. Proponents of hadith: There is in fact intercession by the messenger.
   2.1. What about the verses that say “except those given permission”?

The following section will shed some light on what could be meant by the verses mentioning ‘except after his permission’.

9.5.3.1.2 No intercession except by Allah’s permission

Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember? (10:3)

Context is speaking truth to the believers and against the disbelievers. See (53:26) below.

None will have intercession except he who had taken from the Most Merciful a covenant. (19:87)

General statement in the context of a warning against polytheists. Covenant: see (36:60-61) below.

Did I not enjoin/covenant upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.
And that you worship [only] Me? This is a straight path. (36:60-61)

The covenant referred to in (19:87). See also (2:27), (3:77), (7:172), (9:111), (13:20-25), (16:95) and (20:115).

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That Day, no intercession will benefit except the one [angel] to whom the Most Merciful has given permission [to do shafa3a/intecession] and has accepted his [angel’s] word.

Allah knows what is [presently] before them and what will be after them, but they do not encompass it in knowledge.

(20:109-110)
[See 53:26 below]

General statement in the context of describing the day of judgment. The same statement on knowledge as in (2:255) follows a statement on intersession. There is no practical purpose to anyone ‘interceding’ as Allah knows all affairs anyway, more so than anyone who could intercede.

My understanding of this verse based on all the others is that intercession is something that benefits only the angels [see following verses] that intercede, making no difference for the one that is being interceded for.

وَقَالُوا اتَََّذَ الرَّحَْْـنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ
لَا يَسْبِقُونَ بِالْقُولِ وَهُم بَِِمْرِهِ يـَعْمَلُونَ
يـَعْلَمُ مَا بَينَْ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلََ يَشْفَع ونَ
إِلََّ لِمَنِ ارْتَضَى وَهُم مِينْ خَشْيَتِهِ مُشْفِقُونَ

And they say, "The Most Merciful has taken a child." Exalted is He! Rather, they are [but] honoured servants. [a]

They cannot precede Him in word, and they act by His command. [b]

He knows what is [presently] before them [the angels] and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they [the angels], from fear of Him, are apprehensive. [c]

(21:26-28)
[See 53:26 below]

[a] The context of (21:26) is angels, see (82:11, Mukaramuun and Kiramaan).
[b] The context is that of angels in (21:27), see (66:6, they do as they are commanded).
[c] The same statement on knowledge as in (2:255) follows a statement on intercession.

وَلََّ تَنفَع  الشَّفَاعَة  عِندَه  إِلََّ لِمَنْ أَذِنَ لَه
حَتَّّ إِذَا فُزِيعَ عَن قـُلُوبَِِّمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الَْْقَّ
وَهُوَ الْعَلِيُّ الْكَبِيَُ

And intercession does not benefit with Him except for one [angel] whom He permits [to intercede]. [And those wait] until, when terror is removed from their hearts, they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand.

(34:23)
[See 53:26 below]

Context is replying to polytheists. Allah judges with the truth, no being can change that through ‘intercession’.
And those they invoke besides Him do not possess intercession; except the one who testifies to the truth, and they know.

(43:86)

Given the clear negation in the previous section of any nafs/soul having intercessory ability, those who could potentially be given that role [ceremonial or for the benefit of a servant of Allah], would not be nafs/souls/humans. The next ayah tells us who, the angels.

And how many angels there are in the heavens whose intercession will not avail at all, except [only] after Allah has permitted [it] to whom He wills and approves.

(53:26)

[See also 21:26-28 and 42:5]

Those who carry the Throne, and those around it, glorify their Lord with praise, and believe in Him, and ask for forgiveness for those who repent and follow Your path, and protect them from the agony of the Blaze.

And admit them, Our Lord, into the Gardens of Eternity, which You have promised them, and the righteous among their parents, and their spouses, and their offspring. You are indeed the Almighty, the Most Wise.

And shield them from the evil deeds. Whomever You shield from the evil deeds, on that Day, You have had mercy on him. That is the supreme achievement.”

(40:7-9)

The heavens almost break from above them, and the angels exalt [Allah] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allah who is the Forgiving, the Merciful.

(42:5)
9.5.3.1.3 Summary

1. Intercession is only for Allah. There will be no intercession or intercessor for any naf/soul, outside of Allah.
   1.1. If intercession can have no benefit for the one interceded for, then for who?
2. Intercession is something the angels seek to do for us, and it is something that may be of personal or other benefit for them if Allah allows it. It however cannot be of benefit for us.

9.5.3.2 What the hadith says
9.5.3.2.1 The messenger

Reference: Sahih al-Bukhari 6566
In-book reference: Book 81, Hadith 155
https://sunnah.com/bukhari/81/155

Narrated `Imran bin Husain:
The Prophet said, "Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-Jahannamiyin (the Hell Fire people).

Reference: Sahih al-Bukhari 6558
In-book reference: Book 81, Hadith 147
https://sunnah.com/bukhari/81/147

Narrated Hammad from `Amr from Jabir:
The Prophet said, "Some people will come out of the Fire through intercession looking like The Thaarir." I asked `Amr, "What is the Thaarir?" He said, Ad Dagh`Abis, and at that time he was toothless. Hammad added: I said to `Amr bin Dinar, "O Abu Muhammad! Did you hear Jabir bin `Abdullah saying, 'I heard the Prophet saying: 'Some people will come out of the Fire through intercession?" He said, "Yes."

Reference: Sahih al-Bukhari 7474
In-book reference: Book 97, Hadith 100
https://sunnah.com/bukhari/97/100

Narrated Abu Huraira:
Allah's Messenger said, "For every Prophet there is one invocation which is definitely fulfilled by Allah, and I wish, if Allah will, to keep my that (special) invocation as to be the intercession for my followers on the Day of Resurrection."

Reference: Sahih al-Bukhari 7440
In-book reference: Book 97, Hadith 66

Narrated Anas:

The Prophet said, "The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, "Let us ask somebody to intercede far us with our Lord so that He may relieve us from our place."

Then they will go to Adam and say, 'You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so.

He will add, 'Go to Noah, the first prophet sent by Allah to the people of the Earth.' The people will go to Noah who will say, 'I am not fit for this undertaking.' He will mention his mistake which he had done, i.e., his asking His Lord without knowledge.

He will say (to them), 'Go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will say, 'I am not fit for this undertaking. He would mention three words by which he told a lie, and say (to them), 'Go to Moses, a slave whom Allah gave the Torah and spoke to, directly and brought near Him, for conversation.'

They will go to Moses who will say, 'I am not fit for this undertaking. He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to Jesus, Allah's slave and His Apostle, and a soul created by Him and His Word.' (Be: And it was.) They will go to Jesus who will say, 'I am not fit for this undertaking but you'd better go to Muhammad the slave whose past and future sins have
been forgiven by Allah.' So they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted.' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allah will put a limit for me (to intercede for a certain type of people) I will take them out and make them enter Paradise." (Qatada said: I heard Anas saying that), the Prophet said, "I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted.

When I will see Him I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.' The Prophet added, "So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatada added: I heard Anas saying that) the Prophet said, 'I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return for the third time and will ask my Lord for permission to enter His house, and I will be allowed to enter.

When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.' So I will raise my head and praise Allah as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatada said: I heard Anas saying that) the Prophet said, 'So I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom Qur'an will imprison (i.e., those who are destined for eternal life in the fire)." The narrator then recited the Verse:-- "It may be that your Lord will raise you to a Station of Praise and Glory.' (17.79) The narrator added: This is the Station of Praise and Glory which Allah has promised to your Prophet.

Similar ahadith to this are found:

Reference: Sahih al-Bukhari 7510
In-book reference: Book 97, Hadith 135
https://sunnah.com/bukhari/97/135

Grade: Sahih (Darussalam)
Jami’ at-Tirmidhi
English reference: Vol. 4, Book 11, Hadith 2433
Arabic reference: Book 37, Hadith 2621
https://sunnah.com/urn/677390

Grade: Sahih (Darussalam)
Sunan Ibn Majah
English reference: Vol. 5, Book 37, Hadith 4312
Arabic reference: Book 37, Hadith 4454
https://sunnah.com/urn/1294150

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The Qur’an

The ahadith in this category are not clearly defined as sahih, and rather are more generally considered hasan.

A hadith is considered hasan if it [allegedly] fulfils the following criteria, as defined by an early authority on the topic, Ibn Salah:

Ibn al-Ṣalāḥ classifies ḥasan into two categories:

1. one with an isnād containing a reporter who is mastūr (“screened”, i.e. no prominent person reported from him) but is not totally careless in his reporting, provided that a similar text is reported through another isnād as well;

2. one with an isnād containing a reporter who is known to be truthful and reliable, but is a degree less in his preservation/memory of hadith in comparison to the reporters of sahih aḥādīth.

In both categories, Ibn al-Ṣalāḥ requires that the hadīth be free of any shudhūdh (irregularities).


There are a lot in the Sunan of Al Daarimi and the Musnad of Ahmad, but for easy reference I will link the ones that can be found on sunnah.com from Sunan Abi Dawud and Ibn Majah.

Grade: Hasan (Al-Albani)
Reference: Sunan Abi Dawud 1400
In-book reference: Book 6, Hadith 30
English translation: Book 6, Hadith 1395
https://sunnah.com/abudawud/6/30

Narrated Abu Hurayrah:

The Prophet said: A surah of the Qur’an containing thirty verses will intercede its reader till he will be forgiven. That is: "Blessed is He in Whose Hand is the sovereignty" (Surah 67).

Grade: Hasan (Darussalam)
Reference: Sunan Ibn Majah 3786
In-book reference: Book 33, Hadith 131
English translation: Vol. 5, Book 33, Hadith 3786
http://sunnah.com/ibnmajah/33/131
It was narrated from Abu Hurairah that the Prophet said:

"There is a surah in the Qur'an, with thirty verses, which will intercede for its companion (the one who recites it) until he is forgiven: Tabarakal-ladhi bi yadihil mulk (Blessed is He in Whose Hand is the Dominion)."

Grade: Hasan (Darussalam)
Jami` at-Tirmidhi
English reference: Vol. 5, Book 42, Hadith 2891
Arabic reference: Book 45, Hadith 3134
http://sunnah.com/urn/631280

Narrated Abu Hurairah:

that the Prophet said: "Indeed there is a Surah in the Qur'an of thirty Ayat, which intercedes for a man until he is forgiven. It is [Surah] Tabarak Alladhi Biyadihil Mulk."

9.5.3.3 Summary

1. Qur'an: There is no intercession other than Allah, no one else can intercede.
   1.1. No one other than Allah can remove/save anyone from the fire, (39:19).
2. Hadith: The messenger [and the Qur'an] will be an intercessor.
   2.1. The messenger will intercede and remove people from the fire. [Bukhari Book 81, Hadith 155], [Bukhari Book 81, Hadith 147], [Bukhari Book 97, Hadith 66]. This contradicts with (39:19), see above.
3. Those who wish to intercede for us are the angels, and the benefit is for them.

9.5.4 Delaying of salaah OR praying salaah outside of its time

9.5.4.1 What the Qur'an says

فَإِذَا قَضَيْتُمُ الْصَّلَّةَ فَٱذْكُرُواْ ٱللَََّّ قِيَاماً وَقُعُوداً وَعَلَىٰ جُنُوبِكُمْ فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُواْ ٱلصَّلَّةَ إِنَّ الصَّلَّةَ كَانَتْ عَلَى ٱلنَّؤُومِينَ كِتَابًِ مَّوْقِعًٰ

Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surety prayer (Salaah) is a timed ordinance for the believers.
(4:103)

رِجَالٌ لَا نَّلْهِيهمُ بِجَهَةٍ وَلَا بُيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَّةِ وَإِيَامَ الْرُّكَّاَةِ يَجَافُونَ يَوْمًا تَتَقَلَّبُ فيهِ ٱلْغُلُوبُ وَٱلْأَبْصَارُ
[Are] men who are not distracted by neither commerce nor sale from the remembrance of Allah and the performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about

(24:37)

9.5.4.2 What the hadith says

Reference: Sahih al-Bukhari 1110 [See also Sahih al-Bukhari 1111]
In-book reference: Book 18, Hadith 30 [See also Book 18, Hadith 31]
https://sunnah.com/bukhari/18/30

Narrated Anas bin Malik:

Whenever the Prophet started a journey before noon, he used to delay the Zuhr prayer till the time of `Asr and then offer them together; and if the sun declined (at noon) he used to offer the Zuhr prayer and then ride (for the journey).

Reference: Sahih al-Bukhari 1106
In-book reference: Book 18, Hadith 26
https://sunnah.com/bukhari/18/26

Narrated Salim's father:

The Prophet used to offer the Maghrib and `Isha' prayers together whenever he was in a hurry on a journey.

Reference: Sahih al-Bukhari 1107
In-book reference: Book 18, Hadith 27
https://sunnah.com/bukhari/18/27

Narrated Ibn `Abbas:

Allah's Messenger used to offer the Zuhr and `Asr prayers together on journeys, and also used to offer the Maghrib and `Isha' prayers together. Narrated Anas bin Malik: The Prophet used to offer the Maghrib and the `Isha' prayers together on journeys.

9.5.4.3 Summary

1. Qur'an: prayer is a timed obligation.
2. Hadith: combine prayers where at least one of the prayers is in the wrong time.
9.5.5 Being silent during salaat

See also section 9.4.16 on page 469.

9.5.5.1 What the Qur'an says

قُلِ ٱدْعُواْ ٱللَََّ أَوِ ٱدْعُواْ ٱلرَّحَْْـٰنَ أَيَيً مَّا تَدْعُواْ فـَلَهُ ٱلَْسََْآءُ ٱلُْْسْنََٰ وَلََ
وَٱبـْتَغِ بََِّا وَقُلِ ٱلَْْمْدُ للََِِّّ ٱلَّذِى لََْ يـَتَّخِذْ وَلَداً وَلََ يَكُنْ لَّهُ شَرِيكٌ فَِ ٱلْمُلْكِ وَلََْ يَكُنْ لَّهُ وَلٌِِّ
تَكْبِيَاً

Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to
Him belong the Most Beautiful Names. **Neither speak thy Prayer (Salaah) aloud, nor speak it in a
low tone, but seek a middle course between.**

And say: "Praise be to Allah, who begets no son, and has no partner in (His) dominion: Nor (needs)
He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!" 

(17:110-111)

9.5.5.2 What the hadith says

Reference: Sahih al-Bukhari 746
In-book reference: Book 10, Hadith 140
https://sunnah.com/bukhari/10/140

Narrated Abu Ma`mar:

We asked Khabbab whether Allah’s Messenger used to recite (the Qur’an) in the Zuhr and the `Asr
prayers. He replied in the affirmative. We said, "How did you come to know about it?" He said, "By
the movement of his beard."

Reference: Sahih al-Bukhari 772
In-book reference: Book 10, Hadith 166
https://sunnah.com/bukhari/10/166

Narrated Abu Huraira:

The Qur’an is recited in every prayer and in those prayers in which Allah’s Messenger recited aloud
for us, we recite aloud in the same prayers for you; and the prayers in which the Prophet recited
quietly, we recite quietly. If you recite "Al-Fatiha" only it is sufficient but if you recite something else in addition, it is better.

Reference: Sahih al-Bukhari 774
In-book reference: Book 10, Hadith 168
https://sunnah.com/bukhari/10/168

Narrated Ibn `Abbas:

The Prophet recited aloud in the prayers in which he was ordered to do so and quietly in the prayers in which he was ordered to do so. "And your Lord is not forgetful." "Verily there was a good example for you in the ways of the Prophet."

Reference: Sahih al-Bukhari 4150
In-book reference: Book 64, Hadith 194
https://sunnah.com/bukhari/64/194

Narrated Al-Bara:

Do you (people) consider the conquest of Mecca, the Victory (referred to in the Qur’an 48:1). Was the conquest of Mecca a victory? We really consider that the actual Victory was the Ar-Ridwan Pledge of allegiance which we gave on the day of Al-Hudaibiya (to the Prophet). On the day of Al-Hudaibiya we were fourteen hundred men along with the Prophet Al-Hudaibiya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allah), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals.

My comment:

There are of course fabricated hadith where people try to explain away (17:110) by making it very specific to a certain context. But the Qur’an gives no evidence or indication of this. An example of such a hadith is:

Reference: Sahih al-Bukhari 7525
In-book reference: Book 97, Hadith 150
https://sunnah.com/bukhari/97/150
regarding the explanation of the Verse:-- 'O Muhammad! Neither say your prayer aloud, nor say it in a low tone.' (17.110) This Verse was sent down/revealed while Allah's Messenger was hiding himself at Mecca. At that time, when he led his companions in prayer, he used to raise his voice while reciting the Qur'an; and if the pagans heard him, they would abuse the Qur'an, its Revealer, and the one who brought it. So Allah said to His Prophet: "Neither say your prayer aloud. i.e., your recitation (of Qur'an) lest the pagans should hear (it) and abuse the Qur'an" nor say it in a low tone, "lest your voice should fail to reach your companions, "but follow a way between." (17.110)

9.5.5.3 Summary

1. Qur'an says: prayer should not be loud or silent, should be in between.
   1.1. There is no limitation on prayers this applies to.
2. Hadith is contradictory on the matter [see section 9.4.16 on page 469] but there is the implication that there are some prayers where you must not be audible in your recitation.

9.5.6 The messenger performed miracles

9.5.6.1 What the Qur'an says

And they say, "Why has a sign/proof/miracle not been sent down to him from his Lord?" Say, "Indeed, Allah is able to send down a sign, but most of them do not know." (6:37)

And when you do not bring them a sign/proof/miracle, they say, "Why have you not contrived it?" Say, "I only follow that which is sent down/revealed to me from my Lord. This [Qur'an] is enlightenment from your Lord and guidance and mercy for a people who believe." (7:203)

And they say, "Why is a sign not sent down to him from his Lord?" So say, "The unseen is only for Allah [to administer], so wait; indeed, I am with you among those who wait." (10:20)

And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" You are only a warner, and for every people is a guide.
And they say, "We will not believe you until you break open for us from the ground a spring. 
Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]
Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]
Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

(17:90-93)

And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner? 
Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?" And the wrongdoers say, "You follow only a man affected by illusion."

(25:7-8)

9.5.6.2 What the hadith says

See also section 9.4.17 on page 470 for contradictions in the ahadith on this topic. For the splitting of the moon miracle see section 9.7.10 on page 667.

Reference: Sahih al-Bukhari 169
In-book reference: Book 4, Hadith 35
https://sunnah.com/bukhari/4/35

Narrated Anas bin Malik:
I saw Allah’s Messenger when the `Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a pot full of) water for ablution was brought to Allah’s Apostle. He put his hand in that pot and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution.

Reference: Sahih al-Bukhari 5639
In-book reference: Book 74, Hadith 65
https://sunnah.com/bukhari/74/65

Narrated Jabir bin `Abdullah:

I was with the Prophet and the time for the `Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet. He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allah." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The sub-narrator said: I asked Jabir, "How many persons were you then?" He replied, "We were one-thousand four hundred men." Salim said: Jabir said, 1500.

Reference: Sahih al-Bukhari 3574
In-book reference: Book 61, Hadith 83
https://sunnah.com/bukhari/61/83

Narrated Anas bin Malik:

The Prophet went out on one of his journeys with some of his companions. They went on walking till the time of the prayer became due. They could not find water to perform the ablution. One of them went away and brought a little amount of water in a pot. The Prophet took it and performed the ablution, and then stretched his four fingers on to the pot and said (to the people), "Get up to perform the ablution." They started performing the ablution till all of them did it, and they were seventy or so persons.

Reference: Sahih al-Bukhari 3579
In-book reference: Book 61, Hadith 88
https://sunnah.com/bukhari/61/88
Narrate `Abdullah:

We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Messenger on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." When we came to my wife, she said, "May Allah do so to you." So I came (to my house) and Allah's Messenger too, came, proceeding towards my house. My wife brought out a bag containing one Sa' of barley, and we had a domestic she animal (i.e. kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allah's Messenger. My wife said, "Do not disgrace me in front of Allah's Apostle and those who are with him." So I went to him and said to him secretly, "O Allah's Messenger! I have slaughtered a she-animal (i.e. kid) of ours, and we have ground a Sa' of barley which was with us. So please come, you and another person along with you." The Prophet raised his voice and said, "O people of Trench! Jabir has prepared a meal so let us go." Allah's Messenger said to me, "Don't put down your earthenware meat pot (from the fireplace) or bake your dough till I come." So I came (to my house) and Allah's Messenger too, came, proceeding before the people. When I came to my wife, she said, "May Allah do so-and-so to you." I said, "I have told the Prophet of what you said." Then she brought out to him (i.e. the Prophet the dough, and he spat in it and invoked for Allah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allah's Blessings in it. Then he said (to my wife), Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace. They were one thousand (who took their meals), and by Allah they all ate, and when they left and went away, our earthenware pot was still bubbling (full of water).
Another food miracle hadith example is:

Reference: Sahih Muslim 2057a
In-book reference: Book 36, Hadith 239
http://sunnah.com/muslim/36/239

Reference: Sahih al-Bukhari 6093
In-book reference: Book 78, Hadith 120
https://sunnah.com/bukhari/78/120

Narated Anas:

A man came to the Prophet on a Friday while he (the Prophet) was delivering a sermon at Medina, and said, "There is lack of rain, so please invoke your Lord to bless us with the rain." The Prophet looked at the sky when no cloud could be detected. Then he invoked Allah for rain. Clouds started gathering together and it rained till the Medina valleys started flowing with water. It continued raining till the next Friday. Then356 that man (or some other man) stood up while the Prophet was delivering the Friday sermon, and said, "We are drowned; Please invoke your Lord to withhold it (rain) from us" The Prophet smiled and said twice or thrice, "O Allah! Please let it rain round about us and not upon us." The clouds started dispersing over Medina to the right and to the left, and it rained round about Medina and not upon Medina. Allah showed them (the people) the miracle of His Prophet and His response to his invocation.

Reference: Sahih al-Bukhari 3577
In-book reference: Book 61, Hadith 86
http://sunnah.com/bukhari/61/86

Narated Al-Bara:

We were one-thousand-and-four-hundred persons on the day of Al-Hudaibiya (Treaty), and (at) Al-Hudaibiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet sat at the edge of the well and asked for some water with which he rinsed his mouth and then he spat it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.
Narrated Anas bin Malik:

That the Meccan people requested Allah’s Messenger to show them a miracle, and so he showed them the splitting of the moon.

9.5.6.3 Summary

1. Qur’an: the only sign/miracle of the messenger was the Qur’an.
2. Hadith: the messenger performed other miracles.

9.5.7 Muhammad knew the future/unseen

See also section 9.5.1 on page 480 dealing with one person earning the good deeds of others.

9.5.7.1 What the Qur’an says

قُل لَّ أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّـهِ وَلََ أَعْلَمُ الْغَيْبَ وَلََ أَقُولُ لَكُمْ إِنِِي مَلَكٌ إِنْ أَتَّبِع  إِلََّّ مَا يَوحَىٰ إِلَََّ قُلْ هَلْ يَسْتَوِي الَْْعْمَىٰ وَالْبَصِيَُ أَفَلًَ تـَتَفَكَّرُونَ وَأَنذِرْ بِهِ لَّدَعَاءِ الَّذِينَ يََُافُونَ أَن يُُْشَرُوا إِلََٰ رَبَِّيمْ لَيْسَ لَُْم مِين دُونِهِ وَلٌِِّ وَلََ شَفِيعٌ لَّعَلَّهُمْ يـَتَّقُونَ

Say "I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow that which is inspired to me [a]." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

And warn by it [the Qur’an] [b] those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.

(6:50-51)

[a] That which is inspired to me
[i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
[ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
[iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.
[iv] If that which is inspired to him is the Qur’an, and the information about the future is not in the Qur’an, then the messenger could not have made such ‘prophetic’ statements.

[b] It
This is the Qur’an, as it only the Qur’an the messenger is told to warn by: see sections 5.3.18 and 6.1.19 on pages 153 and 317.

قُلْ لَّا أَمْلِكُ لِنـَفْسِي نـَفْعًا وَلََ ضَرًّا إِلََّ مَا شَاءَ اللَّـهُ وَلَوْ كُنتُ أَعْلَمَ الْغَيْبَ لَعَسِيتُ مِنَ الحَيْرِ وُمَا مَسْتَنِبَ السَّوَءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَايِٰتُ أَقُومَ يُؤْمِنُونَ

Say, "I hold not for myself benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am only a warner and a bringer of good tidings to a people who believe."

(7:188)

وَلََ أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّـهِ وَلََ أَعْلَمُ الْغَيْبَ وَلََ أَقُولُ إِنِِي مَلَكٌ وَلََ أَقُولُ لِلَّذِينَ تـَزْدَرِي أَعْيـُنُكُمْ لَن يُؤْتِيـَهُ مُ اللَّـهُ خَيًَْا اللَّـهُ أَعْلَمُ بَِِا فِِ أَنفُسِهِمْ إِنِِي إِذًا لَّمِنَ الظَّالِمِينَ

And I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers."

(11:31)

قُلْ مَا كُنتُ بِدْعًا مِينَ الْرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِِ وَلََ بِكُمْ إِنْ أَتَّ بِعُ إِلََّ مَا يُوحَى إِلََِّ وَمَا أَنََ إِلََّ نَذِيرٌ مُّبِينٌ

Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is inspired to me, and I am only a clear warner."

(46:9)

If the messenger only follows that which is inspired to him [The Qur’an, see sections 6.1.1, 6.1.2 and 6.1.4 on pages 243, 249 and 261], then in following his example, we should follow the Qur’an, the light that was sent down/revealed to him. Consider:

1. This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
2. This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
3. However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.

9.5.7.2 What the hadith says

Reference: Sahih al-Bukhari 3247

512/913
In-book reference: Book 59, Hadith 58
https://sunnah.com/bukhari/59/58

Narrated Sahl bin Sa`d:

The Prophet said, "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the bright full moon."

Reference: Sahih al-Bukhari 5811

In-book reference: Book 77, Hadith 29
https://sunnah.com/bukhari/77/29

Narrated Abu Huraira:

I heard Allah's Messenger saying "From among my followers, a group of 70,000 will enter Paradise without being asked for their accounts, Their faces will be shining like the moon." 'Ukasha bin Muhsin Al-Asadi got up, lifting his covering sheet and said, "O Allah's Messenger Invoke Allah for me that He may include me with them." The Prophet said! "O Allah! Make him from them." Then another man from Al-Ansar got up and said, "O Allah's Messenger! Invoke Allah for me that He may include me with them." On that Allah's Messenger said, "'Ukasha has anticipated you."

Reference: Sahih al-Bukhari 7118

In-book reference: Book 92, Hadith 65
https://sunnah.com/bukhari/92/65

Narrated Abu Huraira:

Allah's Messenger said, "The Hour will not be established till a fire will come out of the land of Hijaz, and it will throw light on the necks of the camels at Busra."

Reference: Sahih al-Bukhari 7117

In-book reference: Book 92, Hadith 64
https://sunnah.com/bukhari/92/64
Narrated Abu Huraira:

Allah's Messenger said, "The Hour will not be established till a man from Qahtan appears, driving the people with his stick."

Reference: Sahih al-Bukhari 7067
In-book reference: Book 92, Hadith 18
https://sunnah.com/bukhari/92/18

"And to Allah's Messenger, "Abu Hurairah, A man from Qahtan, will appear and drive the people with his stick."

Ibn Mas`ud added:

I heard Allah's Messenger saying; (It will be) from among the most wicked people who will be living at the time when the Hour will be established."

Reference: Sahih al-Bukhari 2926
In-book reference: Book 56, Hadith 139
https://sunnah.com/bukhari/56/139

"Ibn Mas`ud added, "I heard Allah's Messenger saying; (It will be) from among the most wicked people who will be living at the time when the Hour will be established.""

Narrated Abu Huraira:

Allah's Messenger said, "The Hour will not be established till you fight with the Jews, and the stone behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."

Reference: Sahih al-Bukhari 2929
In-book reference: Book 56, Hadith 142
https://sunnah.com/bukhari/56/142

"Abu Huraira added, "They will be) small-eyed, flat nosed, and their faces will look like shields coated with leather."

Reference: Sahih al-Bukhari 1593
In-book reference: Book 25, Hadith 79
https://sunnah.com/bukhari/25/79
The Prophet said, "The people will continue performing the Hajj and 'Umra to the Ka'ba even after the appearance of Gog and Magog." Narrated Shu'ba extra: The Hour (Day of Judgment) will not be established till the Hajj (to the Ka'ba) is abandoned.

Reference: Sahih al-Bukhari 7115
In-book reference: Book 92, Hadith 62
https://sunnah.com/bukhari/92/62

Narrated Abu Huraira:

The Prophet said, "The Hour will not be established till a man passes by a grave of somebody and says, 'Would that I were in his place.' "

Reference: Sahih al-Bukhari 3609
In-book reference: Book 61, Hadith 116
https://sunnah.com/bukhari/61/116

Narrated Abu Huraira:

The Prophet said, "The Hour will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allah."

Reference: Sahih al-Bukhari 2928
In-book reference: Book 56, Hadith 141
https://sunnah.com/bukhari/56/141

Allah's Messenger said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."
9.5.7.3 Summary

There are many hadith in the various collections with ‘prophesy’ in them. However:

1. In the Qur’an:
   1.1. The only inspired information/guidance to the messenger is the Qur’an.
       1.1.1. See sections 6.1.3 and 6.1.4 on pages 252 and 261.
   1.2. He has no knowledge of guidance or the unseen apart from the Qur’an.
       1.2.1. See sections 6.1.7 and 9.5.7.1 on pages 273 and 511.
   1.3. Therefore, he could never have made such ‘prophesies’.

2. In the hadith.
   2.1. Plenty of alleged prophesy from the messenger which indicate knowledge about the final hour/day.

Clearly the process here is one of two:

1. Something happens and then a hadith is fabricated about it and ascribed to the messenger to make it look like it was predicted.
2. Obvious predictions are made of things that always happen at some point. Things we can tell from history.

9.5.8 Bearing someone else’s sins

9.5.8.1 What the Qur’an says

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلََ اللَّـهِ ثَُُّ تـُوَفََّ كُلُّ نـَفْسٍ مَّا كَسَبَتْ وَهُمْ لََ يُظْلَمُونَ

And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.

(2:281)

فَكَيْفَ إِذَا جَََعْنَاهُمْ لِيـَوْمٍ لََّ رَيْبَ فِيهِ وَوُفِييَتْ كُلُّ نـَفْسٍ مَّا كَسَبَتْ وَهُمْ لََ يُظْلَمُو

So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be compensated [in full for] what it earned, and they will not be wronged.

(3:25)

قُلْ أَغَيََْ اللَّـهِ أَبْغِي رَبًَّّ وَهُوَ رَبُّ كُلِي شَيْءٍ وَلََ تَكْسِبُ كُلُّ نـَفْسٍ إِلَّ عَلَيـْهَا وَلََ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

Then to your Lord is your return, and He will inform you concerning that over which you used to differ.

(6:164)

[See also 17:15]
So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.  
(36:54)

9.5.8.2 *What the hadith says*

Reference: Sahih al-Bukhari 3335  
In-book reference: Book 60, Hadith 10  
https://sunnah.com/bukhari/60/10

Narrated `Abdullah:

Allah's Messenger 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."

Reference: Sahih al-Bukhari 6867  
In-book reference: Book 87, Hadith 6  
https://sunnah.com/bukhari/87/6

Narrated `Abdullah:

The Prophet said, "No human being is killed unjustly, but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qabil)."

Reference: Sahih Muslim 2767 d  
In-book reference: Book 50, Hadith 60  
https://sunnah.com/muslim/50/60

Abu Burda reported Allah's Messenger as saying:

There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and Allah would forgive them and He would place in their stead the Jews and the Christians. (As far as I think), Abu Raub said: I do not know as to who is in doubt. Abu Burda said: I narrated it to 'Umar b. 'Abd al-'Aziz, whereupon he said: Was it your father who narrated it to you from Allah's Apostle? I said: Yes.
9.5.8.3 Summary

1. Qur’an: Everyone will only suffer the consequence of their own sins.
2. Hadith: People can take on the sins of others. For example:
   2.1. First son of Adam.
   2.2. Jews and Christians.

9.5.9 The Qur’an was sent down/revealed in seven ways/ahruf

9.5.9.1 What the Qur’an says

See section 5.4.1 on page 207.

فَإِنََّّا يَسَّرْنََهُ بِلِسَانِكَ لِتُبَشِيرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُّدًّا
So, We have made [the Qur’an] easy in your tongue/language that you may give good tidings thereby to the righteous and warn thereby a hostile people
(19:97)

It was sent down/revealed in the language/tongue of the messenger. One revelation, one language and one dialect.

فَإِنََّّا يَسَّرْنََهُ بِلِسَانِكَ لَعَلَّهُمْ يـَتَذَكَّرُونَ
And indeed, We have eased it [the Qur’an] in your tongue/language that they might be reminded.
(44:58)

It was sent down/revealed in the language/tongue of the messenger. One revelation, one language and one dialect.

The above two verses negate the speculation of harf being related to dialects.

لا تَحْرُكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ
لَّيْنَ عَلَيْنَا جَمعَةٌ وَقْرَاءَةٌ
فَإِذَا قُرْآنًا فَاتِبِعْ قُرْآنًا
إِنَّ عَلَيْنَا بِيَاهَةٌ
Move not your tongue with it to hasten with it.
Indeed, upon Us is its collection and its formation/organisation [into a book]. [a]
So when We have formed it [singular], then follow its [singular] formation. [b]
Then upon Us is its clarification/explanation. [c]
(75:16-19)

These ayaat indicate that the Qur’an is in one form only, and that we are obliged to follow that one form.

[a] A key point here is that عَلَيْنَا is in reference to Allah.
Allah is the one that has designed the Qur’an and is the one that has planned its progressive revelation. So when it comes to bringing it together [جَمْعَهُ] into a composition this is by the design and plan of Allah. See section 12.9 of the dictionary on page 847 for جَمْعَهُ.

Allah is not reciting the Qur’an to the messenger, rather it is Allah who has designed and organised/composed it precisely, it is not the role of the angels or anyone else to design revelation. It is for this reason that the meaning of قُرْآنَهُ used, is forming and not reciting. See section 12.30 of the dictionary on page 887 for قُرْآنَهُ.

Having integrated the design/formation of the Qur’an [singular] into a unified composition, it is the job of the messenger to follow this composition [singular].

There is no scope here for ahruf/variants/readings for whatever reason.

This is a very important ayah for anyone that believes that it is the messenger’s or anyone else’s role to explain the Qur’an. Allah tells the messenger and us that it is Allah that explains the revelation.

See section 4.1.6 on page 47 to see examples of how Allah explains/clarifies the Qur’an with a selection of examples.

In addition to this, it is Allah that answers the questions of the people to whom the messenger was delivering the Qur’an, see sections 4.1.15 and 4.1.16 on page 62 and 66 for examples of this.

(75:16-19) negate any possibility of there being 7 or any other number (>1) readings / versions / editions of the Qur’an.

In relation to those who fabricated and supported variant readings and used or made up the ahadith on ahruf and variants to support this lie, the following verses should be considered.

No/rather, but [God is aware of] those who keep their bond with Him, and are conscious of Him: and, verily, God loves those who are conscious of Him.

Behold, those who barter away their bond with God and their own pledges for a trifling gain - they shall not partake in the blessings of the life to come; and God will neither speak unto them nor look upon them on the Day of Resurrection, nor will He cleanse them of their sins; and grievous suffering awaits them.
And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allah," but it is not from Allah. And they speak untruth about Allah while they know.

It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be slaves to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."

Nor could he [Allah] order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

(3:76-80)

While this ayah is in the context of the mistakes of the previous generations, it is telling us that those who do such a thing are those who have traded the bond with Allah for miserable (worldly) gains.

9.5.9.2 What the hadith says

Reference: Sahih al-Bukhari 3219
In-book reference: Book 59, Hadith 30
https://sunnah.com/bukhari/59/30

Narrated Ibn `Abbas:

Allah's Messenger said, "Gabriel read the Qur'an to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven ahruf."

The above hadith is narrated similarly a few times in Bukhari.

Reference: Sahih al-Bukhari 6936
In-book reference: Book 88, Hadith 18
https://sunnah.com/bukhari/88/18

'Umar bin Al-Khattab said:

I heard Hisham bin Al-Hakim reciting Surahs Al-Furqan during the lifetime of Allah's Messenger. I listened to his recitation and noticed that he recited it in several different ways which Allah's Messenger had not taught me. So I was about to jump over him during his Salat (prayer) but I waited
Allah's Messenger said, "It has been revealed like this." Then Allah's Messenger said, "Recite, O 'Umar." So recited it. The Prophet said, "It has been revealed like this." And then he added, "This Qur'an has been revealed to be recited in seven ahruf, so recite it whichever way is easier for you."

Reference: Sahih al-Bukhari 7550
In-book reference: Book 97, Hadith 175
https://sunnah.com/bukhari/97/175

I heard Hisham bin Hakim reciting Surah al-Furqan during the lifetime of Allah's Messenger, I listened to his recitation and noticed that he was reciting in a way that was different from what Allah's Messenger had taught him. I was about to jump over him while He was still in prayer, but I waited patiently and when he finished his prayer, I put my sheet round his neck (and pulled him) and said, "Who has taught you this Sura which I have heard you reciting?" Hisham said, "Allah's Messenger taught it to me." I said, "You are telling a lie, for he taught it to me in a way different from the way you have recited it!" Then I started leading (dragged) him to Allah's Messenger and said (to the Prophet), "I have heard this man reciting Furqan in a way different from the way you have taught me. I was about to jump over him while He was still in prayer, but I waited patiently and listened to his recitation and noticed that he was reciting in a way that is different from what I have taught you."

Reference: Sahih al-Bukhari 2419
In-book reference: Book 44, Hadith 9
https://sunnah.com/bukhari/44/9

In Reference: Sahih al-Bukhari 521/913
I heard Hisham bin Hakim bin Hizam reciting Surahs-al-Furqan in a way different to that of mine. Allah’s Messenger had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allah’s Messenger and said, “I have heard him reciting Surahs-al-Furqan in a way different to the way you taught it to me.” The Prophet ordered me to release him and asked Hisham to recite it. When he recited it, Allah’s Apostle said, “It was revealed in this way.” He then asked me to recite it. When I recited it, he said, “It was revealed in this way. The Qur’an has been revealed in seven ahruf, so recite it in the way that is easier for you.”

Reference: Sahih Muslim 818 a
In-book reference: Book 6, Hadith 327
https://sunnah.com/muslim/6/327

Umar b. Khattab said:

I heard Hisham b. Hakim b. Hizam reciting Surahs-al-Furqan in a style different from that in which I used to recite it, and in which Allah’s Messenger had taught me to recite it. I was about to dispute with him (on this style) but I delayed till he had finished that (the recitation). Then I caught hold of his cloak and brought him to the Messenger of Allah and said: Messenger of Allah, I heard this man reciting Surah al-Furqan in a style different from the one in which you taught me to recite. Upon this the Messenger of Allah told (me) to leave him alone and asked him to recite. He then recited in the style in which I heard him recite it. The Messenger of Allah then said: Thus was it sent down. He then told me to recite and I recited it, and he said: Thus was it sent down. The Qur’an was sent down in seven ahruf. So recite what seems easy therefrom.

Reference: Sahih Muslim 820 a
In-book reference: Book 6, Hadith 332
https://sunnah.com/muslim/6/332
Ubayy b. Ka'b reported:

I was in the mosque when a man entered and prayed and recited (the Qur'an) in a style to which I objected. Then another man entered (the mosque) and recited in a style different from that of his companion. When we had finished the prayer, we all went to Allah's Messenger and said to him: This man recited in a style to which I objected, and the other entered and recited in a style different from that of his companion. The Messenger of Allah asked them to recite and so they recited, and the Messenger of Allah expressed approval of their affairs (their modes of recitation). And there occurred in my mind a sort of denial which did not occur even during the Days of Ignorance. When the Messenger of Allah saw how I was affected, he struck my chest, whereupon I broke into sweating and felt as though I were looking at Allah with fear. He (the Holy Prophet) said to me: Ubayy a message was sent to me to recite the Qur'an in a harf, and I replied: Make (things) easy for my people. It was conveyed to me for the second time that it should be recited in two harf. I again replied to him: Make affairs easy for my people. It was again conveyed to me for the third time to recite in seven ahruf and (I was further told): You have got a seeking for every reply that I sent you, which you should seek from Me. I said: O Allah! forgive my people, forgive my people, and I have deferred the third one for the day on which the entire creation will turn to me, including even Ibrahim (peace be upon him) (for intercession).

Reference: Sahih Muslim 821 a
In-book reference: Book 6, Hadith 334
https://sunnah.com/muslim/6/334

Ubayy b. Ka'b reported that the Messenger of Allah was near the tank of Banu Ghifar that Gabriel came to him and said:

Allah has commanded you to recite to your people the Qur'an in one dialect. Upon this he said: I ask from Allah pardon and forgiveness. My people are not capable of doing it. He then came for the second time and said: Allah has commanded you that you should recite the Qur'an to your people in two dialects. Upon this he (the Holy prophet) again said: I seek pardon and forgiveness from Allah, my people would not be able to do so. He (Gabriel) came for the third time and said: Allah has commanded you to recite the Qur'an to your people in three dialects. Upon this he said: I ask pardon and forgiveness from Allah. My people would not be able to do it. He then came to him for the fourth time and said: Allah has commanded you to recite the Qur'an to your people in seven ahruf, and in whichever harf they would recite, they would be right.

Grade: Sahih (Darussalam)
Reference: Sunan an-Nasa'i 941
In-book reference: Book 11, Hadith 66
English translation: Vol. 2, Book 11, Hadith 942

523/913
أَخْبَرَهُ نَبِيُّنَا يَسَارِي بِنَّ بَشَّارَ بِمَا حَرْفَتْهُ مَثَلُ الْقُرْآنَ، وَقَالَ رَأَيْتُ نَبِيَّاً وَجِيْلَ الْمُثَبَّ، وَقَالَ رَأَيْتُ مَيْكَائِيَ وَجِيْلَ عَلَيْهِمَا السَّلَامُ، فَقُلْتُ يَا رَسُولُ اللَّهِ صلَّ الله عليه وسلم، أَلَا ثَلَاثَةَ أَرْوَاحٍ ذِيَاءٌ بَلْ ثَلَاثَةَ أَرْوَاحٍ ذِيَاءٌ، لاتَّضْعِفُوا مَا حَرْفَتْهُ النَّبِيُّ صلَّ الله عليه وسلم. مَّتَّعَ فِي لَا نَبِيَّ وَجِيْلَ وَجِيْلَ عَلَيْهِمَا السَّلَامُ، وَقَالَ نَبِيُّ وَجِيْلَ عَلَيْهِمَا السَّلَامُ أَيَّةٌ كَأْنَ كَأْنَ قَالَ "نَعِمَ"، فَقَالَ الرَّبُّ لَقَدْ أَنْبِيَ لَكُمْ عَلَى الْمُلْكِ وَالْمَرْبُوعِ وَالْعَلَمِ، فَأَمَنَّهُمْ بِإِلَهِيَّةٍ وَاللَّهَ يَأْمُرَكَ بِهِ وَيَأْمُرُكُمْ بِهِ، وَيَأْمُرُكُمْ بِالْحَقِّ وَيَأْمُرُكُمْ بِالْغَنِيَّةِ. "أَخْبَرْتُ النَّبِيَّ صلَّ الله عليه وسلم بِمَا حَرْفَتْهُ مَثَلُ الْقُرْآنَ، وَقَالَ النَّبِيُّ صلَّ الله عليه وسلم "نَعِمَ". وَقَالَ مَا حَرْفَتْهُ مَثَلُ الْقُرْآنَ."نَعِمَ". لَمْ تُقْرِئْ النَّبِيُّ صلَّ الله عليه وسلم مَا حَرْفَتْهُ مَثَلُ الْقُرْآنَ، فَقَالَ "نَعِمَ". وَقَالَ مَا حَرْفَتْهُ مَثَلُ الْقُرْآنَ."نَعِمَ". لَمْ تُقْرِئْ النَّبِيُّ صلَّ الله عليه وسلم مَا حَرْفَتْهُ مَثَلُ الْقُرْآنَ، فَقَالَ "نَعِمَ". وَقَالَ مَا حَرْفَتْهُ مَثَلُ الْقُرْآنَ."نَعِمَ". لَمْ تُقْرِئْ النَّبِيُّ صلَّ الله عليه وسلم مَا حَرْفَتْهُ مَثَلُ الْقُرْآنَ، فَقَالَ "نَعِمَ".

It was narrated that Ubayy b. Ka'b reported that the Messenger of Allah was near the tank of Banu Ghifar that Gabriel came to him and said:

Allah has commanded you to recite to your people the Qur'an in one dialect. Upon this he said: I ask from Allah pardon and forgiveness. My people are not capable of doing it. He then came for the second time and said: Allah has commanded you that you should recite the Qur'an to your people in two dialects. Upon this he (the Holy prophet) again said: I seek pardon and forgiveness from Allah, my people would not be able to do so. He (Gabriel) came for the third time and said: Allah has commanded you to recite the Qur'an to your people in three dialects. Upon this he said: I ask pardon and forgiveness from Allah. My people would not be able to do it. He then came to him for the fourth time and said: Allah has commanded you to recite the Qur'an to your people in seven dialects, and in whichever dialect they would recite, they would be right.

Grade: Sahih (Al-Albani)
Reference: Sunan Abi Dawud 1477
In-book reference: Book 8, Hadith 62
https://sunnah.com/abudawud/8/62
The Prophet said: "Ubayy, I was asked to recite the Qur'an and I was asked: 'In one harf or two harf?' The angel that accompanied me said: 'Say, in two harf', I said: 'In two harf', I was asked again: 'In two or three ahruf'. The matter reached up to seven ahruf. He then said: 'Each harf is sufficiently health-giving, whether you utter 'all-hearing and all-knowing' or instead 'all-powerful and all-wise'. This is valid until you finish the verse indicating punishment on mercy and finish the verse indicating mercy on punishment."

It was narrated from Ubayy bin Ka'b that:

It was narrated from Ubayy bin Ka'b that:

Ubayy b. Ka'b reported:

The Messenger of Allah was by a pond belonging to Banu Ghifar when Jibril, peace be upon him, came to him and said: "Allah commands you to teach your Ummah the Quran with one way of recitation." He said: "I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he came to him a second time and said: "Allah commands you to teach your Ummah the Quran with two ways of recitation." He said: ""I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he came to him a third time and said: "Allah commands you to teach your Ummah the Quran with three ways of recitation." He said: "I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he came to him a fourth time and said: "Allah commands you to teach your Ummah the Quran with seven ahruf, and whichever the way they recite it will be correct."

And a number more from various other collections of hadith that are accepted but which I do not have access to. You can find more narrations at [https://dorar.net/](https://dorar.net/). Some examples of which are presented.

That which follows is a translation of a hadith from Sunan an-Nasai (939) and Book 11, Hadith 64, and Book 11, Hadith 940. The reference can be found at [http://sunnah.com/nasai/11/64](http://sunnah.com/nasai/11/64).

It was narrated from Ubayy bin Ka'b that:

The Messenger of Allah was by a pond belonging to Banu Ghifar when Jibril, peace be upon him, came to him and said: "Allah commands you to teach your Ummah the Quran with one way of recitation." He said: "I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he came to him a second time and said: "Allah commands you to teach your Ummah the Quran with two ways of recitation." He said: "I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he came to him a third time and said: "Allah commands you to teach your Ummah the Quran with three ways of recitation." He said: "I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he came to him a fourth time and said: "Allah commands you to teach your Ummah the Quran with seven ahruf, and whichever the way they recite it will be correct."

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الصفحة أو الرقم: 21204
خلاصة حكم المحدث: صحيح

أن جبريل آلهَي التَّنَّ صلَّى الله عليه وسلم وهو بأداء الفَّي غَفَر، فقال: إن الله يأمرك أن تقرأ أمتلك القرآن على خريف واحي، فقال: آية عذابة وأمتلك القرآن، فذكر الحديث، إلى أن قال: إن الله يأمرك أن تقرأ أمتلك القرآن على سبعة أحرف: فمن فرأ فروفاً، منها فهو كما قال

الراوي: أبي بن كعب | المصدر: تخريج المند

الصفحة أو الرقم: 21177
خلاصة حكم المحدث: صحيح

أن جبريل آلهَي التَّنَّ صلَّى الله عليه وسلم وهو في أداء الفَّي غَفَر، فقال: يا محمد، إن الله يأمرك أن تقرأ القرآن على خريف، فلم يزل.

الراوي: أبي بن كعب | المصدر: تخريج المند

الصفحة أو الرقم: 21175
خلاصة حكم المحدث: صحيح

أن جبريل آلهَي التَّنَّ صلَّى الله عليه وسلم وهو في أداء الفَّي غَفَر، فقال: يا محمد، إن الله يأمرك أن تقرأ القرآن على خريف، فلم يزل.

الراوي: أبي بن كعب | المصدر: تخريج المند

الصفحة أو الرقم: 21153
خلاصة حكم المحدث: صحيح


الراوي: أبي بن كعب | المصدر: تخريج المند

الصفحة أو الرقم: 21149
خلاصة حكم المحدث: صحيح


الراوي: أبي بن كعب | المصدر: تخريج المند

الصفحة أو الرقم: 1/29
خلاصة حكم المحدث: صحيح

9.5.9.3 Summary and comment
9.5.9.3.1 Overview

According to traditions, `Umar bin Al-Khattab and Hisham bin Hakim were in the same tribe [Quraysh] and so would have spoken the same Arabic dialect with the same pronunciations. This severely weakens a reason given for the need for Ahruf. Namely, that the different tribes supposedly would find it hard to be bound by the dialect of the messenger and so that is why it
came in seven versions/dialect/etc. [there are other reasons also mentioned in the various other collections of hadith]. [Taken from the work of Dr. Shehzad Saleem]²

Consider that according to the traditions, Hisham bin Hakim accepted Islam on the day Makkah was conquered. If the story of the seven ahruf is accepted, it would mean that for almost twenty years, even the closest companions of the Messenger, like ‘Umar, were unaware that the Qur’an was revealed in seven ahruf. [Taken from the work of Dr. Shehzad Saleem]³

Consider also Ubaay ibn Ka3b [see Sahih Muslim 820 a] who supposedly noted that he felt a deep rejection regarding the ahruf until the messenger did some ‘miracle’ or superpower on him to make him feel better.

1. This narrative was certainly concocted to have Ubaay represent the average person who would be repelled by the fabricated idea of ahruf.
2. This same Ubaay is however considered an eminent reciter by later Muslim scholars and the following comments are recorded about him:
   2.1. Eminent among the reciters or more literally chief of the reciters [of the Qur’an].
   2.2. A companion who was in Badr.
   2.3. Among the best of the companions.
   2.4. Collected the Qur’an in the life of the messenger.

And yet, he is unaware of this topic of Ahruf when 2 unnamed people [that is, so insignificant they did not merit mentioning] walk into the mosque with other recitations/versions. People of no note were privy to the living example of Ahruf when such a long-standing companion was not. Surely these narrations warrant great suspicion. Interesting and related to this is [Sahih Muslim 821 a] where Ubaay is narrating a hadith on the revelation of the Qur’an in 7 ahruf!

The messenger’s role was to transmit the Qur’an to everyone, are we to believe that even his closest companions, like ‘Umar and Ubaay, were unaware of something as fundamental as the Qur’an coming in seven ahruf? For up to 20 years?

² History of the Qur’ān: A Critical Study, 2019, Dr. Shehzad Saleem, pg. 760.
³ History of the Qur’ān: A Critical Study, 2019, Dr. Shehzad Saleem, pg. 760.
We have:

1. The Qur’an: There is one Qur’an in one language and dialect, that of the messenger.
2. The hadith: There are several ‘ahruf’ which include changes in words and meanings. And all such words and meanings are equally the Qur’an.

Seven major conjectures by Muslim scholars as to what a harf is, include [Taken from the work of Dr. Shehzad Saleem, see his book and videos for a detailed deconstruction of this lie]\(^4\):

1. The seven ahruf are seven ways of pronouncing a word.
2. The seven ahruf are seven types of Qur’anic Verses.
3. The “seven” in seven ahruf denotes a large number.
4. The seven ahruf are the seven dialects of Arabic.
5. The seven ahruf refer to seven types of differences in the Qur’anic readings.
6. The seven ahruf refer to Synonyms of a Qur’anic word.
7. The seven ahruf refer to seven recitals.

What is misleading in the ahadith translations above is that ahruf is often translated as ways/dialects. However, there is actually no clear view among the early scholars of Islam what a harf actually means. The ahadith and the accrued ‘knowledge’ on the topic of ahruf left them with a situation where there were tens of interpretations. It was all confusion with just one area of agreement, they would accept variants mentioned in the ahadith rather than abandon the ahadith.

A key point to keep in mind as we look briefly at this topic is that the concept of ‘seven ahruf’ has been accepted by the vast majority of Muslim scholarship that we know about [Dr. Shehzad Saleem, Dr. Mahmud Ramyar are two among the exceptions]. This has also found its way into the interpretive assumptions of many secular scholars [John Burton being one of the exceptions]. Assumptions are very, very dangerous, they colour not just selection of data, but also the interpretation of data. This shows itself in the works of both Muslim and secular researchers.

9.5.9.3.2 Analysis

Three key problems with this entire topic are:

1. The messenger was to accept the revelation given to him by Allah and submit. Rather in the above hadith we have him seemingly thinking he knows better by asking for more ‘ahruf’.
   1.1. Related to this is that the angel of revelation would not be in a position to furnish these other ahruf. The ahadith seem to either assume this or make it unclear where the variants come from.
2. For something that is supposed to make life easier for the Arabs, there is no clear understanding of what it is.
   2.1. Given the ahadith indicating that the messenger prayed for it as a mercy for his people, it is odd that nobody actually knew or knows what that mercy was.

\(^4\) History of the Qur’an: A Critical Study, 2019, Dr. Shehzad Saleem, pg. 710.
3. The kind of variants alleged in the hadith and Muslim tradition that come from the so called 7 ahruf reject any consistent classification or logical purpose, I challenge anyone to explain them in a logical and theologically consistent manner.

The variants noted in the hadith literature and expressed in the Muslim ‘scholarly’ ahruf foolishness are more in line with the kind of errors of transmission that can happen with any text in some measure, and similar to mistakes made in the transmission of poetry. Dr. Shady Hekmat Nasser discussed this in his 2013 book:

I have proposed in this chapter a new method to study the nature of the variants in the Qur’an through thorough categorization and comparison with the variants in early Arabic poetry. By creating a database of variants for selections from the Qur’an and a few poems from the Mufaddaliyyat anthology, I was able to create twenty-three categories of variants applicable to both Qur’an and poetry. The first important observation is that both literatures share the same types of variants, regardless of the proportions and percentages of each type in its respective genre.

Furthermore, they make seemingly irrelevant and/or illogical changes, for example:

1. Add/remove conjunctions and letters. For example:
   1.1. [وَسَارِعُواْ] [And speed] in (3:133) and [سَارِعُواْ] [So rely] in (26:217).

2. Change in some pronouns. For example:
   2.1. [قَالَ] [He said] in (21:4) and [فَتَوَكَّلْ] [So rely] in (7:141).

3. Change in word meaning. For example:
   3.1. [يُسَيِّكُمْ] [enables you to travel] in (10:22) and [يُنْسِكُمْ] [spreads/disperses you] in (1:4). [مَالِكِ] [Owner/Master] and [مَلِكِ] [King/ruler] are not the same as these terms are both used for Allah separately in the Qur’an, see (1:4) and (114:2)

4. Change in number. For example:
   4.1. [الْكَافِرُ] [The disbeliever] in (13:43) and [الْكَافِرُ] [The disbelievers] in (1:43) and [مُسْلِمُ] [His messengers] in (4:171).

And there are more. There is not and cannot be any logical and consistent theological explanation for such variants accepted due to hadith.

It is likely that the hadith on the seven ahruf were fabricated by Muslim religious leaders/scholars who did not want to admit that they or their teachers had an erroneous copy or reading [typically one that would be of academic interest based on hadith and scholarly tradition, rather than a widely used copy] or made mistakes. They would consequently fabricate or support the notion of the seven ahruf.

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Some interesting research on this is presented by Dr. Shady Hekmat Nasser in his work, ‘The Transmission of the Variant Readings of the Qur’an’, where he discusses a potential basis for the main narrations on the seven ahruf, like Sahih al-Bukhari [2419 / Book 44, Hadith 9] and Sahih Muslim [818 a / Book 6, Hadith 327] as it relates to a variant reading of the first part of surah 25. He notes that an uncommon [shawadhdh – ‘sound’ ahad transmissions] reading is known that has a variant in the early part of surah 25:

This shawadhdh reading is attributed to Abd Allah b al-Zubayr. The tradition of the sab‘at ahruf in its “A” matn is always transmitted through al-Zuhri -> Urwah b. al-Zubayr. Urwah b. al-Zubayr is Abd Allah b. al-Zubayr’s younger brother, both the sons of al-Zubayr b. al-Awwam. Abd Allah b. al-Zubayr had his own non-Uthmanic codex and some examples of his Reading are documented in the masahif literature. It is probable that the mushaf of Abd Allah b. al-Zubayr’s - being the Caliph in al-Madinah for ten years before his reign ended at the hands of al-Hajjaj and Abd al-Malik b. Marwan - became the Zubayr family mushaf.

Therefore, the tradition of the sab‘at ahruf might have originated with Urwah b al-Zubayr as a result of the differences found between the Uthmanic and the Zubayr codices. This does not necessitate forgery on Urwah’s behalf, rather, it indicates an interest on his part to propagate the sab‘at ahruf tradition and perhaps to vindicate the codex and Reading of his older brother Abd Allah b al-Zubayr.  

A final point here is that some of the proponents of hadith, while grasping at straws, point to the San‘a 1 palimpsests and the works of authors like Sadeghi and Goudarzi. Note that C-1 refers to the inferior text [the rubbed-out text below the obvious text] of the San‘a 1 palimpsest. They highlight a range of variants which match the variants associated with ahruf literature as well as errors that are not even in the type of variants seen from ahruf literature. Some examples:

A scribal error that reverses the order of 2 verses as well as a range of word level variants:

“With only a few exceptions, the differences among the codices are at the level of morphemes, words, and phrases – not at the level of sentences or verses. The exceptions in C-1 include the very short consecutive verses 31 and 32 in sūra 20, which are three words long apiece, and which appear in C-1 in reverse order. Literary sources record that these verses were also transposed in the Codex of Ubayy b. Ka‘b”.

Note that this is the same Ubayy b. K’ab mentioned near the beginning of this overview section, who somehow did not know anything about the ahruf until he randomly learned about it when some unknown people recited in the mosque.

A scribal error that omits a full verse:

“Another exception concerns verse 85 of sūra 9, which is missing. At sixteen words, this omission is found to be an outlier when compared to the sizes of other missing elements in

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8 The Transmission of the Variant Readings of the Qur’an, Dr. Shady Hekmat Nasser. Pg. 43. 2013.
C-1, which are much shorter. The anomaly may be explained by the common phenomenon of parablepsis, a form of scribal error in which the eye skips from one text to a similar text, in this case, from the instance of ūna followed by a verse separator and the morpheme wa at the end of verse 84 to the instance of ūna followed by a verse separator and the morpheme wa at the end of verse 85.”  

These variants are better explained as understandable scribal errors [see the above from the work of Dr. Shady Hekmat Nasser] and/or as Dr. Asma Hilali theorizes, the manuscripts were worked on by students who made mistakes. The parchments they were working on were then cleaned and reused. The lower text has many mistakes relative to the correct text that we have. However, even the upper text contains some errors [relative to the reading ~95% of us has], but many less than the lower text.

“In this volume, I determine that the lower text was written in a fragmentary way; that is, these were Qur’anic passages written down for the scribe’s personal use, and evidence shows that the lower text was circulating within the context of a teaching circle. I suggest that the upper text is a fragmentary Qur’an text that bears signs of unfinished work, in which the writing and decorating have been interrupted for unknown reasons”  

She further says:

None of the characteristics of the upper text could be described as consistent and systematic. The multiple scribes and decoration techniques give the visual impression that the upper text is a collection of leaves written by different scribes and decorated by multiple decorators, all applying different techniques. 

In relation to the supposed support for the Ahruf and the Qira’at [variant readings], she has the following to say:

In this volume I accept the historicity of Qur’anic variants but I do not sustain the hypothesis that the lower text fits within the framework of the Qur’anic variants literature. … the decipherment of the lower text does not offer any similarities between the lower text and the Qur’anic variants available to us following the Sunni as well as Shi’i compilations.  

There are a number of textual variations in the lower text that do not fit the category of Qur’anic variants as a corpus.

She also gives a table of 13 examples of variants in the upper text that are not found/quoted in the Qira’at [variant readings] literature.\textsuperscript{15} Asma directly and Sadegi/Goudarzi indirectly speak against the Sana’ palimpsest supporting the illogical doctrine of Ahruf by highlighting variants that are better explained as scribal errors etc.

Sadegi and Goudarzi were looking at the Qur’an as a variant ridden composition that has some relationship to a prophetic original\textsuperscript{16}, a position founded on [at least] their assumptions and conjectures on San’a 1 and the mythical codices of Ubayy and Mas’ud. Their paper proposed various hypothesis and unfortunately gave credence to the ahruf narratives and the scholar/reciter based qira’ah traditions. As a result of this, they make an assumption about the nature of the San’a 1 palimpsests [see the quotes from Asma Hilali below as well as the work of Dr. Shehzad Saleem to see why I say ‘assumptions’] and applied evolutionary thinking to their conception of the available data in the Uthmanic [which they see as merely one of the evolutionary branches in the Qur’anic text] and San’a 1 texts [along with conjectures related to the alleged texts of Ubayy and Mas’ud] to try to make conclusions about the state of the Qur’an at the time of the messenger.\textsuperscript{17}

From the information before and after this point, we can see the genesis of the ahruf and later the qira’ah fabrications lay in scribal and narrator errors that became canonised through the scholar class and its hadith adherence. Goudarzi and Sadegi in fact claim that the text may be a separate codex in itself, encapsulating the kinds of variants claimed for companion codices as well as a range of others. They list a variety of these that fit better with the scribal error hypothesis than any consistent theological explanation:

The C-1 type shares a number of variants with those reported for the codices of ‘Abdallāh b. Mas’ud and Ubayy b. Ka’b [a], and these are listed in Appendix 1. These constitute a minority among its variants, as C-1 does not share the vast majority of its variants with these codices. Nor are most of their variants found in C-1. Thus, C-1 represents a text type of its own, a distinct “Companion codex.” C-1 confirms the reliability of much of what has been reported about the other Companion codices not only because it shares some variants with them, but also because its variants are of the same kinds as those reported for those codices. There are additions, omissions, transpositions, and substitutions of entire words and sub-word elements (morphemes). A large number of these variants involve “minor” elements of language such as suffixes, prefixes, prepositions, and pronouns. Many variants involve changes of person, tense, mood, or voice (passive or active), or the use of different words having the same root. Furthermore, the variants in C-1 and other Companion codices richly

\textsuperscript{15} The Sanaa Palimpsest: The Transmission of the Qur’an in the First Centuries AH. Dr. Asma Hilali. Pg. 82. 2017. List 9.

\textsuperscript{16} Ṣan’ā’ 1 and the Origins of the Qur’ān. Behnam Sadegi and Mohsen Goudarzi. Pg. 21-22

“First, the ‘Uthmānic text may be a hybrid formed on the basis of a number of Companion codices (and, conceivably, partial codices and free-standing copies of sūras) in which preference was usually given to the majority reading. This hybridity thesis happens to fit some early Muslim reports about the formation of the text. Second, the ‘Uthmānic Qur’ān could have been a self-contained, existing codex like those of Ibn Mas’ūd and C-1, the three text types being distinct descendants of a common source, the Prophetic prototype.”

\textsuperscript{17} Ṣan’ā’ 1 and the Origins of the Qur’ān. Behnam Sadegi and Mohsen Goudarzi. Pg. 6. And a reading of the rest of this work.
display the phenomena of assimilation of parallels – whereby a scribe’s writing of a verse is affected by his or her memory of a similar verse elsewhere in the Qur’ān – and assimilation of nearby terms, whereby a scribe’s writing is influenced by nearby expressions.\[a\] There is no manuscript evidence for the existence of these codices. They exist only in Muslim scholarly works and ahadith as strategic fabrications. In fact, the reports on these alleged codices are contradictory. \[20\] \[21\] Sadeghi and Goudarzi believe that C-1 and the alleged codices of Ubayy and Ibn Mas’ud represent the variants whose basis existed before the Qur’ān distribution of Uthman in 650. By treating C-1 and the alleged codices of Ubayy and Mas’ud as essentially true representations of pre-Uthmanic Qur’ān traditions they hold that there is no such thing in our possession as ‘The Qur’ān’. Rather, what we have is some agreed upon amalgamation of variants to what may have been a prophetic original.

The people of hadith that point to Sadeghi and Goudarzi to save the illogical ahadith on ahruf should consider that these authors hold a view of the text of the Qur’ān that is both founded on some conjectures and is against the authenticity of the Qur’ānic text we have. Consider that they look at C-1 as part of an indication [along with the non-existent codices of Ibn Mas’ud and Ubayy] or proof that the Qur’ān actually had no defined order at the time of the death of Muhammad.

The order in which the sūras were put together is a different matter. Different Companion codices had different sūra sequences, indicating that the order was not completely fixed at the time of the Prophet. \[20\] \[22\]

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\[19\] As Sadegi and Goudarzi admit.

“The lower Qur’ān [of the San’a palimpsest] is of enormous interest because it is so far the only manuscript that is known to be non-Uthmānic, that is, from a textual tradition other than the standard one.”

Śan’a’ 1 and the Origins of the Qur’ān. Behnam Sadegi and Mohsen Goudarzi. Pg. 8. [Italics mine]

\[20\] History of the Qur’ān: A Critical Study, 2019, Dr. Shehzad Saleem, pg. 309.

\[21\] Some of which Sadegi and Goudarzi note in their paper. Śan’a’ 1 and the Origins of the Qur’ān. Behnam Sadegi and Mohsen Goudarzi. Pg. 25, Table 2.


From their reference 50:

“The orderings [of the C-1, Ubayy and Mas’ud codices] do have commonalities, and these might go back to the Prophetic prototype; but the amount of disagreement is significant. The conclusion, then, is that the Prophet probably did not fix the order of the sūras, except possibly in some cases.”

The Codex of a Companion of the Prophet and the Qur’ān of the Prophet, Arabica 57 (2010) 343-436, Behnam Sadeghi and Uwe Bergmann, Page 410. [Italics are mine]
The lower text of the San’a palimpsest is supposedly dated [with 95% confidence] to before 661 while the text distributed by Uthman is supposedly dated to around 650. Muhammad supposedly died in 632, this would be the latest time that the full and divinely organised Qur’an would have been available. San’a is about 500 miles away from Mecca, in a straight line. This is quite far away from the place of revelation of the Qur’an and it is likely that the lower text, apart from any scribal or reciter errors could have been an incomplete and/or unauthorised text. Sadegi and Goudarzi themselves opine at such a disorganised transmission to San’a and present a couple of theories as to where the errors in the San’a text came from:

“The frequency and nature of the variants indicate that the branching off of the C-1 and the ‘Uthmânic text types must have involved semi-oral transmission, that is, some combination of written and oral transmission.

Ascertaining the precise manner in which orality and writing were combined requires a considerable amount of research. For now, two different hypotheses may be advanced. One theory would be that transmission involved the reciting of the text and the simultaneous writing down of the recitation by a Companion, but not precise, word-for-word dictation. The variants indicate a recitation that was performed faster than a hearer could take down with complete fidelity. The second theory would be that a Companion with a good memory wrote down a sūra not simultaneously with hearing it, but after the recitation had been complete, for example, after he went home. He could have taken notes during the recitation that would serve as a mnemonic. The use of such notes, the scribe’s good memory, and his prior familiarity with the Qur’ān may explain why most of the text remained unchanged, even when it came to the relatively small linguistic elements, while the time gap between the hearing and writing would explain the differences that arose.” 24

Whatever the case, if we strip the assumptions based on the illogical ahadith on ahruf and consider the San’a palimpsests logically, we do not find evidence for a theologically supported concept of Ahruf. The proponents of hadith scholars that wish to support the ahruf idea because of the ahadith, may as well admit that they accept a variant filled Qur’an. The likes of which they mock the Jews or Christians for in their revelations. They cannot have it both ways.

9.5.9.3.3 Tentative synthesis and conclusion

The very high level summary of the history of the Qur’an based on the work of Dr. Shehzad Saleem and combined with my own thoughts based on the discussion in section 5.4.1 on page 207 is as follows [MB or section ref is my thought, SS is Shehzad’s]:

1. The prophet wrote [section 5.4.1.3 on page 209], had written [SS] and verbally communicated [sections 6.1.11 and 6.1.25 on pages 287 and 328][SS] the Qur’an to people.
   1.1. This was a progressive revelation [section 5.4.1.1 on page 207][SS] and so the overall form of the book was in flux until the revelation was finalised by Allah [section 5.4.1.4 on page 209][SS].

This is based on C14 dating of the manuscript material, not the writing.
24 Ṣan‘â’ 1 and the Origins of the Qur’ān. Behnam Sadegi and Mohsen Goudarzi. Pg. 27.
1.2. I believe that the written Qur’an of the messenger was later destroyed either maliciously or accidentally. Its memory eliminated by the people who fabricated the ahadith on ahruf and the variants in words [MB]. Consider [Sahih al-Bukhari 4987] in section 9.9.4 on page 713 as a potential cover for this.

2. The Qur’an was shared, as an obligation, by the believers verbally and otherwise [section 5.4.1.5 on page 210][SS].

2.1. This is the foundation for the widespread memorization and transmission called ‘tawatur’ going from the time of the prophet [MB][SS].

2.2. Verbal transmission being the main/key medium of transmission [SS].

3. In the first couple of centuries, scribal and other errors resulted in some mistakes creeping into some people’s Qur’ans [MB][SS]. Predominantly self-righteous scholars and other leaders [MB].

3.1. The scholars and leaders who had such errors fabricated ahadith to make it seem like what they had [errors included] was revealed by Allah [see above the example from Shady] [MB].

3.2. These errors were narrated in fabricated ahadith that were of a similar level of ‘correctness’ as general ahadith, and so were accepted [see Ghamidi’s comments below][SS].

3.3. These concocted erroneous amalgamations of variants [qira’aat/readings] were transmitted among the scholar class [MB][SS] as badges of scholarship [SS][MB] and superiority over the normal believers (a similar approach/attitude was taken with the ahadith) [MB][maybe SS]. There were many such qira’at/readings concocted [SS].

3.4. I believe that the copies normal people had were probably cheap and destroyed by time, whereas expensive Qur’an manuscripts, most likely promoted by the same kinds of scholars that had and promoted variant readings, survived time much better [MB].

3.5. None of the variant qira’at/readings were mutawatira [having the status of tawatur] back to the prophet [SS]. Rather they were famous back to the time of some famous reciter associated with that concocted reading [SS]. And so none of these variant readings can be associated with the Qur’an given that it must be what is widely transmitted from the time of the messenger to be preserved and authentic [SS][MB and see bullet 2 above].

3.6. The general reading of the masses [qira’atul ‘ammah][SS] was transmitted widely for the normal people [through Hafs from Nafi] while the variant readings were mainly, if not only, transmitted among the scholar class [SS].

3.7. At some point, through the efforts of scholars and/or political leaders who favoured a certain scholar or reading, some variant readings were pushed onto the masses in some countries/areas. Examples of this include the reading of Warsh [through Nafi] in some north African countries [SS].

4. Thus we have the genesis of the existence of these various readings and their geographical distribution [SS].

4.1. So that now they are printed in Saudi and distributed globally and to people coming from countries with the variant reading [SS]. This is because the traditional scholars fully accepted the illogical and anti-Qur’anic concept of ahruf.

5. The standard and general reading that has the majority force and massive parallel transmission is the one associated with Hafs [through Asim], and this is what is found with about 95% of the global Muslims population.

5.1. In 1924, the script for the Arabic of this reading [Hafs] was formalised in Egypt and distributed globally.

5.2. It is important to note that the language is a spoken entity, and the script is merely the representation of this. For this reason there have been tweaks to the script over the centuries while maintaining the same words.
As rightly stated by Javed Ghamidi and as elaborated in the monumental work of his student, Dr. Shehzad Saleem, in relation to the fact that Muslim scholars accepted the idea of 7 ahruf even when it made no Qur’anic or logical sense:

Thus after the demise of the Prophet (sws), when trustworthy narrators started to state, for example, that while a companion had read the word مَالِك (owner) as مَلِك (king) in verse 2 of Surah Fatihah, and يَكْذِبُوْن in its intensive form as يُكَذِّبُوْن in verse 10 of Surah Baqarah and يُوْضُوْن in its passive form in verse 12 of Surah Nisa', then this was accepted in scholarly circles in the same way that the reports of his other sayings and deeds were being accepted. The reason for this was evident: if they did not accept these reports regarding the Qur’an, they would also not have any basis to accept reports which depicted the Prophet’s deductions, verdicts, explanations and exemplary character except if they were deemed to be against a Qur’anic verse.


The point being made here by Javed Ghamidi is:

1. The ahadith about ahruf and revealed variants are of a similar ‘authenticity’ as other standard ‘authentic’ ahadith.
2. If they were to be consistent in the methodology that they use for accepting and rejecting ahadith, they would be forced to do one of two things:
   2.1. Accept both categories, which is what they chose to do.
   2.2. Reject both categories, the option they chose against.

This topic, along with abrogation, should be enough evidence to show how little we can trust scholars in our religion or in revelation. They are and always have been the agents of corruption under the guise of piety and scholarship.

As with the case of abrogation [see section 9.5.19 on page 568], the scholars chose the ahadith over the Qur’an knowingly and with full intention. Our scholars of the past actively took part in attacking the Qur’an in order to defend the ahadith and their own prestige. A pattern repeated to this day among the passionate defenders of the hadith.

9.5.10 Man is in the image of Allah

9.5.10.1 What the Qur’an says

قُلْ هُوَ اللَّـهُ أَحَدٌ

[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.

(42:11)
الله الصمد
لم يلد و لم يولد و لم يك من له كimus أخذ
Say, "He is Allah, [who is] One,
Allah, the Eternal Refuge.
He neither begets nor is born,
Nor is there to Him any equivalent."

(112)

9.5.10.2 What the hadith says

Reference: Sahih Muslim 2612 e
In-book reference: Book 45, Hadith 152
https://sunnah.com/muslim/45/152

This hadith has been transmitted on the authority of Abu Huraira and in the hadith transmitted on
the authority of Ibn Hatim Allah’s Apostle is reported to have said:

When any one of you fights with his brother, he should avoid his face for Allah created Adam in His
own image.

9.5.10.3 Summary

1. Qur’an: Nothing and no one is like Allah.
2. Hadith: Man or man’s face is in the image of God.
   2.1. A concept copied from the Bible, see below.

So God created mankind in his own image, in the image of God he created them; male and female he
created them. NIV Genesis 1:27

9.5.11 Forbidding more food than what Allah forbids

9.5.11.1 What the Qur’an says

ني أبَيَنَّا الْمَسَاءِلَةَ كَلَّمًا مِمَّا يُحْصِنُ عَلَيْهِ الْأَرْضَ خَلاَصًا طَيِّبًا وَلَا تَتَّبِعُوا خَطَّطَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

O you mankind! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the
devil, for he is to you an avowed enemy.

(2:168)
He has only forbidden you dead meat, and blood, and the flesh of swine, and that (any food, meat or not) which has been dedicated to other than Allah. But if one is forced by necessity, without wilful disobedience, or transgressing due limits; then is he guiltless. For Allah is Oft-forgiving Most Merciful.

(2:173)

You who believe! Do not make forbidden the good things Allah has made lawful for you, and do not overstep the limits. Allah does not love people who overstep the limits.

(5:87)

Lawful to you is game from the sea and its food as provision for you and the travellers but forbidden to you is game from the land as long as you are in the state of ihram. And fear Allah to whom you will be gathered.

(5:96)

Say, “I do not find within that which was inspired to me [a] [anything] forbidden to one who would eat it [b] unless it be a dead animal or blood spilled out or the flesh of swine – for indeed, it is impure – or it be disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful.”

(6:145)

[a] That which was inspired to me
[i] This is the Qur’an: See section 6.1.4 on page 261.
[b] The forbidden categories mentioned are found elsewhere in the Qur’an. See also (2:173) and (5:3).
[i] However, in the hadith, other categories are forbidden. E.g. fanged beasts of prey, see section 9.5.11 on page 537. This is not only a contradiction with the Qur’an, it also proves that this hadith was not inspired.
And to those who are Jews We prohibited every animal of claws/talons; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their injustice. And indeed, We are truthful.

(6:146)

قُلْ أَرَأَيْتُم مَّا أَنزَلَ اللَّهُ لَكُمْ مِن رَّزْقٍ فَجَعَلْتُ مِنْهُ حَرَامًا وَحَلَّلَ قُلْ آللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

Say: 'have you considered the provision that Allah has sent down for you, and some you have made unlawful and some lawful? ' say: 'has Allah given you his permission, or do you forge (falsehood) against Allah? '

(10:59)

إِنََّّا حَرَّمَ عَلَيْكُمُ الْمَيـْتَةَ وَالْدَّمَ وَالْخَيْلَ وَالْحَمُّ وَالْخَيْلَ الْبُطُورُ وَمَا أُهِلَّ لِغَيْرِ اللَّيِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَعْضُهُ وَلا عَادٍ فَإِنَّ اللَّيَ غَفُورٌ رَّحِيمٌ

He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) which has been dedicated to other than Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits, - then Allah is Oft-Forgiving, Most Merciful.

And say not - for any false thing that your tongues may put forth, - "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper.

(16:115-116)

يََ أَيـُّهَا النَّبُِّ لََِ تََُريِمُ مَا أَحَلَّ اللََُّّ لَكَ تـَبـْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللََُّّ غَفُورٌ رَّحِيمٌ

O Prophet! Why do you forbid that which Allah has made lawful to you? You seek to please your consorts. But Allah is Oft-Forgiving, Most Merciful.

(66:1)

9.5.11.2  What the Hadith says

Reference: Sahih al-Bukhari 4219
In-book reference: Book 64, Hadith 259
https://sunnah.com/bukhari/64/259

Narrated Jabir bin `Abdullah:

On the day of Khaibar, Allah's Messenger forbade the eating of donkey meat and allowed the eating of horse meat.
Ibn Umar reported that Allah's Messenger (may peace be upon him) forbade the eating of the flesh of domestic asses.

Reference: Sahih Muslim 561 c
In-book reference: Book 34, Hadith 37
https://sunnah.com/muslim/34/37

Ibn Umar reported that Allah's Messenger forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day of Khaibar permanently.

Reference: Sahih al-Bukhari 4227
In-book reference: Book 64, Hadith 265
https://sunnah.com/bukhari/64/265

Ibn 'Umar reported that Allah's Messenger forbade the eating of the (flesh) of domestic asses on the Day of Khaibar in spite of the fact that people needed that.

Reference: Sahih Muslim 561 d
In-book reference: Book 34, Hadith 38
https://sunnah.com/muslim/34/38

Ibn 'Umar reported that Allah's Messenger forbade the eating of the (flesh) of domestic asses on the Day of Khaibar in spite of the fact that people needed that.

Reference: Sahih al-Bukhari 5780, 5781
In-book reference: Book 76, Hadith 92
https://sunnah.com/bukhari/76/92

Narrated Abu Tha’labah Al-Khushani:
The Prophet forbade the eating of wild animals having fangs. (Az-Zuhri said: I did not hear this narration except when I went to Sham.) Al-Lith said: Narrated Yunus: I asked Ibn Shihab, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allah's Messenger forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals, Ibn Shihab said, "Abu Idris Al-Khaulani told me that Allah’s Messenger forbade the eating of the flesh of every wild beast having fangs."

Reference: Sahih al-Bukhari 5527
In-book reference: Book 72, Hadith 53
https://sunnah.com/bukhari/72/53

Narrated Abu Tha’labah:

Allah’s Messenger prohibited the eating of domestic donkey’s meat.

Narrated Az-Zuhri:

The Prophet prohibited the eating of beasts having fangs.

Reference: Sahih al-Bukhari 5530
In-book reference: Book 72, Hadith 56
https://sunnah.com/bukhari/72/56

Ibn Abbas reported that Allah’s Messenger forbade (the eating) of all the fanged beasts of prey, and of all the birds having talons.

Reference: Sahih al-Bukhari 5528
In-book reference: Book 72, Hadith 54
https://sunnah.com/bukhari/72/54
Narrated Anas bin Malik:

Someone came to Allah's Messenger and said, "The donkeys have been (slaughtered and) eaten. Another man came and said, "The donkeys have been destroyed." On that the Prophet ordered a caller to announce to the people: **Allah and His Apostle forbid you to eat the meat of donkeys.** [word missing from the translation underlined – it means 'domesticated'], for it is impure.' Thus the pots were turned upside down while the (donkeys') meat was boiling in them.

9.5.11.3 Summary

1. Qur'an: Nothing other than what is mentioned in the Qur'an is forbidden.
2. Hadith: Donkey meat, the meat of fanged animals and of birds with talons is forbidden.

2.1. Note that donkey meat is called impure in the same way that pork is رِجْس.

See also section 9.4.18 on page 471 for more on donkey meat.

And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge.

Indeed, your Lord - He is most knowing of the transgressors (6:119)

9.5.12 Did Allah curse the Tattooist in the Qur'an?

9.5.12.1 What the Qur'an says

Nothing.

9.5.12.2 What the Hadith says

Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))

Arabic reference: Book 65, Hadith 4886

https://sunnah.com/urn/182230
Narrated Alqama:

`Abdullah (bin Masud) said. "Allah curses those ladies who practice tattooing and those who get themselves tattooed, and those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allah’s creation." His saying reached a lady from Bani Asd called Um Yaqub who came (to `Abdullah) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allah's Messenger has cursed and who are (cursed) in Allah's Book?" Um Yaqub said, "I have read the whole Qur'an, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'an), you have found it. Didn't you read: 'And whatsoever the Apostle gives you take it and whatsoever he forbids you, you abstain (from it). (59.7) She replied, "Yes, I did," He said, "Verily, Allah's Messenger forbade such things." "She said, "But I see your wife doing these things?" He said, "Go and watch her." She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company."

Reference: Sahih al-Bukhari 5939
In-book reference: Book 77, Hadith 154
https://sunnah.com/bukhari/77/154

9.5.12.3 Summary

1. The Qur’an says nothing about tattoos directly and nowhere are tattooists cursed in the Qur’an.
2. The hadith indicates that such a cursing is in the Qur’an, and it is not.
   2.1. The hadith puts this command into the word of Allah through a purposeful misinterpretation of (59:7-8). See section 10.10 on page 777 for a discussion of this commonly misused ayah.

