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QUR'ANIC SCIENCES:

TWELVE EVIDENCES ON
THE INIMITABLE NATURE
OF THE QUR'ĀN

THE PROPHETIC TRADITION

THE AUTHORITY & CREDIBILITY
OF HADITH

“I DO NOT KNOW OF ANY ACT OF
WORSHIP THAT IS BETTER THAN
TEACHING PEOPLE KNOWLEDGE.”
(SUFYAN AL-THAWRI)



دار الهداية
DARUL HIDAYAH

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Quranic Sciences

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THE INIMITABLE NATURE OF THE HOLY QUR'ĀN

The Qur'ān is a mu'jizah, a supernatural marvel that defies imitation. As a mu'jizah, the Qur'ān represents a form of divine revelation and heavenly guidance, encompassing eternal laws derived from the boundless ocean of Allāh's knowledge. These laws are not the product of limited human intellect, nor are they subject to change or influence by personal biases, emotions, or desires. Instead, they constitute an unalterable reality, impervious to error or injustice, particularly in regards to human rights. The Holy Qur'ān affirmatively declares:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۚ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾ **فصلت: ٤٢**

"Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Infinitely Wise and Praiseworthy." (41/42)

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ﴾ الأنعام: ١١٥

"And the word of your Lord has been fulfilled in truth and in justice. None can alter His words." (6/115)

The question arises: Is the Qur'ān truly the Book and Word of Allāh, or is it a product of human ingenuity? If it is indeed the former, it would be a mu'jizah - a divine miracle that transcends human capability, leaving no doubt as to its divine origin. Conversely, if it is a human creation, it would be illogical to attribute it to the divine.

In the following pages, we will demonstrate that the Qur'ān is, in fact, a divine miracle that surpasses the creative powers of the universe, rendering it impossible to replicate even a single phrase. The Qur'ān is an eternal miracle which will continue to defy reproduction even by those who reject its authenticity until the Day of Judgment.

George Sale, a Christian European translator of the Qur'ān, attests to its extraordinary nature, stating, "The Koran is a book that cannot be written by human hand."

He considers this miracle even more remarkable than the resurrection of the dead.

Before delving into the Qur'ān's inimitable and miraculous aspects, we will first explain the concept of mu'jizah to facilitate a deeper understanding of the Holy Book's unparalleled nature.

MU'JIZAH AND I'JĀZ

The world is comprised of three categories of phenomena:

- (1) 'Ādiyyāt (natural occurrences),
- (2) 'Ajā'ibāt (extraordinary events), and
- (3) Mu'jizāt (supernatural manifestations).

['ĀDIYYĀT]

Natural occurrences, or 'Ādiyyāt, are events that arise from material causes and are familiar to both the general public and experts alike. Examples of such natural occurrences include: the predictable outcome of harvesting wheat, the growth of plants and trees from seeds, the effectiveness of medicine in treating illnesses, the satisfaction of hunger through eating bread, the quenching of thirst by drinking water, the generation of profit through business, and the strategic advantage gained from adequate supplies in warfare. These phenomena are considered natural occurrences because they adhere to the conventional framework of cause and effect, where specific outcomes are derived from identifiable material causes.

['AJĀ'IBĀT]

Extraordinary events, or 'Ajā'ibāt, are occurrences that result from material causes, but their underlying mechanisms and effects are unfamiliar to the general public, with only a few experts in the relevant fields possessing knowledge of them. This category encompasses various modern scientific inventions, such as the technologies that power trains, aircraft, ships, radio stations, cellphones, missiles, atom bombs, and hydrogen bombs. Magic tricks also fall under this category, as they rely on a combination of material causes and expertise in the art of magic, leaving most people unaware of the underlying principles and effects that create the illusions, which evokes astonishment and wonder. Both natural occurrences ('Ādiyyāt) and extraordinary events ('Ajā'ibāt) share a common characteristic.

[THE COMMON CHARACTERISTIC]

The shared characteristic between natural occurrences ('Ādiyyāt) and extraordinary events ('Ajā'ibāt) is that they can be replicated by others. The key difference lies in the level of expertise required: natural occurrences do not necessitate specialized knowledge, whereas extraordinary events, such as modern scientific inventions, demand expertise in their respective fields. Any expert in a particular field can reproduce these extraordinary events. This explains why numerous individuals have successfully replicated pioneering inventions, often even improving upon the original. For instance, after America developed atom and hydrogen bombs, China followed suit. This demonstrates that there is no exclusivity in extraordinary events. With specialized knowledge, anyone can recreate or improve upon existing innovations. The principle at play is that any achievement by one person can be replicated by another with equivalent capabilities. Consequently, scientific inventions are not supernatural, as they can be imitated and built upon by others.

[MU'JIZĀT]

Mu'jizāt (plural of Mu'jizah) represent occurrences that transcend materialistic causes altogether, whether ordinary ('Ādiyyāt) or extraordinary ('Ajā'ibāt). Their sole origin is the unseen power and will of the Creator, inaccessible to anyone except prophets or men of Allāh. For instance, technology has enabled us to fly airplanes, whereas Sulaymān عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ possessed a flying carpet. Although the outcome was the same (flight), the nature of the two was distinct. The aircraft's flight is attributable to a machine, which can be replicated by anyone with sufficient expertise. In contrast, Sulaymān's عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ flying carpet defied natural laws, operating solely by the will of Allāh, a phenomenon impossible to replicate or imitate, as it is beyond human capability to harness such divine power.

[1] THE EVIDENCE OF RHETORIC

The world comprises two categories of entities: natural phenomena, such as the sun, moon, and stars, and man-made creations, like cars and motorcycles. The distinction between them is clear: the former are beyond human replication, while the latter are manufactured by human experts in vast numbers and across various countries. Natural phenomena, like the sun and stars, are divine creations, crafted by God's omnipotent hand, and lie beyond human capability to reproduce. They are not fabricated in factories nor traded in markets.

Similarly, books can be categorized into two types: those written by humans and those that are the exclusive product of God's infinite power and knowledge. The criterion to distinguish between the two is straightforward: if humans can replicate a book in its entirety or in part, it is a man-made work, but if all human efforts fail to reproduce even a portion of it, it is

undoubtedly a divine revelation and a mu'jizah (supernatural miracle). This is the very basis upon which the Holy Qur'ān has challenged the most eloquent and skilled rhetoricians in the Arab world to produce a work comparable to even a small part of its text.

﴿وَأَن كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِمَّن دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِن لَّمْ تَفْعَلُوا وَلَئِن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾﴾ البقرة: ٢٣-٢٤

"And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a chapter the like thereof and call upon your witnesses other than Allāh, if you should be truthful. But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers." (2: 23-24)

In another verse, Allāh states:

﴿قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ

بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ الإسراء: ٨٨

"Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants." (17: 88)

This verse directly addresses a nation renowned for their exceptional eloquence and rhetorical skills, who were also vehement opponents of the Qur'ān. For them, refuting the Qur'ān's challenge was of paramount importance. Allāh commanded the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, an unlettered man with no formal education or expertise in eloquence or poetry, to issue this proclamation. Despite his lack of credentials, the challenge was sufficient to provoke the Arab rhetoricians, who were hostile to the Qur'ān, to attempt to produce at least one line comparable to the Holy Book's, in order to discredit its veracity and defeat its claims. However, through their unbiased nature, they deemed it impossible to replicate even a part of the Qur'ān, despite their profound knowledge of literature.

Instead, they chose a more brutal approach, resorting to war and bloodshed, which resulted in significant financial losses, countless casualties, and the displacement of many from their homelands. Their failure to respond to the Qur'ān's challenge through literary means, despite their mastery of rhetoric, serves as compelling evidence of the Holy Book's miraculous nature. This constitutes the rhetorical proof of the Qur'ān's divinity.

Despite the clarity of this evidence, some European Westerners, driven by a vested interest in perpetuating anti-Islamic sentiment, have raised a series of objections and misconceptions regarding the Qur'an's rhetorical nature. These individuals — recipients of salaries from programs that conspire against Islam — have sought to discredit its literary merit. Below, we will address and refute these doubts and misconceptions.

OBJECTION [1]

The absence of a comparable work from Arab rhetoricians does not, in itself, establish the Qur'an's inimitability. It is possible that they possessed the capability to create a similar work but chose not to do so. To illustrate this point, consider the following analogy: the absence of travel to New York does not necessarily imply that one is incapable of traveling altogether; likewise, the lack of a similar work from Arab rhetoricians does not necessarily prove that they were incapable of producing one.

ANSWER

Clearly, having the ability to travel to New York is not sufficient; a motive for going is also necessary. Likewise, if the Arabs had the capacity to produce a work similar to the Qur'an, what better opportunity to do so than during the ongoing rivalry between the rhetoricians and the followers of the Qur'ān? By successfully challenging the

Qur'an, they would not only refute the teachings that contradicted their ancestral beliefs but also safeguard their own religion, defeat their opponents, and discredit the Qur'an that they so fervently opposed.

The importance of defeating the Qur'an's challenge was so great to them that they invested immense wealth and suffered numerous casualties in their efforts to do so. The battles of Badr, Uhud, Khandaq, and Hunain, as well as the relentless persecutions inflicted by the Meccans, serve as a clear testament to their fierce determination to suppress the Qur'an's message.

Achieving victory over the Qur'an's challenge would have guaranteed a triumph for their religion, showcased their unrivaled expertise in eloquence and rhetoric, and inflicted a crushing defeat on the Muslims who opposed them in this theological contest. What greater motivation could the Arab rhetoricians have possibly had to produce a work comparable to the Qur'an?

This is like saying regarding a person who perishes from thirst in the desert that he had access to water but lacked the motivation to drink it, which is why he died.

Swami Dayanand Saraswati, the founder of Arya Samaj, once extended a debate invitation to Maulānā Muḥammad Qāsim Nānōtwī رحمته الله, having previously engaged in a scholarly discussion with him and being familiar with his expertise. However, when Nānōtwī arrived for the debate, Saraswati declined, claiming that he had no intention of debating at that time. Nānōtwī promptly countered, "Intentions are volitional; if you haven't intended yet, you can certainly do so now." Saraswati was left without a response.

This exchange bears similarity to the objection that suggests the Arabs possessed the capability to produce a work comparable to the Holy Qur'an but failed to do so due to a lack of intention, a reasoning that parallels Saraswati's unfounded response.

The Middle East is home to hundreds of thousands of Christian Arabs, primarily residing in Iraq, Egypt, Syria, Lebanon, and Jordan. As native Arabic speakers, they have authored thousands of books, compiled voluminous dictionaries, and developed expertise in the Arabic language. We issue a challenge to these individuals, their nations, governments, and organizations — which invest significantly in opposing Islam and the Qur'an — to invest all their resources to create a work comparable to the Qur'an. While they may be able to reach even the most distant of planets in the galaxy, they will never be able to replicate the Qur'ān's unique masterpiece.

OBJECTION [2]

Creating a work of literary excellence necessitates a convergence of essential factors. It is plausible that the Arab rhetoricians of that era lacked the requisite resources to produce a masterpiece akin to the Qur'ān.

ANSWER

Producing anything in the world necessitates the convergence of four essential factors: (1) the requisite skill or expertise to craft it, (2) the raw materials or resources from which it is fashioned, (3) a driving motivation or purpose that inspires its creation, and (4) a preexisting model or prototype to serve as a guide and foundation for its production.

For instance, when crafting a table, the initial requirement is the possession of skillful expertise and craftsmanship; a novice cannot successfully create one due to their lack of technical knowledge.

Secondly, the necessary material, such as wood, is essential, as it is impossible to construct a table without a physical medium.

Thirdly, a motivating force drives the creation process, whether it be financial gain through sales or fulfilling a personal need, like furnishing one's home.

Lastly, a preexisting model or prototype serves as a foundational guide, enabling the craftsman to draw inspiration and replicate the design.

Now, let us examine whether the Arab rhetoricians during the time of the Qur'ān's revelation possessed the four essential factors. It is evident that they had all four factors at their disposal.

Firstly, they boasted exceptional literary expertise, unparalleled in both prose and poetry, which was their everyday pursuit.

Secondly, the Qur'ān is composed of the 28 letters of the Arabic alphabet, ranging from Alif to Yā, the same letters they utilized in their daily discourse. These alphabets were all they needed to produce something comparable to the Book.

Thirdly, they were driven to counter the Qur'ān's challenge; so driven were they that it drove them to fiercely persecute its adherents in Makkah and wage war

against them in Madinah to preserve their own religious beliefs and refute the Qur'ānic message.

Fourthly, they had the Qur'ān itself as a model, recited to them repeatedly by the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ openly challenging them to create something similar.

With all the necessary factors in place, their inability to produce a comparable work testifies to the Qur'ān's inimitability, rendering this objection unfounded.

OBJECTION [3]

It is conceivable that the Arab rhetoricians of that era successfully crafted a literary work comparable to the Qur'ān, but it has not survived the test of time, leaving no trace or evidence of its existence, and thus never reached us through the passage of history.