9.5.13 Muhammad married and had sex with a child

9.5.13.1 What the Qur’an says

See section 12.40 on page 908 for the various words/phrases used in the Qur’an relating to phases of life or age categories.
There is no indication or hint that such a thing [marrying children] would be allowed as:

1. Women are mentioned and implied in all the verses of marriage and divorce.
2. The obligations and dynamics associated with marriage from both the male and female aspect are incompatible with childhood. For example:
   2.1. Lacking maturity and discernment to decide on marriage or remarriage after divorce.

Of note, in relation to enough maturity and mental development is:

And test the orphans [in their judgement] **[a]** until they reach marriageable age/state. **[b]** Then if you perceive in them sound judgement **[c]**, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up **[d]**. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And enough is Allah as Accountant.

(4:6)

**[a]** When deciding when to give the orphan responsibility over their inheritance, we are to test their judgement/discernment (see **[c]**).

**[b]** From **[b]**,[c][d] we see that it may be expected that once the orphan has reached ‘marriageability’ and full bodily growth, it is likely that one may also start to see ‘sound judgement’ **[c]**.

**[c]** Upon sound judgement being noted, inheritance can be given.

**[i]** From Lane’s Lexicon [see section 12.14 on page 854 for more]: رُشْدُ - Maturity of intellect, and rectitude of actions, and good management of affairs. Hence, بلغ رُشْدَهُ He attained to years of discretion, when he was able of himself to take, or follow, a right way or course: a phrase of frequent occurrence.

**[ii]** Does one require inferior judgement to marry than to receive inheritance?

**[d]** يَكْبَرُوا [‘yak’baru] refers to someone reaching full growth, bodily. The root َكَبْرِ يَكْبَرَ is applied to size, age, esteem etc; also to reaching physical maturity or old age etc..

**[i]** It is likely (in this ayah) it refers to physical growth and potentially to increase in age simultaneously.

**[ii]** It is likely also referring to reaching a state of growth/maturity rather than the process of growing up generally. If there is an end point after which you must give away a resource, you may try to consume what you can before that end point.

The structure of the argument in the ayah is as follows:

1. Do **[a]** until **[b]**
2. Then if **[b]** and **[c]** give them their property.
3. Do not consume their property fearing **[d]**.
4. **[d]** ≈ **[b][c]**
So we have the linkage of a state of physical [d] and mental maturity [a][c] linked with the state of marriageability [b].

Somewhat implicit in the idea that a female child can be married is that she can be married without her informed and considered consent. The traditions of people, Arab or otherwise, are not the basis to decide that this is the case. There is no mandate or allowance for parents to decide who a boy or girl marries. And barring this, the marriage must be a considered choice of the male and female. A choice for which both the physical and intellectual maturity are expected to exist.

In all of the following ayaat, adult women are specifically referred to, and obligations/dynamics associated with reaching physical and mental maturity are either implied or stated.

1. The term nisaa’ refers to women as opposed to a man or a child (see section 12.39 on page 905).
2. If the door was to be kept open for a female of any age, the word untha [نْبََُأ] or its variants could have been used.
   2.1. From Lane’s Lexicon: [نْبََُأ] - Female; feminine; of the female, or feminine, sex, or gender; contr. Of [ذَكَر]: (T, S, M:) an epithet applied to anything of that sex or gender:
   2.2. This noun is used about 30 times in the Qur’an, in precisely the age neutral sense that would work if marriage to female children was allowed. Two examples of this are (4:11) and (4:176) in relation to inheritance shares of females.

And do not marry (female) polytheists until they believe. And a believing (female) servant is better than a polytheist, even though she might please you. And do not marry (male) polytheists [to your women] until they believe. And a believing (male) servant is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.

(2:221)

1. The right belief is a key aspect of the one to be married.
2. Children lack the insight and maturity to be properly religiously aware or religious counterparts.
For those who swear not to have sexual relations with their wives [Lit. their women] [a] is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is Forgiving and Merciful.

And if they decide on divorce - then indeed, Allah is Hearing and Knowing.

And the divorced [females] remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to them (female) is similar to what is expected of them (female) [b], according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.

(2:226-228)

[a] This ayah refers to females [women/nisaa’] that are married.
[b] How does a female child fulfil her obligations to her husband? The kind of obligations a mature female could fulfil.

And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him. And if the latter husband divorces her [or dies], there is no blame upon the woman and her former husband for returning to each other if they [husband and wife] think that they can keep [within] the limits of Allah [a]. These are the limits of Allah, which He makes clear to a people who know.

(2:230)

Following on from (2:226-228) above, we are still referring to nisaa’/women.

The nature of the female aspect of this marital dynamic is inconsistent with child marriage. It implies a level of maturity a child does not have.

1. A female child is not equipped to decide if a young or old man is a suitable partner in case of a first marriage.
2. She is also neither equipped to consider her divorce, nor to consider her ability to keep within the limits [a] defined by Allah if she were to be married again after another marriage [marriage – divorce – marriage – divorce – marriage].
And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favour of Allah upon you and what has been sent down/revealed to you of the Regulations and discernment by which He instructs/warns you. And fear Allah and know that Allah is Knowing of all things.

And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not.

(2:231-232)

[a] Nisaa'/Women mentioned in the context of divorce.

[b] Two points here:

[i] How would a child deal with both a divorce and then agreeing to marry her previous husband on an acceptable basis?

[ii] Are we to imagine a female child sitting down and coming to an informed and maturely judged agreement with a man?

There is no blame upon you if you divorce women you have not touched nor specified for them an obligation. But give them a gift of compensation - the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty upon the doers of good.

(2:236)

[a] Nisaa'/women mentioned.

[b] Recalling (4:6) above, part of marriage is the giving of some wealth to the woman as a marital obligation, whether large or small, as long as it is agreed. From (4:6), we are required to hold off giving inheritance to an orphan until they demonstrate some discernment/maturity. We should expect no less in the case of a child and marriage.

[i] How does one give wealth to a child? Or, how does a child receive and manage wealth?

[ii] If we imagine the child is divorced, will she have to manage her affairs? What if she is or becomes an orphan?
با أيهما اللادين آمنوا لا ي يجعل لكم أن تزواجوا النساء كلهما ولا تعصيكم قرر وان تكرهوا شيئا ويجعل الله فيه خيرا كبيرا
وإن أردتم استبدال روح مكان زوج وأقيموا إخضاعا قطارا فلا تأخذوا منه شيئا أن أخذوهن عطاءا وإنما شيئا
وكيف تأخذونه وقد أقضى بعضكم إلى بعض وأخذ منكم مينا فقحا غليظا

O you who have believed, it is not lawful for you to [try to] become heirs to your wives [Lit. women] [a] [by holding onto them to get their wealth] against their will. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

But if you want to replace one wife with another and you have given one of them a great amount [b] in gifts, do not take [back] from it anything. Would you take it in injustice and manifest sin? And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant? [c]

(a:19-21)

[a] It is women/nisaa' referred to in these ayaat.
[b] From (4:6), we are required to hold off giving inheritance to an orphan until they demonstrate some discernment/maturity. We should expect no less in the case of a child and marriage.
[i] How does one give wealth to a child? Or, how does a child receive and manage wealth?
[c] Are we to imagine a female child taking part in a solemn covenant with an adult male?
[i] See (4:154) for the solemn covenant of the Jews with Allah and (33:7) for the solemn covenant of the prophets with Allah.
[ii] Is a female child the right candidate to be a part of such a covenant?
And [also prohibited to you are all] married women except those whom you rightfully possess [through wedlock]. This is the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them in marriage with [gifts from] your wealth, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.

And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those [young*] believing women among those you [as a community] rightfully possess [due to war or some other reason]. And Allah is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation according to what is acceptable. They should be chaste, neither of those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears sin, but to be patient is better for you. And Allah is Forgiving and Merciful.

Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise. (4:24-26)

[a] Nisa'/women (plural of mar’atun/woman) is used and this refers to women, not girls or a generic female. In (4:25) we have the use of (* ) Fatayatikum. From Lane’s Lexicon:

شَابِيَةٌ مَّعْدَنَة، (S, M, K, TA, but omitted in the CK,) or شَابِيَةٍ حَدَثَ (TA:) (Mṣb:) it is a subst. [signifying A youth, or young man; or one in the prime of life]; and an epithet [signifying youthful; or in the prime of life]: (TA:) [as an epithet, similar to فَتَةٍ, but restricted in application to a human being:] or it signifies, (Mgh,) or signifies also, (Mṣb,) a strong youth or young man: (Mgh, Mṣb,)

... and it also means ‡ A slave; (T, M, Mgh, Mṣb, TA:) even if an old man; metaphorically used in this sense; (Mgh, Mṣb, TA:) and in like manner, فَتَةً means ‡ a female slave, (T, M, Mgh, Mṣb, TA:) and a female servant: (TA:)

So it can refer generically to a female servant [which is the context of (4:25)] or specifically to a young woman in the prime of her womanhood. See section 12.40 on page 908 for more.

[b] From (4:6), we are required to hold off giving inheritance to an orphan until they demonstrate some discernment/maturity. We should expect no less in the case of a child and marriage.

[i] How does one give wealth to a child? Or, how does a child receive and manage wealth?
And if a woman [a] fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.

And you will never be able to be equal between women [a], even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful.

(4:128-129)

[a] Imra’atun/woman and Nisaa'/women referred to.

And tell the believing females to reduce their gaze and guard their private parts and not expose their adornment [a] except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment [a] except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, or those whom they rightfully possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment [a]. And turn to Allah in repentance, all of you, O believers, that you might succeed.

(24:31)

[a] This refers to the kinds of bodily adornments that children do not have that women do. The kind of adornments that shake/sway/jiggle and bring attention when feet are stamped.
enjoined upon them concerning their wives and those their right hands possess, [but this is for you] in order that there will be upon you no discomfort. And ever is Allah Forgiving and Merciful.

(33:50)

[a] If ever the female noun is used in the context of marriage, it refers to women.

O Prophet, when you [Muslims] divorce [pl.] women [a], divorce them for [the duration of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter.

(65:1)

[a] Women (nisaa’) being divorced.

And those who no longer expect [Lit. have no more hope of] menstruation among your women [menopause] - if you doubt, then their period is three months, [a] and [also for] those women who have not menstruated [for whatever biological reason, e.g., amenorrhea] [b]. And for those who are pregnant [c], their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.

That is the command of Allah, which He has sent down/revealed to you; and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.

Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for the father another woman.

(65:4-6)
These ayaat deals with the cases where an obvious menstruation cannot be used to measure the female cycle. In all cases, women [nisaa'] are referred to. (65:4-6) refers to 3 categories of women whose cycles [currently] cannot be [reliably] measured by menstruation:

[a] Perimenopausal/Menopausal women (the perimenopausal period can have periods of irregular menstruation where periods can be missed for 2-3 months).
   [i] Women with previously normal periods, but who have come to the time when they are ending or have ended.
[b] Women who theoretically could menstruate or would be expected to menstruate but have not for whatever reason (e.g., amenorrhea: Women who have missed at least three menstrual periods in a row have amenorrhea. Women with polycystic ovaries may also not ovulate or do so quite irregularly).
   [i] [لَم]/Lam is used in relation to a completed state or action.
   [ii] A valuable comment here from students of Ghamidi:
      • “Now the question is, if the verse refers to those girls who have not yet started to menstruate then what was the reason for using Lam and what aspect of this negation was strong in any aspect. However, if we consider this to refer to those woman who because of their age are expected to get menstruation yet for some reason they do not get it, then a strong negation does have an application as it refers to an unexpected and rather unusual case.”
   [iii] So this category could refer to women who have never or at least have not recently had periods for whatever reason. Thus making periods an unreliable tool to measure time or pregnancy.
[c] Women who are not menstruating because they are pregnant.

(65:4-6) has been used by the proponents of hadith representatives to challenge followers of the Qur’an on child marriage. It demonstrates their ignorance and the bias caused by submitting to the hadith literature.

9.5.13.2 What the Hadith says

Various ahadith state that Muhammad married a 6-year-old girl and consummated with a 9-year-old girl. Including:

Reference: Sahih al-Bukhari 5133
In-book reference: Book 67, Hadith 69
https://sunnah.com/bukhari/67/69

Narrated `Aisha:

that the Prophet married her when she was a girl/daughter of six years old and he consummated his marriage when she was a girl/daughter of nine years old, and then she remained with him for nine years (i.e., till his death).

Reference: Sahih al-Bukhari 5134
In-book reference: Book 67, Hadith 70
Narrated 'Aisha:

that the Prophet married her when she was a girl/daughter of six years old and he consummated his marriage when she was a girl/daughter of nine years old. Hisham said: I have been informed that `Aisha remained with the Prophet for nine years (i.e. till his death).

Reference: Sahih al-Bukhari 5158
In-book reference: Book 67, Hadith 93
https://sunnah.com/bukhari/67

Narrated 'Urwa:

The Prophet wrote the (marriage contract) with `Aisha while she was a girl/daughter of six years old and consummated his marriage with her while she was a girl/daughter of nine years old and she remained with him for nine years (i.e. till his death).

9.5.13.3 Summary

Much like having a concubine [see section 9.5.23 on page 590], this story of the messenger marrying and having sex with a young girl is the fabrication of the Arab culture that was imposed onto the messenger so that we can have Muslims from that time to ISIS with ‘legitimate’ slave/concubine markets. They also attack the messenger by defaming him.

As this whole chapter [9] shows, the hadith are not reliable religiously or historically. And as this section shows, there is no support in the Qur’an for such an action from the messenger. In fact, the Qur’an would not allow for the messenger to have married Aisha at the age of 6 or 9 for that matter.

There are some in the world of the proponents of hadith that contest the narrations above and state that Aisha was 14 at marriage and close to 18 at consummation. They are, however, countered by a larger number among the proponents of hadith who hold fast to the narrations above and condescend to those who might have a problem with them.

The point is that the proponents of hadith cannot afford to go about rejecting ‘sahih’ hadith, less the façade of consistency and scholarship crumble; as it should.

9.5.14 Allah makes a mistake
9.5.14.1 What the Qur’an says
O Prophet, urge the believers to battle. If there are among you twenty [who are] patient, they will overcome two hundred. And if there are among you one hundred [who are patient], they will overcome a thousand of those who have disbelieved because they are a people who do not understand.

Now, Allah has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred [who are] patient, they will overcome two hundred. And if there are among you a thousand [who are patient], they will overcome two thousand by permission of Allah. And Allah is with the steadfast. (8:65-66)

9.5.14.2 What the hadith says

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4653
https://sunnah.com/urn/43310

Narrated Ibn `Abbas:

When the Verse:-‘If there are twenty steadfast amongst you (Muslims), they will overcome two hundred (non-Muslims).’ Was sent down, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allah) lightened the order by revealing: ‘(But) now Allah has lightened your (task) for He knows that there is weakness in you. So if there are of you one-hundred steadfast, they will overcome (two-hundred (non-Muslims).’ (8:66) So when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

9.5.14.3 Summary

Not surprisingly whoever fabricated this hadith did not understand these two ayaat (8:65-66). (8:65) tells us that Allah has made it so that 20 patient Muslims could defeat (200) enemies, this defines the potential. In (8:66) Allah lightens the expectation [in application] of the Muslims to a ratio of 100 patient Muslims to 200 enemies. (8:66) does not negate (8:65), it merely indicates that the potential is not an obligation, it is a mercy, not a negation.
serve to actually give strength and confidence to the Muslims as they face larger forces, so that when they see a group twice their size, they will not be afraid, rather they will think, even if they were ten times our size we could fight them.

According to this hadith, Allah lightening the expectation resulted in Muslims having less patience and perseverance. The implication is that Allah actually made a mistake. Why do I say this?

1. Is it better for Muslims to have more, or less, patience and perseverance?
2. If Allah reveals something that reduces it, is that good/correct or bad/in error?

9.5.15 Suckling an adult male to make them mahram

9.5.15.1 What the Qur'an says

And do (even) come close to unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.

(Tell the male believers to lower their gaze and (thus) guard their chastity. That is purer for them. Lo! God is aware of what they do.

9.5.15.2 What the hadith says

And tell the believing women to lower their gaze and (thus) guard their chastity, and not to make apparent their beauty except what (unintentionally) becomes apparent thereof and to draw their head-coverings over their bosoms.

And [also tell them] not to make apparent their beauty save to their husbands or their fathers or their husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or their sisters' sons, or their womenfolk, or their servants, or male attendants who have no physical desire, or (pre-puberty) children as yet unaware of women's nakedness. And let them not stamp their feet so as to draw attention to what they hide of their beauty. And turn unto God, O believers (both men and women), in order that you may prosper.
A’isha (Allah be pleased with her) reported that Sahla bint Suhail came to Allah’s Apostle (may peace be upon him) and said:

Messenger of Allah, I see on the face of Abu Hudhaifa (signs of disgust) on entering of Salim (who is an ally) into (our house), whereupon Allah’s Apostle said: Suckle him. She said: How can I suckle him as he is a grown-up man? Allah’s Messenger smiled and said: I already know that he is a grown man.

‘Amr has made this addition in his narration that he participated in the Battle of Badr and in the narration of Ibn ‘Umar (the words are): Allah’s Messenger laughed.

A’isha (Allah be pleased with her) reported that Salim, the freed slave of Abu Hadhaifa, lived with him and his family in their house. She (i. e. the daughter of Suhail) came to Allah’s Apostle and said:

Salim has attained as men attain, and he understands what they understand, and he enters our house freely, I, however, perceive that something (rankles) in the heart of Abu Hudhaifa, whereupon Allah’s Apostle said to her: Suckle him and you would become unlawful for him, and (the rankling) which Abu Hudhaifa feels in his heart will disappear. She returned and said: So I suckled him, and what (was there) in the heart of Abu Hudhaifa disappeared.

Zainab daughter of Abu Salama reported:
I heard Umm Salama, the wife of Allah’s Apostle (may peace be upon him), saying to ‘A’isha: By Allah, I do not like to be seen by a young boy who has passed the period of fosterage, whereupon she (‘A’isha) said: Why is it so? Sahla daughter of Suhail came to Allah’s Messenger and said: Allah’s Messenger, I swear by Allah that I see in the face of Abu Hudhaifa (the signs of disgust) on account of entering of Salim (in the house), whereupon Allah’s Messenger said: Suckle him. She (Sahla bint Suhail) said: He has a beard. But he (again) said: Suckle him, and it would remove what is there (expression of disgust) on the face of Abu Hudhaifa. She said: (I did that) and, by Allah, I did not see (any sign of disgust) on the face of Abu Hudhaifa.

9.5.15.3 Summary

We have a clear case of ahadith promoting immorality and putting this into the mouth/words of the messenger. This is in clear contradiction with the Qur’anic guidance.

The Qur’anic guidance on interaction between men and women, which should become a step stricter once people are married is demolished here as a religious allowance.

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنََ عَلَيـْهَا آبََّءَنََ وَاللَّ ه  أَمَرَنََ بَِ

And when they commit an excess, they say, “We found our fathers doing it, and Allah has ordered us to do it.” Say, “Indeed, Allah does not order the exceeding of bounds. Do you say about Allah that which you do not know?”

(7:28)

The messenger is the mouthpiece of Allah’s guidance, when the people who fabricated the lies above put them into the mouth of the messenger, they were in fact associating these lies with Allah.

9.5.16 Killing apostates

9.5.16.1 What the Qur’an says

لا إِكْرَاهَ فِي الْدِينِ فَدَّ تَبَينَ الْرُّشْدُ مِنَ الْغَيِي

There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.

(2:256)
خالدين فيها لا يعف عنهم العذاب ولا هم يطرون
إلا الذين تابوا من بعد ذلك وأصدروا فإن الله عفو رحيم
إن الذين كفروا بعد يباهون ثم ازدادوا كفرًا ان يعقلون توبتهم وأولئك هم الصالون

How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the messenger was true and clear arguments had come to them; and Allah does not guide the unjust people.
(As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.
Abiding in it; their chastisement shall not be lightened, nor shall they be respited.
Except those who repent after that and amend, then surely Allah is Forgiving, Merciful.
Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.

(3:86-90)

إن الذين آمنوا ثم كفروا ثم آمنوا ثم كفروا ثم آمنوا كفرًا لا يكتن الله ليغفر لهم ولا ليهددهم سبيلا

Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path.

(4:137)

من كفر بالله من بعد إيمانه إلا من أثرة وقليل من معتم بالإيمان ولكن من شرح بالكفر صدرا
فعله غضب من الله وهم عذاب عظيم
ذلذا بأثرة استحبوا الحياة الدنيا على الآخرة وأنا الله لا يهدى القوم الكافرين
أولئك الذين طبع الله على قولهم وعملهم واصارهم وأولئك هم الماضون
لا جرم أحد في الآخرة هم الخاسرون

He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement.
This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people.
These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones.
No doubt that in the hereafter they will be the losers.

(16:106-109)
And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.

(18:29)

Surely (as for) those who return on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite.

That is because they say to those who hate what Allah has revealed: We will obey you in some of the affairs; and Allah knows their secrets.

But how will it be when the angels cause them to die smiting their backs.

That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.

(47:25-28)

9.5.16.2 What the Hadith says

Reference: Sahih al-Bukhari 7157
In-book reference: Book 93, Hadith 21
https://sunnah.com/bukhari/93/21

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.

Reference: Sahih al-Bukhari 6922
In-book reference: Book 88, Hadith 5
https://sunnah.com/bukhari/88/5

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 Messenger forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Messenger, 'Whoever changed his religion, then kill him.'"

Reference: Sahih al-Bukhari 6878
In-book reference: Book 87, Hadith 17
https://sunnah.com/bukhari/87/17

Allah's Messenger 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."

Reference: Sahih Muslim 1676 a
In-book reference: Book 28, Hadith 34
https://sunnah.com/muslim/28/34

Allah's Messenger stood up and said: By Him besides Whom there is no god but He, the blood of a Muslim who bears the testimony that there is no god but Allah, and I am His Messenger, may be lawfully shed only in case of three persons: the one who abandons Islam, and deserts the community."

Reference: Sahih Muslim 1676 c
In-book reference: Book 28, Hadith 36
https://sunnah.com/muslim/28/36

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community [Ahmad, one of the narrators, is doubtful whether the Prophet used the word li’l-jama’ah or al-jama’ah], and the married adulterer, and life for life.

9.5.16.3 Summary

1. The Qur’an: There is no compulsion in religion, people can accept or reject.
2. The Hadith: Kill the one that leaves the religion.

Some have argued that this means when a Muslim has deserted the community [see above underlined] and goes to the enemy, but that is not the message of the above hadith. They emphasise the rejection of the religion and in various hadith, the leaving of the community. These are pretty much the same thing. The community being left is that of the Muslim community.

Another point here, is that neither leaving the religion nor leaving the community are Qur’anic basis for killing someone.

9.5.17 Women forbidden from prayer/salaah during menses

9.5.17.1 What the Qur’an says

وَيَسْأَلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُواْ ٱلنيِسَآءَ فَِ ٱلْمَحِيضِ وَلََ تـَقْرَبُوهُنَّ حَتَّٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللََُّّ إِنَّ ٱللَََّّ يُُِبُّ ٱلتـَّوَّابِينَ وَيُُِبُّ ٱلْمُتَطَهيِرِينَ

“They will ask you about menstruation. Say, ‘It is a harm/suffering/annoyance (azzan), so keep apart from women during menstruation and do not approach them until they are pure (period is over). But once they have purified themselves, then go to them in the way that Allah has enjoined on you.’ Allah loves those who turn back from wrongdoing and He loves those who purify themselves.”

(2:222)

This is not mentioned anywhere as being enough basis for not praying. See also (3:111) to see ‘azzan’ referring to a small hurt/harm.

فَإِنْ خِفْتُمْ فَرِجَالًَ أَوْ رُكْبَانًَ فَإِذَا أَمِنتُمْ فَاذْكُرُوا اللَّـهَ كَمَا عَلَّمَكُم مَا لََْ تَكُونُوا تـَعْلَ

And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allah [in prayer], as He has taught you [including wudu etc.] that which you did not [previously] know.

(2:239)

Even at times of danger, walking or riding, when you cannot even do tayammum, you can and should pray if possible. Consider how dirty a soldier could be at such times. Having a period is no excuse or reason to avoid prayer.
O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are (in a state of) junub [2], then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or has had (intentional and extended *) physical contact with women and do not find water, then seek clean earth and wipe over your faces and hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.

(5:6)

[1] I translate this as I do because sakr has a use that is wider than being limited to intoxicants.

From Raghib:

سكر: السكر حالة تعرض بين الصرع وعقله، وأكثر ما يستعمل ذلك في الشراب، وقد يعزى من الغضب والعشق.

[Rough translation based on what is in Lane’s Lexicon] Sakara: As-Sukru is a state that intervenes as an obstruction between a man and his intellect; mostly used in relation to intoxicating drinks: but sometimes as meaning such a state arising from anger, or from the passion of love.

You can also see in (15:15), (15:72) and (50:19) in relation to this kind of use.

Furthermore, Muhammad Asad states the following in relation to this:

The reference to prayer at this place arises from the mention, in the preceding verses, of the Day of Judgment, when man will have to answer before God for what he did during his life in this world: for it is in prayer that man faces God, spiritually, during his earthly life, and reminds himself of his responsibility towards the Creator. As regards the prohibition of
attempting to pray "while in a state of drunkenness", some of the commentators assume that this ordinance represented the first stage of the total prohibition of intoxicants, and has been, consequently, "abrogated" by the promulgation of the law of total abstinence from all intoxicants (5:90). However, quite apart from the fact that the doctrine of "abrogation" is entirely untenable (see surah 2, verse 106), there is no warrant whatever for regarding the above verse as a "first step" which has become redundant, as it were, after total prohibition was ordained. It is, of course, true that the Qur'an forbids the use of intoxicants at all times, and not merely at the time of prayer; but since "man has been created weak" (4:28), his lapse from the way of virtue is always a possibility: and it is to prevent him from adding the sin of praying while in a state of drunkenness to the sin of using intoxicants as such that the above verse was promulgated. Moreover, the expression "while you are in a state of drunkenness (sukara)" does not apply exclusively to alcoholic intoxication, since the term sukr, in its wider connotation, signifies any state of mental disequilibrium which prevents man from making full use of his intellectual faculties: that is to say, it can apply also to a temporary clouding of the intellect by drugs or giddiness or passion, as well as to the state metaphorically described as "drunk with sleep"- in brief, to any condition in which normal judgment is confused or suspended. And because the Qur'an insists throughout on consciousness as an indispensable element in every act of worship, prayer is permitted only when man is in full possession of his mental faculties and "knows what he is saying".

[2] Junub is a general term referring to [in this context] one who is distant from a state, physically as opposed to mentally, from prayer. The mental barrier to salaah being expressed as part of (4:43, see [1] above in relation this this also) wherein we should not approach prayer if we cannot do so with minds clear enough to do so properly.

Even junub is not a barrier for one who is travelling and cannot properly wash him/her self. The word junub has the following basic meanings from Lane’s Lexicon [refer to the lexicon for more]:

- جَنَبَهُ He broke his side: (§, K;) or he hit, or hurt, his side. (TA.)
- جَنْبَ, a word of well-known meaning; (§;) The side, or half, or lateral half, syn. شَقَّ (A, K;) of a man, &c.; as also جَابَتَ (K;) the part of a man that is beneath the arm-pit, extending to the flank; as also جَانِبَ, because it is the side of the person: (Mṣb:)
- جَنَبَ - جَنِبَ He placed, or put, at a distance, or he put, or sent, away, or far away, or far off, or he removed far away, alienated, or estranged, him, or it; (K;) as though he put him, or it, aside, or as though he walked aside;
- جَنَبَ،... A stranger; (K;) as also جَنِبَ، (§;) or a man who is distant, or remote: (Mṣb;) or distant, or remote, in respect of relationship: ...

For examples of the use of this word as ‘away/distant’ see (28:11), (87:11), (92:17) ...
For examples of the use of this word as ‘side’ see (3:191), (4:103), (9:35) ...

A quick elaboration on what junub relates to:

1. From (4:43)
   1.1. Junub requires washing, at a level clearly beyond normal wudu in (5:6) or tayammum in (4:43). Something that would be expected to be difficult while travelling.
1.2. Junub refers to something physical, rather than the mental barrier mentioned [see [1]]

2. From (5:6)
2.1. The state of Junub requires more than the wiping/washing of:
2.1.1. Face, hands/forearms, head and feet.

2.2. It refers to a physical state that is worse than would be implied by:
2.2.1. Illness, as no extent is defined here, junub is not specifically related to illness.
2.2.2. Being on a journey: Where your ability to fully clean-up is limited. Which is why this category of person is exempted from the cleaning requirements of the person in junub. Such a person would then suffice with wudu if water was available.
2.2.3. Relieving oneself [toilet], as no extent is mentioned here, junub is not specifically related to relieving oneself.
2.2.4. Intentional and extended physical contact with women that is less than intercourse [see [3] below]: What is beyond this are all acts beyond fondling culminating in sexual intercourse.

From this quick analysis we can see that junub refers to (at least) having been involved in sexual acts beyond fondling [2.2.4], in fulfillment of the criteria of unmentioned acts that are beyond the defined categories in [2.2].

Muhammad Asad writes on this:

I.e., after sexual intercourse. The term junub (rendered by me as "in a state requiring total ablution") is derived from the verb janaba, "he made (a thing) remote", and signifies one's remoteness from prayer because of immersion in sexual passion.

[3] My translation here is due to the meaning of the word used, from Lane's Lexicon:

It would make sense to translate this as 'fondling'.

9.5.17.2 What the Hadith says

Reference: Sahih al-Bukhari 331
In-book reference: Book 6, Hadith 35
http://sunnah.com/bukhari/6/35

Narrated `Aisha:
The Prophet said to me, "Give up the prayer when your menses begin and when it has finished, wash the blood off your body (take a bath) and start praying."

Reference: Sahih al-Bukhari 1951
In-book reference: Book 30, Hadith 58
https://sunnah.com/bukhari/30/58

Narrated Abu Sa`id:

The Prophet said, "Isn't it true that a woman does not pray and does not fast on menstruating? And that is the defect (a loss) in her religion."

Reference: Sahih al-Bukhari 320
In-book reference: Book 6, Hadith 25
http://sunnah.com/bukhari/6/25

Narrated `Aisha:

Fatima bint Abi Hubaish used to have bleeding in between the periods, so she asked the Prophet about it. He replied, "The bleeding is from a blood vessel and not the menses. So give up the prayers when the (real) menses begins and when it has finished, take a bath and start praying."

9.5.17.3 Summary

1. The Qur`an: Pray at any time and place if it is at all possible, even in some extreme cases if you are dirty and cannot do wudhu or tayammum [note the discussion of (2:229) above].
   1.1. Menstruation is never explicitly or otherwise defined as a criterion for a woman to stop praying.
2. Hadith: Stop praying when you menstruate.

This is a pernicious ruling. Salaah/prayer is not some punishment or difficult mechanical act.

It is the remembrance of Allah and the submission to Allah. The remembrance of Allah brings peace to the heart and helps to keep us on the path or helps to bring us back to it.

Almighty Allah revealed to His Messenger: "Recite that which has been revealed to you of the Book and establish prayer (Salaah); surely prayer (Salaah) keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do."

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And those who safeguard their prayer.

(23:9) [Referring to one aspect of the believers]

Except for those who pray
The ones who perform prayer and are constant in it.

(70:22-23) [Contrasting the believer with the disbeliever]

We can end with the mindset that is the basis for such rulings as found in this hadith.

Reference: Sahih al-Bukhari 1951
In-book reference: Book 30, Hadith 58
https://sunnah.com/bukhari/30/58

Narrated Abu Sa`id:

The Prophet said, "Isn't it true that a woman does not pray and does not fast on menstruating? And that is the defect (a loss) in her religion."

9.5.18 Do not touch the Qur’an if in need of wudu (incl. menstruating)

9.5.18.1 What the Qur’an says

Indeed, it is a noble composition [a]
In a protected/guarded book; [b]
None touch it except the purified. [c]

It is a revelation from the Lord of the worlds. [d]

Then is it to this narration/information/account [e] that you are indifferent

(56:77-81)
The flow of these ayaat is as follows.

[a] This is the Qur’an.
[b] This likely refers to the source of the Qur’an and the other revelations, the Umm ul kitab.
[c] ‘the purified’ refers to the angels as I understand it, given that they are in Allah’s presence and would be given such rights and roles.
[i] I understand this ayah as a statement of fact, not as a prohibition. To convert it into a prohibition requires other evidence in the Qur’an, and this does not exist. Given the serious implication of holding revelation away from half the population for ~25% of a large portion of their adult lives, we need unambiguous prohibition.
[ii] If [c][i] is accepted and we do not understand this statement as referring to angels, then it is false. The reason for this lies in the fact anyone can touch the Qur’an, from the time of the messenger to now.
[iii] It [the ‘mother’ of the book, the source of all revelation] is protected and preserved with only the angels being able to touch it [see again [b] above]. This fits in with the source of the book being well guarded (85:21-22).

[d] A revelation from the Lord of the worlds, referring to [a].

[i] The Qur’an is the only revelation to the messenger: see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.

[e] Narration/information/account.

[i] It is referring to [a]. Saying “Are you really indifferent to what has come down to you from the guarded source book of all revelation that is with the creator of all?”

9.5.18.2 The current dominant opinion

The view now appears to be that in general one cannot hold the Qur’an if one is in need of wudu and specifically, menstruating women cannot touch the Qur’an at any point during their menstruation. Details and exceptions expand from this, but the above summarises it basically.

9.5.18.3 Summary

Much like the false idea stopping women from praying during menstruation, this belief on touching the Qur’an more directly affects women. These kinds of beliefs certainly have basis in Old testament and Talmudic Judaism, but not Qur’anic Islam.

Much like prayer being a blessing and a mercy for all of us, so is access to the Qur’an in every format. The Qur’an was revealed as a guidance and a mercy for all of us [see section 5.5.1 on page 234 for a larger list] and the obligation of the messenger was that delivery.

To cut off women from salaah and the revelation during a normal, monthly part of their biological design is cruel and unjust as well as counter to the guidance of Allah.

I’ll finish with an extract from Muhammad Asad’s translation and commentary on this verse:

\[
\text{56:79} \text{ which none but the pure [of heart] can touch:}^{27} \\
\text{27: I.e., which only the pure of heart can truly understand and derive benefit from. As for the preceding reference to "a well-guarded [i.e., incorruptible] divine writ" (kitab mknun), see 85:21 and the corresponding note 11.}
\]

He takes a different interpretation to mine, but I share it here for interest.

9.5.19 Abrogation

9.5.19.1 What the Qur’an says

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Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down/revealed to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty. We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent? Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any protector or any helper? Or do you intend to ask your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way. Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent

(2:105-109)

The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us Allah outright," so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority

(4:153)

And We have sent down/revealed to you the Book with the truth, confirming that which preceded it of the Scripture and as a guardian over it. So judge between them by/with what Allah has (so far) sent down/revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.
For them will be punishment in the life of [this] world, and the punishment of the Hereafter is more severe. And they will not have from Allah any protector. The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire. And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been sent down/revealed to you but among the [opposing] factions are those who deny part of it. Say, "I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return." And thus We have sent down/revealed it as an Arabic legislation. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector. And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of Allah. For every term is a decree. Allah eliminates what He wills or confirms, and with Him is the Source of the book. And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account. Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision. And He is swift in account. (13:34-40)
So when you recite the Qur’an, [first] seek refuge in Allah from Satan, the expelled [from His mercy]. Indeed, there is for him no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally and those who through him associate others with Allah. And when We substitute a verse in place of a verse - and Allah is most knowing of what He sends down - they say, “You are but an inventor [of lies].” But most of them do not know. Say "The Pure Spirit has brought it down from your Lord with the truth to make firm those who believe and as guidance and good tidings to the Muslims." And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur’an is [in] a clear Arabic language. Indeed, those who do not believe in the verses of Allah - Allah will not guide them, and for them is a painful punishment. They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars.

(16:98-105)

9.5.19.1.2 Discussion

In what follows, the key ayaat used by the proponents of hadith to justify the illogical and inconsistent idea of abrogation are presented and discussed. The first one is (2:106).

We do not nansakh an ayah or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?

(2:106)

Nasakha

- To abrogate, to revoke, to remove, to invalidate, to substitute one thing for another; to copy, a copy, to seek to copy. (Arabic-English dictionary of Qur’anic usage)
- He or it annulled, superseded, obliterated, effaced or cancelled a thing by another thing. [Dictionary of the Qur’an by Malik Ghulam Farid]. A further meaning is: A copy or transcript; a copy or an original from which a transcript is made; a writing. [Dictionary of the Qur’an by Malik Ghulam Farid].
  - Means to transcribe/write (7:154)
- نَسَخُ, aor. ـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~
  - It is likely some of these meanings have been influenced by the developed Muslim idea of abrogation.

Ayah

- Sign, indicator, indication, evidence, proof, miracle, symbol, exemplar, lesson, message, revelation ... (Arabic-English dictionary of Qur’anic usage)
A sign, token, or mark, by which a person or thing is known; syn. عَلََة (IAar, T, S, M, Msb, K) and مَارَة (M, K;) it properly signifies any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself, when the two things are of one predicament; and this is apparent in the object of sense and in that of the intellect. (Lane’s Lexicon, see section 12.2 on page 823 for more)

A unit of revelation or the whole revelation.

Context

Neither those who disbelieve from the People of the Scripture [a] nor the polytheists wish that any good should be sent down/revealed to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty.

We do not nansakh an ayah [c] or cause it to be forgotten [d] except that We bring forth better than it [e] or similar to it [f]. Do you not know that Allah is over all things competent?

Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any protector or any helper?

Or do you intend to ask your Messenger as Moses was asked before [a]? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

Many of the People of the Scripture [a] wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them [b]. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent.

(2:105-109)
The People of the Book asked of you [O Muhammad!] to cause a book to come down on them from heaven. They asked of Moses a greater thing, saying: “Show us Allah openly.” So the thunderbolt caught them because of their wrongdoing. They then took the calf [for a god] after the proofs had come to them, but we forgave that. We gave Moses a manifest authority.

(4:153)

Analysis

[a] The context relates to the people of the book who do not want to accept that another revelation/proof has come from Allah. The ayah is telling them that this is a standard process.

[b] After the Qur’an’s revelation began through the messenger, they [the Jews at least] were outraged that it was coming to replace their corrupted religion as well as that it was to an Arab. They recognised that it was the truth, just like they recognised the prophets and messengers they denied and killed before.

[c] Effacing/eliminating/replacing here refers to the previous revelation that was already tampered with. In practice this was happening also, as with the arrival of the Qur’an, the Taurat and Injil and any other book was negated.

[d] This happens with lost scriptures, like the injil for example. It does not make sense with abrogation, as the proponents of hadith have examples that clearly do not fall into this category. For example, consider the punishment of stoning is thought to be abrogation of the text of a verse while the ruling remains [hence, not forgotten], see section 9.5.2 on page 484. Although the ahadith on this have some indefensible statements as to why it is not in the Qur’an.

[e] Bringing something better does not make sense, as Allah does not improve on what he has perfected (11:1). His knowledge is absolute, and the best statement would have been made at the start.

[f] Bringing something that is like what has been removed does not make sense for a Qur’anic ayah. It would make the exercise pointless and would imply that the same thing could have been said better.

[i] However, the Qur’an is similar to how the Taurat was described. See section 8.2 on page 417, and as an example (7:144-146). So bringing something similar to the taurat that is abrogated and forgotten makes perfect sense.

[g] The context implies that ayah here means a sign/miracle/message (message as a whole like Torah, Injeel, etc.) that is used to prove or make obligatory the truth of a messenger. This is a logical, contextually valid interpretation.

From Fatoohi, Louay. “Abrogation in the Qur’an and Islamic Law (Routledge Studies in Religion), section 3.4:

A different interpretation of 2.106 that does not link it to abrogation comes from the renowned 19th century reformer Muhammad ‘Abduh. This view, which Ghazālī agrees with, does not take “āya” in 2.106 to mean a “Qur’anic verse” but understands it in its broader sense in the Qur’an of “miracle” or “sign.” More specifically, ‘Abduh thinks that the term here refers to the miracles that God reveals to support the claims of any prophet. This would then make the verse mean that should God remove or bring to an end a supportive miracle, He would bring about another divine sign that is at least as good but might be
even better. ‘Abduh’s interpretation makes use of the context of verse 2.106, so here are the verses that surround it, which talk about the Jews:

*Those who disbelieve among the People of the Book and the polytheists do not wish that any good should be sent down/revealed upon you from your Lord. But Allah chooses for His mercy whom He wills. Allah is of great favour.* (2.105) *Whatever āya We nansakh or cause to be forgotten We bring a better one or the like of it. Do you not know that Allah is powerful over everything?* (2.106) *Do you not know that to Allah belongs the kingdom of the heavens and the earth? And you have no protector or helper apart from Allah.* (2.107) *Or do you desire to demand of your Messenger what was demanded of Moses in the past? He who exchanges faith for disbelief has surely strayed from the right way.* (2.108) *Many of the People of the Book wish that they can turn you back as disbelievers after you have believed, in envy from themselves, after the truth has become clear to them. So do pardon and forgive till Allah brings His command. Truly Allah is powerful over everything.* (2.109)

‘Abduh notes that 2.108 is further evidence to support his interpretation of the term “āya.” This verse, it seems to me, refers to the Jews’ request to Moses to enable them to see God:

*The People of the Book asked of you [Ο Muhammad!] to cause a book to come down on them from heaven. They asked of Moses a greater thing, saying: “Show us Allah openly.” So the thunderbolt caught them because of their wrongdoing. They then took the calf [for a god] after the proofs had come to them, but we forgave that. We gave Moses a manifest authority.* (4.153)

Moses’ followers asked him to make them see God as proof of what he was preaching, i.e. that he was God’s messenger and that he communicated with Him: “And when you [Ο Children of Israel!] said: ‘Ο Moses, we will not believe in you until we see Allah openly!’ So the thunderbolt caught you while you looked on” (2.55). This indicates that verse 2.108 also talks about people challenging Muhammad to produce a proof. This, in turn, means that the term “āya” in 2.106 might well mean divine “sign,” “proof,” “miracle,” etc. In this case, the naskh of a sign means removing every trace of it so it cannot be seen; causing it to be forgotten is self-explanatory.


Ayat 2:40-142 constitute a context which comprises a dialogue with the Jews, referring to their historical past, their negative approach to the Prophets including the last one, and their antagonistic attitude to the revelations including the previous scriptures as well as the Qur’an. This context does not allow one to use the ayah 2:106 to support the theory of naskh in the Qur’an.

The ayah in view refers to the abrogation of certain Jewish laws sent down/revealed in the Torah, and not to that of the Qur’anic commands. The historical background of this ayah further helps us to understand its message. When the Jews saw many changes in Mosaic law effected by the Qur’an such as replacement of Sabbath with Friday as a special sacred day and diversion of direction in prayer from Jerusalem to Makkah, they began claiming that if the Qur’an was really from Allah it would not substitute the old divine laws with new ones, the ayah came down rebutting the Jewish objection.
Ulama of a popular school of thought who view this ayah as genuine evidence to substantiate the theory of naskh in the Qur'an seem to have read it in isolation, and against its contextual flow which refers to the naskh of the Torah rulings and not of the Qur'anic ones. The main word in this ayah which is taken to mean the Qur'anic revelations is ayah which has several connotations such as sign of Allah’s power (36: 33), wonders in the seen world (30: 21), evidence (19: 10), symbol (3: 97), miracle (20: 22), lesson (10: 92), natural law (30: 22), divine words in the previous scriptures (3: 113), and the Qur’anic revelations etc. The ayah in view (2: 106) does not clearly indicate to the sense of the word ayah as mentioned in it. In order to find out what this word here means one has to look at the coherence of the whole statement with its preceding and succeeding passages. As mentioned above, the context of this statement does not allow us to choose any connotation of the word ayah other than the revelations in the previous scriptures. There is no evidence to suggest that this ayah talks about the Qur’anic revelations.

The next key ayah used by the proponents of hadith to justify their misguidance is (16:101):

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّـهُ أَعْلَمُ بَِِا يـُنَزِّلُ قَالُوا إِنََّّّا أَنتَ مُفْتٍََ بَلْ أَكْثـَرُهُمْ لََ يـَعْلَمُونَ

And when We substitute/replace [bad-dalna] an ayah in place of an ayah - and Allah is most knowing of what He (progressively) sends down/reveals - they say, “You are but an inventor [of lies].” But most of them do not know.

(16:101)

Ba-Dal-Lam:

1. Substitute, alternative, replacement, to replace, to exchange, to trade, to barter. (Arabic-English dictionary of Qur’anic usage).

Context
So when you recite the Qur’an, [first] seek refuge in Allah from Satan, the expelled. Indeed, there is for him no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally and those who through him associate others with Allah.

And when We substitute an ayah in place of an ayah [a] and Allah is most knowing of what He sends down/reveals [b] - they say, “You, are but a fabricator/forgery [of lies] [c].” But most of them do not know.

Say "The Pure Spirit has brought it down from your Lord with the truth to make firm those who believe and as guidance and good tidings to the Muslims." [b]

And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur’an is [in] a clear Arabic language. [d]

Indeed, those who do not believe in the ayaat of Allah - Allah will not guide them, and for them is a painful punishment. They only fabricate falsehood who do not believe in the ayaat of Allah, and it is those who are the liars.

(16:98-105)

And We have revealed to you the Book with the truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

(5:48)

Analysis

[a] The overall context here would imply that ayah here primarily means revelation.

[i] Previous divine signs or miracles were no longer visible or demonstrable and so this meaning would not make sense. [c] is what indicates that they would be familiar with the current ayah [Qur’an] and the previous ayah [what was previously revealed].

[b] A revealed guidance confirms that the ayah refers to guidance, from the level of a single message/verse to the whole Qur’an.

[i] If a single message/ayah – it could be the abolishment or abrogation of what the people of the book believe is an ayah/message/rule they have.

[ii] If the whole Qur’an, it would be their rejection that any message could come to replace what they had corrupted.

[c] We are told that when one ayah is substituted by another, ‘they’ say Muhammad has made it up. Given that what is being substituted are the corrupted Taurat and Injil, it makes sense this talks about the Qur’an replacing their revelations.

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Muslims would not have said Muhammad was fabricating or forging ayaat in the Qur’an. This gives extra support to the fact that it was disbelievers and people of the book making this claim in relation to previous revelations or religious beliefs.

This statement further supports [a], as they refer to written/spoken thing as what is invented/forged.

The next key ayah used by the proponents of hadith to justify their misguidance is (13:39):

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ

Allah eliminates what He wills and confirms and with Him is the Mother of the Book. (13:39)

Context

والَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِاُنزِلَ إِلَيْكَ وَمِنَ الْحَزَابِ مَن يُنكِرُ بَعْضَهُ قُلْ إِنََّّا أُمِرْتُ أَنْ أَعْبُدَ اللَّـهَ وَلََ أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ وَكَذَٰلِكَ أَنزَلْنَا حُكْمًا عَرَبِيًّا وَلَِِّنَِّي أَتَّبَعْتَ أُهوَاءَهُم بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّـهِ مِن وَلٍِِِّي وَلََ وَاقٍ وَلَقَدْ أَرْسَلْنَا رُسُلًً مِين قـَبْلِكَ وَجَعَلْنَا لَُْمْ أَزْوَاجًا وَذُرِييَّةً وَمَا كَانَ لِرَسُولٍ أَن يََْتَِِ بِِيَةٍ إِلََّ بِِِذْنِ اللَّـهِ لِك لِِّ أَجَلٍ كِتَابٌ يََْحُو اللَّـهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ وَإِن مَّا نُرِيـَنَّكَ بـَعْضَ الَّذِي نَعِدُ هُمْ أَوْ نـَتَوَفَّيـَنَّكَ فَإِنََّّا عَلَيْكَ الْبَلًَغُ وَعَلَيـْنَا الِْْسَابُ وَهُمْ أَوْ نُرِيـَنَّكَ بـَعْضَ الَّذِي نَعِدُ هُمْ أَوْ نـَتَوَفَّيـَنَّكَ فَإِنََّّا عَلَيْكَ الْبَلًَغُ وَعَلَيـْنَا الِْْسَابُ

And those to whom We have given the [previous] Scripture [a] rejoice at what has been sent down/revealed to you, but among the [opposing] factions are those who deny part of it [b]. Say, "I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return."

And thus We have sent down/revealed it as an Arabic legislation [c]. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.

And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with an ayah/miraculous sign except by permission of Allah. [Furthermore] For every term is a decree/book/law. [d]

Allah eliminates what He wills or confirms, and with Him is the Mother of the Book. [e]

And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account.

(13:36-40)
And We have sent down/revealed to you the Book with the truth, confirming that which preceded it of the Scripture and as a criterion over it. [e] ...
(5:48)

Analysis

13:39 and 5:48 work together to clarify that the Qur’an came not to remove everything from before, but to bring all the truth to fruition.

[a] A part of the context of these verses/messages relates to the people of the previous revelations.
[b] Of the people of the book, there were groups who would not accept a new revelation.
[c] This new revelation is the Qur’an.
   [i] See sections 5.2.1 and 6.3.30 on pages 82 and 5.3.30 196.
[d] 13:38 tells us that every Kitab (decree/book/law) has its time and we learn that now it is the time of the Qur’an.
   [i] The context here is that the messengers to people were just normal humans, miracles were only granted by the permission of Allah. Furthermore, new revelations were revealed according to the start and end of new periods of guidance.
[e] The mother or source of the book is where all revelations come from, including the Injil, the Taurat and the Qur’an.
   [i] The Qur’an has come to confirm what remains true from the previous revelations and thereby to be a criterion over their contents.
   [ii] Ultimately, the arrival of the Qur’an negates the applicability previous revelations as their terms have ended [d].

From Israr Ahmad Khan, “Arguments for Abrogation in the Qur’an: A Critique”

If we read the whole Sūrah al-Ra’d (13), we can see the surah consoles the Prophet and his followers, and also rebuts various suppositions developed by the opponents; i.e., Quraysh. The above verse (13:39) forms an answer to the objection raised by the men of Quraysh that with the presence of the previous heavenly Scriptures sent down/revealed to previous prophets, there did not arise any need for the new Scripture. In the answer it was stressed that God willed to efface the previous Scriptures as the sources of law and send new Scripture; i.e., the Qur’an.

“Every fixed term (ajal) has had its Kitāb,” goes the last statement of the preceding verse (13:38). The statement in (13:39) connects to the previous one. In this way, (13:39) is not advocating the theory of abrogation but rather the prerogative of God to annul the previous Scripture and replace it with the Qur’an. Apart from that, the verse is a Makki revelation; it is, then, wonderfully strange to suggest this verse alludes to abrogation theory. The concept of abrogation surfaced only in Madīnah where a new society based on Islamic laws was being developed.
9.5.19.2 What the hadith says

Some examples...

Reference: Sahih Muslim 344

Abu al. 'Ala' b. al-Shikhkhir said:

The Messenger of Allah abrogated some of his commands by others, just as the Qur'an abrogates some part with the other.

Reference: Sahih Muslim 1145 a
In-book reference: Book 13, Hadith 191
https://sunnah.com/muslim/13/191

Salama b. Akwa' (Allah be pleased with him) reported that when this verse was revealed:

"And as for those who can fast (but do not) expiation is the feeding of a needy person" (ii. 183), (he who liked to observe fast did observe it) and he who felt reluctant to observe it ate and expiated till the verse was revealed which abrogated it.

Reference: Sahih Muslim 630
In-book reference: Book 5, Hadith 264
https://sunnah.com/muslim/5/264

Al-Bara' b. 'Azib reported:

This verse was revealed (in this way):" Guard the prayers and the 'Asr prayer." We recited it (in this very way) so long as Allah desired. Allah, then, abrogated it and it was revealed:" Guard the prayers, and the middle prayer." A person who was sitting with Shaqiq (one of the narrators in the chain of transmitters) said: Now it implies the 'Asr prayer. Upon this al-Bara' said: I have already informed you how this (verse) was revealed and how Allah abrogated it, and Allah knows best.

Sahih al-Bukhari » Prophetic Commentary on the Qur'an
Arabic reference: Book 65, Hadith 4530
https://sunnah.com/urn/42080
Narrated Ibn Az-Zubair:

I said to `Uthman bin `Affan (while he was collecting the Qur'an) regarding the Verse:-- "Those of you who die and leave wives ..." (2.240) "This Verse was abrogated by another Verse. So why should you write it? (Or leave it in the Qur'an)?" `Uthman said, "O son of my brother! I will not shift anything of it from its place."

Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet)
Arabic reference: Book 65, Hadith 4506 [Se also Hadith 4507]
https://sunnah.com/urn/41880

Narrated Nafi`:

Ibn `Umar recited: "They had a choice, either fast or feed a poor for every day.." and added, "This Verse is abrogated."

Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet)
Arabic reference: Book 65, Hadith 4580
https://sunnah.com/urn/42590

Regarding the Verse: "To everyone, We have appointed heirs." (4.33) 'Mawali' means heirs. And regarding:-- "And those to whom your right hands have pledged." When the Emigrants came to Medina, an Emigrant used to be the heir of an Ansari with the exclusion of the latter's relatives, and that was because of the bond of brotherhood which the Prophet had established between them (i.e. the Emigrants and the Ansar). So when the Verses:-- "To everyone We have appointed heirs." was revealed, (the inheritance through bond of brotherhood) was abrogated. Ibn `Abbas then said: "And those to whom your right hands have pledged." is concerned with the covenant of helping and advising each other. So allies are no longer to be the heir of each other, but they can bequeath each other some of their property by means of a will.

See also the following sections:

1. Section 9.4.13 on page 466.
2. Section 9.5.20 on page 582.
9.5.19.3 Summary

In my opinion, abrogation is a fabrication of the scholar class in defence of their interpretations and misinterpretations, with the aid of fabricated hadiths. It is in fact not supported by the Qur’an and is in practice illogical. See the two books quoted above for more. As rightly summarised by Louay Fatoohi in his book:

Without this extra-Qur’anic literature, the concept of abrogation would not have survived, nor would the misinterpretation of some verses that supports abrogation. The efforts to show that this concept is rooted in the Qur’an are in reality attempts to protect the credibility of the hadiths and the enormous literature on abrogation that has developed over the centuries. Many Islamic concepts, practices, and laws are understood in terms of abrogation, so denying the authenticity of this principle poses many difficult questions.25

... scholars have had to choose between rejecting the many hadiths on abrogation and interpreting some verses in a way that would support this idea. The overwhelming majority has found the latter more reassuring.26

As in the case of the concept of ahruf [see section 9.5.9 on page 518], hadith came first along with scholarly speculation, the Qur’an came second.

To further highlight the seriousness of this accusation against the Qur’an, consider the following ayaat:

فَمَنْ أَظْلَمُ مِنْ أَفْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا أوْ كَذَّبَ بِآيَاتِهِ أَوْ كَذَّبَ بِيَٰتِهِ أُولَـٰئِكَ يَنَالُُْمْ نَصِيبـُهُم مِّينَ الْكِتَابِ حَتَّّٰٰ إِذَا جَاءَتُِْمْ رُسُلُنَا يَتَوَفـَّوْنَُِمْ قَالُوا أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَُِّمْ كَانُوا كَافِرِينَ

And who is more unjust than one who invents about Allah a lie or denies His verses/messages? Those will attain their portion of the decree until when Our messengers come to them to take them in death, they will say, "Where are those you used to invoke besides Allah?" They will say, "They have departed from us," and will bear witness against themselves that they were disbelievers.

(7:37)

فَمَنْ أَظْلَمُ مِنْ أَفْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا أوْ كَذَّبَ بِآيَاتِهِ إِنَّهُۥ لََ يُفْلِحُ أَنفُسُهُۥ

So who is more unjust than he who invents a lie about Allah or denies His verses/messages? Indeed, the criminals will not succeed

(10:17)

By claiming that an ayah is not longer to be followed, they deny it and its applicability.

9.5.20 The verse of 5 sucklings

9.5.20.1 What the Qur’an says

Nothing.

9.5.20.2 What the hadith says

Reference: Sahih Muslim 1452 a
In-book reference: Book 17, Hadith 30
https://sunnah.com/muslim/17/30

A'isha (Allah be pleased with, her) reported that it had been revealed in the Holy Qur’an that ten clear sucklings make the marriage unlawful, then it was abrogated (and substituted) by five sucklings and Allah’s Apostle died while they were still in what was recited of the Holy Qur’an.

Reference: Sahih Muslim 1452 b
In-book reference: Book 17, Hadith 31
https://sunnah.com/muslim/17/31

9.5.20.3 Summary

This is one of the examples of hadith that call into question the preservation of the Qur’an for some petty theological reason. Whoever made up these hadith clearly wanted to prove some point and give it revealed authority. The first hadith states that the verse still existed after the time of the death of the messenger.

It has no Qur’anic or historical support that I am aware of.

9.5.21 Remembering and saluting the messenger during salaah

9.5.21.1 What the Qur’an says

Salaah is only for Allah, not for saluting or remembering anyone else.
"Say, "My Salaah (Prayers), my worship practices, my life and my death, are all devoted absolutely to Allah, the Lord of the universe. He has no partner. This is what I am commanded to believe, and I am the first to submit."

(6:162-163)

"Indeed, I am Allah; there is no other god beside Me; you shall worship Me alone, and observe the Salaah (Prayers) to remember ME."

(20:14)

Even when a one may think a salute is made in the Qur’an for the past prophets, they are referred to in the 3rd person, not like the present tense in the tashahhud.

And peace is on him [Yahya] on the day he was born, and on the day he dies, and on the day he is raised to life

(19:15)

And peace is on me [3isa] the day I was born and the day I will die and the day I am raised alive."

(19:33)

Here 3isa is referring to himself.

Peace [is] on Nuh among the nations

(37:79)

[See also 79:109, 120, 130, 181]

All these references are in the 3rd person. These are all statements about the state of a person, not salutations made on them. If taken as salutations, then at most we can say, Muhammad, peace be on him.

9.5.21.2 What the hadith says

Reference: Sahih Muslim 403 a
In-book reference: Book 4, Hadith 64
https://sunnah.com/muslim/4/64
Ibn `Abbas reported:

The Messenger of Allah used to teach us tashahhud just as he used to teach us a Surah of the Qur'an, and he would say: All services rendered by words, acts of worship, and all good things are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is His slave and His messenger. In the narration of Ibn Rumh (the words are): "As he would teach us the Qur'an."

Muwatta Malik » Book of Prayer
Sunnah.com reference: Book 3, Hadith 56
Arabic reference: Book 3, Hadith 203
https://sunnah.com/malik/3/56

Yahya related to me from Malik from Ibn Shihab from Urwa ibn az-Zubayr from Abd ar-Rahman ibn Abd al-Qari that he heard Umar ibn al-Khattab say, while he was teaching people the tashahhud from the mimbar, "Say, Greetings belong to Allah. Pure actions belong to Allah. Good words and prayers belong to Allah. Peace on you, Prophet, and the mercy of Allah and His blessings. Peace be upon us and on the slaves of Allah who are salihun. I testify that there is no god except Allah. And I testify that Muhammad is His slave and His messenger."

9.5.21.3 Summary
The key points here are:

1. There is no place in salaah that is dedicated to Allah alone, to have salutations on the messenger or anyone else.
   1.1. Nor is there any place for asking for blessing etc. on him.
2. The second issue is that we should not be referring to the messenger in the present tense and in the second person during our prayer to Allah.
   2.1. It is as if he can hear us all over the world.
   2.2. This is joining partners with Allah by splitting the focus of salaah and by making the messenger omniscient in this world after his death.

9.5.22 The time to break fast
9.5.22.1 What the Qur'an says

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَحِيطُ لَكُمُ الحَيْطَ الْأَحْجَرِ مِنَ الحَيْطَ الْأَصْدُرِ مِنَ الْفَجْرِ ثُُُّ أَتُِِّوا الصِييَامَ إِلََاللَّيْلِ
And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the night.
(2:187)

He is who has appointed for you the night that ye should rest therein and the day giving sight. Surely, herein are signs for a folk that heed.
(10:67)

The distinctive essence of day is that it enables vision/perception; you can see things during day. You can see things during and after sunset but not as the night sets in. Therefore, you can know if it is night where you are if it becomes dark in your area. Obviously, lamps, moon and stars need to be considered at this point.

By the sun and its brightness, by the moon when it follows it, by the day when it displays it, by the night when it covers it
(91:1-4)

By the sun AND its brightness/light, the brightness which is concealed/covered by the night. It is important to realise that it is not just the sun which is covered by the night (which would imply that night started at sunset), but also its brightness.

Say: Have you thought, if Allah made night everlasting for you till the Day of Resurrection, who is a God beside Allah who could bring you light? Will ye not then hear?
Qur’an (28:71)

Light and night are placed in contradiction to each other.
A sign for them is night. We strip it of the day, and surely, they are in darkness.

Qur’an (36:37)

Strip the day (light) from the night and you are in ظلم which is darkness, or the absence of light.

Night and day are perfectly defined here.

The time to break the fast is when the night reaches your area. This means that there will be some day (light) on one side while there is night (dark) on the other.

9.5.22.2 What the hadith says

The standard interpretation and practice of Muslims has been to break the fast the moment the sun sets. What’s interesting is that depending on what hadith you look at and how you interpret them, they can be close to the Qur’an and further away from the practice.

Reference: Sahih al-Bukhari 1954
In-book reference: Book 30, Hadith 61
https://sunnah.com/bukhari/30/61

Narrated `Umar bin Al-Khattab:

Allah’s Messenger said, "When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast."

Reference: Sahih al-Bukhari 1955
In-book reference: Book 30, Hadith 62
https://sunnah.com/bukhari/30/62

Narrated `Abdullah bin Abi `Aufa:

We were in the company of the Prophet on a journey and he was fasting, and when the sun set, he addressed somebody, "O so-and-so, get up and mix Sawiq with water for us." He replied, "O Allah's Apostle! (Will you wait) till it is evening?" The Prophet said, "Get down and mix Sawiq with water for us." He replied, "O Allah's Messenger! (If you wait) till it is evening." The Prophet said again, "Get down and mix Sawiq with water for us." He replied, "It is still daytime." The Prophet said again, "Get down and mix Sawiq with water for us." He got down and mixed Sawiq for them. The Prophet drank it and then said, "When you see night falling from this side, the fasting person should break his fast."

Reference: Sahih al-Bukhari 1956
In-book reference: Book 30, Hadith 63
Narrated `Abdullah bin Abi `Aufa:

We were traveling with Allah’s Messenger and he was fasting, and when the sun set, he said to (someone), "Get down and mix Sawiq with water for us." He replied, "O Allah’s Messenger! [Will you wait] till it is evening?" The Prophet again said, "Get down and mix Sawiq with water for us." He replied, "O Allah’s Messenger! It is still daytime." The Prophet said again, "Get down and mix Sawiq with water for us." So, he got down and carried out that order. The Prophet then said, "When you see night falling from this side, the fasting person should break his fast," and he beckoned with his finger towards the east.

Reference: Sahih al-Bukhari 1958
In-book reference: Book 30, Hadith 65
https://sunnah.com/bukhari/30/65

Narrated Ibn Abi `Aufa:

I was with the Prophet on a journey, and he observed the fast till evening. The Prophet said to a man, "Get down and mix Sawiq with water for me." He replied, "Will you wait till it is evening?" The Prophet said again, "Get down and mix Sawiq with water for me; when you see night falling from this side, the fasting person should break his fast."

Reference: Sahih al-Bukhari 1941
In-book reference: Book 30, Hadith 48
https://sunnah.com/bukhari/30/48

Narrated Ibn Abi `Aufa:

We were in the company of Allah’s Messenger on a journey. He said to a man, "Get down and mix Sawiq (powdered barley) with water for me." The man said, "The sun has not set yet, O Allah’s Messenger." The Prophet again said to him, "Get down and mix Sawiq with water for me." The man again said, "O Allah’s Messenger! The sun!" The Prophet said to him (for the third time) "Get down and mix Sawiq with water for me." The man dismounted and mixed Sawiq with water for him. The
Prophet drank it and then beckoned with his hand (towards the East) and said, "When you see the night falling from this side, then a fasting person should break his fast."

Reference: Sahih al-Bukhari 5297
In-book reference: Book 68, Hadith 46
https://sunnah.com/bukhari/68/46

Narrated `Abdullah bin Abi A'ufa:

We were with Allah's Messenger on a journey, and when the sun set, he said to a man, "Get down and prepare a drink of Sawiq for me." The man said, "O Allah's Messenger! Will you wait till it is evening?" Allah's Messenger again said, "Get down and prepare a drink of Sawiq." The man said, "O Allah's Apostle! Will you wait till it is evening, for it is still daytime." The Prophet again said, "Get down and prepare a drink of Sawiq." So the third time the man got down and prepared a drink of sawiq for him. Allah's Messenger drank thereof and pointed with his hand towards the East, saying, "When you see the night falling from this side, then a fasting person should break his fast."

Reference: Sahih Muslim 1101 a
In-book reference: Book 13, Hadith 65
https://sunnah.com/muslim/13/65

The following is narrated in Malik is also interesting.

Muwatta Malik » Fasting - كتاب الصيام
Arabic reference: Book 18, Hadith 641
https://sunnah.com/urn/406440
Yahya related to me from Malik from Ibn Shihab from Humayd ibn Abd ar-Rahman that Umar ibn al-Khattab and Uthman ibn Affan would pray maghrib when they saw the night darkening, before they broke their fast, and that was during Ramadan.

Note: This hadith has been judged as coming from a companion, but not necessarily from the messenger. That is, its chain of narration is cut or broken before the messenger.

9.5.22.3 Summary

1. The practice among the proponents of hadith is to break fast at sunset.

2.1. Lane’s Lexicon:

2.1.1. (TA,) He, or it, went, went away, passed away, or departed. (K, TA.)

2.1.2. Lane’s Lexicon:

2.2. Why is this made up? Because who is the nobody that is somehow trying to correct the messenger about when to break fast? Rather the nobody is a literary device to represent the argument that the fabricator of the hadith is looking to defeat. That is, that the night must be waited for.

3. In the companion narration/hadith [Malik Book 18, Hadith 641] there is a clear statement of the practice that is closest to the Qur’an, where the notable companions wait until they see the darkness of night before they broke their fast in Ramadhan.

4. The guidance of the Qur’an is that we wait for night to reach where we are, this means a period of time after sunset.

4.1. This is more in line with what the above mentioned hadith are trying to argue against.

We have from the hadith and adopted practice a negation of the word of Allah. The Qur’an has the word [اللَّيْلِ], and the ahadith/adopted practice has changed this to sunset.
9.5.23 Sex with slave women

9.5.23.1 What the Qur’an says

And the wives of your right hand, except those whom you rightfully possess [a] as battle captives (MMA) [a]. This is the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring the chastity and protection (of the women), not unlawful sexual intercourse [b]. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.

And whoever among you is not able to marry chaste/protected, believing women, then [let them marry] believing maidens from among those whom you rightfully possess/have authority over (MMA) [c]. And God knows all about your faith; each one of you is an issue of the other. Marry them, then, with their people’s leave, and give them their dowers in an equitable manner - they being women who are chaste, not committing unlawful sexual intercourse, nor take lovers [d]. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women [e]. This allowance is for him among you who fears sin [e], but to be patient is better for you. And Allah is Forgiving and Merciful.

Allah wants to explain/make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.

(4:24-26)

The highlighted sections are key here. The accepted practice among Muslims is that fornication becomes fine if it is with slaves (slaves are another area that is against the Qur’an). However:

[a] This refers to a category of already married women that can be married. Women that would fall under this category would include battle captives who may have converted.

[b] Outside of the category of the forbidden that ends with [a] above, any women that is sought “desiring chastity, not unlawful sexual intercourse”.

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Next follows the most likely category to be abused or influenced by such people as desire marriage or the physical relationship.

If we take the phrase generally and without context of 4:24 [a], then this could refer to the servants or the legacy slave. Women that are described as those that are “are chaste, not committing unlawful sexual intercourse, nor take lovers”. The proponents of hadith would say that these women having sex with their employer/owner is perfectly fine, so why would one seek to marry them if they can just own and have sex with them?

If we keep to the context from 4:24 [a], then this category would refer to the battle captives who may have converted.

Would indicate that such women do not take part in the kind of relationship that Muslims scholar say is allowed [having sex with slave women/concubines]. Further, if having sex with such women who serve you anyway was allowed as Muslim scholars claim, then why get married?

Indicates that men that marry such servant or slave women should do so in the case that they cannot marry chaste/protected [not servant] women and they fear they may go into sin. What sin? Having sex with servants/slaves/concubines or other women.

The position of the scholars that men can have sex with their servant/slave women is indefensible and illogical based on the Qur’an.

Muhammad Asad commentary:

26: The term muhsanah signifies literally "a woman who is fortified [against unchastity]", and carries three senses: (1) "a married woman", (2) "a chaste woman", and (3) "a free woman". According to almost all the authorities, al-muhsanat denotes in the above context "married women". As for the expression ma malakat aymanukum (MMA) ("those whom your right hands possess", i.e., "those whom you rightfully possess"), it is often taken to mean female slaves captured in a war in God’s cause (see in this connection 8:67, and the corresponding note). The commentators who choose this meaning hold that such slave-girls can be taken in marriage irrespective of whether they have husbands in the country of their origin or not. However, quite apart from the fundamental differences of opinion, even among the Companions of the Prophet, regarding the legality of such a marriage, some of the most outstanding commentators hold the view that ma malakat aymanukum (MMA) denotes here "women whom you rightfully possess through wedlock"; thus Razi in his commentary on this verse, and Tabari in one of his alternative explanations (going back to ‘Abd Allah ibn ‘Abbas, Mujahid, and others). Razi, in particular, points out that the reference to "all married women" (al-muhsanat min an-nisa’), coming as it does after the enumeration of prohibited degrees of relationship, is meant to stress the prohibition of sexual relations with any woman other than one’s lawful wife.

30: In this context, ma malakat aymanukum (lit., "those whom your right hands possess") denotes women who were captured in a holy war and have subsequently embraced Islam. In the above phrase, the pronoun "you" refers to the community as a whole.

32: Lit., "and not taking unto themselves secret love-companions". This passage lays down in an unequivocal manner that sexual relations with female slaves are permitted only on the basis of marriage, and that in this respect there is no difference between them and free women; consequently, concubinage is ruled out.
33: The weaker social status of a slave makes her, obviously, more accessible to temptation than a free married woman is presumed to be.

34: I.e., to those who for one reason or another are unable to marry free women and are, at the same time, not equal to the temptations arising from celibacy. As is made clear in the next sentence, the Qur'an discourages such marriages - obviously with a view to removing a major attraction from the institution of slavery as such, and thus promoting its abolition.

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ
إِلَّا عَلَىٰ أُزْوَاجِهِمْ أَوْ مَا مَلَكَتُ أَيََْانُُِ مُلْكُهُمْ فِي حُرُومِهِمْ
فَمَنْ أَتَبَعَّنَ ذَٰلِكَ فَأُولَـٰئِكَ هُمُ الْعَادُونَ

And those who guard their private parts
Except from their spouses [m/f] or those their right hands possess [m/f][MMA], for indeed, they will not be blamed
But whoever seeks beyond that, then those are the transgressors
(23:5-7)

The highlighted or is actually a key element here that we consider along with the notes for 4:24-26. Let’s test it with potential meanings for Zawj [m/f] and MMA [m/f]. Zawj [m/f] is typically understood in this context as husband/wife [title]. MMA [m/f] can mean what your right hands possess [lit] and it can also mean what your oaths (e.g., see 5:89 and 16:91) possess. The ‘or’ is not telling us of extra categories, rather it is either limiting to 1 of 2 categories [in the nature of or] or it is an elaborative clause. Let us look at some of the consequences of possible interpretations:

1. Men/women who avoid sex except with their wives/husbands or slaves [m/f].
   1.1. This linguistically would include women having sex with their male slaves/servants.
   1.2. However, if we look at (24:31) in section 9.5.15.1 on page 555, we can see that male servants cannot even see women of the household in more relaxed clothing [unless they have no desire biologically], how then could these women have sex with them.
   1.3. This understanding by the proponents of hadith, allows for men with money to buy and own or otherwise acquire women and have sex with them. Meaning that fornication is only a problem if you do not have money and power.

2. Men/women who avoid sex except with their wives/husbands, that is, those they (rightfully) possess by their oaths.

Muhammad Asad commentary:

3: Lit., "or those whom their right hands possess" (aw ma malakat aymanuhum). Many of the commentators assume unquestioningly that this relates to female slaves, and that the particle aw ("or") denotes a permissible alternative. This interpretation is, in my opinion, inadmissible inasmuch as it is based on the assumption that sexual intercourse with one’s female slave is permitted without marriage: an assumption, which is contradicted by the Qur’an itself (see 4:3, 24, 25 and 24:32, with the corresponding notes). Nor is this the only objection to the above-mentioned interpretation. Since the Qur’an applies the term "believers" to men and women alike, and since the term azwaj ("spouses"), too, denotes both the male and the female partners in marriage, there is no reason for attributing to the
phrase ma malakat ayyanuhum the meaning of "their female slaves"; and since, on the other hand, it is out of the question that female and male slaves could have been referred to here it is obvious that this phrase does not relate to slaves at all, but has the same meaning as in 4:24 - namely, "those whom they rightfully possess through wedlock (see note 26 on 4:24 above) - with the significant difference that in the present context this expression relates to both husbands and wives, who "rightfully possess" one another by virtue of marriage. On the basis of this interpretation, the particle aw which precedes this clause does not denote an alternative ("or") but is, rather, in the nature of an explanatory amplification, more or less analogous to the phrase "in other words" or "that is", thus giving to the whole sentence the meaning, "save with their spouses - that is, those whom they rightfully possess [through wedlock]", etc. (Cf. a similar construction 25:62 - "for him who has the will to take thought -that is [lit., "or"], has the will to be grateful").

وَأَنكِحُوا الَِّيَامَى مِنكُمْ وَالصَّالِِْينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فـُقَرَاءَ يـُغْنِهِمُ اللَّـهُ مِن فَضْلِهِ وَاللَّـهُ وَاسِعٌ عَلِيمٌ

And marry the unmarried among you\textsuperscript{a} and the righteous among your male slaves and female slaves\textsuperscript{b}. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.

But let them who find not [the opportunity for] marriage abstain [\textsuperscript{b}] from sexual relations until Allah enriches them from His bounty. And those who seek a contract from among whom your right hands possess [\textsuperscript{c}] - then make a contract with them if you know there is within them goodness\textsuperscript{d} and give them from the wealth of Allah which He has given you\textsuperscript{e}. And do not compel your slave girls to fornication [\textsuperscript{f}], if they desire chastity/protection/marriage [\textsuperscript{g}] [from/with you], to seek [thereby] the apparent of worldly life. And if someone should compel them, then indeed, Allah is [to the women], after their compulsion, Forgiving and Merciful. [\textsuperscript{h}]

\textsuperscript{a} People should marry from among the free and the indentured. With (4:24-26) indicating the preference should be for the free/protected group.
\textsuperscript{i} There is no indication that sex outside of marriage with slaves/servants is allowable.
\textsuperscript{b} Indicates that in the case they cannot marry, they should abstain from the male/female relationship.
\textsuperscript{i} Of note, someone may have a slave and not have the means to marry a free woman. In such a case, this man would still have to marry the slave if he wanted a relationship.
\textsuperscript{ii} [\textsuperscript{a}] [\textsuperscript{b}] are clear indicators that sexual relations with servant/slave class is not acceptable outside of marriage.
\textsuperscript{c} Slavery is abolished here, as if the slave asks for freedom then they are to be freed, subject to [\textsuperscript{d}]. The contract being a statement that the slave owes his master nothing and is free of obligation.
For example, this could include those slaves that were enemy combatants, they could be a danger and keeping them in check might have been the wiser option. Or perhaps some similar situation. Otherwise, there should be no barrier to the freeing of the slave/servant.

Here the wealth to help such people from the situation they were in, being dependant and lacking resources, should come from the former master and/or the funds collected by the government (see 9:60)

Giving them wealth, comes after already granting them their freedom. Hence payment of money to the former master is not a condition as the proponents of hadith interpretations imply.

Some have translated لَبِغَاءِ as whoredom/prostitution [itself a derived meaning from a word that indicates excessive want]. I have translated this as fornication for 2 reasons:

Prostitution/whoredom is sinful because it promotes a sin of sex outside of marriage. There is no context under which it can be allowed, and a woman agreeing to be a whore does not make it right. The traditional way this has been translated is [f][g] “do not compel your servant/slave to prostitution if they want chastity”. Implying that if they do not desire chastity, prostituting them is fine.

The Arabic fully allows it. Making a woman under your authority, that is not your wife, have sex with you is in fact making her a whore for you [if she willingly submits] or is rape. It is in any case, fornication.

Whoredom I believe could legitimately fall under causing corruption in the land and result in severe punishment.

I understand this as: a man using the want of the protection of marital relationship that a woman under their authority has, as a basis of exploiting them sexually. For example, if the woman desires marriage/protection/chastity and the man in authority makes it seem like she may get this if she first has sex with him for some time.

In the case that a woman in a compromised position, and against her will, engages in fornication, then Allah is merciful to them. The one who compels them may not hope for such mercy.

Muhammad Asad commentary:

42: I.e., from among the free members of the community, as is evident from the subsequent juxtaposition with slaves. (As most of the classical commentators point out, this is not an injunction but a recommendation to the community as a whole: hence my interpolation of the words, "you ought to"). The term ayyim - of which ayama is the plural - signifies a person of either sex who has no spouse, irrespective of whether he or she has never been married or is divorced or widowed. Thus, the above verse expresses the idea - reiterated in many authentic sayings of the Prophet - that, from both the ethical and the social points of view, the married state is infinitely preferable to celibacy.

43: The term as-salihin connotes here both moral and physical fitness for marriage: i.e., the attainment of bodily and mental maturity as well as mutual affection between the man and the woman concerned. As in 4:25, the above verse rules out all forms of concubinage and postulates marriage as the only basis of lawful sexual relations between a man and his female slave.

46: The noun kitab is, in this context, an equivalent of kitabah or mukatabah (lit., "mutual agreement in writing"), a juridical term signifying a "deed of freedom" or "of manumission" executed on the basis of an agreement between a slave and his or her owner, to the effect that the slave undertakes to purchase his or her freedom for an equitable sum of money.
payable in instalments before or after the manumission, or, alternatively, by rendering a clearly specified service or services to his or her owner. With this end in view, the slave is legally entitled to engage in any legitimate, gainful work or to obtain the necessary sum of money by any other lawful means (e.g., through a loan or a gift from a third person). In view of the imperative form of the verb katibuhum ("write it out for them"), the deed of manumission cannot be refused by the owner, the only pre-condition being an evidence - to be established, if necessary, by an unbiased arbiter or arbiters - of the slave's good character and ability to fulfil his or her contractual obligations. The stipulation that such a deed of manumission may not be refused, and the establishment of precise juridical directives to this end, clearly indicates that Islamic Law has from its very beginning aimed at an abolition of slavery as a social institution, and that its prohibition in modern times constitutes no more than a final implementation of that aim. (See also next note, as well as note 146 on 2:177.)

47: According to all the authorities, this relates (a) to a moral obligation on the part of the owner to promote the slave's efforts to obtain the necessary revenues by helping him or her to achieve an independent economic status and/or by remitting part of the agreed-upon compensation, and (b) to the obligation of the state treasury (bayt al-mal) to finance the freeing of slaves in accordance with the Quranic principle - enunciated in 9:60 - that the revenues obtained through the obligatory tax called zakah are to be utilized, among other purposes, "for the freeing of human beings from bondage" (fi r-riqab, an expression explained in surah 2 note 146). Hence, Zamakhshari holds that the above clause is addressed not merely to persons owning slaves but to the community as a whole - The expression "the wealth of God" contains an allusion to the principle that "God has bought of the believers their lives and their possessions, promising them paradise in return" (9:111) - implying that all of man's possessions are vested in God, and that man is entitled to no more than their usufruct.

9.5.23.2 What the hadith says

I don’t know if the timeframe or dating of these hadith is considered by the scholars, however, the current view appears to be that what is narrated below is fine to this day.

Reference: Sahih al-Bukhari 2542
In-book reference: Book 49, Hadith 26
http://sunnah.com/bukhari/49/26

Narrated Ibn Muhairiz:

I saw Abu Sa`id and asked him about coitus interruptus. Abu Sa`id said, "We went with Allah’s Apostle, in the Ghazwa of Bani Al-Mustaliq and we captured some of the ‘Arabs as captives, and the long separation from our wives was pressing us hard and we wanted to practice coitus interruptus. We asked Allah’s Messenger (whether it was permissible). He said, "It is better for you not to do so. No soul, (that which Allah has) destined to exist, up to the Day of Resurrection, but will definitely come, into existence."
O Abu Sa'id, did you hear Allah's Messenger mentioning al-'azl? He said: Yes, and added: We went out with Allah's Messenger on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid conception). But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger, and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born.

---

Abu Sa'id al-Khudri (Allah be pleased with him) reported:

We took women captives, and we wanted to do 'azl with them. We then asked Allah's Messenger about it, and he said to us: Verily you do it, verily you do it, verily you do it, but the soul which has to be born until the Day of judgment must be born.
another person who has a slave-girl and he has a sexual intercourse with her, but he does not like her to have conception so that she may not become Umm Walad, whereupon he (the Holy Prophet) said: There is no harm if you do not do that, for that (the birth of the child) is something pre-ordained. Ibn 'Aun said: I made a mention of this hadith to Hasan, and he said: By Allah, (it seems) as if there is upbraiding in it (for 'azl).

Reference: Sahih Muslim 1439 a
In-book reference: Book 16, Hadith 159
http://sunnah.com/muslim/16/159

Jabir (Allah be pleased with him) reported that a man came to Allah's Messenger and said: I have a slave-girl who is our servant and she carries water for us and I have intercourse with her, but I do not want her to conceive. He said: Practise 'azl, if you so like, but what is decreed for her will come to her. The person stayed back (for some time) and then came and said: The girl has become pregnant, whereupon he said: I told you what was decreed for her would come to her.

9.5.23.3 Summary

ISIS had justification to sexually use the women they captured, according to the ahadith.

1. Allah does not allow sexual activity outside of marriage, not to slaves, servants or otherwise. A logical Qur'anic reading makes this clear.
2. The hadith allows and promotes it as an acceptable activity. The proponents of hadith also have the belief that even the messenger had a concubine called Maria. They put this sin and crime onto the messenger to alleviate their own crimes.

And when they commit an excess, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order exceeding the bounds. Do you say about Allah that which you do not know?"

(7:28)

The messenger is the mouthpiece of Allah’s guidance, when the people who fabricated the lies above put them into the mouth of the messenger, they were in fact associating these lies with Allah.
9.5.24 Marriage to maternal and paternal aunts

9.5.24.1 What the Qur'an says

Forbidden for you are your mothers, your daughters, your sisters, your maternal aunts, your brother’s daughters, your sister's daughters, your foster-mothers who nursed you, your sisters through nursing, your wives' mothers, and your stepdaughters in your guardianship—born of wives you have gone into—but if you have not gone into them, there is no blame on you. And the wives of your (genetic) sons, and marrying two sisters simultaneously. Except what is past. God is Oft-Forgiving, Most Merciful.

And all married women, except those your oaths possess (wife(s)). This is God’s decree, binding upon you. **Permitted for you are those that lie outside these limits**, provided you seek them in legal marriage, with gifts from your property, seeking wedlock, not in fornication. If you wish to enjoy them, then give them their dowry—a legal obligation. You commit no error by agreeing to any change to the dowry. God is All-Knowing, Most Wise.

(4:23-24)

9.5.24.2 What the hadith says

Reference: Sahih al-Bukhari 5108
In-book reference: Book 67, Hadith 46

Narrated Jabir:

Allah’s Messenger forbade that a woman should be married to man along with her paternal or maternal aunt.

Reference: Sahih al-Bukhari 5109
In-book reference: Book 67, Hadith 47
Allah's Messenger said, "A woman and her paternal aunt should not be married to the same man; and similarly, a woman and her maternal aunt should not be married to the same man."

Reference: Sahih al-Bukhari 5110, 5111
In-book reference: Book 67, Hadith 48

Abu Huraira reported:

that Allah's Messenger forbade combining of four women in marriage: a woman with her father's sister, and a woman with her mother's sister.

9.5.24.3 Summary

The hadith adds another category to what Allah has forbidden, even though Allah explicitly says, "Permitted for you are those that lie outside these limits". This is a clear contradiction.

9.5.25 Hajj limited to several days

9.5.25.1 What the Qur'an says
The Hajj is [in] well-known months [Pl. ≥ 3], so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.

(2:197)

[This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.

So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers.

And [it is] an announcement from Allah and His Messenger to the people [on the] day of the greater pilgrimage [Hajj] that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment.

Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].

So when the sacred months have passed/peeled, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.

(9:1-5)
Indeed, the number of months with Allah is twelve [lunar months in the register of Allah] from the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].

Indeed, the postponing/delaying [of a sacred month to another month] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah and [thus] make lawful [fighting] what Allah has made unlawful [fighting during the sacred months]. Made pleasing to them is the evil of their deeds; and Allah does not guide the disbelieving people.

(9:36-37)

9.5.25.2 What the hadith says

Reference: Sahih al-Bukhari 1572
In-book reference: Book 25, Hadith 58
https://sunnah.com/bukhari/25/58

Ibn 'Abbas said that he has been asked regarding Hajj-at-Tamattu’ on which he said, "The Muhajirin and the Ansar and the wives of the Prophet and we did the same. When we reached Makkah, Allah’s Messenger said, "Give up your intention of doing the Hajj (at this moment) and perform 'Umra, except the one who had garlanded the Hady." So, we performed Tawaf round the Ka’bah and [Sa’y] between As-safa and Al-Marwa, slept with our wives and wore ordinary (stitched) clothes. The Prophet added, "Whoever has garlanded his Hady is not allowed to finish the Ihram till the Hady has reached its destination (has been sacrificed)." Then on the night of Tarwiya (8th Dhul Hijjah, in the afternoon) he ordered us to assume Ihram for Hajj and when we have performed all the ceremonies of Hajj, we came and performed Tawaf round the Ka’bah and (Sa’y) between As-Safa and Al-Marwa, and then our Hajj was complete, and we had to sacrifice a Hady according to the statement of Allah:

"... He must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home).... " (V. 2:196).

And the sacrifice of the sheep is sufficient. So, the Prophet and his Companions combined the two religious deeds, (i.e. Hajj and ‘Umra) in one year, for Allah revealed (the permissibility) of such
practice in his book and in the Sunna (legal ways) of his Prophet and rendered it permissible for all the people except those living in Makkah. Allah says: "This is for him whose family is not present at the Al-Masjid-Al-Haram, (i.e. non resident of Makkah)."

The months of Hajj which Allah mentioned in his book are: Shawwal, Dhul-Qa’da and Dhul-Hijjah. Whoever performed Hajj-at-Tamattu’ in those months, then slaughtering or fasting is compulsory for him. The words: 1. Ar-Rafatha means sexual intercourse. 2. Al-Fasuq means all kinds of sin, and 3. Al-Jidal means to dispute.

9.5.25.3 Summary

What is interesting is that this hadith acknowledges that Hajj can be in ‘months’, and because they practiced intercalation, they say 3 months instead of 4 (sacred) months. They have tried to get around this simple fact by trying to say that you can travel for hajj in those months but must do it on the specific days. Fabrication and conjecture.

I suspect that the night of Tarwiya has been defined as the 8th from accepted practice (sunnah) and that this then somehow became defined as THE practice.

9.5.26 Hadith Qudsi: The messenger received non-Qur’anic words from Allah

9.5.26.1 What the Qur’an says

See sections 6.1.3, 6.1.4 and 6.1.11 on pages 252, 261 and 287.

The only revelation and inspiration to the messenger was the Qur’an.

9.5.26.2 What the hadith says

An example of such a hadith is:

Sahih al-Bukhari » Prophetic Commentary on the Qur’an (Tafseer of the Prophet)
Arabic reference: Book 65, Hadith 4975 [also Book 65, Hadith 4974]
[https://sunnah.com/urn/46540][also https://sunnah.com/urn/46530]

Narrated Abu Huraira:

Allah’s Messenger said, "Allah said: 'The son of Adam tells a lie against Me and he hasn’t the right to do so; and he abuses me and he hasn’t the right to do so. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and his abusing Me is his saying that Allah has begotten children, while I am the self-sufficient Master, Whom all creatures need, Who begets not nor was He begotten, and there is none like unto Me."

Reference: Sahih al-Bukhari 6502
In-book reference: Book 81, Hadith 91
http://sunnah.com/bukhari/81/91
Narrated Abu Huraira:

Allah's Messenger said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'"
Narrated Zaid bin Khalid:

It rained (because of the Prophet’s invocation for rain) and the Prophet said, “Allah said, ‘Some of My slaves have become disbelievers in Me, and some others, believers in Me.’”

Sahih al-Bukhari » Prophetic Commentary on the Qur’an (Tafseer of the Prophet)
Arabic reference: Book 65, Hadith 4826
https://sunnah.com/urn/45060

Narrated Abu Huraira:

Allah’s Messenger said, “Allah said, ‘The son of Adam hurts me for he abuses Time though I am Time: in My Hands are all things, and I cause the revolution of day and night.’

See also:

Reference: Sahih al-Bukhari 6181
In-book reference: Book 78, Hadith 205
https://sunnah.com/bukhari/78/205

Reference: Sahih al-Bukhari 5352
In-book reference: Book 69, Hadith 2
https://sunnah.com/bukhari/69/2

Narrated Abu Huraira:

Allah’s Messenger said, “Allah said, ‘O son of Adam! Spend, and I shall spend on you.”

Reference: Sahih al-Bukhari 5653
In-book reference: Book 75, Hadith 14
https://sunnah.com/bukhari/75/14

Narrated Anas bin Malik:

I heard Allah's Messenger saying, "Allah said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.’"

Reference: Sahih al-Bukhari 7504
In-book reference: Book 97, Hadith 129
https://sunnah.com/bukhari/97/129
Narrated Abu Huraira:

Allah's Messenger said, "Allah said, 'If My slaves loves the meeting with Me, I too love the meeting with him; and if he dislikes the meeting with Me, I too dislike the meeting with him.' " (See Hadith No. 514, Vol. 8)

Reference: Sahih al-Bukhari 7559
In-book reference: Book 97, Hadith 184
https://sunnah.com/bukhari/97/184

Narrate Abu Huraira:

I heard the Prophet saying, "Allah said, 'Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest ant, a wheat grain or a barley grain.'"

**9.5.26.3 Summary**

1. Message of the Qur'an: Only inspiration and revelation to the messenger was the Qur'an.

   1.1. See sections 6.1.3 and 6.1.4 on pages 252 and 261 for proof on this.

2. Message of the Hadith: Allah's words [of guidance] were also shared outside the Qur'an, if not verbatim.

   **O Messenger, deliver that which has been sent down/revealed to you from your Lord,** and if you do not, then you have not conveyed His message. And Allah will protect you from the people.

   Indeed, Allah does not guide the disbelieving people.

   (5:67)

   [See section 6.1.11 on page 287 for more]

There is a whole category of hadith called hadith Qudsi [like the Bukhari hadith above] which proport to be verbal communication from Allah outside of the Qur’an, with the idea being that some portion, or perhaps all, are the messenger’s interpolation or wording of what Allah said.

There is no logical basis for the existence of such inspiration from Allah when the Qur’an exists and is being revealed throughout the messengership of Muhammad. And when you consider that a part of the function of the Qur’an was to answer the challenges of the kuffar.

These narrations exist only as fabrications to support someone’s view.
See also section 5.3.25 on page 178 for more discussion on this.

9.5.27 Musa delaying his death

9.5.27.1 What the Qur’an says

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّى إِذَا جَاءَ أَحَدُكُمْ الْمَوْتُ تَوَافَتْهُ رَسُلُنَا وَهِمْ لاَ يُفَرَّطُونَ

And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].

(6:61)

وَلَوْ يُؤَاخِذَ اللَّـهُ النَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَابَّةٍ وَلَـٰكِن يُؤَخِيرُهُمْ إِلََٰ أَجَلٍ مُّسَمًّى

And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].

(16:61)

وَلَن يُؤَخِِّرَ الِلَّـه َفْسَأ إِذَا جَاءَ أَجَل هَا وَاللَّـهُ خَبِيٌّ بَِِا تـَعْمَلُونَ

And never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do.

(63:11)

9.5.27.2 What the hadith says

Reference: Sahih al-Bukhari 3407
In-book reference: Book 60, Hadith 80
http://sunnah.com/bukhari/60/80

The Angel of Death was sent to Moses when he came to Moses, Moses slapped him on the eye [underlined is not in the Arabic]. The angel returned to his Lord and said, "You have sent me to a Slave who does not want to die." Allah said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Moses said, "O Lord! What will happen after that?" Allah replied, "Then death." Moses said, "Let it come now." Moses then requested Allah to let him die close to the Sacred Land so much so that he would be at a
distance of a stone's throw from it." Abu Huraira added, "Allah's Messenger said, 'If I were there, I would show you his grave below the red sand hill on the side of the road.'

Reference: Sahih al-Bukhari 1339
In-book reference: Book 23, Hadith 95
https://sunnah.com/bukhari/23/95

Narrated Abu Huraira:

The angel of death was sent to Moses and when he went to him, Moses slapped him severely, spoiling one of his eyes. The angel went back to his Lord, and said: "You sent me to a slave who does not want to die." Allah restored his eye and said: "Go back and tell him (i.e. Moses) to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Moses asked, "O my Lord! What will be then?" He said, "Death will be then." He said: "(Let it be) now." And he supplicated Allah to bring him close to the Sacred Land. Thereupon Allah's Messenger said: "If I were there, I would have shown you his grave beside the road at the red mound.

Reference: Sahih Muslim 2372 a
In-book reference: Book 43, Hadith 206
https://sunnah.com/muslim/43/206

Abu Huraira reported that the Angel of Death was sent to Moses to inform of his Lord's summons. When he came, he (Moses) boxed him and his eye was knocked out. He (the Angel of Death) came back to the Lord and said:

You sent me to a servant, who did not want to die. Allah restored his eye to its proper place (and revived his eyesight), and then said: Go back to him and tell him that if he wants life he must place his hand on the back of an ox, and he would be granted as many years of life as the number of hair covered by his hand. He (Moses) said: My Lord what would happen then He said: Then you must court death. He said: Let it be now. And he supplicated Allah to bring him close to the sacred land. Thereupon Allah's Messenger said: If I were there, I would have shown you his grave beside the road at the red mound.

Reference: Sahih Muslim 2372 b
In-book reference: Book 43, Hadith 207
Abu Huraira reported Allah’s Messenger having said that the Angel of Death came to Moses and said:

Respond (to the call) of Allah (i.e. be prepared for death). Moses (peace be upon him) gave a blow at the eye of the Angel of Death and knocked it out. The Angel went back to Allah (the Exalted) and said: You sent me to your servant who does not like to die and he knocked out my eye. Allah restored his eye to its proper place (and revived his eyesight) and said: Go to My servant and say: Do you want life? And in case you want life, keep your hand on the body of the ox and you would live such number of years as the (number of) hair your hand covers. He (Moses) said: What, then? He said: Then you would die, whereupon he (Moses) said: Then why not now? (He then prayed): Allah, cause me to die close to the sacred land. Allah’s Messenger said: Had I been near that place I would have shown his grave by the side of the path at the red mound.

9.5.27.3 Summary

1. The Qur’an: Death cannot be delayed, and the angels of death do not fail.
2. The hadith: Death was delayed by Musa, and the angel of death failed. He was also slapped and lost an eye, had a damaged eye or something.

Made up stories are an insult to the guidance of Allah.

9.5.28 The punishment of the grave

See section 12.39 on page 905 for Waw-fa-YA/Alef, which is used below.

9.5.28.1 What the Qur’an says

9.5.28.1.1 Muhammad has no knowledge of the unseen

Intrinsic in the statements of the hadith on this topic is that Muhammad has some secret knowledge of what is happening in the grave, or of the punishment in the grave that has not been revealed in the Qur’an.
Say, [O Muhammad], "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow that which is inspired to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

(6:50)

قُلْ لََّ يـَعْ

Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected."

(27:65)

Given that statements about the signs of the last hour, punishment in the grave and many other related fabrications were not revealed in the Qur'an, they could not have come from the messenger.

قُلْ مَا كُنتُ بِدْعًا مِينَ الرُّسُلِ وَمَا أَدْرِي مَا يَفْعَلُ بِ وَلََّ بِكَمْ إِنْ أَتَّبِعُ إِلََّ ما يُوحَىٰ إِلََِّ وَمَا أَنََ إِلََّ

Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is inspired to me, and I am only a clear warner."

(46:9)

9.5.28.1.2 Souls at the time of death

وَلََ تََْسَبَََّ الَّذِينَ قُتِلُوا فِِ سَبِيلِ اللَّـهِ أَمْوَاتًً بَلْ أَحْيَاءٌ عِندَ رَبَِّيِ

And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not [a].

(2:154)

[a] This tells us that people who die in the way of Allah are alive at the same time as the people of earthly life are alive.

وَلَا تََُّسَبِّبُنَّ اللَّـهَ خَيْرَهُمْ بِأَنْ وَلََ تََْسَبَََّ الَّذِينَ قُتِلُوا فِِ سَبِيلِ اللَّـهِ أَمْوَاتًَ بَلْ أَحْيَاءٌ عِندَ رَبَِّيِ

And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,

Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve.

They receive good tidings of favour from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost [a]

609/913
This is a good indicator that for people who die in the way of Allah, death marks an immediate transition from earthly life to the true life. They are aware and receiving bounty even as the trial of people of earthly life continues. That is, people who die in the way of Allah have appreciated the truth and reward even before the day of judgement that awaits the people of earthly life.

إِنِِي آمَنتُ بِرَبِيكُمْ فَاسََْعُونِ قِيلَ ادْخُلِ الَْْنَّةَ قَالَ يََ لَيْتَ قـَوْ مِي يـَعْلَمُونَ بَِِا غَفَرَ لِِ رَبِِي وَجَعَلَنِِ مِنَ الْمُكْرَمِينَ

Indeed, I have believed in your Lord, so listen to me.

[He was likely killed and] It was said, "Enter Paradise." He said, "I wish my people could know of how my Lord has forgiven me and placed me among the honoured." [a] (3:169-171)

In this story of a person who dies in the way of Allah, he is conscious and is told to enter paradise after death without passing by the day of judgement. This is proven by the statement "I wish my people could know of how my Lord has forgiven me and placed me among the honoured".

He would not have said this if he and his people shared a day of judgement. See (10:45) below, that shows he and his people would have known each other and their fate.

The righteous who die in the way of Allah are an exceptional case, they have no fear or worry about their outcome on the day of judgement, they come to know their blessing and reward after the moment of death and skip the day of judgement. They also do not receive their records of good or bad deeds. Those who receive their records are only those who must face the day of judgement. See for example (82:1-5) in section 9.5.28.1.4 on page 617.

حَتَّٰ إِذَ اجَاءَ أَحَدُهُمُ الْمَوْتُ قَالَ رَبِي ارْجِعُونِ لَعَلِيي أَعْمَلُ صَالًِْا فِيمَا تـَرَكْتُ كَلًَّ إِنََِّا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بـَرْزَخٌ إِلََٰ يـَوْمِ يـُ بـْعَثُونَ فَإِذَا نُفِخَ فِِ الصُّورِ فَلًَ أَنسَابَ بـَيـْنَهُمْ يـَوْمَئِذٍ وَ لََ يـَتَسَاءَلُونَ فَمَن ثـَقُلَتْ مَوَازِينُهُ فَأُولَـٰئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَـٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِِ جَهَنَّمَ خَالِدُونَ

[For such is the state of those that deny the hereafter (following on from 23:82)], until, when death has come to one of them [he realises the error of his denial and], he says, “My Lord! [To the angels] Send me back!

That I might do righteousness in that which I left behind [my life].” [a] No! It is only a word he is saying; and behind them [between life and death] is a barrier [death] until the Day/time they are resurrected. [b]
So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another. And those whose scales are heavy [with good deeds] – it is they who are the successful. But those whose scales are light – those are the ones who have lost their souls, [being] in Hell, abiding eternally. [c] (23:99-103)

[a] When death has come, those who believed in Allah but rejected the hereafter, realise the error in their ways and no doubt appreciate that there is a reckoning to come. For this reason, they seek to return to do better with what they had.

[b] They are in this state until the day of resurrection. They cannot go back, as there is a barrier and they must wait, unaware of their fate, until resurrection. See (36:51-52) in section 9.5.28.1.5 on page 618.

[c] It is on the day of resurrection that the judgement is given with the evidence of the deeds.
   [i] Being punished prior to judgement is illogical. It is like punishment before trial.
   [ii] It is also not possible to be punished in the grave due to (39:42) below.

And they say, “When we are lost within the earth, will we indeed be [recreated] in a new creation?” Rather, they are, in [the matter of] the meeting with their Lord, disbelievers. Say, “The angel of death who has been entrusted with you will fulfil on you [the promise of death, taking your soul], then to your Lord you will be returned.” (32:10-11)

Allah fulfils [his will/plan/promise of taking the souls of] [a] people at the time of their [bodily] death, and [also on] those that have not died [MA] during their sleep. Then He keeps/withholds those [souls] for which He has decreed death [b] and releases the others [to continue life on earth] for a specified term. Indeed, in that are signs for a people who give thought. (39:42)

[a] Normally translated as: “takes the”. However, the more literal meaning is used by me.

[b] In contrast to the group in the first three ayaat above [people who die in the way of Allah], we have the general group [people of earthly life]. They exist in a state of imsaak by Allah. That is, they are held in suspension until the day of resurrection.

[i] See the following section, where we see that there is death, then the next time the average person is aware and judged on their efforts is the day of resurrection.

An interesting point here is that consciousness and awareness are inextricably linked with the effect of the soul on the physical body. Such that whether the body has died or is in a state of unconsciousness, they both lack this vital element.
According to Razi, this passage connects allegorically with the preceding – the light of guidance being likened to life, and man’s going astray, to death or, if it is not permanent, to death-like sleep followed by awakening. Beyond this, however, we have here a reminder – in tune with the subsequent passages – of God’s almightiness, and especially of His exclusive power to create and to withdraw life. As to the operative verb yatawaffa, it primarily denotes “He takes [something] away in full”; and because death is characterized by a disappearance of all vital impulses (the “soul”) from the once-living body – their being “taken away in full”, as it were – this form of the verb has been used tropically, since time immemorial, in the sense of “causing to die”, and (in its intransitive form) “dying” or (as a noun) “death”: a usage invariably adhered to in the Qur’an. The traditional likening of sleep to death is due to the fact that in both cases the body appears to be devoid of consciousness, partially and temporarily in the former case, and completely and permanently in the latter. (The popular translation of anfus – p1. Of nafs – as “souls” is certainly inappropriate in the above context, since, according to the fundamental teaching of the Qur’an, man’s soul does not “die” at the time of his bodily death but, on the contrary, lives on indefinitely. Hence, the term anfus must be rendered here as “human beings”.)

9.5.28.1.3 After death

Every person will taste death, but only on the Day of Resurrection will you be requited in full [for whatever you have done] [a]. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

(3:185)

[a] Requital, whether punishment or reward [generally] is for the day of Resurrection, not for the grave. Your requital is not at the time of death.

And who is more unjust than one who invents a lie about Allah or says, “It has been inspired to me,” while nothing has been inspired to him, and one who says, “I will reveal [something] like what Allah revealed.” And if you could only see when the wrongdoers are in the [multiple] concealing/drowning aspects of death and the angels extend their hands, [saying], “Remove yourselves [from your graves]! [a] Today [b] you will be recompensed [after judgement] with the punishment of [extreme] humiliation [Hell] [c] for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant.”

(6:93)
I have translated the underlined part differently to normal, however in a manner that is linguistically correct.

I interpret it as when the dead are summoned from the graves/places of death, see (22:7), (36:51-52), (54:7), (70:43), (82:4), (102:2).

The word naf/soul [نَفْس] is used predominantly in the Qur’an to refer to the human being, see (2:72, 84-85, 87, 123 [we are reconstituted that day], 155, 228, etc.). The timeless essence of the naf/soul is the rooh and it does not die.

In contrast to what happens to the people who die in the way of Allah, above.

An interesting question relates to the proper meaning of al-Yaum [الْيَوْم] here. The word can refer to time generally, an earth day, a long time, a period or phase (of time), etc. in the classical dictionaries. In this context, it makes sense for it to refer to the day of judgement when the dead are summoned from the graves, see (22:7), (36:51-52), (54:7), (70:43), (82:4), (102:2).

This links with why I interpret [a] as I do. If [b] referred to the moment of death, it would imply that wrong doers [people of darkness] are judged and punished at the time of their death. This cannot be the case as Allah tells us that the wrong doers receive their judgement, and thereafter, their punishment after the hour of judgement. See section 9.5.28.1.4 on page 617.

[عَذَابَ الْهُونِ] Literally means the punishment of humiliation. In the context of a person who has died, it most likely refers to the punishment of hell. In the Qur’an this phrase is used variously:

Earthly humiliation: (4:102, 151), (34:14), (41:17), (44:30).


And if you could only see when the angels fulfil [the promise/consequence] on those who disbelieved [a]. They are striking their faces and their backs and [saying], “Taste the punishment of the Burning Fire”. [b]

That is for what your hands have put forth [of evil] and because Allah is not ever unjust to His servants.” (8:50-51)

This is typically translated as: “angels take the souls of those who disbelieved”. However:

There is no mention of souls here although the word [َّيَتَوَف] can be used in relation to the souls. The context must decide the correct meaning.

The punishment of the fire, and punishment generally comes after the judgement hour. It happens not with the souls, but with the recreated bodies, see (4:56).

This ayah is referring to people being punished by the angels, with the angels associating that punishment with that of the fire. And the punishment of the fire being the promised consequence for the disbelievers.

And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with Allah and were not guided
Then on the Day of Resurrection He will disgrace them and say, “Where are My ‘partners’ for whom you used to oppose [the believers]?” Those who were given knowledge will say, “Indeed disgrace, this Day [judgement day], and evil are upon the disbelievers” The ones whom the angels take in death [while] wronging themselves, and [who] then [on the day of judgement] offer submission, [saying], “We were not doing any evil.” But, yes! Indeed, Allah is Knowing of what you used to do. So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.

And it will be said to those who feared Allah [on the day of judgement], “What did your Lord send down?” They will say, “[That which is] good.” For those who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous – Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allah reward the righteous – The ones whom the angels take in death, [being] good and pure; [the angels] will say [on the day of judgement], “Peace be upon you. Enter Paradise for what you used to do.” Do the disbelievers await [anything] except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been wronging themselves. So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.

(16:27-34)
On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little.”
(17:52)

On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little.”
(17:52)

On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little.”
(17:52)

On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little.”
(17:52)
But those who were given knowledge and faith will say, “You remained the extent of Allah’s decree until the Day/time of Resurrection, and this is the Day/time of Resurrection, but you did not used to know.”

(30:55-56)

So be patient, as were those of determination among the messengers and do not be impatient for them. It will be – on the Day they see that which they are promised – as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people?

(46:35)

That is because they said to those who disliked what Allah sent down, “We will obey you in part of the matter.” And Allah knows what they conceal.

Then how [will it be] when the angels fulfil [the promise/consequence] on them [a], striking their faces and their backs [in hell]? [b]

That is because they followed what angered Allah and disliked [what earns] His pleasure, so He rendered worthless their deeds.

(47:26-28)

[a] This is normally translated as: “when the angels take them in death”. [b] This refers to the punishment in the fire. See (8:50-51) above.

They ask you, [O Muhammad], about the Hour: when is its arrival?
In what [position] are you that you should mention it?
To your Lord is its finality.
You are only a warner for those who fear it.
It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof.
Allah judges people on the Day of Judgement

The Jews say “The Christians have nothing [true] to stand on,” and the Christians say, “The Jews have nothing to stand on,” although they [both] recite the Scripture. Thus the polytheists speak the same as their words. But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.

(2:113)

Those who wait [and watch] you. Then if you gain a victory from Allah, they say, “Were we not with you?” But if the disbelievers have a success, they say [to them], “Did we not gain the advantage over you, but we protected you from the believers?” Allah will judge between [all of] you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them].

(4:141)

And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with Allah and were not guided

(10:45)

The sabbath was only appointed for those who differed over it. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

(16:124)
But those who disbelieve will not cease to be in doubt of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.

[All] sovereignty that Day is for Allah; He will judge between them. So they who believed and did righteous deeds will be in the Gardens of Pleasure.

(22:55-56)

Allah will judge between you [pl.] on the Day of Resurrection concerning that over which you used to differ.”

(22:69)

9.5.28.1.5 People will learn of their judgement from their record on the day of Judgement

And [warn of] the Day when We will remove the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone. And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment."

And [on that day] the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it [a], and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.

(18:47-49)

[People who did evil and/or rejected Allah will of course know their error now and they expect the record to expose then fully.]

And the Horn will be blown; and at once from the graves to their Lord they [disbelievers] will hasten. They will say, "O woe to us! Who has raised us up from our sleeping place? [a]" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth.” [b]

(36:51-52)

[Also (54:7) and (70:43)
This description [sleeping place] would imply that the time of death to resurrection is not one of conscious awareness. Much like sleep.

The ‘sleeping place’ would be wherever the person died.

This is the promise that the angels fulfil, that is, the wafaa’.

If a Horn is blown with one blast
And the earth and the mountains are lifted and levelled with one blow -
And the heaven will split [open], for that Day it is infirm.
And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].

That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.

So as for he who is given his record in his right hand, he will say, "Here, read my record! [a]
Indeed, I was certain that I would be meeting my account."

So he will be in a pleasant life -
In an elevated garden,
Its [fruit] to be picked hanging near.

[They will be told], "Eat and drink in satisfaction for what you put forth in the days past."
But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record
And had not known what is my account/result. [b]
I wish my death had been the decisive one. [c]  
(69:13-27)

[a] This is clearly of a category of those that did good but did not die in the way of Allah. This is of the general category of good people. Their certainty and joy in reward comes after receiving their record.  
[i] This is in contrast to the people who die in the way of Allah in (3:169-171), see section 9.5.28.1.2 on page 609.  
[b] I believe this refers to the ultimate judgement in the record, and to the fact that it is exhaustive. This also tells us that the receiver did not know the result until seeing it.  
[c] The realisation associated with receiving the record leads them to wishing they were never brought back to life [that the earthly death was their utter destruction].

فَأَمَّا مَنْ أُوتَِِ كِتَابَهُ بِيَمِينِهِ
فَسَوْفَ يَُُاسَبُ حِسَابًَّ يَسِيًَا  
And return to his people in happiness. [a]

إِذَا السَّمَاءُ انفَطَرَتْ
وَإِذَا الْكَوَا
كِبُ انتـَثـَرَتْ
وَإِذَا الْبِحَارُ فُجِيرَتْ
Then as for he who is given his record in his right hand, 
He will be judged with an easy account
And return to his people in happiness. [a]

إِذَا السَّمَاءُ انفَطَرَتْ
وَإِذَا الْكَوَا
كِبُ انتـَثـَرَتْ
وَإِذَا الْبِحَارُ فُجِيرَتْ
Then as for he who is given his record in his right hand, 
He will be judged with an easy account
And return to his people in happiness. [a]

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كِبُ انتـَثـَرَتْ
وَإِذَا الْبِحَارُ فُجِيرَتْ
Then as for he who is given his record in his right hand, 
He will be judged with an easy account
And return to his people in happiness. [a]

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وَإِذَا الْكَوَا
كِبُ انتـَثـَرَتْ
وَإِذَا الْبِحَارُ فُجِيرَتْ
Then as for he who is given his record in his right hand, 
He will be judged with an easy account
And return to his people in happiness. [a]

إِذَا السَّمَاءُ انفَطَرَتْ
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كِبُ انتـَثـَرَتْ
وَإِذَا الْبِحَارُ فُجِيرَتْ
Then as for he who is given his record in his right hand, 
He will be judged with an easy account
And return to his people in happiness. [a]

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وَإِذَا الْكَوَا
كِبُ انتـَثـَرَتْ
وَإِذَا الْبِحَارُ فُجِيرَتْ
Then as for he who is given his record in his right hand, 
He will be judged with an easy account
And return to his people in happiness. [a]

إِذَا السَّمَاءُ انفَطَرَتْ
وَإِذَا الْكَوَا
كِبُ انتـَثـَرَتْ
وَإِذَا الْبِحَارُ فُجِيرَتْ
Then as for he who is given his record in his right hand, 
He will be judged with an easy account
And return to his people in happiness. [a]

إِذَا السَّمَاءُ انفَطَرَتْ
وَإِذَا الْكَوَا
كِبُ انتـَثـَرَتْ
وَإِذَا الْبِحَارُ فُجِيرَتْ
Then as for he who is given his record in his right hand, 
He will be judged with an easy account
And return to his people in happiness. [a]

إِذَا السَّمَاءُ انفَطَرَتْ
وَإِذَا الْكَوَا
كِبُ انتـَثـَرَتْ
وَإِذَا الْبِحَارُ فُجِيرَتْ
Then as for he who is given his record in his right hand, 
He will be judged with an easy account
And return to his people in happiness. [a]

إِذَا السَّمَاءُ انفَطَرَتْ
وَإِذَا الْكَوَا
كِبُ انتـَثـَرَتْ
وَإِذَا الْبِحَارُ فُجِيرَتْ
Then as for he who is given his record in his right hand, 
He will be judged with an easy account
And return to his people in happiness. [a]

إِذَا السَّمَاءُ انفَطَرَتْ
وَإِذَا الْكَوَا
كِبُ انتـَثـَرَتْ
وَإِذَا الْبِحَارُ فُجِيرَتْ
Then as for he who is given his record in his right hand, 
He will be judged with an easy account
And return to his people in happiness. [a]

إِذَا السَّمَاءُ انفَطَرَتْ
وَإِذَا الْكَوَا
كِبُ انتـَثـَرَتْ
وَإِذَا الْبِحَارُ فُجِيرَتْ
Then as for he who is given his record in his right hand, 
He will be judged with an easy account
And return to his people in happiness. [a]
When the sky breaks apart
And when the stars fall, scattering,
And when the seas are erupted
[Then] A soul will know what it has put forth and kept back. [a]

(82:1-5)

[a] It is on the day of judgement that the soul will know its record.
[i] Those who die in the way of Allah skip this process and get their reward without facing their record. See section 9.5.28.1.2 on page 609.
A person is remembering what he denied and failed to do during his life \[i\]. We are told that on the day of judgement he will remember, however if he was being punished in the grave, he would have remembered before the day of judgement.

إِذَا زُلْزِلَتِ الارْضُ زِلْزَالََْا
وَأَخْرَجَتِ الارْضُ أَثـْقَالََْا
وَقَالَ الْإِسْرَائِيْلُ مَا لَا
يَوْمَئِذٍ يَحْدُثُ أَخْبَارَهَا
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتٌ لِييََُ
وَأَعْمَالَُْمْ
فَمَن يَعْمَلْ مِثـْقَا
لَ ذَرَّةٍ خَيًَْا يـَرَهُ
وَمَن يَعْمَلْ مِثـْقَالَ ذَرَّةٍ شَرًّا يـَرَهُ
When the earth is shaken with its [final] earthquake
And the earth discharges its burdens
And man says, "What is [wrong] with it?" –
That Day, it will report its news
Because your Lord has commanded it.

That Day, the people will depart separated [into categories] to be shown [the result of] their deeds.

So whoever does an atom's weight of good will see it,
And whoever does an atom's weight of evil will see it.

(99)

It is on the day of judgement that the soul will know its record.

Those who die in the way of Allah skip this process and get their reward without facing their record. See section 9.5.28.1.2 on page 609.

9.5.28.2 What the hadith says

There are some hadith on this topic in the other sahih books, but I leave them out to focus on Bukhari and Muslim.

Reference: Sahih al-Bukhari 1375
In-book reference: Book 23, Hadith 128
https://sunnah.com/bukhari/23/128
Narrated Abi Aiyub:

Once the Prophet went out after sunset and heard a dreadful voice, and said, "The Jews are being punished in their graves."

Reference: Sahih al-Bukhari 1372
In-book reference: Book 23, Hadith 125
https://sunnah.com/bukhari/23/125

Narrated Masruq:

'Aisha said that a Jewess came to her and mentioned the punishment in the grave, saying to her, "May Allah protect you from the punishment of the grave." 'Aisha then asked Allah's Messenger about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." 'Aisha added, "After that I never saw Allah's Messenger but seeking refuge with Allah from the punishment in the grave in every prayer he prayed."

Reference: Sahih al-Bukhari 1374
In-book reference: Book 23, Hadith 127
http://sunnah.com/bukhari/23/127

Narrated Anas bin Malik:

Allah's Messenger said, "When (Allah's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, 'What did you use to say about this man (i.e. Muhammad)?' The faithful Believer will say, 'I testify that he is Allah's slave and His Apostle.' Then they will say to him, 'Look at your place in the Hell Fire; Allah has given you a place in Paradise instead of it.' So he will see both his places." (Qatada said, "We were informed that his grave would be made spacious." Then Qatada went back to the narration of Anas who said;) Whereas a hypocrite or a non-believer will be asked, "What did you use to say about this man." He will reply, "I do not know; but I used to say what the people used to say." So they will say to him, "Neither did you know nor did you take the guidance (by reciting the Qur'an)." Then he will be hit with iron hammers once, that he will send such a cry as everything near to him will hear, except Jinn and human beings. (See Hadith No. 422).

Reference: Sahih al-Bukhari 6055
In-book reference: Book 78, Hadith 85
Narrated Ibn `Abbas:

Once the Prophet went through the grave-yards of Medina and heard the voices of two humans who were being tortured in their graves. The Prophet said, "They are being punished, but they are not being punished because of a major sin, yet their sins are great. One of them used not to save himself from (being soiled with) the urine, and the other used to go about with calumnies (Namima)." Then the Prophet asked for a green palm tree leaf and split it into two pieces and placed one piece on each grave, saying, "I hope that their punishment may be abated as long as these pieces of the leaf are not dried."

See also:

Reference: Sahih al-Bukhari 1378
In-book reference: Book 23, Hadith 131
http://sunnah.com/bukhari/23/131

Reference: Sahih al-Bukhari 6366
In-book reference: Book 80, Hadith 63
https://sunnah.com/bukhari/80/63

Narrated `Aisha:

Two old ladies from among the Jewish ladies entered upon me and said "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet entered upon me, I said, "O Allah's Messenger! Two old ladies.." and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the sound resulting from) their punishment." Since then I always saw him seeking refuge with Allah from the punishment of the grave in his prayers.

Reference: Sahih Muslim 927 b
In-book reference: Book 11, Hadith 21
https://sunnah.com/muslim/11/21
The dead is punished in the grave because of wailing on it.

Reference: Sahih al-Bukhari 3978, 3979
In-book reference: Book 64, Hadith 31
https://sunnah.com/bukhari/64/31

Reference: Sahih Muslim 928 b, 927 i, 929 b
In-book reference: Book 11, Hadith 28
http://sunnah.com/muslim/11/28

Reference: Sahih Muslim 932 c
In-book reference: Book 11, Hadith 34
https://sunnah.com/muslim/11/34

The dead is punished in the grave because of the lamentation of the living. Upon this 'A'isha said: May Allah have mercy upon the father of 'Abd al-Rahman (Ibn 'Umar). He did not tell a lie, but he forgot or made a mistake. The Messenger of Allah happened to pass by a (dead) Jewess who was being lamented. Upon this he said: They weep over her and she is being punished in the grave.
9.5.28.3 Comment

The key points against the fabricated idea of punishment in the grave are:

1. It is nowhere stated in the Qur’an, and for something as serious as punishment [before the day of judgement] for potentially many thousands of years, it should have been mentioned.
2. People learn of their fate on the day of judgement when they receive their records. And the punishment they dread comes after this.
3. Allah gives His judgement on the day of resurrection.
4. Various ayaat indicate that the first time there is consciousness for those who have disbelieved [after death] is the day of judgement. This implicitly refutes the punishment of the grave.

It seems that some in the people of the hadith believe (40:46) refers to the punishment in the grave, however a contextual reading that is linguistically reasonable can be seen below.

So Allah protected him from the evils they plotted, and the worst of punishment became the due of the people of Firoun. [a][b][1]

[That is] The fire; they [such people as mentioned above] are made manifestly aware of it morning and evening [c]. And [on] the day that the Hour [of judgement] is established, [it will be said], "Make the people of Firoun enter the severest punishment." [2]
And [mention] when they will argue within the Fire, and the weak will say to those who had been arrogant, "Indeed, we were [only] your followers, so will you relieve us of a share of the Fire?"

Those who had been arrogant will say, "Indeed, all [of us] are in it. Indeed, Allah has judged between the servants."

(40:41-48)

[a] This part is typically translated as: "and the people of Pharaoh were enveloped by the worst of punishment", however Muhammad Asad has it as:

[i] whereas suffering vile was to encompass Pharaoh’s folk

[b] My translation flows better and is also linguistically correct. The word translated as “enveloped/encompassed” [حَاقَ] has the following meanings based on Lane’s Lexicon:

[i] حَاقَ بِهِ, aor. (S, K) inf. n. حَيْقَ and حِيْقَى, (K) It surrounded, encompassed, encircled, or set him, or it; (S, K) only used in relation to evil; (Bd in xvi. 36;) [as also حَاقَ بِهِ, aor. (S, K) inf. n. حَيْقَ and حِيْقَى, (K) and so حَاقَ بِهِ, (Ibn-‘Abbád, K,) So in the Kur [xxxv. 41]. And evil artifice shall not set any save the authors thereof; (S;) or this means shall not befall: (Msb;) [for] حَاقَ بِهِ (Ibn-‘Arafah, Msb, K *) aor. as above, (Msb, TA,) inf. n. حَيْقَ and حِيْقَى, (TA,) signifies also it clave to him, and became his due; (Ibn-‘Arafah, K,) and befell him: (Ibn-‘Arafah, Msb, K,) and thus it is said to mean in the Kur [xi. 11, &c.,] وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ [And that at which they used to mock shall cleave to them, or be their due, or befall them; namely, the punishment at which they mocked.] (TA.) You say also, حَاقَ بِهِمُ العَذَابُ

[c] Another way to understand this is found in some translations

[i] Muhammad Asad: The fire [of the hereafter - that fire] which they had been made to contemplate [in vain], morning and evening.

• His related comment: I.e., of which they had been warned, day-in and day-out, by prophets and believers like the one spoken of in this passage.

[ii] Mohammad Shafi: The Fire — they (Pharaoh’s people) were warned about it morning and evening.

[iii] Me [more literally rendered]: [That is] The fire that they are clearly presented [verbally], morning and evening.

[iv] In Lane’s Lexicon, one of the meanings given to it is:

• عَرَضَ السَّؤَّلَ (S, Msb, K,) aor. عَرَضَ لَهُ السَّؤَّلَ (S, O, K *) He made the thing apparent; showed it; exhibited it; manifested it; exposed it to view; presented it; (S, O, Msb, K;) unfolded it; laid it open: and also he mentioned it: (Msb;) [lit. he showed its breadth, or width, or its side: and hence it also signifies he made the thing to stand as an obstacle, دُونَ شَأْنٍ in the way to, or of, a thing.] You say, عَرَضَ لَهُ السَّؤَّلَ He made apparent, showed, exhibited, manifested, or exposed to view, to him the thing; (S, O, K;) unfolded it, or laid it open, to him. (S, TA.) And عَرَضَ لَهُ السَّؤَّلَ (S, O, K *) He showed, propounded, or proposed, to him, such a thing, or such a case...

c] can be seen as an aside or emphasis to [a][b][1]. The purpose being to fully establish that the punishment they will fall into is one they were repeatedly warned of by Musa:

[a][b] [1]
Aside/emphasis: [c]

[2]
In my words this would be like saying:

• The words of Musa are presented
Musa invites them to salvation, and they invite him to the fire. He tells them that they will remember what he told them. And this in fact includes the fact that their path and call is to the fire.

The words of Allah are presented [a][b]

Musa was protected from them and their plots and the punishment of hell became their due. Just like Musa warned them.

This punishment being the fire that they were clearly made aware of morning and evening [c].

And when the hour of judgement comes, they will be told of and directed to their doom directly.

Another ayah worth considering here is (18:100). The same word [root: عرض] is used as in (40:46) above.

And We will leave them that day surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly. [a]

And We will display Hell that Day to the Disbelievers, manifestly [b]

Those whose eyes had been within a cover [removed] from My remembrance, and they were not able to hear.

Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.

(18:99-102)

The context here is ya’jūj and ma’jūj.

[a] When the horn is blown, that is the herald for the day of judgement.

[b] On the day of judgement, hell will be clearly displayed to the kuffar.

Other verses with a similar message include: (42:45), (46:20) and (46:34).

It is likely the following hadith was fabricated to support the traditional interpretation of (40:41-48).

Reference: Sahih al-Bukhari 1379
In-book reference: Book 23, Hadith 132
http://sunnah.com/bukhari/23/132

Narrated `Abdullah bin `Umar:

And We will leave them that day surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly. [a]

And We will display Hell that Day to the Disbelievers, manifestly [b]

Those whose eyes had been within a cover [removed] from My remembrance, and they were not able to hear.

Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.

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Reference: Sahih al-Bukhari 1379
In-book reference: Book 23, Hadith 132
http://sunnah.com/bukhari/23/132

Narrated `Abdullah bin `Umar:
Allah’s Messenger said, "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-Fire; he is shown his place there-in. Then it is said to him, 'This is your place till Allah resurrect you on the Day of Resurrection.'"
The wives of the Prophet used to go to Al-Manasi, a vast open place (near Baqi’ at Medina) to answer the call of nature at night. ‘Umar used to say to the Prophet “Let your wives be veiled,” but Allah’s Apostle did not do so. One night Sauda bint Zam‘a the wife of the Prophet went out at ‘Isha’ time and she was a tall lady. ‘Umar addressed her and said, “I have recognized you, O Sauda.” He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of “Al-Hijab”.

9.5.29.3 Comment

This hadith is in error.

There is no verse of hijab that relates to veiling in the Qur'an, the only verse is (24:31) and that mentions khimar, which is the correct word. This hadith was obviously fabricated at some date when the convention of saying hijab for the headcover had become somewhat common or was being established for some reason.

9.5.30 Women going for their needs revealed

9.5.30.1 What the Qur'an says

Nothing.

9.5.30.2 What the hadith says

Arabic reference: Book 65, Hadith 4795
https://sunnah.com/urn/44730

Narrated Aisha:

Sauda (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So ‘Umar bin Al-Khattab saw her and said, “O Sauda! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out. Sauda returned while Allah’s Messenger was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, “O Allah’s Messenger! I went out to answer the call of nature and ‘Umar said to me so-and-so.” Then Allah inspired him (the Prophet) and when the state of inspiration was over and the bone was still in his hand as he had not put in down, he said (to Sauda), “You (women) have been allowed to go out for your needs.”

Reference: Sahih al-Bukhari 5237
In-book reference: Book 67, Hadith 170
https://sunnah.com/bukhari/67/170
Narrated `Aisha:

Once Sa`da bint Zam`a went out at night for some need, and `Umar saw her, and recognizing her, he said (to her), "By Allah, O Sa`da! You cannot hide yourself from us." So she returned to the Prophet and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the it was revealed to him and when that state was over, he (the Prophet was saying: "O women! You have been allowed to go out for your needs."

9.5.30.3 Comment

1. The statement is not consistent between the ahadith [see underlined Arabic].
2. The statement is not in the Qur'an, it was neither revealed nor inspired.
   2.1. It is clearly described that this is something coming from Allah as guidance. It did not, this is a fabrication.

9.5.31 Allah is hurt by our abuse

9.5.31.1 What the Qur'an says

And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy.

(4:131)

And Moses said, "If you should disbelieve, you and whoever is on the earth entirely - indeed, Allah is Free of need and Praiseworthy."

(14:8)

Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favour of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for
And whoever is ungrateful - then indeed, my Lord is Free of need and Generous.”

(27:40)

يََ أَيُّهَا الْنَّاسُ أَنتُمُ الْفُقَرَاءُ إِلََ اللَّـهِ وَاللَّـهُ هُوَ الْغَنُِّ الَْْمِيدُ

O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy.

(35:15)

9.5.31.2 What the Hadith says

Sahih al-Bukhari » Prophetic Commentary on the Qur’an (Tafseer of the Prophet)
Arabic reference: Book 65, Hadith 4826
https://sunnah.com/urn/45060

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، ن ِ  هُرَيْرَةَ ـ رض  الله عنه ـ قَالَ عَنْ أ

Allah’s Messenger said, ”Allah said, 'The son of Adam hurts me for he abuses Time though I am Time: in My Hands are all things, and I cause the revolution of day and night.'

9.5.31.3 Comment

This hadith is an example of the anthropomorphisation [making human like] of Allah in the hadith.

It:

1. Has no basis in the Qur’an.
   1.1. Hence the hadith is being used to tell us about the nature of Allah what Allah has not told us in the revelation.

2. Goes against the description of Allah in the Qur’an. We are being told that Allah is negatively impacted by the action of His creation, when in the first place Allah is in no need of his creation.
   2.1. Lane’s Lexicon: أذى, aor. أذى, inf. n. أذى, (T, M, Mṣb, K.) [He was, or became, annoyed, molested, harmed, or hurt;] he experienced, or suffered, slight evil, [i. e., annoyance, molestation, harm, or hurt;] less than what is termed ضرر (El-Khaṭṭábee;) or he experienced, or suffered, what was disagreeable, or hateful, or evil, (Mṣb, K,) in a small degree; (K;) بِيْنَهُ [by him, or it]; (T, S, M, K;) [and منه from him, or it].
9.5.32 Muhammad was bewitched

9.5.32.1 What the Qur'an says

نََّْنُ أَعْلَمُ بَِِا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نجَْوَىٰ إِذْ يـَقُولُ الظَّالِمُونَ
إِن تَتَبَيعُونَ إِلَّا رَجُلًا مَسْحُورًا

We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic."

(17:47)

وَقَالُوا مَالِ هَـٰذَا الرَّسُولِ يََْكُلُ الطَّعَامَ وَيََْشِي فِِ الَْْسْوَاقِ لَوْلََ أُنزِلَ إِلَيْهِ مَلَكٌ فـَيَكُونَ مَعَهُ نَذِيرًا أو يُلْقَىٰ إِلَيْهِ كنزٌ أو تَكُونُ لَهُ جَنَّةٌ يََْكُلُ مِنـْهَا وَقَالَ الظَّالِمُونَ إِن تَتَبَيعُونَ إِلَّا رَجُلًا مَسْحُورًا

And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner? Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?" And the wrongdoers say, "You follow not but a man affected by magic."

(25:7-8)

9.5.32.2 What the hadith says

See section 9.8.26 on page 698 for the ahadith.

9.5.32.3 Comment

The contradiction is clear:

1. Qur'an: Allah highlights the claim of the messenger being a man bewitched so as to highlight the false claims of the disbelievers.
2. Hadith: In fact the messenger was bewitched for some undefined period of time [with some other narrations saying 6 months]. The ahadith go against the defence of Allah.
   2.1. If the claim of being bewitched is true for an hour, day or week, then Allah’s ayaat in (17:47) and (25:8) is countered.
9.6 Supposed ‘explanations’ of and reasons for Ayaat

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيِّ عَدُوًّا شَيَاطِينَ الِْْ وَالِْْنِي

And thus We have made for every prophet an enemy - evil ones from mankind and jinn, (secretly/discreetly) communicating to each other with speech embellished [with lies] for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

(6:112)

وَمِنَ النَّاسِ مَن يَشْتََِي لَْْوَ الَْْدِيثِ لِي ضِلَّ عَن سَبِيلِ اللَّ هِ بِغَيِْْ عِلْمٍ وَيـَتَّخِذَهَا هُزُوًا أُ

And of the people is he who trades [for guidance] diversionary/distracting speech [lit: Hadith] to mislead from the way of Allah, without knowledge, and who takes it in ridicule. Those will have a humiliating punishment.

And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

(31:6-7)

There is a claim that the ahadith explain the Qur’an either through direct interpretation or through so-called “reasons for revelation”. Below are some examples of these ‘explanations’ and a demonstration that the ahadith are against the Qur’an and diminish it.

9.6.1 (2:58) – Jews and the gate

9.6.1.1 What the Qur’an says

وَإِذْ قُلْنَا ادْخُلُوا هَـٰذِهِ الْقَرْيَةَ فَكُلُوا مِنـْهَا حَيْثُ شَيْتَّتمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نـَّغْفِرْ لَكُمْ خَطَايََكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ف َبَدَّلَ الَّذِينَ ظَلَم وا ق َوْلًَّ غَيَْْ الَّذِي قِيلَ لَْ مْ

And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."

But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying.

(2:58-59)
9.6.1.2  What the hadith says

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4479
http://sunnah.com/urn/41610

Narrated Abu Huraira:

The Prophet said, "It was said to the children of Israel, 'Enter the gate (of the town), prostrate (in humility) and say: Hittatu

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n (i.e. repentance) i.e. O Allah! Forgive our sins.' But they entered by dragging themselves on their asses, so they did something different (from what they had been ordered to do) and said, 'Hittatun,' but added, "A grain in a hair."

9.6.1.3  Summary

This is an example of the simplistic storytelling that was used to ‘explain’ verses of the Qur’an. It is an insult to the messenger and Allah.

(2:59) clarifies that the Jews changed the words they were given, there is no indication that they dragged themselves on their asses like dogs through a gate.

9.6.2  (2:158) – Safa and Marwa are obligatory

9.6.2.1  What the Qur’an says

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّـهِ فَمَنْ حَجَّ الْبـَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِِمَا

وَمَن

تَطَوَّعَ خَيًَْ ا فَإِنَّ اللَّـهَ شَاكِرٌ عَلِيمٌ

Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.

(2:158)

9.6.2.2  What the hadith says

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4495
http://sunnah.com/urn/41770

杏َنْنَا عَنْيَبَ عَنَّكِنَّ نَبِيَّ بَنَّيَاتُكُمْ، عَنْ هِبَامَ بَنِي مَعْنَ، عَنْ أحَبَّ شَعِيرَةً، عَنْ الرَّحْمَانِ، عَنْ بَبَ إِسْرَائِيلَ، إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّـهِ فَمَنْ حَجَّ الْبـَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِِمَا

وَمَن

تَطَوَّعَ خَيًَْ ا فَإِنَّ اللَّـهَ شَاكِرٌ عَلِيمٌ

杏َنْنَا عَنْيَبَ عَنَّكِنَّ نَبِيَّ بَنَّيَاتُكُمْ، عَنْ هِبَامَ بَنِي مَعْنَ، عَنْ أحَبَّ شَعِيرَةً، عَنْ الرَّحْمَانِ، عَنْ بَبَ إِسْرَائِيلَ، إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّـهِ فَمَنْ حَجَّ الْبـَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِِمَا

杏َنْنَا عَنْيَبَ عَنَّكِنَّ نَبِيَّ بَنَّيَاتُكُمْ، عَنْ هِبَامَ بَنِي مَعْنَ، عَنْ أحَبَّ شَعِيرَةً، عَنْ الرَّحْمَانِ، عَنْ بَبَ إِسْرَائِيلَ، إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّـهِ فَمَنْ حَجَّ الْبـَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِِمَا

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Narrated `Urwa:

I said to `Aisha, the wife of the Prophet, and I was at that time a young boy, "How do you interpret the Statement of Allah: "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah." So it is not harmful of those who perform the Hajj to the House of Allah (i.e. the Ka'bah) or perform the Umra, to ambulate (Tawaf) between them. In my opinion it is not sinful for one not to ambulate (Tawaf) between them." `Aisha said, "Your interpretation is wrong for as you say, the Verse should have been: "So it is not harmful of those who perform the Hajj or Umra to the House, not to ambulate (Tawaf) between them." This Verse was sent down/revealed in connection with the Ansar who (during the Pre-Islamic Period) used to visit Manat (i.e. an idol) after assuming their Ihram, and it was situated near Qudaid (i.e. a place at Mecca), and they used to regard it sinful to ambulate between Safa and Marwa after embracing Islam. When Islam came, they asked Allah's Messenger about it, whereupon Allah sent down:-- "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra, to ambulate (Tawaf) between them." (2.158)

9.6.2.3 Summary

It is impossible to go from “it is not bad to do x” to “you must do x” without using an external judge or arbiter. The only judge is Allah (see section 4.1.12 on page 60) and the only arbiter we have is the Qur'an (see section 5.3.3 on page 112).

Given that there is nothing in the Qur’an that states we must do tawaf between Safa and Marwa, it remains an optional activity. This hadith is in clear contradiction with the Qur’an by making obligatory what is implicitly not obligatory in the Qur’an.

9.6.3 (2:189) – Entering houses from behind

9.6.3.1 What the Qur'an says

They ask you about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to approach/come to houses from their backs \[a\], but righteousness is \[b\] one who fears Allah. And enter houses from their doors. \[c\] And fear Allah that you may succeed. (2:189)

\[a\] A potential alternative meaning here, that I have not seen in any translation is: “And it is not righteousness to approach/come to houses from their evident/obvious/external aspects”

\[i\] There is no mention of door(s), like in \[c\].

\[ii\] Such a translation would also work and focus more on the context, “but righteousness is \[b\] one who fears Allah”, \[b\].
[b] This statement would indicate that by contrast [a] refers to doing something with external or surface purpose or intention.
[c] With [a][b] in mind, the right door to enter the house [that is Islam] is through the ‘door’ of fear and consciousness of Allah.

9.6.3.2 What the hadith says

Reference: Sahih Muslim 3026
In-book reference: Book 56, Hadith 27
http://sunnah.com/muslim/56/27

Bara’ reported:

When the Ansar performed the Pilgrimage, they did not enter their houses but from behind. A person from the Ansar came and he began to enter from his door but it was said to him (why he was doing something in contravention to the common practice of coming to the houses from behind). Then this verse was sent down." Piety is not that you come to the doors from behind" (ii. 189).

9.6.3.3 Summary

This hadith is an example of the simplistic and disrespectful approach to the Qur’an the fabricator(s) had. What a poor explanation, are we to believe that Allah has revealed a statement about what door people to enter houses, as a matter of guidance, in response to some Ansar walking in the front door?

An example of more reasonable thinking can be found in the commentary of Muhammad Asad:

166: I.e., true piety does not consist in approaching questions of faith through a "back door", as it were - that is, through mere observance of the forms and periods set for the performance of various religious duties (cf. 2:177). However important these forms and time-limits may be in themselves; they do not fulfil their real purpose unless every act is approached through its spiritual "front door", that is, through God-consciousness. Since, metonymically, the word bab ("door") signifies "a means of access to, or of attainment of, a thing" (see Lane I, 272), the metaphor of "entering a house through its door" is often used in classical Arabic to denote a proper approach to a problem (Razi).

9.6.4 (2:238) – Middle prayer and speaking

9.6.4.1 What the Qur’an says

Maintenance with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.

(2:238)
9.6.4.2 What the Hadith says

Reference: Sahih al-Bukhari 1200
In-book reference: Book 21, Hadith 4
https://sunnah.com/bukhari/21/4

Narrated Zaid bin Arqam:

In the lifetime of the Prophet we used to speak while praying, and one of us would tell his needs to his companions, till the verse, ‘Guard strictly your prayers (2.238) was sent down. After that we were ordered to remain silent while praying.

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4534
http://sunnah.com/urn/42130

Narrated Zaid bin Arqam:

We used to speak while in prayer. One of us used to speak to his brother (while in prayer) about his need, till the Verse was sent down:— "Guard strictly the prayers, especially the middle (‘Asr) Prayer and stand before Allah with obedience." Then we were ordered not to speak in the prayers.

9.6.4.3 Summary

These hadith purport to give a ‘reason for revelation’ for this ayah. Are we supposed to believe that until this verse was revealed, Muslims would casually speak to each other while praying?

A more sensible understanding is that while Allah reminds us to keep/maintain prayers, the mention of the middle prayer is to highlight it as one we should be especially careful with. This of course makes sense as we are busy with work during the day.

9.6.5 (3:110) – The best nation

9.6.5.1 What the Qur’an says

كتَمْنَ حُبُّ أُمُهُ أُخْرِجْتُ لِلْنَّاسِ تَأْمُّرُونَ بِالْمُعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتَؤْمِنُونَ بِاللهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ حِبُّ أُمُهُ أُخْرِجْتُ لِلْنَّاسِ تَأْمُّرُونَ بِالْمُعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتَؤْمِنُونَ بِاللهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ
You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

(3:110)

9.6.5.2  What the hadith says

Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))
Arabic reference: Book 65, Hadith 4557
https://sunnah.com/urn/42350

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ مَيْسَرََ حَازِمٍ، عَنْ أَخْرِجَتِ النَّاسِ، أَنَّ النَّاسَ ﷺ، تَأْلُوُّ بِهِمْ فِي السَّلَاحِ فَخَيَّنُوهُمْ حَتَّى يَنْتَخِبُوا فِي الإِسْلَامِ.

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.

9.6.5.3  Summary

Another noble ‘explanation’ of a Qur’anic ayah by the hadith.

1. Qur’an says: You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.
2. Hadith says: You are the best nation produced [as an example] for mankind. You bring people with chains on their necks until they accept Islam.

An insult to the Qur’an and a lie against Allah.

9.6.6  (4:94) – Saying salaam

9.6.6.1  What the Qur’an says

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيْنُوا وَلَّيْ تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْيَاهِنَةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَانُِِ كَثِيََةٌ كَذَٰلِكَ كُنتُم مِين قَبْلَ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيْنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favour upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted.

(4:94)

9.6.6.2  What the Hadith says

Reference: Sahih Muslim 3025
Ibn Abbas reported that some Muslims met a person with a small flock of sheep. He said:

As-Salam-o-'Alaikum. They caught hold of him and killed him and took possession of his flock. Then this verse was sent down: "He who meets you and extends you salutations, don't say: You are not a Muslim" (iv. 94). Ibn 'Abbas, however, recited the word as-Salaam instead of as-Salam".

9.6.6.3  Summary

This is an outrageous hadith.

1. It is a weak and unsupported explanation for the revelation of this ayah.
2. If the hadith was true [it definitely is not], then we have a weird situation where the ayah focuses on a matter of greeting etiquette and not the murder that took place.

9.6.7  (4:128) – Nushuz against a wife

9.6.7.1  What the Qur’an says

And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.
9.6.7.2 What the Hadith says

Reference: Sahih Muslim 3021 a
In-book reference: Book 56, Hadith 15
http://sunnah.com/muslim/56/15

'A'isha said in connection with the verse:

"And if a woman has reason to fear ill-treatment from her husband or that he might turn away from her" (iv. 128) that it was sent down/revealed in case of a woman who had long association with a person (as his wife) and now he intends to divorce her and she says: Do not divorce me, but retain me (as wife in your house) and you are permitted to live with another wife. It is in this context that this verse was sent down.

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur'an
Arabic reference: Book 65, Hadith 4601
https://sunnah.com/urn/42800

Regarding the Verse:--"If a woman fears cruelty or desertion on her husband's part." (4:128) It is about a man who has a woman (wife) and he does not like her and wants to divorce her but she says to him, "I make you free as regards myself." So this Verse was sent down/revealed in this connection.

9.6.7.3 Summary

This is a typical example. Someone invents some simplistic and limiting narration to 'explain' a verse and attributes it to the messenger. The fabricator of the hadith focuses on the desertion aspect of the ayah, making no mention of nushuz. There is nothing in what the man wants to do in the two hadith above that constitutes nushuz, and so the hadith explains nothing other than giving a limited example and making this the reason for the revelation.

The ayah is quite general on the nature of the nushuz with some hints in (4:128-129) as to what may be cases of this.
9.6.8 (7:31) – Dress well for the mosque

9.6.8.1 What the Qur’an says

بَنِي آدمَ حَلُّوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَلَا تَسْفِرُوا إِلَّا لَّا تُعِيدُونَ نَفْسَكُمْ

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.

(7:31)

9.6.8.2 What the Hadith says

Reference: Sahih Muslim 3028
In-book reference: Book 56, Hadith 29
http://sunnah.com/muslim/56/29

بُحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَحَدَّثَبِ أَبَنِي أَبُو بَكْرِ بْنَ نَافِعٍ، -وَالْفِظْ لِهِ- حَدَّثَنَا عُثْمَانُ بْنُ عُفَّادٍ، تَطُوفُ بِالْبَيْتِ وَهِيَ مُسْلِمَةٌ الْبَطِي، عَنْ سَعِيدِ بْنِ جُبَيْلٍ، عَنْ أَبِي عَبَّاسٍ، قَالَ كَانَتِ الْمَرْأَةُ تَقُولُ مَنْ يُعِي تِطْوَافًا تَجْعَلُهُ عَلََّ فَرْجِهَا وَتَقُولُ الْيَوْمَ يَبْحِلُهُ فَيْ لَتْ هَذِهِ الآيَةَ وَكُلُّهُ فَمَا بَدَا مِنْهُ فَلاَ أَدُو بَعْضُهُ أَخْذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

Ibn Abbas reported:

During the pre-Islamic days women circumambulated the Ka'ba nakedly, and said: Who would provide cloth to cover the one who is circumambulating the Ka'ba so that she would cover her private parts? And then she would say: Today will be exposed the whole or the part and what is exposed I shall not make it lawful. It was in this connection that the verse was sent down:" Adorn yourself at every place of worship" (vii. 31).

9.6.8.3 Summary

So this ayah was revealed because of a pre-Islamic practice of women walking around the Ka’bah naked?

This hadith is illogical because:

- Ayaat on modesty would already cover this behaviour.
- Revealing an ayah about a historical behaviour not seen among the Muslims is illogical.
- The ayah is about dressing well for the mosque, not generically about dressing to be modest.

9.6.9 (8:22) – Deaf, dumb and blind

9.6.9.1 What the Qur’an says

إِنَّ شَرَّ الدَّوَابِي عِندَ اللَّـهِ الصُّمُّ الْبُكْمُ الَّذِينَ لََ يَعْقِلُونَ

Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

(8:22)
9.6.9.2 What the hadith says

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4646
https://sunnah.com/urn/43240

Narrated Ibn `Abbas:

Regarding the Verse: "Verily! The worst of beasts in the Sight of Allah are the deaf and the dumb——those who understand not." (8.22) (The people referred to here) were some persons from the tribe of Bani `Abd-Addar.

9.6.9.3 Summary

The irony.

The people/person that fabricated this hadith are themselves described in (8:22). What is the level of disrespect to the revelation of Allah to have this story as the reference/context for this ayah? It seems that early religious leaders wanted to have some answer for every kind of question to do with the Qur’an and lacked the insight to just give what was stated in the Qur’an.

This ayah is general in the context of the purpose of life and the relationship with Allah, to imagine that it was revealed for or about some nobodies at a certain time and place is perfectly indicative of the level of commentary in the ahadith.

9.6.10 (11:5) – Hiding their sudor/‘chests’

9.6.10.1 What the Qur’an says


To Allah is your return, and He is over all things competent."

Unquestionably, the disbelievers turn away their sudor [lit. chests] to hide themselves from Him.

Unquestionably, [even] when they cover themselves in their clothing, Allah knows what they conceal and what they declare. Indeed, He knows that which is in the sudor [lit. chests].

And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

(11:4-6)
9.6.10.2 What the hadith says

Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))

Arabic reference: Book 65, Hadith 4682
https://sunnah.com/urn/43590

Narrated Muhammad bin `Abbas bin Ja`far:

Ibn `Abbas recited. "No doubt! They fold up their breasts." I said, "O Abu `Abbas! What is meant by "They fold up their breasts?" He said, "A man used to feel shy on having sexual relation with his wife or on answering the call of nature (in an open space) so this Verse was sent down: "No doubt! They fold up their breasts."

Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))

Arabic reference: Book 65, Hadith 4681
https://sunnah.com/urn/43580

Narrated Muhammad bin `Abbas bin Ja`far:

That he heard Ibn `Abbas reciting: "No doubt! They fold up their breasts." (11.5) and asked him about it. He said, "Some people used to hide themselves while answering the call of nature in an open space lest they be exposed to the sky, and also when they had sexual relation with their wives in an open space lest they be exposed to the sky, so the above revelation was sent down/revealed regarding them."

9.6.10.3 Summary

These ahadith take the term sadr literally and make a mockery of the message of the Qur’an. The usage in the Qur’an and in this ayah refer to an aspect of the human person, like mind, heart etc. This is highlighted even within (11:5) we have Allah saying “Indeed, He knows that which is in the sudoor”.

This kind of ‘explanation’ can be compared with a more logical one from Muhammad Asad:

Note 7: Since the people referred to in this verse obviously do not believe in the divine origin of Muhammad’s message, their "hiding from God" can have, in this context, only one meaning-namely, that of a metaphor for their unwillingness to listen to the truth which emanates from Him: and this also explains the statement that they are "enshrouding their hearts" (lit., "bosoms", as at the end of this verse), i.e., are allowing their hearts and minds to remain wrapped-up in prejudices, thus making them impervious to spiritual perception. See in this connection 8:55 and the corresponding note 58.
9.6.11 (11:114) – Prayer at the ends of the day

9.6.11.1 What the Qur'an says

وَأْقِمِ الصَّلَّةَ طَرَفَِِ النـَّهَارِ وَزُلَفًا مِينَ اللَّيْلِ إنَّ الْحَسَنَاتِ يُذْهِبََْ السَّيِيئَاتِ ذَٰلِكَ ذِكْرَى لِلذَّاكِرِينَ

And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

(11:114)

9.6.11.2 What the hadith says

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4687
http://sunnah.com/urn/43640

Narrated Ibn Masud:

A man kissed a woman and then came to Allah's Messenger and told him of that, so this Divine Inspiration was sent down/revealed to the Prophet 'And offer Prayers perfectly at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds (small sins) That is a reminder for the mindful.' (11.114) The man said, Is this instruction for me only?' The Prophet said, "It is for all those of my followers who encounter a similar situation."

9.6.11.3 Summary

This verse was sent down because a man kissed a woman. And it applies to other people who also have this situation, that is, a man kissing a woman.

Truly, the Qur’an is explained and enriched by the hadith.

9.6.12 (14:27) – Allah’s sure word

9.6.12.1 What the Qur’an says

يُثِبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقُولِ الثَّابِتِ فِِ الَْْيَاةِ الدُّنْيَا وَفِِ الْْخِرَةِ وَيُضِلُّ اللَّـهُ اِلظَّالِمِينَ وَيَفْعَلُ اللَّـهُ مَا يَشَاءُ

Allah confirms those who believe with the sure word in this world's life and in the hereafter, and Allah causes the unjust to go astray, and Allah does what He pleases.

(14:27)
9.6.12.2 What the hadith says

Reference: Sahih al-Bukhari 1369
In-book reference: Book 23, Hadith 122
https://sunnah.com/bukhari/23/122

Narrated Al-Bara’ bin ‘Azib:

The Prophet (p.b.u.h) said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. And that corresponds to Allah's statement: Allah will keep firm those who believe with the word that stands firm . . . (14.27).

Narrated Shu’ba:

Same as above and added, "Allah will keep firm those who believe . . . (14.27) was revealed concerning the punishment of the grave."

Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)
Arabic reference: Book 65, Hadith 4699
https://sunnah.com/urn/43760

Narrated Al-Bara bin Azib:

Allah’s Messenger said, "When a Muslim is questioned in his grave, he will testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger, and that is what is meant by Allah's Statement: "Allah will keep firm those who believe with a Word that stands firm in this world and in the Hereafter." (14.27)

9.6.12.3 Summary

The explanation of the ayah has nothing to do with the ayah. What we have here is a complete hijacking of an ayah, extracting it from its Qur’anic context and using it within some other illogical and fictitious context.

Furthermore, the idea of punishment in the grave is a false one. See section 9.5.28 on page 608 for more on this.
9.6.13 (19:77) – Given wealth and children

9.6.13.1 *What the Qur'an says*

أَفَرَأَيْتَ الَّذِي كَفَرَ بِِيََتِنَا وَقَالَ لُْوتَينََّ مَالًَ وَلَدًا

Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children?"

(19:77)

9.6.13.2 *What the hadith says*

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur'an
Arabic reference: Book 65, Hadith 4734 [Also Book 65, Hadith 4733 and Book 65, Hadith 4732]
http://sunnah.com/urn/44130

Narrated Masruq:

Khabbab said, "During the pre-Islamic period, I was a blacksmith and Al-Asi bin Wail owed me a debt." So Khabbab went to him to demand the debt. He said, "I will not give you (your due) till you disbelieve in Muhammad." Khabbab said, "By Allah, I shall not disbelieve in Muhammad till Allah makes you die and then resurrects you." Al-Asi said, "So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay you your debt." So this Verse was sent down:-- 'Have you seen him who disbelieved in Our Signs and, (yet) says: I shall certainly be given wealth and children.' (19.77)

9.6.13.3 *Summary*

That this can be accepted as a worthy and sahih hadith that 'explains' the Qur'an is a good evidence that the proponents of hadith really have no consistent and acceptable standards for the truth. Their standards are to support the fabrications in the hadith despite the Qur'an. As an example of what a contextual interpretation would say, see Muhammad Asad.

Note: 66: This is a further illustration of the attitude described in verses 73-75 (and referred to in note 59): namely, the insistence on material values to the exclusion of all moral considerations, and the conviction that worldly "success" is the only thing that really counts in life. As in many other places in the Qur'an, this materialistic concept of "success." is metonymically equated with one's absorption in the idea of "wealth and children".

9.6.14 (41:22) – Hiding from your own testimony

9.6.14.1 *What the Qur'an says*

وَيَوْمَ يُتْحَشُّ أَعْدَاءُ اللَّـهِ إِلَىَّ النَّارِ فَهُمْ يُؤْلَفُونَ
And the Day when the enemies of Allah will be gathered to the Fire while they are [driven] assembled in rows,
Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do.
And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned.
And there was no way you could hide from the testimony of your own hearing, or your eyes, or your skins. In fact, you thought that God was unaware of much of what you do.
And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers."

(41:19-23)

9.6.14.2 What the hadith says

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur'an
Arabic reference: Book 65, Hadith 4816
http://sunnah.com/urn/44950

Narated Ibn Mas'ud:

(regarding) the Verse: 'And you have not been screening against yourself lest your ears, and your eyes and your skins should testify against you.' (41.22) While two persons from Quraish and their brother in-law from Thaqif (or two persons from Thaqif and their brother-in-law from Quraish) were in a house, they said to each other, "Do you think that Allah hears our talks?" Some said, "He hears a portion thereof" Others said, "If He can hear a portion of it, He can hear all of it." Then the following Verse was sent down: 'And you have not been screening against yourself lest your ears, and your eyes and your skins should testify against you...' (41.22)
Narrated `Abdullah:

There gathered near the House (i.e. the Ka`ba) two Qurashi persons and a person from Thaqif (or two persons from Thaqif and one from Qurash), and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allah hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a low tone." The third said, "If He can hear when we talk in a loud tone, then He can also hear when we speak in a low tone." Then Allah, the Honourable, the Majestic sent down: 'And you have not been screening against yourself lest your ears, and eyes and your skins should testify against you....' (41.22-23)

This hadith has been narrated through another chain as well.

9.6.14.3 Summary

An example of some trivial event, happening behind closed doors with some unknown actors being the 'reason' for a revelation and supposedly explaining the revelation.

The ahadith mention people considering if Allah can hear them, and in this context, it is mentioned (41:22/22-23) was revealed. However, verses (41:20-22) are talking about the very bodies of the people testifying against themselves. Not about Allah hearing all they say.

So the hadith is either wrong or limiting [still wrong].

9.6.15 (68:13) – Cruel and illegitimate pretender

9.6.15.1 What the Qur’an says

وَلَا تَطِعُنَّ كُلَّ حَلَفٍ مَّهِينٍ
وَهُمْ مَنْ تَعْيِينُونَ
وَمَنْ يَعْيَنُ مَعْتَدَ أَيْمَ
وَعَلَّمْكُمْ هَذِئَا نَظْرِي
أَن كَانَ ذَٰلِكَ مَالًا عَلِيمًا
إِذَا تُتْلَى عَلَيْهِ آيَةٌ قَالَ أُسْتَطِيرُ الْأُولِياءِ
And do not obey every worthless habitual swearer
[And] scorners, going about with malicious gossip
A preventer of good, transgressing and sinful,
Cruel, moreover, an outsider/useless.
Because he is a possessor of wealth and children,
When Our verses are recited to him, he says, "Legends of the former peoples."
(68:10-15)

9.6.15.2 What the hadith says

Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))
Arabic reference: Book 65, Hadith 4917
https://sunnah.com/urn/45940

Narrated Ibn `Abbas:

(regarding the Verse):-- 'Cruel after all that, base-born (of illegitimate birth).' (68.13) It was sent down/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).

9.6.15.3 Summary

An example of:

- Ignorant literalism: the ayah is not targeting a specific person, rather a type of person.
  o The growth referred to is one of a literal meaning of the word in the context of wattle that may be found on a sheep or goat. It is considered to be something useless. The word has a variety of other uses.

- Irrelevant and limiting contextualisation: some random man with a growth.

To see an example of more logical interpretation than in the useless hadith above, see Muhammad Asad:

Note 8: The commentators give the most divergent interpretations to the term zanim, which is evidently derived from the noun zanamah, denoting either of the two wattles, or fleshy skin protuberances, hanging below the ears of a goat. Since these wattles do not seem to have any physiological function, the term zanim has come to signify "someone [or "something"] not needed" (Taj al-'Arus): in other words, redundant or useless. It is, therefore, logical to assume that in the above context this term describes a person who is entirely useless in the social sense.
9.6.16 (113:4) The blowers on knots

9.6.16.1 Word meanings [Lane’s Lexicon]

عقد

عقدَ الحبلِ (،Ṣ، Mgh، L، Mṣb، K، &c.) aor. عَقَدَ { Conte·ment} (L، Mṣb، K) inf. n. عقد (Mgh، L، Mṣb) and مَعَٰقِدُ (،Ṣ، Mgh، ل، Mṣb، &c.) aor. عَقَدَتْ { Of which see an ex. in a verse cited voice رَتَمَ، and which is properly an intensive or a frequentative form}; and عَقْدَةً [which is also intensive or frequentative, inf. n. نَعْقِدَةِ]; and لِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

Also A contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement: (Mgh، O، L، K) pl. عقود. (O، L) Agreeably with this explanation, the pl. is used in the Kur v. 1, as meaning Contracts، &c.: or it there means the obligatory statutes، or ordinances، of God: or، accord. to Zj، the covenants imposed by God، and those imposed mutually by men agreeably with the requirements of religion. (L) And مَعَٰقِدًا is used in the sense of عقود: thus one says، بَيْنَهُمْ مَعَاقِدًا [Between them are contracts، compacts، &c.]. (A)

نفث

نَفَثَ، aor. { يَنْفِثُ } (،Ṣ، K) and نَفَثَان (،TA) [He puffed؛ or blew، without spitting؛ or he sputtered؛ or blew forth a little spittle in minute scattered particles؛ or he spat؛ or he [did as though he] spat without ejecting spittle؛ and نَفْثُ في العقد signifies he spat، ejecting a little spittle، upon the knot، in enchantment: (Mṣb) or the النَّفْخُ is like النَّفْثُ، or blowing، and less than التَّفْلُ، or spitting، or ejecting spittle from the mouth: (،) or like blowing، with [the emission of] spittle: (Keshshäß؛) or like blowing، as done in enchantment، without spittle: the action، if accompanied by spittle، being termed التَّفْلُ: this is the most correct explanation: ('Ináyeh: or gentle blowing without spittle: (الاذكار:) or more than blowing؛ or like blowing؛ but less than spitting: sometimes without spittle، thus differing from التَّفْلُ؛ and sometimes with a little spittle، thus differing from التَّفْلُ: or the emitting wind from the mouth، together with a little spittle. (MF)]

‡ God cast، or put، the thing into the heart. (Mṣb)

‡ Such a thing was inspired، or put، into my mind. (A)

‡ He (the Holy Spirit [Gabriel]) inspired، or cast، or put، into my mind، or heart. (Nh، from a trad.)

Mujam Maqayees al-Lugha by Ibn Faris

The correct origin/root [for this word] implies/indicates the emittance of something from a mouth or elsewhere with the lowest of sounds.
Nun-Fa-Tsa: to blow, to spit out, to puff out, to inspire, (of a snake) to inject (venom), (of a witch) to hiss an incantation.

9.6.16.2 What the Qur'an says

الَّذِينَ يَنقَضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّـهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِِ الَْْرضِ أُولَـٰئِكَ هُمُ الَْْاسِ رُونَ

Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers.

(2:27)

And they followed [instead] that which the evil ones practiced against Solomon’s reign - for it was not Solomon who denied the truth, but those evil ones denied it by teaching people sorcery [and claiming it came from Solomon] - and that which has come down through the two angels in Babylon, Hurut and Marut-although these two never taught it to anyone without first declaring, "We are but a temptation to evil: do not, then, deny [God's] truth!" And they learn from these two how to create discord / separate between a man and his wife [a]; but whereas they can harm none thereby save by God's leave, they acquire a knowledge that only harms themselves and does not benefit them - although they know; indeed, that he who acquires this [knowledge] shall have no share in the good of the life to come. For, vile indeed is that [art] for which they have sold their own selves -had they but known it!

(2:102)

[a] For this section, note that of the negative effects of what was taught to the people was some way(s) to break apart the husband/wife relationship.
There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract [a] until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.

(2:235)

And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified - unless they forego the right or the one in whose hand is the marriage contract [a] foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing.

(2:237)

[a] In both of these ayaat we see that the marital knot/contract is highlighted.

[2] And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound/contracted [to you, including spouses] [a] - give them their share. Indeed Allah is ever, over all things, a Witness.

(4:33)

[a] This is a use of the term in relation to binding relationships, which would certainly include marital relationships.

[i] Muhammad Asad on this phrase, in note 41 for this surah, writes: i.e., wives and husbands (Abu Muslim, as quoted by Razi).

[ii] See also section 9.5.23 on page 590 for a discussion of ‘ma malakat aymaanukum’ being another term for spouse.

O you who have believed, fulfil [all] contracts [a]. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur’an] – hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends.

(5:1)

[a] Here we have a general commandment to fulfil all contracts.

[i] This is an important commandment generally.
Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you made binding of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful.

(5:89)

Those who fulfil the covenant of Allah and do not break the contract,
And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account,

(13:20-21)

But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and spread corruption on earth - for them is the curse, and they will have the worst home.

(13:25)

Say, "I seek refuge in the Lord of daybreak [a]
From the evil of that which He created [b]
And from the evil of [intense] darkness when it conceals [itself] [c]
And from the evil of the selves that [quietly] blow in [so as to damage]
bonds/contracts/resolutions [between people and between people and Allah] [d]
And from the evil of an envier when he envies." [e]
In understanding the better meaning for this ayah (113:4), let us look at the flow of meaning in the surah:

[a] Light is an analogy for guidance in the Qur’an. So the daybreak here is the arrival of guidance in the night of misguidance.

[i] You can see the light analogy in section 5.3.12 on page 138. For the darkness and misguidance analogy you can find it in many places including (2:257), (5:16), (14:1), (33:43) etc.

[b] This is from the evil that is related to the darkness that is being broken by the arrival of the light of guidance.

[i] From (97:5) we see that the peace lasts only until the light clashes with the darkness, at the time of the dawn of revelation.

[c] Next we seek refuge from the [intense] darkness that is not fully removed, but rather goes into hiding. Whether in dark people, or in people that have some darkness within them along with some light.

[i] This is the darkness that feeds hidden evil, hypocrisy, spite, envy. It can do that secretly while the light of guidance is predominant.

[ii] We seek refuge from its hidden effect and from its re-emergence.

[d] If we follow the flow of the previous 3 ayaat then we may consider that this ayah [along with the next] refers to some manifestations of this concealed darkness. In this first case it is the internal darkness within selves that wordlessly and very quietly blow against bonds/commitments/oaths etc, between people, spouses, humans and Allah etc. The bonds spoken of in (2:27) and (5:1) as well as the other ayaat in this section.

[i] Another meaning here, a surface one, could refer to the deception of those who blow on 'knots' and pull the string/rope and make the knot disappear. This is an old trick and it exists to this day. Perhaps this is the basis of the literal and twisted interpretation given to this phrase by the proponents of hadith. And this more straightforward meaning agrees well with the fact that ‘magic’ is explained to be merely deception in the Qur’an. See section 9.8.26.1 on page 702 for more on this.

[ii] The word for a singular human [regardless of gender] is nafs/soul, and it is in the feminine gender [see (4:1)]. And when used in reference to a self, this word is used in the singular ‘nafsy’ [see (5:25), (5:116), etc] and in the plural ‘anfusahum’ [see (2:90)] and ‘anfusakum’ [see (2:85)]

[iii] Muhammad Asad notes: “Lit., "of those that blow (an-naffathat) upon knots": an idiomatic phrase current in pre-Islamic Arabia and, hence, employed in classical Arabic to designate all supposedly occult endeavours; it was probably derived from the practice of "witches" and "sorcerers" who used to tie a string into a number of knots while blowing upon them and mumuring magic incantations. The feminine gender of naffathat does not, as Zamakhshari and Razi point out, necessarily indicate "women", but may well relate to "human beings" (anfus, sing. nafs, a noun that is grammatically feminine). In his explanation of the above verse, Zamakhshari categorically rejects all belief in the reality and effectiveness of such practices, as well as of the concept of "magic" as such.”