ANSWER

With the exception of a handful of individuals, the vast majority of the world at the time vehemently opposed the Qur'ān. Even in the present day, the number of non-believers in the Qur'ān significantly surpasses the number of its adherents.

If the relatively small number of its followers managed to preserve and transmit it successfully across generations, it is reasonable to ask: if a work comparable to the Qur'ān had indeed been produced — which would have been aligned with the interests of the vast majority of disbelievers — why did they not propagate it similarly? The obvious conclusion is that they failed to create anything truly worthy of preservation and transmission.

OBJECTION [4]

Contemporary scientists develop innovative technologies that others cannot replicate, but this does not necessarily imply that their creations are miraculous. Similarly, the

inability of individuals or groups to reproduce the Qur'ān does not, in itself, constitute conclusive evidence of its miraculous nature.

ANSWER

Scientific inventions can be replicated, which is why once a useful innovation is introduced, others are able to duplicate and build upon it. In contrast, the Qur'ān defies replication, and despite its revelatory nature, no one has been able to produce a work comparable to it, demonstrating its singular status.

OBJECTION [5]

The Qur'ān is like magic. Just as magic requires a skilled magician to execute, the Qur'ān's exceptional literary and linguistic features make it inaccessible to reproduction by anyone else, but this extraordinary aspect alone does not necessarily constitute divine intervention.

ANSWER

There is a profound distinction between magic and mu'jizah (a divine miracle). Magic is reproducible, relying on tangible methods, albeit concealed ones. Consequently, anyone who replicates the actions of a skilled magician can perform identical tricks. This explains why multiple magicians can perform the same illusions simultaneously. The numerous magicians present during the time of Mūsā عَلَيْهِ السَّلَامُ exemplify this. When they recognized that Mūsā's عَلَيْهِ السَّلَامُ staff was a supernatural miracle of divine origin, transcending worldly means, and that their own magic was rooted in human expertise and worldly techniques, they promptly embraced faith.

OBJECTION [6]

Some Western critics argue that the Holy Qur'ān was actually written by the Islamic prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself, suggesting that his exceptional mastery of Arabic prose and literature enabled him to compose a

work that surpassed the capabilities of his contemporaries, making it seem divine in origin.

ANSWER

This is invalid due to the following reasons:

(1) If the Prophet ﷺ was indeed the author of the Qur'ān, it is striking that the Arabs of his time, who were his fiercest opponents, never raised this argument. Wouldn't they have been more aware of the circumstances surrounding the Qur'ān's revelation in comparison to modern Western critics? The fact that the Arabs, despite their intense opposition to the Qur'ān, failed to present these objections and arguments, unequivocally demonstrates the unfounded nature of all the criticisms leveled by Westerners against the Qur'ān.

(2) If the Holy Qur'ān was indeed the word of the Prophet ﷺ, then his words are already preserved in the form of Aĥādīth (Prophetic traditions). However, there is a stark contrast between the Prophet's words (Aĥādīth)

and the words of the Qur'ān. The supernatural, miraculous quality evident in the Qur'ān's language is conspicuously absent in the Aḥādīth and the Prophet's own words, highlighting a distinct difference in their nature and origin.

In response, Western critics might argue that the Islamic prophet's words can be categorized into two distinct types: (1) spontaneous utterances, which were ordinary and impromptu, and (2) carefully crafted statements, which were exceptional and seemingly impossible to replicate, having been articulated after a significant amount of contemplation and preparation.

This objection is invalidated by the numerous occasions where individuals posed questions to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, prompting immediate revelations from the Qur'ān, which the Prophet then recited extemporaneously to the questioner. In such instances,

there was no opportunity for deliberation or preparation. The Qur'ān itself contains numerous examples - at least tens - that clearly demonstrate the Prophet's responses were often instantaneous and divinely inspired, providing clear evidence that many words of the Qur'ān were uttered by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as immediate responses without any sort of contemplation or preparation. For instance:

﴿وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ﴾ البقرة: ٢١٩

"And they ask you what they should spend....." (2:215/19)

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ﴾ البقرة: ٢٢٢

"And they ask you about menstruation....." (2:222)

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ﴾ البقرة: ٢١٩

"They ask you about wine and gambling....." (2:219)

(3) If the Qur'ān were indeed the product of the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ own words, it would have been the result of human endeavor, deliberation, practice, or expertise. Yet,

despite their opposition, none of the esteemed Arab rhetoricians and literary critics of his time could produce even a single verse comparable to the Qur'ān's excellence. This stark inability to replicate the Qur'ān's literary mastery demonstrates its divine origin and supersedes human capability, precisely defining the essence of a mu'jizah.

OBJECTION [7]

Some Western naturalists categorically reject the notion that the Qur'ān is a miracle, arguing that belief in miracles contradicts the inherent wisdom of the universe's systematic functioning, which operates within a framework of cause and effect. Miracles, by definition, seem to defy this principle, either by producing an unexpected outcome despite the presence of a known cause or by achieving a result without the necessary means. For instance, Ibrahim's عَلَيْهِ السَّلَامُ unscathed emergence from the fire, which is an example of the

former, and Musa's عَلَيْهِ السَّلَام parting of the sea with a staff, the splitting of the moon, the defeat of a vast army with a handful of stones, the quenching of thirst and satiation of hunger for an entire army with minimal resources — examples of the latter — all these miracles, they argue, violate the fundamental law of cause and effect. They even cite a Qur'ānic verse, “You will never find in the way of Allāh any change” to support their claim that belief in miracles undermines the consistency and order inherent in the universe's functioning, which is what's referred to here as ‘the way of Allāh.

ANSWER [1]

The majority of Western Naturalists who critique the Qur'ān's miraculous nature are Christians, yet they paradoxically accept the miracles recounted in the New and Old Testaments. Miracles are a common thread throughout divine scriptures and religions, making the rejection of Islamic miracles a stark display of

discriminatory bias. By acknowledging miracles in their own faith while denying them in Islam, these critics exhibit a double standard, revealing a prejudiced approach to religious inquiry.

ANSWER [2]

The miracles performed by prophets عَلَيْهِمُ السَّلَامُ serve as a means of guidance, and no wisdom in the universe surpasses the importance of human guidance. Therefore, it is erroneous to view miracles as contradicting the wisdom of the universe.

The phrase “the way of Allāh” in the Qur'ānic verse, considering the context, refers to the principle of rewarding believers and punishing non-believers, which remains immutable.

Even if we interpret the verse as pertaining to miracles, it would imply that only Allāh has the power to alter His own course; it does not mean that Allāh is incapable of changing His own way. Any being, including Allāh,

possesses the ability to modify their own approach. For example, a king who typically acts independently may still choose to heed his adviser's counsel.

European philosophers' statements also corroborate the validity of Islamic miracles.

Carpenter notes, "The Creator of nature can certainly defy natural laws if He so desires."

Proner Dalare argues, "Events can occur without apparent causes or means, and miracles are not implausible."

In his book "System of Logic," Doctor Ward illustrates, "Discovering the keys to 25 out of 1,000 rooms in a desert doesn't guarantee the same keys will unlock the remaining 975."

He implies that human intellect has only uncovered a fraction of the world's means and resources, and it's erroneous to assume the same principles apply universally.

Professor Hexlay asserts, "We cannot define the boundaries of nature," meaning we cannot limit nature's capabilities or dictate how it functions.

William Junes, an English philosopher, acknowledges, "We cannot dismiss divine intervention in natural phenomena; the Creator can alter the universe at His discretion."

This viewpoint is shared by numerous Western philosophers, and I concur with their opinion. The law of cause and effect relies on incomplete extrapolation, which doesn't provide definitive knowledge. Scientists universally acknowledge that extrapolations and hypotheses lack concrete certainty unless they are all-encompassing.

For instance, our experiences with fire suggest it possesses the ability to burn. However, have we encountered every type of fire that exists? Have we experienced the fire that Ibrāhīm عَلَيْهِ السَّلَامُ was thrown into? If not, our understanding remains incomplete, and we

cannot accurately determine the nature of the fire he encountered.

Moreover, every cause achieves its intended effect through the power bestowed upon it by the Creator to produce that specific outcome. The Being who grants power can certainly withdraw it. And if He does, the cause's ability to produce its effect is nullified.

Consequently, the cause cannot yield its expected outcome because its capability has been revoked.

Similarly, if an unexpected phenomenon occurs without an apparent cause, like the parting of the sea through Musa's عَلَيْهِ السَّلَامُ staff — although the staff's striking lacked the initial power to split the sea — it means that the Creator instantaneously invested the action with the power to do so. Thus, the outcome occurs based on a legitimate cause. This is because Allāh ordained the staff's

striking to cause the sea's parting. This perspective is rooted in philosophical understanding.

ANSWER [3]

The ultimate truth is that everything, whether cause or effect, is ultimately a manifestation of divine will. Things transform and change in accordance with God's will. Supernatural miracles are essentially direct divine interventions, made possible solely through divine power. This distinction sets God apart from humanity. Human will, unlike divine will, requires worldly means to produce an outcome. For instance, no person can satiate their hunger or quench their thirst solely through their will, until they complement their will with the physical actions of eating and drinking. In contrast, the Creator's will is all-sufficient, requiring no worldly means to bring things into being. Allāh underscores this in the Qur'ān:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾ يس: ٨٢

"His command is only when He intends a thing that He says to it, 'Be,' and it is." (36:82)

The creation of the heavens and earth, as well as divine miracles, came into existence through the sole will of Allāh, without the need for intermediaries or worldly means.

OBJECTION [8]

If the Qur'ān is considered a miracle, it implies that it is a divine revelation, which would mean that it is a product of divine inspiration. However, the concept of divine revelation and the transmission of knowledge through divine inspiration seems illogical and contradictory to rational understanding.

ANSWER [1]

The Bible testifies to the existence of divine revelation, and both Jews and Christians accept the concept of revelation as a fundamental tenet of their faith. Consequently, refusing to acknowledge the prophethood of the Islamic prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, while accepting the validity of divine revelation in other religions, constitutes blatant bias and discrimination.

ANSWER [2]

It is entirely reasonable to believe that Allāh can reveal His message directly to a messenger's heart. The phenomenon of mesmerization, a spiritual act, supports this notion.

The author of 'Manāhil al-'Irfān recounts a fascinating experience where a group of missionaries in Egypt hypnotized a young boy, altering his perception of his name and implanting new thoughts in his mind. The missionaries initially inquired about his name, and he

replied with his genuine identity. One of them hypnotized him and declared, 'That is not your name; your name is this.' Through the power of hypnosis, the missionary successfully supplanted his real name with a fabricated one in his mind. Additionally, they implanted various other thoughts and ideas in his mind, which persisted even after the hypnotic state had ceased. This demonstration of mind influence, witnessed by many that day, illustrates the possibility of transmitting thoughts and ideas into a person's mind through unseen means. If human beings can achieve this, it is certainly plausible that God can transmit His divine revelations into the mind of a chosen messenger.

ANSWER [3]

The humble tape recorder offers a simple yet insightful analogy for understanding the concept of divine revelation. This inanimate device can capture and record the intangible words spoken by a human, and upon

command, playback the exact same words with precision. Is God, the All-Powerful, truly less capable than a human inventor, unable to transmit words to the mind of a living, breathing messenger?!

﴿سُقِّرْنَاكَ فَلَآتَسَىٰ ﴿٦﴾﴾ الأُعلى: ٦

"We will make you recite, [O Muhammad], and you will not forget....." (87:6)

﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾﴾ القيامة: ١٧

"Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation." (75:17)

OBJECTION [9]

The apparent lack of a systematic arrangement of themes in the Qur'an seems to contradict the expectation of a divinely revealed text, which would typically be expected to exhibit a more organized structure.

ANSWER [1]

As the esteemed scholar Shāh Waliullāh astutely observed, the Qur'ānic prose style deviates from modern literary conventions, bearing a closer resemblance to the prose of ancient Arabian writers. For instance, the celebrated Sab' Mu'allaqāt - a collection of seven exemplary poems showcased in the Ka'bah for their literary merit - masterfully weaves multiple themes into a single passage, effortlessly intertwining love, rain descriptions, and vivid depictions of horse speed. Similarly, the Holy Qur'ān resembles an imperial decree or 'Litterae Patentis', wherein a monarch issues diverse directives to a governor, thereby rendering a systematic arrangement of themes unnecessary and even incongruous.

ANSWER [2]

The apparent lack of a structured pattern in themes and chapters is not a deficiency, but rather a distinct miracle in its own right. It is only natural that a book of divine origin,

not penned by human hand, would exhibit a unique majesty in its prose style, diverging from the conventional norms of human writers. Had it been of human origin, it would inevitably have conformed to the established standards of organized and structured writing.

ANSWER [3]

In his seminal work, *at-Tafsīr al-Kabīr*, Imām ar-Rāzī رَحْمَةُ اللَّهِ عَلَيْهِ astutely observes that the Holy Qur'ān is, in itself, a miraculous marvel (mu'jizah), and its subtle, intricate structure is a separate miracle worthy of recognition. Throughout his exegesis, he skillfully highlights the Qur'ān's ingenious structural approach, a feat also accomplished by other esteemed Qur'ānic scholars. Maulana Ashraf 'Alī Thānwī رَحْمَةُ اللَّهِ عَلَيْهِ, in his *Bayān al-Qur'ān*, similarly underscores this remarkable aspect, dedicating an entire book, *Sabq al-Ghāyāt fī Nasq al-Āyāt*, to its exploration.