[iv] Islahi comments on this ayah: "The word naffathat," Islahi writes, "is feminine, but it is not necessary to translate it 'women.' In accordance with Arabic usage, one may take it to mean arwah/nufus khabithah ('evil spirits/persons'), irrespective of whether these spirits are male or female, and irrespective of whether the persons referred to are Jews, Magi, or the sorcerers and soothsayers of Arabia." Tad., 8:662-63. See also Kash., 4:244.”
[v] Dr. Kamal Omar translation: and against the evil-effect of those personalities who try to create sabotage in a commitment;
[vii] Muhammad Ali translation: And from the evil of those who cast (evil suggestions) in firm resolutions,
[viii] Sher Ali translation: And from the evil of those who blow upon the knots of mutual relationships to undo them,
[e] Here we have envy, a manifestation of an inner darkness that may work against others with whom you may or may not have some bond/contract.

An interesting consideration is how surah 114 follows on from this surah.

1. [d] refers to a dark, wordless internal inclination.
2. [e] refers to a dark, wordless inclination that is targeted at others.
3. Surah 114 refers to those with darkness in them, verbally trying to corrupt others through quiet and secret communication.

9.6.16.3 What the hadith says

Grade: Sahih (Darussalam)
Reference: Sunan an-Nasa'i 4080
In-book reference: Book 37, Hadith 115
https://sunnah.com/nasai/37/115

أَخْرَجَهَا هَنَّادُ بْنُ الْمُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ ابْنِ حَيَّانَ، يَعْبَرُ يُزِيدَ رْقَمَ، قَالَ سَحَرَ النَّبِيّ صلَّ الله عليه وسلم رَجُلًا مِنَ الْيَهُودِ فَاشْتَكَّ لِذَلِكَ أَفَّضَلَةَ، فَأَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَأَنَّهُ مِنْ نُعَلَى فَمَا ذَكَرَ ذَلِكَ لِذَلِكَ الْيَهُودِيِّ وَلَا رَآهُ فِي وَجْهِهِ قَطُّ.

It was narrated that Zaid bin Arqam said:

"A Jewish man cast a spell on the Prophet [SAW], and he fell ill as a result of it, for several days. Then Jibra'il, peace be upon him, came to him and said: 'A Jewish man has put a spell on you. In such and such a well there is a knot that he tied for you.' The Messenger of Allah [SAW] sent them to take it out and bring it to him. Then the Messenger of Allah [SAW] got up as if he had been released from some bonds. No mention of that was made to that Jew, and he did not see that in his face at all."

Also from the tafsir of Ibn Kathir we have:

Mujahid, Ikrimah, Al-Hasan, Qatadah and Ad-Dahhak all said,
"This means the witches."

Mujahid said,

"When they perform their spells and blow into the knots."
9.6.16.4 Summary

Some interesting points here:

1. [Nasa’il Book 37, Hadith 115] refers to a male Jew who blew on knots. Clearly it was not the conception that this was a purely female thing to do.
   1.1. Does it make sense to have the female gender associated with the standard translations with this in mind?
2. The general understanding of this ayah (113:4) with the proponents of hadith relates to believing in magic and associates the use of these surahs (113, 114) to combat magic among other things.
   2.1. See section 9.8.26.1 on page 702 to see that there is no such thing as magic in the Qur’an.
3. When we step away from the uncontextual and overly literal interpretation of (113:4) given by the proponents of hadith, we get a meaning more in line with the rest of the Qur’an and of the surah itself, along with (114).
9.7 Inconsistencies between hadith and general logic/evidence

And thus We have made for every prophet an enemy - evil ones from mankind and jinn, (secretly/discreetly) communicating to each other with speech embellished [with lies] for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

(6:112)

And of the people is he who trades [for guidance] diversionary/distracting speech [lit: Hadith] to mislead from the way of Allah, without knowledge, and who takes it in ridicule. Those will have a humiliating punishment.

And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

(31:6-7)

Several hadith in this section can easily also be placed into the next section [9.8]. Most if not all the hadith below are from Bukhari, otherwise they are from Muslim. What follows is just a sample...

9.7.1 Ajwa dates protect against poison and magic

Reference: Sahih al-Bukhari 5779
In-book reference: Book 76, Hadith 91
https://sunnah.com/bukhari/76/91

Narrated Sa`d:
I heard Allah's Messenger saying, "Whoever takes seven 'Ajwa dates in the morning will not be effected by magic or poison on that day."

Reference: Sahih al-Bukhari 5445
In-book reference: Book 70, Hadith 74
https://sunnah.com/bukhari/70/74

I heard Allah's Messenger saying, "Whoever takes seven 'Ajwa dates in the morning will not be effected by magic or poison on that day."

658/913
Narrated Sa‘d:

Allah’s Messenger said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them."

Reference: Sahih al-Bukhari 5769
In-book reference: Book 76, Hadith 83
https://sunnah.com/bukhari/76/83

Narrated Saud:

I heard Allah's Messenger saying, "If somebody takes seven 'Ajwa dates in the morning, neither magic nor poison will hurt him that day."

Reference: Sahih al-Bukhari 5768
In-book reference: Book 76, Hadith 82
https://sunnah.com/bukhari/76/82

9.7.1.1 Comment

There is a famous event when Ahmad Deedat debated Pastor Sjoberg. A member of the audience challenged the pastor to drink poison based on the following reference from the New Testament.

Mark 16:17-18

17 And these signs will accompany those who believe: In My name they will drive out demons; they will speak in new tongues; 18 they will pick up snakes with their hands, and if they drink any deadly poison, it will not harm them; they will lay their hands on the sick, and they will be made well."

The pastor would not do it. I wonder how many Muslims would test this hadith.

See also section 9.8.26 on page 698 for more discussion on ‘magic’.
9.7.2  Black seeds cure all diseases/maladies

Reference: Sahih al-Bukhari 5687
In-book reference: Book 76, Hadith 10
https://sunnah.com/bukhari/76/10

<table>
<thead>
<tr>
<th>Hadith</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>76:10</td>
<td>Narrated Khalid bin Sa'd:</td>
</tr>
<tr>
<td></td>
<td>We went out and Ghalib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Medina he was still sick. Ibn Abi 'Atiq came to visit him and said to us, &quot;Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for 'Aisha has narrated to me that she heard the Prophet saying, 'This black cumin is healing for all diseases except As-Sam.' &quot;Aisha said, 'What is As-Sam?' He said, 'Death.'</td>
</tr>
</tbody>
</table>

Reference: Sahih al-Bukhari 5688
In-book reference: Book 76, Hadith 11
https://sunnah.com/bukhari/76/11

<table>
<thead>
<tr>
<th>Hadith</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>76:11</td>
<td>Narrated Abu Huraira:</td>
</tr>
<tr>
<td></td>
<td>I heard Allah's Messenger saying, &quot;There is healing in black cumin for all diseases except death.&quot;</td>
</tr>
</tbody>
</table>

Reference: Sahih Muslim 2215 c
In-book reference: Book 39, Hadith 120
https://sunnah.com/muslim/39/120

<table>
<thead>
<tr>
<th>Hadith</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>39:120</td>
<td>Abu Huraira reported Allah's Messenger as saying:</td>
</tr>
<tr>
<td></td>
<td>There is no disease for which black cumin does not provide remedy.</td>
</tr>
</tbody>
</table>

Among others.

9.7.2.1  Comment

If Muslims actually believed these ahadith, black seeds should have been investigated completely and used to cure everything other than death. In the hadith [Bukhari Book 76, Hadith 10] it is being
treated like it was in fact a cure-all at that time also. So the argument that this refers to being able to use modern technology to extract cures is refuted completely.

How many sick Muslims will trust in this?

9.7.3 Fever comes from hell fire

Reference: Sahih al-Bukhari 3264
In-book reference: Book 59, Hadith 74
https://sunnah.com/bukhari/59/74

Narrated Ibn `Umar:
The Prophet said, "Fever is from the heat of the (Hell) Fire: so abate fever with water."

Reference: Sahih al-Bukhari 5725
In-book reference: Book 76, Hadith 40
https://sunnah.com/bukhari/76/40

Narrated `Aisha:
The Prophet said, "Fever is from the heat of Hell, so abate fever with water."

This hadith is narrated several more times, at least twice from Rafi` bin Khadij [رَافِعُ بْنُ خَدِيجٍ] and once from `Aisha [عَائِشَةَ] with similar wording except that instead of [فايْحِ]، [فَاوْحِ] and [فاوْرِ] are also used as variants.

9.7.3.1 Comment

There is no effect of hellfire in dunya as it is solely an aspect of the day of judgement and after. It’s like saying that a nice fruit is from the flavour of Jannah. Both statements are disrespectful of the hereafter. Furthermore, the hadith claims that fever is a literal manifestation of what is hidden until the day of judgement.

There is no evidence to support this idea in the Qur’an. In fact, in the Qur’an we find it described in terrible terms and we find it described as first seen on the day of judgement. In response to any such ahadith consider the following ayah:

وَلَئِن مَّسَّتـْهُمْ نـَفْحَةٌ مِينْ عَذَابِ رَبِيكَ لَيـَقُولُوا إِنَّنَا ظَالِمِينَ

And if [as much as] a breath of the punishment of your Lord should touch them, they would surely say, "O woe to us! Indeed, we have been wrongdoers."
What a disrespect to say that fever comes from hell.

9.7.4 Afternoon heat comes from hell raging

Reference: Sahih al-Bukhari 538
In-book reference: Book 9, Hadith 15
http://sunnah.com/bukhari/9/15

Narrated Abu Sa`id:

that Allah's Messenger said, "Pray Zuhr prayer when it becomes (a bit) cooler as the severity of heat is from the raging of the Hell-fire."

9.7.4.1 Comment

I think you will find it comes from the sun, combined with other geographical factors.

There is no effect of hellfire in dunya as it is solely an aspect of the day of judgement and after. It's like saying that a nice fruit is from the flavour of Jannah. Both statements are disrespectful of the hereafter. Furthermore, the hadith claims that afternoon is a literal manifestation of what is hidden until the day of judgement.

There is no evidence to support this idea in the Qur’an. In fact, in the Qur’an we find it described in terrible terms and we find it described as first seen on the day of judgement. Within the context of afternoon heat, we actually have an ayah that would have supported this hadith if were true:

We see that there is no confusing the two here. The heat of hell is used as a warning, only.

Finally, in response to any such ahadith consider the following ayah:
And if [as much as] a breath of the punishment of your Lord should touch them, they would surely say, "O woe to us! Indeed, we have been wrongdoers." (21:46)

What a disrespect to say that afternoon heat comes from hell.

9.7.5 Dip your fly to get the cure

Reference: Sahih al-Bukhari 3320
In-book reference: Book 59, Hadith 126
https://sunnah.com/bukhari/59/126

Narrated Abu Huraira:
The Prophet said "If a house fly falls in the drink of anyone of you, he should dip it (in the drink) and take it out, for one of its wings has a disease and the other has the cure for the disease."

Also reported in Sunan Ibn Maja and Sunan Abi Dawud.

9.7.5.1 Comment

There is no possible interpretation that can save the erroneous nature of this hadith.

The prophet allegedly says this to the people around him, and so there is no space for interpretations to do with extracting micro-organisms from the fly that would fight bacteria etc. on the fly or whatever wishful thinking people use to defend this hadith.

The proposed solution given is to literally dip the fly into the liquid as the cure for any disease the fly may have initially deposited in the drink. This hadith is false based on our knowledge of biology and microbiology. What a fly carries can include toxins from micro-organisms as well as filth it has landed on and eaten from.

9.7.6 The sun travels to below the throne of Allah

Reference: Sahih al-Bukhari 3199
In-book reference: Book 59, Hadith 10
https://sunnah.com/bukhari/59/10

Narrated Abu Dhar:
The Prophet asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) till it prostrates itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: "And the sun Runs its fixed course For a term (decreed), that is The Decree of (Allah) The Exalted in Might, The All-Knowing." (36:38)

9.7.6.1 Comment

The Qur'anic ayah says nothing about going to a throne, this is additional 'valuable' information added by the hadith. "How would we know this if we didn't have the hadith?" The answer, we don't need to know this.

This ayah speaks correctly about the fact that the sun is indeed moving [proven by 36:40] and this movement will continue towards the point when it would expire [which tells us it has a limited life]. It will likely not get there, but that is the path it takes through the milky way and universe.

9.7.7 Genetics/Phenotype of a child is based on who discharges first

There are three versions/narrations of the following hadith all with variations in their wording.

Reference: Sahih al-Bukhari 3329
In-book reference: Book 60, Hadith 4
https://sunnah.com/bukhari/60/4

Narrated Anas:

When `Abdullah bin Salam heard the arrival of the Prophet at Medina, he came to him and said, "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle" Allah's Messenger said, "Gabriel has just now told me of their answers." `Abdullah said, "He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews." Allah's Messenger said, "The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a
man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that `Abdullah bin Salam said, "I testify that you are the Messenger of Allah." `Abdullah bin Salam further said, "O Allah’s Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me." The Jews came to Allah’s Messenger and `Abdullah went inside the house. Allah's Apostle asked (the Jews), "What kind of man is `Abdullah bin Salam amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allah's Messenger said, "What do you think if he embraces Islam (will you do as he does)?" The Jews said, "May Allah save him from it."

Then `Abdullah bin Salam came out in front of them saying, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." Thereupon they said, "He is the evilest among us, and the son of the evilest amongst us," and continued talking badly of him.

The other variants are:

Reference: Sahih al-Bukhari 3938
In-book reference: Book 63, Hadith 164
https://sunnah.com/bukhari/63/164

Bukhari: Prophetic Commentary on the Qur'an (Tafseer of the Prophet)
Arabic reference: Book 65, Hadith 4480
https://sunnah.com/urn/41620

9.7.7.1 Comment
While this may be what all the men who finish first would find great support in, it is biologically ignorant.

9.7.8 Adam was 27 meters tall

Reference: Sahih al-Bukhari 3326
In-book reference: Book 60, Hadith 1
https://sunnah.com/bukhari/60/1

Narrated Abu Huraira:

The Prophet said, "Allah created Adam, making him 60 cubits tall. When He created him, He said to him, "Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutations of your offspring." So, Adam said (to the angels), As-Salamu Alaikum (i.e. Peace be upon you). The angels said, "As-salamu Alaika wa Rahmatu-l-ahi" (i.e. Peace and Allah’s Mercy be upon you). Thus the angels added to Adam's salutation the expression, 'Wa Rahmatu-l-ahi,' Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam’s creation.
Abu Huraira reported Allah’s Messenger as saying:

Allah, the Exalted and Glorious, created Adam in His image with His length of sixty cubits, and as He created him He told him to greet that group, and that was a party of angels sitting there, and listen to the response that they give him, for it would form his greeting and that of his offspring. He then went away and said: Peace be upon you! They (the angels) said: May there be peace upon you and the Mercy of Allah, and they made a addition of” Mercy of Allah”. So he who would get into Paradise would get in the form of Adam, his length being sixty cubits, then the people who followed him continued to diminish in size up to this day.

9.7.8.1 Comment

We have fossils of humans that are millions of years old, there is no evidence of them reaching 3 meters, forget about 27 meters. This hadith is flagrant fabrication. It may have some reliance on some of the narrations of the Jews that believed Adam was enormous (about 45 meters tall). Like with much with the proponents of hadith, there is the essence of Jewish error in it.

Note also [Sahih Muslim Book 53, Hadith 32] where it says that Allah “created Adam in His image”, an outrageous statement. See section 9.5.10 on page 536 for more discussion on this.

9.7.9 Sex of the child is decided after about 120 days in the womb

Reference: Sahih al-Bukhari 6595
In-book reference: Book 82, Hadith 2
http://sunnah.com/bukhari/82/2

The Prophet said, "Allah puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allah wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evil doer) or a blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother’s womb.

Reference: Sahih al-Bukhari 318
Narrated Anas bin Malik:

The Prophet said, "At every womb Allah appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.' Then if Allah wishes (to complete) its creation, the angel asks: (O Lord!) Will it be a male or female, a wretched or a blessed, and how much will his provision be? And what will his age be?" So all that is written while the child is still in the mother's womb.

For the approximately 120 days, refer to [among several]:

Reference: Sahih al-Bukhari 6594
In-book reference: Book 82, Hadith 1
http://sunnah.com/bukhari/82/1

Narrated `Abdullah:

Allah’s Messenger, the truthful and truly-inspired, said, "Each one of you collected in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and turns into a piece of flesh for a similar period (of forty days) and then Allah sends an angel and orders him to write four things, i.e., his provision, his age, and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allah, a person among you (or a man) may do deeds of the people of the Fire till there is only a cubit or an arm-breadth distance between him and the Fire, but then that writing (which Allah has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it."

9.7.9.1 Comment

Ultimately the number of days is irrelevant, as the sex of the child is decided from the start genetically. The hadith is wrong.

9.7.10 The moon was literally split in half by the messenger

Reference: Sahih al-Bukhari 3638 [See also Sahih al-Bukhari 3870]
In-book reference: Book 61, Hadith 142 [See also Book 63, Hadith 96]

667/913
Narrated Ibn `Abbas:

The moon was split into two parts during the lifetime of the Prophet.

Reference: Sahih al-Bukhari 3869
In-book reference: Book 63, Hadith 95
https://sunnah.com/bukhari/63/95

Narrated `Abdullah:

The moon was split (into two pieces) while we were with the Prophet in Mina. He said, "Be witnesses." Then a Piece of the moon went towards the mountain.

Reference: Sahih al-Bukhari 3636
In-book reference: Book 61, Hadith 140
https://sunnah.com/bukhari/61/140

Narrated `Abdullah bin Masud:

During the lifetime of the Prophet the moon was split into two parts and on that the Prophet said, "Bear witness (to thus).

Reference: Sahih al-Bukhari 3637 [See also Sahih al-Bukhari 3868]
In-book reference: Book 61, Hadith 141 [See also Book 63, Hadith 94]
https://sunnah.com/bukhari/61/141

Narrated Anas bin Malik:

That the Meccan people requested Allah's Messenger to show them a miracle, and so he showed them the splitting of the moon.

Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)) - كتاب التفسير
Arabic reference: Book 65, Hadith 4825 [See also Book 65, Hadith 4820]
https://sunnah.com/urn/45050
Narrated `Abdullah:

Five things have passed: Al-Lizam, the defeat of the Romans, the mighty grasp, the splitting of the moon, and the smoke.

Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))
Arabic reference: Book 65, Hadith 4864
https://sunnah.com/urn/45420

Narrated Anas:

The people of Mecca asked the Prophet to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

Reference: Sahih al-Bukhari 3868
In-book reference: Book 63, Hadith 94
https://sunnah.com/bukhari/63/94

Although this is supposedly narrated from several people, it is clearly false. Had such an event taken place, it would have been widely reported in many cities and non-Muslim civilisations. It has not.
The hadith is false.

9.7.11 The day of judgement has already happened

Reference: Sahih Muslim 2953 a
In-book reference: Book 54, Hadith 173
https://sunnah.com/muslim/54/173

Anas reported:

That a person asked Allah's Messenger as to when the Last Hour would come. He had in his presence a young boy of the Ansar who was called Muhammad. Allah's Messenger said: If this young boy lives, he may not grow very old till (he would see) the Last Hour coming to you.

Reference: Sahih Muslim 2953 b
In-book reference: Book 54, Hadith 174
https://sunnah.com/muslim/54/174

Anas b. Malik reported that a person asked Allah's Apostle:

When would the Last Hour come? Thereupon Allah's Messenger (way peace be upon him) kept quiet for a while. Then looked at a young boy in his presence belonging to the tribe of Azd Shanu'a and he said: If this boy lives he would not grow very old till the Last Hour would come to you. Anas said that this young boy was of our age during those days.

Reference: Sahih Muslim 2953 c
In-book reference: Book 54, Hadith 175
https://sunnah.com/muslim/54/175

Anas reported:

A young boy of Mughira b. Shu'ba happened to pass by (the Holy Prophet) and he was of my age. Thereupon Allah's Apostle said: If he lives long he would not grow very old till the Last Hour would come (to the old people of this generation)*.

* What is bracketed is not in the Arabic.
9.7.11.1 Comment

The word used for the young boy is [غلام], see section 12.40.4 on page 910 for its meaning.

Assuming the boy lived for another 100 years, this prophesy is wrong. It has been transmitted by 3 chains of transmission in the Sahih of Muslim and is considered sahih. This was never knowledge the messenger could have.

They ask you about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah, but most of the people do not know

(7:187)
9.8 ‘Sahih’ and ludicrous hadith

And thus We have made for every prophet an enemy - evil ones from mankind and jinn, (secretly/discreetly) communicating to each other with speech embellished [with lies] for the purpose of deception. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

(6:112)

And of the people is he who trades [for guidance] diversionary/distracting speech [lit: Hadith] to mislead from the way of Allah, without knowledge, and who takes it in ridicule. Those will have a humiliating punishment.

And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

(31:6-7)

The hadith literature contains a lot of narrations that are like folk tales. That Muslim scholars can read the Qur’an and yet consider such ahadith anything more than complete disrespect to Allah and the messenger shows the closing of their minds.

Most if not all the ahadith below are from Bukhari, otherwise they are from Muslim. The list could be easily expanded if the other books are included. What follows is just a sample...

9.8.1 Satan and human body

Reference: Sahih al-Bukhari 3295
In-book reference: Book 59, Hadith 104
https://sunnah.com/bukhari/59/104

Narrated Abu Huraira:

The Prophet said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night."
Narrated `Abdullah:

A person was mentioned before the Prophet and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet said, "Satan urinated in his ears."

Reference: Sahih al-Bukhari 6226
In-book reference: Book 78, Hadith 250
https://sunnah.com/bukhari/78/250

Narrated Abu Huraira:

The Prophet said, "Allah loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allah, every Muslim who hears him (praising Allah) has to say Tashmit to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him."

Reference: Sahih Muslim 2995 a
In-book reference: Book 55, Hadith 74
https://sunnah.com/muslim/55/74

The son of Abu Said al-Khudri reported on the authority of his father that Allah's Messenger said:
When one of you yawns, he should keep his mouth shut with the help of his hand, for it is the devil that enters therein.

Reference: Sahih al-Bukhari 1231
In-book reference: Book 22, Hadith 9
https://sunnah.com/bukhari/22/9

Narrated Abu Huraira:

Allaah's Messenger said, "When the call for prayer is made, Satan takes to his heels farting so that he may not hear the Adhan and when the Iqama is pronounced, Satan again takes to his heels, and when the Iqama is finished he comes back again and tries to interfere with the person and his thoughts and say, "Remember this and that (which he has not thought of before the prayer)", till the praying person forgets how much he has prayed. If anyone of you does not remember whether he has offered three or four rak'at then he should perform two prostrations of Sahu while sitting.

9.8.1.1 Comment

Let's summarise into a little story:

1. Satan stays in the upper part of your nose all night, and you can somehow wash him out.
2. If you don't get up for prayers in the morning, it's because satan pissed in your ears.
3. If you wake up and you yawn, this has come from satan and he laughs at you when you do it (if you say 'ha').
   3.1. Actually, when you yawn satan (also?) comes in your mouth.
4. When you go to the mosque to pray at noon, know that satan is flying away and farting loud enough that it drowns out the adhaan for him.

Truly how could we have this wisdom without the ahadith? How could the Qur'an be enough for us if we have to miss this?

The people who fabricated these hadith and their like do damage to Islam and to the Messenger.

9.8.2 Satan and the rising and setting of the sun

Reference: Sahih al-Bukhari 3272, 3273
In-book reference: Book 59, Hadith 82
http://sunnah.com/bukhari/59/82
Narrated Ibn `Umar:

Allah's Messenger said, "When the (upper) edge of the sun appears (in the morning), don't perform a prayer till the sun appears in full, and when the lower edge of the sun sets, don't perform a prayer till it sets completely. And you should not seek to pray at sunrise or sunset for the sun rises between two horns [or sides of the head] of the devil (or Satan).

9.8.2.1 Comment

It is nice that instead of some arbitrary reason not to pray in these periods, we have the real reason. When the sun aligns with the head of satan, between his horns or the sides of his head, then salaah is a bad idea. A bonus hadith in this line is:

Reference: Sahih al-Bukhari 3279
In-book reference: Book 59, Hadith 88
http://sunnah.com/bukhari/59/88

Narrated `Abdullah bin `Umar:

I saw Allah’s Messenger pointing towards the east saying, "Lo! Afflictions will verily emerge hence; afflictions will verily emerge hence where the horn [or side of the head of] Satan appears."

9.8.3 Evil eye

Reference: Sahih al-Bukhari 5740
In-book reference: Book 76, Hadith 55
https://sunnah.com/bukhari/76/55

Narrated Abu Huraira:

The Prophet said, "The effect of an evil eye is a fact." And he prohibited tattooing.

Reference: Sahih al-Bukhari 5738
In-book reference: Book 76, Hadith 53
https://sunnah.com/bukhari/76/53

Narrated `Aisha:

The Prophet ordered me or somebody else to do Ruqya (if there was danger) from an evil eye.
9.8.3.1 Comment

As well as this being classic folk tale material, there is no evidence in the Qur’an that such a thing exists or could even exist.

It assumes the existence of some mysterious power that can do you harm. Something not even alluded to in the Qur’an.

An ayah that may be considered on this topic is:

وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِإِذْكَارِهِمْ لَمَّا سََِعُوا الذِيكْرٍ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَمَا هُوَ إِلََّ ذِكْرٌ لِلْعَالَمِينَ [1]

And indeed, those who disbelieve strive make you slip with their [vehemence of their] gazes when they hear the message, and they say, "Indeed, he is mad".
And it [that which brings their anger] is only a reminder to the worlds. [2]

And indeed, those who disbelieve strive make you slip [in their estimation and/or that of the people they speak to] with their perceptions [of the message you share] when they hear the message, and they say, "Indeed, he is mad".
And it [that which they perceive incorrectly] is only a reminder to the worlds.

(68:51)

This has been used [see Ibn Kathir] to align with or justify the idea of ‘evil eye’. I have translated the ayah in two ways that highlight different [literal/metaphorical] but mutually consistent meanings for this ayah. Saheeh international has used ‘eyes’ in place of gazes/perceptions, this is incorrect as the word eye is not in the text.

9.8.4 Musa beating a stone

Reference: Sahih al-Bukhari 278
In-book reference: Book 5, Hadith 30
https://sunnah.com/bukhari/5/30

Narrated Abu Huraira:

The Prophet said, 'The (people of) Bani Israel used to take bath naked (all together) looking at each other. The Prophet Moses used to take a bath alone. They said, 'By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia.' So once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that stone saying, 'My clothes, O stone! till the people of Bani Israel saw him and said, 'By
Allah, Moses has got no defect in his body. Moses took his clothes and began to beat the stone." Abu Huraira added, "By Allah! There are still six or seven marks present on the stone from that excessive beating."

9.8.4.1 Comment

1. This hadith is disrespectful of Musa and Muhammad.
2. Moses beating a stone would imply that this kind of sneaky behaviour was somehow to be expected from naughty stones. However, if the stone running around did happen it would have been a miracle from Allah, thus beating the stone [as well as being futile] would have been disrespectful of a sign of Allah.
3. If Abu Huraira actually said this, then he narrated a lie and took Allah as witness to that lie.

9.8.5 Monkeys stoning for zina

Reference: Sahih al-Bukhari 3849
In-book reference: Book 63, Hadith 75
https://sunnah.com/bukhari/63/75

Narrated `Amr bin Maimun:

During the pre-Islamic period of ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

9.8.5.1 Comment

This was no doubt fabricated as support for the lie of stoning for witnessed/admitted zina. For more on this see section 9.5.2 on page 484.

A key issue here is that animals do not have to abide by moral laws as they do not have moral choice.

9.8.6 Muhammad wrestles with satan

Reference: Sahih al-Bukhari 1210
In-book reference: Book 21, Hadith 14
https://sunnah.com/bukhari/21/14

During the pre-Islamic period of ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.
Narrated Abu Huraira:

The Prophet once offered the prayer and said, "Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon, 'My Lord! Bestow on me a kingdom such as shall not belong to any other after me.' Then Allah made him (Satan) return with his head down (humiliated)."

Another similar hadith is:

Reference: Sahih al-Bukhari 3284
In-book reference: Book 59, Hadith 93
http://sunnah.com/bukhari/59/93

Comment

Perhaps in a less sacrilegious glorification story than that of Jacob in Genesis 32:22-31 [where he wrestles with and beats God, some say an angel], we have the messenger beating satan physically.

This is among the fabricated stories in the hadith that only have the purpose of magnifying and glorifying Muhammad.

Forgiveness based on distance

Reference: Sahih al-Bukhari 3470
In-book reference: Book 60, Hadith 137
https://sunnah.com/bukhari/60/137

Narrated Abu Sa`id Al-Khudri:

The Prophet said, "Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised to go to such and such village. (So he left for
it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven."

9.8.7.1 Comment

A motivational story that turned into a narration from the messenger.

Some problems with this story are:

1. Knowledge of whether this made up whore was forgiven or not, does not belong to the messenger and was not revealed in the Qur’an.
2. There is nothing in the Qur’an that gives weight or acceptability to such stories [see also the example of the whore and the dog in section 9.8.8 on page 679].
3. Killing people in search of forgiveness, for lots of other killing, is not a method of repentance in the Qur’an. You cannot kill the forgiveness out of people or Allah. You cannot sin your way out of sins.
4. It is not the decision of angels whether someone gets mercy or punishment.

9.8.8 A thirsty dog and forgiving the unrepentant whore

Reference: Sahih al-Bukhari 3467
In-book reference: Book 60, Hadith 134
https://sunnah.com/bukhari/60/134

Narrated Abu Huraira:

The Prophet said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So Allah forgave her because of that good deed."

See also:

Reference: Sahih Muslim 2245 b
In-book reference: Book 39, Hadith 212
https://sunnah.com/muslim/39/212

9.8.8.1 Comment

This is in the line of trivial acts that lead to copious forgiveness of sins that can be found in the ahadith.
The issues with this hadith are:

1. Knowledge of whether this made up whore was forgiven or not, does not belong to the messenger and was not revealed in the Qur'an.
2. Prostitution falls under causing corruption in the land [in my opinion] as well as zina. In no place in the hadith is the fictitious whore repenting for her actions.
3. It is unjust for someone living a life of society corrupting sin to have all that forgiven for an act that may or may not have been done for Allah and without repentance for the life of sin.

9.8.9  Talking casually during salaah

Reference: Sahih al-Bukhari 1200
In-book reference: Book 21, Hadith 4
https://sunnah.com/bukhari/21/4

Narrated Zaid bin Arqam:

In the lifetime of the Prophet we used to speak while praying, and one of us would tell his needs to his companions, till the verse, ‘Guard strictly your prayers (2.238) was sent down. After that we were ordered to remain silent while praying.

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4534
http://sunnah.com/urn/42130

Narrated Zaid bin Arqam:

We used to speak while in prayer. One of us used to speak to his brother (while in prayer) about his need, till the Verse was sent down:— "Guard strictly the (five obligatory) prayers, especially the middle (the Best) (‘Asr) Prayer and stand before Allah with obedience (and not to speak to others during the prayers)." Then we were ordered not to speak in the prayers.

9.8.9.1  Summary

This hadith is clearly made up as an ‘explanation’ for 2:238. Is it even conceivable that the companions were just having casual chats AT THE SAME TIME as reciting from the Qur’an and glorifying Allah during salaah?
9.8.10 The crying date palm

Reference: Sahih al-Bukhari 3584
In-book reference: Book 61, Hadith 93
https://sunnah.com/bukhari/61/93

**Narrated Jabir bin `Abdullah:**

The Prophet used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said: "O Allah's Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). **The datepalm cried like a child!** The Prophet descended (the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet said, "It was crying for (missing) what it used to hear of religious knowledge given near to it."

Reference: Sahih al-Bukhari 918
In-book reference: Book 11, Hadith 42
https://sunnah.com/bukhari/11/42

**Narrated Jabir bin `Abdullah:**

The Prophet used to stand by a stem of a date-palm tree (while delivering a sermon). When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet got down from the pulpit and placed his hand over it.

Reference: Sahih al-Bukhari 3583
In-book reference: Book 61, Hadith 92
https://sunnah.com/bukhari/61/92

**Narrated Ibn `Umar:**

The Prophet used to deliver his sermons while standing beside a trunk of a datepalm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet went to it, rubbing his hand over it (to stop its crying).

Reference: Sahih al-Bukhari 3585
Narrated Anas bin Malik:

That he heard Jabi`r bin `Abdullah saying, "The roof of the Mosque was built over trunks of datepalms working as pillars. When the Prophet delivered a sermon, he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk sending a sound like of a pregnant she-camel till the Prophet came to it, and put his hand over it, then it became quiet."

9.8.11 Talking cows and wolves

Reference: Sahih al-Bukhari 2324
In-book reference: Book 41, Hadith 5
https://sunnah.com/bukhari/41/5

Narrated Abu Huraira:

The Prophet said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for ploughing.' The Prophet added, 'I, Abu Bakr and `Umar believe in the story.' The Prophet went on, 'A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except me?' After narrating it, the Prophet said, 'I, Abu Bakr and `Umar too believe it.'" Abu Salama (a sub-narrator) said, "Abu Bakr and `Umar were not present then."
The fabricator decides to add in the above statement in case anyone decided to be critical and see it for the made-up story it is.

Deception to conceal deception.

It is in line with the lie of [or falsely ascribed to] Abu Huraira to justify why so many ahadith come from this man [if he even existed]:

Reference: Sahih al-Bukhari 119
In-book reference: Book 3, Hadith 61
https://sunnah.com/bukhari/3/61

In - book reference: Book 3, Hadith 61
https://sunnah.com/bukhari/3/61

Narrated Abu Huraira:

I said to Allah's Messenger "I hear many narrations (Hadiths) from you but I forget them." Allah's Apostle said, "Spread your Rida' (garment)." I did accordingly and then he moved his hands as if filling them with something (and emptied them in my Rida') and then said, "Take and wrap this sheet over your body." I did it and after that I never forgot anything.

Narrated Ibrahim bin Al-Mundhir:

Ibn Abi Fudaik narrated the same as above (Hadith...119) but added that the Prophet had moved his hands as if filling them with something and then he emptied them in the Rida' of Abu Huraira.

Reference: Sahih Muslim 2492 a
In-book reference: Book 44, Hadith 227
https://sunnah.com/muslim/44/227

Al-A'raj reported that he heard Abu Huraira as saying:

You are under the impression that Abu Huraira transmits so many ahadith from Allah's Messenger (may peace up upon him); (bear in mind) Allah is the great Reckoner. I was a poor man and I served Allah's Messenger being satisfied with bare subsistence, whereas the immigrants remained busy with transactions in the bazar; while the Ansar had been engaged in looking after their properties. (He further reported) that Allah's Messenger said: He who spreads the cloth would not forget anything that he would hear from me. I spread my cloth until he narrated something. I then pressed it against my (chest), so I never forgot anything that I heard from him.
Isn’t that just mighty convenient?

We have hadith where the messenger forgets, and we have ayaat telling us that the messenger had no miracles. Yet here we have the messenger miraculously giving this man perfect memory [when he couldn’t do that for himself].

9.8.12 Ya’juj and Ma’juj could get the people at the time of the messenger

Reference: Sahih al-Bukhari 7135
In-book reference: Book 92, Hadith 82
https://sunnah.com/bukhari/92

Narrated Zainab bint Jahsh:

That one day, Allah’s Messenger entered upon her in a state of fear and said, “None has the right to be worshipped but Allah! Woe to the Arabs from the Great evil that has approached (them). Today a hole has been opened in the dam of Gog and Magog like this.” The Prophet made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, “O Allah’s Apostle! Shall we be destroyed though there will be righteous people among us?” The Prophet said, “Yes, if the (number) of evil persons increased.”

See also:

Reference: Sahih al-Bukhari 3346
In-book reference: Book 60, Hadith 26
https://sunnah.com/bukhari/60/26

Among others.

9.8.12.1 Comment

This hadith could have been in either of the previous 2 sections. It indicates either that:

1. Ya’juj and ma’juj could have killed those Arabs at the time of the messenger.
2. That Ya’juj and ma’juj is some sort of punishment that happens to the bad Arabs at some other time than that of the messenger.

It depends how ‘feena’/فيينا/ ‘among us’ is interpreted. However according to the Qur’an they are a sign for the day of judgement, and not before.

9.8.13 Why meat [food] decays and why women are bad

Reference: Sahih al-Bukhari 3330
Narrated Abu Huraira:

The Prophet said, "But for the Israelis, meat would not decay and but for Eve, wives would never betray their husbands."

Reference: Sahih al-Bukhari 3399
In-book reference: Book 60, Hadith 72
https://sunnah.com/bukhari/60/72

Narrated Abu Huraira:

The Prophet said, "Were it not for Bani Israel, meat would not decay; and were it not for Eve, no woman would ever betray her husband."

Reference: Sahih Muslim 1470 b
In-book reference: Book 17, Hadith 84
https://sunnah.com/muslim/17/84

Hammam b. Munabbih said:

These are some of the ahadith which Abu Huraira (Allah be pleased with him) narrated to us from Allah's Messenger, and one of these (this one): Allah's Messenger said: Had it not been for Bani Isra'il, food would not have become stale, and meal would not have gone bad; and had it not been for Eve, a woman would never have acted unfaithfully toward her husband.

Reference: Sahih al-Bukhari 3331
In-book reference: Book 60, Hadith 6
https://sunnah.com/bukhari/60/6
Allah’s Apostle said, “Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely.”

9.8.13.1 Comment

1. Food decaying: The implication here is that food did not decay before the sons of Israel.
   1.1. We have no indication of this in the Qur’an, and given the very significant nature of it, we should expect it to have been stated.
   1.2. Fermentation is a process of decay, and alcohol has supposedly existed from at least 6000 to 11000 BC.
   1.3. Plants, which are food, have been decaying for millions if not billions of years.
   1.4. This has echoes of the Christian concept of ‘the fall’.
   1.5. The hadith is false.

2. Eve and the betrayal of women.
   2.1. This assumes the fault of the wife of Adam, when in the Qur’an, the blame is on both. This idea comes from Jewish and Christian sources.
   2.2. If we assume that the fault was hers, then that is not the basis of causing other women to do the same. This is injustice and is against the Qur’an.
   2.2.1. This idea of perpetual consequence on women is a Jewish concept. As child birth is considered a punishment on all women [Genesis 3:16].
   2.2.2. This is rejected in the Qur’an in (17:13-15), (53:38-42), etc.
   2.3. The phrase “and had it not been for Eve/hawa’” implies that the act of other women resulted from her act, this is injustice and is against the Qur’an.
   2.3.1. If it was just the nature of women that was crooked, then there would be no basis for saying “had it not been for Eve”. However, on this point see the next bullet.
   2.3.2. This is rejected in the Qur’an in (17:13-15), (53:38-42), etc.
   2.4. The hadith is false.

3. Eve is made from the rib of adam, that is why she is crooked.
   3.1. Being made from a rib is a Jewish and Christian belief [Genesis 2:22]. It has no basis in the Qur’an.
   3.2. There is no Qur’anic basis for women being crooked by design. They are however designed to be the natural counterparts to men and vice versa, see (30:21).
   3.3. The hadith is false.

9.8.14 Stones calling out about Jews

Reference: Sahih Muslim 2922
In-book reference: Book 54, Hadith 105
https://sunnah.com/muslim/54/105

Abu Huraira reported Allah’s Messenger as saying:

The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would
say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree
Gharqad would not say, for it is the tree of the Jews.

Reference: Sahih al-Bukhari 2926
In-book reference: Book 56, Hadith 139
https://sunnah.com/bukhari/56/139

Narrated Abu Huraira:

Allah’s Messenger said, "The Hour will not be established until you fight with the Jews, and the stone
behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."

Reference: Sahih al-Bukhari 3593
In-book reference: Book 61, Hadith 100
https://sunnah.com/bukhari/61/100

Narrated `Abdullah bin `Umar:

I heard Allah’s Messenger saying, "The Jews will fight with you, and you will be given victory over
them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!' "

9.8.14.1 Comment

The prophet had no knowledge of the day of judgement other than what has been revealed to him.
And for sure this is not in the Qur’an.

9.8.15 The forgiveness lottery

Reference: Sahih al-Bukhari 6402
In-book reference: Book 80, Hadith 97
https://sunnah.com/bukhari/80/97

The Prophet said, "When the Imam says 'Amin', then you should all say 'Amin', for the angels say
'Amin' at that time, and he whose 'Amin' coincides with the 'Amin' of the angels, all his past sins will
be forgiven."
See also:

Reference: Sahih al-Bukhari 3223
Narrated Abu Huraira:

Allah’s Messenger said, "When the Imam, during the prayer, says, "Allah hears him who praises Him', say: 'O Allah! Our Lord! All the praises are for You/, for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven."

9.8.15.1 Summary

What justice is there in forgiveness by luck?

Also, there is no evidence for this in the Qur’an.

9.8.16 The forgiveness recipe

Abu Huraira reported Allah’s Messenger as saying:

He who performed ablution well, then came to Friday prayer, listened (to the sermon), kept silence all (his sins) between that time and the next Friday would be forgiven with three days extra, and he who touched pebbles caused an interruption.

Reference: Sahih al-Bukhari 781
In-book reference: Book 10, Hadith 176
https://sunnah.com/bukhari/10/176

Reference: Sahih Muslim 410 c
In-book reference: Book 4, Hadith 79
https://sunnah.com/muslim/4/79

Reference: Sahih al-Bukhari 3228
In-book reference: Book 59, Hadith 39
https://sunnah.com/bukhari/59/39

Reference: Sahih al-Bukhari 2008
In-book reference: Book 31, Hadith 1
https://sunnah.com/bukhari/31/1
Narrated Abu Huraira:

I heard Allah's Messenger saying regarding Ramadan, "Whoever prayed at night in it (the month of Ramadan) out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven."

Reference: Sahih Muslim 760a
In-book reference: Book 6, Hadith 209
https://sunnah.com/muslim/6/209

Abu Huraira reported Allah's Messenger as saying:

He who observed the fasts of Ramadan with faith and seeking reward (from Allah), all his previous sins would be forgiven, and he who observed prayer on Lailat-ul-Qadr with faith and seeking reward (from Allah), all his previous sins would be forgiven.

Reference: Sahih al-Bukhari 1901
In-book reference: Book 30, Hadith 11
https://sunnah.com/bukhari/30/11

Narrated Abu Huraira:

The Prophet said, "Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."

Reference: Sahih al-Bukhari 3223
In-book reference: Book 59, Hadith 34
https://sunnah.com/bukhari/59/34

Narrated Abu Huraira:

The Prophet said, "Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and 'Asr
prayers. Then those who have stayed with you over-night, ascent unto Allah Who asks them, and He knows the answer better than they, "How have you left My slaves?" They reply, "We have left them praying as we found them praying." If anyone of you says "Amin" (during the Prayer at the end of the recitation of Surahs-al-Faitiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven."

Reference: Sahih al-Bukhari 910
In-book reference: Book 11, Hadith 34
https://sunnah.com/bukhari/11/34

Narrated Salman Al-Farsi:

Allah’s Messenger (p.b.u.h) said, "Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the prayer and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him and remains quiet when the Imam delivers the Khutba, all his sins in between the present and the last Friday will be forgiven."

Reference: Sahih al-Bukhari 1934
In-book reference: Book 30, Hadith 41
https://sunnah.com/bukhari/30/41

Narrated Humran:

I saw `Uthman performing ablution; he washed his hands thrice, rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left-forearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said, "I saw Allah’s Apostle performing ablution similar to my present ablution, and then he said, ‘Whoever performs ablution like my present ablution and then offers two rak`at in which he does not think of worldly things, all his previous sins will be forgiven.”

Reference: Sahih al-Bukhari 6405
In-book reference: Book 80, Hadith 100
https://sunnah.com/bukhari/80/100
Narrated Abu Huraira:

Allah's Messenger said, "Whoever says, 'Subhan Allah wa bihamdihi,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

Reference: Sahih Muslim 597
In-book reference: Book 5, Hadith 188
https://sunnah.com/muslim/5/188

Abu Huraira reported Allah's Messenger as saying:

If anyone extols Allah after every prayer thirty-three times, and praises Allah thirty-three times, and declares His Greatness thirty-three times, ninety-nine times in all, and says to complete a hundred:" There is no god but Allah, having no partner with Him, to Him belongs sovereignty and praise due, and He is Potent over everything," his sins will be forgiven even if these are as abundant as the foam of the sea.

9.8.16.1 Comment

There is no evidence for any of this in the Qur'an.

In its very legalistic and accounting like in nature, it follows in the pattern of the Jews. It defines a pattern of words or actions that result in guaranteed forgiveness. It is a mentality contrary to the Qur'anic teaching. In fact, such ahadith act like agreements or contracts put into the words of the messenger on behalf of Allah.

For people who think like this, Allah has stated:

وَقَالُوا لَن تََِسَّنَا النَّارُ إِلََّ أَيََّامًا مَّعْ دُودَةً قُلْ أَتَََّذْتُّ ْ عِندَ اللَّ هِ عَهْدًا فَلَن يُ ْلِفَ اللَّ ه  عَهْدَه  أَمْ

And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"

(2:80)

The Jews had some illusions about forgiveness and had constructed a view on the fact they would get it. There was however no contract from Allah, just their own fabrication.

9.8.17 Wisdom on donkeys

Sahih al-Bukhari » Book of Prophetic Commentary on the Qur'an
Narrated Abu Huraira:

The Prophet was asked about donkeys and he replied, "Nothing has been sent down/revealed to me regarding donkeys except this comprehensive Verse which includes everything: 'So whoever does good equal to the weight of an atom (or a smallest ant) shall see it; And whoever, does evil equal to the weight of an atom (or a smallest ant) shall see it.' (99.7-8)

9.8.17.1 Comment
No comment.

9.8.18 Wipe your face with Muhammad’s spit

This is a very long hadith, so I extract the relevant part.

Reference: Sahih al-Bukhari 2731, 2732
In-book reference: Book 54, Hadith 19
https://sunnah.com/bukhari/54/19

Narrated Al-Miswar bin Makhrama and Marwan:

`Urwa then started looking at the Companions of the Prophet. By Allah, whenever Allah’s Messenger spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. `Urwa returned to his people and said, "O people! By Allah, I have been to the kings and to Caesar, Khosrau and An- Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect."
9.8.18.1 Summary

Another of the glorification stories made up about the messenger.

9.8.19 Musa slaps the angel of death’s eye

Narrated Abu Huraira:

The Angel of Death was sent to Moses when he came to Moses, Moses slapped him on the eye. The angel returned to his Lord and said, "You have sent me to a Slave who does not want to die." Allah said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Moses said, "O Lord! What will happen after that?" Allah replied, "Then death." Moses said, "Let it come now." Moses then requested Allah to let him die close to the Sacred Land so much so that he would be at a distance of a stone's throw from it." Abu Huraira added, "Allah's Messenger said, 'If I were there, I would show you his grave below the red sand hill on the side of the road.'"

9.8.19.1 Summary

See also section 9.5.27 on page 606.

9.8.20 The final hour won’t come until jiggly buttued women go around an idol

Reference: Sahih al-Bukhari 7116
In-book reference: Book 92, Hadith 63
https://sunnah.com/bukhari/92/63

Narrated Abu Huraira:

Allah’s Messenger said, "The Hour will not be established till the buttocks of the women of the tribe of Daus jiggle while going round Dhi-al-Khalasa." Dhi-al-Khalasa was the idol of the Daus tribe which they used to worship in the Pre Islamic Period of ignorance.

9.8.20.1 Comment

Clearly a sense of humour here, but a fabrication none the less.
9.8.21 Juraij and the talking baby, and another talking baby

Reference: Sahih al-Bukhari 3436
In-book reference: Book 60, Hadith 107
https://sunnah.com/bukhari/60/107

Narrated Abu Huraira:

The Prophet said, "None spoke in cradle but three: (The first was) Jesus, (the second was), there a man from Bani Israel called Juraij. While he was offering his prayers, his mother came and called him. He said to himself, 'Sha...

Narrated Abu Huraira:
Allah's Messenger said, "A woman called her son while he was in his hermitage and said, 'O Juraij!' He said, 'O Allah, my mother (is calling me) and (I am offering) my prayer (what shall I do)?' She again said, 'O Juraij!' He said again, 'O Allah! My mother (is calling me) and (I am offering) my prayer (what shall I do)!' She again said, 'O Juraij!' He again said, 'O Allah! My mother (is calling me) and (I am offering) my prayer. (What shall I do)!' She said, 'O Allah! Do not let Juraij die till he sees the faces of prostitutes.' A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said, 'Where is that woman who claims that her child is from me?' (When she was brought to him along with the child), Juraij asked the child, 'O Babus, who is your father?' The child replied, 'The shepherd.' " (See Hadith No 662. Vol 3).

9.8.21.1 Comment

Stories made up of randomly talking babies and babies inspired into talking by Juraij, whoever he is. All of a sudden, the miracle with Isa seems commonplace.

Such hadiths do nothing other than add fabrications into the tradition of Islam.

9.8.22 Putting spit on and clothing the buried body

Reference: Sahih al-Bukhari 1270
In-book reference: Book 23, Hadith 32
https://sunnah.com/bukhari/23/32

Narrated Jabir:

The Prophet came to (the grave of) `Abdullah bin Ubai after his body was buried. The body was brought out and then the Prophet put his saliva on him (the body) and clothed it in his shirt.

9.8.22.1 Comment

Good to know.

9.8.23 Adam and Moses debate

Reference: Sahih al-Bukhari 3409
In-book reference: Book 60, Hadith 82
https://sunnah.com/bukhari/60/82

Narrated Abu Huraira:
Allah’s Messenger said, 'Adam and Moses argued with each other. Moses said to Adam, 'You are Adam whose mistake expelled you from Paradise.’ Adam said to him, 'You are Moses whom Allah selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been written in my fate before my creation?’' Allah’s Messenger said twice, 'So, Adam overpowered Moses.'

Similar/same thing narrated through other chains from Abu Huraira:

Sahih al-Bukhari » Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4736
https://sunnah.com/urn/44150

Reference: Sahih al-Bukhari 7515
In-book reference: Book 97, Hadith 140
https://sunnah.com/bukhari/97/140

Sahih al-Bukhari » Prophetic Commentary on the Qur’an
Arabic reference: Book 65, Hadith 4738
https://sunnah.com/urn/44170

Reference: Sahih al-Bukhari 6614
In-book reference: Book 82, Hadith 20
https://sunnah.com/bukhari/82/20

Narrated Abu Huraira:

The Prophet said, "Adam and Moses argued with each other. Moses said to Adam, 'O Adam! You are our father who disappointed us and turned us out of Paradise.' Then Adam said to him, 'O Moses! Allah favoured you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allah had written in my fate forty years before my creation?' So Adam confuted Moses, Adam confuted Moses," the Prophet added, repeating the Statement three times.

9.8.23.1 Comment

A nice example of the stories people made up to pass time and answer questions that have no purpose, “What would a discussion between Adam and Moses be like?”.

The prophet would have no basis to know this, and it did not happen. If this is for the day of judgement, then that is part of the unknown and the prophet has not access to that outside of the Qur’an.
9.8.24  Debt makes you a liar

Reference: Sahih al-Bukhari 832, 833
In-book reference: Book 10, Hadith 226
https://sunnah.com/bukhari/10/226

Narrated `Aisha:

(As the wife of the Prophet) Allah's Messenger used to invoke Allah in the prayer saying "Allahumma inni a’udhu bika min `adhabih l-qabr, wa a’udhu bika min fitnati l-masihi d-dajjal, wa a’udhu bika min fitnati l-mahya wa fitnati l-mamam. Allahumma inni a’udhu bika min l-ma’thami wa l-maghram. (O Allah, I seek refuge with You from the punishment of the grave, from the afflictions of the imposter-Messiah, and from the afflictions of life and death. O Allah, I seek refuge with You from sins and from debt)."

Somebody said to him, "Why do you so frequently seek refuge with Allah from being in debt?"

The Prophet replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes them."

`Aisha also narrated: I heard Allah's Messenger in his prayer seeking refuge with Allah from the afflictions of Ad-Dajjal.

9.8.24.1  Comment

This is demonstrably false.

It was likely fabricated when some religious leader or scholar wanted to make a point that has no basis in the Qur'an or logic, but wanted to have the authority of the messenger associated with it.

9.8.25  How to tell if you have a Jewish rat

Reference: Sahih al-Bukhari 3305
In-book reference: Book 59, Hadith 113
https://sunnah.com/bukhari/59/113

Narrated Abu Huraira:

The Prophet said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it."

I told this to Ka`b who asked me, "Did you hear it from the Prophet?" I said, "Yes." Ka`b asked me the
same question several times.; I said to Ka`b. "Do I read the Torah? (i.e. I tell you this from the Prophet.)"

9.8.25.1 Comment

In the Qur’an a certain group of Jews were transformed into apes (2:65) due to their disrespecting the sabbath as well as being turned into apes and swine (5:59-60). There is no indication of any being made into rats.

The messenger could not have known this information, if it was true, as it was not revealed to him. As we have no information on it from the Qur’an, we must reject this hadith.

9.8.26 The bewitched messenger

According to the hadith, the messenger was bewitched with ‘magic’ by a Jew [or not a Jew]. This is mentioned in several hadith, some examples follow.

Reference: Sahih al-Bukhari 6391
In-book reference: Book 80, Hadith 86
https://sunnah.com/bukhari/80/86

Narrated `Aisha:

that Allah’s Messenger was affected by magic, so much that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (for a remedy). Then (one day) he said, "O `Aisha! Do you know that Allah has advised me as to the problem I consulted Him about?"

`Aisha said, "O Allah’s Messenger! What’s that?" He said, "Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The former asked, 'Who has worked magic on him?' The latter replied, 'Labid bin Al-A’sam.' The former asked, 'With what did he work the magic?' The latter replied, 'With a comb and the hair, which are stuck to the comb, and the skin of pollen of a date-palm tree.' The former asked, 'Where is that?' The latter replied, 'It is in Dharwan.' Dharwan was a well in the dwelling place of the (tribe of) Bani Zuraiq. Allah’s Messenger went to that well and returned to `Aisha, saying, 'By Allah, the water (of the well) was as red as the infusion of Hinna, (1) and the date-palm trees look like the heads of devils.' `Aisha added, Allah’s Messenger came to me and informed me about the well. I asked the Prophet, 'O Allah’s Messenger, why didn’t you take out the skin of pollen?' He said, 'As for me, Allah has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).'

" Narrated Hisham’s father: `Aisha said, "Allah’s Messenger was bewitched, so he invoked Allah repeatedly
(requesting Him to cure him from that magic)." Hisham then narrated the above narration. (See Hadith No. 658, Vol. 7)

Reference: Sahih al-Bukhari 5765
In-book reference: Book 76, Hadith 79
https://sunnah.com/bukhari/76/79

Narrate `Aisha:

Magic was worked on Allah's Messenger so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O `Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?" The latter replied the is under the effect of magic. The first one asked, Who has worked magic on him?" The other replied Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite. 'The first one asked, What material did he use?" The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)" The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan" So the Prophet went to that well and took out those things and said "That was the well was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet added, "Then that thing was taken out' I said (to the Prophet ) "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people."

Reference: Sahih al-Bukhari 3268
In-book reference: Book 59, Hadith 78
https://sunnah.com/bukhari/59/78

Narrate `Aisha:

Magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allah) for a long period and then said, "I feel that Allah
A man called Labid bin al-A'sam from the tribe of Bani Zaraiq worked magic on Allah's Messenger till his magic started having an effect on Allah's Messenger. One day or one night he was with us, and he invoked Allah and invoked for a long period, and then said, "O `Aisha! Do you know that Allah has instructed me concerning the matter I have asked him about?"

Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, "What is the disease of this man?"
The other replied, "Labid bin Al-A'sam." He is under the effect of magic. Two persons came to me and sat, one by my head and the other by my feet. One of them asked, "What is the ailment of this man?"
The other replied, "A comb and the hair gathered on it, and the outer skin of the pollen of the male date-palm." The first one asked, "Where is that?" The other replied, "It is in the well of Dharwan." So, the Prophet went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?"
He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.

Reference: Sahih al-Bukhari 5763
In-book reference: Book 76, Hadith 77
https://sunnah.com/bukhari/76/77

Reference: Sahih al-Bukhari 5766
In-book reference: Book 76, Hadith 80
https://sunnah.com/bukhari/76/80

has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, "What is the ailment of this man?" The other replied, 'He has been bewitched.' The first asked, 'Who has bewitched him?' The other replied, 'Lubaid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.' So, the Prophet went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.
Magic was worked on Allah's Messenger so that he began to imagine that he had done something although he had not. One day while he was with me, he invoked Allah and invoked for a long period and then said, "O `Aisha! Do you know that Allah has instructed me regarding the matter I asked Him about?" I asked, "What is that, O Allah's Messenger?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?' The other replied, 'Labid bin A'sam, a Jew from the tribe of Bani Zuraiq,' The (first one asked), 'With what has it been done?' The other replied, 'Rabid bin Asam.' The first one asked, 'Who worked magic on him?' The other replied, 'Rabin the Jew.' The first one asked, 'Where is it?' The other said, 'In the well of Dharwan.' Then the Prophet went along with some of his companions to that well and looked at that and there were date palms near to it. Then he returned to me and said, 'By Allah the water of that well was (red) like the infusion of Henna leaves and its water looks like the Henna infusion. Then the Prophet ordered that the well be filled up with earth, and it was filled up with earth.

Reference: Sahih al-Bukhari 6063
In-book reference: Book 78, Hadith 93
https://sunnah.com/bukhari/78/93

The Prophet continued for such-and-such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. One day he said to me, "O `Aisha! Allah has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The first one asked, 'Who had worked magic on him?' The other replied, 'Labid bin Asam.' The first one asked, 'What material (did he use)?' The other replied, 'The skin of the pollen of a male date tree with a comb and the hair stuck to it, kept under a stone in the well of Dharwan.' Then the Prophet went to that well and said, 'This is the same well which was shown to me in the dream. The tops of its date-palm trees look like the heads of the devils, and its water looks like the Henna infusion.' Then the Prophet ordered that those things be taken out. I said, 'O Allah's Messenger! Won't you disclose
(the magic object)?" The Prophet said, "Allah has cured me and I hate to circulate the evil among the people." 'Aisha added, "(The magician) Lubaid bin Asam was a man from Bani Zuraq, an ally of the Jews."

9.8.26.1 Comment

First a comment on a potential contradiction:

1. In [Bukhari Book 76, Hadith 79], the one who did the magic is:
   1.1. Labid bin Al-A'sam, a man from Bani Zuraq [not a Jewish tribe of the time as far as I know] who was an ally of the Jews and was a hypocrite.
2. In [Bukhari Book 76, Hadith 80], the one who did the magic is:
   2.1. Labid bin Al-A'sam, a Jew from the tribe of Bani Zuraq.

Second, there is the matter of there being such a thing as ‘magic’.

The words used for magic in these hadith are [طَبَّهُ] and [سُحِرَ]. These are used to mean the same thing as we can see from [Bukhari Book 78, Hadith 93] where it says [قَالَ مَطْبُوبٍ يَعْبَرُ مَسْحُورًا] and from [Bukhari in all but Book 78, Hadith 93 above] where both words are used in different parts of the hadith to refer to the same thing. These words can be used to mean enchantment or deception or fascination.

However, the content of the above hadith makes it clear that this is referring to magic as if it was a real force, not deception. The evidence for this lies in the repeated reference to “With a comb and the hair stuck to it and a skin of the pollen of a male date palm tree.” As the means by which this magic was implemented.

The impact of this magic is presented as:

1. Messenger was affected by magic, so much that he used to think that he had done something which in fact, he did not do.
2. Magic was worked on Allah's Messenger so that he used to think that he had sexual relations with his wives while he actually had not.
3. Magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing.
4. ... worked magic on Allah's Messenger till Allah's Messenger started imagining that he had done a thing that he had not really done.
5. Magic was worked on Allah's Messenger so that he began to imagine that he had done something although he had not.
6. The Prophet continued for such-and-such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. [This translation is perhaps questionable]

So this is not some illusion or deception, this is an example of what supposedly real magic would do.

The key points to note as a result of such hadith are:

1. Thoughts of magic are from the times of ignorance.
   1.1. These hadith were fabricated to prove its existence by associating it with the messenger.
2. They sacrifice the Messenger and his role at the alter of magic, and accept that Allah left him to suffer the consequences of such magic [supposedly for 6 months].

2.1. The role of the messenger is to clearly communicate the message and to judge by it. This ‘magic’ supposedly played with his mind so much that he could not be sure what he did or did not do, so much even as knowing whether he had sex with his wives or not.

3. ‘Magic’ as described in the Qur’an [sihr] is better translated as illusion/deception/beguilement. We see a great example of this in the story of Musa, in the description in the Qur’an, it is clear that sihr refers to illusion/beguilement. It does not refer to some actual magic in the traditional meaning of that word, that is, supernatural powers.

They said, "O Moses, either you throw [your staff], or we will be the ones to throw [first]."
He said, "Throw," and when they threw, they beguiled the eyes of the people [a] and struck terror into them, and they presented a great [feat of] deception ['magic'].
And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying [b].
So the truth was established, and abolished was what they were doing.
And Pharaoh and his people were overcome right there and became debased.
And the magicians fell down in prostration [to Allah] [c].
(7:115-120)

[a] The illusionists deceived peoples’ perception into thinking that the ropes were moving as if alive. In fact, as if they were (white) snakes [see (28:31)], the root of the word جَانَى relates to that which conceals, that being apt given their act concealed their trick.

[b] The ‘magicians’ were deceiving people by changing their perception of something from truth [a rope] to falsehood [a snake]. The word used in this context [فِكُون] has the following root meaning:

[i] Lane’s Lexicon: أَفْكَة, أَفْكَة (with fet-h, S, TA, its only form, TA [in the CK إفْكَة])
He changed his, or its, manner of being, or state; (S, K;) and he turned him, or it, (i. e., anything, Msb, K;) away, or back; (S, Msb, K;) or [from the thing]; (S;) or [from his, or its, mode, or manner, of being, &c.]: (Msb:) so in the Kur xlvi. 21,
أَفْكُوْكُ عَنْهُ مَنْ أَفْكَ أَفْكَ (A) (i. e., He will be turned away from it (namely, the truth,) who is turned away in the foreknowledge of God: (TA:) or,

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accord. to Mujáhid, ‫[ ُيؤف ُن َعنه َم ْن أ ِف َن‬he will be weak in intellect and judgment so as to be
thereby turned away
from it who is weak in intellect and judgment]. (S, TA.) You say also,
َ
َّ ‫ ُأ ِف َك‬The man was turned away, or back, from good, or prosperity. (Sh.) And
‫الر ُج ُل َع ِن َالخ ْ ِي‬
ُ َ َ
‫أفكه‬, (K, TA,) inf. n. as above, (TA,) He
forbade him what he wished,
(K, TA,) and turned him
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away, or back, from
it. (TA.)
___ ‫ك‬
‫أف‬, aor. ‫( ; ﹻ‬Msb, K;) and ‫أ ِفك‬, aor. ‫( ; ﹷ‬IAar, K;) inf. n. ‫ِإفك‬
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(Msb, K) and ‫ أفك‬and ‫ أفك‬and ‫( ;أفوك‬K;)
ْ َ He lied; uttered a falsehood; said what was untrue;
(Msb, K;) as also ‫ أفك‬, (K,) inf. n. ‫تأ ِفيك‬: (TA:) becauseَ a lie is a saying that
is turned from its
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proper way, or mode.
(Bd
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what was false; ‫ أفك‬and ‫ أفكته‬being like ‫ كذ َب‬and ‫كذ ْبته‬. (Az, TA.) ___ ‫أفك فَلنا‬, (K,) inf. n. ‫;أفك‬
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(TA;) or the verb is ‫( ; افك‬so in the printed ُedition of Bd, xlvi. 27;) He, or it, made such a one
َ
to lie, or say what was untrue. (K.) ___ ‫ أ ِفك‬Heَ was weak [as though perverted] in his intellect
ٰ ُ َ َ
ُ
and judgment or opinion. (K,* TA.) But ‫ أفكه ٱَّلل‬as meaning God rendered weak his intellect is
not used. (L, TA.). It (a place) was not rained upon, and had no vegetation, or herbage. (K,
TA.)
[c] The magicians fell down in prostration, realising the truth of Allah, because they saw that the
snake [see (20:20) and (26:32)] from Musa was truth, while their illusions were fake.

‫وس ٰى إِ َّما أَن تُـ ْل ِق َي َوإِ َّما أَن نَّ ُكو َن أ ََّوَل َم ْن أَلْ َق ٰى‬
َ ‫قَالُوا ََي ُم‬
ِ ‫ال بل أَلْ ُقوا فَِإذَا ِحبا ُْلم و ِع‬
‫صيُّـ ُه ْم ُيَيَّل إِلَْي ِه ِمن ِس ْح ِرِه ْم أ َََّّنَا تَ ْس َع ٰى‬
َ ُْ َ
ْ َ َ َ‫ق‬
ِ ِِ
‫وس ٰى‬
َ ‫س ِِف نـَ ْفسه خي َفةً ُّم‬
َ ‫فَأ َْو َج‬
‫َعلَ ٰى‬
ْ ‫َنت ْاْل‬
َ ‫ف إِن‬
ْ َ‫قُـ ْلنَا ََل ََّت‬
َ ‫َّك أ‬
ِ ‫وأَلْ ِق ما ِِف ََيِينِك تَـ ْل َقف ما صنَـعوا إَِّّنَا صنَ عوا َكيد س‬
ِ ‫الس‬
‫ث أَتَ ٰى فَأُلْ ِق َي‬
َّ ‫اح ٍر َوََل يـُ ْفلِ ُح‬
ُ ‫اح ُر َحْي‬
َ
َ
َ ْ
َُ َ ْ
َ َ
‫وس ٰى‬
َّ
‫الس َحَرةُ ُس َّج ًدا قَالُوا َآمنَّا بَِر ِي‬
َ ‫ب َه ُارو َن َوُم‬

They said, "O Moses, either you throw or we will be the first to throw."
He said, "Rather, you throw." And suddenly their ropes and staffs, he was made to imagine/think
[lit.] due to their illusion, that they were moving [a].
And he sensed within himself apprehension, did Moses.
Allah said, "Fear not. Indeed, it is you who are superior.
And throw what is in your right hand; it will swallow up what they have crafted. What they have
crafted is but the deception/beguiling of a magician [b], and the magician will not succeed
wherever he is."
So the magicians fell down in prostration. They said, "We have believed in the Lord of Aaron and
Moses. [c]"
(20:65-70)
[a] The phrase here is very informative. The focus of the effect of the ‘magicians’ is in the
perception of their audience. What they can fool you into thinking/imagining as a result of what
they are showing and hiding from you.
ُ َ
[b] Here we are told directly that what they are doing is in fact deception. The word used [‫ ]ك ْيد‬has
the following root meaning:
َ
ُ
َ
َ َ
[i] Lane’s Lexicon: ‫كاد ُه‬, aor. ‫ي ِكيد‬,َ (Ṣ, L, Mṣb,) inf. n. ‫( ك ْيد‬Ṣ, L, Mṣb, Ḳ) and ‫م ِكيدة‬,َ (Ṣ, L, Ḳ,) or the
ََ َ ُ
ُ
latter is a simple subst.; (Mṣb;) and‫↓كايده‬, (A,) inf. n. ‫( ;مكايدة‬Ṣ;) or this implies reciprocation;
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Third is the fact that these ahadith directly contradict Allah in the Qur’an. See section 9.5.32 on page 633.

See also section 9.7.1 on page 658 to see magic [as a supernatural act] referenced in another context.

9.8.27 Muhammad and the friendly stone

Reference: Sahih Muslim 2277
In-book reference: Book 43, Hadith 2
http://sunnah.com/muslim/43/2

Jabir b. Samura reported Allah’s Messenger as saying:

I recognise the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognise that even now.

9.8.27.1 Comment

Keeping in mind the story of the naughty stone with Musa we have an example of a friendly stone with Muhammad. The interesting part here is that Muhammad was supposedly interacting verbally with stones... even before becoming a messenger. Must be because of how great he was.

9.8.28 The womb grabs Allah by His side/flank

Sahih al-Bukhari » Prophetic Commentary on the Qur’an (Tafseer of the Prophet)
Arabic reference: Book 65, Hadith 4830
https://sunnah.com/urn/45090

Narrated Abu Huraira:
The Prophet said, "Allah created His creation, and when He had finished it, the womb, got up and caught hold of the waist/flank* of the Most Merciful whereupon He (Allah) said, "What is the matter?" On that, it said, 'I seek refuge with you from those who sever the ties of Kith and kin.' On that Allah said, 'Will you be satisfied if I bestow My favours on him who keeps your ties, and withhold My favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' " Abu Huraira added: If you wish, you can recite: "Would you then if you were given the authority. do mischief in the land and sever your ties of kinship. (47. 22)"

* Is not translated on sunnah.com

9.8.28.1 Comment

This hadith shows the following flaws:

1. Disrespect of the exalted nature of Allah.
   1.1. If such a statement was made by a Jew or a Christian, you would have the scholars of Islam and others saying "Subhanallah!".
   1.2. But double standards when it comes to a hadith.

2. The anthropomorphisation of both a womb and Allah.
   2.1. How can a womb grab Allah?
   2.2. How can Allah be grabbed by the flank?

فَاطِرُ السَّمَاوَاتِ وَالَْْرْضِ جَعَلَ لَكُم مِينْ أَنفُسِكُمْ أَزْوَاجًا وَمِنَ الَْْنـْعَامِ أَزْوَاجًا يَذْرَؤُكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيَُ

[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.

(42:11)

قُلْ هُوَ اللَّـهُ أَحَدٌ اللَّـهُ الصَّمَدُ لََّهُ يُلِدُ وَلََّهُ يُولَدُ وَلَّهُ كُن لَّهُ كُفُوًا أَحَدٌ

Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."

(112)
9.8.29 Allah hesitates

Reference: Sahih al-Bukhari 6502
In-book reference: Book 81, Hadith 91
http://sunnah.com/bukhari/81/91

Narrated Abu Huraira:

Allah’s Messenger said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'"

9.8.29.1 Comment

The whole narration is problematic and belittles Allah. However if we just look at the highlighted text:

1. Allah hesitates not just on taking the soul of the disbeliever, but on other things also, if to a lesser degree.
   1.1. Lane’s Lexicon: ترَدَّدَ (Ṣ, L;) He, or it, was made, or caused, to return, go back, come back, or revert;; or he, or it, returned, went back, came back, or reverted; much, frequently, again and again, or time after time.
   1.2. To hesitate implies to be unsure or to have a wavering will.
2. Implies that death is something to be hated by a Muslim.
   2.1. The same Muslim that is rewarded massively for dying in the way of Allah.

Indeed, it is He [Allah] who originates [creation] and repeats.
And He is the Forgiving, the Affectionate,
Owner of the Throne,
9.8.30 Allah Laughs

Reference: Sahih al-Bukhari 6573
In-book reference: Book 81, Hadith 161
http://sunnah.com/bukhari/81/161

Some people said, "O Allah's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Allah's Messenger." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, "No, O Allah's Messenger!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing.' So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him. Then Allah will come to them in a shape they know and will say, 'I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire." Allah's Messenger added, "I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahumma Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?" The companions said, "Yes, O Allah's Messenger." He added, "So the hooks over that bridge will be like the thorns of As-Sa'dan"
except that their greatness in size is only known to Allah. These hawks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the fire to consume the traces of prostration on the body of Adam’s son. So they will take them out, and by then they would have burnt (as coal), and then water, called Ma’ul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, ‘O Lord! It’s (Hell’s) vapor has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.’ He will keep on invoking Allah till Allah says, 'Perhaps, if I give you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will laugh* and when Allah will laugh* because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you.” Abu Huraira added: That man will be the last of the people of Paradise to enter (Paradise).

Reference: Sahih Muslim 1890 a
In-book reference: Book 33, Hadith 188
https://sunnah.com/muslim/33/188

It has been narrated on the authority of Abu Huraira that the Messenger of Allah said: God laughs at the two men both of whom will enter Paradise (though) one of them kills the other. They said: Messenger of Allah, how is it? He said: One of them fights in the way of Allah, the Almighty and Exalted. and dies a martyr. Then God turns in mercy to the murderer who embraces Islam, fights in the way of Allah, the Almighty and Exalted, and dies a martyr.

9.8.30.1 Comment

The words in English “laugh*” were translated as smile on sunnah.com, but the word in Arabic “ضحك” is closer to a laugh than a smile. And this is how they translated it in the second hadith.
9.9 Problematic hadith on the nature and collection of the Qur’an

This section will include a tiny selection of the problematic hadith on the topic of the collection of the Qur’an. For a very detailed treatment of this topic, see the writings of Dr. Shehzad Saleem from Al Mawrid Institute. You can also see his 95 part lecture series on this topic at the Mawrid website and on YouTube. I will focus on hadith in which contradictions or issues are very quick and easy to see. There are many more problematic hadith besides these, however they require discussion that is not suitable for my book.

The many hadith on variant readings and the collection of the Qur’an are the basis of the orthodox sunni and orientalist view [not including John Burton] that the Qur’an has many [acceptable] variants.

9.9.1. The collection of the Qur’an by four people in the lifetime of Muhammad

See section 9.4.9 on page 458.

9.9.1.1 Comment

Apart from the inconsistency in names and the clear desire to glorify some group, it is also a poor reflection on the effort of the Muslims in collecting the Qur’an if out of all of them only 4 did so. It does not matter of this is in writing or in memory.

9.9.2 (9:128-129) found only with one man at the collection of Abu Bakr


Narrated Zaid bin Thabit Al-Ansari:

who was one of those who used to write the Divine Revelation: Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra' were killed). 'Umar was present with Abu Bakr who said, 'Umar has come to me and said, The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur’an by heart) at other battle-fields, whereby a large part of the Qur’an may be lost, unless you collect it. And I am of the opinion that you should collect the Qur’an." Abu Bakr added, "I said to 'Umar, 'How can I do something which Allah's Apostle has not done?' 'Umar said to me, 'By Allah, it is (really) a good thing.' So 'Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as 'Umar." (Zaid bin Thabit added:) 'Umar was sitting with him (Abu Bakr) and was not speaking. me). "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Messenger. Therefore, look for the Qur'an and collect it (in one manuscript). " By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet has not done?" Abu Bakr said, "By Allah, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and 'Umar. So I started locating Qur'anic material and collecting it
from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaima the Ansari two Verses of Surahs-at-Tauba which I had not found with anybody else, (and they were):-- "Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardent anxious over you (to be rightly guided)" until the end (9.128-129). The manuscript on which the Qur'an was collected, remained with Abu Bakr till Allah took him unto Him, and then with 'Umar till Allah took him unto Him, and finally it remained with Hafsa, 'Umar's daughter.

9.9.2.1 Comment

Apart from the inconsistency in names and the clear desire to glorify the ansar and/or (Abu) Khuzaima, it is a poor reflection on the community preservation of the Qur'an that any ayaat are only found with one man. It does not matter of this is in writing or in memory.

Another key issue here is the emphasis on the messenger never collecting the Qur'an into a book. See section 5.4.1.3 on page 209 to see that the messenger himself wrote the Qur'an, and see section 6.1.11 on page 287 to see that his only obligation was to deliver the Qur'an, defined as a guidance for all people. This hadith and others like it malign the messenger for a sinister agenda.

See some discussion from section 9.5.9.3 on page 526, and see Dr. Shehzad Saleem’s book for an in depth discussion and refutation of the whole collection under Abu Bakr narrative

9.9.3 (33:23) found only with one man at the collection of Uthman

In the following hadith, relating to the collection of Uthman, we have mention of a verse, (33:23), only being found with Khuzaima (Bin Thabit) Al Ansari:

**Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet)**

Arabic reference: Book 65, Hadith 4784
https://sunnah.com/urn/181190

Narrated Zaid bin Thabit:

When we collected the fragmentary manuscripts of the Qur'an into copies, I missed one of the Verses of Surahs al-Ahzab which I used to hear Allah's Messenger reading. Finally I did not find it with anybody except Khuzaima Al Ansari, whose witness was considered by Allah's Messenger 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.' (33:23)

Reference: Sahih al-Bukhari 2807
In-book reference: Book 56, Hadith 23

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27 History of the Qur’an: A Critical Study, 2019, Dr. Shehzad Saleem, pg. 89.
In relation to the idea that Khuzaima bin Thabit had the equivalent of two witnesses, see also:

Reference: Sunan an-Nasa'i 4647
In-book reference: Book 44, Hadith 199
English translation: Vol. 5, Book 44, Hadith 4651
https://sunnah.com/nasai/44/199

It was narrated from 'Umarah bin Khuzaimah that his paternal uncle, who was one of the companions of the Prophet told him, that:

The Prophet bought a horse from a Bedouin and asked him to follow him, so that he could pay him for the horse. The Prophet hastened but the Bedouin was slow. Men started to talk to the Bedouin and said: 'Are you going to buy this horse or shall I sell it?' The Prophet stood up when he heard him calling and said: 'Have I not bought it from you?' He said: 'No, by Allah, I have not sold it to you, and the Prophet said I bought it from you.' The people started to gaiter around the Prophet and the Bedouin started to say: 'Bring a witness who will testify that you bought it.' Khuzaima bin Thabit said: 'I bear witness that you bought it' The Prophet turned to Khunzimah and said: 'Why are you bearing witness?' He said: 'Because I know that you are truthful, O Messenger of Allah' made the testimony of Khuzaima equivalent to the testimony of two men. (sahih)
9.9.3.1 Comment

This concoction of Khuzaima bin Thabit having the equivalent of two witnesses is a clear, after the fact, fabrication to fill in the hole in the fabricated hadith about some verses being found with just one person. This is because other hadith on collection of the Qur’an indicated that 2 witnesses were needed as proof for any given ayah.

The clear purpose was the glorification of Khuzaima and/or the Ansar, at the expense of the efforts to preserve the Qur’an.

9.9.4 Inconsistency between the collections of Abu Bakr and Uthman

Refer to section 9.9.2 on page 710, above, which relates to the collection under Abu Bakr.

Refer to section 9.9.3 on page 711, above, which relates to the collection under Uthman.

In the narrations on the collection of the Qur’an under Abu Bakr it is said that (9:128-129) was found only with one man, (Abu) Khuzaima Al Ansari. However, in the narrations on the collection of the Qur’an under Uthman, we have (33:23) only found with (very likely) the same man with whom (9:128-129) were found.

Consider also:

Reference: Sahih al-Bukhari 4987
In-book reference: Book 66, Hadith 9
https://sunnah.com/bukhari/66/9

Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to 'Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur’an, so he said to 'Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur’an) as Jews and the Christians did before." So 'Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur’an so that we may compile the Qur’anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to 'Uthman. 'Uthman then ordered Zaid bin Thabit, 'Abdullah bin AzZubair, Sa’id bin Al-As and 'AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. 'Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur’an, then write it in the dialect of Quraish, the Qur’an was revealed in their tongue." They did so, and when they had written many copies, 'Uthman returned the original manuscripts to Hafsa. 'Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur’anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.
9.9.4.1 Comment

Without accepting the ahadith based stories of the two collections mentioned above as fully true, I make comment on the implications of what the ahadith say.

The ahadith above are telling us:

1. Abu Bakr does a collection of the Qur’an.
   1.1. (9:128-129) were found with only one man, (Abu) Khuzaima Al Ansari.
   1.2. This collection was given to Umar after Abu Bakr died.
   1.3. Hafsa is given a copy [after the death of Umar] that she could keep and use.

2. Uthman does a collection of the Qur’an.
   2.1. He makes use of the copy of Hafsa to produce other copies for distribution.
   2.2. They find that the first collection missed (33:23).
   2.3. (33:23) is somehow only found with (likely the same) Khuzaima Al Ansari.
      2.3.1. If it is the same man, how come he did not share this verse at the time of Abu Bakr?
      2.3.2. Whether it was or was not the same man, how did the first collectors miss (33:23), what kind of shoddy work does this imply?
   2.4. The copy of Hafsa was returned to her.
      2.4.1. Did they add the missing verse? Or just let her keep her mistaken copy?

To glorify the Ansar and/or Khuzaima, a mockery is made of the collection and early preservation of the Qur’an.

9.9.5 The missing verse(s) of suckling

See section 9.5.20 on page 582.

9.9.5.1 Comment

This hadith would indicate that there is a verse that was read at the time of the messenger’s death but which we do not have. The ‘scholars’ presumably try to describe this as a case of abrogation of the text while maintaining the practice.

However the hadith does not allow for this concocted loophole, as the hadith does not allow for the verse to be abrogated in text given that it was still allegedly being read at the time of the messenger’s death. Who was there to notify of its abrogation?

There are concocted stores and ideas about this, but please check out the work of Shehzad Saleem for more on this topic.

29 History of the Qur’ān: A Critical Study, 2019, Dr. Shehzad Saleem, pg. 593.
9.9.6  The missing verse of stoning

See section 9.5.2 on page 484.

9.9.6.1  Comment

These narrations tell us:

1. There was a verse on stoning.
2. This verse is concocted and mentioned in some hadiths.
3. Umar is the scapegoat/mouthpiece for this lie and is made to say that this was their practice along with the messenger and it was also what they recited and memorised.
4. Umar is worried that now that the messenger is dead, he is worried that people won’t fulfil this verse and even says he would have written it [back?] into the mushaf but for not wanting to add to the mushaf.

So of note is that the hadith literature claims that there was a collection at the time of Abu Bakr that was in fact with Umar after Abu Bakr died. Is the claim that this verse was also missed out in this collection of Abu Bakr?

There are concocted stores and ideas about this, but please check out the work of Shehzad Saleem on this topic for a wide discussion on this topic.

9.9.7  Missing ayaat and surah

Reference: Sahih Muslim 1050
In-book reference: Book 12, Hadith 156
http://sunnah.com/muslim/12/156

Abu Harb b. Abu al-Aswad reported on the authority of his father that Abu Musa al-Ash’ari sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur’an and he said:

You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. We used to recite a surah which resembled in length and severity to (Surah) Bara’at [1]. I have, however, forgotten it with the exception of this which I

remember out of it:” If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust.”[2] And we used so recite a surah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) out of it:” Oh people who believe, why do you say that which you do not practise” (lxi 2.) and ” that is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Resurrection” (xvii. 13).

1. Surah 9, so about 129 ayaat.
2. This ayah does not exist in the Qur’an.

So this hadith is stating that a surah as long as surah 9 was read and it contained a verse that we do not have.