Regrettably, Western scholars, hindered by their limited understanding, have failed to appreciate or even comprehend this nuanced feature of the Qur'ān.

I, the humble author, have had the privilege of compiling an Arabic exegesis on the final manzil, the seventh and most challenging section of the Qur'ān, meticulously adhering to the Qur'ān's miraculously structured prose, though it remains unpublished.

ANSWER [4]

Those who perceive the themes of the Holy Qur'ān as lacking a structured arrangement do so due to their limited understanding. It is crucial to recognize that the Qur'ān's purpose extends beyond mere education, as with ordinary books. Instead, its primary objective is to inspire its reciter to act upon the commandments and refrain from the prohibitions contained within. To achieve this, the Qur'ān employs a deliberate structure, consistently following its orders and prohibitions with one of four

motivational elements: (1) depictions of Jannah's blessings and Jahannam's punishments, illustrating the consequences of obedience and disobedience; (2) descriptions of Allāh's attributes, cultivating a sense of reverence and awe; (3) reminders of Allāh's blessings, encouraging gratitude and prompting action; and (4) narratives of rewards for the obedient and punishments for the disobedient, inspiring the reciter to strive for virtue. Understanding these four principles is sufficient to dispel any misconceptions about the Qur'ān's systematic structure.

OBJECTION [10]

Some Western critics have pointed to certain verses in the Qur'ān that allegedly contain errors or violate the established principles of the Arabic language, known as 'laĥn'. This, they claim, contradicts the Qur'ān's status as a miracle. For instance, 'Urwah ibn az-Zubair رَحْمَةُ اللَّهِ

recounts a conversation in which he says, "I asked my aunt 'Ā'ishah رضي الله عنها about 'lahn' in specific verses, such as:

1. ﴿إِنَّ هَذَانِ لَسَاحِرَانِ﴾ طه: ٦٣

2. ﴿وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ﴾ النساء: ١٦٢

3. ﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغُونَ﴾ المائدة: ٦٩

In response, 'Ā'ishah رضي الله عنها replied:

يَا ابْنَ أُخْتِي! هَذَا عَمَلُ الْكُتَّابِ أَخْطَأُوا فِي الْكِتَابِ. (رواه أبو عبيدة في فضائل

القرآن)

"O my nephew, these errors are attributable to the scribes who committed mistakes in transcribing the text." Abū 'Ubaidah notes this in Faḍā'il Al-Qur'ān.

وَأَخْرَجَ ابْنُ الْأَنْبَارِيِّ فِي كِتَابِ الرَّدِّ عَلَى مَنْ خَالَفَ مُصْحَفَ عُثْمَانَ عَنْ عِكْرِمَةَ: لَمَّا كُتِبَتِ الْمَصَاحِفُ عُرِضَتْ عَلَى عُثْمَانَ، فَوَجَدَ فِيهَا حُرُوفًا مِنَ اللَّحَنِ، فَقَالَ: لَا تُغَيِّرُوهَا؛ فَإِنَّ الْعَرَبَ تَسْتَقِيمُهَا بِاللِّسَانِ.

This explanation is reinforced by Ibn al-Anbāriyy's account in his book 'Kitāb ar-Radd 'alā man Khālaḥa Muṣḥafa 'Uthmān':

"According to 'Ikrimah's narration," he relates, "when the Qur'ān was compiled into book form, the copies were presented to 'Uthmān رضي الله عنه for review. Upon noticing letters that contravened Arabic linguistic principles, he instructed, "Leave them be, for the Arabs will naturally correct them with their tongues through their recitation."

ANSWER [1]

The aforementioned narrations suffer from an extremely weak chain of transmission, classified as 'munqaṭi' (a narration with a broken chain) and 'muḍṭarab' (a narration containing textual discrepancies) by the Muḥaddithīn (scholars of Ḥadīth). 'Allāmah Ālūsī رحمه الله categorically rejects the report attributed to 'Uthmān رضي الله عنه,

and these narrations are further refuted by multiple authentic accounts stating that when 'Uthmān رضي الله عنه reviewed the manuscripts, he praised the transcribers, saying that:

بِأَنَّهُمْ أَحْسَنُوا وَأَجْمَلُوا

"They have done an excellent and beautiful work".

It is illogical for him to subsequently acknowledge mistakes, as this would constitute a stark contradiction, rendering the narration unreliable and worthy of rejection.

Moreover, the author of 'Manāhil' notes that upon reviewing the manuscripts, 'Uthmān رضي الله عنه made only three slight alterations.

(1) He changed لَمْ يَتَسَنَّ to لَمْ يَتَسَنَّ,

(2) switched فَمَهَّلِ الْكَافِرِينَ to فَمَهَّلِ الْكَافِرِينَ,

(3) and replaced لَا تَبْدِيلَ لِخَلْقِ اللَّهِ with لَا تَبْدِيلَ لِلْخَلْقِ.

Given 'Uthmān's ﷺ meticulous approach to ensuring the script's accuracy, it is illogical to accept the narration suggesting that he knowingly left errors uncorrected, despite acknowledging them as mistakes. Consequently, the aforementioned narration is flawed both in its transmission and its logical implications.

ANSWER [2]

The term 'laĥn' in the narrations does not signify deviations from Arabic linguistic norms, but rather refers to unconventional script styles. As Abū 'Ubaidah clarifies in his 'Faḍā'il al-Qur'ān', 'laĥn' specifically denotes خلاف (any script that deviates from the standard writing practice), such as in

﴿لَا أَذْبَحْتَهُو﴾ النمل: ٢١

and

﴿وَلَا أَوْضَعُوا خِلَافَكُمْ﴾ التوبة: ٤٧

ANSWER [3]

The third answer is that the term 'laĥn' in Arabic specifically refers to the manner of pronunciation, as the Qur'an itself states:

﴿وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ﴾ محمد: ٣٠

"You will surely know them by the tone of [their] speech....."
(47:30)

أَي نَهْجِ التَّلْفُظِ مَثَلًا: الصِّرَاطُ بِالصَّادِ الْمُبْدَلَةِ مِنَ السِّينِ

"That is, the manner of pronunciation, such as articulating the Ṣād in aṣ-Ṣirāṭ as a Sīn....." (Manāhil al-'Irfān)

ANSWER [4]

Regarding the alleged linguistic deviations mentioned earlier, if they were indeed errors, the question arises: why didn't the Arab critics of the Qur'ān at the time of its revelation, exploit these supposed mistakes to their advantage and challenge the Qur'ān's superiority? It is illogical to deem something a mistake when the native Arabic speakers, who were masters of their language, did not consider them as such. Nevertheless, for the benefit of those who can comprehend, we will proceed to elucidate each phrase individually.

إِنَّ هَذَا كَسِحْرٍ

Apparently, according to conventional Arabic grammar rules, the correct form should be هَذَا instead of هَذَا, since the adverb إِنَّ typically induces a naṣab case in the subsequent word. However, there are several crucial points

to consider, each one being sufficient as a valid interpretation.

{1} Language conventions are derived from actual usage, not the other way around.

In this instance, the Qur'an follows the dialect of the Kinānah clan, a branch of the Banū al-Ĥārith tribe, where the dual form of هَذَا remains unchanged as هَذَانِ in all three grammatical cases (raf', naṣab, and jarr), as explained in Manāhil al-'Irfān.

{2} The adverb إِنَّ only affects a hidden pronoun (aḍ-Ḍamīr as-Shā'n) that is implied but not explicitly stated, as in إِنَّهُ.

In this sentence, هَذَانِ لَسِحْرَانِ is a nominal sentence (mubtada khabar), and there is no hidden pronoun.

{3} The ي in هَذَيْنِ has been replaced with an ا in accordance with the grammatical principle of assimilation, as seen in other instances like سَلْسِلًا وَ أَغْلَالًا and مِنْ سَبَائِ بْنِ يَتِيمِينَ, where a

kasrah and tanwīn are added to the end of سَبَا in harmony with نَبَا.

وَالْمُقِيمِينَ

The state of naṣab given to this word is based on al-Madd al-Ĥukmiyy.

الصُّبُّونَ

Although this word appears in a state of naṣab and therefore should be الصُّبِّينَ; here it actually comes in a state of raf', as الصُّبُّونَ. There are three plausible explanations for this phenomenon, all of which are valid.

{1} The word is treated as a mubtada (nominal sentence) in the raf' case, with the implied khabar (predicate) being

hidden; in this case, the full sentence would be **وَالصَّبِئُونَ** (and the Sabians are so).

{2} It is connected ('aṭf) to the particle **إِنَّ** itself at the beginning of the verse, which is in the raf' case, thereby requiring **الصَّبِئُونَ** to also be in the raf' case.

{3} Alternatively, it is connected ('aṭf) to the implied pronoun (ad-Damīr al-Marfū') within the verb **هَادُوا**, making it appropriate for **الصَّبِئُونَ** to appear in the raf' case.

OBJECTION [11]

Throughout history, exceptional individuals have demonstrated mastery of the Arabic language, crafting unparalleled literary works comparable to the Qur'ān. For instance, Abū al-Faiḍ Faiḍī authored the esteemed exegesis, *Sawāṭi' al-Ilhām*, which, as Diyanand has noted,

remarkably employs only dotless letters (such as ح, ل, أم and س) throughout its entirety. Similarly, notable figures like Musaylamah the Liar, Ibn ar-Rāwandī az-Zindīq, and Abū aṭ-Ṭayyib al-Mutanabbī have also produced texts that rival the Qur'ān in their linguistic excellence.

ANSWER

This objection is entirely baseless, lacking any credible grounds. We will now proceed to analyze the texts attributed to each individual mentioned above, in order to provide a thorough and insightful response.

FAIḌĪ'S DOTLESS TAFSĪR

Faiḍī himself did not consider his work to be a miracle, nor did any rhetoricians. In fact, similar works had been produced by Arabs six centuries before Faiḍī's time. Al-Ĥarīrī's renowned al-Maqāmāt al-Ĥarīriyyah features passages crafted solely with dotless letters, passages written solely with fully dotted letters, even showcasing a consistent pattern of alternating between the two.

Moreover, Faiḍī never claimed his Tafsīr was a miracle; instead, he consistently affirmed the Qur'ān's divine miraculous nature until his final days. He even emphasized its miraculous aspects in his Tafsīr using strong language. For instance, he writes:

كَلَامُ اللَّهِ لَا حَدَّ لِمَحَامِدِهِ، وَلَا عَدَّ لِمَكَارِمِهِ، وَمَاءٌ لَا سَاحِلَ لَهُ.

"The speech of Allāh is boundless in its praises, infinite in its virtues, and an unfathomably limitless ocean."

Despite this admission, it would be misguided to attribute the term 'miracle' to Faiḍī's Tafsīr, Sawāṭi' al-Ilhām.

MUSAYLAMAH'S RIDICULOUS COMPOSITIONS

Musaylamah the Liar, an infamous figure who falsely claimed prophethood in the last days of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, authored several passages so absurd and cringe-worthy that they lack even a hint of wisdom or guidance. Neither Musaylamah himself nor anyone else ever considered these writings to be miraculous or remarkable. In fact, linguistic experts have consistently dismissed them as unworthy of consideration.

Nevertheless, we present some of these passages below for the amusement and entertainment of our readers.

وَالْمُبْدِرَاتِ زَرْعًا، وَالْحَاصِدَاتِ حَصْدًا، وَالذَّارِيَاتِ قَمْحًا، وَالطَّاحِنَاتِ طَحْنًا، وَ
 الْعَاجِنَاتِ عَجْنًا، وَالْخَابِزَاتِ خَبْزًا، وَالثَّارِدَاتِ ثَرْدًا، وَاللَّاقِمَاتِ لَقْمًا إِهَالَةً وَ
 سَمْنًا

The English equivalent of this is as follows:

"I solemnly swear by the mystical sisterhood of seed-sowing sorceresses, and by the valiant harvesters of golden wheat, and by the whirlwind witches who conjure away the chaff, and by the flour-forging femme fatales who grind with gusto, and by the dough-divas who knead with flair, and by the bread-baking brigades who shape with panache, and by the gravy-glamouristas who mix with reckless abandon, and by the luscious locks and lavish lipids of the ladies who lavish upon the bread, now transformed into a sumptuous feast!"

Besides the glaring linguistic errors, a striking feature of this passage is the consistent use of "وَ" (wa) despite the

fact that "فَ" (fa) or "ثُمَّ" (thumma) would be more appropriate in certain contexts.

Moreover, tasks that should have been attributed to men and women collectively or to men alone are curiously ascribed solely to women. The theme itself is so futile and devoid of value that even a person of humble stature would feel embarrassed to utter it aloud.

Another absurd creation of Musaylamah's repertoire is as follows:

الْفَيْلُ مَا الْفَيْلُ، وَ مَا أَدْرَاكَ مَا الْفَيْلُ، لَهُ ذَنْبٌ وَبَيْلٌ وَ خُرْطُومٌ طَوِيلٌ.