9.9.8 The goat that ate some verses (conveniently)

This hadith is considered hasan by Darussalam.

Sunan Ibn Majah » The Chapters on Marriage
Grade: Hasan (Darussalam)
English reference: Vol. 3, Book 9, Hadith 1944
Arabic reference: Book 9, Hadith 2020
http://sunnah.com/urn/1262630

It was narrated that ‘Aishah said:

“The Verse of stoning and of breastfeeding an adult ten times was revealed¹, and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it.”

Comment found on the site:

1. These verses were abrogated in recitation but not ruling. Other ahadith establish the number for fosterage to be 5.

9.9.8.1 Comment

A hadith is considered hasan if it [allegedly] fulfils the following criteria, as defined by an early authority on the topic, Ibn Salah:

Ibn al-Salâh classifies hasan into two categories:

1. one with an isnâd containing a reporter who is mastûr (“screened”, i.e. no prominent person reported from him) but is not totally careless in his reporting, provided that a similar text is reported through another isnâd as well;
2. one with an isnād containing a reporter who is known to be truthful and reliable, but is a degree less in his preservation/memory of ḥadīth in comparison to the reporters of ṣaḥīḥ aḥādīth.

In both categories, Ibn al-Ṣalāḥ requires that the hadīth be free of any shudhūdh (irregularities).


Hasan hadīth are still used by the scholars, though perhaps with more caution than sahih.

What is interesting is the kind of minds of the people who made up and thereafter transmitted such disrespectful content as the words of the messenger. The motivation for such fabrications is clear. People believed and accepted the fabrications of stoning and breastfeeding and wanted these to have Qur’anic authority while ‘explaining’ why they were not in the Qur’an.

9.9.9 The seven ahruf

See section 9.5.9 on page 518.

9.9.9.1 Comment

This is one of the most damaging of all the ideas presented in the hadīth in relation to the preservation of the Qur’an. I suspect these narrations were created after the fact when some famous narrators, who had developed some lofty position in their area, were found making a mistake relative to the well-known reading, and instead of owning up to it, fabricated narrations from the messenger to justify their error.
9.10 Messenger’s contemporaries/sahaba

The sahaba have been considered the best of all people by the proponents of hadith, perhaps as the pretext to depend on them for ahadith and opinion. This view of them does not match the guidance of Allah in the Qur’an. They were the same flawed people as have lived at any other time, and their opinions or alleged narrations from the messenger mean nothing when it comes to guidance.

الْقُرْآنِ الَّكِيمِ
إِنَّكَ لَمِنَ الْمُرْسَلِينَ
عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ
تَنزِيلَ الْعَزِيزِ الرَّحِيمِ
لِيَنُذِرَ قَوْمًا مَا أُنذِرَ آبََّؤُهُمْ فَهُمْ غَافِلُونَ
لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ
Ya, Seen.
By the wise Qur’an.
Indeed you, [O Muhammad], are from among the messengers,
On a straight path.
[This is] a revelation of the Exalted in Might, the Merciful,
That you may warn a people whose forefathers were not warned [a], so they are unaware.
Already the word has come into effect upon most of them, so they do not believe [b].
(36:1-7)

[a] This refers to the people to whom Muhammad was sent, which included the Qureysh.
[b] Allah is telling us that most of the people to whom he was sent will not have emaan.
[i] Islam refers to a submission to something. And people submitted.
[ii] Emaan refers to a belief/trust/conviction in something. This is what Allah tells us most people failed to do.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّـهِ وَبِالْيَوْمِ الْخِرَ يَُّؤْمِنُونَ
يُحَادِيُّونَ اللَّـهَ وَالَّذِينَ آمَنُوا وَمَا يَتَّبِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ
فِي قُلُوبِهِمْ مَرَضٌ مَّرَضُهُمْ اللَّـهُ مَرَضًا وَقَدْ عَذَابَ آيَتَهُ أَلَّا كَانُوا يَكْبِدُونَ
وَإِذَا قَيلَ لَهُمْ لا تَفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّا نُصْلِحْنَ مَنْ صَلَحَ
أَلَّا إِنَّهُمْ هَمُّ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعَرُونَ
And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers. They [think to] deceive Allah and those who believe, but they deceive only themselves and perceive [it] not.

In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie.

And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."

Unquestionably, it is they who are the corrupters, but they perceive [it] not.

And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.

And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."

[But] Allah mocks them and prolongs them in their transgression [while] they wander blindly.

(2:8-15)

And [remember] when you left your family in the morning to post the believers at their stations for the battle [of Uhud] - and Allah is Hearing and Knowing When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely.

And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah; perhaps you will be grateful.

(3:121-123)

Muhammad is only a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful

(3:144)

Those who elevated the role of the messenger in relation to the guidance are being spoken to here.
وَلَقَدْ صَدَقَكُمُ اللَّـهُ وَعْدَهُ إِذْ تََُسُّونَُِم بِِِذْنِهِ حَتَّّٰ إِذَا فَشِلْتُمْ وَتـَنَازَعْتُمْ فِِ الَْْمْرِ وَعَصَيـْتُم مِين بـَعْدِ مَا أَرَاكُم
مَّا تَُِبُّونَ مِنكُم مَّن يُرِيدُ الدُّنـْيَا وَمِنكُم مَّن يُرِيدُ الْْخِرَةَ ثَُُّ صَرَفَ كُمْ عَنـْهُمْ لِيـَبـْتَلِيَكُمْ وَلَقَدْ عَفَا عَنكُمْ وَاللَّـهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ إِذْ تُصْعِدُونَ وَلََ تـَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِِ أُخْرَاكُمْ فَأَثََبَكُمْ غَمًّا بِغَمٍي لِيكَيْلًَ تََْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلََ مَا أَصَابَكُمْ وَاللَّـهُ خَبِيٌَ بَِِا تـَعْمَ لُونَ ثَُُّ أَنزَلَ عَلَيْكُم مِين بـَعْدِ الْغَمِي أَمَنَةً نـُّعَاسًا يـَغْشَىٰ طَائِفَةً مِينكُمْ وَقَائِفَةٌ قَدْ أَهََُّهُمْ أَنفُسُهُمْ يَظُنُّونَ بَِّللَّـهِ غَيََْ الَْْقِي ظَنَّ الَْْاهِلِيَّةِ يـَقُولُونَ هَل لَّنَا مِنَ الَْْمْرِ مِن شَيْءٍ قُلْ إِنَّ الَْْمْرَ كُلَّهُ لِلَّـهِ يُُْفُونَ فِِ أَنفُسِهِ م مَّا لََ يـُبْدُونَ لَكَ يـَقُولُونَ لَوْ كَانَ لَنَا مِنَ الَْْمْرِ شَيْءٍ مَا قُتِلْنَا هَاهُنَا قُل لَّوْ كُنتُمْ فِِ بُيُوتِكُمْ لَبَََزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلََٰ مَضَاجِعِهِمْ وَلِيـَبـْتَلِيَ اللَّـهُ مَا فِِ صُدُورِكُمْ وَلِيُمَحِيصَ مَا فِِ قـُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers. [Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allah repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]. And Allah is [fully] Acquainted with what you do. Then after distress, He sent down/revealed upon you security [in the form of] drowsiness, overcoming a faction of you, while another faction worried about themselves, thinking of Allah other than the truth - the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allah." They conceal within themselves what they will not make apparent to you. They say, "If there was anything we could have done in the matter, some of us would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts.

(3:152-154)

And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known [there would be] fighting, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most Knowing of what they conceal

(3:167)
Have you not seen those who claim to have believed in what was sent down/revealed to you and what was sent down/revealed before you? They wish to refer legislation to Taghut (those [people/beings/things] that lead to excess), while they were commanded to reject it; and Satan wishes to lead them far astray. And when it is said to them, "Come to what Allah has sent down/revealed and to the Messenger," you see the hypocrites turning away from you in aversion. So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation.

Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word.

(4:60-63)

And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allah records what they plan by night. So leave them alone and rely upon Allah. And sufficient is Allah as Disposer of affairs.

And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favour of Allah upon you and His mercy, you would have followed Satan, except for a few.

What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance].

(4:81, 83, 88)
لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلً، إِنَّ الْمُنَافِقِينَ يُخَادَعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ، وَإِذًا قَامَا إِلَى الْصَّلَاةَ قَامُوا كُسَالًا يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلً،

Those who wait [and watch] you. Then if you gain a victory from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" Allah will judge between [all of] you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them]. Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little,

(4:141-142)

بِجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَينََّ كَأَنَّّا يُسَاقُونَ إِلََ الْمَوْتِ وَهُمْ يَنظُرُونَ

Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on

(8:6)

وَمَِِّنْ حَوْلَكُم مِينَ الَْْعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِيفَاقِ لََ تـَعْلَمُهُمْ نََْ

And among those around you of the bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You do not know them, [but] We know them.

We will punish them twice [in this world]; then they will be returned to a great punishment

(9:101)

يَ أَيـُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُوا فِِ سَبِيلِ اللَّـهِ اثََّقَلْتُمْ إِلََ الَْْرْضِ أَرَضِيتُم بَِّلَْْ

O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.

(9:38-39)

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْْخِرَ وَارْتَبَتْ قُلُوبُهُمْ فِي رَيْبِهِمْ يَتَََدَّدُونَ

Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.

(9:45)
Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers.

(9:47)

Say, "Spend willingly or unwillingly; never will it be accepted from you. Indeed, you have been a defiantly disobedient people." And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling.

(9:53-54)

And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.

(9:58)
O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination. They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretence of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper. And among them are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie. Did they not know that Allah knows their secrets and their private conversations, and that Allah is the Knower of the unseen? Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them - Allah will ridicule them, and they will have a painful punishment. Ask forgiveness for them or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them. That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people.

(9:73-81)

The bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] Allah has sent down/revealed to His Messenger. And Allah is Knowing and Wise.

(9:97)

And most of the people, although you strive [for it], are not believers. And you do not ask of them for it any payment. It is only a reminder to the worlds. And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away. And most of them believe not in Allah except while they associate others with Him.

(12:103-106)
Already Allah knows the hinderers among you and those [hypocrites] who say to their brothers, "Come to us," and do not go to battle, except for a few. Indisposed toward you. And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, indisposed toward [any] good. Those have not believed, so Allah has rendered their deeds worthless, and ever is that, for Allah, easy

(33:18-19)

If the hypocrites and those in whose hearts is disease and those who spread rumours in al-Madinah do not cease, We will surely incite you against them; then they will not remain your neighbours therein except for a little.

(33:60)

And among them are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires.

(47:16)

Or do those in whose hearts is disease think that Allah would never expose their [feelings of] hatred? And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allah knows your deeds.

(47:29-30)

Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you.
Those who remained behind of the bedouins will say to you, "Our properties and our families occupied us, so ask forgiveness for us." They say with their tongues what is not within their hearts. Say, "Then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah, with what you do, Acquainted

(48:11)

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

(48:29)

The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."

(49:14)

They consider it a favour to you that they have accepted Islam. Say, "Do not consider your Islam a favour to me. Rather, Allah has conferred favour upon you that He has guided you to the faith, if you should be truthful."
And you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do.

(61:2-3)

When the hypocrites come to you they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars

(63:1)

And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded? And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.

(63:4-5)

Have you seen the one who denies the Recompense? For that is the one who drives away the orphan. And does not encourage the feeding of the poor. So woe to those who pray [But] who are heedless of their prayer. Those who make show [of their deeds. And withhold [simple] assistance.

(107:1-7)
9.11 Do not follow other than the Qur’an

See sections 5.5.4, 7.3 and 7.4 on pages 240, 361 and 367.
9.12 Conclusion: Hadith cannot be saved

The proponents of hadith claim that ahadith, or whatever they deem to be sahih at least, are binding on us and are a part of Allah’s guidance.

The fact is that most of the Muslim ummah/community had no access to all these narrations until at least 200 years or so after the death of the messenger.

Are we to believe that essential guidance was only available to an increasing number of people from the 2nd/3rd century onwards? Were they deficient in guidance while having the Qur’an? The inescapable conclusion from the perspective of the proponents of hadith is, yes, they were lacking. Lacking until some scholars came together, made up some criteria and proclaimed that some thousands of ahadith were now essential and binding guidance.

They could not find the truth in the ahadith in the 1st, 2nd, 3rd and beyond centuries. And they cannot find it now.

As this chapter demonstrates, the ahadith we have with us that are considered ‘sahih’ and binding/true are demonstrably mixed with falsehood and contradiction. Those ahadith that are contradictory and false are accepted as true by the same people and criteria that the other so called true ahadith are accepted by. And who interprets? The self-same scholar class that decided at the start what is and is not your guidance from Allah.

Scholars do not deserve your trust and faith. You are responsible to think for yourself.
10 Key ayaat and arguments that supposedly justify hadith as guidance

As is to be expected, the proponents of hadith attempt to use the Qur’an to justify their acceptance of and obedience to the hadith. After the fateful decision(s) [that lead down the path of adding more sources of guidance] were taken, they needed to justify these, after the fact, with the Qur’an. I believe I have answered all their claims within the pages of this book so far, primarily by referencing the ayaat that show the errors of their arguments.

In the following sections I will deal with the key arguments, allegedly based on the Qur’an or otherwise, used by the proponents of hadith to justify their position. It is my opinion that they do not have any foundation in the Qur’an for their acceptance of ahadith. As I go through the arguments, keep in mind the following image, explained in section 3.3.1 on page 27.

![Figure 12: The flaws of proponents of hadith arguments](image)

It is my contention that not a single argument for the hadith is based only on [6-7] above. They effectively use their assumptions to reinterpret the Qur’an, then use this interpretation as evidence to prove their assumption! This is the basis of the greatest difficulty in making them see the error of their argument. They either do not see their assumptions or are unwilling to question them.

As I go through the arguments, I will highlight the assumptions that contribute to their arguments. Please keep in mind [1-5] as I do so.

Finally, for some sections, I will add a concise summary that will make it quick and easy to respond to detractors. I do however recommend you read the longer sections for more background.
10.1 Hikmah being Hadith/Sunnah

Refer to section 8.2.7 on page 420 to see previous revelation being called hikmah.

10.1.1 The argument

A common argument by the proponents of hadith is that in several places in the Qur’an it is mentioned that the messenger teaches people 2 things. One of those things is Al Kitaab, which is usually taken to be ‘the book’, that is, the Qur’an. The other of those things is Al Hikmah, usually translated as ‘wisdom’.

The argument is that if he teaches the book, Al Kitaab [interpreted to be the Qur’an] and something else Al Hikmah, then we must expect something else other than the Qur’an to have been taught/transmitted by the messenger from Allah. Therefore, Al Hikmah must refer to ahadith/sunnah.

10.1.2 The assumptions

1. That Al Kitaab is a noun referring to the revelation given to the messenger. And so is a synonym for the Qur’an.
2. That Al Hikmah refers to the ahadith/sunnah.
   2.1. By consequence of [1].
   2.2. Because they assume there is another source of religious guidance along with the Qur’an.
3. The ahadith/sunnah have been faithfully transmitted so that it can be relied upon, like the Qur’an.

10.1.3 The response

1. [Al Kitaab] Does not have to mean ‘the book’.
   1.1. See section 12.31 on page 891 for the dictionary entry.
   1.2. See section 5.3.28 on page 182 for the various uses of this word in the Qur’an.
   1.3. Kitaab here refers to an aspect of the revelation, namely, regulations.
2. [الْحِكْمَةُ] Hikmah is a characteristic of the Qur’an itself, not a separate guidance.
   2.1. See sections 5.3.10 and 5.5.1 on pages 132 and 234 to see that Hikmah is an aspect of the Qur’an, namely discernment.
   2.2. The only revelation/guidance given to the messenger was the Qur’an. So there is no conceivable basis for two different revelations. See section 5.5.4 on page 240 to see that the only revelation Allah sent was the Qur’an. See sections 6.1.3 and 6.1.4 on pages 252 and 261 for evidence that the only inspired and revealed guidance to the messenger was the Qur’an.
   2.3. There is no clear and unambiguous indication that the messenger received any other religious guidance than the Qur’an.
3. Review chapter 9 on page 431 to see that the ahadith have not been preserved and are certainly not wisdom or guidance that can be reliably attributed to the messenger of Allah.

I have translated the words [الْكِتَابُ] Al Kitaab and [الْحِكْمَةُ] Al Hikmah into what they best mean in the context, which makes them attributes of the one revelation, just like someone can be strong and
fast. This translation makes sense and does not contradict with there being only one revelation, the Qur’an.

A lesson from the previous peoples:

Isa was given the Injil as the new revelation to his people and they were to judge by it:

And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are defiantly disobedient.

(5:46-47)

[See also (57:27)]

He was taught the Torah and Injil in order to debate with and correct the Jews on their arguments and textual distortions.

And when Jesus brought clear proofs, he said, "I have come to you with wisdom and to make clear to you some of that over which you differ, so fear Allah and obey me.

(43:63)

From (3:65) we see that the only revelation given to the Jews and Followers of Isa were the Taurat and Injil.

O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?

(3:65)

So when we look at this ayah:

And He [Allah] will teach him (Isa) regulations and discernment and the Torah and the Gospel

(3:48)

[See also (5:110)]
We see that the [الْكِتَابَ والْحِكْمَةَ] are not additional revelations or guidance.

The same logic applies when looking at the Jews. They were given a detailed scripture, described like the Qur’an:

\[
\text{ثَُُّ آتـَيـْنَا مُوسَى الْكِتَابَ تََِامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِِّك لِِّ شَيْءٍ وَهُدًى وَرَحَْْةً لَّعَلَّهُم بِلِقَاءِ رَبَِّيِمْ يـُؤْمِنُونَ}
\]

Then We gave Moses the Scripture, making complete [Our favour] upon the one who did good and as a detailed explanation of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe.

(6:154)

And similarly, these two attributes of the revelation are highlighted for the Jews:

\[
\text{وَلَقَدْ آتـَيـْنَا بَنِِ إِسْرَائِيلَ الْكِتَابَ وَالْْ كْمَ وَالنـُّبـُوَّةَ وَرَزَقـْنَاهُم مِينَ الطَّيِيبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ}
\]

And We did certainly give the Children of Israel the regulation and judgement and prophethood, and We provided them with good things and preferred them over the worlds.

(45:16)

These two attributes are aspects of all revelation:

\[
\text{وَإِذْ أَخَذَ اللَّــهُ مِيثَاقَ النَّبِيِيينَ لَمَا آتـَيـْتُكُم مِين كِتَابٍ وَحِكْمَةٍ ثَُُّ جَاءَكُمْ رَسُولٌ مُّصَدِيقٌ لِيمَا مَعَكُمْ لَتـُؤْمِنُنَّ بِهِ وَ \text{أَنََ مَعَكُم مِينَ الشَّاهِدِينَ}
\]

And recall that Allah took, through the prophets, this solemn pledge [from the followers of earlier revelation]: "If, after all the regulation and the discernment which I have vouchsafed unto you, there comes to you an apostle confirming the truth already in your possession, you must believe in him and succour him. Do you" - said He - "acknowledge and accept My bond on this condition?" They answered: "We do acknowledge it." Said He: "Then bear witness [thereto], and I shall be your witness.

(3:81)

We see that just like for the Qur’an, Al Kitaab [الْكِتَابَ] here does not refer to the totality of the new revelation Isa received [Injil] or Musa received [Taurat] or any of the messengers. Rather, along with Al Hikmah [الْحِكْمَةَ], it refers to aspects of the revelation. This is knowledge from the previous revelations that the way the people of hadith have interpreted these terms is wrong.
Examples of verses used in people of hadith arguments include:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًَ مِينكُمْ يَتْلُو عَلَيْكُمْ آيََتِنَا وَيُزَكِييكُمْ وَيُعَلِيمُكُمُ الْكِتَابَ وَالِْْكْمَةَ وَيُعَلِيمُكُمْ مَّا لََْ تَكُونُوا تَعْلَمُونَ

Just as We have sent among you a messenger from yourselves enjoining on you Our verses [as belief and/or practice] and purifying you and teaching you regulations and discernment and teaching you that which you did not know

(2:151)

[In reference to 2:129]

لَقَدْ مَنَّ اللَّـهُ عَلَى الْمُؤْمِنِينَ إِذْ بـَعَثَ فِيهِمْ رَسُولًَ مِينْ أَنفُسِهِمْ يـَتـْلُو عَلَيْهِمْ آيََتِهِ وَيـُزَكِي وَيُعَلِيمُهُمُ الْكِتَابَ وَالِْْكْمَةَ وَإِن كَانُوا مِن قـَبْلُ لَفِي ضَلْلٍ مُّبِينٍ

Allah certainly conferred [great] favour upon the believers when He sent among them a Messenger from themselves, enjoining on them [as belief and/or practice] His signs/messages [b] and purifying them [a] and teaching them the regulations and discernment [b], although they had been before in manifest error.

(3:164)

[See also 2:129, 2:151, 62:2]

[a] It is not the messenger who is purifying anyone, rather it is the message from Allah that purifies them.

[i] See (4:49) and (24:21) to see it is Allah that purifies people.

أَلََْ ترَ إِلََ الَّذِينَ يُزَكُّونَ أنفُسَهُم بَلِ اللَّـهُ يـُزَكِيي مَن يَشَاءُ وَلََ يُظْلَمُونَ فَتِيلًً

Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

(4:49)

يَأَيُّهَا الَّذِينَ آمَنُوا لا تَتَّبَعُوا خطُوَاتِ الشَّيْطَانِ وَمَن يَتَّبِعْ خطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمَرُ بالفَحْشَاءَ وَالْمُنكَرِ وَأَوْلَٰٰلُ فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحَْْتُهُ مَا زَكَىٰ مِنكُم مَّن أُحِبَّ مِن أُحِبَّ مَنْ أَحَدٌ أَبَدًا وَلَكِنَّ اللَّـهَ يُزَكِيي مَن يَشَاءُ وَاللَّـهُ سََِيعٌ عَلِيمٌ

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favour of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

(24:21)

[ii] The obligation on the messenger is to deliver a message [see section 6.1.11 on page 287] and thereby deliver all the benefits of the message. It is not his role to purify people. Rather
by the communication and implementation of the guidance of Allah with the people that purification comes, see (9:103) for example:

خُذْ مِنْ أَمْوَالِِْمْ صَدَقَةً تُطَهِيرُهُمْ وَتـُزَكِييهِم بََِّا وَصَلِي عَلَيْهِمْ إِنَّ صَلًَتَكَ سَكَنٌ لَُّْمْ وَاللَّـ

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

(9:103)

And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favour of Allah upon you and what has been revealed to you of the regulations and discernment by which He instructs you [pl.].

And fear Allah and know that Allah is Knowing of all things.

(2:231)

And if it was not for the favour of Allah upon you, and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And he has revealed to you the regulations and discernment and has [thus] taught you [and therefore all Muslims] that which you did not know. And ever has the favour of Allah upon you been great.

(4:113)

This example of referring to the same revelation by more than one attribute is not unique to kitab and hikmah. For some examples refer to sections 5.3.15, 5.3.16 and 5.3.17 on pages 147, 149 and 152 [among others] where you can see the following attribute pairs:

1. Guidance and mercy.
2. Healing and mercy.
3. Guidance and cure.
4. Guidance and good tidings.
We have examples of more than 2 traits/names being associated with the revelation in one go:

See section 5.3.19 on page 156:

O mankind, there has to come to you instruction/advice [1] from your Lord and healing [2] for what is in the breasts and guidance [3] and mercy [4] for the believers

(10:57)

Wherein we are told what has come to the Muslims is:

• Advice, healing, guidance and mercy.

See section 5.3.6 on page 118:

The month of Ramadhan [is that] in which was sent down/revealed the Qur’an [1], as a guidance for the people and clear evidence of guidance [2] and criterion [3]. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful

(2:185)

Wherein we are told what has come to the Muslims is:

• Qur’an a guidance, clear evidence from/of guidance and the criterion.

See section 5.3.5 on page 113:

And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth [1] and an instruction [2] and a reminder [3] for the believers

(11:120)

Wherein we are told what has come to the Muslims is:

• The truth, instruction/advice and a reminder.
Refer also to section 8.2 on page 417 to see similarities in how previous [singular] revelations were described by more than one attribute at a time. See especially section 8.2.7 on page 420 for the use of ‘regulations and discernment’.

As a final argument, we can refer to the logic of language and meaning.

First recall from sections 5.3.10 and 5.3.11 on pages 132 and 136 that the Qur’an is itself described as hakeem [imbued with hikmah], for example:

الرِّبُّ لَّكَ آيَاتُ الْكِتَابِ الحَكِيمِ
Alif, Lam, Ra. These are the verses of the Book of discernment

(10:1)

وَالْقُرْآنِ الحَكِيمِ
By the Qur’an full of discernment

(36:2)

Second recall that from section 5.3.28 on page 182, the word kitab has a few meanings that are used in the Qur’an itself. These include book, obligation and regulation.

So if we again consider the two words [الْكِتَابُ Al Kitaab and الْحِكْمَةُ Al Hikmah, we can apply the following logic [in addition to the arguments above]:

1. If the people of hadith say that [الْكِتَابُ Al Kitaab refers to the Qur’an in its totality, then we can logically swap in [الْكِتَابِ الْحَكِيمِ (10:1) or [الْقُرْآنِ الْحَكِيمِ (36:2) for [الْكِتَابُ Al Kitaab.

1.1. This leaves us with: The book/Qur’an imbued with wisdom and the wisdom.

1.2. This should indicate to us that we are using the wrong meaning for [الْكِتَابُ Al Kitaab, as the statement becomes repetitive and adds no new information thereby.

2. If we translate the phrase as the regulation[s] and the wisdom/discernment.

2.1. Two aspects of the same revelation are highlighted that are relevant and related. Regulation [the what] and the wisdom/discernment [the why].

2.2. This gives us useful information and contextually highlights key aspects of the revelation.

2.3. See also the discussion from the start of this section for more on this.

A reason that the people of hadith interpreted [الْكِتَابُ Al Kitaab the way they did was because they worked back from their desire to justify hadith and twisted the Qur’an to that end. However from bullet 1 above we can see that their preferred translation for [الْكِتَابُ Al Kitaab is neither required nor is it a good one given the alternative from bullet 2 above and the rest of this section.

Another similar argument can be made with the following ayah:

وَمَا كَانَ هَذَا الْقُرْآنَ أَن يُفْتَرَىٰ مِنَ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ لَا رَبِّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ
And this Qur’an is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a detailing of the regulations [a], there is no doubt in it, from the Lord of the worlds.

(10:37)

[a] If we translate Al Kitaab [الکتاب] as Al Qur’an, then we have ‘This Qur’an is a detailing of the Qur’an.’

If, outside of the context of revelation, we refer to people receiving hikmah, then the following ayah is relevant:

He gives discernment to whom He wills, and whoever has been given discernment has certainly been given much good. And none will remember except those of understanding.

(2:269)

Meaning that even the incorrect interpretation of the people of hadith would not necessitate any guidance for humanity, in the same way as the people in 2:269 would not have the wisdom/discernment they were given be guidance for us all.

It was the faulty argument of Muslims like Shafi’i that equated the hikmah with ahadith in a desperate attempt to raise the ahadith to the level of revelation, if not in content, then in impact. It is however an attribute of the Qur’an, not something outside of it.
10.1.4 Summary

1. Hikmah does not mean hadith/sunnah nor is it referred to as such in the Qur’an. It is rather an attribute of the Qur’an.

2. Al kitab can refer to a book and to the Qur’an, however it can also refer to rulings/obligations imposed by Allah

3. This same pattern of separating out some key characteristics of revelation is found with the earlier revelations. The Taurat was a detailed revelation given to Musa and we are not told of any other revelations for the Jews. From (3:65) we see that the only revelation given to the Jews and followers of Isa were the Taurat and Injil.

There is no blame upon you for that to which you [indirectly] allude concerning a proposal to [widowed] women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed [period] reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing. (2:235)

2.1. For more references on this, see section 5.3.28 on page 182.

3. For more references see section 5.3.10 and 5.3.11 on pages 132 and 136 for more.
The Jews were given a detailed scripture, described like the Qur’an:

وَمَنْ آتَيْنَاهُمُ الْكِتَابَ ثُمَّ جَاءَ مَعَهُمْ رَسُولٌ مُّصَدِّقٌ لِّيَتَّقِنَّهُ وَلَا يَكَفُّهُ نَفْسَهُ وَلَا يَجَابُهُ عِنْدَ رَبِّهِمْ عَلَى مَا كَانَ مِنْ أَنْبَأَتِي وَلَا يَتَّخِذُ لِي مِنْ مُلْكِي مُكَافِئٌ إِلَّا مَنْ كَانَ مِنْ أُوْلِي الْأَمْرِ عَلَى وَجْهِ الْحَقِّ وَهُدًى وَرَحْمَةً لِّلْعَالَمِينَ

Then We gave Moses the Scripture, making complete [Our favour] upon the one who did good and as a detailed explanation of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe.

(6:154)

And similarly to the Qur’an, these two attributes of the revelation are highlighted:

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْْ نُبُوَّةَ وَرَزَقْنَاهُم مِينَ الطَّيِيبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ

And We did certainly give the Children of Israel the regulation and judgement and prophethood, and We provided them with good things and preferred them over the worlds.

(45:16)

These two attributes are aspects of all revelation:

وَإِذْ أَخَذَ اللَّـهُ مِيثَاقَ النَّبِيِيْنَ لَمَا آتَيْتُكُم مِينَ كِتَابٍ وَحِكْمَةٍ ثَُُّ جَاءَكُ مُرَسِّلٌ مُّصَدِّقٌ لِيَتَّقِنَّهُ وَلَا يَكَفُّهُ نَفْسَهُ وَلَا يَجَابُهُ عِنْدَ رَبِّهِمْ عَلَى مَا كَانَ مِنْ أَنْبَأَتِي وَلَا يَتَّخِذُ لِي مِنْ مُلْكِي مُكَافِئٌ إِلَّا مَنْ كَانَ مِنْ أُوْلِي الْأَمْرِ عَلَى وَجْهِ الْحَقِّ وَهُدًى وَرَحْمَةً لِّلْعَالَمِينَ

And recall that Allah took, through the prophets, this solemn pledge [from the followers of earlier revelation]: "If, after all the regulation and the discernment which I have vouchsafed unto you, there comes to you an apostle confirming the truth already in your possession, you must believe in him and succour him. Do you" - said He - "acknowledge and accept My bond on this condition?" They answered: "We do acknowledge it." Said He: "Then bear witness [thereto], and I shall be your witness.

(3:81)

3.1. For more references on this, see section 8.2 on page 417.

4. The Qur’an is referred to be a range of attributes beyond decrees and discernment, an example of which is:

وَكَلَّا نُفْسُ عَلَيْكَ مِنْ أَنْبَأَتِ الْرَّسُولِ مَا نُبِيَّتْهُ يَوْمَ وُجِئَاهُ يَوْمَئِذٍ إِلَى هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ
And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth [1] and an instruction [2] and a reminder [3] for the believers

(11:120)

4.1. For more on this, see section 5.5.1 on page 234.
5. If the people of hadith say that [الْكِتَابُ] Al Kitaab refers to the Qur’an in its totality, then we can logically swap in [الْكِتَابِ الْحَكِيمِ] (10:1) or [الْقُرْآنِ الْحَكِيمِ] (36:2) for [الْكِتَابُ Al Kitaab].
5.1. This leaves us with: The book/Qur’an imbued with wisdom and the wisdom.
5.2. To treat them as two separate attributes of the same Qur’an makes more sense.
10.2 The messenger teaches the ‘Book/Kitab and Wisdom/Hikmah’

Refer to section 8.2.7 on page 420 to see previous revelation being called Kitab and hikmah. Refer also to section 10.1 on page 731 which answers the core of this argument.

10.2.1 The argument

The messenger teaches the [الْكِتَابُ] Al Kitaab and [الْحِكْمَةُ] Al Hikmah. The kitaab is the Qur’an and the hikmah is the ahadith/sunnah.

This teaching of the messenger is a body of guidance required for us to understand the Qur’an and the hikmah [whatever the people of hadith define this to be]

10.2.2 The assumptions

1. To teach the Qur’an, you need something outside of the Qur’an, something additional.
2. There is something additional to the Qur’an that that the messenger has or was given in order to teach the Qur’an.
3. The ahadith/sunnah have been faithfully transmitted so that it can be relied upon, like the Qur’an.

10.2.3 The response

See section 10.1 on page 731 to see that [الْكِتَابُ] Al Kitaab and [الْحِكْمَةُ] Al Hikmah are not referring to 2 different things (i.e., Qur’an and Hadith), rather they refer to two attributes of the same revelation. The key reasons the proponents of hadith are mistaken are found in the following points:

1. The incorrect assumption made by the proponents of hadith is that you need something other than the Qur’an to teach the Qur’an. Especially considering that it was explained and detailed by the Creator.
   1.1. See section 12.24 on page 875 for more on the word yu3allimu [k/h]um [teaches you/them]. It means to make someone have the knowledge you want to share, it does not imply or require that Muhammad was adding extra knowledge.
   1.2. See section 5.5.2 on page 235 on the clear/explained and detailed nature of the Qur’an.
2. There is no clear and independent [of assumptions] evidence for this in the Qur’an, in fact we have very good reasons to believe that this assumption is false:
   2.1. His only obligation was to deliver the Qur’an [see section 6.1.11 on page 287] and teaching it to people was a key way to do this.
   2.2. It is Allah that explains guidance [see section 4.2.2 on page 71] and teaches it [see section 4.1.10 on page 58].
   2.3. This means, that just in the delivery of the Qur’an, the teaching of Allah is being manifested to the people. The messenger did not have to make up for Allah’s poor teaching, detailing or explanation.
   2.4. See also sections 6.1.17 to 6.1.24 on pages 313 to 324 to see how the messenger used the Qur’an to fulfil the functions of the Qur’an.
   2.5. There is no clear and unambiguous indication that the messenger received any other religious guidance than the Qur’an.
3. Review chapter 9 on page 431 to see that hadith have not been preserved and are certainly not wisdom or guidance that can be reliably attributed to the messenger of Allah.

There is no religious obligation [as far as I know] attributed to the messenger [beyond the physical/vocal delivery] that is not fulfilled by the Qur’an itself. Please refer to section 5.5.1 on page 234 to see the range of attributes given to the Qur’an by Allah, it leaves no space for the messenger in terms of explaining and detailing the Qur’an beyond its own content.

In summary, the messenger did teach them the Qur’an... from the Qur’an. Review section 6.1 on page 243 to see this.

10.2.4 Summary

The summary in section 0 on page 739 is sufficient here. However there is one additional consideration, and this relates to the idea of teaching.

1. Allah explains and teaches the Qur’an.

\[
\text{وَلَوْلََ فَضْلُ اللَّـهِ عَلَيْكَ وَرَحَْْتُهُ لََْمَّت طَّائِفَةٌ مِينْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلََّ أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَيْءٍ وَأَنذَّرَ اللَّـهُ عَلَيْكَ الْكِتَابَ وَالِْْكْمَةَ وَعَلَّمَكَ مَا لََْ تَكُن تـَعْلَمُ وَكَانَ فَضْلُ اللَّـهِ عَلَيْكَ عَظِيمًا (4:113) }
\]

And if it was not for the favour of Allah upon you and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has sent down/revealed on you the judgements and discernment and has [thus] taught you [and therefore all Muslims] that which you did not know. And ever has the favour of Allah upon you been great.

\[
\text{لََ تََُرِيكْ بِهِ لِسَانَكَ لِتـَعْجَلَ بِهِ إِنَّ عَلَيـْنَا جََْعَهُ وَقُرْآنَهُ فَإِذَا قـَرَأْنََهُ فَاتَّبِعْ قُرْآنَهُ ثُ إِنَّ عَلَي ْ
\]

Move not your tongue with it to hasten with it. Indeed upon Us is its collection and its formation/organisation [into a book]. So when We have formed it [singular], then follow its [singular] formation. Then upon Us is its clarification/explanation.

\[
\text{الرَّحَْْـٰنُ عَلَّمَ الْق رْآنَ (75:16-19) }
\]

The Most Merciful. Taught the Qur’an
1.1. For more see section 4.2 on page 71.

2. The Qur’an is already explained and detailed and so requires no other source of guidance to explain it.

وَلَقَدْ جَنَّنَاهُم بِكِتَابٍ فَصَّلْنَاه عَلَىٰ عِلْمٍ هَذَا وَرَحْمَةً لِّيُؤْمِنُوا
And We had certainly brought them a Book, (the contents of which) We have precisely detailed/defined based on knowledge - as guidance and mercy to a people who believe

(7:52)

اَلَّذِيْنَ يُؤْمِنُونَ
Alif, Lam, Ra. These are the verses of the Book that makes evident/clear [one thing from another, right from wrong etc.]

(12:1)

2.1. For more references see sections 5.3.1 and 5.3.2 on pages 103 and 107.

3. Teaching the Qur’an is something that normal Muslims can do, and they do not require extra inspiration to do it.

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّـهُ الْكِتَابَ وَالْْ كْمَ وَالنـُّبـُوَّةَ ثَُُّ يـَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِِي مِن
don’t say to the people, “Be servants/slaves to me rather than Allah,” but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.”

Nor could he [Allah] order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

(3:79-80)

4. Finally, if we are to assume that the teaching of the messenger implies some additional insight/detail/explanation that is not to be found in the Qur’an, then:

4.1. If the kitab is the Qur’an.

4.2. The hikmah is the hadith/sunnah.

4.3. What then is the vessel or medium of the teaching?

4.3.1. Some third category of guidance?
10.3 The messenger ‘explains’ and details the Qur’an

10.3.1 The argument

The role of the messenger with the Qur’an was not just to deliver it in every way he could, he also had to explain it because it is otherwise unclear and lacking in detail. In fact, from verses like (16:44) we see that it was clearly his role to do so. Therefore his hadith, which are the explanation, must be followed.

10.3.2 The assumptions

1. The Qur’an needs explanation that is not found within it.
2. The word لِتُبَيٍّ (تَبَيْنَ) means to explain, specifically to explain with extra-Qur’anic guidance/material.
3. The role of the messenger included explaining and detailing the Qur’an, of himself, or by transmitting Allah’s extra-Qur’anic explanation to the people.
4. The hadith/sunnah have been reliably transmitted so that it can be relied upon, like the Qur’an.

10.3.3 The response

1. The Qur’an is detailed and explained by Allah within the Qur’an.
   1.1. Allah has explained and detailed His revelation, see sections [at least] 4.1.5, 4.1.6 and 4.1.7 on pages 46, 47 and 51.
   1.2. The Qur’an is clear and detailed, see section 5.5.2 on page 235 for a summary of this. This refutes the need or possibility for the messenger to explain it with extra inspiration or any other knowledge only he had.
2. The word لِتُبَيٍّ (تَبَيْنَ) can mean to explain, make apparent/distinct, clarify and in the context of a/the messenger, to clearly communicate. To see more on this see below and also in section 12.3 on page 826 for Ba-Ya-Nun.
   2.1. Given [1], the most likely meaning is to clearly communicate, given that the function of explanation has been fulfilled by Allah in the Qur’an. Note also (14:4) below.
3. The only obligation of the messenger in relation to the Qur’an, is delivery.
   3.1. See section 6.1.11 on page 287 on his sole obligation of delivery.
   3.2. See also section 6.1.14 on page 308 for more on the messenger clearly communicating the revelation.
   3.3. The only revealed guidance, and in fact, the only inspiration given to the messenger, was the Qur’an. See sections 6.1.3 and 6.1.4 on pages 252 and 261. He did not have any other source of guidance or insight to further expand on the Qur’an, in this context see sections 6.1.7 and 6.1.10 on pages 273 and 284.
   3.4. There is no clear and unambiguous indication that the messenger received any other religious guidance than the Qur’an.
4. Review chapter 9 on page 431 to see that hadith have not been preserved and are certainly not wisdom or guidance that can be reliably attributed to the messenger of Allah.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنزَلْنَا مِنَ البَيِينَاتِ وَالُْْدَى مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِِ الْكِتَابِ أُولَـٰئِكَ يـَلـُعُنُّهُمُ اللَّـهُ وَيـَلـُعُنُّهُمُ اللًَّعِنُونَ
Indeed, those who conceal what We sent down/revealed of clear proofs and guidance after We made it clear/explained for the people in the Book [a] - those are cursed by Allah and cursed by those who curse,

Except for those who repent and correct themselves and clearly communicate [what they concealed] [b]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful.

(2:159-160)

[a] Concealing what Allah has clarified/explained in the scripture is an evil thing to do.
[b] The opposite of concealing what Allah has clarified/explained is to clearly communicate it. This is the meaning I have used in relation to the messenger also.

And We did not send any messenger except [speaking] in the language of his people to clearly communicate to [a] them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.

(14:4)

[a] It is interesting that having the same language as the people is linked with [إِلَّا أَلْبَيْنَ لَهُمْ], clearly communicating [the message] for them.

We sent them with clear proofs and written ordinances. And We sent down/revealed to you the message [a] that you may clearly communicate [b] to the people what was sent down/revealed to them and that they might give thought.

(16:44)

[a] What was revealed to the messenger was the Qur’an.
[i] See sections 5.4.4, 6.1.3 and 6.1.4 on pages 219, 252 and 261.
[b] This is used as an argument that Muhammad was to explain the revelation that he received. This explanation being the hadith/sunnah. However:
[i] See section 12.3 on page 826 to see the meanings of Ba-Ya-Nun, which include:
• Making open, clear, obvious, distinct etc. and so in the context of guidance, clearly communicating it. Such that the people receive it openly and unambiguously.

• Clarifying, explaining.
  It is the context that helps you decide the best meaning. The context of the ayah and Qur’an as a whole.

[ii] The Qur’an is already explained and clear: see sections 4.1.5, 5.3.2 and 5.5.2 on pages 46, 107 and 235.

[iii] The only obligation on the messenger is clear delivery: see section 6.1.11 on page 287.

[iv] Given these, the only contextual and logical meaning is clear communication.

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتَبَيُّنَ فِيهِ مَا أُخِذَّلَ فِيهِ الَّذِي اخْتَلَفَ فِيهِ وَهُدَى وَرَحْمَةً لِّلْمُؤْمِنِينَ

And We have not sent down/revealed to you the Book except that [with it] you [a] clearly communicate for them that wherein they have differed [b] and [for it to be a] guidance and mercy [c] for a people who believe.

(16:64)

[a] The purpose of the revelation of the Qur’an is being discussed here, it is telling the messenger as well as us.

[i] Importantly, Allah states that it was only for this purpose.

[ii] This purpose is broken up into two general functions as discussed in [b][c]. [b] is not enough to be the only purpose, that means the purpose lies in [b][c] simultaneously.

[b] Does this refer to something that comes from the Qur’an [i] or from the messenger [ii]?

[i] This makes more sense as it fits and flows better with [c] and directly addresses the purpose of the revelation. Instead of addressing the purpose of the messenger in [b] then that of the revelation in [c].

[ii] This function is not for the messenger [apart from transmitting the Qur’an], as it is actually a function for the Qur’an.

• See (16:89) which mirrors (16:64) and refers specifically to the Qur’an. A clarification for all things includes “to clarify/explain for them that wherein they have differed”.

وَيَوْمَ نَبْعَثُ فِِ كُلِي أُمَّةٍ شَهِيدًا عَلَيْهِم مِينْ أَنفُسِهِمْ وَجِئـْ

And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you as a witness over your nation. And We have [progressively] sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

(16:89)

• See also (27:76-77) which clarifies the role of the Qur’an in dealing with what the people [children of Israel] differed in as well as being a guidance and a mercy.
Indeed, this Qur’an relates to the Children of Israel most of that over which they differed. And indeed, it is guidance and mercy for the believers (27:76-77)

[iii] Finally, the obligation on the messenger is to clearly communicate the revelation to the people. See section 6.1.11 on page 287.

[c] This can only refer to the Qur’an
[i] See section 5.3.6 on page 118 to see that it is the Qur’an that is a guidance.
[ii] See section 5.3.16 on page 149 to see that it is the Qur’an that is a mercy.
[iii] See also (16:89) and (27:76-77) above.

See also sections 4.2.2, 5.5.2 and 6.2.2 on pages 71, 235 and 332 to understand why the messenger delivers revelation and does not add new information. I have translated yubayyin as ‘clearly communicate’ and not ‘explain’ because:

1. That is the obligation on the messenger, delivery [section 6.1.11 on page 287].
   1.1. As part of this, he clearly communicates the Qur’an, see section 6.1.14 on page 308.
2. The Qur’an is already defined as being clear and clarifying/explanatory [section 5.5.2 on page 235].
   2.1. Therefore, just by delivering the message, the message is explained. Extra-Qur’anic elaborations by the messenger are neither required nor his job.
3. See section 5.5.2 on page 235 for a larger treatment of my translation.
4. See section 12.3 on page 826 for the dictionary entry for Ba-Ya-Nun.

It is Allah who explains the Qur’an:

لا تَشْرِكْ بِهِ لِسَانَكَ لِتَعْجِلَ بِهِ
إِنَّ عَلَيْنَا جَعْلَهُ وَقُرْآنَهُ
فَإِذَا قَرَأْنََهُ فَاتَّبِعْ قُرْآنَهُ
ثُمَّ إنَّ عَلَيْنَا بِيَانَهُ

Move not your tongue with it to hasten with it. Indeed, upon Us is its collection and its formation/organisation [into a book]. [a]
So when We have formed it [singular], then follow its [singular] formation. [b] Then upon Us is its clarification/explanation. [c]
(75:16-19)

These ayaat indicate that the Qur’an is in one form only, and that we are obliged to follow that one form.

[a] A key point here is that [عَلَيْنَا] is in reference to Allah.
[i] Allah is the one that has designed the Qur’an and is the one that has planned its progressive revelation. So when it comes to bringing it together [جَعْلَهُ] into a composition this is by the design and plan of Allah. See section 12.9 of the dictionary on page 847 for [جَعْلَهُ].
[ii] Allah is not reciting the Qur’an to the messenger, rather it is Allah who has designed and organised/composed it precisely, it is not the role of the angels or anyone else to design
revelation. It is for this reason that the meaning of [قُرْآنَهُ] used, is forming and not reciting. See section 12.30 of the dictionary on page 887 for [قُرْآنَهُ].

[b] Having integrated the design/formation of the Qur’an [singular] into a unified composition, it is the job of the messenger to follow this composition [singular].

[i] There is no scope here for ahruh/variants/readings for whatever reason.

[c] This is a very important ayah for anyone that believes that it is the messenger’s or anyone else’s role to explain the Qur’an. Allah tells the messenger and us that it is Allah that explains the revelation.

[i] See section 4.1.6 on page 47 to see examples of how Allah explains/clarifies the Qur’an with a selection of examples.

[ii] In addition to this, it is Allah that answers the questions of the people to whom the messenger was delivering the Qur’an, see sections 4.1.15 and 4.1.16 on page 62 and 66 for examples of this.

10.3.4 Summary

1. Allah explains His revelation.

لا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ
إِنَّ عَلَيْنَا جََْعَهُ وَقُرْآنَهُ
فَإِذَا قَرَأْنََهُ فَاتَّبِعْ قُرْآنَهُ
ثُ َّ إِنَّ عَلَي ْنَا بِيَانَه

Move not your tongue with it to hasten with it. Indeed, upon Us is its collection and its formation/organisation [into a book]. So when We have formed it [singular], then follow its [singular] formation.
Then upon Us is its clarification/explanation.

(75:16-19)

An example of this being:

كَذَٰلِكَ يُبَينِ اللَّـهُ لَكُمْ آيََاتِهِ لَعَلَّكُمْ تـَعْقِلُونَ

Thus does Allah make clear/explain to you His verses that you might use reason

(2:242)

[This is in the context of bequeathals]

1. See section 4.1.6 on page 47 for more.

2. The Qur’an is detailed and explained:

وَلَقَدْ جِئـْنَاهُم بِكِتَابٍ فَصَّلْنَاه عَلَىٰ عِلْمٍ هُدًى وَرَحَْْةً لِيقَوْمٍ يـُؤْمِنُونَ

And We had certainly brought them a Book, (the contents of which) We have precisely detailed/defined based on knowledge - as guidance and mercy to a people who believe

(7:52)

لَتَّلَّقَ أَنزَلْنَا آيََاتٍ مُّبَيِينَاتٍ وَاللَّـهُ يـَهْدِي مَن يَشَاءُ إِلََٰ صِرَاطٍ مُّسْتَقِيمٍ

We have certainly sent down/revealed distinct/explanatory verses. And Allah guides whom He wills to a straight path

(24:46)

[It is a general statement. The context is of various signs of Allah]

2.1. See sections 5.3.1 and 5.3.2 on pages 103 and 107 for more.

3. Allah explains/clarifies his guidance, Allah tells us the Qur’an is clear and detailed, so it cannot be the role of the messenger to make up for Allah’s deficiencies here.

3.1. What about verses like:

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَٰٓهَيْنَِّي أَنْتَ لَتُبَيِّنَ أَلْوَاهُمُ الْكِتَابَ وَالْقُرْآنَ فِيهِ وَهَذِئْ وَرَحَّمَةً لِقَوْمٍ يُؤْمِنُونَ

And We have not sent down/revealed to you the Book except that [with it] you clearly communicate for them that wherein they have differed and [for it to be a] guidance and mercy for a people who believe.

(16:64)

[لَّبَيِّنَ] can mean to actively make something evident. However, when what the messenger received was already clarified and detailed, this word can only mean to clearly communicate. We see an application of this with the people of the book, they also had a clarified and explained text, and their obligation was to clearly communicate it.

إنَّ الَّذِينَ يَكْتُمُونَ ما أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْأَثْرَى مِن بَعْدِ مَا نَيْتَاهُ للنَّاسِ فِي الْكِتَابِ أُولِيَّاَ لِيَلْعَبُّهُمُ اللَّهُ وَيَلْعَبُّهُمُ اللَّذِينَ لا يَعْقِلُونَ
Indeed, those who conceal what We sent down/revealed of clear proofs and guidance after We made it clear/explained for the people in the Book - those are cursed by Allah and cursed by those who curse,

Except for those who repent and correct themselves and clearly communicate [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful.

(2:159-160)

We see that [clearly communicating] is contrasted with [يَكْتُمُونَ][concealing].

Similarly with Muhammad:

O People of the Scripture, there has come to you Our Messenger clearly communicating to you much of what you used to hide/conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clarifying Book.

By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darkneses into the light, by His permission, and guides them to a straight path.

(5:15-16)
10.4 Zikr being or including the Hadith

Refer to section 8.2.5 on page 420 to see previous revelation being called zikr.

10.4.1 The argument

Some have argued that Allah’s promise to protect the Qur’an must necessarily include the hadith/sunnah that explains and details it. And so, [الذِّكْرُ] Az Zikr is thought to include the hadith/sunnah.

10.4.2 The assumptions

1. The Qur’an needs the hadith/sunnah to detail and explain it.
2. The Qur’an is therefore not preserved if the hadith/sunnah is not preserved.
   2.1. Therefore in (15:9), zikr must include the hadith/sunnah.
3. The hadith/sunnah have been reliably transmitted so that it can be relied upon, like the Qur’an.

10.4.3 The response

1. The Qur’an is detailed and explained by Allah within the Qur’an.
   1.1. See section 5.5.2 on page 235 for a summary of this.
   1.2. There is no clear and unambiguous indication that the messenger received any other religious guidance than the Qur’an.
2. The Qur’an is therefore preserved even if the hadith is not preserved.
   2.1. There is no need for anything like hadith/sunnah to exist or be preserved.
3. If zikr refers to and/or includes the hadith, then the promise of Allah does not hold as the hadith is manifestly not protected or preserved. See chapter 9 on page 431.
   3.1. There is no clear and unambiguous indication that the messenger received any other religious guidance than the Qur’an.

See section 5.3.5 on page 113 for more detail on zikr and the Qur’an.

إِنَّ نَزَّلْنَا الذِّكْرَ وَإِنَّ لَهُ لَِّافِظُونَ

Indeed, it is We who sent down/revealed [a] the reminder [b] and indeed, We will be its guardian.

(15:9)

[a] Sent down/revealed.
[b] The reminder

مَا عَلَّمْنَاهُ الشِّيعْرَ وَمَا يَنبَغِي لَهُ إِنْ هَوَّا إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ

لَيُنفِّذَ مِنْ كَانَ حَيٍّ وَيَلْيُعَ النَّظَلَ عَلَى الْكَافِرِينَ

[i] This is the Qur’an, see sections 5.2.1, 5.3.21 and 6.1.3 on pages 82, 158 and 252.
[i] This is the Qur’an, see section 5.3.5 on page 113.
And We did not teach him poetry [a], nor is it befitting for him. It is only a reminder [b] and a clear composition [c].

So that [with it] he warns [d] whoever is alive and justifies the word against the disbelievers (36:69-70)

The ‘and’ between ‘ذكر’/reminder and ‘ القرآن’/composition does not imply two separate revelations, rather it highlights two separate aspects of the one revelation. This is a key and repeated mistake the proponents of hadith make.

[a] See section 4.1.10 on page 58 to see that it is Allah that taught the Qur'an.
[b] See section 5.3.5 on page 113 to see that the Qur’an is the reminder, the only thing given to him.
   [i] Note also that the singular ‘it’ / [ذکر] is used to refer to [b][c].
[c] See section 5.1 on page 74 to see that Qur’an can be both a name and an attribute.
   [i] See also section 10.1 on page 731 for the Qur’an being referenced by pairs of attributes.
[d] See section 5.3.18 on page 153 to see that warning is an attribute of the Qur’an.
   [i] See section 6.1.19 on page 317 to see that the messenger was to warn by the Qur’an.

A key point here, is that Allah clarifies that it (the Qur’an) is the only thing that the messenger was taught. Hadith and the like are not included.
10.5 The messenger is a good example/pattern

10.5.1 The argument

Allah tells us that the messenger is a good example for us. Therefore we should aim to emulate his life and actions. The information on his life and actions cannot all be found in the Qur’an; therefore we need the hadith/sunnah in order to follow his example.

10.5.2 The assumptions

1. The good example [sunnah] of the messenger is everything about how he lived his life with a special focus on how he practiced Islam. This is found predominantly in the hadith/sunnah.
2. We are therefore obliged to follow his example [word and action] as found in the hadith and sunnah.
3. The ahadith/sunnah have been reliably transmitted so that it can be relied upon, like the Qur’an.

10.5.3 The response

1. That it refers to everything is an assumption that is not supported by the Qur’an.
   1.1. Given that the Qur’an is detailed and explained [see section 5.5.2 on page 235] we would expect that the example referred to is in the Qur’an.
   1.2. Much of how the messenger lived his life, like eating habits, clothing habits, hygiene habits, culture in general were of the time and geography. In the same way as we do not need these facts for Ibrahim, we do not need these facts for Muhammad.
   1.3. To see examples of the messenger, see section 6.1.9 on page 277.
2. Given that the messenger and all Muslims are obliged to follow and judge only by what is revealed, there is no potential for this argument to be true.
   2.1. All Muslims are obliged to only judge by the Qur’an, see section 5.5.4 on page 240.
   2.2. The messenger only received and followed the Qur’an, see section 6.2.1 on page 332.
   2.3. This means there is no example attributable to the messenger that would not have to be first judged by the Qur’an. This means that the sunnah cannot be an independent source of guidance.
   2.4. There is no clear and unambiguous indication that the messenger received any other religious guidance than the Qur’an.
3. Review chapter 9 on page 431 to see that ahadith have not been preserved and are certainly not wisdom or guidance that can be reliably attributed to the messenger of Allah.

See section 6.1.9 on page 277 for more on the example of the messenger(s).

لَّقَدْ كَانَ لَكُمْ فِی رَسُولِ اللَّهِ أَسْوَهُ حَسَنَةٌ لِِّمَن كَانَ يَرْج و اللَّ هَ وَالْيَوْمَ الْخِرَ وَذَكَرَ اللَّـهَ كَثِیًَا

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often (33:21)
There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise."

There has certainly been for you in them an excellent pattern for anyone whose hope is in Allah and the Last Day. And whoever turns away - then indeed, Allah is the Free of need, the Praisedworthy.

(60:4-6)

The followers of hadith claim that (33:21) indicates that we should (or perhaps must) follow the example of the messenger in detail. There is no indication in the Qur'an that this is what is meant. In fact, how does one judge what is to be considered a good example?

1. How he dressed?
2. How he ate?
3. How he rode a camel?
4. His battle strategies?
5. His financial policy?
6. How he had his beard?

To answer this question, we need to consider a few contextual elements that will make the answer clearer:

1. We must only judge by what is revealed [section 5.5.4 on page 240].
2. The Qur'an is explained and detailed guidance [section 5.5.2 on page 235].
3. The same phrase [أُسْوَى حَسَنَة] is used with Muhammad as with Ibrahim.
   3.1. See section 6.1.9 on page 277 for more on the examples of Muhammad and Ibrahim in the Qur'an.
4. We likely have no certain verbatim statements from the messenger.
When considering these four points, the answer is simple. Allah tells us that they [Ibrahim and Muhammad] are good examples for us and also gives us those good examples in the Qur’an. In both cases, Allah points out errors in their conduct [Ibrahim asking for mercy for his unrepentant and rejecting father (60:4), see section 6.1.6 on page 272 for Muhammad]. The purpose of this, is to highlight that these were humans and had their failings, they are not sources of guidance, they are humans trying to follow and transmit it. This is a lesson the followers of hadith need to keep in mind.

We find the key examples of both Muhammad and Ibrahim in the Qur’an (section 6.1.9 on page 277). For Muhammad:

1. The Messenger followed only the Qur’an.
   1.1. Are Muslims following anything else besides the Qur’an? If they are, then they are NOT following the example of the Messenger.
2. The Messenger warned with the Qur’an.
   2.1. Are Muslims using other sources to warn? If they are, then they are NOT following the example of the Messenger.
3. The Messenger judged only by the Qur’an.
   3.1. Are Muslims using anything else besides the Qur’an to judge? If they are, then they are NOT following the example of the Messenger.
4. The messenger sought no one else as a source of rules and commands other than Allah.
   4.1. Are Muslims seeking any other sources of rules and commands other than Allah (for example, Hadith, scholars’ fatwas etc..)? If they are, then they are not following the example of the messenger.
5. The messenger was tender hearted and merciful.
   5.1. Are Muslims following the messenger in this?
6. Etc...

A notable point here is that the proponents of hadith claim they follow the messenger, yet they blatantly do not follow him in the key ways that Allah highlights in the Qur’an. We must consider that the Messenger Muhammad was born into an Arab culture with many man-made traditions – he wore the clothes that they wore; he had a beard and so did the enemies of the Muslims; he ate as they did, with his hands and they probably always sat on the floor and they probably wore turbans or cloths on their heads etc...

Allah has not made the daily activities of people the source of guidance for us. Not their clothing, eating habits, traditions, folk sayings etc. Further, Allah has pointed to no other source of guidance that we can use, we are therefore left with taking the key examples of the messengers as found in the Qur’an.

When we look at Ibrahim (section 6.1.9 on page 277):

1. Ibrahim worshipped Allah alone.
2. Ibrahim was willing to sacrifice anything in submission to Allah.
3. Ibrahim was brave in speaking the truth to the family, people and elders around him.
4. Ibrahim renounced his own father once it became clear to him that his father is an enemy to Allah.
5. Ibrahim was merciful and tender-hearted.
6. He was a good host to his guests.
We see mention of examples that were not limited to any time or place. They are general and universal examples.
10.6 Obey Allah and the messenger

10.6.1 The argument

We are repeatedly told to ‘obey Allah and the messenger’. Allah is telling us that we must obey the messenger and we are told this in the same phrase and manner we are told to obey Allah.

We must therefore obey what the messenger says that is outside of the Qur’an. This is a religious obligation that we can only fulfil if we have access to the hadith/sunnah and we follow/obey it.

10.6.2 The assumptions

1. The messenger had the authority or role to give religious orders outside of the Qur’an.
2. The meaning of obey extends beyond civil matters into religious matters.
3. Muhammad has authority to expand on and add religious guidance outside of the Qur’an.
   3.1. The messenger has religious obligations other than being a messenger of the Qur’an.
4. ‘Obey Allah and the messenger’ means to obey Allah and to obey Muhammad separately.
   4.1. Obey Allah refers to the Qur’an.
   4.2. ‘and the messenger’ refers to obeying additional guidance from Muhammad [hadith and sunnah].
5. This additional guidance is in the hadith/sunnah and we must follow and obey it.
6. The hadith/sunnah have been reliably transmitted so that it can be relied upon, like the Qur’an.

10.6.3 The response

1. The only obligation on the messenger was the delivery of the revelation.
   1.1. See section 6.1.11 on page 287.
2. This is an assumption that has not Qur’anic basis and is also the basis of a confusion. Muhammad the man and Muhammad the messenger are different entities when it comes to the word obey.
   2.1. Muhammad the man was to be obeyed in civil matters, and even then, absolute obedience was not expected.
   2.2. Muhammad the messenger, that is, while he delivers the message of the Qur’an, was to be obeyed as this was also obedience to Allah.
   2.3. For a detailed treatment of this topic, see section 6.2.3 on page 335.
3. Muhammad only followed what was revealed/inspired to him, no authority was given to him to expand on the Qur’an. Furthermore, he was not given any other guidance/revelation outside of the Qur’an.
   3.1. See section 6.1.1 on page 243 to see that the messenger only followed what was inspired to him of the Qur’an.
   3.2. See sections 6.1.3 and 6.1.4 on pages 252 and 261 for evidence that the only inspired and revealed guidance to the messenger was the Qur’an.
   3.3. There is no clear and unambiguous indication that the messenger received any other religious guidance than the Qur’an.
4. This meaning is not required by the Arabic nor is it supported by its use in the Qur’an.
5. Given [1] and section 5.5.4 on page 240, we can reject this.
   5.1. There is no clear and unambiguous indication that the messenger received any other religious guidance than the Qur’an.
6. Review chapter 9 on page 431 to see that hadiths have not been preserved and are certainly not wisdom or guidance that can be reliably attributed to the messenger of Allah.

For a detailed treatment of this topic, see section 6.2.3 on page 335.

10.6.4 Summary

1. Obey Allah and his messenger means to obey the source and the medium of the Qur’an. This construction serves to highlight that when the messenger transmits Qur’an, he transmits the word of Allah. So in obeying the word of the messengers [when he is delivering the message] you are obeying Allah.

O you who have believed, obey Allah and His Messenger and do not turn from him while you hear. [a]

And do not be like those who say, "We have heard," while they do not hear. Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would have still have turned away, while they were refusing.

O you who have believed, respond to Allah [b] and to the Messenger when he calls you to that which gives you life [the Qur’an] [c]. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

(8:20-24)

[a] This is an example of the [singular] voice of the messenger being associated with “Allah and His messenger”.

[i] The statement that you can hear from the messenger’s mouth which is also the statement of Allah, is the Qur’an. This is a key evidence for the understanding of the phrase obey Allah and the messenger, obey the source and medium of the message.

[b] Respond to Allah through what he has revealed.
2. The messenger is made to proclaim that he has no knowledge of the right course, of himself. Yet we are also told that disobeying Allah and His messenger leads to misguidance [Hell]. We see from this that my interpretation in [1] above fits in logically.

2.1. Muhammad the man, has nothing to offer when it comes to religious guidance.

2.2. Muhammad the messenger of the Qur’an from Allah, is the only source of religious guidance.

2.3. So obedience to the messenger that is apart from the Qur’an, must be of a civil nature.

“When the servant of Allah stands calling on Him [Allah], they almost swarm all over him.

Say: 'I call only upon my Lord and do not associate anyone else with Him.

‘Say: 'I possess for you no harm or (knowledge of the) right direction. [a]'

Say: 'No one can protect me from Allah and I will never find any refuge apart from Him. [x]

It (the Qur’an) is only a delivery from Allah, and His Messages [b]. As for him who disobeys Allah and His Messenger, he will have the Fire of Hell, remaining in it timelessly, for ever and ever. [c]'

So that when they see what they were promised, they will know who has less support and smaller numbers.

Say: 'I do not know whether what you are promised is close or whether my Lord will appoint a longer time before it.’”

(72:19-25)
If we study the two highlighted statements in these ayaat we very clearly get an understanding of what it means to say ‘Obey Allah and His messenger’.

[a] This very clearly indicates that Muhammad does not know the right direction [rushd] himself, implying he can’t teach that to anyone else either. This is within the context of ayaat where he is made to proclaim that he calls only upon Allah and that no one other than Allah can protect him. The context is clarifying that the Messenger is just a man like them.

[i] In fact it is Allah and his guidance in the Qur’an that guides towards rushd, see sections 4.1.4 and 5.3.7 on pages 45 and 126.

[ii] [a] highlights that the messenger has nothing to offer the people from himself. [i] elaborates on [a] to tell us that the messenger is completely at the mercy of Allah.

[iii] Please also see (10:35) in section 7.15 on page 405.

[b] This translation is not always used, however it is the only sensible one. Some have started the sentence with ‘Except’, however this is indefensible.

[j] The phrase “I will never find any refuge apart from Him” has no exception, it is always true.

[c] In contrast to [a], this implies that obeying Allah and the messenger is a guide for us away from hell. Therefore, as the messenger cannot teach us the right direction, but Allah and his messenger can, it follows that ‘Allah and his messenger’ does not refer to the separate religious obedience of the messenger and Allah for our guidance, but instead to the obedience of Allah through the obedience of the Messenger when he communicates the Qur’an.

3. We have clear evidence of the limit to the civil obedience of the messenger in the Qur’an. He was a man and was not infallible in that capacity and in his implementation of civil matters, thus he was not owed complete obedience in them.

O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is the known [good] - then accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful. (60:12)
10.7 Obeying the decisions/judgements of the messenger

10.7.1 The argument

We are to obey the [non-Qur’anic] commands of the messenger and we must accept the judgements of Allah and [independently] the messenger without question and for all time. In order for us to do so, we must have and obey the hadith/sunnah.

10.7.2 The assumptions

1. The messenger has been given authority [and/or inspired] to make religious judgements apart from the contents of the Qur’an.
2. The religious judgements of the messenger are found in the hadith/sunnah and are obligatory on us for all time.
3. The ahadith/sunnah have been reliably transmitted so that it can be relied upon, like the Qur’an.

10.7.3 The response

1. Judgement belongs only to Allah.
   1.1. See section 4.1.12 on page 60.
   1.2. The messenger judged by the Qur’an, not in addition to it, see section 6.1.24 on page 324.
   1.3. Muhammad’s only religious obligation was the transmission of the Qur’an, see section 6.1.11 on page 287.
2. The messenger had his religious role as well as his civil role. Obedience in the civil role was for his time and was not of a religious nature.
   2.1. For a detailed treatment of this, see section 6.2.3 on page 335.
   2.2. There is no clear and unambiguous indication that the messenger received any other religious guidance than the Qur’an.
3. Review chapter 9 on page 431 to see that ahadith have not been preserved and are certainly not wisdom or guidance that can be reliably attributed to the messenger of Allah.

From section 4.2.1 on page 71 we see that [religious] judgment belongs only to Allah, it follows that civil judgements based on the guidance of Allah are the limit of the messenger’s [and societal leaders’] authority.

...
And We did not send any messenger except to be obeyed by permission of Allah [a]. And if, when they wronged themselves, they had come to you and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.

But no, by your Lord, they will not [truly] believe until they make you judge concerning that over which they dispute/disagree among themselves [b] and then find within themselves no discomfort from what you have judged and submit in submission.

... And whoever obeys Allah and the Messenger [c] - those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous.

And excellent are those as companions.

(4:64-65,69)

See the discussion of (4:59-61) in section 6.1.12 on page 294.

[a] This statement teaches us that obedience to the messengers as societal figures, apart from obedience to ‘Allah and the messenger’ (which is fundamental and revelatory), is something extra (“by Allah’s permission”).

[b] This segment is used by the proponents of hadith to say that any and all judgements of the messenger are binding religiously on all Muslims for all times [unless they find a contradiction and call it ‘abrogated’]. However:

[i] Disputes between people are what a local leader and judge would/could arbitrate. There is no indication that this refers to formulating new religious laws/judgements. In fact, from the following bullets we see that this cannot be the case.

[ii] From section 4.2.1 on page 71 we see that it is only Allah that judges.

[iii] From section 5.4.3 on page 216 we see that we can only judge by what has been sent down.

[iv] From section 6.1.3 on page 252 [among other evidence] we see that what was sent down/revealed was the Qur’an.

[v] From section 6.1.24 on page 324 we see that the messenger judges by what is revealed to him.

[vi] Therefore, by a simple process of elimination, the only judgement referred to here is civil and local to the time he lived in and would involve him judging by the Qur’an.

[c] No permission needs granting when it comes to obeying the revelation [compare with [a]]. That is, obedience to Allah and His revelation is unconditional, obedience to any man is conditional.

[i] So with (4:64), Allah is making obligatory their societal role as the leaders of their people apart from their religious roles of transmitting the message clearly.
Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger [a][b] have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled
(9:29)

[a] The phrase ‘Allah and his messenger’ refers to the Qur’an.
[i] See section 6.2.3 on page 335.
[b] Only Allah can make lawful and unlawful as it is Allah alone that judges.
[i] See section 4.1.12 on page 60.

The only statement of the [true] believers when they are called to Allah and His messenger to judge (singular form) [a] between them is that they say, “We hear and we obey.” And those are the successful.
And whoever obeys Allah and His Messenger [b] and fears Allah and is conscious of Him - it is those who are the successful.
And they swear by Allah their strongest oaths that if you ordered them [c], they would go forth [in Allah 's cause]. Say, "Do not swear. [Such] obedience is known. Indeed, Allah is Acquainted with that which you do."
Say, "Obey Allah and obey the Messenger [d]; but if they turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the clear delivery. [e]"

...And establish prayer and give zakah and obey the Messenger [f] - that you may receive mercy.

...The believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission are the ones who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.

Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away stealthily. So let those beware who dissent from his [the messenger's] order [g], lest fitnah strike them or a painful punishment.

(24:51-54, 56, 62-63)

[a] An interesting point here is that ‘obey Allah and the messenger’ would seem to refer to two, however ‘to judge’ is in the singular form. As the people do not hear Allah speak, they hear his messenger speak, and the only speech that is both Allah’s and the messenger’s is the Qur’an.

[i] See section 6.2.3.4 on page 341 for more discussion of ‘obey Allah and the messenger’.

[ii] See also section 4.1.15 on page 62 to see Allah answering the questions of the Muslims through the messenger.

[iii] From section 6.1.24 on page 324 we see that the messenger judges by what is revealed to him.

[iv] When the verb follows the subject, it should agree in number. Meaning that we would expect a dual here if it referred to Allah and his messenger separately.

[b] The same formulation as in [a], ‘Allah and the messenger’, is repeated.

[c] Obeying the order (for battle) from the messenger is mentioned. This is the societal obedience to the messenger, and this is in the ayah that precedes the ‘obey Allah and Obey the messenger’ statement in [d]. We clearly see the context of obedience here and we must not, like the proponents of hadith may do, extrapolate this to everything.

[d] The formulation that splits the obedience to Allah and the messenger is then mentioned. Of note is that the formulations in [a] and [d] are clearly different in implication. I do not believe that Allah wastes words. We should therefore understand them differently.

[i] Refer to section 6.2.3.5 on page 348 for the treatment of “Obey Allah and obey the Messenger“.

[e] The only obligation on the messenger (delivering the Qur’an) immediately follows the statement on obeying him.

[i] This is a key point, the reason you obey a messenger from the Master of the universe is because he transmits the message of the Master of the universe. Not because of the man.

[ii] See also section 6.1.11.3 on page 292 to see that “but if they turn away” is not a qualification for the obligation on the messenger.

[f] This follows after the only obligation of the messenger being highlighted in [e] above.

[i] Societal obedience to the messenger was an obligation on the Muslims in his time, but it was temporal and in service of the Qur’an. See section 6.2.3.3 on page 338.
[g] The messenger’s order here is clearly in a civic context, as is highlighted by ‘common interest’ and ‘something of their affairs’ being the basis of the meeting discussed in (24:62-63).
[i] See also the discussion on (4:64-65) above.

The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful. (24:51)

‘Allah and his messenger’ refers to the guidance of Allah, see section 6.2.3 on page 335. Again, ‘to judge’ is in the singular even though Allah and the messenger are mentioned.

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. (33:36)

‘Allah and his messenger’ refers to the guidance of Allah, see section 6.2.3 on page 335. There is no council between Allah and his messenger in a decision, the decision belong only to Allah as does any judgement. See section 4.2.1 on page 71 to see only Allah judges.

To see some the roles the messenger played while alive, refer to section 6.2.2 on page 332.

For a thorough discussion of the topic of obeying Allah and obeying the messenger, refer to section 6.2.3 on page 335.

10.7.4 Summary

1. When it comes to religious judgements, Allah has given Himself sole authority.

Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."
(18:26)
2. The messenger is made to proclaim that he seeks none other than Allah as a judge and this is linked directly with the fact that the Qur’an is detailed.

أَفَغَيَّرَ اللَّهُ إِنّي حِكْمًا وَهُوَ الَّذِي أَنزَلَ إِلَيْكُمُ الْكِتَابَ مَفْصَلًا وَالَّذِينَ أَنزَلْنَاهُمْ

الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ المُمْتَرِينَ

[Say], “Then is it other than Allah I should seek as judge while it is He who has sent down/revealed to you [pl.] the Book that is detailed?” And those to whom We gave the Scripture know that it is sent down/revealed from your Lord with the truth, so never be among the doubters. 

(6:114)

2.1. See section 6.1.24 on page 324 for more.

3. The combination of [1] and [2] tell us that obedience to the judgements of Muhammad was of a civil nature.

3.1. Obedience to these would then be a matter for the Muslims of his time.

4. Whenever we see the judgement of ‘Allah and the messenger’, this is the same as saying the judgement of Allah as communicated by his messenger.

5. The places where judgement of the messenger is mentioned are all linked to civil matters.

5.1. See (4:64-65,69) and (24:51-54, 56, 62-63) above for the discussion of these.
10.8 Following the messenger

1. See section 6.1.13 on page 305 for more on following of messengers and people.
   1.1. See also section 12.6.2 on page 836 for more general examples of ‘following’.
2. See also sections 10.6 and 10.7 and on pages 758 and 762 to understand what obeying the messenger is.

10.8.1 The argument

Following the messenger means religiously obeying not just the Qur’an but also his other proclamations and his example.

10.8.2 The assumptions

1. The messenger had and followed beliefs and practices that did not come from the Qur’an. These beliefs and practices are found in the hadith/sunnah.
2. Following the messenger means accepting and obeying hadith/sunnah attributed to him by the scholars.
3. The hadith/sunnah have been reliably transmitted so that it can be relied upon, like the Qur’an.

10.8.3 The response

1. The messenger only followed and practiced based on the Qur’an.
   1.1. See section 6.1.1 on page 243 to see what the messenger followed/practiced.
   1.2. See sections 6.1.3 and 6.1.4 on pages 252 and 261 for evidence that the only inspired and revealed guidance to the messenger was the Qur’an.
2. We can only follow and judge by what has been revealed.
   2.1. See section 5.5.4 on page 240 for a summary on this.
3. Review chapter 9 on page 431 to see that hadith have not been preserved and are certainly not wisdom or guidance that can be reliably attributed to the messenger of Allah.

\[
\text{قُلْ إِن كُنتُمْ تَُِبُّونَ اللَّـهَ فَاتَّبِعُونِِ يُُْبِبْكُمُ اللَّـهُ وَيـَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّـهُ غَفُورٌ رَحِيمٌ قُلْ أَطِيعُ اللَّـهَ}
\]

Say "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers.

3:31-32

It is important to note that following the messenger and obeying Allah and the messenger are split in (3:31-32). Following the way of a person and obeying them are two different things. The messenger followed what was revealed to him, and people were to follow the messenger in relation to the guidance he was obligated to deliver and, in his mission, generally.

The messenger and all people are also meant to follow in the way of Ibrahim. This can only be in the essence of his monotheism and in his examples as mentioned in the Qur’an, e.g., in relation to monotheism generally, prayer, sacrifice, obedience etc.
See section 6.2.3.4 on page 341 to see that obeying Allah and the messenger was to obey Allah only.

قُلْ مَا كُنتُ بِدْعَةٍ مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا يُكَمِّمُ إِنَّ أَنْبِيَةَ إِلَّا مَا يُوحِي إِلَيْنَا وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is inspired to me, and I am only a clear warner."

(46:9)

If the messenger only follows that which is inspired to him [The Qur’an, see sections 6.1.1, 6.1.2 and 6.1.4 on pages 243, 249 and 261], then in following his example, we should only follow the Qur’an, the light that was sent down/revealed to him. Consider:

1. This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
2. This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
3. However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.

Those who follow the Messenger [a], the gentile prophet, whom they find written in what they have of the Torah and the Gospel [i], [he is the one] [b] who orders them [to do] what is right and prohibits them [from doing] what is wrong [i] and makes lawful for them the good things and prohibits for them the evil [ii] and relieves them of their burden and the [fake religious] shackles that were upon them [iii]. So those who have believed in him [c], protected/supported him [i], helped him [ii] and followed the light which was sent down/revealed (that is) with him [iii] - it is those who will be the successful.

Say "O mankind, indeed I am the Messenger of Allah to you all [d], [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided

(7:157-158)

A key context here is communication to the Jews and Christians. The previous verses end with a discussion of an event in the life of Moses and his people. And in [a][i] we see this link with the
people of the book. [b][i]-[iii] applies to the people of the book, with special focus on the Jews, as well as to people generally.

[a] **Those who follow the Messenger:** This is the group being addressed and also the group being defined. Of note is that the messenger is the one who delivers a message, in this case, the Qur’an. This is NOT about following Muhammad.

[i] This tells us who it is they follow.

[b] This tells us **what is done by the one they follow** and to some extent why they follow.

[i] Orders them [to do] what is right and prohibits them [from doing] what is wrong.

[ii] Makes lawful for them the good things and prohibits for them the evil.

[iii] Relieves them of their burden and the shackles that were upon them.

[c] **How to follow the messenger:** Therefore [due to [a][b]], those that believe in him do the following to be successful:

[i] Protect/support him.


[iii] Follow the light of revelation (the Qur’an, see section 5.3.12 on page 138) that was sent to him.

[d] **The one followed/believed in is the Messenger of Allah:** This is the one they follow telling them that he is a messenger of Allah to them.

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**Figure 13: What following the messenger means**

Some comments on the above:

1. There is an interesting parallel between [b][i]-[iii] and [c][i]-[iii].
   1.1. The messenger fulfils 3 functions for the people generally and the people of the book specifically.
   1.2. The followers of the messenger fulfil 3 obligations to the messenger. This I believe defines what it means to follow the messenger.
2. [b] should be seen generally as a function of many if not all messengers:
   2.1. [b][i]: This happens with every prophet/messenger that comes with revelation.
   2.2. [b][ii]: This happens with every prophet/messenger that comes with revelation.
   2.3. [b][iii]: This applies to the Jews [and any others who did similarly] as they made up laws and difficulties for themselves and it applies also to polytheists that made obligations/burdens to things that did not exist. Of note that Isa/Jesus did the same for the Jews, see (3:50) and (43:63) in section 6.1.12.2 on page 303.

3. Involving the messenger in [c][i][ii] was only possible in his time as a human. These can be achieved now by defending the memory of the messenger and continuing his mission to transmit the Qur’an to the world.

In short, verses (7:157-158) define what following the messenger means.

Some have presented these ayaat as proof that the messenger could make things halal and haram independent of the Qur’an. The messenger is not himself forbidding and making lawful, it is Allah forbidding and making lawful through the messenger. In fact note ayah 66:1 (see section 6.1.6 on page 272) where Allah censures the messenger for forbidding something to himself that Allah did not forbid. The messenger did not even have the authority to forbid things for himself.

The assumption that the proponents of hadith make with this is that they must follow and obey everything the messenger said [especially when they combine this with the ‘obey Allah and the messenger’ ayaat]. The use of the word ‘follow’ in the Qur’an really does not give this impression. It is following in the way someone follows a leader, or to follow in a path or belief [the way of Ibrahim for example]. And this is how I interpret it in relation to the messenger.

ثَُُّ أَوْحَيـْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِب ْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Then We sent down/revealed to you to follow the way of Abraham, inclining toward truth; and he was not of those who associate with Allah.

(16:123)

We can come to this through reading the examples highlighted in the referenced sections, and we can reach it by a process of elimination. Allah defines the obligation on the messenger in section 6.1.11 on page 287 as being ONLY [clear] delivery of the message/revelation. So to follow the messenger is to follow that which he followed [section 6.1.1 on page 243] and transmitted [section 6.1.2 on page 249], the Qur’an, and support him in his task.

The meaning of follow as used with the messenger must not be understood apart from his role and obligation. His role was to deliver the Qur’an and consequently he was to remind/judge/govern/etc by it. In following the Messenger, they were meant to support his role and follow what he follows.

There is no implication of having to accept and judge by Hadith/hearsay in the decades and centuries after his time. The obligation to follow/support/help/obey the messenger existed for the people of his time. For us now, we follow the messenger as the messenger and others followed the way of Ibrahim, by believing in Allah alone and following Allah’s guidance.
10.8.4 Summary

1. The messenger only followed what was inspired to him.

وَالَّذِينَ كَذَّبُوا بِيَتِنَا يَََسُّهُمُ الْعَذَابُ بَِِا كَانُوا يـَفْسُقُونَ
قُل لَا أَقُولُ لَكُمْ عِندِي خَزَائِنَ اللَّـهِ وَلَأ أَعْلَمُ الْغَيْبَ وَلَأ أَقُولُ إِنْ
أَنْبَعَ إِلَّا مَا يَوْحَى إِلِيَّ فَلَنَّ هُلُ يَسْتَنْبِئُوا الْأَعْمَىَّ وَالْمَسْتَنَبِيَّ أَفَلَأ تَتَفَكَّرُونَ
وَأَنذِرْ بِهِ الَّذِينَ يَتَّخَذُونَ أَن يُُْشَرُوا إِلََٰ رَبَِّيِمْ لَيْسَ لَُْم مِين دُونِهِ وَلٌِِّ
وَلََ شَفِيعٌ لَّعَلَّهُمْ يـَتَّقُونَ

But those who deny Our verses [a] - the punishment will touch them for their defiant disobedience.

Say "I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow that which is inspired to me. [b]"

Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

And warn by it [the Qur'an] [c] those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.

(6:49-51)

The ‘it’ in [c] is in reference to that which is inspired to the Messenger, that he follows. The pronouns and synonyms used are all in reference to the Qur’an:

[a] Our verses.
   [i] The Qur’an, see section 5.4.8 on page 228.
[b] I only follow that which is inspired to me.
   [i] This is the Qur’an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur’an, it would necessarily be included in such a statement.
   [iii] However, from these and other ayaat we see that “That which is inspired to me” is in fact the Qur’an.
[c] And warn by it.
   [i] It, is the Qur’an.
   [ii] It refers to what is mentioned in [b].
   [iii] See section 6.1.19 on page 317 to see that he is only ever commanded to warn by the Qur’an.