"Behold! The elephant! What is the elephant?! And how may one possibly fathom the unfathomable essence of this behemoth? It sports a tail of anemic proportions and a proboscis of ludicrous length!"

Al-Jāhizh has cited yet another piece of Musaylamah's unutterable absurdity:

يَا ضِفْدَعُ بِنْتَ ضِفْدَعَيْنِ! نَقِّي مَا تُنْقِينِ! نِصْفُكَ فِي الْمَاءِ وَنِصْفُكَ فِي الطِّينِ، لَا
الْمَاءَ تُكَدِّرِينَ وَلَا الشَّارِبَ تَمْنَعِينَ.

"O frog, spawn of a most unlikely amphibian union! Croak with reckless abandon, for your ribbiting prowess knows no bounds! You exist in a state of bizarre limbo, with half of your being submerged in the aquatic realm and the other half awkwardly sprawled upon the terrestrial plane. Your presence neither taints the crystalline waters nor hinders the most ardent of water connoisseurs from partaking in a refreshing draught."

IBN AR-RĀWANDĪ AZ-ZINDĪQ AL-YAHŪDĪ

Ibn ar-Rāwandī (d. 293 AH), infamously known as az-Zindīq (the heretic), was of Jewish origin. He would extort large sums of money from Jews and Christians to compose scathing treatises against Islam and the Qur'an. Some of his notable works include at-Tāj wa al-Farīd, az-Zumurrudah, and Qafib az-Zhahab. However, if his demands for additional payment were refused, he would

paradoxically author refutations of his own previous works.

Abū al-'Alā' al-Mu'arrā', another prominent heretic, disparagingly remarked about Ibn ar-Rāwandī's magnum opus, saying that at-Tāj (lit. the crown) was "not even worthy to be used as a sandal."

On one occasion, Ibn ar-Rāwandī encountered Abū 'Alī al-Jubbā'ī, a leading figure of the Mu'tazilah sect, on the bridge of Baghdad, and requested his audience for a recitation of his 'Qur'ān.' Al-Jubbā'ī retorted, "I am well acquainted with your shameless sciences." He then asked Ibn ar-Rāwandī, "tell me honestly, does your speech possess even a hint of eloquence, rhetorical flair, sweetness, or grandeur of the Qur'ān?" "No", Ibn ar-Rāwandī humbly replied.

AL-MUTANABBĪ

Abū al-Ṭayyib Aḥmad ibn al-Ḥusayn al-Mutanabbī al-Kindī, when he falsely claimed that he had been donned with the mantle of prophethood, wrote:

أُقْسِمُ بِخَالِقِ اللَّيْلِ وَ الرِّيحِ الْهَابَةِ بِاللَّيْلِ، إِنَّ الْكَافِرَ لَطَوِيلُ الْوَيْلِ، وَإِنَّ الْكُفْرَ
لَمَكْفُوفُ الذَّلِيلِ.

"I swear by the mighty Creator of the nocturnal veil and the zephyr that wafts through the night, verily the infidel is doomed to suffer an eternity of perdition, and lo, the very hem of disbelief is beset by blindness!"

Later, he repented and embraced Islam, dedicating himself to a sincere and devout life as a Muslim.

These incidents are meticulously documented in I'jāz al-Qur'ān by Muṣṭafā Ṣādiq ar-Rāfi'ī (pages 208-212).

My purpose in sharing these accounts is fourfold: (1) to illustrate the extraordinary and miraculous nature of the Qur'ān, (2) to highlight the fact that despite their exceptional literary prowess, Musaylamah, Ibn ar-Rāwandī, and al-Mutanabbī failed miserably in their attempts to replicate the Qur'ān, with their creations being ridiculed even by their own followers, and their own minds and hearts lamenting their futile endeavors, (3) to demonstrate that Muslims themselves have historically documented and acknowledged these attempts without bias or prejudice, (4) and to note that all of these attempts, with the exception of Musaylamah's, were made public during the caliphate's peak, in the capital city of Baghdad, without any government objection, as the authorities recognized the futility of these efforts to rival the Qur'ān's sun-bright miracle.

SUPERNATURAL RHETORICAL FLAIR

The Holy Qur'ān's inimitable and supernatural character is a matter of literary excellence and discerning taste, akin to distinguishing sweet from salty water. Consequently, those well-versed in Arabic rhetoric can readily appreciate the Qur'ān's unparalleled nature. Our objective here is to present a few key points that will enable even individuals without expertise to glimpse the Qur'ān's extraordinary rhetorical majesty.

(1) Literary subjects can be categorized into two types: tangible objects, such as the sky and earth, and intangible concepts, like values, moral principles, emotions, beliefs, laws, and the supernatural. While master poets and rhetoricians in both the Arab and non-Arab worlds excelled in depicting the former, they often struggled to maintain their literary prowess when tackling the latter. In contrast, the Qur'ān uniquely illuminates intangible concepts and the unseen while discussing tangible objects, without ever compromising its exceptional rhetorical flair and literary excellence.

(2) In showcasing their literary prowess, Arab poets and rhetoricians often prioritized artistic license over truthfulness, as evident in the famous Arab proverb:

أَحْسَنُهُ أَكْذِبُهُ.

"The best form of literature is one that is the most false."

In stark contrast, the Qur'ān unwaveringly adheres to veracity, presenting only the most authentic realities without any falsehood. While its themes may be limited, the Qur'ān's rhetorical excellence remains uncompromised. In fact, whereas a poet's speech typically loses its flair when stripped of exaggerated embellishments, the Qur'ān remarkably maintains its literary majesty despite its commitment to truth and thematic restraint.

(3) Human abilities are inherently limited, and even the most skilled poets and rhetoricians can only showcase

their literary expertise within specific domains. For instance, the celebrated Arab poet Imra' al-Qais of the pre-Islamic era specialized in poetry about women and horses. Another prominent poet of pre-Islamic Arabia, al-Nābighah al-Dhubiyānī, excelled in capturing the essence of fear. A'shā showcased his literary prowess in vivid descriptions of wine. The revered Persian poets Firdausi and Nizami masterfully depicted war and battle in their works. Meanwhile, Sa'dī Shīrāzī, a distinguished Persian Muslim poet, unparalleled in his poetic wisdom, excelled in exploring themes related to morals and character. In contrast, the Qur'ān remarkably addresses an increasingly vast range of themes, consistently maintaining its exceptional rhetorical flair and literary excellence across all subjects.

(4) A distinctive feature of the Qur'ān's extraordinary rhetorical excellence is its concise phrases, which encapsulate vast knowledge and could be expanded into entire volumes, yet still maintain their literary majesty and

precise conveyance of meaning. An exemplary verse illustrating this is:

﴿وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾ الذاريات: ٢١

And in yourselves (are signs). Then will you not see?"

(51:21).

(5) Languages are constantly evolving, and over time, they undergo significant changes. Within a century, languages can evolve to the point where certain words become obsolete and are no longer used, making it challenging to understand texts from previous eras.

For instance, the first Urdu translation of the Qur'ān, rendered by Shāh 'Abdul-Qādir رَحْمَةُ اللَّهِ، was exemplary in its time, but its language eventually became archaic, and some words fell out of use, limiting its utility. Maulana Maḥmūd-ul-Ĥasan Deobandī رَحْمَةُ اللَّهِ، more famously known as Shaykh-ul-Hind, produced a modernized version of the translation, employing contemporary language to preserve its relevance.

Remarkably, however, the Arabic of the Holy Qur'ān has remained vibrant and fresh, unchanged for 1400 years, demonstrating that Allāh has chosen words that would endure across vast periods of time.

Considering these five points, it is clear that this level of rhetorical excellence surpasses human capability.

Notably, before the Qur'ān's revelation, seven exceptional pieces of Arab poetry were displayed in the Ka'bah. As the Qur'ān began to be revealed, the relatives of the authors voluntarily removed their works, except for the poem of Imra' al-Qais, which his sister refused to remove. However, once the verse about the flood of Nūh عَلَيْهِ السَّلَامُ was revealed, she promptly took it down. The verse was:

﴿وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَاءُ أَفْلَحِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى
 الْجُودِيِّ وَقِيلَ بُعْدَ الْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾ هود: ٤٤﴾

"And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judiyy. And it was said, "Away with the wrongdoing people."

George Sale eloquently states, "The Qur'ān's miraculous nature is so profound that no human hand could possibly write such a book." He further emphasizes, "This miracle surpasses even the remarkable miracle of raising the dead to life."

Armascula King similarly observes, "If we accept the concept of divine revelation, then the Qur'ān stands as unequivocal proof of its divine origin."

[2] THE EVIDENCE OF LAW

Having explored the Holy Qur'ān's extraordinary rhetorical excellence, we now turn our attention to its remarkable canonical excellence. Unlike manmade laws, which are inherently flawed and ephemeral, the Qur'ān's divine nature ensures its enduring relevance and perfection. Any law crafted by individuals or groups, including experts and parliaments, is destined to falter on the international stage, as its shortcomings become increasingly apparent over time. Consequently, lawmakers, assemblies, and parliaments must continually revise and amend these laws to address their deficiencies. This inherent weakness in manmade law stands in stark contrast to the Qur'ān's timeless and universal appeal, underscoring its supernatural origins.

The Holy Qur'ān encompasses a comprehensive law that addresses every facet of human life, a remarkable feat considering it was revealed through an unlettered prophet born and raised in a nomadic, illiterate desert society where education was disregarded and the concept of law unknown. Despite these humble origins, the Qur'ānic law prevailed as the governing law across Arabia, Asia, Europe, and Africa for over a thousand years, demonstrating its timeless and universal relevance. Throughout its long history, the Qur'ān's law has remained flawless, never requiring revision or amendment. The universal value placed on education today, which unites people across the globe, can be attributed to the Qur'ān's influence. Even Western scholars, some of whom may be critical of Islam, acknowledge the impeccable nature, comprehensiveness, and rationality of the Qur'ānic law, a testament to its enduring excellence even after 1400 years.

Dr. Samuel eloquently states, "The themes and meanings of the Qur'ān are remarkably universal and

timeless, resonating with all voices and echoing across neighborhoods, deserts, cities, and kingdoms, garnering unanimous acceptance."

Mr. Wolf observes, "The Qur'ān encompasses timeless principles of democracy, guidance, justice, military administration, finance, social welfare, and progress, offering a comprehensive framework for human society."

Dr. Maurice Francis succinctly notes, "Among the books bestowed upon humanity, the Qur'ān stands out as the most exceptional, a testament to its divine origin."

Reflecting on these testimonies, one may ponder whether such a remarkable book could be the product of human intellect alone. In reality, the Qur'ān represents the boundless ocean of the Creator's knowledge, who possesses a profound understanding of all nations and the needs of all eras, skillfully woven into this sacred text.

The famous Pakistani poet and philosopher, Muhammad Iqbal, eloquently describes the Qur'ān in a Persian poem:

آں کتاب زندہ قرآنِ حکیم

In the Wise Qur'ān, a living book we find

حکمتِ اولایزال است و قدیم

wisdom that's immortal, forever entwined

حرفِ اُوراریب نے تبدیل نے

unwavering and unchanged, it's text stands tall

معنی اش شرمندہ تاویل نے

no alteration it needs, through eternity's call

نسخہٴ تکوین اسرارِ حیات

a prescription for life's secrets, guiding us through

بے ثبات از قوتش گیرد ثبات

the weak find strength in its power anew

صد جہاں تازہ در آیات او

in its verses, hundreds of universes vibrant

عصر ہا پیچیدہ در آنات او

in its moments, millenniums divergent

نوع انسان را پیام آخریں

a final message revealed, for humanity's sake

حامل اور حمۃ للعالمین

upon the Mercy for the worlds, its message to partake

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

Sir Diamond Burg writes, "The commandments and injunctions of the Qur'an apply equally to royalty and the most humble, its rationality and wisdom unparalleled."

Arnold observes, "The Qur'ān has enunciated principles that are so profoundly true that even the most rapid advancements in science cannot refute its veracity."

[3] THE EVIDENCE OF INFLUENCE

{1} SUPERNATURAL REFORMATORY IMPACT

The Qur'ān is a miracle in terms of its profound influence, surpassing any human book in its universal impact on people. No other book can match the Qur'ān's transformative power, which reaches deep into the soul, the primary recipient of its influence. When the soul is touched, human thoughts, words, attitudes, and actions are reformed and reshaped, as the soul is the source of all change. As a Ḥadīth in Bukhārī states, "There is a piece of flesh in the body; when it is rectified, the entire body is rectified" - referring to the heart, the seat of the soul. In

essence, the soul, being of celestial and heavenly origin, can only be truly transformed by a book of equally divine origin.

The Holy Qur'ān was revealed in the Arabian peninsula, amidst a society plagued by wickedness and corruption, where the people had lost their way. At that time, Arabia was a hotbed of darkness, ignorance, and brutality, where the strong preyed on the weak, and the poor were exploited and oppressed. The Arabs had no true understanding of worshipping God; instead, they bowed down to stone idols and sculptures. Justice was nonexistent, and the land was scarred by violence and bloodshed. Even the most vulnerable members of society, including infants and children, were not spared from their cruelty, with girls often being buried alive by their own fathers; a practice that was shockingly boasted about. Intoxicants flowed freely, and gatherings were often marred by excessive wine consumption. Tribal feuds and family wars were rampant, and the concept of unity was nonexistent. The people of Arabia were trapped in a cycle

of ignorance, lawlessness, and self-conceit, with no access to education, moral guidance, or legal recourse. The region was mired in a state of deep-seated corruption, which would have been impossible to eradicate through human efforts alone, even after a thousand years. The revelation of the Holy Qur'ān marked a turning point in Arabia's history, bringing light to a land shrouded in complete darkness.

Reforming the Arabs seemed impossible, given the complete absence of resources for positive change. In contrast, today we have numerous tools for reform, including widespread education, presses for printing books and booklets, an established legal system, and various organizations and media dedicated to human welfare and rectification. Yet, despite these resources, corruption persists, and new forms of criminal activity continue to emerge. Considering this, it's clear how daunting the task of reforming the Arabs must have been for the Qur'ān without these assets, especially given the

intense opposition it faced during its initial 13 years of revelation in Makkah. For 8 of the remaining 10 years of its revelation, the Qur'ān's message was further challenged by relentless attacks on Madinah, aimed at silencing its voice.

The Qur'ān's message finally received the freedom it deserved after enduring 21 long and arduous years of the 23-year prophethood. Despite having only 2 or 1.5 years to impact Arabia, the Qur'ān's reformatory influence is well-documented and an open chapter in the annals of history, acknowledged by both admirers and critics alike. The Qur'ān completely uprooted idolatry from the Arabs' hearts, replacing it with the call to monotheism. Former idol worshippers resorted to break down their idols. The tongues of a people once devoid of Allāh's remembrance now proclaimed His purity, and heads bowed in submission to the One Omnipotent God. Hearts once filled with fear and animosity were now imbued with the awareness of Allāh's majesty and emptied of fear for

anything besides Allāh. A nation once plagued by animosity between blood brothers now rose to embrace individuals from beyond their lands such as Bilāl the Abyssinian, Ṣuhaib the Roman, and Salmān the Persian, united by a shared Islamic faith which surpassed even the bonds of blood brotherhood. The era of war and strife that once ravaged Arabia gave way to a land of people standing united like an iron wall in complete harmony. The Qur'ān's influence not only diminished vices like gambling, usury, wine consumption, loot, pillage, murder, and persecution among the Arabs, but transformed them into champions of justice, eradicating these evils wherever they went. As one writer aptly put it, "It was as if the Arabs had transformed into guardian angels after the revelation of the Koran."

The Holy Qur'ān's miraculous and revolutionary impact is an unparalleled fact, unequivocally affirmed by the annals of history. The profundity of its influence is a testament to the impossibility of achieving such a

transformation through the collective efforts of all human educational systems or the combined forces of all the world's governments. Is this not sufficient evidence to substantiate the fact that the Holy Qur'ān is a divine book with a revolutionary and reformatory impact?

Even contemporary Christian scholars, who may be critical of Islam, have acknowledged and attested to this historical fact.

Doctor Maurice eloquently states, "The Qur'ān's impact on the world is unparalleled, leaving an indelible mark on human history."

Yisyan Francis observes, "The Qur'ān inspires a fervent and unwavering faith, igniting a passionate zeal that dispels all doubts and uncertainties."

Sir William Muir notes, "By leveraging the natural wonders and phenomena of the world, the Holy Qur'ān unequivocally establishes God as the ultimate reality, urging humanity to submit to His divine authority."

Mr. G.T. remarks, "The Qur'ān's profound influence extended to a vast multitude, and its revelation was further validated by the advancements of science."

Emanuel Danish writes, "As Europe languished in darkness, the Qur'ān's radiant light revitalized the stagnant knowledge and intellect of Greece, infusing new life into the continent."

H.S. Leader astutely comments, "The Qur'ān emanates timeless wisdom and philosophy, surpassing the collective achievements of European nations and cementing its legacy as a beacon of guidance."

{2} SUPERNATURAL APPEAL

Apart from its remarkable reformatory influence, the Qur'ān possesses a profound and supernatural appeal that serves as evidence of its miraculous nature and divine origin. Consider the following points:

(1) Although the Holy Qur'ān is a substantially large book, its text has been committed to memory by countless individuals, which seems improbable.

(2) For non-Arabs, the Qur'ān's language presents a significant barrier, as memorizing a book in an unfamiliar language is undoubtedly more challenging than memorizing one in their native tongue.

(3) The Qur'ān's repetitive verses, where a single phrase or verse is mentioned in multiple contexts, adds complexity and poses a significant challenge to memorization.

(4) Moreover, there is no financial incentive or reward offered by any government or nation for memorizing the Qur'ān, nor does its memorization lead to worldly recognition or prizes. This lack of tangible benefits presents another obstacle to its memorization.

(5) Memorizing the Qur'ān demands a tremendous investment of time and effort, and retaining it requires a lifelong commitment to daily revision. In contrast, dedicating a similar amount of time and effort to secular pursuits can yield substantial financial gains and worldly acclaim. This significant sacrifice of time, resources, and worldly benefits poses a considerable hindrance to memorizing the Qur'ān.

Yet, despite these formidable obstacles, hundreds of thousands of Muslims worldwide have committed the entire Qur'ān to memory, and its memorization continues to grow. This phenomenon testifies to the Qur'ān's extraordinary and unseen appeal, which draws hearts toward it despite the obstacles, and its appeal remains unparalleled. This unique appeal is, in itself, a distinct miracle of the Qur'ān and a testament to its divine origin. Unlike any other book, the Qur'ān has inspired countless memorizers, and its appeal is unmatched even by the Old

and New Testaments, which have absolutely no memorizers whatsoever.

{3} PHYSICAL INFLUENCE

Apart from its supernatural reformatory impact and miraculous appeal, the Qur'ān's physical influence on the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ constitutes another distinct miracle. To appreciate this, it's essential to recognize that there are two perspectives regarding the Qur'ān: the correct view that it is indeed divine speech, and the erroneous view that it is not. To substantiate the correct perspective, we will examine the Qur'ān's supernatural physical influence, which manifests in three ways: (1) its physical impact on the body of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during revelation, (2) its profound impact on his heart, and (3) its transformative influence on his character.

[PHYSICAL IMPACT DURING REVELATION]

It is logical to assume that if the Qur'ān was not the word of God, but rather a fabrication attributed to God by the Prophet ﷺ, it would not have any physical impact on his body. The renowned seven hanging poems, crafted by individual poets, had no physical effect on their creators, and history would have recorded such an occurrence. However, the revelation of the Qur'ān had a profound physical impact on the Messenger ﷺ, causing him to sweat profusely, with large droplets falling from his cheeks even in freezing temperatures. As narrated by 'Ā'ishah رضي الله عنها in the beginning of Bukhārī, "I witnessed the Prophet ﷺ receiving revelation on an extremely cold day, and upon its completion, sweat began to flow from his forehead like blood from an open vein." Such excessive sweating is beyond human control and cannot be artificially induced. This phenomenon clearly indicates that the Qur'ān was not the speech of the Messenger ﷺ but rather the speech of Allāh.

Furthermore, speech is comprised of words, which, in their essence, lack physical weight, since weight is a property inherent to matter, and words do not possess a material form. However, during the revelation of the Qur'an, the Blessed Prophet ﷺ would miraculously experience a supernatural weight associated with the words, a phenomenon that was not slight, but significantly profound. As reported in a Ḥadīth by Bukhārī, Zayd bin Thābit رضي الله عنه recounts an incident where the Prophet ﷺ began to receive revelation while they were seated in a position where Zayd's رضي الله عنه thigh was beneath the Prophet's ﷺ thigh. He describes the experience, saying, "I felt as though my thigh was on the verge of being crushed" due to the extraordinary weight.

According to a Ḥadīth narrated by 'Ā'ishah رضي الله عنها in Mustadrak al-Ḥākim's chapter on Sūrah Muzzammil, the Prophet ﷺ was traveling on his camel when he suddenly began to receive revelation. The camel, unable to bear the weight, was forced to sit down, overcome by the supernatural force.

It is evident that the weight experienced by the Prophet ﷺ, Zayd bin Thābit رضي الله عنه, and the camel in these narrations was a direct result of the Qur'an's revelation. The Qur'an itself testifies to this phenomenon, declaring

﴿ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴾ المزمل: ٥

"Indeed, We will cast upon you a heavy word." (73:5)

[PHYSICAL IMPACT ON THE HEART]

The Holy Qur'an had a profound impact on the heart of the Prophet ﷺ, as evident in the account where 'Abdullāh ibn Mas'ūd رضي الله عنه, at the Prophet's own request, recited a portion of the Qur'an to him. When he finished, he noticed that the Prophet's ﷺ eyes were overflowing with tears, due to the depth of his emotional resonance with the divine words. (Bukhārī)

Similarly, Muṭarrif رحمه الله narrates from his father 'Abdullāh ibn Shikkhīr رضي الله عنه that the Blessed Apostle ﷺ would recite the Qur'an during the tahajjud

prayer in the still of the night, when all was quiet. 'Abdullāh recounts, "I once chanced upon the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this state and heard his chest emitting a sizzling sound like the simmer of a cauldron." (Bukhārī)

It is patently impossible for a human creation to evoke such a powerful response in the darkness of the night, devoid of any external influence.

[PHYSICAL IMPACT ON CHARACTER]

While it is exceedingly effortless to utter words, it is, in fact, exceedingly challenging to translate them into tangible actions. Fabricated passages are often concocted merely for the sake of ostentation, and the individual who fabricates them rarely feels compelled to act upon them, unless they are deemed to be of divine origin or regarded as absolute truth. However, the Qur'ānic injunctions had a profound impact on the nature and character of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, inspiring him to embody their teachings in his actions.

For instance, when the verses "So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing" were revealed, 'Ā'isha رضي الله عنها recounts that he would dedicate himself to prayer throughout the night, standing for so long that his feet would become swollen. (Bukhārī)

Another narration from Bukhārī recounts that when 'Ā'ishah رضي الله عنها was asked about the Prophet's صلى الله عليه وسلم character, she eloquently replied that his character embodied the very essence of the Qur'ān.

Just as it is exceedingly challenging for an individual to abandon their ingrained character and habits, the Qur'ānic injunctions had become an integral part of his natural disposition and difficult for him to ignore. His actions served as a practical demonstration of the Holy Qur'ān, exemplifying its teachings in every aspect.

Is it feasible for someone to be so profoundly influenced by a book that they themselves have authored? If not, then

this serves as clear proof of the Qur'ān's divine origin, and the Blessed Apostle صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the most exemplary adherent to its commandments as the Book of Allāh.

[4] THE EVIDENCE OF POLITICAL DOMINANCE

The Qur'ān was revealed in Arabia during a period when the Arabs were the weakest of nations, characterized by widespread illiteracy and a complete lack of expertise in any field. They had no means of achieving political dominance, which requires eight essential factors:

(1) numerical superiority, which the Arabs lacked in comparison to other nations. (There exists a profound disparity between the Arabs of modern times and those of antiquity. During the era of the Qur'ān's revelation, the term "Arab" exclusively referred to the inhabitants of the regions now comprising Saudi Arabia and Yemen. The territories encompassing Iraq, Syria, Palestine, Jordan,

Lebanon, Beirut, Egypt, and North Africa were not considered Arab lands until after the Islamic conquests.).

(2) education, which was nonexistent in Arabia at the time. (The vast majority of Arabs were unlettered, with illiteracy being the prevailing norm).

(3) unity, which was impossible due to tribal conflicts - even in Madinah, the two tribes, Aws and Khazraj, were sworn enemies before the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrival.

(4) skills and professions, which the Arabs lacked, relying on other nations such as Syria and India even for essential commodities like clothes and swords.

(5) fertile land and a substantial source of nourishment, which Arabia lacked, with only dates as a native food

source - the Qur'an describes the land as an “uncultivated valley”.

(6) mineral resources, which were absent in Arabia at the time.

(7) physical power, which was hindered by Arabia's harsh climate, lack of food and water, and inadequate shelter. (Most Arabs led a nomadic lifestyle, dwelling in tents and camps, and there existed no formal system for treating the sick or addressing medical needs.); and...

(8) moral standards and spiritual power, which were absent due to the prevalence of idol worship.

In addition, the Qur'an was revealed to the Arabs amidst circumstances that prompted them to collectively strive to extinguish its light.

However, despite being granted only a brief period of two to one and a half years to freely proclaim its message, the Qur'an remarkably transformed the Arabs from a disunited and uncivilized people to a unified and refined nation. The profound impact of the Qur'an is evident when comparing the Arabs before and after its revelation. Prior to the Qur'an, the Arabs were characterized by their despicable state, but afterwards, they became a nation unparalleled in their administrative systems, unity, character, growth mindset, determination, selflessness, sacrifice, God-consciousness, valor, generosity, chastity, decency, mercy, compassion, intelligence, strategic planning, leadership, kingship, integrity, trustworthiness, truthfulness, fulfillment of promises, and justice. The Arab nation, shaped by the Qur'an, remains an unprecedented phenomenon in the annals of history.