Why does the messenger say ‘I only follow that which is inspired to me’ and not ‘I only follow that which is sent down/revealed’? The reason is that he can only follow what has actually been inspired to him of the revelation/Qur’an. See section 5.2 on page 82 for more on this.

1.1. See section 6.1.1 on page 243 for more references.
2. What was inspired to him was the Qur'an.

And when you do not bring them a sign, they say, "Why have you not contrived it?" Say, "I only follow that which is inspired to me from my Lord [a]. This [Qur'an] is enlightenment from your Lord and guidance and mercy for a people who believe [b]." So when the Qur'an [c] is recited, then listen to it and pay attention that you may receive mercy

(7:203-204)

The series of highlighted words show that 'that which is inspired' to him is the Qur'an. And that in fact, this is all he follows.

[a] That which is inspired to me from my Lord.
   [i] This is the Qur'an: See sections 5.2.2 and 6.1.4 on pages 90 and 261.
   [ii] This is an important statement, as it includes all that is inspired to him. If the messenger received inspiration outside of the Qur'an, it would necessarily be included in such a statement.
   [iii] However, from the following bullets we see that "That which is inspired to you" is in fact the Qur'an.

[b] This.
   [i] The term basa'ir [enlightenment] is a characteristic of the Qur'an, see section 5.3.9 on page 131.
   [ii] Guidance and mercy are characteristics of the Qur'an, see section 5.3.6 and 5.3.16 on pages 118 and 149.

[c] Qur'an.

2.1. For more references see section 6.1.4 on page 261.

3. Following the messenger in his time.

Say "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers.

(3:31-32)
Those who follow the Messenger ... So those who have believed in him, protected/supported him, helped him and followed the light which was sent down/revealed (that is) with him - it is those who will be the successful.

(7:157)

3.1. Follow must be taken in a general sense that relates to his role as a messenger, and we get this from (7:157). We cannot make it mean making his human words and actions religious guidance outside of the Qur’an.

3.2. For more references see section 6.1.13 on page 305.

4. Following the messenger after his death. Just like the following of Ibrahim after his time, is in monotheism and proclaiming the message.

ثَُُّ أَوْحَيـْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفً ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Then We sent down/revealed to you to follow the way of Abraham, inclining toward truth; and he was not of those who associate with Allah.

(16:123)

4.1. We have nowhere in the Qur’an that links following of the Ibrahim to any texts we have about him, rather that he was an upright monotheist who stood for the truth and worked for Allah.

4.2. To follow the messenger is to follow in his legacy of monotheism and proclaiming the truth no matter how it is disliked.
10.9 The messenger does not speak from his own inclination

10.9.1 The argument

Everything the messenger said in relation to religious guidance was inspired, this is proved by surah 53. We must follow this inspired guidance as the messenger used it to make rulings and to explain the Qur’an.

10.9.2 The assumptions

1. Surah 53 is speaking about the messenger’s speech generally.

10.9.3 The response

1. The context of the surah and that of the Qur’an proves that this interpretation is false.

By the star when it descends,
Your companion has not strayed, nor has he erred,
Nor does he speak from [his own] inclination.
It [the Qur’an] nothing other than an inspiration inspired, [a]
Taught to him by one intense in strength
One of soundness. And he rose to [his] true form
While he was in the higher [part of the] horizon.
Then he approached and descended
And was at a distance of two bow lengths or nearer.
And he [Allah] inspired to His Servant what he inspired.

(53:1-10)
The inspiration mentioned above is the Qur’an as it is being transmitted to the messenger through the angel of revelation. See (26:192-199) in section 5.3.21 from page 158 for this.

[i] See section 6.1.4 on page 261 to see that what was inspired to the messenger is clearly the Qur’an.

[ii] Refer to section 6.1.6 on page 272 for mistakes the messenger made as further proof his speech and actions were not always inspired. Therefore, the interpretation that he never speaks of his own inclination is refuted. This ayah is in reference to the Qur’an.

The frequency of use of this argument by the proponents of hadith is an indication that interpretation and understanding of the Qur’an is imposed on it by their assumptions and hadith. They go from the outside in.

Figure 14: The wrong approach to the Qur’an
10.10 Take what the messenger gives and stay away from what he forbids

10.10.1 The argument

This phrase in the Qur’an is general in scope. We are obliged to take/obey whatever the messenger commanded/forbade, and this is found in the hadith/sunnah.

10.10.2 The assumptions

1. The phrase is general in scope and is not limited by the context of the surah and ayah.
2. The messenger had the authority to make religious law.
3. The ahadith/sunnah have been reliably transmitted so that it can be relied upon, like the Qur’an.

10.10.3 The response

1. The context of the ayah cannot be ignored and there is no internal basis in the Qur’an to do this.
   1.1. Only the desire to give the messenger a further role that would support the need for hadith/sunnah motivates this approach.
   1.2. The ayah context makes clear that this is in relation to a civil task, the distribution of wealth that comes to the Muslim community.
2. Judgement belongs only to Allah.
   2.1. See section 4.1.12 on page 60.
   2.2. The messenger judged by the Qur’an, not in addition to it, see section 6.1.24 on page 324.
   2.3. Muhammad’s only religious obligation as a messenger was the transmission of the Qur’an, see section 6.1.11 on page 287.
3. Review chapter 9 on page 431 to see that ahadith have not been preserved and are certainly not wisdom or guidance that can be reliably attributed to the messenger of Allah.

مَّا آتَيَ الَّذِينَ آمَنُوا مِنَ الْعَلَّا مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلَلَّذِينَ آمَنُوا بِالْيَتَمَّٰىَ وَالْمُسَأَلِينَ وَأَيْنَ خَيْرًا مِّنَ اللَّهِ مِّنْ آتٍ ۖ وَمَا نَََّاكَ عَنْهُ فَانتَهَا وَاتْقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِلْفُرَّاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيََرِهِمْ وَأَمْوَالِهِمْ بَدْرًا لِلَّهِ وَرِضْوَانًَ وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ (59:7-8)

And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for near relatives and orphans and the [stranded] traveller - so that it will not be a perpetual distribution among the rich from among you. **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.** And fear Allah; indeed, Allah is severe in penalty. For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.

This is clearly in relation to the distribution of the wealth or booty taken/sent from the surrounding towns (see also 8:41). This is Muhammad acting as part of his societal role in the distribution of
wealth to those who need it, a role in which he was to be obeyed (see section 6.2.3.3 on page 338) as a societal leader.

It is very sad is that the highlighted part of the verse is often quoted without the rest of the ayah in order to make the point of obeying the hadith [under the guise of obeying the messenger]. This is the action of insincerity and deception.

The seeming unanimity of the use of this argument by the proponents of hadith is an indication that interpretation and understanding of the Qur'an is imposed on it by their assumptions and hadith. They go from the outside in.

Figure 15: The wrong approach to the Qur'an

An example of a hadith that puts forward this argument can be found in:

Reference: Sahih al-Bukhari 5939
In-book reference: Book 77, Hadith 154
https://sunnah.com/bukhari/77/154

Narrated 'Alqama:

`Abdullah cursed those women who practiced tattooing and those who removed hair from their faces and those who created spaces between their teeth artificially to look beautiful, such ladies as changed what Allah has created. Um Ya'qub said, "What is that?" 'Abdullah said, "Why should I not curse those who were cursed by Allah's Messenger and are referred to in Allah's Book?" She said to him "By Allah, I have read the whole Qur'an but I have not found such a thing. 'Abdullah said, "By Allah, if you had read it (carefully) you would have found it. (Allah says:) 'And what the Apostle gives you take it and what he forbids you abstain (from it).' (59.7)
See section 9.5.12 on page 542 in relation to this.
10.11 Communications to the messenger not in the Qur’an

10.11.1 Introduction

A key position held from among the proponents of hadith is that hadith/sunnah are a part of what was inspired to the messenger along with the Qur’an. Much like the Orthodox Jews believe that Moses was given both a written Torah and an oral Torah (Mishnah) (refer to section 5.5.2 on page 235). The common arguments for this can be seen in the previous sections of this chapter.

A key issue here is Wahy [inspiration] versus Tanzil [revelation] and the relationship with guidance.

1. The Qur’an is described as both tanzil and wahy. Refer to sections 5.2, 5.3.21 and 5.3.22 on pages 82, 158 and 169 for the references.
2. As we will see below, inspiration [wahy] is a general term that refers to the various means by which Allah communicates with his creation.
3. Inspiration/wahy without revelation/tanzil to messengers, prophets and others is temporal and for the immediate person or people who receive it. In the case of prophet/messengers [like Musa and Harun, Nooh] it was in relation to their specific, temporal mission.

It is true that Musa/Harun received inspiration [that was not Tanzil/revelation/guidance] from Allah as part of fulfilling their mission. However, the revelation to the Jews was given to Musa in one go, at the beginning:

[Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful."

And We wrote for him on the tablets of all things - instruction and detailing for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."

(7:144-145)

Because this was all at once, support for Musa and Harun in their task came via inspiration. Perhaps this is where or why the Jews imagined there was another revelation [they would later call the Mishna] in addition to the Taurat.

However, with Muhammad, the revelation came in parts over the period of his mission, guiding and answering questions. There was therefore no need to receive separate inspiration, because the revelation of the Qur’an was already giving everything he needed:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلََلْ نُزِيلَ عَلَيْهِ الْقُرْآنُ جَُْلَةً وَاحِدَةً كَذَٰلِكَ لِنـُثَبِيتَ بِهِ فُؤَادَكَ وَرَتْلْنَاهُ تـَرْتِيلًً وَلََ يََْتُونَكَ بَِِثَلٍ إِلََّ جِئـْنَاكَ بَِّلَْْقِي وَأَحْسَنَ تـَفْسِيًَا

[Allah] said, "O you disbelievers, if We had sent down to him a single token that would establish your hearts and We recited it to you with a fine recitation, would you then return to Styx?"

(2:105)
And those who disbelieve say, "Why was the Qur'an not sent down/revealed to him all at once?"
Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly. And they do not come to you with an argument except that We bring you the truth and the best explanation

(25:32-33)

[See more in section 5.4.1.1 on page 207]

See sections 4.1.15 and 4.1.16 on pages 62 and 66 to see how Allah progressively guided and answered the challenges faced by the messenger, within the Qur’an.

See also sections 6.1.1, 6.1.3 and 6.1.4 on pages 243, 252 and 261 for more about what the messenger actually received from Allah.

10.11.1.1 Inspiration [that is not revelation] to prophets and messengers

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّـهَ يََْمُرُكُمْ أَن تَذْبَُِوا بـَقَرَةً قَالُوا أَتـَتَّخِذُنََ هُزُوًا قَالَ أَعُ بَِّللَّـهِ أَنْ أَكُونَ مِنَ الَْْاهِلِينَ

And when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant."

(2:67)

[See rest up to 2:71]

This is in the context of a test for the Israelites and also the medium for exposing murder.

وَأَوْحَيـْنَا إِلََٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تـَلْقَفُ مَا يََْفِكُونَ

And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying.

(7:117)

This was not religious guidance for the Israelites, rather it was a command from Allah to aid Musa in his mission.

وَقَطَّعْنَاهُمُ اثـْنَتَِْ عَشْرَةَ أَسْبَاطًا أُمًَِا وَأَوْحَيـْنَا إِلََٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قـَوْمُهُ أَنِ اضْرِب بِيعَصَاكَ الَْْجَرَ فَانبَجَسَتْ مِنْهُ اثـْنـَتَا عَشْرَةَ عَيـْنًا قَدْ عَلِمَ كُلُّ أُنََسٍ مَّشْرََُّمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَىٰ كُلِّوا مِن طَيِيبَاتِ مَا رَزَقـْنَاكُمْ وَمَا ظَلَمُو

And We divided them into twelve descendant tribes [as distinct] nations. And We inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people knew its watering place. And We shaded them with clouds and sent down/revealed upon them manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not, but they were [only] wrongdoing themselves.

(7:160)

This was not religious guidance for the Israelites, rather it was a command from Allah to aid Musa in his mission.
And We inspired to Moses and his brother, "Set aside for your people homes in a delimited/bounded area and make your houses a focal point* [for worship] and make obligatory prayer and give good tidings to the believers."

(10:87)

[* Muhammad Asad has translated this similarly]

Qiblah has been translated as [a] ‘prayer direction’ and [b] ‘place of worship’. I have however translated it as “a focal point” in a similar manner to Muhammad Asad.

[a] This does not make sense as while they are in their houses there will be no clear direction for the prayer, as where in the houses will they aim for?
[b] This does not make sense as telling people to make all their homes places of worship and then also telling them to make obligatory prayer is repetitive. Also, it does not appear to be a natural translation in this context.

This was not religious guidance for the Israelites, rather it was a command from Allah to aid Musa in his mission while still under the yolk of Firoun.

And We had inspired to Moses, "Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken nor be afraid [of drowning]."

(20:77)

[See also 26:52]

This was not religious guidance for the Israelites, rather it was a command from Allah to aid Musa in his mission.

Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain.

(26:63)

All of these were not general guidance for Muslims, rather they were to help Musa complete his mission and were local to his time. Further evidence confirming this can be seen from:

And [recall] when We took your covenant and We raised over you the mount, [saying], "Take what We have given you* with determination and remember what is in it that perhaps you may become righteous."

(2:63)

[* 6:154]
Then We gave Moses the Scripture completely, upon the one who did good, and as a **detailing of all things** and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe.

(6:154)

[Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you].

So take what I have given you and be among the grateful."

And We wrote for him on the tablets of all things - instruction and detailing for all things, [saying],

"Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."

(7:144-145)

This clarifies that in terms of guidance for the Jews, they were given all they needed at the start. Meaning that any inspiration that Musa received thereafter was not general guidance for all Jews. Rather, the inspiration for Musa could impact Jews only at his time as he was fulfilling his mission.

And it was inspired to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing. And construct the ship under Our observation and Our inspiration and do no
t address Me concerning those who have wronged; indeed, they are [to be] drowned."

(11:36-37)

[See also 23:27]

Noah received inspiration here in a matter that is not guidance for his community but a matter of action he had to take due to a failed mission.

So when they took him [out] and agreed to put him into the bottom of the well... And We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]."

(12:15)

This was direct inspiration to Yusuf, not guidance for a community.
Then We inspired to you to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with Allah.

(16:123)

See (3:95) for the command. (16:123) is not an example for this section but may be misconstrued as such, so I added it.

And We gave him [Ibrahim] Isaac and Jacob in addition, and all [of them] We made righteous. And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.

(21:72-73)

This is an example of Allah inspiring his prophets/messengers (19:49, 29:27), directly or through the guidance that was given to Ibrahim. Note that this is separated from them guiding others by the command of Allah, and likely with what was given to Ibrahim.

The summary here is that inspiration that is not revelation to messengers, is not a source of religious guidance for the people they are sent to, rather it is for their life or to aid their mission to their people in some way.

10.11.1.2 Inspiration to others [not prophets/messengers]

وَوَهَبَنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نََفِيلَةً وَكُلًًّ جَعَلْنَا صَالِِْينَ

And We gave him [Ibrahim] Isaac and Jacob in addition, and all [of them] We made righteous.

10.11.1.2 Inspiration to others [not prophets/messengers]

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And We gave him [Ibrahim] Isaac and Jacob in addition, and all [of them] We made righteous.

This is an example of Allah inspiring his prophets/messengers (19:49, 29:27), directly or through the guidance that was given to Ibrahim. Note that this is separated from them guiding others by the command of Allah, and likely with what was given to Ibrahim.

The summary here is that inspiration that is not revelation to messengers, is not a source of religious guidance for the people they are sent to, rather it is for their life or to aid their mission to their people in some way.

10.11.1.2 Inspiration to others [not prophets/messengers]
ذَٰلِكَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَمَهُمْ أَيُّهُمْ
يَكْفُلُ مَرْيَََ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَُْتَصِمُونَ
إِذْ قَالَتِ الْمَلَائِكَةُ يََ مَرْيََُ إِنَّ اللَّـهَ يُبَشِّرُكِ بِكَلِمَةٍ مِي
نْهُ اسَُْهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَََ وَجِيهًا فِِ
الدُّنـْيَا وَالْْخِرَةِ وَمِنَ الْمُقَرَّبِينـَ وَيُكَ
لِيمُ النَّاسَ فِِ الْمَهْدِ وَكَهْلًً وَمِنَ الصَّالِِْينَ
قَالَتْ رَبِي أَنََّّٰ يَكُونُ لِِ وَلََْ يََْسَسْنِِ بَشَرٌ قَالَ كَذَٰلِكِ اللَّـهُ يَُْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ
أَمْرًا فَإِنََّّا يَاكُو لُهُ كُن فَيَكُونُ
At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring.
Indeed, You are the Hearer of supplication."
So the angels called him while he was standing in prayer in the chamber, "Indeed, Allah gives you
good tidings of John, confirming a word from Allah and [who will be] honourable, abstaining [from
women], and a prophet from among the righteous."

He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?" The
angel said, "Such is Allah; He does what He wills."

He said, "My Lord, make for me a sign." He said, "Your sign is that you will not [be able to] speak to
the people for three days except by gesture. And remember your Lord much and exalt [Him with
praise] in the evening and the morning."

And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and
chosen you above the women of the worlds.
O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]."
That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not
with them when they cast their pens as to which of them should be responsible for Mary. Nor were
you with them when they disputed.

[And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from
Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the
Hereafter and among those brought near [to Allah].
He will speak to the people in the cradle and in maturity and will be of the righteous."
She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is
Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.

(3:38-47)

وَإِذْ أُوْحَيَ إِلَّا الْخَوَارِيِّينَ أَنَّ أمَّيْنَٰي بِي وَبَرَسُوْلُ قَالُوا امْنَا وَاشْهَدُ بِيِّنَا مُسْلِمُونَ
And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Isa." They
said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]."

(5:111)

وَأَوْحَيَ رَبُّكَ إِلَّا النَّحلَ أَنَّ أَحَدَيْنِ أَنَّ أَحَدَيْنِ مِنَ الْجِبَالِ يُبُونَا وَمِنَ السَّحْرِ وَمَا يُعْرَشُونَ
And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the
trees and [in] that which they construct

(16:68)
When We inspired to your mother what We inspired [Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My eye.

(20:38-39)

And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."

(28:7)

[See also 20:38-39]

10.11.3 Giving wisdom/discernment

He gives discernment to whom He wills, and whoever has been given discernment has certainly been given much good. And none will remember except those of understanding.

(2:269)

We endowed Luqman with discernment: “Give thanks to God.” And whoever is appreciative, then he is appreciative for the benefit of his own soul. And whoever is unappreciative—God is Enough and Praiseworthy.

(31:12)
10.11.2 Knowing about the wife sharing a secret

The following ayah is commonly presented as clear and irrefutable evidence that the messenger received inspiration outside of the Qur’an.

As I show below, we are neither forced to this interpretation nor is it the most likely interpretation based on the context and language. Added to this, review section 6.1.4 on page 261 that clarifies that the only inspired guidance received by the messenger is the Qur’an. See also section 6.1.1 on page 243 to see that he only followed what was inspired to him.

وَإِذْ أَسَرَّ النَّبُِّ إِلََٰ بـَعْضِ أَزْوَاجِهِ حَدِيثًا فـَلَمَّا نـَبَّأَتْ بِهِ وَأَظْهَرَه  اللَّ ه  عَلَيْهِ عَرَّفَ بـَعْضَهُ وَأَعْرَضَ عَن
[72x739]bَعْضٍ فـَلَمَّا نـَبَّأَهَا بِهِ قَالَتْ مَنْ أَنبَأَكَ هَـٰذَا قَالَ نـَبَّأَنَِ الْعَلِيم  الَْْبِيْ

And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him / made him aware of it / made it apparent to him [a], he made known part of it and ignored a part. And when he informed her about it, she said, "Who informed you of this?" He said, "I was made to know * [b] by the Knowing, the Acquainted." (66:3)

* This is typically translated as ‘I was informed’ or ‘I was told’. However for the reasons I mention below I have used this translation.

[a] [اظهر] means: it appeared; became apparent, overt, open, perceptible or perceived, manifest, plain, or evident; after having been concealed, or latent. [Lane’s Lexicon]
[b] [اظهر] means: He made it apparent, overt, open, perceptible or perceived, manifest, plain, or evident; he showed, exhibited, manifested, displayed, discovered, revealed, or evinced, it; or put it forth. [Lane’s Lexicon]
[i] In (66:3) [a] Allah is clarifying that He exposed/made apparent [somehow] the messenger’s wife’s secret gossip so that the messenger would know about it.
[ii] I believe that the messenger was made to know, not by words from Allah, but by some event or circumstance that made the secret gossip apparent to him.

[b] Here the messenger is made to say that he knew because Allah made him know of it. He is rightfully giving due to Allah for whatever event/circumstance made him know of the gossip.
[i] A key point here is you can inform someone of something non-verbally, it does not have to be written or spoken. And in this case, this interpretation is supported by [a], which tells us how the messenger found out about the shared secret.
[ii] If we take the meaning of ‘I was informed’, this could be that the word of his wife’s disclosure got back to him by the will of Allah.

From section 10.11.1.1 on page 781, we learn that prophets/messengers can receive locally relevant inspiration that is not revelation/guidance for all time. And so, in theory, it could be that such a thing happened here. However, the ayaat above do not require such an understanding and Allah indicates in the Qur’an that the only inspiration given to the messenger was the Qur’an. See section 6.1.4 on page 261.
The Old Qiblah

The following ayaat are commonly used to say that there were religious commands from Allah that are not in the Qur’an. Specifically, they say that the command to pray to the Qiblah they used to face before they faced the sacred mosque, is not found in the Qur’an, while being implied in these ayaat.

The fools among the people will say: "What hath turned them from the Qibla that they were on?"

Say: To Allah belong both east and West: He guides whom He will to a straight path
And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make [a] the qiblah which you used to face except that We might follow the Messenger from whom would turn back on his heels [b]. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful
We have seen you looking up into heaven, turning this way and that [c], so We will turn you towards a direction which will please you. Turn your face, therefore, towards the Sacred Mosque. Wherever you all are, turn your faces towards it. Those given the Book know it is the truth from their Lord. Allah is not unaware of what they do.
And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another’s qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers.

(2:142-145)

[a] Allah is stating that he ‘did not make it’ so, not, that he ‘did not command/reveal/inspire it’ so.

[i] The Muslims themselves choosing the old Qiblah fits into the word usage here, potentially with Allah making circumstances such that their choice was a foregone conclusion.
However, the old Qiblah whatever it was, was not the right one ultimately, so it is not in the revelation. The change in the direction of the Qibla was to test the followers of the messenger.

We must keep in mind that it is Allah who makes all things happen, as without Him, nothing happens.

These would most likely have been referring to Jewish and Christian converts more so than the other followers of the messenger as they would have had their own Qiblah from before.

Turning back on their heels may refer to those converts from Judaism/Christianity returning to their previous way/qiblah.

The messenger and his followers took the Qibla they did because they did not know better, they had no guidance. Whatever the case, the circumstance that led to their choice was made by Allah [see also [a][iii] above].

The fact that the messenger was looking around PROVES that Allah DID NOT reveal/inspire to the messenger a Qiblah before this.

If Allah had commanded that they [messenger included] pray to a Qiblah before, we would assume that the messenger would submit absolutely, instead of hoping and seeking for another direction.

Unfortunately, in the hadith, we have examples of the messenger not submitting to the command of Allah immediately and rather questioning or haggling. For example in relation to 50 prayers [section 9.4.2 on page 443] and the 7 ahruf [section 9.5.9 on page 518]. For this reason, the proponents of hadith have no problem assuming that the messenger was acting unhappy with the Qiblah after they believe he was commanded by Allah to follow it.

From section 10.11.1.1 on page 781, we learn that prophets/messengers can receive locally relevant inspiration that is not revelation/guidance for all time. And so, in theory, it could be that such a thing happened here. However, the ayaat above do not require such an understanding and Allah indicates in the Qur’an that the only inspiration given to the messenger was the Qur’an. See section 6.1.4 on page 261.
10.11.4 Zayd and a marriage of the messenger

This ayah is sometimes used to say that the messenger must have been given a command [by inspiration] to marry the ex-wife of Zayd. This therefore proves that hadith etc. could be inspired guidance.

First review section 6.1.4 on page 261 that clarifies that the only inspired guidance received by the messenger is the Qur’ān. See also section 6.1.1 on page 243 to see that he only followed what was inspired to him.

And when you said to the one on whom Allah bestowed favour and you bestowed favour [a], "Keep your wife and fear Allah," while you concealed within yourself that which Allah will make apparent. [b] And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her [c], We married her to you [d] in order that there not be upon the believers any discomfort concerning the wives of their adopted sons [e] when they no longer have need of them. [f] And ever is the command of Allah accomplished.

There is not to be upon the Prophet any blame concerning that which Allah has foreordained/assigned for him [g]. [This is] the established way of Allah with those [prophets] who have passed on before. And ever is the command of Allah a destiny decreed.

(33:37-38)

Before we analyse these ayaat recall:

1. The only obligation of the messenger is the delivery of the revelation, see section 6.1.11 on page 287.
2. Muhammad is of a good character (68:1-9), see section 6.1.9 on page 277.

These are a key context for the points below.

[a] The favour bestowed to Zayd is mentioned indicated in [c].
   [i] He was adopted by Muhammad.

[b] The fundamental obligation on the messenger is to deliver that which is inspired to him from Allah. If this is implying that he hid inspiration, it would be an enormous strike on the messenger’s character. However:
   [i] This statement on hiding is not in relation to anything inspired. We can say this for sure because Allah says He will make apparent what the messenger is hiding. This cannot refer to guidance, as guidance is only transmitted to the people through the messenger.
   [ii] The statements cannot also refer to some non-Qur’ānic command from Allah because:
• The only inspiration he received was the Qur’an, see section 6.1.4 on page 261.
• The messenger would not avoid/reject the command of Allah.

[iii] What was concealed is clearly in relation to Muhammad’s statement: “Keep your wife and fear Allah”. This tells us that Zayd was having issues in his marriage and he told this to Muhammad.

[iv] Why would Muhammad be concealing something by saying “Keep your wife and fear Allah”? The answer is that he knows this is not the right advice. He conceals his true thoughts by his advice. And what he conceals is also exposed by Allah. Namely that the marriage is a failure as seen in [c][f].

[v] And why would Muhammad want to conceal the fact that he thinks the marriage is failing? If he had nothing to do with the marriage, then there would be no reason. So we may derive that Muhammad may have been involved in making the marriage happen, and perhaps he did not want his error of judgement to become open/obvious.

[vi] I reject the view that Muhammad was concealing his desire for the wife of Zayd. That is a disgusting strike on the character of Muhammad, the messenger of Allah. It also does not fit with the logic of the ayaat.

[c] This fits in well with [b][ii][iii].
[d] Here as well as [g] is indicating, after the fact, that the marriage to the ex-wife of Zayd was something foreordained/assigned by Allah in order for it to be an emphatic confirmation of [e].
[i] There was no command from Allah regarding the marriage.
[ii] The use of the verbal phrase (زَوَّجْنَاكَهَا/We married her to you) relates to the fact that it is Allah who makes anything happen. It does not however imply or require it to have been a verbal command to the messenger. See [g].
[e] This is the ultimate lesson of the doomed marriage of Zayd followed by Muhammad marrying the women.
[f] This links to [b][iii].
[g] This fits in with the comment in [d] and highlights that this was a foreordained event in the life of Muhammad.

From section 10.11.1.1 on page 781, we learn that prophets/messengers can receive locally relevant inspiration that is not revelation/guidance for all time. And so, in theory, it could be that such a thing happened here. However, the ayaat above do not require such an understanding and Allah indicates in the Qur’an that the only inspiration given to the messenger was the Qur’an. See section 6.1.4 on page 261.

10.11.4.1 The inconsistent hadith and non-Qur’anic materials

It is worth noting here that the non-Qur’anic literature has a variety of stories on this event. See on this:


We see clearly that the details of the story are inconsistent and give indication of being the concoctions of story tellers and early explainers of the Qur’an.

The ahadith are not reliably telling us anything about these ayaat. So there is no basis for a claim that we are ‘missing’ information only found in the hadith and Muslim history.
Prophetic communication regarding battle that is not in the Qur’an

Some may assume that there were statements made by Allah to the messenger from the verses below. So I have discussed them.

[It is] like when your Lord brought you out of your home with the truth, while indeed, a party among the believers were unwilling,

Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.

And when Allah promises you (pl.) one of the two groups: [Then know that] it is for you. And you [prefer] wish that the one that is unarmed should be yours. And Allah wants that the Truth is established by His Words and to sever the last remnant of the disbelievers.

That He should make obligatory the truth and abolish falsehood, even if the criminals disliked it.

[Remember] when you asked help of your Lord; So He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another." [a]

(8:5-9)

[a] This statement is Allah’s response to the Muslims, not in revelation, but in action.

Given the mention of the angels of support in (3:121-125) below, we can tell that (8:5-9) is in reference to Badr, while (3:121-125) refers primarily to a battle after that. This is because the messenger could not have made the statement in [c] below without having received the statement in [a] above.

See also (3:13) as more related to (8:5-9).
And [remember] when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle [after Badr] [a] - and Allah is Hearing and Knowing When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely.

And already had Allah given you victory at [the battle of] Badr [b] while you were few in number. Then fear Allah; perhaps you will be grateful.

When you said to the believers, "Is it not enough for you that your Lord should reinforce you with three thousand angels sent down?" [c]

Truly/Indeed, if you remain patient and conscious of Allah and/while the enemy comes upon you [attacking] in rage, your Lord will reinforce you with five thousand angels [d] having marks [of distinction]"

(3:121-125)

[a] This is in reference to a battle after Badr, see [b]. Muslim history would indicate that this is Uhud.
[b] This links with (8:5-9) above.
[c] The messenger made this statement to his followers because of the words of Allah in (8:5-9) [a].
[i] Perhaps because the force was 3 times that at Badr (or the like) where 1000 were promised by Allah in (8:9), the messenger then mentioned 3000. Whatever the case, in (3:125), Allah confirms the hopeful statement of the prophet and expands it in [d].
[ii] It seems from some sources that the number of Muslim fighters at Uhud were about three times those at Badr. This would be an interesting link with the figure of 1000 and 3000 used in (8:5-9) and (3:121-125) respectively.
[d] Allah confirming [c].

See also (3:166-168) as more related to (3:121-125).

From section 10.11.1.1 on page 781, we learn that prophets/messengers can receive locally relevant inspiration that is not revelation/guidance for all time. And so, in theory, it could be that such a thing happened here. However, the ayaat above do not require such an understanding and Allah indicates in the Qur’an that the only inspiration given to the messenger was the Qur’an. See section 6.1.4 on page 261.
10.11.6 (8:7) Allah’s promise outside of the Qur’an?

Ayah (8:7) is presented as evidence that Allah communicated something to the Muslim community [at the time of the messenger] that is not in the Qur’an. Specifically, Allah references a promise made to the Muslim community that is not found in the Qur’an. The example for this can be found in the Sahih International translation of (8:7):

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَينِ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُقَّ الَّذِينَ كَفَرُوا بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

[Remember, O believers], when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers (8:7)

The point being that there is no specific promise to this effect in the Qur’an [as far as I know, further analysis may indicate otherwise].

The highlighted words are:

إِذْ – This can mean ‘when’ and imply ‘take note’ and can have functions related to these.

Arabic-English Dictionary of Qur’anic Usage by Elsaid M. Badawi and Muhammad Abdel Haleem

٦٤٧٤ إِذْ - ‘idh: adverb of time occurring 309 times in the Qur’an, ‘when ...’, ‘at the time of’, and structurally functioning as: the first part of a construct (idhaafa) of which the second part is either a nominal clause, as in (9:40) ‘إِذْ هُمَا فِ ِالْغَارِ’ ‘when both of them were in the cave’, or a verbal one, as in (9:40) ‘إِذْ أُخْرِجَهُ الْذُّبْحُ’ ‘when the disbelievers drove him out’. As an adverb (إِذْ) complements a verbal element, however in the Qur’an and as a device for drawing maximum attention to what follows, (إِذْ) quite frequently initiates sentences, with no such element explicitly preceding it (leaving it to the reader/listener, so to speak, to add such an element as clarifies certain aspects of the situation), as in (14:6) and (٦٤٧٥ إِذْ قَالَ مُوسَٰلِقَوْمِهِ when Moses said to his people. The device is particularly used in the Qur’an as a means of connecting parts of a subject/story spread over a long discourse, as in Sura 8 (Al Anfal) ‘the Spoils’), in which the story of the Badr campaign is told. 13 of the first 49 verses, which directly deal with the story, begin with إِذْ, thereby sustaining the attention and keeping the long discourse together. ...

Muhammad Asad, on this in (2:30)

The interjection "lo" seems to be the only adequate rendering, in this context, of the particle idh [إِذْ], which is usually -and without sufficient attention to its varying uses in Arabic construction - translated as "when". Although the latter rendering is often justified,
idh [ذ] is also used to indicate "the sudden, or unexpected, occurrence of a thing" (cf. Lane 1, 39), or a sudden turn in the discourse. The subsequent allegory, relating as it does to the faculty of reason implanted in man, is logically connected with the preceding passages.

يَعِدُكُمُ – This word is in the present tense and means [He promises you (pl.)], the past tense would be [وعَدَكُمْ] and this is not used. The past tense translation of the present tense word seems to be almost universally used.

تَوَدُّونَ – This word is in the present tense and means [you (pl.) wish/desire], the past tense would be [وَدْتُمْ] and this is not used. The past tense translation of the present tense word seems to be almost universally used.

They ask you, [O Muhammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amen that which is between you and obey Allah and His Messenger, if you should be believers.

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely

The ones who establish prayer, and from what We have provided them, they spend.

Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.

[It is] like when your Lord brought you out of your home with the truth, while indeed, a party among the believers were unwilling,

Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on. [a]
And when Allah promises you [pl.] one of the two groups: [Then know that] it is for you. And you wish that the one that is unarmed should be yours. And Allah wants that the Truth is established by His Words and to sever the last remnant of the disbelievers. [b]

That He should make obligatory the truth and abolish falsehood, even if the criminals disliked it.

(8:1-8)

[a] Note the context of war in (8:1-6) as well as the mention of a group of cowardly Muslims who wanted to avoid danger and take the path and/or group of enemies that did not pose a physical danger.

[b] This verse fits well in the present tense in the flow of the surah. From the general example in [a] Allah gives us a general and timeless promise that it is Allah that decides whether we must enter the path of physical or other danger. Physical danger must be faced in order to stem the tide of evil and to wipe out the enemy [in this case a disbelieving enemy that was violent].

[i] Note also the use of ‘wants’ / ‘يَرِيدُ’, this is a present tense word indicating a present and continuous want for the violent enemies to be put to an end.

A translation I have found that translates this more literally and similarly to my own is by Dr. Laleh Bakhtiar:

And when God promises you, one of the two sections: It will, truly, be for you. And you wish that the one that is unarmed should be yours. And God wants that He verify The Truth by His Words and to sever the last remnant of the ones who are ungrateful

(8:7)

At this point, unless it can be demonstrated that the present tense words must be translated into the past tense, then this argument is refuted.
The following ayah is commonly used as an example of where the messenger and Muslims received guidance from Allah that is not found in the Qur'an. Much like with the Qibla topic in section 10.11.3 on page 788. In this case, the claim is that [through the messenger] Muslims were commanded to fast from sexual intercourse during the nights of the periods of fasting. With (2:187) repealing this limitation on sexual intercourse. However, a reasonable analysis, similar to that of Muhammad Asad eliminates the basis for this argument.

ٍَّ أَيـُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِييَامُ كَمَا كُتِبَ عَلَيْهِمْ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

أَيَّامًا مَّعْدُودَاتٍ فِيْنَ كَانَ مِنكُمُ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِينْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيْفُونَ فِي دُنْيَٰ أَطْعَامُ مِنْ شُكْرٍ مِينْ أَيَّامًا فَمَن تَطَوَّعَ خَيًَْا فَهُوَ خَيٌَْ لَّهُ وَأَنْ تُصَوَّمُوا خَيًَْ لَّكُمْ إِنَّ كُنْتُمْ تَعْلَمُونَ

يََ أَيـُّهَا الَّذِينَ آمَنُوا فَمَن شَهِدَ مِنك مِن الشَّهْرِ فَلْيَصْمَهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِينْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّـهُ بِكُمُ الْيُسْرَ وَلََ يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبَِيُوا اللَّـهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

وَإِذًا سَأَلَكَ عِبَادِي عَنِّي فَإِنِِي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فـَلْيَسْتَجِيبُوا لِِ وَلْيُؤْمِنُوا بِِ لَعَلَّهُمْ يـَرْشُدُونَ

أُحِلَّ لَكُمْ لَيـْلَةَ الصِييَامِ الرَّفَثُ إِلََٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَُّْنَّ عَلِمَ اللَّهُ أَنَّك مْ ك نت مْ تََْتَان ونَ أَنف سَك مْ ف َتَابَ عَلَيْك مْ وَعَفَا عَنك مْ فَالْْنَبِيُّ صلى الله عليه وسلم يُبَشِِرُوهُنَّ وَابـْتَغُوا مَا كَتَبَ اللَّـهُ لَكُمْ وَك ل وا وَاشْرَب وا حَتََّٰي َتَبَينََّ لَك م  الَْْيْط  الَْْب ْيَض  مِنَ الَْْيْطِ الَْْسْوَدِ مِنَ الْفَجْرِ

ثَُُّ أَتُِِّوا الصِييَامَ إِلََ اللَّيْلِ وَلََ تـُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِِ الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّـهِ فَلًَ تـَقْرَبُوهَا كَذَٰلِكَ يـُبَينِيُ الـلَّـهُ آيََاتِهِ لِلنَّاسِ لَعَلَّهُمْ يـَتَّقُونَ

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous

[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [from those intend to make up days they have to miss] - a ransom [for missing the days] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.

The month of Ramadhan [is that] in which was revealed the Qur’an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.
And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

[It was made] permissible for you in the night of fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you deprived [*] yourselves [of this right], so He turned to you in mercy and removed [this error] from you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread, from [the period of] dawn.

Then complete the fast until the sunset. And do not have relations with them as long as you are staying [for worship] in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.

(2:183-187)

[See also (2:125)]

The word usually used for fasting in Arabic fundamentally means abstinence. See Lane’s Lexicon:

خِيَانَة (S, K) aor. (خُصُوم) (Msb,) inf. n. (خُصُوم), and (خَيَانَة) (S, M, Mgh, Msb, K;) and (خَيَانَة) (M, K;) He abstained, (Msb, TA,) in an absolute sense: (Msb:) this is the primary signification: (TA:) [or] this is said to be the signification in the proper language of the Arabs: (Msb:) and in the language of the law, (Msb, TA,) he observed a particular kind of abstinence; (Msb;) i. e. (TA) he abstained from food (S, M, K, TA) and drink (M, K, TA) and coitus: (M, K;) and (S, M, &c.) by a tropical application, (TA,) from speech: (S, M, Mgh, Msb, K, TA:)  "coitus: (M, K:) and (S, * M, &c.) by a tropical application, (TA,) from speech: (S, M, Mgh, Msb, * K, TA:)"

The word used in [*] is commonly used to mean betray/cheat/deceive/cause decrease/etc.. See Lane’s Lexicon:

خَيَانَة (S, K) aor. (خُخَانُة) (S,) inf. n. (خُخَانُة) and (خُخَانُة) (S, K) and (خُخَانُة) (K) and (خُخَانُة) (S) and (خُخَانُة) of the measure like [the period of] dawn; (S, M, &c.;) (TA;) and (خُخَانُة) (S, K;) He was unfaithful, or he acted unfaithfully, to the confidence, or trust, that he reposed in him; (K;) [he was treacherous, perfidious, or unfaithful, to him; or he acted treacherously, perfidiously, or unfaithfully, towards him]; (S,) in such a thing: (S,) [in the contr. of خَيَانَة (S)] and does not relate only to property, but also to other things: (Mgh:) or the neglecting, or failing in, (َاِصْتَامَة) [which is trustiness, or faithfulness]: (El-Harâllee, TA;) or i. q. [روافَح] except that خُخَانُة (S:) regards a compact or covenant or the like, and trustiness, or faithfulness, and regards religion; so that the former is the acting contrary to what is right, by breaking a compact or covenant or the like: (Er Râghib, TA;) but [it is said that] the primary signification of خُخَانُة is the making to suffer loss, or diminution; because the خُخَانُة makes the خَيَانَة to suffer loss, or diminution, of something. (TA.) Hence, in the Kur [ii. 183] [lit. Ye used to act unfaithfully to yourselves] means ye used to act unfaithfully, one to another: (S, * TA;) or ye used to act wrongly to yourselves: (Bd,) One says also, خَيَانَة المَعْلُوفه: (Mgh.) And خَيَانَة المَعْلُوفه, (Msb, K,) and خَيَانَة المَعْلُوفه, (Msb,) and خَيَانَة المَعْلُوفه, (Msb,) and خَيَانَة المَعْلُوفه (Msb,) [He was unfaithful to him in respect of the compact or covenant or the like, and the trust.]
In the complete form (2:183-187), there is no difficulty or confusion as all the information is there for us. It is worth noting that the only time we have information on how to fast [time and what to abstain from] is in (2:187). In fact, all these verses make sense in the context of one revelation, that is, being revealed at one time:

1. (2:183): Fasting is obligatory like it was for those before.
2. (2:184-2:185): Who can defer fasting, when to begin the month of fasting.
3. (2:186): A reminder that Allah is with his servants and that Allah’s guidance is attained through obedience.
4. (2:187): Confirmation that sexual intercourse is allowed in the nights of Ramadhan, the only guidance on when to start and end the fast in a 24 hour day as well as what you are fasting from (food and water).

If we look at the content of these ayaat establishing the fast of Ramadhan, we have no basis to believe that they were sent separately. They are all needed, and so they must have come together.

Why the confirmation about sexual intercourse?

1. Allah clarifies that the Muslims had done themselves an injustice by refraining from sexual intercourse on the nights of fasts.
2. [صَوْم] is mentioned in several other places in the Qur’an, one may suggest that it was mentioned before the above institution of the fast of Ramadhan was established in the Qur’an, (2:183-187). In such a time, it may be that the practices of the Jews/Christians informed the actions of the converts and the new Muslims.
   2.1. Note (2:183).
   2.2. For Jews, major fasts [Yom Kippur (Day of Atonement) and Tisha b’Av (the 9th of Av)] involve abstaining from food, water and sexual relations.
   2.3. Among the Christians there are various tradition of fasting that also include abstinence from sexual activity during the period of the fast.
3. It may be that this context combined with the following verses [below], led some Muslims [from the various backgrounds] to [wrongly] assume that sexual intercourse was to be avoided in fasting the month of Ramadhan.
   3.1. (2:196): Ten days fast to make up for not affording a sacrifice at pilgrimage/hajj. As sexual intercourse is avoided during Hajj, fasting, at least in the 3 days of Hajj would also exclude sexual intercourse.
   3.2. (58:4): Where a husband has done wrong to his wife must fast for two months and not touch her sexually.
4. As a result, they may have:
   4.1. Fasted.
   4.2. Believed that they should abstain from sexual intercourse.
   4.3. Wronged themselves and their spouses by forbidding what Allah did not forbid.

As always, when we interpret the Qur’an, we must do so with an interpretive framework that agrees with it being detailed and explained. See section 5.5.2 on page 235 for evidence.
10.11.8 Prayer detail not in the Qur’an

Among the standard arguments made for the need for hadith in Islam is the one relating to missing details of practices. In this case, as it relates to prayer/salaah, however it can apply to hajj, zakah etc. The claim [by some] for the following ayah is that “as He has taught you that which you did not know” refers to Salaah and that this information is not in the Qur’an.

For more discussion on this see section 5.5.2 on page 235.

 Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.
And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember [a] Allah as He has taught you that which you did not know.

(2:238-239)

[a] The word used here is [فَاذْكُرُوا] which means to bring Allah to remembrance. This is not the same as a command to pray [do salaah].
[i] The Qur’an itself contains zikr and knowledge for us and is enough to fulfil this purpose.
[ii] The Qur’an also contains the fundamentals needed for salaah.
The commencement of the Divine Inspiration to Allah's Messenger was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read." The angel caught me

10.11.9 Extra inspiration on the organisation of the Qur'an

See section 5.4.1.4 on page 209 to see that it is Allah who composed and organised the revelation.

An argument is made that the messenger would need extra inspiration from Gibreel in order to know the order of ayat and surahs. To know where a new ayah would fit in to the previously revealed ayah. However there is no need for this case, there are two options here.

1. Ayaat could be revealed to the messenger within the context that they are to fit in, and this would require no other verbalisation. The messenger would know what was already given to him [see (87:6)] and would know what was new. Similar to this, the organisation of surahs would be known through revelation, wherein he would know how they fit together by hearing/receiving their order.

1. If in fact we look at the unreliable hadith literature, we can see that something like this is implied by some hadith.

The revelation alone (ayaat):

In the following hadith, relating to the first revelation, it would make sense for the angel to have said more to Muhammad, yet the angel merely recites the Qur'an.

Reference: Sahih al-Bukhari 3
In-book reference: Book 1, Hadith 3
https://sunnah.com/bukhari/1/3

Narrat...
(forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous.' (96.1, 96.2, 96.3) Then Allah's Messenger returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

The revelation alone [surahs]:

In the following hadith, we are told the messenger would receive the full Qur’anic context [that he had so far received], this alone would tell him where everything fit.

Reference: Sahih al-Bukhari 4998
In-book reference: Book 66, Hadith 20
https://sunnah.com/bukhari/66/20

Narrated Abu-Huraira:

Gabriel used to repeat the recitation of the Qur’an with the Prophet once a year, but he repeated it twice with him in the year he died. The Prophet used to stay in I’tikaf for ten days every year (in the month of Ramadan), but in the year of his death, he stayed in I’tikaf for twenty days.

2. From section 10.11.1.1 on page 781, we learn that prophets/messengers can receive locally relevant inspiration that is not revelation/guidance for all time.
   2.1. And so, in theory, it could be that such a thing happened here.
   2.2. However, this situation does not require such an understanding and Allah indicates in the Qur’an that the only inspiration given to the messenger was the Qur’an. See section 6.1.4 on page 261.
10.12 ‘Missing’ knowledge from the Qur’an: Abu Lahab

10.12.1 The argument

Surah 111 mentions Abu Lahab. From the hadith we learn that this is the messenger’s uncle. We also learn from the hadith the evil he did. Without the hadith, this surah refers specifically to someone we don’t know and so we could not derive the benefit and understanding of this surah.

10.12.2 The assumptions

1. The guidance in the Qur’an must be explained and supplemented by the messenger, or at least information about his societal context.
   1.1. This is found in the hadith/sunnah.
2. Abu Lahab refers to a specific person.
3. We must know about Abu Lahab the person in order to understand the surah.

10.12.3 The response

1. The Qur’an is detailed and explained by Allah and within the Qur’an.
   1.1. See section 5.5.2 on page 235 for a summary of this.
2. This is not required to be the case, see 10.12.3.2 below.
3. This applies a logic that is inconsistent with the rest of the Qur’an, see section 10.12.3.1 below.

10.12.3.1 General answer

A common claim by the proponents of hadith is that there are things referenced in the Qur’an that are not detailed. They claim the detail exists in the ahadith; therefore, we need the ahadith.

For example, we don’t know the following [the hadith being conjecture is not a reliable source] and it does not impact our guidance:

1. Who was Zul Qarnayn and where was he?
   1.1. (18:94)
2. Who are Ya’juj and Ma’juj and where are they?
   2.1. (18:94), (21:96)
3. Who was the man who slept 100 years? Where was he?
   3.1. (2:259)
4. Who spoke for Musa among the people of Firoun?
   4.1. (40:28)
5. Who was the servant of Allah? What was his name and history?
   5.1. (18:65)
6. Who are the men? What are their names and histories?
   6.1. (28:20), (36:20)
7. Who were the people of the cave? What were their names?
   7.1. (18:9)
8. Names and/or stories of all the prophets/messengers alluded to in the Qur’an [e.g., those killed by Bani Isra’il etc.]
9. Names and locations of various towns.
This is because the lessons being taught are not dependant on the specifics that are not mentioned. An example of this is in relation to the questions or speculations about the people of the cave:

They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog - guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muhammad], "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone."

(18:22)

People speculate about what is not mentioned, when that information is not needed at all. The lesson of the people of the cave that Allah wanted us to know is not in need of any extra detail.

10.12.3.2 Specific answer

May the hands of the father of the flame [أبِي لَهَب] be ruined, and ruined is he. Neither his wealth nor that which he has gained will avail him. He will burn in a Fire of blazing flame [c]

And his wife [as well] - the carrier of firewood. [d]

Around her neck is a rope of [twisted] fiber. (111:1-5)

[a] The nickname or character of Abi Lahab [أبِي لَهَب] could have been made up or misattributed in the hadith as a tool to explain this ayah. Hadith literature is sufficiently unreliable that this is a very real possibility.

[i] Asbab un-nuzuul is rife with fabrications about what verses mean and why they were revealed. See section 9.6 on page 634.

[ii] Rather than a name, it could be seen as a characteristic.

[b] The words ‘Abi Lahab’ can be taken to mean:

[i] Literally - the father of the flame, or more accurately, father of the blazing flame.
Metaphorically - one whose nature/personality/actions make him necessarily of those to be in the fire [of hell].

Metaphorically – one who advises to and pursues [that which leads to] the fire.

The usage of abu/abi in this context can easily be taken metaphorically.

Al-Mufradat fi Gharib al-Quran by Al-Raghib al-Isfahani’s entry on Lahab [لهب]

Al-Raghib mentions that some mufassireen did not think that the phrase Abi Lahab was used as a nickname in the Qur’an, rather as an indicator that hell was fixed/assigned for him and that he is from its people.

“The one who advises/directs to war and who pursues it, is called ‘Abu Alharbi’ [lit: Father of war], and the brother of war.”

Consider also (22:78) wherein Ibrahim is called ‘Abeekum’, literally, ‘your father’. He is our ‘father’ in the sense that we are his ‘progeny’ in faith [as there are Muslims from every lineage globally]. This usage is also metaphorical and fits well with what Al-Raghib mentions.

Lanes Lexicon:

لاهبة | inf. n. | أفْلَهْبَ | وهب النَّارَ
--- | --- | --- | ---
He thirsted; was thirsty: (S, K:) [probably, burned with thirst].

لهب النَّارَ | aor. | لهب النَّارَ | He made the fire to flame, or blaze, fiercely, or intensely: or, to flame, or blaze, without smoke, fiercely, or intensely.] (K.)

لهب النَّارَ | He made the fire to flame, or blaze: (S:) or made it to flame, or blaze, free from smoke. (K.)

لهب | It (lightning) flashed uninterruptedly. (K.) See also

لهب | inf. n. | لههب النَّارَ | He (a horse, As, or other thing that runs, Lh,) was ardent, or impetuous, in his course, or running; (As, S;) as also لهب: (As:) or he ran with energy, or effort, so as to raise the dust: (K:) or he ran violently, raising the لهب, or dust. (TA.)

للهب | He spoke rapidly [and with vehemence]. (TA.)

للهب | The thing, or affair, excited him, and inflamed him. (TA.)

With the above two in mind, lahab [لهب] refers to making a fire to blaze fiercely. So in reference to a man it could mean one who has a firestarter personality, fanning the flames of war/discord/ etc. And within that context, [أبى لهب] is the one who embodies and calls to such a personality/way of being.
[c] The previous understanding fits in nicely then with (111:3) where Allah tells the one who makes the fire [hatred, enmity, falsehood etc.] blaze, that his end is a blazing fire.

[d] This ayah is interesting because [I believe] this refers to the role such a man’s wife played with him in life, that is, she fuelled the fire of hatred in her husband.

[i] I do not see evidence of people carrying firewood in fire from the rest of the Qur’an, rather they are the fuel along with stones etc of the fire of hell.

With this in mind, we can easily understand that this surah is a general message to and about such men as fit the criteria of the surah. It is also a warning to any women that supports such husbands. If there were in fact two people that people believed were referred to by this surah, it was sufficiently unimportant that further information was not added by Allah.

Again, the key criterion in understanding the Qur’an is the Qur’an. If Allah tells us that it is detailed and explained, and warns us from following anything else, then we must interpret the Qur’an within this context.
10.13 Missing knowledge in the Qur’an: The blowers on knots

The blowers on knots. Is this referring to magic? Certain people?

See section 9.6.16 on page 651.
10.14 The same people transmitted the hadith/sunnah as the Qur’an

10.14.1 The argument

The same people that transmitted the Qur’an also transmitted the hadith. So it is illogical to reject the hadith as doing so implies rejecting the Qur’an. So you are either:

1. Saying that the people that transmitted the Qur’an also transmitted lies.
2. Rejecting the same people that transmitted the Qur’an and so are rejecting the very method by which the Qur’an was transmitted.

10.14.2 The assumptions

This is a common argument for the proponents of hadith. They degrade the preservation and transmission of the Qur’an in order to defend their hadith fabrications. The ‘logic’ of the argument goes as follows:

1. Hadith:
   1.1. The hadith were accurately transmitted...
   1.2. By people from the time of the messenger...
   1.3. From the messenger.
2. Qur’an:
   2.1. The Qur’an was transmitted in the same way as the hadith...
   2.2. By the same people as was the hadith, from the time of the messenger, from the messenger.
3. Therefore, if you reject the hadith:
   3.1. You reject/call as liars the people who transmitted them.
   3.2. This means you also reject the people who transmitted the Qur’an.
   3.3. Therefore, if you reject the hadith, you reject the Qur’an.

10.14.3 The response

1. Hadith:
   1.1. The claim of accuracy is disproven with 100% certainty. See chapter 9 on page 431.
   1.2. If you believe that the hadith comes from the time of the messenger as well as assumption [1.1] then you believe that those people were liars and made/or mistakes.
      1.2.1. See section 9.10 on page 718 that this is possible and likely. If there was such a person as Abu Hurairah who narrated all the fabrications he did, then he is of this category.
   1.3. If you believe that the hadith come from the messenger as well as assumptions [1.1] and [1.2], then you believe that the messenger was a liar and/or made mistakes.
      1.3.1. The alternative is to accept that one or both of assumptions [1.1] and [1.2] is disproven.
   1.4. See after this list for more discussion on how the proponents of hadith try to deal with the obvious issues with assumptions [1.1] and [1.2] through allowing conjecture.
2. Qur’an:
   2.1. Compare the Qur’an with the many problems found just in the [supposedly] most reliable collections. We have an objective basis to reject assumption [2.1] by the evidently different natures of the outcome of the transmission. See chapter 9 on page 431 for the evidence.
   2.1.1. While there is no guidance in the Qur’an about the responsibility of the Muslims to transmit the words of Muhammad, we have guidance from Allah about Muslims transmitting the Qur’an [words of Allah]. See section 5.4.1.5 on page 210.
   2.2. The possibility that someone transmits the Qur’an accurately while lying, poorly transmitting truth or accurately transmitting something false ascribed to Muhammad is logically undeniable. In fact, the ‘scholars’ of hadith in their rijal works [books on narrators] have examples where they say someone is bad at transmitting hadith while reliable in transmitting the Qur’an31.
   2.2.1. Bad people can transmit correctly when they are worried that people will catch them out. As many people recited and transmitted the Qur’an, it was much easier to be caught out. Especially relative to some hadith you either fabricated or which you are among a few to narrate.

3. Therefore, if you reject the ahadith:
   3.1. If they transmitted them, I reject them and do criticise them for doing so. However it may be that their names were used, and they had nothing to do with it. This is possibly the case in the first 1-2 generations of transmission.

31 A quote from Dr. Shehzad Saleem’s Book on page 1070 about:

Nāfi’ ibn ‘Abd al-Rahmān ibn Abī Nu’aym (d. 169 AH):

Among early rijāl authorities, Ibn Abī Ḥātim (d. 327 AH) and Ibn’Adī (d. 365 AH) record the opinion of Ahmad ibn Hanbal about him as: yu’khadhū ‘anhu al-qirā’ah wa laysa fī al-ḥadīth bi shay’. [1] Ibn ‘Abd al-Barr (d. 463 AH) records the opinion of Ahmad ibn Hanbal about him as: da’īf munkar al-ḥadīth. [2]


A quote from Dr. Shehzad Saleem’s Book on page 1072 about:

Abū Bakr ibn ‘Ayyāsh (a teacher of ‘Alī ibn Ḥamzah al-Kisā’ī):

Ibn Sa’d says is that he is kathīr al-ghalat.[3] Al-Dhahabī records:[4] sadūqūn ṣhabtūn fi al-qirā’ah lākinnahū fi al-ḥadīth yaghlaṭu wa yahimu;

[3] [Translation: makes a lot of mistakes] Ibn Sa’d, Al-Ṭabaqāt al-kubrā, vol. 6, 386.
[4] [Translation: truthful and accurate (these two may have another shade of meaning in hadith terminology) in (Qur’anic) reading, however he makes mistakes and guesses in hadith] Al-Dhahabī, Mīzān al-i’tidāl, vol. 7, 338
3.2. The transmission of the Qur’ān was not solely enabled by individuals, rather it was enabled by the community [so called Tawatur], see section 5.4.1.5 on page 210. This is also the general view of the Muslim ‘scholars’. The hadith has no such grounding.

3.3. The assumptions required to make this statement are dealt with up to this point.

3.3.1 I say that if you accept the hadith, you reject the Qur’ān. Chapter 9 [particularly section 9.9 on page 710] highlights the way the hadith is inconsistent with and damaging to the claims of preservation of the Qur’ān and to the message of the Qur’ān. So if you are consistent, you end up questioning the preservation of the Qur’ān.

Following on from response [1.4] above. Of course the proponents of hadith ‘scholars’ acknowledge that there are ‘weak’ or fabricated ahadith. However they say that their great scholars have a big complicated methodology to say what is true and what is false.

And how do the scholars do this? Conjecture mixed with some historical methodology. A historical methodology that cannot bring you back to the messenger with any certainty at all. They do not have written basis for the hadith from the time of the messenger, and I believe they have very little written basis within the first 150 years. According to Jonathan Brown, the earliest surviving hadith collection [musannaf] is that Malik b. Anas who died in (d. 179/796). He also states that the earliest known musannaf, is that of Ibn Jurayj (d. 150/767).

To get an idea what a musannaf would include, Malik’s includes:

‘a mixture of Prophetic hadiths, the rulings of his Companions, the practice of the scholars of Medina, and the opinions of Malik himself.’


He further says:

In many ways, the musannaf genre predates the emergence of classical hadith literature rather than being part of it. If hadith collections are characterized by a predominant focus on reports from the Prophet that include isnāds as a means for critics to verify their authenticity, then books like the Muwatta’ and the Musannaf of ‘Abd al-Razzāq are not technically hadith collections. Both Mālik and ‘Abd al-Razzāq cite rulings of Companions and Successors more frequently than they cite Prophetic hadiths. But even when quoting the Prophet directly, the obsession with complete, unbroken chains of transmission that would characterize the classical period of hadith collection is absent. Even when Mālik does cite Prophetic hadiths, on sixty-one occasions he completely omits the isnād and simply states, ‘The Prophet said…’ Rather, we should think of musannafs as early works of Islamic law that represent the diversity of sources from which legal and doctrinal answers could be sought during the first two centuries of Islam. In a musannaf, a scholar like Mālik was trying to answer questions with the resources he felt were reliable and was not concerned with proving their authenticity according to a rigid system of isnād authentication. Of course, musannafs would serve a very important function in law, hadith literature, and hadith criticism. Later scholars would turn to musannafs to know the legal opinions of Companions and Successors, and hadith critics would use them as evidence.
when investigating whether a hadith was really something said by the Prophet or a statement actually made by a Companion or Successor. But if Muhammad was the ultimate interpreter of God’s will, why would a scholar like Mālik so infrequently rely on his words in a musannaf collection?


There is a historical theological development as to the legal role the hadith/sunnah. To give some idea of what 150 years [mentioned above] means when it comes to fabrications, consider:

Scholars now date the available texts of the gospels of the new testament from ~ 40-60 years after the time of Isa/Jesus [~30 AC]. In that time there were still genuine followers of Isa, but the fabrications that had built up in that short period of time destroyed his message. Most of the hadith was not written until after 100 years from the death of the messenger. A later book will inshallah [if I have the time and inclination] analyse the entire edifice of hadith ‘scholarship’ and expose it for the circular and fatally flawed enterprise it is from the inside-out.

For now, chapter 9 on page 431 is enough proof of the failure of the ‘scholars’ of hadith, but from an outside-in approach. By looking at the output of their effort, we can work back, and without any information on the method, conclusively state that it is flawed.
10.15 Separating between Allah and his messenger

10.15.1 The argument

As I understand it, the argument [related to (4:150), see below] states that by separating the Qur’an from the hadith/sunnah, you are separating Allah and his messenger. This makes one a disbeliever or at least acting like a disbeliever.

10.15.2 The assumptions

1. The Qur’an needs explanation and elaboration outside of it.
2. The messenger received guidance outside of the Qur’an.
3. The role of the messenger included giving guidance separate to the Qur’an.
4. The ahadith/sunnah have been reliably transmitted so that it can be relied upon, like the Qur’an.

10.15.3 The response

1. The Qur’an is detailed and explained by Allah within the Qur’an.
   1.1. See section 5.5.2 on page 235 for a summary of this.
2. The messenger had no other guidance to share beyond the Qur’an.
   2.1. See section 6.1.1 on page 243 to see that the messenger only followed what was inspired to him of the Qur’an.
   2.2. See sections 6.1.3 and 6.1.4 on pages 252 and 261 for evidence that the only inspired and revealed guidance to the messenger was the Qur’an.
   2.3. There is no clear and unambiguous indication that the messenger received any other religious guidance than the Qur’an.
3. The only obligation on the messenger in relation to the Qur’an, is delivery.
   3.1. See section 6.1.11 on page 287.
4. Review chapter 9 on page 431 to see that the hadith has not been preserved.

O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger [a] and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

(4:136)
Indeed, those who disbelieve in Allah and His messengers and wish to separate* between Allah and His messengers and say, "We believe in some [messengers] and disbelieve in others," [b] and wish to adopt a way in between [c]

Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.

But they who believe in Allah and His messengers and do not separate* between any of them [d] - to those He is going to give their rewards. And ever is Allah Forgiving and Merciful.

(4:150-152)

[* Or: make a distinction]

The context from (4:137) to (4:149) deals mostly with the rejectors of the truth and hypocrites. The context from (4:153) onwards is of the Jews.

[a] Belief in Allah and his messenger is linked by the unifying message of the Qur’an that comes from Allah and is delivered through the messenger.

[b] That is, rejecting some messengers and accepting others is an act of disbelief.

[i] An implication of this is that they reject some revelation in favour of other revelation. This makes sense when we consider the Jews (4:153 onwards) who reject Muhammad and the Qur’an in favour of Musa and what they have of a corrupted revelation.

[c] This means that they thought they could reject Muhammad [and so reject the Qur’an], and remain believers [because they believe in Musa and his revelation]. By their mixture of acceptance and rejection, they saw themselves as taking a middle path.

[i] What Allah clarifies in [b] and supported by [a] is that by rejecting any messenger [with the associated revelation], they become rejectors of Allah and the messengers in total.

[d] Here we have the contrary of [b] elaborated.

So a logical understanding of these ayaat does not align with the kind of argument made in section 10.15.1 above. However if we were to take the interpretation the argument implies, then the very act of saying that the messenger has guidance separate to the Qur’an implies separating the messenger from Allah (keep [a] in mind also). A messenger is one who delivers a message, and when he does that, the messenger and the message sender are aligned.

The obligation on the messenger is to deliver the Qur’an, and so when he speaks guidance, there is no separation between the messenger and Allah. It is in this context that the following verses make sense:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَّرْنَاهُ بِاللَّهِ شَهِيدًا مَّنْ أًطَعَّ الرَّسُولَ فَقَدْ أَطَعَ اللَّهَ وَمَنْ تَوَلَّٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ خَفِيفًا

What comes to you of good is from Allah, but what comes to you of evil is from yourself. And We have sent you to the people as a messenger, and enough is Allah as Witness.

He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.
These two verses tell us that Muhammad was sent as a messenger, and when the messenger of Allah is obeyed, then Allah is obeyed. This is a statement of clarity for Muslims.

1. Allah sent a messenger with his guidance.
2. The messenger delivers this guidance.
3. When that messenger is obeyed as he conveys that guidance, then simultaneously, the source of that guidance is also being obeyed.

Ultimately, it is the people of hadith scholars that have separated between the messenger and Allah by saying that guidance came from Allah through the Qur’an and separately [from the Qur’an] in hadith/sunnah from the messenger.
10.16 Ask the people of remembrance

10.16.1 The argument

The verses below, (16:43-44) and (21:7-8) indicate that we should ask our scholars when we need some knowledge/guidance on a religious matter. The people of zikr referred to in these ayaat are Muslim scholars.

10.16.2 The assumptions

1. [أهل الذكر], the people of zikr are the scholars of Islam (now).
2. Scholars are a valid source of guidance for Muslims.

10.16.3 The response

1. [أهل الذكر] refers to the people who received the reminder [from previous revelation].
   1.1. See section 8.2.5 on page 420 to see evidence of this.
   1.2. In (16:43-44) we are told to ask them about the fact that prophets/messengers were inspired. This is something that both the Jews and Christians would confirm.
   1.3. In (21:7-8) we are told to ask them about the fact that the previous prophets/messengers were just normal humans. This is something that both the Jews and Christians would confirm.
   1.4. In (17:101) we have [بني إسرائيل] instead of [أهل الذكر]. This is because the question was specifically related to the sons of Israel, even though both the Jews and Christians would confirm it.

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّ رِجَالًَ نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لََ تَعْلَمُونَ
وَبِالِبِينَاتِ وَالَّذِينَ كَانُوا مَعَ الَّذِينَ آتَيْنَا الْزُّكَرَ وَأَنَّا إِلَى الْذِّكْرِ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِيلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ
And We sent not before you except men whom We inspired, So ask the people of the reminder if you do not know,
with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.

(16:43-44)

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّ رِجَالًَ نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لََ تَعْلَمُونَ
وَمَا جَعَلْنَاهُمْ جَسَدًا لََّ يََْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ
And We sent not before you, except men to whom We inspired, so ask the people of the reminder if you do not know,
And We did not make the prophets forms not eating food, nor were they immortal [on earth].

(21:7-8)
And We had certainly given Moses nine clear signs, so ask the Children of Israel [about] when he came to them and Firoun said to him, “Indeed I think, O Moses, that you are fooled/received.”

(17:101)

In the above, Allah is not asking us to seek guidance with the Jews and Christians. Rather He has:

- Given us the information already in the Qur'an.
- Used such questions [which are asides in (16:43-44) (21:7-8)] to rhetorically get the Jews and Christians to reflect on these facts.

2. The scholars are not a source of guidance for us, rather we should all aim to be scholars of the guidance.
   2.1. Qur'an is our guidance [huda], see section 5.3.6 on page 118
   2.2. Qur'an is our source of direction [rushd], see section 5.3.7 on page 126.
   2.3. We are all to be scholars of the guidance, see below.

It is not for a human that Allah should give him the legislation and the judgement and the prophethood and then he would say to the people, "Be servants/slaves to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."

Nor could he [Allah] order you to take the angels and prophets as lords [a]. Would he order you to disbelief after you had been Muslims?

(3:79-80)

[a] See (9:31-32) where we have the examples of Jews and Christians, to understand that 'lords' here refers to obeying and following the words of man.
10.17 If the Qur’an is detailed, where are the details for ...?

10.17.1 The argument

Muslims have a lot of information and practices that are not detailed in the Qur’an. For example, we have details for salaah, which is mentioned [without detail] in the Qur’an.

These details come from the practice and words of Muhammad, who is the best source for all this information. In fact, it was his role to teach and explain the Qur’an.

10.17.2 The assumptions

1. There are details of practice and religious rulings that Muslims have, that cannot be found in the Qur’an.
   1.1. These are correct [or at least mostly so] and religiously obligatory.
   1.2. As these details are obligatory [and needed] and they are not found in the Qur’an:
      2.1. The Qur’an is not actually detailed, regardless of what the verses say.
      2.2. The role of the messenger was to supply these details.

10.17.3 The response

1. This is correct and incorrect:
   1.1. Correct: There are practices and rulings accepted by Muslims that cannot be found in the Qur’an. Incorrect: These details and rulings [not found in the Qur’an] are either optional [if in accordance with the Qur’an] or invalid [if in contradiction with the Qur’an].
   1.2. Whatever the ruling or practice, it must be based on and/or in accordance with the Qur’an as it is that which distinguishes [Furqan, see section 5.3.3 on page 112] and it is detailed for that task [see section 5.5.2 on page 235].
2. This statement assumes the existence of another legitimate source of guidance and uses this assumption to:
   2.1. Negate the clear statements of Allah that the Qur’an is detailed, see section 5.3.1 on page 103.
   2.2. Negate the clear statements of Allah that only obligation of the messenger was clear delivery, see section 6.1.11 on page 287.

10.17.4 The example of the cow

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّـهَ يََْمُرُكُمْ أَن تَذْبَُِوا بـَقَرَةً قَالُوا أَتـَتَّخِذُنََ هُزُوًا قَالَ أَعُوذُ بَِّللَّـهِ أَنْ أَكُونَ مِنَ الَْْاهِلِينَ قَالُوا ادْعُ لَنَا رَبَّكَ يـُبَينِي لَّنَا مَا هِيَ قَالَ إِنَّهُ يـَقُولُ إِنََِّا بـَقَرَةٌ لََّ فَارِضٌ وَلََ بِكْرٌ عَوَانٌ بَينَْ ذَٰلِكَ فَافـْعَلُوا مَا تُؤْمَرُونَ قَالُوا ادْعُ لَنَا رَبَّكَ يـُبَينِي لَّنَا مَا لَوْنَُِا قَالَ إِنَّهُ يـَقُولُ إِنََِّا بـَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنَُِا تَسُرُّ النَّاظِرِينَ
And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant." They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded." They said, "Call upon your Lord to show us what is her colour." He said, "He says, 'It is a yellow cow, bright in colour - pleasing to the observers.'" They said, "Call upon your Lord to make clear to us what it is. Indeed, all cows look alike to us. And indeed we, if Allah wills, will be guided."

(2:66-71)

We have in this event a great example of the tendency to seek and expect more detail, potentially insincerely. It has expressed itself in the extensive focus on minute detail in the orthodox Jewish religion, insincerity and legalism to the extreme.

The Jews in the above example refused to accept that Allah’s command was made with enough detail to be implemented. Rather, they sought for detail insincerely and against the spirit of submission, against the spirit of “we hear and we obey”. Have Muslims scholars done anything other than apply this across the board with the Qur’an? Always they assume that it is missing detail and they have filled that imagined void with imagined detail.

See section 5.5.2.1 on page 236 for some further discussion on this argument.
11 Summary and conclusion

As all the evidence is documented in the previous chapters, in this section I will simply highlight some key points and refer to the body of the book where relevant.

11.1 Allah

1. Guidance and knowledge of the right course come from Allah.
   1.1. See sections 4.1.2, 4.1.3 and 4.1.4 on pages 39, 43 and 45.
2. Allah teaches, explains and details his guidance.
   2.1. See sections 4.1.5, 4.1.6, 4.1.7, 4.1.8, 4.1.9, 4.1.10 and 4.1.11 on pages 59, 46, 47, 51, 53, 55, 58 and 59.
3. Allah answers the questions and accusations of Muslims and the rejectors in the Qur’an.
   3.1. See sections 4.1.15 and 4.1.16 on pages 62 and 66.
4. Only Allah judges/legislates.
   4.1. See section 4.1.12 on page 60.

11.2 The Qur’an

1. The Qur’an is clear, explained and detailed for our guidance.
   1.1. See sections 5.3.1 and 5.3.2 on pages 103 and 107.
2. The Qur’an contains guidance and right direction.
   2.1. See sections 5.3.6 and 5.3.7 on pages 118 and 126.
3. The Qur’an contains [among others] insight, discernment, judgement, light, healing, mercy, good news, warning and advice from Allah.
   3.1. See sections 5.3.9, 5.3.10, 5.3.11, 5.3.12, 5.3.15, 5.3.16, 5.3.17, 5.3.18 and 5.3.19 on pages 131, 132, 136, 138, 147, 149, 152, 153 and 156.
4. We must judge only by the Qur’an.
   4.1. See section 5.5.4 on page 240.

11.3 The messenger

1. The only revelation given to the messenger was the Qur’an.
   1.1. See sections 6.1.2 and 6.1.4 on pages 249 and 261.
2. The only obligation on the messenger was the delivery of the Qur’an.
   2.1. See section 6.1.11 on page 287.
3. The messenger followed and implemented what was revealed to him.
   3.1. See sections 6.1.1 and 6.1.2 on pages 243 and 249.
4. As part of following and implementing the Qur’an, and in his mission as the messenger, he played various roles. These included being a warner, reminder, teacher and judge.
   4.1. See section 6.2.2 on page 332.
5. The messenger fulfilled his roles with the Qur’an.
11.4 Following forefathers

Allah has highlighted both light [guidance] and darkesses [misguidance] in the Qur’an. Both the good examples and the bad.

A consistent example from the past is the tendency of people who receive/have guidance to allow it to become personality led and cultural [i.e., relating to the ideas, customs, and social behaviour of a society].

And when our clear verses are enjoined on them [as belief and/or practice], they say, "This is only a man who wishes to avert you from that which your fathers were worshipping." And they say, "This is only a lie invented." And those who disbelieve say of the truth when it has come to them, "This is only obvious illusion."

(34:43)

People react irrationally to that which challenges their tradition, never having taken the time to consider their tradition properly in the first place. The practices and thoughts of one generation become barriers to guidance for the following generations.

This happened in Judaism and Christianity, and indeed in Islam.

For more, see section 7.12 on page 396.

11.5 Reawakening the Muslim mind

We must forever be vigilant in the pursuit and defence of the truth; we cannot rely on others to do that for us. We cannot just follow the way of our scholars/forefathers; without consideration. Rather we must think and reflect for ourselves, not optionally, but as an obligation.

Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

(8:22)

Say [Muhammad], "I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then consider (and thereby gain knowledge)." There is not in your companion any madness. He is only a Warner to you before a severe punishment.

(34:46)
This is a blessed Book which We have sent down/revealed to you that they deeply consider its verses and that those of understanding would be reminded

(38:29)

Will they not, then, consider the Qur'an, or are there locks on [their] minds?

(47:24)

See section 7.9 on page 375 for more.

This is the only general cure to the problem of following forefathers that faced and rejected every messenger [see (43:20-24) in section 7.12 on page 396].

It was never our job to take as lords or masters of guidance or otherwise, messengers, prophets or angels. Rather, it was upon us to study and familiarise ourselves with the guidance that was sent to us.

It is not for a human that Allah should give him the legislation and the judgement and the prophethood and then he would say to the people, "Be servants/slaves to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."

Nor could he [Allah] order you to take the angels and prophets as lords [a]. Would he order you to disbelief after you had been Muslims?

(3:79-80)

[a] See (9:31-32) where we have the examples of Jews and Christians, to understand that ‘lords’ here refers to obeying and following the words of man.
11.6 Conclusion

In Figure 16 we see an example of why it was not an obligation on the messenger to explain and detail the Qur’an. His obligation was to communicate what was given to him, using what was given to him.

When we see the functions that Allah has given to Himself [chapter 4 on page 39] and to the Qur’an [chapter 5 on page 74], we can replicate Figure 16 for a variety of other roles that the proponents of hadith have given to Muhammad. As you go through the chapters on Allah and the Qur’an you will see that almost all [if not all] the roles given to the messenger [by historical and modern Muslims] are already fulfilled by Allah and his revelation. The messenger fulfilled these roles of guidance simply by communicating the message given to him, not by adding extra explanation and detail.

We must go back to the Qur’an, alone, as a source of guidance. Not out of disrespect of the messenger, but out of respect to Allah and his revelation.

قَلْ هَلْ مِن شُرَكَائِكُم مَّن يُهْدِي إِلََ الَْْقِي قُلِ اللَّـهُ يـَهْدِي لِلْحَقِي أَفَمَن يُهِدِِّي إِلََّّ أَن يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تََْكُمُونَ

Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?"

(10:35)

[See section 6.2.2 on page 332 for more discussion]
12 Dictionary of Key Words

12.1 Introduction

In what follows I have selected a range of key terms that we will come across in the reference tool. It is important to know the basic meanings of words and assess the usage of these words in the Qur’an.

When reading Lane’s Lexicon, you can ignore bracketed information in the form of:

• (M, Mgh, Msb, K).
• (IAar, T, S, M, Msb, K).
• (S, Msb, K).
• Etc.

These are his references to the sources he used for the meaning he has included.

12.2 [أي] Alif-Ya: Ayah, ayaat

12.2.1 Dictionary

Lane’s Lexicon

َأَيَّةً [inf. n., by rule, as below,] He put, or set, a sign, token, or mark, by which a person or thing might be known. (M.)

(IAar, T, S, M, Msb, K) He chid the camels, saying to them (Lth, T, M, and K in art. Aya, (inf. n.,) etc., or لَآ أَيَّةَ (M, or تَأَيَّة, (K,) or تَأَيْة. (M, K.))

Ayatun - آيَةَ: “A sign, token, or mark, by which a person or thing is known; synonymous عَلََّمَةَ (IAar, T, S, M, Msb, K) and مَارَةَ (M, or تَأَيَّة, (K,) or تَأَيْة. (M, K.)

: it properly signifies any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself, when the two things are of one predicament; and this is apparent in the object of sense and in that of the intellect: (Er-Râghib, TA:)”

... A sign as meaning an indication, an evidence, or a proof. (TA.)

Summary:

It is wide enough in meaning to cover the whole Qur’an as well as the verses/elements of the text/Qur’an. Outside of guidance, it can refer to the design of our bodies, planet, solar system etc.

In all cases, it is something that testifies to or indicates someone or thing else. In the Qur’an, this is typically if not exclusively in relation to Allah, directly or indirectly.

12.2.2 Examples from the Qur’an

A sign/evidence:

وَكَأَيِّن مِنْ آيَةٍ فِِ السَّمَاوَاتِ وَالْأَرْضِ يُمْثَلُونَ عَلَيْهَا وَهُمْ عَنْهَا مُغْفِرُونَ

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And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away

(12:105)

And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail

(17:12)

A miraculous sign:

And those who disbelieved say, "Why has a sign not been sent down/revealed to him from his Lord?" You are only a warner, and for every people is a guide

(13:7)

And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water

(23:50)

A revelation/guidance:

And if We had destroyed them with a punishment before him, they would have said, "Our Lord, why did You not send to us a messenger so we could have followed Your verses before we were humiliated and disgraced?"

(20:134)

A verse/unit of the Qur’an:

Alif, Lam, Ra. These are the verses of the wise Book

(10:1)
[This is] a surah which We have sent down/revealed and made [that within it] obligatory and sent down/revealed therein clear verses that you might remember.

(24:1)

Revelation:

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّـهُ أَعْلَمُ بِا يـُنَزِّلُ قَالُوا إِنََّّّا أَنتَ مُفْتٍََ بَلْ أَكْثـَرُهُمْ لََ يـَعْلَمُونَ

And when We substitute a sign/revelation (Qur'an) in place of a sign/revelation (previous revelation) - and Allah is most knowing of what He (progressively) sends down/reveals - they say, "You are but an inventor [of lies]." But most of them do not know. Say "The Pure Spirit has brought it [the Qur’an] down from your Lord with the truth to make firm those who believe and as guidance and good tidings to the Muslims."

(16:101-102)

Sign/lesson:

قَدْ كَانَ لَكُمْ آيَةٌ فِِ فِئـَتَينِْ الْتـَقَتَا فِئَةٌ تُقَاتِلُ فِِ سَبِيلِ اللَّــُهِ وَأُخْرَىٰ كَافِرَةٌ يـَرَوْنَُِم مِيثـْ

Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision

(3:13)

See also section 5.4.8 on page 228 for more treatment of this word in relation to the Qur’an.
The dawn has become apparent to him who has two eyes: a prov.: (S, M;) applied to a thing that becomes altogether apparent, or manifest. (Har p. 542.) And it is said in the Kur [ii. 257] [of paucity] [of multitude] [distinct, as though separate from others; and thus,] apparent, manifest, evident, clear, plain, or perspicuous: (S, Mgh, Msb, K;) and it was, or became, known. (K.) You say, [The truth became apparent, &c.; or known"]; as also [The truth became manifest, &c.; or known"]; as also [The right belief hath become distinguished from error]. (TA.)

The foreleg of the she-camel became separated, severed, disunited, or cut off, (M, Mgh, Msb,) inf. n. [The partner, or copartner, or sharer, &c., became separated from the person, or persons, with whom he had been associated.] (T.) And (S, M, Msb,) and (T, M, K;) past tense: (T,) infinitive noun [masdar] [past tense: (T,) infinitive noun [masdar] (T, M) and (M,) He became separated from his father, or mother, or both, by property [which he received from him, or her, or them,) (AZ, T, M,) to be his alone: (AZ, T:) and ElFārisee states, on the authority of AZ, that one] says also, [the former app. meaning he became separated thus from him, i. e., from his father; and the latter being synonymous with q. v.]. (M.) And (T, K;) past tense: (T, S, M, &c.,) inf. n. [The foreleg of the she-camel became withdrawn, or apart, from her side.] (T.) And (T, S, M,) and (K,) past tense: (T,) infinitive noun [masdar] [past tense: (T,) infinitive noun [masdar] (T, M) and (M,) He became separated from his father, or mother, or both, by property [which he received from him, or her, or them,) (AZ, T, M,) to be his alone: (AZ, T:) and ElFārisee states, on the authority of AZ, that one] says also, [the former app. meaning he became separated thus from him, i. e., from his father; and the latter being synonymous with q. v.]. (M.) And (T, K;) past tense: (T, S, M, &c.,) all signify the same; (T, M, Msb;) i. e. It (a thing, T, S, M, Mgh, or an affair, or a case, Msb) was, or became, [distinct, as though separate from others; and thus,] apparent, manifest, evident, clear, plain, or perspicuous: (S, Mgh, Msb, K;) and it was, or became, known. (K.) You say, [The truth became apparent, &c.; or known"]; as also [The truth became manifest, &c.; or known"]; as also [The truth became distinguished from falsity, and what is lawful as distinguished from

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what is unlawful, and that the prophetic office of Mohammad is true, and so are the narratives relating to the prophets: (Zj, T;) or, that makes manifest the right paths as distinguished from the wrong. (M, TA.) And كُلَّمَ بَيْنَ : Perspicuous, clear, distinct, chaste, or eloquent, language. (T.)

بَيَانَ : An evidence, an indication, a demonstration, a proof, a voucher, or an argument, (Mgh, TA,) such as is manifest, or clear, whether intellectual or perceived by sense; (TA;) [originally بَيْنُة,] of the measure فَعْلِيَةَ, [see 1, first sentence,] and بَيَانِ [q. v.]: (Mgh:) and the testimony of a witness: plural بَيِّنَاتِ. (TA.)

بَيْنَةَ : is originally the infinitive noun [masdar] of بَيْنَانَ, and so signifies The being [distinct or] apparent &c.; (Kull;) or it is a substantive in this sense: (Mṣb:) or a substantive from بَيِّنَ, [and so signifies the making distinct or apparent &c.,] being like سَلَمَ and كَلَمَ from سَلَّمَ and كَلَّمَ ( . Kull.)

Hence, conventionally, (Kull,) The means by which one makes a thing [distinct,] apparent, manifest, evident, clear, plain, or perspicuous: (Ṣ, Er-Rāghib, TA, Kull:) this is of two kinds: one is [a circumstantial indication or evidence; or] a thing indicating, or giving evidence of, a circumstance, or state, that is a result, or an effect, of a quality or an attribute: the other is a verbal indication or evidence, either spoken or written: [see also بَيْنَة:] it is also applied to language that discovers and shows the meaning that is intended: and an explanation of confused and vague language: (Er-Rāghib, TA:) or the eduction/deduction of a thing from a state of dubiousness to a state of clearness: or making the meaning apparent to the mind so that it becomes distinct from other meanings and from what might be confounded with it. (TA.)

Also Perspicuity, clearness, distinctness, chasteness, or eloquence, of speech or language: (T, Ṣ;) or simply perspicuity thereof: (Har p. 2:) or perspicuity of speech with quickness, or sharpness, of intellect: (M, K:) or perspicuous, or chaste, or eloquent, speech, declaring, or telling plainly, what is in the mind: (Ksh, TA:) or the showing of the intent, or meaning, with the most eloquent expression: it is an effect of understanding, and of sharpness, or quickness, of mind, with perspicuity, or chasteness, or eloquence, of speech: (Nh, TA:) or a faculty, or principles, [or a science,] whereby one knows how to express [with perspicuity of diction] one meaning in various forms: (Kull:) [some of the Arabs restrict the science of البيان to what concerns comparisons and tropes and metonymies; which last the Arabian rhetoricians distinguish from tropes: and some make it to include rhetoric altogether:] Esh-Shereeshee says, in his Exposition of the Maká- mát [of El-Hareeree] that the difference between البيان and بَيَانُ لِبَيْنَانِ is this: that the former denotes perspicuity of meaning; and the latter, the making the meaning to be understood; and the former is to another person, and the latter to oneself; but sometimes the latter is used in the sense of the former: (TA:) or the former is the act of the tongue, and the latter is the act of the mind: (Har p. 2:) or the former concerns the verbal expression, and the latter concerns the meaning. (Kull.) It is said in a tradition, إِنَّ مِنَ البَيَانِ سِحْرًا (Ṣ) or لَسِحْرًا (TA) [Verily there is a kind of eloquence that is enchantment: see this explained in art. سحر]. The saying in the Kur [lv. 2 and 3], خَلَقَ ٱلإْنْسَانَ عَلَّمَهُ ٱلْبَيَانَ, means He hath created the Prophet: He hath taught him the Qur’an wherein is the manifestation of everything [needful to be known]: or He hath created Adam, or man as meaning all mankind: He hath [taught him speech, and so] made him to discriminate, and thus to be distinguished from all [other] animals: (Zj, T;) or He hath taught him that whereby he is distinguished from other animals, namely, the declaration of what is in the
mind, and the making others to understand what he has perceived, for the reception of inspiration, and the becoming acquainted with the truth, and the learning of the law. (Bd.)

Summary:

See section 12.25.1 on page 878 for a summary and discussion of Ba-Ya-Nun and Fa-Sad-Lam. This will help you understand this word better through contrasting.

Common translations used in relation to the messenger’s role

1. ‘To explain’ is a common translation: [Pickthall, Irving, Taqi Usmani, Maududi, Malik, Ahmed Ali, Ali Unal, Aziz etc].
2. ‘Clarify’ is also used: [Khattab, Qara’i, Itani, Nejad and perhaps others].
3. ‘To make clear’ is also common: [Bewley, Sahih International, Haleem, Shakir, Khan, Asad etc.]

My translation is “to clearly communicate” and holds the correct emphasis, as opposed to 1-3 above. So why my translation and not 1-3 above? There are 3 reasons.

1. According to Allah, the Qur’an is already explained and clarified; by Himself [see section 5.5.2 on page 235].
   1.1. To explain or clarify implies that the Qur’an may need that [this is the belief of the followers of hadith], and that contradicts with what Allah says about the Qur’an.
2. The role and obligation of the messenger [in relation to the message] is clear delivery [see section 6.1.11 on page 287].
   2.1. That the role and obligation of the messenger in relation to the Qur’an is the clear delivery is unambiguously mentioned. Furthermore, through absolute negation, Allah makes clear that the messenger has NO OTHER OBLIGATION TO IT in his capacity as a messenger.
   2.2. Therefore, just by delivering the message, the message is explained. Extra elaborations by the messenger are neither required nor his job.
3. Therefore, by a process of simple elimination, we see that the meaning can only be “to clearly communicate”.

There is no obligation upon the Messenger other than delivery. And Allah knows whatever you make known and whatever you conceal

(5:99)

12.3.2 Examples from the Qur’an

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِينَاتِ وَالْأُلْوَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَـٰئِكَ يَلْعَنُهُمُ اللًَّعِنُونَ إِلََّ الَّذِينَ تَّبَوا وَأَصْلَحُوا وَبَيَّنَوا فَأُولَـٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنََ التَّوَّابُ الرَّحِيمُ
Indeed, those who conceal what We sent down/revealed of clear proofs and guidance after We made it clear/explained for the people in the Book [a] - those are cursed by Allah and cursed by those who curse,

Except for those who repent and correct themselves and clearly communicate [what they concealed] [b]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful.

(2:159-160)

[a] Concealing what Allah has clarified/explained in the scripture is an evil thing to do.
[b] The opposite of concealing what Allah has clarified/explained is to clearly communicate it. This is the meaning I have used in relation to the messenger also.

And when Allah took a covenant from those who were given the Scripture, [saying], "You must clearly communicate [a] it to the people and not conceal it. [b]" But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased

(3:187)

[a] The Jewish leaders twisted and concealed the revelation they were given. Allah commanded them to clear communicate it.
[i] Litubayinunnahu is translated as clearly communicate (a valid translation).
[b] We see here Ba-Ya-Nun being contrasted with concealing. Like (2:159-160) above, this is a good example to consider when considering the translation I use in relation to the obligation on the messenger.

O People of the Scripture, there has come to you Our Messenger clearly communicating to you much of what you used to hide/conceal of the Scripture and overlooking much. [a] There has come to you from Allah a light and a clarifying Book. [b]

By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light [c], by His permission, and guides them to a straight path.

(5:15-16)

Along with (2:159-160) and (3:187) in section 12.3.2 on page 828, we again see Ba-Ya-Nun being contrasted with concealing [of the revelation by the people of the book]. This is a good example to consider when considering my translation.

[a] Keeping in mind that the obligation on the messenger is to:
[i] Clearly communicate [section 6.1.14 on page 308].


[iii] We would expect that the functions described here are from the sender, not the messenger.

If we look at (16:43-44) and (16:64), in section 6.1.14 on page 308, we in fact get the evidence for this. Furthermore, this is confirmed by [b].


[i] Qur’an is a light, see section 5.3.12 on page 138.

[ii] Qur’an is a clarifying/explaining book: see section 5.3.2 on page 107.

[c] The Qur’an is the book by which Allah guides people.

[i] Qur’an is a guide: see section 5.3.6 on page 118.

[ii] Qur’an brings from darknesses to the light [see [b][i] above].

The key point here is that Allah only refers to the Qur’an when it comes to guidance.

There are many examples of the word being used in the sense of clarifying/explanatory etc. The examples I want to highlight are in reference to the Qur’an specifically:

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلََّ بِلِسَانِ قـَوْمِهِ لِي  بَيْنَِِّ لَْ مْ

فَيُضِلُّ اللَّـهُ مَن يَشَاءُ وَيـَهْدِي مَن يَشَاءُ وَهُوَ الْعَزِيزُ

الَْْكِيمُ

And We did not send any messenger except [speaking] in the language of his people to clearly communicate to [a] them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.

(14:4)

[a] It is interesting that having the same language as the people is linked with [لِبَيْنَِِّ لَْ], clearly communicating [the message] for them.

لَّقَدْ أَنزَلْنَا آيََاتٍ مُّبَيِّنَاتٍ وَ

اللَّـهُ يـَهْدِي مَن يَشَاءُ إِلََٰ صِرَاطٍ مُّسْتَقِيمٍ

We have certainly sent down/revealed distinctly explanatory/clarifying verses. And Allah guides whom He wills to a straight path.

(24:46)

تِلْكَ آيََاتُ الْكِتَابِ الْمُبِينِ

These are the verses of the Book that makes evident/clear [one thing from another, right from wrong etc.]

(26:2)

See section 5.3.2 on page 107 for more examples.
Lane's Lexicon

[infinitive noun [masdar] of لَبَغْ and لَبَغَ. [But it seems that لَبَغْ was here a mistranscription for لَبَغ. which is, like لَبَغْ, an infinitive noun [masdar] of لَبَغَ, and this observation will be found to be confirmed by a statement immediately following this sentence.] signify The reaching, attaining, arriving at, or coming to, the utmost point of that to which, or towards which, one tends or repairs or betakes himself, to which one directs his course, or which one seeks, pursues, endeavours to reach, desires, intends, or purposes; whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed: and sometimes, the being at the point thereof: so says Abu-1-Kasim in the Mufradat. (TA: [in which it is said, in the supplement to the present art., that لَبَغْ signifies the reaching, attaining, arriving at, or coming to, a thing.) You say, لَبَغْ (S, K) and لَبَغَ (Msb,) [past tense: ] infinitive noun [masdar] لَبَغْ (S, K) [and لَبَغَ, as shown above], He reached, attained, arrived at, or came to, (S, Msb, K,) the place, (S, K) and the place of abode: (Msb.) and (so in the S, but in the K "or," he was, or became, at the point of reaching it, attaining it, &c. (S, K,) فَبَلَغْنَ أَحْلَيْنَ in the Kur [ii. 232], means And they have fully attained, or ended, their term. (Msb.) But لَبَغْنَ and لَبَغْنَ i. e., in the same [Ikv. 2], means And when they are near to attaining, or ending, their term: (S, TA;) or are at the point of fulfilling their term. (Msb, TA.) It has the first of the meanings explained above in the phrase لَبَغْ أَسْمَعْوَةٌ [Kur xii. 22 &c., He attained his manly vigour, or full maturity, &c.] (TA.) And in لَبَغْ أَرْبَعِيْ سَنَةَ [Kur xlvi. 14, He attained the age of forty years]. (TA.) And in لَبَغْ مَعَةَ السَّعْيَ [Kur xxxvii. 100, He attained to working with him]. (TA.) In the Kur [iii. 35], occurs the phrase, وَ قَدْ لَبَغْتُ مِنْهُ وَ قَدْ بَلَغْتُ مِنَ الْعِلْمِ مَبْلَغًا [When old age hath come to me, or overtaken me]: and in another place [xix. 9], [And I have reached the extreme degree of old age: so explained in the Exposition of the Jel]: phrases like لَبَغْنَ أَذْرَكْكِيْنَ اَلْجَهَدِ [Er-Raghib, TA.) You say also, لَبَغْنَ لأَذْرَكْكِيْنَ اَلْجَهَدِ [That key to him, or adhered to him, &c.] rising to its highest degree or point; from لَبَغْ مَعَاتَ السَّعْيَ, explained above. (Msb.) [But لَبَغْ مَعَاتَ السَّعْيَ more frequently means Whatever point, degree, amount, sum, quantity, number, or the like, it may reach, attain, arrive at, come to, or amount to.] And مَبْلَغَةُ لَبَغْنَ and لَبَغْنَ [Such a one reached, or attained, his utmost point or scope or degree]. (TA.) And لَبَغْنَ i. e., [He attained, in knowledge, or science, the utmost degrees of proficiency]. (TA.) And لَبَغْنَ [It reached a consummate degree in goodness]. (S, K; * TA.) And لَبَغْنَ [He attained a consummate degree of goodness]: said of a boy that has attained to puberty. (O, TA.) And لَبَغْنَ [He did his utmost, or used his utmost power or ability, in seeking to attain an object]. (Msb in art. And لَبَغْ أَفْضَى مَجْهُودٍ بَعِيِّنَةٍ فِي السَّيْلِ [He exerted the utmost endeavour, or effort, or power, or strength, of his camel, in journeying]. (S in art. And لَبَغْنَ i. q. Gَهَدًا [He jaded, harassed, distressed, fatigued, or wearied, his beast]: (K in art. And لَبَغْنَ i. q. مَسْتَفْقِةٍ and مَسْتَفْقِةٍ [He, or it, jaded him, harassed him, &c.; distressed him, afflicted him, oppressed him, overpowered him: thus in each of these instances, as in many similar cases, the verb with the infinitive noun [masdar] that follows is equivalent to the verb of that infinitive noun [masdar]. (Msb in art. And, elliptically, لَبَغْ مِنْهُ i. q. جَهَدًا, explained above: and often meaning It took, or had, an effect upon him; it affected him: frequently said of wine and the like: and of a saying; as in the Ksh and Bdh in iv. 66,
12.4.2 Examples from the Qur’an

See section 6.1.11 on page 287.
12.5 Ba-Sad-Ra: Basa’ir, mubsiratun, etc.

12.5.1 Dictionary

Lane’s Lexicon

[past tense: بَصَرَ] (Sb, M, K,) and [past tense: بَصَرَ] (Lh, K,) infinitive noun [masdar] بَصَرَة. (M, K,) [He saw; i.e.] he became seeing; syn. صَارَ مُبْصرً (Sb, M, K;) with ب prefixed to the noun following. (K.) But see 4, in four places. بَصَرَ is seldom used to signify the sense of sight unless to this meaning is conjoined that of mental perception. (B.)

[Hence,] بَصَرَ, [and بَصَرَ,) infinitive noun [masdar] بَصَارَة, and بَصَرَ (M, K;) He was, or became, endowed with mental perception; or belief, or firm belief; or knowledge, understanding, intelligence, or skill. (S, * M, TA.) And بَصَرَة, (S Mṣb, B,) and بَصَرَة, and sometimes بَصَرَة, and بَصَرَة, but more chastely with ب, infinitive noun [masdar] بَصَارَة, and بَصَرَة, (Mṣb,) and * ابْصِرُهُ؛ \( \text{B;} \) He perceived it mentally; \( \text{B;} \) he knew it [or understood it]. (S, Mṣb.)

12.5.2 Examples from the Qur’an

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِِ ظُلُمَاتٍ لَّا يُبْصِرُونَ

Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not perceive

(2:17)

وَإِن تَدْعُوهُمْ إِلَٰ الَّذِي يَسْمَعُوا وَتَرَاهُمْ يَنظُرُونَ إِلَٰكَ وَهُمْ لََ يُبْصِرُونَ

And if you invite them to guidance, they do not hear; and you see them looking at you while they do not perceive

(7:198)

وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ أَفَأَنتَ تَِْدِي الْعُمْيَ وَلَوْ كَانُوا لََ يُبْصِرُونَ

And among them are those who look at you. But can you guide the blind although they will not [attempt to] perceive?

(10:43)

فَلَمَا جَاءَ تَمَّ أَيَاذًا مُبْصِرَةً قَالُوا هَذَا يَسْحَرُ مُجِينً

But when there came to them Our visible signs, they said, "This is obvious illusion."

(27:13)
And We have put before them a barrier and behind them a barrier and covered them, so they do not perceive.
(36:9)

Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their perception.
(47:23)

Also see sections 5.3.9 and Error! Reference source not found. on pages 131 and Error! Bookmark not defined..
12.6 Ta-Ba-3ain: Tab3a.

Contrast with Ta-Lam-Waw in section 12.7 on page 839.

12.6.1 Dictionary

**Lane’s Lexicon**

تَّبَعَ (TA): aor. inf. n. تَّبَعْتُ (TA, Mgh, Msb, K, &c.) went, or walked, behind, or after; (S, Mgh, Msb, K) him, (Mgh, Msb, K) or it; namely, a people, or company of men: (S) or [in the CK “and”] he went with him, or it, when the latter had passed by him: (S, Mgh, Msb, K) and تَّبَعَة (TA, Mgh, K, &c.) signifies the same; (Lth, S, K*) and so does تَّبَعَهُ (Lth, Mgh, K) or تَّبَعَة (TA) signifies I overtook them, they having gone before me; (Fr, * A’Obeyd, S, Msb, * K;) as also تَّبَعَة (Fr, K) Akh says that تَّبَعَة and تَّبَعَة signify the same: and hence the saying in the Kur [xxvii, 10]: (lbn-'Arafeh, K;) or this signifies made his troops to follow them; (TA) the ب, accord. to some, being redundant: (Bd:) or تَّبَعَة signifies he followed his footsteps; and sought him, following him**: (TA) but تَّبَعَة signifies he went [after them, or followed them,] when they had passed by him; as also تَّبَعَة, inf. n. تَّبَعُ (TA, L) you say, i.e. [I ceased not to follow them] until I overtook them: (A’Obeyd:) Fr says that تَّبَعُ is better than تَّبَعَة for the latter signifies he went behind, or after, him, when the latter person was going along; but when you say, تَّبَعَة, it is as though [you meant that] you followed تَّبَعَة, inf. n. تَّبَعَة (TA) and تَّبَعُ (as in the L and TA, but perhaps a mistake for تَّبَعُ) signifies also he followed him, desiring to do evil to him; like as Pharaoh followed Moses: (L, TA:) some say, تَّبَعَة, inf. n. تَّبَعُ, meaning I went after the thing: and تَّبَعَة (Mgh, Msb, K, &c.) and تَّبَعَة (MSB) (assumed tropical:) he followed the thing in respect of actions: (L, TA) you say, تَّبَعَة (assumed tropical:) he followed the Imam [by doing as he did]: (Msb:) [but in this last sense, more commonly,] one says, تَّبَعَة, meaning (assumed tropical:) he did like as he [anoter] did: (TA:) and تَّبَعُ (as in the L and TA, but perhaps a mistake for تَّبَعَة) signifies he followed the Kurán as his guide; did according to what is in it: (TA) and you say also, تَّبَعَة (Msb:) or تَّبَعُ (TA) and تَّبَعَة (TA) and تَّبَعِي (TA) (S;) (assumed tropical:) he followed him, or imitated him, in the affair: (Msb;) he followed him, or imitated him, in doing such a thing: (PS;) [but this last phrase has another meaning: see 3.] In the saying, تَّبَعَة (TA) and تَّبَعُ (TA) or, accord. to one relation, تَّبَعَة (TA) each in the pass. form, [Fire shall not be made to follow to the grave, though it may be rendered one shall not follow with fire to the grave, it is said that] the ب is to render the verb transitive. (Mgh.)

تَّبَعَهُ (TA) and تَّبَعَة (TA) and probably تَّبَعُ (TA) also signifies the same as تَّبَعَة (TA); a thing that follows in the track of a thing**: (Lth, Az;) or that is at the kinder, or latter, part of anything; (TA) but is used alike as sing. and pl.: (S, Msb, K;) the pl. of تَّبَعَة is تَّبَعَة and تَّبَعَة (TA) [and, applied to rational beings, تَّبَعَة: and the pl. of تَّبَعَة (S, K;) or this may be used

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as a pl. of تَابِع (Mṣb.) or it is pl. of,type like as خَادِم, (Kr, Mgh,) and طالِب of ظَلِّب, &c.; (K;) or, correctly speaking, it is a quasi-pl. n. (Sb, TA.) You say, تَابِع لِإِمَامٍ [The person praying is a follower of his Imám]; and لِإِمَامٍ تَابِع [The people are followers of him]. (Mṣb.) And it is said in the Kur [xiv. 24, and xl. 50], إِنَّا كُنَّا لَكُمْ تَابِعًا [Verily we were followers of you]: (S, TA;) in which the last word may be a quasi-pl. n. of تَابِع, or it may be an inf. n., meaning ذَوِى تَابِع لِإِمَامٍ (TA.) is applied as an epithet to the legs of a beast: (Lth, T:) and is also used as [an epithet in which the quality of a subst. is predominant,] signifying the legs of a beast. (K.)

** This is a basic meaning for تَابَع found in Al-Mufradat fi Gharib al-Quran by Al-Raghib al-Isfahani and in Lisan Al Arab by Ibn Manẓūr.

**Summary:**

It means to follow after and/or to follow in the traces/footprints/path of something/someone.

12.6.2 Examples from the Qur’an

See sections 5.4.2, 6.1.1, 6.1.13 on page 214, 243, 305.

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَينََّ لَهُ الُّذِّي نَعْلَمُهُ وَهُوَ مُُّْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّبَعَ مَثْلَهُ إِبْرَاهِيمَ خَلِيلًً

O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

(2:168)

[See also 2:208]

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَينََّ لَهُ الُّذِّي نَعْلَمُهُ وَهُوَ مُُّْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَََّذِبَ اللَّهُ إِبْرَاهِيمَ خَلِيلًً

And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.

(4:115)

The way of the believers here actually includes the messenger as is one of the believers. How would the way of the believers be followed?

1. It is to follow what they follow?
2. Their daily activities?
3. Is it to obey them?
4. Is it to emulate them as individuals?

وَمَنْ أَحْسَنَ دِينًا مِّيَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُُّْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَََّذِبَ اللَّهُ إِبْرَاهِيمَ خَلِيلً
And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.

(4:125)

[See also 3:95]

"And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend." 

Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."

(5:77)

"And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow only assumption, and they are only falsifying."

(6:116)

"And this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous."

(6:153)

"And the most of them follow only conjecture. Indeed, conjecture avails not against the truth at all. Indeed, Allah is Knowing of what they do."

(10:36)
And that was 'Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant.

(11:59)

And thus We have sent down/revealed it as an Arabic judgement. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.

(13:37)
12.7.1 Dictionary

Lane’s Lexicon

تَلَوْتُ (tropical:) I drove, or brought, or gathered, the camels together, from their several quarters: because the driver follows the driven. (A, TA.)

 وهو يَتْلُو فَلَا نَا He imitates such a one, and follows what he does; he follows him in action. (T.)

تَلَوْتُ ( , T:) first pers. indicative of the verb تَلَوْتُ, ( , M, Msb, K,): past tense: ( , T, M, Msb, K,) indicative noun [masdar] of the verb تَلَوْتُ, ( , T, M, Msb, K,) and (Er-Rághib, MF,) I followed him or it; or went, or walked, behind, or after, him or it; ( , M, Msb, K,) namely, a man [&c.]: ( , Msb,) immediately, or without intervention; and sometimes it means bodily [or in reality]; and sometimes, virtually, or in effect: (Er-Rághib:) and so تَلْوُ ( , T, K,) and لَلْوَة ( , T, K,) indicative noun [masdar] of تَلَوْتُ. (K,) The phrase, in the Kur xci. 2, means By the moon when its rising follows the rising thereof; i. e., the rising of the sun; at the beginning of the lunar month: (Bd:) or, when it follows in rising the setting thereof, (Bd, Jel,) on the night of the full moon: (Bd:) or, when it follows in becoming round, and in fullness of light; (M, * Bd:) i. e., when it follows it in the way of imitation, and in respect of rank; for the moon borrows its light of the sun, and is to it in the place of a successor. (Er-Rághib:) Here, Ks pronounced تَلَوْتُ ثَالَةَ لَمَّا تَلَيْتَهُ, either because تَلَيْتُ is a dial. var. of تَلَوْتُ or because, although it has و which is for its last radical letter, it occurs with words that may be so pronounced, namely, تَلَيْتَهُ and تَلَوْتُهُ, (M.)

تَلَيْتُ ( , T,) past tense: ( , T, M, Msb, K,) he read, or perused, or he recited, ( , T, M, K,) the Qur’an, ( , T,) or ( , Msb, K,) any discourse, or piece of language: ( , M, K,) or he followed it, (I’Ab, T, S, * M,) and did according to it; (I’Ab, Mujáhid, T,) namely, the Scripture: (I’Ab, Mujáhid, T, M:) or the indicative noun [masdar] specially signifies the following God’s sent down/revealed Scriptures, sometimes by reading, or perusing, or by reciting, and sometimes by conforming therewith [as well as by reading, &c., but not otherwise, for] every نَّدَاءة is تَلَيْتَهُ or he followed it, (I’Ab,) and اتَّبَعُوا مَنْ تَلَيْتَهُ ( , T,) and others say that it is تَلَيْتَهُ from أَلْوَتُهُ ( , T, S, T, M, * K,) and others say that it is تَلَيْتَهُ from أَلْوَتُهُ. (T. [See these three readings explained in the latter part of the first paragraph of art. 40])

He remained behind, or held back. (I’Ar, ISk, T,) You say, تَلَٰلَا بَعْضُ قُوَّمِهِ He held back, or lagged behind, after his people, or company, and remained. (T,) And أَلْوَتُهُ ( , AZ, O’Beeyd, T, S, M, K,) and أَلْوَتُهُ ( , AZ, T, M, K,) past tense: ( , AZ, T,) indicative noun [masdar] of أَلْوَتُهُ ( , AZ, T, M,) I left him, and held back from going with him: (AZ, T,) I held back from him, or from aiding him, and left him: (AZ, A’Obeyd, T, S, M, K,) thus the verb bears two contrasting significations. (K,)
Thulūja: Two extracts from Al-Raghib Al-Isfahani

Three [roughly translated] key extracts [in bold] from it are:

1. Thulūja: Two extracts from Al-Raghib Al-Isfahani

And tilawah signifies following the revealed books/regulations of Allah, sometimes in reading and sometimes by the implementation of what is in it of commands and the forbidding (of things) and the making attractive and fearful...

[Al-Baqara (2):121] The following of it with knowledge and action.

Summary

This word has the primary implication of closely following something/someone [leaving no space between]. When used as an action that relates to others [e.g., the messenger on the people around him] the word used is ليه, this I can have, I believe, the implication of an imposition of obligation. I believe the usage of the word carries with it the signification of making following/accepting what is communicated obligatory. A reasonable secondary meaning is to read/recite/communicate something to people with the purpose of obliging others to follow/believe/accept what is communicated.

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From sections 5.4.6 and 6.1.2 on pages 224 and 249 we see uses like "يَتْلُو عَلَيْكَ", "يَتْلُو عَلَيْكُمْ" and "تُتْلَّٰ عَلَيْكُمْ".

1. Note: The use of "على" and its derivatives typically implies the imposition of an obligation in the form we see with the verses below and in the linked sections.
   1.1. To see some examples of this go to section 5.3.28.3 on page 189.
   1.2. For other examples see: (2:198), (2:228), (2:233), (2:234-236), (16:124)...
   1.3. It is like in English where you say ‘It’s on you’ = the responsibility/obligation for this is yours. ‘It’s on you to follow this’.

2. I believe this phrase has the following meaning in the Qur’an:
   2.1. To communicate the Qur’an [verbally/otherwise] to people with the implication that their following/accepting of it becomes obligatory. That is, having heard the guidance, following it becomes an obligation.
   2.2. It would mean more than just reciting as a passive act, it would mean conscious communication of the revelation to people under the understanding that it is from the creator and thus requires obedience and following.

3. A cumbersome but accurate translation would be, ‘make obligatory on you as belief and/or practice due to communicating it’.

4. An alternative and more concise one would be ‘to enjoin’.
   4.1. Merriam-Webster [dictionary] defines this word as: to direct or impose by authoritative order or with urgent admonition.

In short, I believe that this phrase [يَتْلُو عَلَيْكَ] implies a transaction. That is, communication of the message on the one hand, obligation to accept, believe and follow on the other hand. This makes sense in the context of a clear messenger from Allah communicating the revelation, making obligatory the acceptance of the recipient.

In the Qur’an, a common pattern is that those who reject a messenger will suffer consequences and punishment in this life, this is because messengers come with clear evidence. This clear evidence obligates the witnesses to believe and follow. It is therefore a good phrase/term to use in relation to the messenger transmitting Allah’s message to the people.

I would contrast this with read/recite (7:203-204) or inform (10:16), which do not in and of themselves imply a necessary obligation to accept, believe and follow. Rather it can be a passive communication.

This word appears to have a more intensive signification than Ta-Ba-3a, in section 12.6 on page 835. While Ta-Ba-3a seem to indicate the following of a way or a path [following in the footsteps of someone], Ta-Lam-Waw would appear to indicate a closer adherence and following.

Consider also section 5.4.7 on page 227 where see that Qaf-Ra-’a [see section 12.30 on page 887] is used to mean read/recite.

12.7.2 Examples from the Qur’an

See sections 5.4.6 and 6.1.2 on pages 224 and 249.

When Ta-Lam-Waw is used alone, the more sensible meaning is to follow [closely]. Some example of this are:
Do you order righteousness of the people and forget yourselves while you [supposedly] closely follow the Book? Then will you not reason?

(2:44)

Those to whom We have given the Book closely follow it as it should be closely followed. They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers.

(2:121)

Would Allah really tell us that reciting the book as it should be recited is what makes true believers in the book? Or rather does following the contents of the book demonstrate that?

And you are not [engaged] in any matter or closely following any of the Qur'an and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom’s weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.

(10:61)

So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]? And a witness from Him closely follows it, and before it was the Scripture of Moses, a focal point of guidance and as mercy. Those [believers in the former revelations] believe in the Qur'an. But whoever disbelieves in it from the [various] factions - the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

(11:17)

These are the verses of the Book that makes evident/clear [one thing from another, right from wrong etc.]. We enjoin [as belief and/or practice] on you from the news of Moses and Pharaoh with the truth for a people who believe.
Follow closely what has been sent down/revealed to you of the Book and make obligatory prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.

This command from Allah, is it really telling the messenger to recite the Qur'an? Is recitation the goal?

The standard translation of ‘recite’ is odd in that it makes just reciting praiseworthy when following should be the praiseworthy action in relation to revelation.

These are the verses of Allah which We enjoin on you [as belief and/or practice] in truth. Then in what statement after Allah and His verses will they believe?

This is in reference to the messenger receiving the verses of Allah, received by inspiration and made obligatory on him upon receipt.

By the sun and its brightness
And [by] the moon when it closely follows it*

[* in effect: by reflecting the light. In signification: by being the biggest sign of the night as the sun is biggest sign of the day. Etc.]
An example of both Ta-Ba-3ain and Ta-Lam-Waw is:

And they followed [instead] that which the evil ones practiced against Solomon's reign - for it was not Solomon who denied the truth, but those evil ones denied it by teaching people sorcery [and claiming it came from Solomon] -; and that which has come down through the two angels in Babylon, Hurut and Marut-although these two never taught it to anyone without first declaring, "We are but a temptation to evil: do not, then, deny [Allah's] truth!" And they learn from these two how to create discord between a man and his wife; but whereas they can harm none thereby save by Allah's leave, they acquire a knowledge that only harms themselves and does not benefit them - although they know; indeed, that he who acquires this [knowledge] shall have no share in the good of the life to come. For, vile indeed is that [art] for which they have sold their own selves - had they but known it!

(2:102)

The next example nicely contrasts Ta-Lam-Waw with Dal-Ra-ya:

Say, "If Allah had willed, I would not have enjoined it [the Qur'an] on you [a] [as belief and/or practice] to you, nor would He [Allah] have made it [Qur'an] known [b] to you, for I had remained among you a lifetime before it. Then will you not reason?"

(10:16)

I believe there is an important contrast here between the two words:

[a] Here I apply the meaning I explained above.
[i] It has the force of intent and fulfilment of obligation of a messenger of Allah. Wherein the message proclaimed on the one side, has associated with it the obligation to accept and implement on the other side. These are people that hear the revelation of Allah and are obliged to accept, believe and follow it.
[b] From Lane's Lexicon: [ادرى] - [ادارهُ] بِهِ He made him to know, or have knowledge of, it; acquainted him with it. (S, M, Msb, K.).
[i] This refers to informing, whatever the means and has no implied requirement to accept/follow.

844/913
If we assume that my interpretation is wrong, then the implication of translating as ‘recite’ is:

[a] Messenger: recites the message of Allah to the people.
   [i] Allah -> Qur’an -> Messenger -> People.
[b] Allah: informs the people of the message.
   • ‘Any means’ would include people generally, and if the traditional interpretation of
     ‘recite’ in [a] above, it includes messengers.

There seems to be a repetition between [a] and [b] under the normal interpretation. Could it be the case that this is what Allah is telling us? Logically, yes. However, the interpretation I have given gives more meaning to the use of different words and phrases.

Finally, consider the following verses where the word [qur’ā] is used to mean recited/read out:

وَإِذَا لََْ تََْتِِِم بِِيَةٍ قَالُوا لَوْلََ اجْتـَبـَيـْتـَهَا قُلْ إِنََّّا أَتَّبِعُ مَا يُوحَ
ىٰ إِلََِّ مِن رَّبِِي هَـٰذَا بَصَائِرُ مِن رَّبِيكُمْ وَهُدًى وَرَحَْْةٌ لِيقَوْمٍ يـُؤْمِنُونَ
وَإِذَا ق رِئَالْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تـُرْحَُْونَ

And when you do not bring them a sign, they say, "Why have you not contrived it?” Say, "I only follow that which is inspired to me from my Lord. This [Qur’an] is enlightenment from your Lord and guidance and mercy for a people who believe.” So when the Qur’an is read/recited, then listen to it and pay attention that you [pl.] may receive mercy.

(7:203-204)

What is the point of using different words for the same idea or with the same meaning? I believe that the meaning discussed in this section is a better one than the traditional approach and aligns well with the context of the Qur’an.
12.8 Dictionary

Lane’s Lexicon

طَاعَ لَهُ (, T, Ṣ, O, Ṣb, Ḍ, Ḳ,) and طَاعَهُ, (Mṣb, Ḍ,) first pers. طُعْتُ (, Zj, O, Ṣb, Ḍ,) past tense: يَطُوعُ, (T, Ṣ, O, Ṣb, Ḍ, Ḳ, Ḥ,) and, first pers. طِعْتُ (, Zj, O, Ṣb, Ḍ,) past tense: يَطَاعُ, (T, O, Ṣb, Ḍ,) a good dial. var., (T, TA,) and طِعْتُ, (Mṣb, and Ḍ in art.) infinitive noun [masdar] طَّعْمُ; (TA in art. طِعْمُ; three dial. vars., coordinate to فَأَطَعَهُ and فَأَطَعَهُ) He was, or became, submissive to him; (Ṣ, Ṣb, Ḏ, Ḳ;) as also له ↓ انطاع (, AO, Ṣ, O, Ṣb, Ḏ;) and ↓ اطاعهُ, infinitive noun [masdar] إِطَاعَة, and substantive [i. e. quasi-infinitive noun [masdar] ↓ طَاعَة (, Mṣb;) or i. q. ↓ طَاعٍ (, T, TA;) which is explural by ISd as meaning he was, or became, gentle, and submissive; as also طَعَهُ, past tense: يَطَاعُ (, TA;) [or each of these two verbs may be rendered he was, or became, obedient; or he obeyed; when by this is meant compliance with another’s will or wish, not with a command: but] one says, ↓ أمرهُ فَأطَعَهُ, (Ṣb,) Er-Rāghib says that ↓ الطَّاعَةُ is like ↓ الطَّوْعُ; but is mostly used as meaning obedience to a command [or the like; whence the saying, ↓ شُامتُ، تُطَاعَنَّى بِهِمْ لا تُطِيعُنَّى عِلَى شَامِتًا, explural in art. ↓ طَّوْعُ, also, signifies he obeyed him; like ↓ طَاعَهُ: you say, ↓ مَرِ ↓ طَاعَهُ كَذَا, (Ṣb;) he obeyed him in respect of such an affair. (MA. [But see 3 below.])

استطاع (, Ṣ, O, Ṣb, Ḏ,) infinitive noun [masdar] إِسْتَطَاعَة, (Ṣ, O, Ṣb, Ḏ,) originally إِسْتَطَوْعَ (, O, B, TA;) i. q. ↓ أَطَاقُ (, meaning He was able; and he was able to do, or accomplish, a thing, and to acquire or obtain it, and to have it, &c.)

12.8.2 Examples from the Qur’an

See section 6.1.12 on page 294.
Lane’s Lexicon

\[ \text{جمَعُ} (S, Mgh, Mṣb,) past tense: جَمَعَ, (Mgh, TA,) infinitive noun [masdar] جَمْعَ, (S, Mgh, Mṣb, K,) He collected; brought, or gathered, together; gathered up; assembled; congregated; mustered; drew together; or contracted; (Mgh, Er-Rāghib, B, K; *) a thing; (Er-Rāghib, Mṣb, B;) so that the several parts or portions became near together; (Er-Rāghib, B;) or a thing in a scattered, or dispersed, state; (Fr, S;) and a number of men; (Fr;) as also جَمَعَ; [or this has only an intensive signification;] and جَمَعَ (TA.) [See also the infinitive noun [masdar], جَمْعَ, below; and] see 2; and 10.

He brought them two together, into a state of union, after separation; and particularly, reconciled them; conciliated them: and he, or it, united, connected, or formed a connexion between, them two: see 3 (last sentence) in art. 

\[ \text{جمَعْ عَلَيْهِ ثِيَابَهُ} \]

He put on, or attired himself with, his clothes. (TA.)

\[ \text{تَجْمِيعُ} (Q.) \]

He collected; brought, or gathered, together; gathered up; assembled; congregated; mustered; drew together; or contracted; [thus I render جَمَعَ, as explained above;] much; with much, or extraordinary, energy, or effectiveness, or the like; vigorously; or well. (Bḍ in civ. 2; Mṣb, K.) Thus in the Kur [civ. 2], الَّذِى جَمَّعَ مَالًَّ وَعَدَّدَهُ (S, * Bḍ) Who hath collected much wealth, and hath made it a provision for the casualties of fortune, or reckoned it time after time: (Bḍ:) [or who hath amassed, or accumulated, wealth, &c.:] or who hath gained, acquired, or earned, wealth, &c.; thus differing from جَمَعَ, explained above: but it is allowable to say مَالًَّ جَمَعَ, without teshdeed; (Fr;) and thus it is [generally] read in this passage of the Kur. (Bḍ.) See also 1.

12.9.2 Examples from the Qur’an

See section 5.4.1 on page 207.
Hha-Kaf-Mim: Hakeem, Hikmah, Muhkam

Lane's Lexicon

[حاکم] (S, K) [past tense: حکم, (Mṣb, K, [in the تک حکم]) in its primary acceptation, (Mṣb,) He prevented, restrained, or withheld, him (S, Mṣb, K) from acting in an evil, or a corrupt, manner; as also ↓حکمة: (K) and (K) from doing that which he desired; as also ↓حکمة, (S, K) infinitive noun [masdar] تحکم: (S:) and حكومة [is another infinitive noun [masdar] of حکم, and], accord. to As, primarily signifies the turning a man back from wrongdoings. (TA.) Ibrāheem En-Nakha’ee is related to have said, حکم ↓البيط كنا تَحْکُمُ وَأَذَكُرُ And ↓احکمته

[O sons of Hanifah, restrain your lightwitted ones: verily I fear for you that I may be angry]: (S, TA:) i. e., restrain and prevent them from opposing me. (TA.) You say, also, غن احکمة الامم: He made him to turn back, or revert, from the thing, or affair. (K.)

حکم the horse, He pulled in the horse by the bridle and bit, to stop him; he curbed, or restrained, him. (TA.) And ↓حکمة الفرس, (S,) or ↓حکمة الفرس (K) infinitive noun [masdar]; [so in my two copies of that work;) and ↓حکمها, (S,) or ↓حکمها, (K;) He put a حکمة [q. v.] to the bit of the beast, or horse. (S, * K.)

And ↓حکمة (assumed tropical:) [He controlled events: see مَحْکَمَة]. (MF.)

originally signifies I prevented, restrained, or withheld, him from doing, or suffering, any other than such a thing, so that he could not escape it. (Mṣb.) [Hence it means I condemned him to such a thing; as, for instance, the payment of a fine or of a debt, and death.] And hence, (Mṣb,) حکم, (S, Mgh, Mṣb, K,) past tense: حکم, (S, K) infinitive noun [masdar]; حکم (S, Mgh, Mṣb, K) and حكومة (K) He judged, gave judgment, passed sentence, or decided judicially, between them, (S, Mṣb, K, TA,) and لَهُ for his, against him. (S, TA) And ↓حکم عليه بالامر He decided judicially the thing, or affair, or case, against him. (K, TA) And ↓حکم الله عليه بِذَلِك He awarded by judicial sentence in his favour, against him (i. e. another person), such a thingl. (Mgh,) [And ↓حکم عليه He exercised judicial authority, jurisdiction, rule, dominion, or government, over him. And ↓حکم بِذَلِك He ordered, ordained, or decreed, such a thing.]

↓حکم عَنِ الأَمْرِ He turned back, or reverted, from the thing, or affair. (IAaar, Az, K.)

↓حکم في، ↓حکمه مان. (TA,) i. q. [He made it, or rendered it, (namely, a thing, S, Mgh, Mṣb,) firm, stable, strong, solid, compact, sound, or free from defect or
imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined or knit together, soundly, thoroughly, skilfully, judiciously, or well; he so constructed, constituted, established, settled, arranged, did, performed, or executed, it; he put it into a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing: and he knew it, or learned it, soundly, thoroughly, or well; see 1, last sentence, in art. (Mṣb, K.) Hence, in the Kur [xi. 1], حنكَ [حنكَ] (TA) i. e. [A book whereof the verses are rendered valid] by arguments and proofs; (Bḍ;) or by command and prohibition, and the statement of what is lawful and unlawful: (TA;) or disposed in a sound manner, (Ksh, Bḍ,) with respect to the words and meanings, (Bḍ,) like a building firmly and orderly and well constructed: (Ksh:) or prevented from being corrupted (Ksh, Bḍ) and from being abrogated: (Bḍ:) or made to be characterized by wisdom, (Ksh, Bḍ:) as comprising the sources of speculative and practical wisdom. (Bḍ.) And hence one says of a man such as is termed حكيم, [i. e. wise, &c.,] حكِمَتْهُ التَّجَارِبُ [Tryings have rendered him firm, or sound, in judgment]. (TA.)

Summary:

Hikmah should be seen as ‘the means/consideration/knowledge/guidance by which one is turns away from or avoids doing/believing what is wrong’. So this is a natural quality to combine with items of law. Hence the common pairing of al Kitab wal Hikmah that we see in the Qur’an, see section 5.3.28.2 on page 187. I translate it as discernment as this is more practically understandable a word than wisdom, a word that is somewhat vague.

12.10.2 Examples from the Qur’an

See section 4.1.12, 5.3.10, 6.1.24 on page 60, 132, 324.
12.11.1 Dictionary

Lane’s Lexicon

 حدث: حديث (S, A, Mgh, Msb, K,) past tense: حدث (S, Mgh, Msb, K) and حدثنا (A, K,) It was new, or recent; contrasting of قدّم: قدّم (S, * A, K,) it (a thing) came into existence; began to be; had a beginning; began, or originated; existed newly, for the first time, not having been before: (S, Mgh, Msb, TA,) but when mentioned with قدّم, it is written حدث, with damm to the د (S, Mgh, K,) as in the saying: أخذني ça قدّم وأنا حدثت (S,) or أخذت الغ (A, Mgh,) meaning Old and new anxieties and thoughts [came into my mind, or his mind, or overcame me, or him]; (TA,) or old and new griefs or sorrows; (Mgh;) the former saying occurs in a tradition: (TA,) the verb is not thus in any other case [in this sense]. (S,) You say, حدث به عيب A vice, or fault, or the like, originated in him, or it, not having been before. (Msb,) And حدث أمر An affair, or event, originated: (Mgh,) or happened, or came to pass. (S,) حدوث is of two kinds: حدوث زمانى, which is a thing’s being preceded by non-existence: and حدوث ذاتى, which is a thing’s being dependent upon another for its existence. (KT.)

حديث: New, recent; (K;) contrasting of قدّم: قدّم (S:) having, or having had, a beginning; existing newly, for the first time, not having been before; as also حدث: حدث (Msb:) brought into existence, caused to be, made, produced, or done, newly, for the first time, not having been before; begun, or originated; invented; innovated; as also حدوثُ (TA.)

حديث: Also i. q. خبر [Information; a piece of information; intelligence; an announcement; news, or tidings; a piece of news; an account, a narration, or narrative; a story; &c.;] (S, K;) employed to signify little and much; (S,) and حدّي الله signifies the same: (K;) or a thing, or matter, that is talked of, told, or narrated, and transmitted: (Msb:) [and talk, or discourse:] and [in like manner] حدوثة signifies a thing that is talked of, told, or narrated: (S, K;) or this last signifies a wonderful thing: (IB, TA:)

12.11.2 Examples from the Qur’an

See section 5.3.29 on page 192.
Dal-Ba-Ra: Tadabbur

Contrast with:
- رأى Ra-Alif-Ya in section 12.14 on page 854.
- فكر Fa-Kaf-Ra in section 12.26 on page 881.
- فقه Fa-Qaf-Ha in section 12.27 on page 882.
- عقل 3ain-Qaf-Lam in section 12.22 on page 872. See overall summary here.

12.12.1 Dictionary

Lane's Lexicon

dbr. : infinitive noun [masdar] He followed behind his back; he followed his back; (M, TA;) he followed him, with respect to place, and also with respect to time, and also (assumed tropical:) with respect to rank or station. (TA.) You say, جآي يدbrهم He came following them. (M, TA.) And دبرنِ فلان Such a one came after me, behind me, (T, A,) or following me nearly. (A.) And دبرهُ, infinitive noun [masdar] دبر, He succeeded him, and remained after him. (TA.) And قبح الله ما قبَل منهُ و ما ذلك [May God curse the beginning of it and the end]. (S, A.)

dbr.مْرًا : infinitive noun [masdar] as above, signifies [also] He did, performed, or executed, a thing, or an affair, with thought, or consideration. (Mṣb.) [And He devised, planned, or plotted, a thing, or a plan, on which to lean against another. And hence, He managed, conducted, ordered, or regulated an affair; because the doing so requires consideration of the issues, or results, of the affair. You say, دبر البلاد, He managed, conducted, ordered, or regulated, the affairs of the provinces, or country; and in like manner, the affairs of a house. دبر is also attributed to irrational animals; as, for ex., to horses; meaning their conducting the affair of victory: and to inanimate things; as, for ex., to stars; meaning their regulating the alternations of seasons &c.: see Bd in lxix. 5. And دبر alone signifies He acted with consideration of the issues, or results, of affairs, or events, or cases; acted with, or exercised, forecast, or forethought; or acted with policy.]
Summary

The root of this word [دِبَر] means to closely follow (behind) someone or thing. The intensive form this word, [دِبَر], can mean to follow something closely with dedication to its end; intellectually, in terms of responsibility or otherwise. It also relates to the proper implementation of a task or responsibility.

In relation to the Qur’an [a book of information and regulation] it means dedicated consideration for the purpose of proper implementation.

See summary on thinking related words in section 12.22.1 on page 872.

12.12.2 Examples from the Qur’an

See section 7.9.3 on page 384.

اللَّـهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِِ سِتَّةِ أَيََّمٍ ثَُُّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُم مِين

 دونِهِ مِن وَلِينِ وَلََ شَفِيعٍ أَفَ تَذَكَّرُونَ يُدَبِّرِ الَْْمْرَ مِنَ السَّمَاءِ إِلََ الَْْرْضِ ثَُُّ يـَعْرُجُ إِلَيْهِ فِِ يـَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِِيَّا تـَعُدُّونَ

It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded?

He [Allah] [with full consideration] implements [each] matter/affair from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

(32:4-5)
12.13 Dza-Kaf-Ra: Zikr

12.13.1 Dictionary

Lane's Lexicon

ذَكَرَهُ،: [past tense: ذَكُرَ,] infinitive noun [masdar] ذِكْرَى, (ṣ, A, Mṣb,) which is fem., (Mṣb,) and imperfectly decl., (ṣ,) and ذَكَر (ṣ, K,) (and ذَكَر بِقَلْبِهِ to distinguish it from ذَكَر in a sense afterwards to be explained), (ṣ, Mṣb,) and ذَكَرَ (ṣ, A,) (and ذَكَرَ بِقَلْبِهِ to distinguish it from ذَكَر in a sense afterwards to be explained), (ṣ, A, Ḳ, TA,) originally ذَكَرَة (ṣ,) (and ذَكَرَة TA, and so in the CK,) and ذَكِرَة (ṣ, Ḳ,) (and ذَكِرَة TA, and so in the CK,) signify the same as ذَكْرَى (K,) (as explained above): ↓ذَكِرَة signifies also he became reminded of it; (Mṣb,) and so ↓ذَكِرَة and its variations: and also ↓ذَكِرَة seems properly to signify, as also ↓ذَكِرَة, he recollected it; or called it to mind: and he sought to remember it: and ↓ذَكِرَة and ↓ذَكِرَهُ used intransitively, he sought, or endeavoured, to remember.] You say, ذَكِرَة الْشَّيْءِ بَعْدَ النِّسْيَانِ I remembered the thing after forgetting]; (ṣ:) and ↓ذَكِرَهُ the thing forgotten, and I became reminded of it, or I recollected it: (A,) and ↓ذَكِرَهُ, occurring in the Qur'an [xii. 45, accord. to one reading of the last word], means He remembered [or became reminded] after forgetting. (ṣ) And ↓رُبِّيْتِي في إِضْبَعِهِ حَيْطَاً نَسْتَذْكِرُ بِهِ حَاجَتِهِ [He tied upon his finger a thread or string, seeking to remember, or recollect, or call to mind, thereby the thing that he wanted: such a thread or string is commonly called رَتِيمَة]: (AZ,) and ↓استذكر is used alone with the like signification [i. e. He sought to remember]: and also signifies He studied a book and preserved it in his memory, accord. to the Ḳ; but accord. to other lexicons, he studied a thing in order to remember it, or preserve it in his memory: (TA,) you say, بِدِرَاسَتِهِ ↓استذكر He sought to remember by his studying of a book. (A.)

ذَكِرَ حَقَّهُ, (ṣ, Ḳ,) infinitive noun [masdar] ذِكْرَى (TA,) He was mindful of his right, or claim; and did not neglect it. (ḳ,) Agreeably with this explanation, the words in the Qur'an [ii. 231, &c.,] وَٱذْكُرُوا مَا فِيهِ in the Kur [ii. 60], And study ye what is in it, and forget it not: or think ye upon what is in it: or do ye what is in it. (Bḍ.)

12.13.2 Examples from the Qur'an

See section 5.3.5 on page 113.
12.14 Ra-Alif-Ya

Contrast with:
- Dal-Ba in section 12.12 on page 851.
- Fa-Qaf-Ha in section 12.27 on page 882.
- Fa-Kaf-Ra in section 12.26 on page 881.
- 3ain-Qaf-Lam in section 12.22 on page 872. See overall summary here.

12.14.1 Dictionary

Lane’s Lexicon

... He saw [a person or thing] with the eye: (S:) in this sense the verb has [only] one objective complement: (S, Msb:) you say, تَرَى (T, M, Msb, K) and أَرْسَلْتَ (T, M, K,) for which some say أَرْسَلْتُ (T, M,) and أَرْسَلْتُ (T, M, K,) for which some say أَرْسَلْتِ (T, M,) and أَرْسَلْتِ (T, M, K,) all signifying the same, (T, M, K,) I saw him, or it, (a person and a thing, Msb) with the eye; (T, M, Msb, K, TA;) [or so,] and also, with the mind. (M and K in relation to the first, and K in relation to all.)

رُؤْيَة is of several sorts: (TA:) first, it signifies The seeing with the eye: (M, K, TA;) and with what serves for the same purpose as the organ of sight; as in the saying in the Kur [ix. 106], وَقُلِ ٱعْمَلُوا فَسَي ََ ىٱللَُّٰ عَمَلَكُمْ [And Say thou, Work ye, for God will see your work]; because the sense of sight cannot be attributed to God: (TA:) [and similar to this is the phrase, رَأَيْتُهُ ۖ كَذَا He saw in him such a thing: and ما مِنْهُ كَذَا He experienced from him such a thing.]

Secondly, the seeing by supposition, or fancy; as in the saying, آَيَ ۖ أَنَّ رَأُيَ مُنْطَلِقَ [I suppose, or fancy, that Zeyd is going away]. (TA.)

Thirdly, the seeing by reflection, or consideration; as in the saying [in the Kur viii. 50], إِنَّ أُرَأَيْتُمْ [Verily I see by reflection, or consideration, what ye see not]. (TA.)

Fourthly, the seeing with the mind, or mentally; [the opining, or judging, a thing; a sense in which the inf. n. رأى is more commonly used;] (M, * K, * TA;) as in the saying in the Kur [liii. 11], ما أَكْتَبَ الْفُؤَادُ مَا رَأَيْتُ [The heart did not belie what he mentally saw].

Summary

In the examples used in this book, it mostly means to observe and/or consider. It regularly relates to observing the world and people and considering what is observed.

12.14.2 Examples from the Qur’an

أَوَلَِّ يَرُوا إِلَّا مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِيَلَّهِ وَهُمْ دَاخِرُو

Have they not considered what things Allah has created? Their shadows incline to the right and to the left, prostrating to Allah, while they are humble.

(16:48)

For more examples, see section 7.9.1 on page 375.
Lane's Lexicon

راشد, past tense: رشَدَ; رشيد, past tense: رشيد; رشيد; (S, A, L, Mṣb, Kj) the former of which is the better known and the more chaste; (TA;) infinitive noun [masdar] رشيد, (S, L, Mṣb, K) which is of the former, (S, L) and رشيد, (S, L, Mṣb, Kj) which is of the latter, (S, L, Mṣb,) and رشيد, (L, K,) which is also of the latter verb, (TA,) or this last is a simple substantive; (Mṣb;) He took, or followed, a right way or course or direction; (S, A, L, Mṣb, K;) as to a road, and also as to an affair; (L;) [and often relating to religion; meaning he held a right belief; was orthodox:] and signifies the same; (L, K;) you say, استرشد لامور, meaning He took, or followed, a right way to conduct his affair: and رشيد أفره, meaning He took, or followed, a right course in his affair; this latter being a phrase similar to وقَالَ الَّذِي آمَنَ يََ قـَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادَ and &c. (L.) Some say that رشيد relates to the things of the present life and to those of the life to come; and رشيد, only to those of the life to come: but this distinction does not accord with what has been heard from the Arabs, nor with readings of the Qur'an, in which some read رشيد and others رشيد in several verses. (MF.) The former also signifies the continuing in the way of truth, or the right way, with self-constraining firmness in so doing. (K.) One says to the traveller, رشيدت [Mayest thou take, or follow, the right way]. (A.)

12.15.2 Examples from the Qur'an

See section 5.3.7 on page 126.

إِلَّا أَن يَشَاءَ اللَّــهُ وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يـَهْدِيَنِ رَبِِي لَِْقـْرَبَ مِنْ هَـٰذَا رَشَدً

Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

(18:24)

وَقَالَ الَّذِي آمَنَ يََ قـَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادَ

And he who believed said, "O my people, follow me, I will guide you to the way of right conduct.

(40:38)

يَهْدِي إِلَى الْرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِينَا أَحَدًا

It [the Qur’an] guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.

(72:2)
Contrasted with Gha-Wa-Ya [to err or deviate from the right course]:

لا إكراه في الدين قد نبين الرشد من الغي فمن يكثث بالطاعون وفيهم بالله فقد استمتعت بالغروة الظلمة لا انفصام له والله سميع عليم

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut (those [people/beings/things] that lead to excess) and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing

(2:256)

سأصرف عن آيائنا الذين ينكرون في الأرض يغفر الحق وإن يروا كل آية لا يؤمنوا و وإن يروا سبيل الرشد لا يتخذوه سبيلًا وإن يروا سبيل الغي يتخذوه سبيلًا ذلك بأنهم كذبا بآياتنا و كانوا عندها غافلين

I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them.

(7:146)
Lane's Lexicon

Ra-Waw-Hha: Rooh

12.16.1 Dictionary

[assumed tropical:] And thou assertedst that thou dost not, or wilt not, betake thyself with briskness, &c., to women, nor be rejoiced by them. (Lth, TA.) And [assumed tropical:] He was, or became, brisk, lively, &c., to the thing, or affair; or was brisk, &c., to do it. (TA.) And (L, K,) and ṭābē, (L,) aor. ṭāf. (L, K, L,) inf. n. ṭāf. and ṭāf. and ṭāf. (L, K,) and ṭāf. (L,) (assumed tropical:) He brightened in countenance at that thing, (L, [there explained by ṭāf. (L,) and this I regard as the right reading, rather than that which I find in the copies of the K, which is ṭāf. (L, K, L,) i. e. e. he became acquainted with that thing, or knew it, syn. ṭāf. (L, K,) and rejoiced in it, or at it, (L, K,) and was thereby affected with alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness in acts of kindness or beneficence: said of a generous man when he is asked to confer a gift; and sometimes, metaphorically, of dogs when called by their owner, and of other animals. (L.) [It is also said that] ṭāf. and ṭāf. and ṭāf. and ṭāf. and ṭāf. and ṭāf. and ṭāf. [all app. inf. ns. of ṭāf. or some of them may be simple subs.],] and [as though inf. n. of ṭāf. signify (assumed tropical:) The experiencing relief from grief or sorrow, after suffering therefrom: (L,) or the experiencing the joy, or happiness, arising from certainty. (K. [See also ṭāf. below.]) You say also, al ṭāf. (assumed tropical:) He was affected with cheerfulness, liveliness, or the like, at his discourse, or narration; as seems to be indicated by the context in the place where it is mentioned: or perhaps, he trusted to his discourse, and became quiet, or easy, in mind; agreeably with an explanation of the verb which see below: (Aś, S, L, K,) sec. pers. ṭāf. (L,) aor. ṭāf. (L, K, L,) inf. n. ṭāf. (S, L, K,) and ṭāf. (L, K,) and ṭāf. (L, K,) (tropical:) He was affected with alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness to do what was kind or beneficent: (As, S, L, K,) he inclined to, and
loved, kindness or beneficence. (L.) And رَأَى يَدُهُ لِكَذَا [assumed tropical:] [He was affected with alacrity, &c., and so disposed to bounty or liberality]. (S, K.) And رَأَى الله بِرَحْمَتِهِ ↓اراتُحَاقُهُ مَنْهَا لِلَّهُ بِرَحْمَتِهِ ↓اراتُحَاقُهُ (tropical:) [A trial, or an affliction, befell him, and God was active and speaking of his mercy, and delivered him from it]: (T:) but ISd disapproves of thus implying in the TA, the assertion that ↓اراتُحَاقُهُ signifies (assumed tropical:) The being merciful: and الله لِلَّهُ بِرَحْمَتِهِ ↓اراتُحَاقُهُ (assumed tropical:) God delivered him from trial, or affliction: (K:) or (الله لِلَّهُ بِرَحْمَتِهِ ↓اراتُحَاقُهُ) (assumed tropical:) God was merciful to such a one. (S.) One also says, رَأَى يَدُهُ لِكَذَا (K,) or بِكَذَا (S, L, T, A;) (tropical:) His hand was active, prompt, or quick, (S, L, K, T, A;) to do such a thing, (K, T, A;) or with such a thing; (S, L, T, A;) as, for instance, with a sword, to strike it with. (L.) Hence the saying of the Prophet, فَٱرْتَاحَ إِلَٰلَجُمُوعَةِ (tropical:) [Whosoever is brisk, or prompt, or quick, in repairing to the Friday-prayers in the first hour, he is as though he offered a camel, or a cow or bull, for sacrifice at Mekkeh]: (K, * T, A;) the meaning is, ↓ارتاح إلَّجُمُوعَةِ; (K, * T, A;) and ↓ارتاح إلَّجُمُوعَةِ not the going in the latter part of the day. (K, * T, A;) [See also what follows.]

زَخَرْتُهُمْ, inf. n. زَخَرَ or زَخَرْتُهُمْ; both signify the same; (S, Mṣb, K, &c.;) contr. of غُدَّا; (S;) said of a man, (T, A;) and of a company of men, (K, T, A;) He, and they, went, or journeyed, or worked, or did a thing, in the evening, (K, T, A;) or in the afternoon, i. e., from the declining of the sun from the meridian until night: (IF, Mṣb, K, T, A;) this is said to be the primary meaning: (T, A;) but they also mean he, or they, returned: (Mṣb;) and went, or journeyed, at any time: (Mṣb, * T, A;) [for] the الرَّوِيَّةُ or الرَّوَاحُ is not, as some imagine it to be, only [the going, or journeying,] in the last, or latter, part of the day; but is used by the Arabs as meaning the going, or journeying, at any time of the night or day; as also the الغُدُو: so say Az and others: (Mṣb;) or رَاحَ, inf. n. زَخَرَ; signifies he came, or went, after the declining of the sun from the meridian: but is sometimes used as meaning he went in an absolute sense: (Mgh;) and thus it means in the trad. commencing من رَأَى يَدُهُ إِلَٰجُمُوعَةِ [mentioned above, where a different explanation of the verb is given]: (Mgh, * Mṣb;) and [in like manner] one says to his companion or companions, زَخَرْتُوْا لِفُلَٰنٍ or زَخَرْتُوْا إِلَٰجُمُوعَةِ; (S, L, K,) aor. تَرَوَّحْتُهُمْ or زَخَرَتِهِمْ (L) and لِفُلَٰنٍ: (T, A;) or زَخَرَتِهِمْ (AZ, L, K,) signifies only The camels returned in the evening, or after noon, (S, * Mṣb;) when their pastors drove or brought them back to their owners: so says Az. (Mṣb.) You say, يَزَخَرْتُهُمْ, inf. n. زَخَرَ and زَخَرَتِهِمْ: (K, T, A;) and I came, (T, A;) to them in the evening, or after noon; [or at any time, as appears from what has been said above:] and so زَخَرَتِهِمْ (K, T, A;) inf. n. زَخَرَ or زَخَرْتُهُمْ, (T, A;) ↓تونْ خَلْفَهُمْ (K, T, A;) and ↓تونْ خَلْفَهُمْ (T, A;) and ↓تونْ خَلْفَهُمْ: (K, T, A;) and ↓تونْ خَلْفَهُمْ. (T, A;) I go, or come, to him early in the morning, in the first part of the day, or between the time of the prayer of daybreak and sunrise, and I go, or come, to him in the evening, or after noon, app. he doing the like to me]. (A. [See also 6.]) And زَخَرَتِهِمْ, inf. n. زَخَرَ and زَخَرَتِهِمْ, and عَلَٰهُمْ, and غُدَّا, and مَالُهُ, and His camels, and his sheep or goats, and his cattle, returned to him after the declining of the sun from the meridian; only at that time: and ارْتَاحَ لِفُلَٰنٍ or ارْتَاحَ إلَٰجُمُوعَةِ may perhaps be a dial. var. thereof: (L, T, A;) or ارْتَاحَ إلَٰجُمُوعَةِ they (i. e. camels) returned from the place of pasture in the evening, or after noon, to their owners. (S, * Mṣb.)

زَخَرَتِهِمْ (S, A, K) aor. زَخَرَ; (S, A;) and ↓تونْ خَلْفَهُمْ (S, A;) [said in the TA to be tropical, but not so in the A.] The trees broke forth with leaves: (S, A, K;) or the former, the trees broke forth with leaves before the winter, when the night became cold, without rain; (Aṣ, T, A;) and so the latter: (L;) or the latter, the trees broke forth with leaves after the close of the [or
summer]: (S, TA:) and (S, TA:) [See another meaning of راجح the branch put forth leaves after other leaves had fallen from it. (R, TA)]

راجح (S, K,) aor. رِيْخَ, inf. n. راِخَةٌ (S,) said of a horse, [perhaps from the same verb as signifying “he was, or became, brisk, lively, ” &c.,] He became a stallion, or fit to cover. (S, K.)

نُرِيَحَةُ, aor. نُرِيَحْ. The wind smote it; namely, a thing; (L, K,) as, for instance, a tree, and said of a tempestuous wind. (L,) And رِيْخَ, said of a pool of water left by a torrent, It was smitten [or blown upon] by the wind. (S, A, K.) In like manner also it is said of other things. (TA.) One says رِيْخَتْ السَّجْرَةُ The tree was blown upon by the wind: or was blown about, or shaken, by the wind, so that its leaves were made to fall: or had the dust scattered upon it by the wind. (L,) And رِيْخَوهُ They (a people, or party,) were smitten and destroyed by the wind: (K, TA:) or they entered upon [a time of] wind; (K,) as also, in this latter sense, رَأَخَأَهَا (S, K,) or دَأَخَأَهَا (A,)

رِيْخَ (A ‘Obeyd, S, K,) first pers. رَيْخَتْ (A ‘Obeyd, S,) aor. رِيْخَ, (AA, S, K,) [inf. n., app., of the former رَعَحَ and of the latter رَيْخَ as in the phrase of similar meaning following:] and رِيْخَتْ (Az, S, K,) and الْرِّيْخَةُ (AZ, K,) He smelt the thing; perceived its smell, or odour; (S, K, &c.) as also رداربَةً (Ham p. 228:) and رداربَةً, aor. رَأَخَأَهَا, inf. n. رَأَخَأَهَا and رَأَخَأَهَا رَأَخَأَهَا, inf. n. رَأَخَأَهَا and رَأَخَأَهَا; He smelt the odour. (Msb.) You say of an object of the chase, اِتْبَعْتُنَا, (Az, S,) and اَرْوَحُ, (AZ, S, A,) inf. n. of the latter اَرْوَحُ (Az, TA) He smelt me; perceived my smell, or odour: (AZ, S, A, TA:) and of the same, اِتْبَعْتُنَا, (K,) and اَرْوَحُ, (T, S, K,) and اَرْوَحُ, (T, S, I,) and اِتْبَعْتُنَا, (T, S, I,) He smelt a human being; perceived his smell, or odour: (T, S, K,) and the second of these four, (K, TA,) and the third and fourth, (TA,) he smelt gently, that he might perceive the odour of a thing: (K, TA:) or the third and fourth of the same, he smelt, or perceived, odour: (A:) and these two, said of a stallion, he perceived the smell of the female: and of a beast of prey you say, اَرْوَحُ, and اِتْبَعْتُنَا, (K,) and اِتْبَعْتُنَا, (T, S, K,) and اَرْوَحُ, (T, S, I,) and اِتْبَعْتُنَا, (T, S, I,) He will not perceive the odour of Paradise: (S, Mgh, Msb,) As says, I know not whether it be from رِيْخَتْ or from اَرْوَحُ. (S,) You say also اِتْبَعْتُنَا, اَرْوَحُ, I perceived from him (a man, S,) a sweet odour. (S, A,)

[And hence, app.,] اِتْبَعْتُنَا, رَأَخَأَهَا, and اَرْوَحُ, (assumed tropical:) He obtained from thee a favour, or benefit. (K.)

زوَخٌ, aor. زَوَخَ. زوَخَ (AA, * Msb, Mgh,) or, اِتْبَعْتُنَا, (AA, S, Msb,) or اِتْبَعْتُنَا, (Ks, S, Mgh, Msb,) i. e. [He who slays a person with whom he is on terms of peace, (or, as in ‘the’ TA, خَمَوْمًا, i. e. a believer,) he will not perceive the odour of Paradise: (S, Mgh, Msb,) As says, I know not whether it be from رِيْخَتْ or from اَرْوَحُ. (S,) You say also اِتْبَعْتُنَا, اَرْوَحُ, I perceived from him (a man, S,) a sweet odour. (S, A,)

And (S, K, L, [See 1, near the beginning of the paragraph.])
And [hence,] Wine; (S, A, * K:) as also ↓:حَبَاجَةٍ (S, K:) so called because the drinker thereof becomes brisk, lively, or sprightly; or, accord. to IHsh, because he becomes affected with briskness, liveliness, or sprightliness, disposing him to generous actions: in the L, [which mentions these two words in art. رِيَاحٍ] the I in the former word is said to be substituted for ى [and hence the ى in the latter if such be the case]. (TA.)

See also رَجَاحَةٍ, in four places.

زَوْجٍ: as an epithet; fem. with ة: see رَيَاحٍ, in two places.

Also A gentle wind; a gentle gale; a breeze; the commencement of a wind before it becomes strong; or the breath of the wind when weak: (Ṣ, Ḳ, TA:) or the cold, or coolness, of such gentle wind. (A, TA.)

I. q. نفس [app. نَفَس i. e. Breath; like رُوحٍ: said to be the primary signification: (MF:) or spirit; [like رُوحٍ] syn. نفس [أحَيا النَّاسَ ردُوجَةٍ; He (meaning God) hath quickened, or vivified, mankind with his spirit: or perhaps the right reading is ردوجَةٍ. (A.)

See also رَحَةٍ, at four places.

رَوْحٍ: as an epithet; fem. with أ: see رَيَّحٍ, at two places.

Also (assumed tropical:) Joy, happiness, or gladness; (AA, MF, TA;) said to be a metaphorical meaning, from the same word as syn. with نفس (MF;) and ↓ رُوحٍ likewise has this meaning: (IAar, TA;) or the former, rest, or ease, from grief, or sorrow, of heart. (As, TA.) In the saying of 'Alee, فَبَاشَُُوا رَوْحَ اليَقِيٍّ or رُوحَ اليَقِيٍّ ↓رُوحَ، the phrase روح اليقي is thought by ISd to mean (assumed tropical:) The joy and happiness that arise from certainty. (TA. [See art. بسرُ.])

Also (assumed tropical:) Mercy (S, K, TA) of God; thus called as being a cause of rest, or ease; (TA;) and so ↓ رَجَاحٍ; (K;) and ↓ رَحَانٍ; (L;) and ↓ زُوْجٍ is said by Az to have this meaning in the Kur iv. 169: the pl. of the first of these three words [and of the last, and accord. to some a pl. of the second also,] is رُوْجَةٍ. (TA.)

زَوْجٍ: The soul, spirit, or vital principle; syn. نفس; [but there is a difference between these two words, for they are not always interchangeable, as I have shown in art. نفس; [i. e. زَوْجٍ]] often occurring in the Kur and the Traditions in different senses, but generally signifying [as explained above, i. e.] the vital principle; (IAth, TA;) [or the nervous fluid; or animal spirit:] a subtile vaporous substance, which is the principle of vitality and of sensation and of voluntary motion; also called the الزَوْجُ خَيْوَانِي (KT in explanation of the term نفس:) or a subtile body, the source of which is the hollow of the corporeal heart, and which diffuses itself into all the other parts of the body by means of the pulsing veins, or arteries: (KT in explanation of the term الزَوْجُ الخَيْوَانِي:) [so too نفس; q. v.: see also Gen. ix. 4: many of the ancients believed the soul to reside in the blood: see Aristotle, De Anim. i. 2, and Virgil’s Αέν. ix. 349:) or the vital principle in man: (Fr, TA;) or the breath which a man breathes, and which pervades the whole body: [and this seems to be the original idea expressed by the word:] after its exit, he ceases to breathe; and when it has completely gone forth, his eyes remain gazing towards it until they close; called in Pers. جَانٍ (AHeyth, TA;) accord. to the Sunnees, the rational soul, (النَّفْسُ النَّاطِقَةٍ إِنسَانٍ، the rational soul;) [also termed الزَوْجُ الإِنسَاني،] which is adapted to the faculty of making known its ideas by means of speech, and of understanding speech, and which perishes not with the perishing of the body, being a substance, not an accident; as is shown by the words in the Kur iii. 163, which refer to the
most of the doctors of the fundamentals of religion forbid the diving into this matter, because God has abstained from making it known: (TA:) the philosophers say that it is the blood, by the exhausting of which the life ceases: (Mṣb:) the word is masc., (IAạ, IAmb, Az, S, M, A, Mṣb, K, *) thus, with the Arabs, differing from نَفْسُ, for this they make fem., (IAạ, IAmb, Mṣb,) but the former is also fem., (Ṣ, M, A, Mṣb, Ḳ, *) thus, with the Arabs, differing from نَفْسُ, for this they make fem., (IAạ, IAmb, Ḳ,) but the former is also fem., (Ṣ, Mṣb,) as is said in the R; (TA;) and most hold it to be as often fem. as it is masc.: (MF:) one says خَرَجَ رُوحُهُ (IAạ, TA) [and also خَرَجَتْ رُوحُهُ, meaning His soul departed, or went forth]: the pl. is رْوَاحٌ (Ṣ, Mṣb.)

Also i. q. نَفْخَ (Ḳ) [properly A blowing with the mouth; but here] meaning wind that issues from the رُوح (TA;) wind, or breath. (ADk, TA.) Dhu–r–Rummeh says, respecting fire that he had struck, and upon which he bade his companion to blow, حْيِهَا بِرُوحِكَ (TA.) And one says, مَلأََ القِرْبَةَ مِنْ رُوحِهِ He filled the skin with his wind; with his breath. (ADk, TA.)

[Hence,] the الزُّوُخ also signifies (assumed tropical:) Inspiration, or divine revelation; (Zj, Th, Ḳ;) such as is imparted by means of an angel: thus in the Kur xvi. 2 and xl. 15: so called because it quickens from the death of infidelity, and thus is, to a man, like theزوج which is the vital principle of his body: (T;) or (so says Zj accord. to the L, but in the Ḳ “ and ”) the prophetic commission. (Zj, Ḳ.)

And (assumed tropical:) The Kur-ān; (IAạ, Zj, S, * A, * Ḳ;) whereby God’s creatures are [spiritually] quickened and guided to the right way. (TA.) So in the trad., تَحَايَوْا بِذِكْرِ ٱللَِّٰ وَ رُوحِهِ (tropical:) [Revive yourselves with God’s book of religion and religious laws, (or ذِكْر may here have some other meaning,) and his Kur-ān]. (TA. [Mentioned also in the A; in a copy of which, in the place of تَحَايَوْا, I find تَحَابُوا, an evident mistranscription.])

And (assumed tropical:) What God ordains and commands (Ḳ, TA) by means of his assistants and angels. (TA.)

Also Jibreel [i. e. Gabriel]; (Ṣ, * A, * Ḳ;) called in the Kur [xxvi. 193] السُّؤُخُ الإِلَٰهِي ُ, and [in ii. 81] رُوحُ القُدُسِ or رُوحُ الْقُدْسِ, as related by Az on the authority of Th. (TA.) [The last of these appellations, or generally, but incorrectly, الرُّوحُ القُدُسُ, is applied by the Eastern Christians among the Arabs to The Holy Spirit; the Third Person of the Trinity.]

12.16.2 Examples from the Qur’an

و وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنََ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلََ الْيََانُ وَلَـٰكِن جَعَلْنَاهُ نُورًا نَِّْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا إِنَّكَ لَتَهْدِي إِلََٰ صِرَاطٍ مُّسْتَقِيمٍ

And thus We have inspired to you an essence of/from Our command [a]. You did not know what the Book [b] is or [what is] faith, but We have made it a light [c] with which We guide whom We will of Our servants [d]. And indeed you [thereby] guide to a straight path. (42:52)

[a] Essence of Our command.
[b] What was inspired to the messenger was the Qur’an: see sections 5.2.2 and 6.1.4 on pages 90 and 261.
The key point here is that Allah only refers to the Qur’an when it comes to guidance.
Sunnah

Lane's Lexicon

سَنَنْ (S, L, K,) past tense: as above, (S,) and so the infinitive noun [masdar], (S, L,) also signifies He formed it, fashioned it, or shaped it; (S, L, K,) namely, a thing: (K,) and some say, he made it long. (L)

And [from the former of these two meanings, app.,] He instituted, established, or prescribed, it, i.e. a custom, practice, usage, or the like, whether good or bad; set the example of it; originated it as a custom &c. to be followed by others after him. (L) You say, سَنَّتُ لَكُمْ سُنَّةً فَٱتَّبِعُوهَا I have instigated &c., for you an institute, a custom, a practice, an usage, or the like, to be followed, therefore follow ye it. (L) And سَنَنْ طَرِيقًا مِنَ الخَيْرِ, past tense: and infinitive noun [masdar] as above, Such a one originated [or instituted] an act of goodness, or piety, [or a good, or pious, way of acting,] which his people knew not, and which they afterwards followed, or pursued. (L) And سَنَّ اللَّهُ سُنَّةً لِلنَّاسِ God manifested, or made known, his statutes, or ordinances, and commands and prohibitions, [i.e. his laws,] to men: (M, L,) and سَنَّ اللَّهُ سُنَّةً God manifested, or made known, a right way [of acting &c.]: (L,) [and in like manner one says of any one,] سَنَّ الأَمْرَ He manifested, or made known, the thing, affair, or case. (K)

And سَنَنْ سُنَّةً (M, L,) or طَرِيقَةً (Ḳ, ) past tense: and infinitive noun [masdar] as above, (M, L,) He pursued [a way, course, rule, mode, or manner, of acting or conduct or life or the like]; as also سَيَّ (S, L, K,) so in the K; and سَيَّ (K in art. بِطَرِيقٍ مِنَ الخَيْرِ, They followed, or pursued, a good, or pious, way of acting]. (L) It is said in a tradition respecting the Magians, سُنُّوا بِهْلِ الكِتَابِ, i.e. Pursue ye with them the way of the People of the Scripture, or Bible; act with them as ye act with these; granting them security on the condition of receiving [from them] the [tax called جِزْيَة. (Mgh, L *)

A way, course, rule, mode, or manner, of acting or conduct or life or the like; synonymous طَرِيقَة, (Mgh, L, Mṣb,) as also سَيَّ (S, L, K,) whence the saying, سَيَّ, and the saying of the Hudhalee [Khālid Ibn-Zuheyr] cited in the first paragraph of this art., last sentence but one, (Mgh,) and the saying of the Hudhalees, سَيَّ: and the saying of the Hudhalee [Khālid Ibn-Zuheyr] cited in the first paragraph of art. سَيَّ (S;) and this is [said to be] the primary signification; (L;) whether good, or bad; (M, L;) approved or disapproved: (Mṣb;) or, accord. to Sh, a way [of acting &c.] that has been instituted, or pursued, by former people, and has become one pursued by those after them; and this, he says, is the primary signification: (L)

Examples from the Qur’an

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيَّوا فِِ الَْْرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied. (3:137)
Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.

(4:26)

Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them. But if they return [to hostility] - then the precedent of the former [rebellious] peoples has already taken place.

(8:38)

[See also 15:13]

And indeed, they were about to drive you from the land to evict you therefrom. And then [when they do], they will not remain [there] after you, except for a little. [That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.

(17:76-77)

And We have certainly diversified in this Qur'an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute. And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there [must] befall them the [accustomed] precedent of the former peoples or that the punishment should come [directly] before them.

(18:54-55)

[Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people. Then do they await except the way of the former peoples? But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration.

(35:43)
Lane's Lexicon

شفعَةَ، (S, Mgh, Mṣb, K,) aor. -ـُ. (Mṣb, K,) inf. n. شفعٌ، (S, Mṣb,) He made it to be a [thing]; (S, K, TA,) meaning (TA) he made it (a single thing) to be a زوجٍ [i.e. he made it to be one of a pair or couple; and sometimes, he made it to be a pair or couple together]: (Mgh, TA:) or he adjoined it to, or coupled it with, that which was a single thing: (Mṣb:) accord. to Er-Rāghib, signifies the adjoining a thing to its like. (TA) You say, كان وُترًا or (K,), كان وُترًا شفَعَةٌ [i.e. It was a single thing, and] I made it to be one of a pair, or couple, with another. (Mgh. [In Har p. 194, I find the phrase] كان وُترًا شفَعَهُ لِبَأَخِرٍ [to such a one, or to the prince or the like; th

شَفَعَتْ فِيهِ الأَمْرِ (TA:) or these ways of good or evil, so that he [the latter] is imitating him, and thus becomes as though he were to him one of a pair, by enmity] against me, and acts injuriously to me [conjointly with another]. (O, K, TA.) Accord. to Er-Rāghib, شفعَةٌ means He joins himself to another, and aids him, becoming to him one of a pair, or a شفعٍ [i.e. an intercessor], in doing good or evil, so that he aids him, or partakes with him, in [procuring] the benefit or the harm thereof; and thus it means in the saying in the Kur [iv. 87] [in what follows the same]: (TA:) or these words mean Whoso adds a [good] deed to a [good] deed: (O, K;) or, as some say, the شفاعَةٌ here is a man’s instituting, or prescribing, to another, a way of good or evil, so that he [the latter] imitates him, and thus becomes as though he were to him one of a pair. (TA.) [But accord. to the expositors in general, and accord. to the general usage of the inf. n. شفاعَةٌ as distinguished from شفعٌ, what is here meant is Intercession.]

شفعَةٌ، (S, K,) aor. -ـُ. (K, TA,) inf. n. شفاعَةٌ، (MA, K, TA;) and شفاعَةٌ، (MA, TA;) He made petition, or intercession, for him [to such a one, or to the prince or the like; thus adjoining himself to him as an aider]: (MA, TA;) and شفعَةٌ، [He interceded between the people], inf. n. شفاعَةٌ: (Jel in iv. 87:) and شفعَةٌ، (Mṣb,) inf. n. شفاعَةٌ (IKṭt, Mṣb, TA) and شفعَةٌ، (Mṣb, but the latter is scarcely
to be found elsewhere thus used,] I pleaded, [or interceded,] in the affair, or case, [in favour of another,] for some means of access or ingratiation, or some right or due: ([IKtt, * Mṣb, TA:*]) meaning as expl. above, it signifies the joining oneself to another as an aider to him or a petitioner respecting him [or for him]; and in most instances the former person is one of higher station than the latter: (Er-Rāghib, TA:) or the speaking of the [or intercessor] to the king [or some other person] respecting some object of want which the speaker asks for another person: it is also expl. as signifying the passing over without punishment, or the forgiving, [or rather the asking, or requesting, the passing over &c., (for the word ُلْظِّبُ, probably accidentally omitted by the transcriber at the commencement of the explanation, should doubtless be supplied,) of sins, crimes, or misdeeds. (TA.) Hence, in a trad., ُلْشَفَعُ لِسَمِعَهُ [Intercede thou: thou shalt have thine intercession accepted]. (TA.) The saying in the Kur [ii. 117] means that it shall have no ُلْشَافِع [or intercessor] for his ُسَمِعَة to profit it; being a denial of the ُلْشَافِع: (Ibn-‘Arafeh, O, K;) and the same is the case in the Kur lxxiv. 49, (Ibn-‘Arafeh, O, TA,) and xx. 108. (TA.) ُلْشَفِعُ, inf. n. ُلْشَافِع and ُلْشَافَعَة, also signifies He prayed, or supplicated: and thus Mbr and Th explain the words of the Kur [ii. 256] [Who is he that shall pray, or supplicate, in his presence, except by his permission?]. (TA.)