Against all odds, the Arabs dared to challenge the two most strategically advanced and formidable superpowers of their time, the mighty Byzantine Rome and the

Sassanian kingdom of Persia, despite lacking the eight essential factors necessary for dominance. They waged war on two fronts, taking on the titans of the East and West in tandem. In a breathtaking display of military prowess, they achieved the unthinkable, annihilating both empires simultaneously in a remarkably short span of time. The once-mighty kingdoms were utterly uprooted, their grandeur erased from the face of the earth, leaving behind a legacy of Arab triumph and a new world order.

The important question is: what drove the Arab political expansion to such monumental proportions, it's tumultuous waves sweeping across the vast expanse of land from France and Morocco in the West, only to crash against Kashgar and the Great Wall of China in the East? What were the factors that led to this remarkable achievement?

Political dominance can be achieved through two types of means: material and spiritual. It is evident that the Arabs lacked material resources, which were instead held

by their enemies. If victory were solely dependent on material assets, the Arab race would have been eradicated from the face of earth. Therefore, it is clear that their success was a result of the spiritual power instilled in them through the Qur'an and the Messenger who received the revelation. This extraordinary power can only be attributed to the divine nature of the Book of Allāh.

This unequivocally establishes the Qur'an as a sacred text and the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as Allāh's most exemplary and final prophet.

The primary cause of the Muslim nation's decline today is their abandonment of the teachings and injunctions of Islam and the Qur'an. Even today, the Qur'an remains a remedy for the weaknesses plaguing Muslims. This Holy Book has been a time-tested prescription of guidance for over a thousand years, but people unfortunately fail to understand.

﴿وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ الإسراء: ٨٢

"And We send down of the Qur'an that which is healing and mercy for the believers." (17:82)

﴿قُلْ هُوَ الَّذِيْنَ ءَامَنُوْا هُدًى وَشِفَاءً﴾ فصلت: ٤٤

*"Say, "It is, for those who believe, a guidance and cure."
(41:44)*

Obviously, no matter how proven and effective a prescription may be, it remains inert if it's merely words on paper, unless it's fully implemented. Westerners are well aware that if the world's Muslims reunite to act upon the Qur'ān, a force of two billion will emerge to stand united on a shared platform. They recognize that if the fragmented and dispersed Muslim forces and resources are consolidated, they will become the most formidable force globally, thereby breaking free from Western dominance. This is precisely why Westerners have endeavored for centuries to disconnect Muslims from Islam and the Qur'an, attributing Muslim decline to

adherence to 'outdated' Islamic principles. They suggest that embracing secular Western culture is the key to prosperity. This has led to a perpetual struggle within Muslim communities, torn between tradition and modernity, resulting in divisions and disunity.

I have thoroughly addressed this issue in my books, 'Islam and Progress' and 'Islam and Socialism'. The essence of my argument is that European societies exhibit two distinct facets. One aspect encompasses Europe's expertise, professionalism, craftsmanship, and knowledge, which are inherently aligned with Islamic values and have simply been leveraged by Europeans. We should reclaim this heritage. The second aspect comprises of Europe's lifestyle, social norms, and culture, which are deeply rooted in sin and transgression. This we must reject. Those who have received traditional education will find this perspective consistent with Islamic principles, eliminating the need for reconciliation. I have elaborated on the supporting evidence in my other works. Furthermore, we

must abandon the sinful aspects of European culture, which not only contradict Islam but also hinder progress. Europe itself is experiencing a decline and regression due to its own cultural values. By adopting this approach, we can resolve the controversies and civil conflicts within our communities. It is crucial to recognize that both traditional and modern education are essential for progress in today's world. The key is to integrate both, rather than viewing them as mutually exclusive.

[5] THE EVIDENCE OF NOURISHMENT

Human beings consist of both body and soul, both of which are subject to the constant flux of the world around them. In this ever-changing and impermanent world, nothing can sustain itself without sustenance. Therefore, nature has provided the means for the physical body to

nourish itself, preventing decay and ensuring uninterrupted functioning. Likewise, nature has provided for the soul's nourishment, enabling it to thrive and fulfill its inherent purposes.

Nature has orchestrated a vast and intricate system to sustain the physical body, leveraging the collective efforts of the earth, sun, moon, and even the stars to provide the perfect nourishment.

Take bread, for instance, a staple nutrition for the body. The earth's germinating power cultivates wheat, while air and water work in tandem to keep it fresh and moist. Stars align to provide the necessary light for the plant's growth, and the sun's rays evaporate ocean water into water vapor. This vapor transforms into clouds, which then travel to the designated area and rain down on the plant to provide the necessary water it needs for growth. The sun's heat then ripens the seeds, while the air helps separate the chaff from the grain. The consistent cycle of day and night brings balance to the plant's growth. In a remarkable display of

harmony, a multitude of universal forces converge to make wheat suitable for human consumption.

Despite the body's relative inferiority to the soul, it is remarkable that such an elaborate and impressive system has been established for its sustenance. It would be illogical and contrary to both wisdom and intellect to assume that a similar system does not exist for the soul's nourishment.

Given the body's earthly nature, it is fitting that its sustenance comes from the earth. In contrast, the soul's heavenly essence necessitates that its sustenance comes from a celestial source, above and beyond the earthly realm.

THE SOUL'S CELESTIAL NOURISHMENT

What, then, is the natural source of sustenance designated for the soul's life and nourishment, and intrinsically linked to its spiritual well-being? As the soul

is of divine essence (17:85), its nourishment must originate from something fundamentally connected to Allāh and His attributes. Among Allāh's essence and attributes, only His attribute of divine speech can be transmitted to the human soul, serving as a means of spiritual nourishment. The soul's true vitality is impossible without divine speech and revelation, just as the body cannot survive without physical sustenance.

THE STANDARD OF THE SOUL'S LIFE AND NOURISHMENT

What is the benchmark of the soul's true vitality? The answer lies in the same criteria that define the physical body's life. Similarly, the standard for the soul's death parallels that of the body's demise. To determine whether divine revelation or the Holy Qur'ān serves as spiritual nourishment for the soul, we must first establish the criteria for the body's physical nourishment.

Two essential qualities define a substance as nourishment: natural affinity and the capacity to promote growth.

For instance, bread and meat are physical sustenance because the human body is inclined to consume them and they foster growth, whereas wood and metal do not meet these criteria. The distinguishing factors are the body's natural inclination to consume bread and meat, and the resulting growth that occurs when they are consumed. In contrast, the human body is not naturally inclined to consume wood and metal, and attempting to consume them would be harmful and even fatal.

Similarly, the Qur'ān possesses a natural appeal, drawing countless individuals to spend tremendous amounts of time to commit it to memory and revise it throughout their lives in an attempt to retain it, despite the absence of worldly benefits or recognition.

Moreover, integrating the knowledge and guidance contained in the Holy Qur'ān into one's life nourishes the soul, empowering its adherents to achieve remarkable feats, as discussed in the chapter on the Qur'ān's supernatural political influence.

Depriving the soul of Qur'ānic nourishment results in a loss of vitality, just as the body loses its life force when deprived of physical sustenance.

THE SOUL'S LIFE AND DEATH

The purpose of something's creation is the key to determining its life and vitality. For instance, the eye's purpose of creation is vision, and the ear's is hearing. If the eye cannot see or the ear cannot hear, it signifies their death and lifelessness. Similarly, the soul's purpose is to recognize the divine. Fulfilling this purpose means the soul is truly alive, while failing to do so renders it lifeless. Recognizing and connecting with Allāh infuses the soul with an extraordinary power within the soul; a power that

cannot be matched by souls that lack this connection. This power is the essence of spiritual life, and its absence constitutes spiritual death. The Noble Qur'an alludes to this transformative life, saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾ الأنفال: ٢٤

"O you who have believed, respond to Allāh and to the Messenger when he calls you to that which gives you life."

(8:24)

This starkly illustrates the spiritual life's vast superiority over physical existence. The Ṣāhābah رضي الله عنهم harnessed this spiritual power to achieve the seemingly impossible, defeating armies many times their size despite being outnumbered and outresourced. Through Islam and the Qur'ān, they tapped into this transformative life force, enabling them to accomplish feats beyond the capabilities of those limited to physical strength alone. In his Tafsīr, Ibn al-Jarīr aṭ-Ṭabarī رَحِمَهُ اللهُ cites a compelling narration from Qatādah رَحِمَهُ اللهُ, which vividly captures the

essence of this spiritual reality while commenting on the verse: "And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the brink of a pit of the Fire, and He saved you from it." (3:103)

The essence of the narration is that the Arabs were once the most wretched, pitiful, and impoverished people on earth, lost and misguided. They barely had enough clothing to cover themselves or food to sustain them. Surrounded by the two dominant superpowers of the time, Rome and Persia, they were insignificant and powerless. They lacked the means to satisfy their basic needs, and their neighboring countries would exploit and subjugate them. However, with the advent of Islam, they received the Qur'ān, which empowered them to become the leaders and governors of their surrounding regions, transforming their plight and elevating their status.

THE QUR'ĀN: A SPIRITUAL NOURISHMENT

As we have previously established, two essential criteria define a source of nourishment: natural affinity and the capacity to promote growth. The Holy Qur'ān possesses a profound spiritual affinity that draws souls to it with an otherworldly allure. Remarkably, no book in the world is read as extensively or memorized by as many people as the Qur'ān, despite the absence of organized incentives or recognition for its memorization, even among Muslim nations and organizations. Its widespread appeal transcends the barrier of language, as people from diverse backgrounds are drawn to read and commit it to memory, surpassing the number of readers and memorizers of any other book globally. This phenomenon testifies to the Qur'ān's status as spiritual nourishment.

Moreover, the Qur'ān meets the second criterion, as it has the power to inspire progress and transformation. History bears witness that the blessings of the Qur'ān have

empowered the weak, transformed the morally depraved into paragons of virtue, elevated the humble, and purified the corrupt. This transformation is a clear indication that the Qur'ān is a spiritual nourishment revealed from heaven to nurture the soul. Its profound impact has bestowed unparalleled majesty upon those who have unwavering faith in it, a phenomenon unparalleled in human history, and a testament to its divine origin.

[6] THE EVIDENCE OF SYSTEMIZATION

The Holy Qur'ān has instituted a comprehensive system for human existence, demonstrating its divine origin as a Book revealed by the Creator of humanity, rather than a product of human ingenuity. This is because the intricacies and wisdoms underlying human life can only be fully comprehended by the Creator Himself, and

not by any other entity. Throughout history, whenever humanity has deviated from the divinely ordained path and embraced man-made approaches, it has invariably led to a life devoid of genuine peace, tranquility, and purpose. The system of life presented in the Holy Qur'ān is remarkably exhaustive, encompassing all aspects of human existence, to the extent that a detailed exploration of its nuances would necessitate a voluminous tome. Consequently, we will present a concise overview of its foundational principles, aiming to illustrate the inimitable nature of the Qur'ān and its relevance to the system of life it espouses.

Human existence encompasses five key dimensions that necessitate guidance:

- (1) man's relationship with his Creator
- (2) his relationship with members of his own race
- (3) his place within the universe
- (4) his purpose of life and existence

(5) his ultimate destiny

{1} MAN'S RELATIONSHIP WITH THE CREATOR

The Creator of the universe is the cornerstone and the keystone to human life and existence. Every aspect of human experience - from the ultimate purpose of life to the fulfillment of needs and the attainment of benefits, both tangible and intangible - is inextricably linked to divine will. Separation from the Creator is tantamount to spiritual death, while connection with Him embodies true life.

Therefore, the first duty of humanity is to comprehend its stance before the Creator. The Qur'ān eloquently captures this existential dynamic:

﴿خَلَقَ الْمَوْتَ وَالْحَيَاةَ﴾ الملك: ٢

"He created death and life." (67:2)

It further establishes:

﴿وَمَا يَكُرِّمُنَّ نِعْمَةَ مِنَّا إِلَّاهُ﴾ النحل: ٥٣

"And whatever you have of favor - it is from Allāh." (16:53)

Then Allāh reveals that the ultimate outcome of all human endeavors and accomplishments is, in truth, ordained by His divine will; thus, men should not succumb to pride or self-congratulation over their apparent achievements.

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ التكويد: ٢٩

"And you do not will except that Allāh wills - Lord of the worlds." (81:29)

Allāh has declared even through the voice of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ﴾ الأعراف: ١٨٨

"Say, "I hold not for myself [the power to] benefit or harm, except what Allāh has willed." (7:188)

The inevitable outcome of embracing these beliefs is that an individual cultivates an unbreakable and deep-seated connection with the Lord of the universes.

﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾ البقرة: ١٦٥

"But those who believe are stronger in love for Allāh." (2:165)

This love for the divine precipitates a life thoroughly devoted to seeking Allāh's pleasure, where every aspect of man's existence - both theoretical and practical - is inextricably linked to divine will. His entire being, both outwardly and inwardly, surrenders in submission to the Creator, as his heart and soul are perpetually filled with the remembrance of Allāh. He perceives the universe in its entirety as a magnificent reflection of his beloved Creator, beholding the divine splendor in every detail.

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا﴾ ﴿١٩١﴾ آل عمران: ١٩١

"Who remember Allāh while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly....." (3:191)

He recognizes the Creator as the sole source of all accomplishments in this world and the Hereafter, and accordingly, dedicates his thoughts, words, and actions to worshipping Him alone. Once he has exhausted his own efforts to overcome challenges related to both realms, he seeks assistance only from Allāh. He strives to harmonize his personal desires with the pleasure of the Creator, ensuring that his life is anchored in the decrees of Allāh. He integrates obedience to divine injunctions into the fabric of his existence, ever mindful that:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ ﴿٥﴾ الفاتحة: ٥

"You alone we worship, and You alone we ask for help." (1:4)

The Holy Qur'an itself describes those who embody its teachings in the following manner:

﴿وَلَا يَكُنَّ اللَّهُ حَبَبَ إِلَيْكُمْ إِلَّا يَمْنًا وَزِينَةً فِي قُلُوبِكُمْ وَكَرَهُ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ
أُولَئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾﴾ الحجرات: ٧

"But Allāh has endeared to you the faith and has adorned it in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided." (49:7)

This profound sense of connection to the Creator and the Source of life is the very reason why an individual experiences a deep-seated peace and satisfaction in their mind and heart. As a result, all worldly concerns and problems pale into insignificance.

﴿الْأَبْذِكْرِ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ ﴿٢٨﴾﴾ الرعد: ٢٨

"Behold! It is through the remembrance of Allāh that hearts are assured." (13:28)

{2} INTERPERSONAL RELATIONSHIPS

Human existence is inherently rooted in collectivity, collaboration, and civilization, making it exceedingly challenging for individuals to thrive in isolation. To fulfill their essential needs, humans require assistance from others, relying on specialists like barbers, tailors, craftsmen, architects, and medical professionals. Our lives are intertwined with countless others, necessitating a vast network of support. As a result, without meaningful connections with others, establishing a stable and fulfilling life becomes daunting. It is therefore crucial to establish and adhere to guiding principles for interpersonal relationships, enabling individuals to navigate their social interactions effectively and harness the benefits of communal living.

The Holy Qur'ān provides explicit rulings and directives encompassing human rights, whose implementation can guarantee a harmonious and

flourishing communal existence, replete with peace and fulfillment.

Due to space constraints, we choose only to suffice on a brief overview.

The Holy Qur'ān has laid down two fundamental principles governing human collective life, from which all other directives emanate. These two cornerstones are:

(1) The doctrine of human unity, which posits that all human nations, despite diverse colors, ancestral lineages, and nationalities, form a single, unified family and tribe. Consequently, every individual should treat fellow humans with the same love, respect, and compassion they would afford their own kin. This shared humanity is underscored by the common ancestry of all people, tracing back to a single father and mother: Ādam and Ḥawwā'.

(2) The existence of differences in color, lineage, and nationality serves the purpose of identification and recognition; not as a pretext for conflict and bloodshed. An individual's affiliation with a particular nation or country is merely a means of identification, not a justification for opposing or discriminating against those from other backgrounds.

{3} MAN'S PLACE WITHIN THE COSMOS

The relationship between humanity and the universe is analogous to that of a master and their devoted servant. The entire cosmos is engaged in serving humanity, with each element playing its role in sustaining human life. The terrestrial elements - earth, air, water, and fire - the atmospheric elements - vapor, clouds, and various forms of precipitation - and the celestial bodies - the sun, the moon, and the galactical planets - all contribute their unique capabilities to support human existence within their respective domains. Similarly, the realms of animals,

plants, and minerals are also dedicated to serving humanity, with the study of each creation's properties and benefits comprising distinct sciences. The Holy Qur'ān captures this reality in the following words:

﴿خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ﴾ البقرة: ٢٩

"He created for you all of whatever is in the earth." (2:29)

﴿وَسَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾ الجاثية: ١٣

"And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him." (45:13)

Once the profound connection between humanity and the universe is understood, several key truths become apparent:

(1) Every aspect of the universe, whether celestial or terrestrial, possesses inherent benefits for mankind. It is humanity's responsibility to explore and uncover these

benefits. This responsibility inspires a drive to harness and explore the universe. Exploring the universe ignites the pursuit of worldly sciences, fostering a reciprocal relationship between humanity and the universe, where both parties exchange benefits. As humans strive to tap into these benefits, they employ the universal sciences to capture and utilize them, thereby fulfilling the inherent wisdom of their existence.

(2) The second outcome of this universal connection is that humanity awakens to its true sovereignty, recognizing itself as the master and governor, while the universe assumes its rightful role as the servant and subject. Empowered by this realization, individuals liberate themselves from the bondage of worldly desires, elevating human dignity above material pursuits. They understand that the universe exists to facilitate human flourishing, not the other way around. With this clarity, they harness the world's resources as a means to achieve their full potential, rather than sacrificing their own autonomy for fleeting

gains of the world. As masters of their own destiny, they reign over wealth and circumstance, unencumbered by the allure of petty indulgences. This enlightened perspective reveals the inherent superiority of the human spirit, untainted by the corrupting influence of worldly ambitions.

(3) The third profound consequence of acknowledging human sovereignty over the universe is liberation from the misconception of associating partners with God. As the realization dawns that humanity holds the noblest position in creation, and the universe serves as its subordinate, the notion of worshipping any aspect of creation becomes untenable. A master never deifies his servant, nor does he attribute his accomplishments to them. This truth is eloquently expressed in the Holy Qur'ān:

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ﴾ الحج: ٣١

"Whoever associates partners with Allāh is like one who has fallen from the sky [of nobility]." (22:31)

This enlightenment inspires individuals to shift their devotion from worshipping created forms to revering the sole Creator, a transformation facilitated by the Qur'ān's divine guidance.

{4} MAN'S PURPOSE OF LIFE

The fourth crucial aspect where humanity requires guidance is in discerning and defining the purpose of life. The most vital knowledge for an individual is to discover their life's purpose, and it should be a lofty one, commensurate with human dignity. As the most noble and superior being in creation, humanity's purpose must transcend that of other existences. Just as cows and bulls surpass goats in utility, providing more milk and meat, and horses excel donkeys in strength, speed, and resilience, so

too should human purpose eclipse that of other creatures. By this standard, a profound truth emerges: the ultimate purpose of all creation in general is to serve and support humanity!

The question now arises: what is the purpose of human existence itself? Discovering this purpose is humanity's most fundamental responsibility. It is inconceivable that even the most seemingly insignificant creations in the universe would have a defined purpose, while human beings, the pinnacle of creation, would be left without a clear direction. Such a notion would contradict the boundless wisdom of the All-Wise Creator. That being the case, it is established that human life has a purpose - a purpose that is as lofty and profound as humanity's own inherent superiority.

Naturalists and disbelievers propose that the purpose of human life is to enjoy life and indulge in pleasures, whether it be savoring food, seeking reputation, or wielding governance. However, these pursuits fall short of

being a worthy purpose for human existence. Take, for instance, the pleasure of eating: many animals surpass humans in this regard.

Elephants and buffaloes, for example, consume far more food than humans, both in quantity and quality, revealing a greater capacity for culinary enjoyment. It's logical to assume that increased consumption indicates a higher level of pleasure. For instance, if a person eats two mangos and another indulges in twenty, it's clear that the latter derives greater pleasure from eating mangos than the former.

Moreover, the difference in dietary preferences between humans and these animals - raw grass versus cooked meals - can be attributed to humans' refined taste, which demands more sophisticated cuisine. Otherwise, the raw plants that elephants and buffaloes find palatable offer them the same level of satisfaction as our cooked meals offer us as human beings.

As for the pursuit of dignity and reputation, according to Imām Ghazālī رَحْمَةُ اللَّهِ، it is merely an assumption. In reality, respect is coveted solely for the sake of wealth, and wealth is desired only for sustenance. Thus, the ultimate purpose of seeking dignity and reputation is also rooted in the desire for food, rendering it unworthy of consideration as a distinct objective.

Similarly, governance is not sought for its inherent value; rather, it is pursued for the sake of wealth and respect, which, as established earlier, are ultimately sought for food. Since the notion that food is the purpose of life has already been refuted, these secondary objectives also lose their validity.

Furthermore, human governance is inherently precarious and impermanent. Interestingly, other animals, like lions, have naturally earned the reputation as kings of the jungle, unencumbered by the need for electoral votes or the fear of losing them. In this aspect of governance,

lions surpass humans, demonstrating a more seamless and instinctual leadership paradigm.

In addition to all of that, human enjoyment in itself is an unsuitable purpose due to its inherent flaws. Unlike animal pleasure, which is free from worries, human enjoyment is marred by worries, concerns, troubles, and hardships. This disparity stems from humanity's innate tendency to dwell on past events and fret about future uncertainties.

For instance, even after a significant period has passed following the loss of a loved one, a person may still experience lingering sorrow due to their natural inclination to harbor past concerns.

On top of that, the mere possibility of a future danger, no matter how remote, is enough to trigger anxiety in humans, even if the threat has yet to materialize.

This is because humans possess an enhanced, heightened and more enduring sense of perception

compared to animals. Consequently, every human enjoyment is tinged with sadness or worry. No human happiness is truly unadulterated. In stark contrast, animals experience materialistic pleasures and enjoyments untainted by concerns about the past or worries about the future, making their experiences genuinely pure. Even if a human holds the highest office in the world (as the president of the greatest country, for example) their materialistic pleasures and enjoyments — under the pretext of human pleasure being the ultimate objective — fall woefully short of their supposed purpose in life. Indeed, human materialistic pleasure and enjoyment are so misguided that they hardly warrant consideration.

Ultimately, designating the purpose of human life is not humanity's prerogative, but rather the exclusive right of the Creator. Just as an aircraft's or robot's purpose is determined by its creator, not the machine itself, so too is human purpose determined by the Creator. The Holy

Qur'an eloquently articulates the purpose of human existence in the following words:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾﴾
الذاريات: ٥٦ - ٥٨

"And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allāh who is the [continual] Provider, the Firm Possessor of strength." (51:56-58)

The essence of the verses is that, unlike human masters who rely on their slaves and servants for sustenance and provision, Allāh, the Supreme Being, has no such needs from His human creations. For Allāh is entirely self-sufficient, requiring neither nourishment nor sustenance, and is thus ultimately independent. Instead, Allāh has graciously established sources of provision for humanity and endowed them with the capacity to absorb nutrition, enabling their inner machine to function, for He is the Omnipotent Possessor of all strength and power.

Just as a machine requires oil to prevent breakdowns and function properly, yet the oil does not become the purpose of its existence, so too does the human being require sustenance to thrive, but food and sustenance is not the purpose of their life. The purpose of a machine lies in its intended function, as designed by its creator. Similarly, the purpose of human existence lies in the reason for which the Creator of the universe brought them into being - to worship and serve God. Sustenance serves merely as a means to sustain life, enabling individuals to fulfill their divine purpose, just as oil enables a machine to continue functioning properly.

The value of a machine is determined by its purpose, with its efficiency in fulfilling that purpose being the ultimate measure of its worth. For instance, a sugar mill's value increases in direct proportion to its ability to produce sugar quickly and efficiently, as this optimizes its intended function. Likewise, the value of a human being is determined by their effectiveness in fulfilling their

purpose of creation, with their worth being directly correlated to their ability to achieve this purpose.

Allāh states:

﴿أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَدَّرُ﴾ الحجرات: ١٣

"The most noble of you in the sight of Allāh is the most righteous of you." (49:13)

{5} MAN'S ULTIMATE DESTINY

The ultimate destination of human existence is the sublime companionship of Allāh. The Holy Qur'ān asserts that human life is perpetually in a state of flux and progression, journeying towards its divine destiny.

﴿يَتَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا حَافِمًا لِّقِيهِ﴾ الانشقاق: ٦

"O mankind, indeed you are laboring toward your Lord with [great] exertion and are bound to meet it." (84:6)

This verse reveals three fundamental truths:

- (1) human existence is characterized by a continuous state of flux,
- (2) this journey is punctuated by effort and striving, and
- (3) the ultimate culmination of this perpetual movement is the attainment of the Divine Presence, the Source of all existence, and the sublime companionship of the Creator.

The first fundamental truth, that human existence is characterized by an inherent and relentless flux, is self-evident. From the moment of birth, human life unfolds as a dynamic and ever-changing journey, progressing through infancy, maturity, and youth, marked by continuous growth and evolution. As life reaches its zenith, a gradual decline and regression towards death ensues, followed by the transition into the realm of Barzakh, where a new dimension of existence commences.

Throughout these phases, human life is inexorably beset by diverse trials and hardships. This ceaseless flux is an immutable and essential aspect of human existence, impervious to any attempt to halt or hinder its progression. Neither can human agency arrest the momentum of growth and development in the initial stages of life, nor can it forestall the inevitability of decline and mortality in its final stages. Just as the visible world is governed by its own rhythms and cycles, the invisible realm of human existence in Barzakh is similarly subject to its own flux, unfolding with equal necessity and certainty.