 Accord. to El-Kutabee, (Mgh,) [i. e.] El-Kuteybee, (TA,) one says also, of a neighbour of one who desires to sell a dwelling [or land] ُلْشَفَعَ إِلَيْهِ ف ِ مَا بَاعَ, meaning He made a demand to him, i. e. to the latter, respecting that which he sold [for the right of pre-emption]: and of the latter person, ُلْفَشَعَة, [and he admitted his right of pre-emption, i. e.] and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, that he whose connexion was more remote. (Mgh, TA.*)

12.18.2 Examples from the Qur’an

See section 9.5.3.1 on page 490.

من يشفع شفاعة حسنة يكُن له تصيب ومنها ومن يشفع شفاعة سيئة يكُن له كيفر ومنها وكان الله على كل شيء مقيتا

Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things. (4:85)
12.19 Sha-Ha-Dal: Shahada, Shaheed

12.19.1 Dictionary

Lane’s Lexicon

شهَدَ (شَهِدَ، شَهَّدَ، شْهَدَ، شهد، شهيد), aor. ets; (كَرَّ، كَرِّ) and شهد, aor. ets; (كَرَّ، كَرِّ) also pronounced and written شهد, (Akh, $, K,) and شهد، aor. ets; (كَرَّ، كَرِّ) and شهد, accord. to a rule applying to all verbs of the measure فيَّلُعٌ of which the medial radical letter is a faucial; (MF;) inf. n. شهادة (شَهَادَة، شهد، شهيد; $, A, Mgh, L, M$b, K) and شهد; (TA; [there written without any syll. sign, and not found by me in any other Lex.;]) He told, or gave information of, what he had witnessed, or seen or beheld with his eye: (Mgh, L, M$b;) this is the primary signification: (L:) he declared what he knew: he gave testimony, attestation, or evidence; he bore witness; (L:) he gave decisive information. (أ، L, K.) [See also شهادة below.] You say, شهد بكذا, inf. n. as above, (أ، L, M$b;) He told, or gave information of, such a thing, as having witnessed it, or seen or beheld it with his eye; (Mgh, M$b;) or declared such a thing as knowing it; (L;) or gave his testimony, attestation, or evidence, respecting it; or bore witness of it, or to it; (أ، L, K;) عنده الحاكم [in the presence of the judge]; للفلان [for, or in favour of, such a one], (أ، Mgh, L, K;) and على فلان [against, or in opposition to, such a one]. (Mgh.) And شهد على كذا He gave decisive information [respecting such a thing (as in the Kur xlvi. 9, and in many other instances); he testified respecting it]. (أ، L. [See also another meaning of this phrase in what follows.]) [Hence,] شهد الله أن لا إله إلا هو، in the Kur [iii. 16], means God hath given evidence that there is no deity but He: (Abu-I ’Abbâb, IAmb, Jel;) or God knoweth &c.; (Ah- mad Ibn-Yahyâ, K;) and so شهد الله throughout the Kur-án: (Aḥmad Ibn-Yahyâ;) or God saith &c.; or God hath written &c. (K.) And أشهد أن لا إله إلا الله [I declare, or acknowledge, and I declare, [or testify, that there is no deity but God:] (K;) [Fei says,] the verb is trans. in this phrase by itself [i. e. without the intervention of a prep.] because it is used in the sense of أَعْلَمَ, (M$b;) [And hence, كِلمَةُ الشهادة means The sentence declaring that there is no deity but God and that Moḥammad is God’s apostle.]

12.19.2 Examples from the Qur’an

See sections 5.4.1.5 and 6.1.26 on pages 210 and 330.
Lane's Lexicon

صرف : signifies The turning, or sending, or putting, a thing away, or back, from its way, or course; the causing it to turn away, or back; therefrom; the averting it, or repelling it therefrom: (M:) or the shifting a thing from one state, or condition, to another; (Bd in vi. 105;) and so do therest. (TA.) You say, (M, K,) or صرف, (Msb, TA,) i. e. (TA in art. past tense: صرف, (M, Msb, K,) infinitive noun [masdar] صرف, (M, Msb,) He turned, sent, or put, him, or it, away, or back, &c., (M, K,) from his, or its, way, or course. (M.) And صرف الصبيان, meaning [He turned himself away, or back, from the thing]. (M.) And صرفه عن وجهه, (S, K,) or صرفه عن سنانه, (TA in art.) He dismissed the boys, or sent them away, synonymous [I turned the man away, or back, or I averted him, or repelled him, from me]. (S.) And صرف الصبيان He dismissed the boys, or sent them away, synonymous [I turned the man away, or back, or I averted him, or repelled him, from me). (S.) And صرف الله عن الذي [May God avert from thee harm]. (O, TA.) And صرف الله عن الذي [May God avert from thee harm]. (TA in art. صرف وجه, (K in art.) صرف وجه, (S, K,) from the school: (K;) or صرفت الصبيان I let the boy go his way; and in like manner, صرف الله عن الذي [May God avert from thee harm]. (S.) And صرفت الصبيان [meaning صرفه عن وجهه i. e.] He turned away his face. (TK in that art.) صرفت الصبيان, in the Kur [ix. 128], means God hath made them to err in requital of that which they have done: (M, Ta:) or God hath turned them away, or may God turn them away, from belief. (Bd.) And صرفت الصبيان, in the Kur [vii. 143], means [in like manner] I will requite by causing to err from the direction of my signs. (O, TA.) (And one says also, صرفه عن وجهه to a thing. (Hence,) صرف الكلمة, (TA,) infinitive noun [masdar] صرف, (O,) He declined, or inflected, the word [i. e. the noun] with tenween. (O, TA.) See also 2.

[Hence, also, صرف means The exchanging, or giving in exchange, gold for silver [and the reverse]: because it is turned (صرف) thereby from one metal to another. (M:) You say صرف الدراهم He exchanged, or gave in exchange, the dirhems for other dirhems or for deenárs. (Mgh.) And صرف الذهب بالدراهم I exchanged, or gave in exchange, the gold for dirhems: (Msb:) and the الدراهم بالذهاب [the dirhems for deenárs]. (S.)

12.20.2 Examples from the Qur'an

قال ربَّ السجَين أحب إليّ ما يدعونني إليه وألا تصرف عني كاذبهن أصبت إليهم وأكن من الجاهليين فاستجاب له ربّي قصرف عنيه كاذبهن إنه هو السماع العليم

He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant." So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing. (12:33-34)
And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever
adhering;
(25:65)

See also sections 4.1.8 and 5.4.10 on pages 53 and 231.
Lane’s Lexicon

ظَنَّ: is a simple subst. as well as an inf. n.; (TA:) and signifies Thought, opinion, supposition, or conjecture: (Er-Rághib, Mgh, TA:) or a preponderant belief, with the admission that the contrary may be the case: (KT, El-Munáwee, TA:) or a preponderating wavering between the two extremes in indecisive belief: (K:) or an inference from a sign, or mark, or token; when strong, leading to knowledge; and when weak, not exceeding the limit of: (Er-Rághib, TA:) or doubt or uncertainty; (T, M,) or it has this meaning also; (Er-Rághib, TA:) contr. of يَقِينُ: (Msb:) and sometimes it is put in the place, (S, K,) or used in the sense, (Mgh, Msb,) of علمٌ, (S, Mgh, K,) or يَقِينٌ, (Msb,) [i. e. knowledge, or certainty,] in which sense it is [held by some to be] tropical; (Mgh;) or it signifies also knowledge, or certainty,(يَقِينٌ, T, M,) such as is obtained by considering with endeavour to understand, not by ocular perception, (M,) or not such as relates to an object of sense: (MF:) and it also means suspicion, or evil opinion: (Er-Rághib, TA: but in this last sense, ظَنَّ is more common:) as a subst., (TA:) its pl. is ظَنَّاتٌ, and يَقِينٌ, (M, K, TA,) the latter anomalous, or (as یَسَى says, TA) it may be pl. of يَقِينٌ, but this I do not know. (M, TA,) One says, هوُ شَيْءٌ الْكَذْبُ ِّرَكَّ بِهِ. [He is evil in opinion of everyone]. (M,) [And His opinion of such a one was evil.] And
His knowledge is but opinions; meaning that no confidence is to be placed in him. (TA.)

Lisan Al Arab by Ibn Manẓūr [Translated]

ظنٌ: المحكم: الظنُّ شك ووقت، إلا أنه ليس بيقين عيان، إنما هو يقين تدبر، فأما يقين العيان فلا يقال فيه إلا علم.

It is uncertainty and certainty except that it is not certainty of the eyes [due to seeing it], rather it is certainty based on mental effort/consideration. Rather, certainty of the eyes is not called other than knowledge.

12.21.2 Examples from the Qur’an

See section 7.15 on page 405 for examples.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَُّوتُ وَنَيَا وَمَا يُهْلِكُنَا إِلَّا الْدَهْرُ وَمَا لَم بِذَٰلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

And they say, "There is only our worldly life; we die and live, and nothing destroys us except time."

And they have of that no knowledge; they are only conjecturing.

(45:24)
12.22 3aql-Qaf-Lam: 3aql, Ta3qiloon

Contrast with:
- Ra-ALif-Ya in section 12.14 on page 854.
- Dal-Ba-Ra in section 12.12 on page 851.
- Fa-Kaf-Ra in section 12.26 on page 881.
- Fa-Qaf-Ha in section 12.27 on page 882.

12.22.1 Dictionary

Lane’s Lexicon

[The inf. n. عقل signifies the act of withholding or restraining; syn. مَنْع.

عَقَلَ, aor. {يَعْقِلُ}, (S, O, K,) or the latter, accord. to Sb, is an epithet,
[or a pass. part. n.,] for he used to say that no inf. n. has the measure مَفْعُول,
(S, O,) He was, or became, غافل [i.e. intelligent, &c.; and so {يَعْقِلُ}; as though he were withheld, or restrained, from doing that which is not suitable, or befitting: see عقل below]: and عقل,
(K, TA,) inf. n. تَعْقِيل signifies the same, (K, TA,) or [he possessed much intelligence, for] it is with teshdeed to denote muchness: (TA:) and عَقِلَ,↓
(Mṣb), is a dial. var. of عَقْل, aor. {يَعْقِلُ}, signifying he became غافل.

عَقَلْ: being originally the infinitive noun [masdar] of عَقَلَ in the phrase فَهِمَهُ - he understood it - or تَدَبَّرَهُ (Mṣb;) or as originally meaning المَنْعُ - the prevention-, because it withholds, or restrains, its possessor from doing that which is not suitable; or from the mfعل below: and عقل,
(Mṣb, K,) inf. n. تَعْقِيل signifies the same, (K, TA,) or [he possessed much intelligence, for] it is with teshdeed to denote muchness: (TA:) and عَقِلَ,↓
(Mṣb, aor. {يَعْقِلُ}, is a dial. var. of عَقْل, aor. {يَعْقِلُ}, signifying he became غافل.

وَ عَقِلَة: the former is explural by some as applied to a man who withholds, or restrains, and turns back, his soul from its inclinations, or blamable inclinations: (TA:) and it is likewise applied to a woman, as also غافلة: (Mṣb:) the plural masc. is غافل and غافل, (Mṣb, K,) this latter plural sometimes used; and the plural fem. is غافل and غافلة: (Mṣb.)

غَافِلَة: is also applied to a mountain goat, as an epithet, signifying That protects himself in his mountain from the hunter: (TA:) [and in like manner ↓ عَقُول is said by Freytag to be used in the Deewán of Jereer.] And it is [also] a name for A mountain-goat, (S, O,) or a gazelle; (K,) because it renders itself inaccessible in a high mountain. (S, O, K. *)

عَقِلَ: A rope with which a camel's fore shank is bound to his arm, both being folded together and bound in the middle of the arm: plural عَقْلَ. (S, O, Mṣb.)

عَقُول: A medicine that binds, confines, or astringes, the belly [or bowels]; (S, O, Mṣb;) as also خَادُور; contrasting of (A in art. حدر.)

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Summary

The root meaning of عَقَل relates to that which withholds, or restrains, its possessor from doing that which is not suitable. Derived from this, is the concept of the عَقَل being the home of intelligence and understanding; because it is through these that one assesses what is and is not suitable and thereby restrains himself.

The summary for sections 12.12, 12.14, 12.22, 12.26 and 12.27 is:

In relation to the physical world including ourselves and others and related lessons/concepts:

- Ra’a [ٍ]: To observe and consider the world around us now and in the past.
- Fakkara [ْ]: To analyse the evidence/ayaat around us in order to derive their implications. This focuses on the process of seeking for understanding.
- 3aqala [عَقَل]: To prevent oneself from a bad outcome through the consideration of the world and people around them. To use your reason.

In relation predominantly to the guidance of Allah [Qur’an]:

- Fakkara [ْ]: To analyse the Qur’an in order to obtain a clear knowledge of its guidance. This focuses more on the process of seeking for understanding.
- Faqiha [فَقِهَة]: Means having or achieving a state of understanding. This focuses more on having or achieving the state of understanding than on the process of achieving it.
- Dabbara [ذَبْرَ: To intently consider Qur’anic guidance in order to properly implement/fulfil it.
- 3aqala [عَقَل]: To prevent oneself from a bad outcome through the consideration and implementation of the guidance of the Qur’an. To use your reason.

These five terms are a comprehensive reflection of the mental effort and attitude a Muslim should have to the Qur’an and the world in general. It is worth mentioning ذِكْر (section 12.13 on page 853) which adds that we must make efforts to recall/remember the Qur’an and this enables its consideration and implementation.

12.22.2 Examples from the Qur’an

See section 7.9.5 on page 386.
Lane’s Lexicon

past tense, infinitive noun [masdar] عضاه and عضيحة, (Ṣ, Mṣb, K, TA) and عصية (Ṣ, Mṣb, K, Ḍb, Ḍḥ, TA) and عصية (Ṣ, Mṣb, TA) and عصية (Ṣ, Mṣb, TA) as also ↓ عاصا, (Ṣ, Mṣb, K, TA,) infinitive noun [masdar] عاصاة; (TA;) and عاصية (Ṣ,) meaning he opposed him, or resisted him, and did not obey him, [or he rebelled against him,] namely, his prince, or commander. (TA.)
Lane’s Lexicon

He knew it; or he was, or became, acquainted with it; syn. (§, K.) or he knew it (عرَفَة) truly, or certainly: (B, TA:) by what is said above, and by what is afterwards said in the K, and the مَعْرِفَة and المَعْرِفَة are made to have one meaning; and this is nearly what is said by most of the lexicologists: but most of the critics discriminate every one of these from the others; and (العِلْم, ṣ:) accord. to them, denotes the highest quality, because it is that which they allow to be an attribute of God; whereas they did not say [that He is] عَرَفَة, in the most correct language, nor شَعِرَة, (TA:) [respecting other differences between the إلى, and the العِلْم, the former of which is more general in signification than the latter, see the first paragraph of art. عَرَفَة: much might be added to what is there stated on that subject, and in explanation of the العِلْم, from the TA, but not without controversy:] or [i. e. he knew a thing, intuitively, and inferentially, as expl. in the مُشْعُورَة in art. the التَّيَقَن, the العِلْم, إِلَيْهِ: and sometimes this means the التَّيَقَن, being syn. with the التَّيَقَن, the العِلْم, إِلَيْهِ: but it occurs with the meaning of the التَّيَقَن, the العِلْم, إِلَيْهِ: like as the العِلْم, إِلَيْهِ occurs with the meaning of the العِلْم, إِلَيْهِ, each being made to import the meaning of the other because each is preceded by ignorance [when not attributed to God]: Zuheyr says, [in his Mo‘allakah,]

* وأَعْلَمُ عِلْمَ الْيَوْمِ وَالْأَمُسْ قَبْلَهُ

* وَلُكْنِي عَنِ عِلْمٍ مَا فِي غُدِّ عَمَّ

meaning [i. e. And I know the knowledge of the present day, and of yesterday before it; but to the knowledge of what will be to-morrow I am blind: and it is said in the Kur [viii. 62], meaning [i. e. Ye know them not, but God knoweth them]; (TA:) being syn. with the العِلْم, is a phrase used in the Kur [lx. 10, 24], meaning [i. e. Ye know them to be believers]; and [in like manner] they allowed one’s saying [meaning I knew myself to be], like as they said حِسَابِيِّي وَأَزِيَّي: (TA:) and sometimes it imports the meaning of شَعِرَة, and is therefore followed by مَشْعُورَة: (Mṣb:) [thus] signifies (accord. to different copies of the K) [i. e. He knew it; as meaning he knew, or had knowledge, of it; was cognizant of it; or understood it: or he knew the minute particulars of it: or he perceived it by means of any of the senses: and sometimes this means he became informed, or apprised, of it: and sometimes, he was, or became, knowing in it): or in this case, [as meaning شَعِرَتْ بِهِ] you say, [I knew it; and] Mṣb: and one says, [I knew not, &c., the tidings of his coming, or arrival]: (TA:) also, signifies عَلِمُ، (He knew it; &c.). (K.) And one says عَلِمْتُ، (in the place of خَارِجْتُ عَلِمْتُ أَنّ فُلًَا،); ISk says, [in the place of خَارِجْتُ عَلِمْتُ أَنّ فُلًَا, as meaning I knew, or, emphatically, I know, such a one

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was, or is, going forth]; adding, [however,] when it is said to thee, َعَلَمْتُ لَتَأْكُلْهُ (lit. I knew his knowledge, or what he knew, app. meaning I tried, proved, or tested, him, and so knew what he knew; and hence I knew his case or state or condition, or his qualities;) is a phrase mentioned by Fr in explanation of the case of the K, that the right reading may be وَثَقَّلَتْهُ (TA voce جَبَرَهُ), [app. meaning he marked it; syn. with تَيَقَّنَهُ (TA) signifies He marked it; syn. (K.) And one says, طَعِمْتُ عَلَيْهَا; meaning I wound my turban upon my head with a mark whereby its mode should be known. (TA.) [See also 4.]

عدلت, علِمْتُ, עִלְמָה, עֵלָם, aor. عُلِمْتُ (K.) inf. n., عَلِمْتُ عِمَّب ِ (TA.) signifies He marked it; syn. (K.) And one says, طَعِمْتُ عَلَيْهَا; meaning I wound my turban upon my head with a mark whereby its mode should be known. (TA.) [See also 4.]

عدلت, علِمْتُ, עִלְמָה, عֵלָם, aor. عُلِمْتُ (S, K.) inf. n., عَلِمْتُ عِمَّب ِ (S, Mṣb.) He (a man, S) had a fissure in his upper lip: (S, Mṣb, K) or in one of its two sides. (K.)

عدلت, علِمْتُ, عَلَّمْتُهُ الفَاتِحَةَ (lit. taught him the thing), in which case the teshkeed is [said to be] not for the purpose of denoting muchness [of the action; but see what follows]; (S) and عِلَمَهُ (TA) signifies the same [i.e. he taught him knowledge, or science; but Sb makes a distinction between them, saying that عَلَّمْتُ is like عَلَمْتُ, and that عَلَّمْتُ is like عَلَمْتُ; and Er-Rāghib says that اَنْعَمَتْ is particularly applied to quick information; and اَنْعَمَتْ is particularly applied to which is repeated and
much, so that an impression is produced thereby upon the mind of the مَعْلَمَةُ: and some say that the latter is the exciting the attention of the mind to the conception of meanings; and sometimes it is used in the sense of the الإِعْلََمُ when there is in it muchness: (TA:) you say, بالْخَيْرِ، أَعْلَمْتُهُ، [meaning I made known, or notified, or announced, to him, or I told him, or I made him to know, or have knowledge of, the news, or piece of information; I acquainted him with it; told, informed, apprised, advertised, or certified, him of it; gave him information, intelligence, notice, or advice, of it]: (Mṣb:) see also 10: [hence the inf. n. إِعْلََمُ is often used, as a simple subst., to signify a notification, a notice, an announcement, or an advertisement:] and sometimes أَعْلَمُ has three objective complements, like رَىَ. as in the saying، عْلَمْتُ زَيْدًا عَمْرًا مُنْطَلِقًا [I made known, &c., to Zeyd that 'Amr was going away]. (I'Ak p. 117.)

12.24.2 Examples from the Qur'an

See sections 6.1.25, 10.2 on pages 328, 742.
12.25.1 Dictionary

Lane Lexicon:

\( \text{فَصَلَ} \) (, S, M, O, Mṣb, K,) past tense: \( \text{فَصِلَ} \), infinitive noun [masdar] \( \text{فَصْل} \), \( \text{M, Mṣb, K,} \) He separated, or divided, \( \text{S, O, Mṣb, K,} \) and put apart, \( \text{Mṣb,} \) a thing, \( \text{S, O, Mṣb,} \) [from another thing], \( \text{Mṣb,} \) and \( \text{K} \) [or i. e. part thereof from part]. (M and TA in art. \( \text{M} \) [or TA in art. \( \text{M} \) \( \text{M} \). And (K,) He made a separation, or partition, \( \text{M, K, TA} \), \( \text{M, KA} \) i. e. between them two, meaning, two things, making it known that the former had come to an end: so says Er-Rághib: (TA:) and \( \text{فَصَلَ} \) the \( \text{حَدُّ} \) (past tense: and) infinitive noun [masdar] \( \text{فَصْل} \), \( \text{M, KA} \) \( \text{M, TA} \) \( \text{I made a division, or separation, between, or among, the people, or party.} \) (O.)

\( \text{فَصَلَ} \) (, M, TA,) thus correctly, with teshdeed, but in the \( \text{K} \) \( \text{TA} \) like \( \text{تَفْصِيل} \), \( \text{(TA)} \) [infinitive noun [masdar]] \( \text{تَفْصِيل} \), \( \text{He put between every two of the strung beads} \) [or pearls] a bead such as is termed \( \text{تَفْصِيل} \) [q. v., or what is described voce \( \text{مُفَصِّل} \) as an epithet applied to a necklace]. (M, K, TA.)

And \( \text{فَصَلَ} \) infinitive noun [masdar] \( \text{تَفْصِيل} \), \( \text{I made the thing to consist of distinct portions or sections.} \) (Mṣb.) And \( \text{فَصَلَ} \) \( \text{الشَّاةَ} \), (infinitive noun [masdar] as above, TA) \( \text{He (a butcher) divided the sheep, or goal, into limbs, or members.} \) (S, O, TA.)

[Hence \( \text{فَصَلَ} \) means also \( \text{He cut a piece of cloth for a garment: and he cut out a garment: whence} \) \( \text{تَفْصِيل} \) \( \text{means The cut of a garment} \) (See also De Sacy's Chrest. Ar. \( \text{See also De Sacy's Chrest. Ar.} \), see. ed. \( \text{i.} \) 86-7.]\)

And [hence, likewise,] \( \text{تَفْصِيل} \) also signifies [The dissecting, or analyzing, of speech, or language: the explaining distinctly, or in detail: and] the making clear, plain, manifest, or perspicuous; \( \text{i. q.} \) \( \text{تَفْصِيل} \) \( \text{فَصَّلَناهُ} \) \( \text{in the Kur vii. 50 [referring to the book of the Kur an] means} \) \( \text{فَصَّلَناهُ} \) \( \text{بِنَانَةً} \) \( \text{[Which we have made distinct, &c.]} \) \( \text{ءَاذِيَةً} \) \( \text{فَصَٰلِي} \) \( \text{قَوْمِي} \) \( \text{plural of} \) \( \text{تَفْصِيل} \) \( \text{q. v.} \). (TA.)

Summary

I would add from Qur’anic use another way to describe the meaning is to ‘distinguish between’ things. This follows naturally from the definition above as if you separate or divide two things, you distinguish them from each other.

Ba-Ya-Nun and Fa-Sad-Lam are both parts of the same process when an idea and its components are being explained.
The difference in how we should consider these words in relation to the Qur’an is as follows:

Fa-Sad-Lam:
- This demarcates/defines/outlines/separates/differentiates the elements or details of a concept or between concepts.
  - When you subdivide a topic, you are making the elements/details of a topic distinct from each other [at the border] in order to aid understanding. This is the process of detailing a topic.
  - When you separate between two topics, you are defining/distinguishing between them. This is the process of defining a topic relative to other.

Ba-Ya-Nun:
- This refers to 2 or more concepts/objects being clearly distinct from each other.
  - This refers to a topic being clearly distinguished/distinguishable/separated from other topics.
  - This refers to elements of a topic being clearly distinguished/distinguishable/separated from other elements of a topic [in the content].
  - Making a topic evident/clear relative to other topics through clear exposition and/or explanation.

![Figure 17: Fa-sad-lam and Ba-Ya-Nun](image-url)
The relationship between the two words is:
- Fa-Sad-Lam relates to **that which distinguishes**.
  - It draws the line between things.
- Ba-Ya-Nun relates to **that which is being distinguished** [through being made clear/obvious/known or being explained].
  - It clearly presents things so that they are separately recognizable.

### 12.25.2 Examples from the Qur’ān

12:94 – Fasl here means once the caravan and brothers stopped being one with the family including Jacob, that is once they had departed. We can see this as the point at which the caravan separates or disunited or is divided from the overall family. Similar logic for 2:249.


In the following ayaat, the word means detailing:

> وَلَقَدْ جِئـْنَاهُم بِكِتَابٍ فَصَّلْنَاه عَلَىٰ عِلْمٍ هُدًى وَرَحَْْةً لِيقَوْمٍ يـُؤْمِنُونَ

And We had certainly brought them a Book, (the contents of which) We have **precisely detailed/defined** based on knowledge - as guidance and mercy to a people who believe

(7:52)

> وَلَوْ جَعَلْنَاهُ قـُرْآنًَ أَعْجَمِيًّا لَّقَالُوا لَوْلََ فُصِيلَتْ آيََتُهُ أَأَعْجَمِيٌّ وَعَرَبٌِِّ قُلْ هُوَ لِلَّذِينَ آمَنُوا

And if We had made it [the Qur’an] a non-Arabic composition, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?

Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place

(41:44)

See section 5.3.1 on page 103 for more examples.
12.26.1 Dictionary

Lane’s Lexicon

 الفكر [fa-kaf]: (O, * Mṣb, K,) past tense: الفكر (O, TḲ,) or الفكر (Mṣb,) infinitive noun [masdar] الفكر; (S, O, Mṣb, K; *) and الفكر (S, O, Mṣb, K;) and الفكر (S, O, K,) [which is more common than either of the first and second,] infinitive noun [masdar] الفكر (O, TḲ,) and الفكر (S, O, Mṣb, K;) and الفكر (Mṣb, TḲ,) but this last is vulgar; (TḲ,) He thought upon it, considered it, or examined it [mentally]; (Mṣb;) he considered it in order to obtain a clear knowledge of it; (S, O, * TḲ,) he employed his mind, (M, TḲ,) or his consideration, (K, TḲ,) upon it. (M, K, TḲ,) [See also الفكر.

 الفكر: (O, * Mṣb, K,) and الفكر (S, O, Mṣb, K) and الفكر (Lth, O, K,) are simple substantive, (S, O, Mṣb, *) but the last is of rare occurrence, (Lth, O,) signifying Thought, consideration, or [mental] examination, الفكر في [respecting a thing]; (Mṣb;) consideration [of a thing] in order to obtain a clear knowledge [of it]; (S, TḲ,) the employment of the mind, (M, TḲ,) or of the consideration, (K, TḲ,) upon a thing: (M, K, TḲ,) or repeated consideration for the purpose of seeking [to discover] meanings: or the arranging of things in the mind in order, by them, to arrive at some object of which the attainment is desired, though it be but a preponderating opinion: (Mṣb;) or the arranging of known things [in the mind] in order to attain to [the knowledge of] an unknown [thing]: (KṬ:) plural of the first الفكر (IDrd, K;) but Sb says that neither الفكر nor الفكر has any plural: (TḲ:) the plural of الفكر is الفكر: الفكر [fa-kaf]: (O, * Mṣb, K,) and الفكر (S, O, Mṣb, K) and الفكر (Lth, O, K,) are simple substantive, (S, O, Mṣb, *) but the last is of rare occurrence, (Lth, O,) signifying Thought, consideration, or [mental] examination, الفكر في [respecting a thing]; (Mṣb;) consideration [of a thing] in order to obtain a clear knowledge [of it]; (S, TḲ,) the employment of the mind, (M, TḲ,) or of the consideration, (K, TḲ,) upon a thing: (M, K, TḲ,) or repeated consideration for the purpose of seeking [to discover] meanings: or the arranging of things in the mind in order, by them, to arrive at some object of which the attainment is desired, though it be but a preponderating opinion: (Mṣb;) or the arranging of known things [in the mind] in order to attain to [the knowledge of] an unknown [thing]: (KṬ:) plural of the first الفكر (IDrd, K;) but Sb says that neither الفكر nor الفكر has any plural: (TḲ:) the plural of الفكر is الفكر: الفكر [fa-kaf]: (O, * Mṣb, K,) and الفكر (S, O, Mṣb, K) and الفكر (Lth, O, K,) are simple substantive, (S, O, Mṣb, *) but the last is of rare occurrence, (Lth, O,) signifying Thought, consideration, or [mental] examination, الفكر في [respecting a thing]; (Mṣb;) consideration [of a thing] in order to obtain a clear knowledge [of it]; (S, TḲ,) the employment of the mind, (M, TḲ,) or of the consideration, (K, TḲ,) upon a thing: (M, K, TḲ,) or repeated consideration for the purpose of seeking [to discover] meanings: or the arranging of things in the mind in order, by them, to arrive at some object of which the attainment is desired, though it be but a preponderating opinion: (Mṣb;) or the arranging of known things [in the mind] in order to attain to [the knowledge of] an unknown [thing]: (KṬ:) plural of the first الفكر (IDrd, K;) but Sb says that neither الفكر nor الفكر has any plural: (TḲ:) the plural of الفكر is الفكر: الفكر [fa-kaf]: (O, * Mṣb, K,) and الفكر (S, O, Mṣb, K) and الفكر (Lth, O, K,) are simple substantive, (S, O, Mṣb, *) but the last is of rare occurrence, (Lth, O,) signifying Thought, consideration, or [mental] examination, الفكر في [respecting a thing]; (Mṣb;) consideration [of a thing] in order to obtain a clear knowledge [of it]; (S, TḲ,) the employment of the mind, (M, TḲ,) or of the consideration, (K, TḲ,) upon a thing: (M, K, TḲ,) or repeated consideration for the purpose of seeking [to discover] meanings: or the arranging of things in the mind in order, by them, to arrive at some object of which the attainment is desired, though it be but a preponderating opinion: (Mṣb;) or the arranging of known things [in the mind] in order to attain to [the knowledge of] an unknown [thing]: (KṬ:) plural of the first الفكر (IDrd, K;) but Sb says that neither الفكر nor الفكر has any plural: (TḲ:) the plural of الفكر is الفكر: الفكر [fa-kaf]: (O, * Mṣb, K,) and الفكر (S, O, Mṣb, K) and الفكر (Lth, O, K,) are simple substantive, (S, O, Mṣb, *) but the last is of rare occurrence, (Lth, O,) signifying Thought, consideration, or [mental] examination, الفكر في [respecting a thing]; (Mṣb;) consideration [of a thing] in order to obtain a clear knowledge [of it]; (S, TḲ,) the employment of the mind, (M, TḲ,) or of the consideration, (K, TḲ,) upon a thing: (M, K, TḲ,) or repeated consideration for the purpose of seeking [to discover] meanings: or the arranging of things in the mind in order, by them, to arrive at some object of which the attainment is desired, though it be but a preponderating opinion: (Mṣb;) or the arranging of known things [in the mind] in order to attain to [the knowledge of] an unknown [thing]: (KṬ:) plural of the first الفكر (IDrd, K;) but Sb says that neither الفكر nor الفكر has any plural: (TḲ:) the plural of الفكر is الفكر:

Summary

The basic meaning of this word is to consider or study something in order to obtain a clear knowledge of it. It very much relates to the process of trying to understand. To analyse.

See summary on thinking related words in section 12.22.1 on page 872.

12.26.2 Examples from the Qur'an

See section 7.9.1 on page 375.
12.27 [فقه] Fa-Qaf-Ha: Yafqahoon

Contrast with:

- رأى Ra-Alif-Ya in section 12.14 on page 854.
- دبر Dal-Ba-Ra in section 12.12 on page 851.
- فکر Fa-Kaf-Ra in section 12.26 on page 881.
- عقل 3ain-Qaf-Lam in section 12.22 on page 872. See overall summary here.

12.27.1 Dictionary

_Lane’s Lexicon_

فقه, aor. فقه, the verb being like علِم, and the inf. n. like عِلْم, in measure and in meaning, (TA,) or فِقْه, (JK; [and the same seems to be implied in the Mṣb and the K;]) and فُقهْ; (Mṣb, K;) He had, or possessed, what is termed فِقْه, meaning understanding, (ṣ, K;) and knowledge, and intelligence, ...

فقه: [as a simple subst.] signifies Understanding (ṣ, Mṣb, K) of a thing; (Mṣb, K;) and knowledge thereof; (Mṣb, K;) and intelligence:

_Al-Mufradat fi Gharib al-Quran by Al-Raghib al-Isfahani (Translated)_

الفقه: هو التوصل إلَ علم غائب بعلم شاهد، فهو أخص من العلم

心智 is reaching unknown/hidden knowledge with the knowledge of the known/seen so it is distinguished from knowledge.

_Lisan Al Arab by Ibn Manẓūr (Translated)_

فِقْهُ: العلم بالشيء والفهم له ...

فِقْهُ: الفِقْهُ: العلم بالشيء والفهم له ...

الفهم: الفقه: is the knowledge of something and the understanding of it. ...

الفهم: الفقه is/means fundamentally/originaly ‘understanding’.

Summary

فقه means understanding and knowledge of what is not known based upon what is known. It relates more to the achievement or state of understanding rather than the process of achieving that understanding [compare with Fa-Kaf-Ra in section 12.26 on page 881].

See summary on thinking related words in section 12.22.1 on page 872.
And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve say, "This is only legends of the former peoples."

(6:25)

And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.

(7:179)

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

(9:122)

See also section 7.9.3 on page 384.
Lane’s Lexicon

فرقان, past tense فرق، فرقان, (S, Mgh, O, Mṣb, K, *), substantive noun [masdar] فرقان, (S, Mṣb, TA,) infinitive noun [masdar] فرقان, (S, O, Mṣb, K,) the latter of which has a more intensive signification, (TA,) He made a separation, or a distinction, or difference, (Mṣb, K, TA,) between the two things, (K, * TA,) or between the parts of the two things: (Mṣb:) relating alike to objects of sight and to objects of mental perception: (TA:) Iāar, by exs. that he mentions, makes it to relate particularly to objects of the mind, such as sayings; and (فرق ل, Fṛq l,) to persons, or material things: (Mṣb: [and it is stated in the Mgh that the same distinction is mentioned by Az:]) others, however, state that the two verbs are syn.; but that the latter has an intensive signification. (Mṣb.) It is said in the Kur [v. 28], ففرقان بيننا وبين الَّذين الفاسقين [Therefore decide Thou, or make Thou a distinction, between us and the unrighteous people]: accord. to one reading, (TA:) but some read ↓ ففرقان لِلإْ, (O, TA,) means And when we clave because of you the sea; i. q. ففرقان لِلإْ, (O, TA:) another reading, ↓ ففرقان لِلإْ, (O, TA,) means Verily those who have divided their religion into sundry parts, and dismembered it, and have disagreed respecting it among themselves: but that some read ↓ ففرقان لِلإْ, without teshdeed, meaning, have severed their religion from the other religions [app. by taking it in part, or parts, therefore]; or this, he says, may mean the same as the former reading, for sometimes ففرقان لِلإْ has the same meaning as ↓ ففرقان لِلإْ. (TA:) Iāar also says that ↓ ففرقان لِلإْ signifies He made the thing distinct, or plain, to him. (TA.)

فرق، Fṛq, past tense فرقان, (S, O, K,) substantive noun [masdar] فرقان, Fṛq, He separated his hair with the comb: and Fṛq, substantive noun [masdar] Fṛq, He separated the hair of his head with the comb. (TA.) [And it is implied in a tradition cited in the O and TA that ↓ Fṛq signifies He made the thing distinct, or plain, to him.]

فرقان, (S, O, K,) substantive noun [masdar] فرقان, (K,) The road presented itself to him divided into two roads: (S, O, K, TA:) or [it means] an affair presented itself, or occurred, to him, and he knew the mode, or manner, thereof: (TA, as from the K: [but not in the CK nor in my MS, copy of the K:)] and hence, in a tradition of I‘Ab, فرقان لِهِ أَمْرٍ حَكِيمٍ An idea, or opinion, appeared [or occurred] to me: (TA:) [or] one says, لِهِ أَمْرٍ حَكِيمٍ فرقان, (S, O, K,) substantive noun [masdar] فرقان, This affair became, or has become, distinct, apparent, or manifest, to me: and hence the saying, لِهِ أَمْرٍ حَكِيمٍ فرقان, (K,) [And if an idea, or an opinion, appear not, or occur not, to the Imám]. (Mgh.)

فرقان, originally an infinitive noun [masdar] Anything that makes a separation, or distinction, between truth and falsity. (S, O, K,)
12.28.2 Examples from the Qur'an

See section 5.3.3, on page 112.
Lane’s Lexicon

past tense: فَسَرََ (S, M, O, Mṣb, K) and فَسَرَِ (Ṣ, M, O, Mṣb, Ḍḥ, Ḍḥb, Ḍḥb) infinitive noun [masdar] فَسَرََ (S, M, O, Mṣb, K) and فَسَرَُ (Ṣ, Ḍḥ, Ḍḥb, Ḍḥb) infinitive noun [masdar] فَسَرْ (Ṣ, M, O, Mṣb, Ḍḥ, Ḍḥb, Ḍḥb) which latter is the more common; (I) Ḍḥ; or the latter has an intensive signification; (Mṣb;) He discovered, detected, sent down, developed, or disclosed, a thing that was concealed or obscured; (IAar, O, Ḍḥ;) or a meaning perceived by the intellect: (B:) he rendered a thing apparent, plain, or clear; explained, expounded, or interpreted, it: (Ṣ, M, O, Mṣb, Ḍḥ;) accord. to Th (O, K, TA) and IAar, (TA,) ↓ تَفْسِيرَة and وَيلْ تَأْوِيلَ signify the same; (O, K, TA;) and so these and مَعْبًَ: (O, TA:)

تَفْسِيرَة: Anything by which is known the explanation and meaning of a thing: (O, TA:) or anything which interprets, or explains, the state, or condition, of a thing. (B, TA.)
Lane's Lexicon

فرَأَ : [past tense: , ] infinitive noun [masdar], He collected together the thing; put it, or drew it, together; (S, O, K, TA;) part to part, or portion to portion. (S, O, TA.)

[This seems to be generally regarded as the primary signification.]

Hence the saying of the Arabs, , meaning This she-camel has not contracted her womb upon a young one: (S, O, TA;) but most say that the meaning is, her womb has not comprised, or enclosed, a foetus: or the former saying means she has not borne a foetus: accord. to AHeyth, this same saying and and are both said to mean, by some, she has not borne in her womb a young one, ever; and by some, she has not let fall a young one, ever; i. e. she has not been pregnant: and accord. to ISh, one says, ↓ [which seems to mean the stallion covered the she-camel without her bringing forth, or becoming pregnant; for he adds that means She has not, or did not, cast forth a foetus, or a young one. (TA.) One says also, of the she-camel, (K, TA;) and of the ewe, or she-goat, (TA,) alone, meaning She became pregnant: (K, TA;) and likewise, of the pregnant [in general], or of the she-camel, accord. to different copies of the K, (TA,) meaning she brought forth: (K, TA;) ISh says that is used in relation to a she-camel; and , in relation to a woman: [each, app., in the former sense and in the latter:] and that one says , (TA.)

فرَأَ الكِتَابَ : (S, O, Mṣb, * K, *) and , (Mṣb, * Mṣb,) the verb being trans. by itself and by means of , or this particle is redundant, (Mṣb,) and sometimes the ↓ is suppressed, so that one says ↓ and ↓ (Mṣb, * K,) the latter past tense: on the authority of Ez-Ẓejjāje, as is said in the L, but generally ignored, (TA,) infinitive noun [masdar] and ↓ and ↓ (S, O, Mṣb, K) and ↓ (Mṣb, Mṣb, K) this last mentioned by Az; (Mṣb;) and ↓; (K,) He read [the book, or Scripture], or recited it: (K, TA;) or ↓ means [properly, or etymologically, accord. to some,) I uttered [the words of] the Qur’an in a state of combination [or uninterruptedly]; (O, TA;)

فرَأَ : (S, Mḥ, O, Mṣb, K,) and ↓ (Mṣb, Mṣb, K,) or the latter is a simple substantive and the former is an infinitive noun [masdar], (Mṣb,) A menstruation: and a state of purity from the menstrual discharge: (S, Mḥ, O, Mṣb, K, &c.;) thus having two contrasting meanings: (S, O, K,) said by IʿAth to have the latter meaning accord. to Esh-Shāfī‘ee and the people of El-Hijāz, and the former meaning accord. to Aboo-Hanéefeh and the people of El-' Irāk: (TA;) and a time; (AA, S, Mḥ, O, K;) and so ↓ ; (S, Mḥ, O, K;) as in the sayings, ↓ The wind blew at its time; (Kt, Mḥ;) and this is the primary signification (IʿAth, Mḥ, O,) accord. to AA [and some others]; (Mḥ;) whence [accord. to them] the first and second of the meanings mentioned above: (Kt, S, IʿAth, Mḥ, O;) and ↓ signifies also the termination of a menstruation: and some say, the period between two menstruations: (S;) accord. to Ḥz, it means the collecting of the blood in the womb; which is only in the case of becoming pure from menstruation: (TA;) the plural is ↓ and
Examples from the Qur’an

فَإِذَا قَرَأْتُ الْقُرْآنَ فَاسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

So when you recite the Qur’an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].

(16:98)
And when you recite the Qur'an, We put between you and those who do not believe in the Hereafter a concealed partition.

(17:45)

And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.

(17:106)

Indeed, your Lord knows that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'an. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allah and others fighting for the cause of Allah. So recite what is easy from it and make obligatory prayer and give zakah and loan Allah a goodly loan. And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.

(73:20)

Move not your tongue with it to hasten with it.

Indeed, upon Us is its collection and its formation/organisation [into a book]. [a] So when We have formed it [singular], then follow its [singular] formation. [b] Then upon Us is its clarification/explanation. [c]

(75:16-19)

These ayaat indicate that the Qur'an is in one form only, and that we are obliged to follow that one form.

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A key point here is that عَلَيْنَا is in reference to Allah.

Allah is the one that has designed the Qur’an and is the one that has planned its progressive revelation. So when it comes to bringing it together جَمْعَهُ into a composition this is by the design and plan of Allah. See section 12.9 of the dictionary on page 847 for جَمْعَهُ.

Allah is not reciting the Qur’an to the messenger, rather it is Allah who has designed and organised/composed it precisely, it is not the role of the angels or anyone else to design revelation. It is for this reason that the meaning of قُرْآنَهُ used, is forming and not reciting. See section 12.30 of the dictionary on page 887 for قُرْآنَهُ.

Having integrated the design/formation of the Qur’an [singular] into a unified composition, it is the job of the messenger to follow this composition [singular].

There is no scope here for ahruf/variants/readings for whatever reason. See section 9.5.9 on page 518.

This is a very important ayah for anyone that believes that it is the messenger’s or anyone else’s role to explain the Qur’an. Allah tells the messenger and us that it is Allah that explains the revelation.

See section 4.1.6 on page 47 to see examples of how Allah explains/clarifies the Qur’an with a selection of examples.

In addition to this, it is Allah that answers the questions of the people to whom the messenger was delivering the Qur’an, see sections 4.1.15 and 4.1.16 on page 62 and 66 for examples of this.

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَيُسْجُدُونَ
And when the Qur’an is recited to them, they do not prostrate [to Allah]?

(84:21)

See also section 5.1 on page 74.
Lane’s Lexicon

قَصَّهُ ( S, M, A, Msb, K,) aor. ـــ، inf. n. قَصى ( S, Msb,) He cut it; ( S, Msb;) or he clipped it, or shore it, or cut off from it; ( A, K;) namely, hair, ( S, M, A, K,) and wool, ( M,) and plumage, ( A,) and a nail of a finger or toe; ( M, K;) with the مَقِصَّة، قَصَّة، نَقُصُّ، يَقُصُّ، قَصِّصَتِي، meaning, I pared the nail and the like. ( Msb,) ___ Also, He (a weaver) cut off from it, namely, a garment, or piece of cloth, its unwoven end, or extremity, consisting of warp without woof. ( M,) ___ And He cut off the extremities of his ears. ( IAr, M, ...)

قَصَّهُ ( T, M, K,) He followed, or followed after, his track, or footsteps, in pursuit; endeavoured to trace him, or track him; ( S, M, A, Msb, K, &c.;) or he did so by degrees: ( TA:) or by night: or at any time: ( M, TA:) which last is the correct explanation: ( TA:) and قَصَّة signifies the same, ( A, TA,) and so قَصَّة الدُّرْدُم، ( S, K, &c.;) and قَصَّة الدُّرْدُم is a dial. form of the same. ( TA.)

You say, خَرَجَ فُلنَّاحَدَةَ قَصَصًا فِثَرٍ أَفُلَّةٍ and you say, خَرَجَ فُلنَّاحَدَةَ قَصَصًا فِثَرٍ أَفُلَّةٍ ( T, M, K,) He followed, or followed after, his track, or footsteps, in pursuit; endeavoured to trace him, or track him; ( S, M, A, Msb, K, &c.;) or he did so by degrees: ( TA:) or by night: or at any time: ( M, TA:) which last is the correct explanation: ( TA:) and قَصَّة signifies the same, ( A, TA,) and so قَصَّة الدُّرْدُم، ( S, K, &c.;) and قَصَّة الدُّرْدُم is a dial. form of the same. ( TA.)

And He followed, or followed after, his track, or footsteps, in pursuit; endeavoured to trace him, or track him; ( S, M, A, Msb, K, &c.;) or he did so by degrees: ( TA:) or by night: or at any time: ( M, TA:) which last is the correct explanation: ( TA:) and قَصَّة signifies the same, ( A, TA,) and so قَصَّة الدُّرْدُم, ( S, K, &c.;) and قَصَّة الدُّرْدُم is a dial. form of the same. ( TA.)

And He followed, or followed after, his track, or footsteps, in pursuit; endeavoured to trace him, or track him; ( S, M, A, Msb, K, &c.;) or he did so by degrees: ( TA:) or by night: or at any time: ( M, TA:) which last is the correct explanation: ( TA:) and قَصَّة signifies the same, ( A, TA,) and so قَصَّة الدُّرْدُم, ( S, K, &c.;) and قَصَّة الدُّرْدُم is a dial. form of the same. ( TA.)

And He followed, or followed after, his track, or footsteps, in pursuit; endeavoured to trace him, or track him; ( S, M, A, Msb, K, &c.;) or he did so by degrees: ( TA:) or by night: or at any time: ( M, TA:) which last is the correct explanation: ( TA:) and قَصَّة signifies the same, ( A, TA,) and so قَصَّة الدُّرْدُم, ( S, K, &c.;) and قَصَّة الدُّرْدُم is a dial. form of the same. ( TA.)

Al-Mufradat fi Gharib al-Quran by Al-Raghib al-Isfahani (Translated)

Al-Qassu: The following of traces/footsteps/remains. It is said: I followed his footsteps, and Al-Qasasu: The traces/footsteps/remains. And from it, it is said about what remains from the pasture/herbage and so the traces/remains [of that pasture] are followed: Qaseesun, and qasastu [I cut] his nails.
And Al-Qasasu: News/information that is sought [lit. followed] after.
Taj ul Aroos min Jawahir il Qamoos by Az Zubaidi (translated)

الفَصْنَ: تَتَبُّعُ الأَثَر شَيْئًا بَعْدَ شَيْئٍ
الفَصْنَ: تَتَبُّعُ الأَثَر شَيْئًا بَعْدَ شَيْئٍ

Al-Qassu: The following of the traces/signs/remains.
Al-Qassu: The following of the traces/signs/remains bit by bit [lit. thing after thing].

Summary

It seems [my thoughts] that this word relates to what gets you from one place to another by following/using some process. To follow traces/remains/footprints to get to their source. To tell a story or news from start to end, following the traces of the story in proper order. News or information that is sought after, that is, to get from not knowing it to knowing it. In the use to cut hair or nails or cloth, it is to get something from one length to another by the cutting process.

It might be worthwhile to consider this word [in relation to the Qur’an] along with Ta-Lam-Waw in section 12.7 on page 839. This word has the meaning of closely following, while Qaf-Sad-Sad is used to mean following in the traces/remains of. It is good to also consider the word Ta-Ba-3ain in section 12.6 on page 835, which has a closer meaning to this aspect of Qaf-Sad-Sad.

In the Qur’an, Qasas [in my opinion] appears to be used with accounts that are narrated, in proper order and following key indicators, to an end we must learn from. And when Allah uses [see section 5.3.35 on page 205] naqussu ‘ala, or yaqussu ‘ala in relation to some narrative/news/messages [ayaat], it means that you are being guided through and must follow along with the information that is being transmitted. Whether the unfolding of a revelation, or the unfolding of a selected narrative that Allah tells us about. In fact, as it relates to the stories of previous peoples, it can be taken to mean that we must follow the story to the end/lesson that Allah has for us in it.

12.31.2 Examples from the Qur’an

See also section 5.3.35 on page 205.

وَلَكُمْ فِِ الْقِصَاصِ حَيَاةٌ يََأُولِِ الَْْلْبَابِ لَعَلَّكُمْ تـَتـَّقُونَ
And there is for you in legal retribution [a] [saving of] life, O you [people] of understanding, that you may become righteous.
(2:179)

[a] I think the use of this word is in the sense of an injustice being followed by an equitable justice.

قَاـلَ ذَٰلِكَ مَا كُنَّا نـَبْغِ فَارْتَدَّا عَلَىٰ آثََرِهَُِا
[Moses] said, "That is what we were seeking." So they returned, following their footprints.
(18:64)
And she [Musa’s mother] said to his sister, "Follow him"; so she watched him from a distance while they perceived not.

(28:11)

Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him [from start to finish] the story, he said, "Fear not. You have escaped from the wrongdoing people."

(28:25)
Lane's Lexicon

 كتاب, past tense: كتب, infinitive noun [masdar] كتب, Ktob, He drew together; brought together; conjoined. (S.) Hence, كتب, past tense: كتب and كتب, infinitive noun [masdar] كتب, He conjoined the orae of the mule’s vulva by means of a ring or a thong; (S.) as also كتب غلظة, past tense: كتب and كتب, Ktob, (K,) infinitive noun [masdar] كتب, and كتب غلظة, (TA,) He closed the camel’s vulva, (K,) and put a ring upon it: (TA:) or he put a ring of iron or the like upon it, (K,) conjoining the orae, in order that she might not be covered. (TA.)

كتاب, past tense: كتب, infinitive noun [masdar] كتب, (S;) and كتب, (K,) or a سقة, (K,) or a مزدة, (TA,) with two thongs: (K,) or, accord. to some, he closed it at the mouth, by binding it round with a وثاج, so that nothing [of its contents] should drop from it; (TA;) [as also ↓ كتب or كتب] signifies he sewed a سقة; and ↓ كتب, he bound it with a وثاج, i. e. bound it round the upper part. (Lh.)

كتاب, past tense: كتب, infinitive noun [masdar] كتب, (S;) and كتب, (K,) and ↓ كتب, (TA) (tropical:) He bound a سقة with a وثاج; (S;) he bound it round the head, or upper part: (K;) or the first of these verbs signifies he sewed a سقة. (Lh.) See above. IAar says, I heard an Arab of the desert say, أكتب فم السفاء فلم ينكبت, i. e. bound the mouth of the سفاء, but it did not become fast bound, or closed, because of its hardness and thickness. (TA.)

كتاب, past tense: كتب, infinitive noun [masdar] كتب, q. v., (assumed tropical:) He (God) prescribed, appointed, or ordained, (TA,) and made obligatory. (Msb;) كتب غلظة القصاص, The law of retaliation is prescribed, appointed, or ordained, as a law of which the observance is incumbent on you. (Kur, ii. 173.) كتب غلظة الصيام (179.) (TA.)

كتاب, (tropical:) He judged, passed sentence, or decreed, against him that he should do such a thing. (A,) كتب الفاضل باللغة, The judge gave sentence that the expenses should be paid. (Msb.)

كتاب, [inf. n. of 1, q. v. as a subst.,] A thing in which, or on which, one writes: [a book:] a written piece of paper or [a record, or register; and a written mandate;) of skin: (K:) a writing, or writ, or thing written; as also كتابية, and both are applied also to the revelation from above: and to a letter, or epistle, which a person writes and sends: sometimes made fem., as meaning صحيفة AA says, I heard an Arab of the desert, of El-Yemen, say, فلان لغويت جلطة كتابي فانظره, Such a one is stupid: my letter came to him, and he despaired it: so I said, Dost thou say, and he replied, Is it not a صحيفة? (Msb;) pl. كتب and كتب, (S.)

A sent down/revealed scripture. (Msb.) [Whence أهل الكتاب People having a sent down/revealed scripture: and الكتاب أهل الكتاب The people of the Bible. See also الكتاب, signifies The نزوة, or Pentateuch, or Mosaic Law: (K:) and the Gospel, or Book of the Gospels: the Scriptures of the Jews and Christians: (Expositions of the Kur, passim:) and the Kur-an. (TA.)
Divine prescript, appointment, or ordinance: judgment, or sentence: fatal decree, or predestination. (S, K.)

I will assuredly determine, or judge, between you two according to the judgment, or sentence, of God, which hath been sent down/revealed in his book. A trad., not relating to the Kur-án. (TA.)

El-Jaadee says,

نَّا امِّيِّتَةٌ عِنْيَ كُتَابُ اللَّهِ أَخْرِجَتِهِ

جَعْنَكَ وَهَلْ أُمْنِفْنِ اللَّهَ مَا فَعَلََ

[O daughter of my paternal uncle! the decree of God hath expelled me from you: and could I indeed forbid God to do what He hath done?] (Ṣ.) [Hence, الكِتَابُ الأَوَّلُ [The first writing; meaning the register of God’s decrees]. (M and Ḳ voce مَحْبَل، q. v.]

Arabic-English Dictionary of Qur’anic Usage by Elsaid M. Badawi and Muhammad Abdel Haleem

كتاب, to gather together, layers of material; to put letters together (i.e. to write), to write down, book, letter, record; army regiment; to ordain, prescribed, decreed, to impose, to contract; a set amount.

كتاب ... decree, verdict, ordinance. (8:68) If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment.

12.32.2 Examples from the Qur’an

See sections 5.3.28.1 and 5.3.21, on pages 183 and 158.
Mim-Lam-Lam: Millat

Lane’s Lexicon

ملَّهُ: He put it (namely bread, or flesh-meat,) into hot ashes, [to bake, or roast]. (K, &c.)

ملَّ الثَّوْبَ: He sewed, or tacked, the garment, or piece of cloth, [slightly,] previously to the [stronger] sewing termed الكَف. (S.) See also شَل.

ملِلْتُ عَنْهُ: I was avers from it; (T;) loathed it; was disgusted by it, with it, or at it; (T, S, K;) [was weary of it;] turned away from it with disgust. (T.) See سَئِمَ.

امْتَلَّ مِلَّتَهُ: He follows his way of religion: see 8 in art. شَع.

ملَّة: The hollow that is made for baking bread: or the hot dust and ashes [in which the bread is baked]. (Mṣb.)

Hot ashes: (S, K;) ashes, and earth, in which fire is kindled. (TA, art. خَيْر.)

ملِلْ مَلَّةٍ: Bread baked in hot ashes. (S.) [It is generally made in the form of thick round cakes.]

ملِلْ: A religion; (S, Mṣb, K;) a way of belief and practice in respect of religion. (T, &c.)

Arabic-English Dictionary of Qur’anic Usage by Elsaid M. Badawi and Muhammad Abdel Haleem

Mim-Lam-Lam: hot ashes, heat of the fire, food cooked in hot ashes; to become bored, to be restless, to loathe; to dictate, to sketch; creed, religion, faith
Lane's Lexicon

\( \text{नुर} \) (Yoo, Akh, T, S, M, A, * K, I) past tense: नुङ्गः and नुङ्गः (M, K) infinitive noun [masdar] नुङ्गः (Yoo, Akh, S, M, K) and नुङ्गः (M, K) [He made a vow; imposed upon himself a vow; or knew of the enemy and prepared himself to deal with him]. (M) You say also, नुङ्गः (Yoo, Akh, T, S, M, K) past tense: नुङ्गः (M, K) I made it binding, or obligatory, on myself, [i.e., I vowed,] of my own free will, to do or to give such a thing to God; namely, some religious service, or an alms, &c.: (TA:) or नुङ्गः signifies the promising absolutely, or conditionally, as will be explained below; yet if he do so, fulnessment is obligatory on him. (IAth.) You say also, नुङ्गः (M, K) and नुङ्गः (M, K) He (the father, M, K) and she (the mother, M) appointed the child [by a vow] to be a minister or servant to the church, (M, K) or to a place appropriated to religious services or exercises, or acts of devotion: (TA:) so in the Kur, iii. 31. (M.)

The people knew of the enemy: (S:) or knew of the enemy and prepared themselves for them: (A:) or knew of the enemy and were cautious of them or on their guard against them or in fear of them. (TA.) And it is said in a tradition, नुङ्गः वृद्धां वृद्धां Have thou knowledge of the people and be cautious of them or on thy guard against them or in fear of them. (TA.)

An अद्वैता, एकत्व (Msb:) infinitive noun [masdar] अद्वैता (T, S, M, Msb, K) and एकत्व (M, K) the latter accord. to Kr, but correctly it is a simple substantive, (M,) and नुङ्गः नुङ्गः (T, K) or this is plural of नुङ्गः, (T,) and नुङ्गः (K,) accord. to Lh and Kr, (TA:) but this is properly a simple substantive,] and नुङ्गः (M, K) accord. to Zj, (M,) or Ez-Żeʃjāje, (TA,) but this should rather be regarded as a simple substantive, (T, M,) I informed him, or advised him, of the thing: (M, K, TA:) this is the primary signification: (TA:) and [I warned him of the thing:] I cautioned him, or put him on his guard, against the thing, and put him in fear, (M, * K,) in my communication or announcement: (K:) in this sense the verb is used in the Kur, xl. 18: (M, TA:) or I announced to him the thing, (S, * Msb,) generally in a case of putting in fear the person addressed, or frightening him, (Msb,) or never otherwise than in such a case: (S:) and thus the verb is used in the Kur, ubi supra., [And warn them and put them in fear of the day of the approaching event, the day of resurrection] meaning, put them in fear of its punishment: (Msb:) and अद्वैता एकत्व नुङ्गः वृद्धां
advised him, of such a thing. (Mṣb.) انذرهُ also signifies He (a spy) informed him, or advised him, of the state of the enemy: in the copies of the K, انذرهُ; but this is a mistake. (TA.) And you say, انذرتُ القَوْمَ مَسِي َ عَدُرِّ إِلَيْهِمْ I informed the people of the march of the enemy towards them, to put them on their guard. (T.) And انذرتُ القَوْمَ بِالعَدُو signifies the same. (A.) It is said in a proverb, انذرَ عِذَرَ مَنْ أَنْجَحْتِ, meaning, He hath become excused, and averted from himself the blame of men, who hath warned thee that he will punish thee for a future evil deed proceeding from thee, if thou then do the evil deed and he punish thee. (T.) See also انذر, in two places: and see انذر.


12.34.2 Examples from the Qur’an

See sections 4.1.14, 5.3.18, 6.1.18, 6.1.19 on pages 62, 153, 314, 317.
12.35.1 Dictionary

Al-Mufradat fi Gharib al-Quran by Al-Raghib al-Isfahani

النزل في الأصل هو انحطاط من علو. يقال: نزل عن دابته,...

12.35.2 Examples from the Qur’an

See section 5.3.21, on page 158.
Lane's Lexicon

... He looked at, or towards, in order to see, him, or it; he considered, or viewed, him or it with his eye; (S, A, K;) with the sight of the eye; (Msb;) [i. e. looked at him or it;] ... نَظَرْتُ إِلَيْهِ signifies he extended, or stretched, or raised, [or directed,] his sight towards him or it, whether he saw him or did not see him. (TA.) The usage of the النظر as relating to the sight is most common with the vulgar, but not with persons of distinction, who use it more in another sense, to be explained below.

النظر also signifies The turning the mind in various directions in order to perceive a thing [mentally], and the seeing a thing; and sometimes it means the considering and investigating: [and as a subst., speculation, or intellectual examination:] and sometimes, the knowledge that results from [speculation or] investigation. (El-Basāîr.) It is mostly used as relating to the intellect by persons of distinction; and as relating to the sight, most commonly by the vulgar. (TA.) [It is said that] when you say نَظَرْتُ إِلَيْهِ, it means only [I looked at, or towards, him or it] with the eye: but when you say نَظَرْتُ فِيهِ, it may mean [ I looked into, inspected, examined, or investigated, the thing or affair] by thought and consideration, intellectually, or with the mind: (TA:) [this remark, however, is not altogether correct, as may be seen from what follows: the truth seems to be, that نَظَرَهُ and نَظَرَإِلَيْهِ may be used in the latter of these two senses, though نَظَرَ فِيهِ is most common in this sense.] It is said in the Kur, [x. 101,] قُلِ ٱنْظُرُوا مَا ذَا فِ السَّمَاوَاتِ Say, Consider ye what is in the heavens. (TA.) And you say, نَظَرَ إِلَيْهِ He saw it, and thought upon it, and endeavoured to understand it, or to know its result. (TA.) [And He looked to it, or at it, or examined it, intellectually; regarded it; had a view to it.]

Examples from the Qur'an

أَوَلََْ يَنظُرُوا فِِ مَلَكُوتِ السَّمَاوَاتِ وَالَْْرْضِ وَمَا خَلَقَ اللَّــهُ مِن شَيْءٍ وَأَنْ عَسَىٰ أَن يَكُونَ قَدِ اقْتُبِلَ أَجَلُهُمْ فَبِأَيِي حَدِيثٍ بـَعْدَهُ يـُؤْمِنُونَ Do they not consider/turn their attention to the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near? So in what statement hereafter will they believe?

(7:185)
Ha-Dal-Ya: Huda

12.37.1 Dictionary

Lane’s Lexicon

هَدَاهُ: He directed him, or guided him, to the way; (K, * TA;) directed him aright; or caused him to take, or follow, a right way or course or direction. (K, TA.)

هَدْى A way, course, method, mode, or manner, of acting, or conduct, or proceeding, or the like; (Mṣb, K;) as also هُدْى: (K;) or to the second and third: and the first is pl. [or coll. gen. n.] of the last: (S;) and a god way, &c.: and calm, or placid, deportment; or calmness, or placidity, of deportment: (TA;) see also دَلَ. 

هوُ على هَدَى: He is following, or he follows, a right direction.

Taj ul Aroos min Jawahir il Qamoos by Az Zubaidi (translated)

هادي is what guides gently/kindly to that which brings you to what you want.

Al-Mufradat fi Gharib al-Quran by Al-Raghib al-Isfahani

Al-hidaya is to be directed with gentleness.

12.37.2 Examples from the Qur’an

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِｉ ظُلُمَاتِ الْبََِّا وَالْبَحْرِ قَدْ فَصَّلْنَا الْْيََ لِقَوْمٍ يـَعْلَمُونَ

And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea. We have detailed the signs for a people who know.

(6:97)

وَأَلْقَىٰ فِِ الَْْرْضِ رَوَاسِيَ أَن تَِِيدَ بِكُمْ وَأَنَِْارًا وَسُبُلًَ لَّ عَلَّكُمْ تَِْتَدُونَ وَعَلَّمَاتٍ وَبَِّلنَّجْمِ هُمْ يـَهْتَدُونَ

And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided, and landmarks. And by the stars they are [also] guided.

(16:15-16)

إِلَّا أن يَشَاءُ اللَّـهُ وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يـَهْدِيَنِ رَبِِي لَِْقـْرَبَ مِنْ هَـٰذَا رَشَدً

Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

(18:24)
And he who believed said, "O my people, follow me, I will guide you to the way of right conduct."

(40:38)

[The one] who has made for you the earth a bed and made for you upon it roads that you might be guided

(43:10)

It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.

(72:2)

See also sections 4.1.1, 4.1.3, 5.3.6, 6.1.8 on pages 39, 43, 118, 275.
12.38.1 Dictionary

Not much in Lane’s Lexicon here, but what is there does match what is below (as does Lisan Al Arab by Ibn Manzūr).

Dictionary of the Qur’an by Malik Ghulam Farid

Wahhaya or ‘awhha [infinitive noun [Masdar] wahhyun]: He communicated or gave order or made a request by gesture or sign; he talked (to him) in secret or he talked (to him) in such a way that others should not hear him. ‘awhha allāh y‘ilayhi: God sent revelation to him. The real sense of wahhaya is to convey one’s intention or wish by means of quick signs which may be done by gestures, writing etc.

Dictionary of the Qur’an by Abdul Mannan Omar

To indicate, reveal, suggest point out, put a thing into (the mind), despatch a messenger, inspire, speak secretly, hasten, make sign, sign swiftly, suggest with speed, write, say something in a whisper tone so that only the hearer hears it clearly but not the person standing close to him.

12.38.2 Examples from the Qur’an

See section 5.3.22, 6.1.1 on page 169, 243.

قَالَ رَبِي اجْعَل لِِي آيَةً قَالَ آيـَتُكَ أَلََّ تُكَلِّمَ النَّاسَ ثَلًَّلَيَالٍ سَوِيًَّ
فَخَرَجَ عَلَىٰ قـَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِيحُوا بُكْرَةً وَعَشِي

[Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."

So he came out to his people from the prayer chamber and signalled/indicated to them to exalt [Allah] in the morning and afternoon.

(19:10-11)

فَقَضَاهُنَّ سَبْعَ سَََاوَاتٍ فِِ يـَوْمَينِْ وَأَوْحَىٰ فِِ كُلِي سَََاءٍ أَمْرَهَا وَزَيـَّنَّا السَّمَاءَ الدُّنـْيَا بَِِصَابِيحَ وَحِفْظًا
ذَٰلِكَ تـَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.

(41:12)
When the earth is shaken with its [final] earthquake
And the earth discharges its burdens
And man says, "What is [wrong] with it?"
That Day, it will report its news
Because your Lord has inspired it.
(99:1-5)
Waw-Fa-Za/Alef: Tawaffa, 'oofoo

12.39.1 Dictionary

Lane's Lexicon

[He fulfilled, performed, kept, or was faithful to, the compact, or covenant, and the promise]: act. part. n. n. وفاً (Msb.) signifies the being faithful to an engagement, or promise: see 1, last sentence, in art. وفاً. He paid it: see an ex. (فِي وفاً) voice and وفاً and وفاً and وفاً He paid, or rendered, to him fully, or completely, his right, or due. (K. [In the CK, وفاً is erroneously put for وفاً.]})

Al-Mufradat fi Gharib al-Quran by Al-Raghib al-Isfahani

In this dictionary, the basic meaning is to complete something or bring it to completion. He says:

الوافي: الذي بلغ التمام

Kitab al-'Ayn by Al-Khalil ibn Ahmad al-Farahidi

In this dictionary, the basic meaning is to complete something or bring it to completion. He says:

وكل شيء بلغ تمام الكمال، فقد وفى وتم

Summary

This word is used in the Qur'an in the context of:

1. Taking the soul at death: bringing their time in dunya to its promised end.
   1.1. (4:15), (6:61), (22:5) ...
   1.2. See below for more discussion on this meaning/use.
2. Fulfilling/completing duties / obligations / contracts / agreements / oaths / consequences etc.
   2.1. (2:40), (8:50-51), (9:111), (35:30), (47:26-28), (53:36) ...
3. Fully recompensed
   3.1. (3:185) ...
4. Taking full measure [in some exchange]: fully completing the transaction.
   4.1. (83:2) ...

From 1 above: It is a mistake to understand the word in the literal meaning of death. Rather it is that [in dunya], the end of earthly life, is the fulfilment of the trial of life as defined by Allah. It is wrong to say that any time this word is used in the context of angelic action, it refers to death or causing death. Rather, it implies the angels fulfilling some obligation/contract/agreement/promise from Allah and with humanity. See (8:50-51) and (47:26-28) below.
12.39.2 Examples from the Qur’an

See section 9.5.28 on page 608 for some examples.

If you could only see when the angels fulfill [the promise/consequence] on those who disbelieved [a]. They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire".

That is for what your hands have put forth [of evil] and because Allah is not ever unjust to His servants."

(8:50-51)

[a] This is typically translated as: “angels take the souls of those who disbelieved”. However:

[i] There is no mention of souls here although the word can be used in relation to the souls. The context must decide the correct meaning.

[ii] This ayah is referring to people being punished by the angels, with the angels associating that punishment with that of the fire. The punishment of the fire, and punishment generally comes after the judgement hour. It happens not with the souls, but with the recreated bodies.

[b] This refers to the punishment in the fire. See (8:50-51) above.

[i] This ayah is referring to people being punished by the angels, with the angels associating that punishment with that of the fire. The punishment of the fire, and punishment generally comes after the judgement hour. It happens not with the souls, but with the recreated bodies.

[c] This judgement on people’s actions/deeds happens at the hour on the day of judgement. The punishment, comes after that.
And they say, "When we are lost within the earth, will we indeed be [recreated] in a new creation?"

Rather, they are, in [the matter of] the meeting with their Lord, disbelievers.

Say, "The angel of death who has been entrusted with you will fulfil [the promise] on you, then to your Lord you will be returned. [a]"

(32:10-11)

[a] The promise that is fulfilled is about the day of Judgement.

[i] See (50:20) and (85:2).

Allah fulfils [his will/plan/promise by taking to himself the] [a] souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed, in that are signs for a people who give thought.

(39:42)

[a] Normally translated as: “takes the”.

اللَّـهُ يََوَّفَّ الَْْنفُسَ حِينَ مَوْتَِِا وَالَّتِِ لََْ تَُِتْ فِِ مَنَامِهَا فـَيُمْسِكُ الَّتِِ قَضَىٰ عَلَيـْهَا الْمَوْتَ وَيـُرْسِلُ الُْْخْرَىٰ إِلََٰ أَجَلٍ مُّسَمًّى إِنَّ فِِ ذَٰلِكَ لَْيََاتٍ لِيقَوْمٍ يـَتـَفَكَّرُونَ
12.40 Words associated with age or stages of life

See section 9.5.13 on page 543 for a relevant section in relation to the definitions below.

In the Qur'an the various stages of life are given the following names [from youngest to oldest and perhaps not exhaustive]:

12.40.1 [حَمْل] – Baby in the womb

That which is carried by the mother [46:15].

12.40.2 [طِفْل] – Child

A child from the birth including the onset of puberty [22:5, 24:31, 24:58-59, 40:67]. This includes the following categories:

- Those that have not reached the time when knowledge and noticing of the private parts of women has begun [24:31], of note is that it is described as a phase that a child has. That is, it is not indicated that this phase changes a child into an adult.
- The children that have reached puberty [24:58-59]. This is considered to be the end of the childhood phase in the dictionary reference below.

Lane’s Lexicon

طِفْل A young one, or youngling, or the young, (Mṣb, K,* of anything, (K,) [or] of a human being and of a beast: (Mṣb:) or (K) a new-born child, or young infant: and also a young one, or the young, of any wild animal: (S, O, K:) or it is applied to a child until he discriminates; (Mṣb, TA:) after which he is called [ضَيْقٌ] thus some say, (Mṣb,) [and] thus says El-Munāwee: (TA:) or, accord. to Az, (Mṣb, TA,) on the authority of AHeyth, (TA,) a child from the time of his birth (Mgh, TA,) until he attains to puberty: (Mgh, Mṣb, TA;) fem. [طِفْلَة] (Zj, Mgh, Mṣb, TA:) and pl. [طْفَال أ] (Zj, Ṣ, O, Mṣb, TA;) but [طِفْل] is also used as fem., (Zj, Mgh, O, Mṣb, TA,) and dual, (Zj, TA,) and pl., (Zj, S, O, Mṣb, TA,) occurring as pl. in the Kur xxiv. 31, (S, O, Mṣb,) and [xxii. 5 and] xl. 69: (Zj, TA:) and [طِفْيَل] signifies the same as [طِفْل] (K, TA;) used in this sense by a rájiz; but accord. to some, by poetic license, for the dim. [طَفْيَل] (TA.)

حُلُم: A [dream of] copulation in sleep. (K.) Hence, [نَصْرُ الحُلُم] He attained to puberty, or virility, in an absolute sense. (TA,) It is said in the Kur [xxiv. 58, 59] [And when your children attain to puberty, or virility, they shall ask permission to come into your presence]. (TA,) [And hence,] [أَنْصَرَّ بَعْضَ الحُلُم] (also called [أَنْصَرَّ اَلْعَقْلِ] TA in art.) [The teeth of puberty, or wisdom-teeth,] so called because they grow after the attaining to puberty, and the completion of the intellectual faculties: (S, L, Mṣb, all in art. [نَحْدُ] they are four teeth that come forth after the [other] teeth have become strong. (TA in art. [ Gespr]}
Youth, boy, child

The period typically associated with childhood, likely referring to the time before [غُلََم].

Lan's Lexicon

ضَبِيَة - Youth, boy, child

19:12 [Yahya], 19:29 [Isa]. The period typically associated with childishness, likely referring to the time before [غُلََم].

The first may be from صبا, and the second صبا from الصبى which signifies the inclining the heart to any one; and have other significations expl. in what follows: and signifies the manifesting passionate love, and desire: (KL:) [but صبا and صبى are often used in different senses: thus Et-Tebreezee says that] in the following hemistich of a poem by Dureyd Ibn Es-Simmeh, * 

A youth, boy, or male child; syn. غُلََم: (Mgh:) or a young male child; (Mgh, Msb:) before he is called غُلََم: (Mgh:) or one that has not yet been weaned, (M, K,) so called from the time of his birth: (M:) and صبا signifies the same as صبا: and these words being like and قدِر: (TA:) the pl. of the former is صبا: [a pl. of pauc., in which the וה is changed into ى because of the kesreh before it, like as is said in the M respecting another of the pls.] (S, M, Msb, K, but not in the CK,) and صبى: (M, K, TA, in the CK) صبا: (M, K) and صبى: (M, K, TA, but not in the CK) [or rather the last two are quasi-pl. ns.,] and صبى: [another pl. of pauc.] (K) and صبى: [also a pl. of pauc.] (M, K,) but this last is said by J to have been unused, because the usage of صبى rendered it needless, (TA) and صبى: (S, M, Msb, K, but not in the CK,) in which the וה is changed into ى because of the kesreh before it, (M,) and صبى: (M, K,) as some say, preserving the ى notwithstanding the damreh, (M,) and صبى: (M, K, but not in the CK,) and صبى: (M, K,) and [ISa says:] accord. to Sb, the dim. of صبى is صبى: (Sb,) and that of صبى is صبى: (Sb,) each irreg.; but in my opinion, صبى: is the dim. of صبى: , and that of صبى is صبى: , and صبى: occurs in poetry as being the dim. of صبى: .
9.40.4 – Youth


Lane’s Lexicon

ギラム [A young man, youth, boy, or male child:] one whose mustache is growing forth or has grown forth: (Mgh, K:) or one from the time of his birth until he attains to the period termed شباب [meaning young manhood (see غلامة): (K:) or i. q. [meaning a son that has not attained to puberty]: (Mṣb:) and also applied to ‡ such as is termed كهل [i. e. a pl. of middle age, or between that age and the period when his hair has become intermixed with hoariness]: (IAḍr, Mṣb, Ḍār, Ḍār, Ḏār, Mṣb:) and also applied to ‡ such as is termed كهل the female is [sometimes] termed غلامة (; Ṣ, Ḏār, Ḏār;)

It is also used as meaning ‡ A male slave; like as جارية is used as meaning “a female slave:” and as meaning ‡ A hireling [or servant]. (Mgh.)

12.40.5 – Period of strength and [فتح] in the prime of manhood

This refers to the period of prime/strength and comes after the phase of غلام once a boy reaches manhood and by analogy, a girl to womanhood [6:152, 12:22, 17:34, 22:5, 28:14, 40:67, 46:15].

Lane’s Lexicon

أشد (S, A, Mgh, L, Ḏār, &c.,) also pronounced أشد (Seer, K:) but the latter form is rare, (TA,) is both masc. and fem., (Zj, TA,) and as used in the Kur it has somewhat different meanings: (Az, TA:) in the phrase خذي يبلغ أشد (S, K:) and other phrases in the Kur, (TA,) أشد is expl. as meaning The state of strength; (S, Mgh, L, Ḏār) which is from eighteen to thirty years: (S, L, Ḏār:) or from about seventeen to forty: (Zj:) or from thirty to forty: (Zj in another place:) or puberty: (Az, Mgh, L:) or firmness, or soundness, of judgment, produced by experience: (L:) or puberty together with such maturity as gives evidence of rectitude of conduct or course of life; (Zj, Az, Mgh, L:) which may be at, or before, the age of eighteen years; accord. to most of the men of science, and among them Esh-Sháfi‘ee; (Zj, Az, L:) and the extreme term of which is three and thirty years: (Mgh:) or the age of forty years; as in the Kur xvi. 14: (L:) أشد [originally أشد is a sing. having a pl. form, like أئذى عبادة and آيابين and آسان and مذاكر and غيبر and مأكول: (Ṣ:) or its sing. is أشد, (AḤeyth,
يكين (Kābūni) – Full grown, mature

This is used twice for Isa only. [3:46, 5:110]

Lane’s Lexicon

يكين Of middle age; or between that age and the period when his hair has become intermixed with grey.

12.40.7 Mim-ra-‘a: Mar’atun, Imra’atun

Lane’s Lexicon

يكين (S, K) and مرميَة (K) A man, or human being; syn. إنسان (K) or a man as opposed to a child or a woman; syn. رجل (S, K) You say رجل in the nom., مرميَة in the acc., and مرميَة in the gen., (S,) agreeably with analogy. (TA) And some say مرميَة in the nom., مرميَة in the acc., and مرميَة in the gen.; doubly declining the word. (TA, and some copies of the S,) And مرميَة is said to
be of the dial. of Hudheyl. It is said that no pl. is formed from عَجُوزَةٌ; but plural مَرْؤُوْنَ occurs as its pl. in the following words of a trad.: [Amend your manners, O ye men!; and in the saying of Ru-bah, Whither do the men desire to go?]. (TA.) It forms a dual; they say هُمَا مِرْآَنَ صَالِحَانِ [They are two just men] (S) in the dial. of Hudheyl. (TA.) It also forms a dim., مَرْئِيَةٌ, fem. مَرْئِيَةٍ. (S.)

The fem. of عَجُوزَةٌ, A woman: [and a wife:] also written and pronounced عَجُوزَةٌ. (S, K.)

is also written with the conjunctive I: you say آَمِرَةٌ in the nom., آَمِرَةٌ in the acc., and آَمِرَةٌ in the gen.: also, آَمِرَةٌ in the fem. inc. آَمِرَةٌ in the fem. gen.: thus you say أَمْرَةٌ &c.; and also in the fem. The name of the famous poet اِمْرَةٌ الفيسي is commonly pronounced Imra-el- Keys and Imr-el-Keys.

The fem. is آَمِرَةٌ, A woman: [and a wife:] but with اِمْرَةٌ [which is authorized by the K] is also said to be established by usage; but most of the expositors of the Fs reject this; and those who allow it to be correct judge it of weak authority: IO mentions also آَمِرَةٌ, with soft l after the l. (TA.)

is also used in a fem. sense; (S;) though this is extr.: ex. إنَّهَا ظَلاَّ عَجُوزَةٌ [Verily she is an excellent woman: see عَجُوزَةٌ. (TA.) And آَمِرَةٌ is used, in a trad., as signifying a perfect woman: لَفَلَانْ رَجُّلَ عَجُوزَةٍ Indeed thou hast married a perfect woman: like as you say فُلَانُ رَجُّلَ مَرْؤُوْنَ. (TA.)

According to Al-Mufradat fi Gharib al-Quran by Al-Raghib al-Isfahani, Kitab al-'Ayn by Al-Khalil ibn Ahmad al-Farahidi and Lisan Al Arab by Ibn Manzur, the plural of آَمِرَةٌ (see above) is:

الْمَرْأَوَا نُوُجَرَوُوْنَ (شَيْخَةٌ) (male and [عَجُوزَةٌ (male/Female) - Old


Lane's Lexicon

Šeēḫ (S, A, Mgh, L, Msb, K, &c.) and شَيْخَوُوْنَ (K,) but the latter is a strange word, mentioned by some of the expositors of the Fs, as expressing more than the former word, (MF,) [An old, or elderly, man; an elder, as meaning a man whose age gives him a claim to reverence or respect: a senior;] one advanced in age, (Mgh,) such as is beyond him who is termed شَيْخُ, (Mgh, Msb,) which means him whose Anšūb [i. e. youthfulness, or prime of manhood,] is ended: (Mgh:) one in whom age has become apparent, (L, K,) and hoariness: (L:) or a man from the age of fifty, or fifty-one, to the end of his life, or to the age of eighty: (L, K;) also expl. as meaning a man advanced in age but having strength, or vigour, to fight: and an
old and weak, or a decrepit, man, who is of no service: (Mgh:) [in the present day, 

شَيْخَة (شَيْخَة): An old, or aged, woman: (S, O, Mṣb, K:) a woman extremely old; or old and weak: so 
called because of her inability to do many things: (TA:) [this is the most common 
signification of the word:] accord. to ISk, (S, O, Mṣb,) you should not say (شَيْخَة): (S, O, 
Mṣb, K:) or this is bad; (K:) and is said by the vulgar; (S, O:) but Iʿār authorizes it; (O:) and 
IʿAm allows it, to demonstrate its being fem.; and Yoo is related to have heard it from the 
Arabs: (Mṣb:) pl. (شَيْخَة) غَيْرُخَاتُ (شَيْخَة) or this is pl. of (شَيْخَة) غَيْرُخَاتُ; (R, TA:) and (شَيْخَة) غَيْرُخَاتُ, (S, O, Mṣb, K,) and 
غَيْرُخَاتُ, a contraction of غَيْرُخَاتُ, occurring in traditions. (TA.)

A man's wife, whether old or young: (Az, O, K, TA:) and in like manner, the husband, 
though young, is called (شَيْخَة). (Az, O, TA.)

An old, or aged, man: (O, TA:) a man extremely old; or old and weak. (TA.)