Every movement is destined for a terminus; a point at which it reaches its culmination and ceases to exist as a dynamic entity. What, then, is the ultimate destination of the human flux? The answer lies in the encounter with the consequences and repercussions of human existence; the fruition of the choices, actions, and experiences that comprise a lifetime.

In the world, movement is synonymous with action, a dynamic force that drives progress. The moment the desired outcome of an action is achieved, the movement itself comes to a natural halt.

Consider a farmer who diligently tends to his land: he prepares the soil, sows seeds, nurtures them with water and fertilizer, vigilantly monitors their growth, harvests the ripe crops, and employs machinery or oxen to till the earth, ultimately separating the wheat from the chaff. Once the harvest is threshed, his movement reaches its culmination, for he has attained the ultimate goal of his labor and arrived at the terminus of his action's trajectory. Movement, by definition, must cease upon reaching its destination; otherwise, the very notion of a destination becomes meaningless.

Similarly, human life is characterized by a constant flux, marked by diverse trials and hardships. Throughout his

journey, man faces challenges in his pursuit of righteousness, virtue, and obedience, just as he does in his inclination towards sin and disobedience. This unbroken chain of movement persists until the moment of death. Ultimately, in the Hereafter, individuals from both paths encounter the fruits and consequences of their actions. The believers, the pious, and the virtuous receive their reward in the form of Jannah, a paradise of eternal bliss, while the sinful, disobedient, and disbelievers face the repercussions of their choices in Jahannam, a realm of eternal sorrow. At this juncture, mortal life reaches its ultimate destination — the culmination of its dynamic movement — and the threshold of immortality is crossed. Allāh describes this critical destination, where the consequences of past deeds are encountered, in the subsequent verses, stating:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ ﴿٧﴾ فَسَوْفَ يُحَاسِبُ حَسَابًا يَسِيرًا ﴿٨﴾ وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾
 وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۖ ﴿١٠﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾

إِنَّهُ يُظَنُّ أَنَّ لَنْ يَحُورَ ﴿١٤﴾ كَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾ فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾
 وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ ﴿الانشقاق: ٧ - ١٩﴾

"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. But as for he who is given his record behind his back, he will cry out for destruction, and [enter to] burn in a Blaze. Surely, he had [once] been among his people in happiness; surely, he had thought he would never return [to Allāh]. But yes! Surely, his Lord was ever of him, Seeing. So I swear by the twilight glow, and [by] the night and what it envelops, and [by] the moon when it becomes full, that you will surely experience state after state." (84:7-19)

The Holy Qur'an succinctly recounts these stages in another verse:

﴿وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا﴾ ﴿هود: ٦﴾

"And there is no creature on earth but that upon Allāh is its provision, and He knows its place of dwelling and its repository." (11:6)

This verse encapsulates the three pivotal stages of human existence: (1) the mortal life of this world (الأرض) , where sustenance is a fundamental necessity and provided for by God, (2) the ultimate destination (مستقر) in the Hereafter, where the righteous shall dwell in Jannah and the wicked in Jahannam, and (3) the intermediate realm of Barzakh, a transitional domain where human souls are held in reserve (مستودع), awaiting the Day of Reckoning, when their eternal fate shall be sealed.

The Holy Qur'ān resolves the five fundamental dimensions of human existence with remarkable eloquence. It presents comprehensive guidelines for human life with unparalleled excellence, surpassing the collective wisdom of philosophers and psychologists throughout history. This extraordinary feat stands as a resounding testament to the Qur'ān's provenance, underscoring its status as a revelation from the Divine.

[7] THE EVIDENCE OF ENCAPSULATION

The Holy Qur'ān encapsulates transcendent elements that surpass the limitations of human expression and attest to its divine authorship. Some of these remarkable aspects are as follows:

(1) The Qur'ān employs an innovative and unprecedented sentence structure, which diverges radically from human linguistic patterns and remains uninfluenced by worldly contexts. Unlike human speech, which is shaped by environmental factors and cultural norms, the Qur'ān's unique communicative style defies the conventions of Arab prose and transcends the boundaries of its Arabian context, demonstrating a truly extraordinary and divine character.

Throughout the annals of history, from time immemorial to the present day, Arab speech, like its counterparts in other languages, has been categorized into three distinct groups:

(1) al-Kalām al-Manzūm; speech characterized by its metric structure, employing verses with intricate rhyming schemes to craft vivid imagery, essentially constituting poetry.

(2) al-Kalām al-Manthūr al-Musajja'; speech marked by its non-metrical structure, yet incorporating rhythmic cadences through rhyming prose; and

(3) al-Kalām al-Manthūr ghair al-Musajja'; speech defined by its lack of both metrical structure and rhythmic patterns, comprising ordinary, straightforward prose.

Remarkably, the speech of the Holy Qur'ān defies categorization under any of the established patterns, a fact acknowledged by both admirers and critics. Unlike celebrated poetic masterpieces like the 'Sab' Mu'allaqāt' and 'Dīwān al-Ĥamāsah', the Qur'ān does not conform to the traditional poetic structures and metrical measurements of radīf, qāfiyah, and baĥr, thereby transcending the boundaries of poetry. Nor does it resemble the renowned al-Maqāmāt al-Ĥarīriyyah in its use of rhythmic prose, as it eschews rhythmic constraints altogether. Furthermore, it diverges from ordinary prose, akin to that found in conventional books, in its innovative sentence structure. Indeed, the Qur'ān's unique linguistic architecture stands unparalleled in the literary world, underscoring its divine origin and elevating it above terrestrial works.

(2) Human speech is inherently influenced by the speaker's emotions, resulting in a lack of balance and moderation. When a person speaks under the influence of

anger and wrath, their words are typically devoid of compassion and mercy, and conversely, when speaking with empathy, their speech rarely contains elements of wrath or sternness. In striking contrast, the Holy Qur'ān masterfully intertwines seemingly disparate themes, juxtaposing warnings with glad tidings, descriptions of Jannah with those of Jahannam, and manifestations of divine wrath with expressions of mercy and compassion. This deliberate balance and harmony underscore the fact that the author of the Qur'ān transcends human emotional limitations altogether.

﴿نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾﴾

الحجر: ٤٩ - ٥٠

"Inform My servants that it is I who am the Forgiving, the Merciful. And that it is My punishment which is the painful punishment." (15:49-50)

This verse uniquely juxtaposes the themes of mercy and forgiveness with the prospect of painful punishment.

In stark contrast, human limitations render it impossible for individuals to simultaneously express wrath while in a state of mercy or compassion, just as it is challenging to convey mercy while consumed by anger.

(3) Upon reflection, it becomes apparent that human speech is often influenced by external factors, resulting in words and phrases that betray a sense of fear, intimidation, or coercion. Moreover, while human language may convey a moderate level of authority, it is incapable of expressing the kind of omnipotent power that seems to command the heavens and the earth. In stark contrast, a meticulous study of the Qur'ān reveals that every page exudes an aura of divine authority, unmistakably conveying the voice of a Being who is not subservient to, nor fearful of, any entity in the universe, but rather, reigns supreme, governing and orchestrating the cosmos with unbridled power. For instance, the Holy Qur'ān describes the cessation of Noah's flood in the following words:

﴿أَبْلَعِي مَاءَكَ وَيَسْمَأْ أَقْلِعِي﴾ هود: ٤٤

"O earth, swallow your water, and O sky, withhold [your rain]." (11:44)

No human authority possesses the capacity to issue such an order.

(4) Human speech is a reflection of the limitations of its intellectual capacity, and its rhetorical prowess is not uniformly distributed across all domains. Consequently, its literary power can only be fully expressed within select themes, beyond which it cannot showcase its mastery. This is exemplified by the Arab poets, such as Abū Nawās, who excels in describing wine but falters in other subjects, and Abū al-'Atāhiyah, who eloquently writes about asceticism, eschatology, and spiritual longing, but struggles to capture the essence of other topics. Similarly, the Persian poets Firdausī and Nizāmī demonstrate exceptional skill in depicting war and battle with artistic flair, but their rhetorical finesse deserts them when tackling other

subjects. Sa'dī, on the other hand, excels in character studies, not warfare. Even if a poet were fortunate enough to attain a level of mastery where they could compose on diverse subjects with equal rhetorical skill, their literature would still exhibit significant variations across different themes, as their rhetorical power would inevitably wax and wane.

Moreover, the thematic concerns and intellectual horizons of poets and rhetoricians are predominantly centered on the material realm, seldom venturing into the domain of the unseen or the metaphysical. While poetic imagination can effectively evoke sensory experiences, it falters when attempting to grasp the intangible and the mysterious.

Furthermore, poetry is not constrained by truth and reality; rather, it often indulges in fanciful creations, as the imagination weaves vivid tapestries with words, unrestricted by factual accuracy. This is encapsulated in

the rhetoricians' proverb: "The most excellent literature is that which is the most false."

In stark contrast, the Holy Qur'ān boasts an extraordinarily vast thematic scope, encompassing a wide array of subjects, including ritual worship, social etiquette, commercial transactions, domestic guidelines, social norms, governmental laws, international relations, creed, moral character, historical accounts, tangible realities, unseen mysteries, worldly events, and the ultimate truths of the Hereafter. Despite this expansive range of topics, the Qur'ān's conveyance remains rigorously bound within the confines of truth and accuracy, never transgressing the slightest bit. Remarkably, amidst this vast and varied thematic landscape, the Qur'ān maintains unwavering consistency in its rhetorical excellence, never compromising its literary flair nor deviating from absolute truth, as underscored in the following verse:

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾ النساء: ٨٢

"If it had been from [any] other than Allāh , they would have found within it much contradiction." (4:82)

Yet, the Qur'ān exhibits no contradictions, a testament to its origin from an infinite source of wisdom and power - none other than the Creator of the universe Himself.

[8] THE EVIDENCE OF THE UNSEEN

The Holy Qur'ān harbors a vast and profound treasure of knowledge pertaining to the unseen, surpassing the collective understanding of even the most erudite philosophers and scholars, and far exceeding the capabilities of an unlettered individual from an uneducated nation. This knowledge can be categorized into three primary domains:

(1) historical accounts of bygone nations and prophets, with their outcomes and consequences.

(2) prophetic revelations concerning future events and realities, whose nature defies empirical comprehension; and

(3) metaphysical truths regarding the afterlife and phenomena beyond the realm of physical understanding, transcending even the cumulative wisdom of the greatest philosophers.

The Holy Qur'ān presents a masterful portrayal of the historical events surrounding previous prophets, including Ādam, Nūḥ, Hūd, Ṣāliḥ, Ibrāhīm, Ismā'il, Ishāq, Ya'qūb, Yūsuf, Mūsā, Hārūn, Dāwūd, Sulaymān, 'Īsā, Yaḥyā, and Zakariyyā عَلَيْهِمُ السَّلَامُ, encompassing the purposes and motivations behind their prophetic missions, the narratives of the nations they addressed, the varied

responses to their guidance, and the consequences of their actions. With remarkable precision and literary flair, the Qur'ān conveys the lessons, morals, and wisdom derived from their experiences with a level of detail and accuracy that defies human authorship.

A portion of these stories was documented in the Old Testament, while another portion was preserved through oral traditions among Old Testament scholars and historical records. However, a remarkable aspect of the Qur'ānic Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ life is the complete absence of any account suggesting that he received guidance or acquired knowledge from a human teacher. There is no credible testimony from anyone claiming to have instructed the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Acquiring such vast knowledge, especially for an individual without formal education, would necessitate an extraordinary investment of time and a rigorous, lifelong pursuit of learning. A brief encounter or casual meeting would be woefully insufficient to impart such wisdom.

Notably, even the most ardent adversaries of the Qur'an and the Prophet ﷺ conceded that he remained illiterate throughout his prophetic era, without a single dissenting voice or objection raised against the accounts of past prophets and nations presented in the Qur'an. This unanimous acknowledgment from both supporters and detractors establishes that the Prophet ﷺ was unlettered, devoid of formal or informal education, and that the historical events narrated in the Qur'an were entirely authentic. Had this not been the case, his contemporaries would have undoubtedly raised objections.

Therefore, the criticisms leveled by modern Western detractors, motivated by a desire to perpetuate Western dominance and political interests, are entirely unfounded and lack intellectual credibility.

The enterprise of Orientalism masquerades as a scholarly pursuit but, in reality, serves as a pretext for

Westerners to launch a surreptitious assault on the foundational sources of Islam - the Qur'ān and prophethood - under the guise of academic inquiry. The ultimate objective is to erode the unwavering grip of the Qur'ānic teachings and the Prophet's ﷺ guidance on the minds and hearts of Muslims, thereby shattering their inherent unity and creating fissures that can be exploited to further fragment the Muslim community.

﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ **الصف: ٨**

"They want to extinguish the light of Allāh with their mouths, but Allāh will perfect His light, even though the disbelievers hate it." (61:8)

The typical English-speaking individual is bereft of genuine knowledge and understanding of religion, and possesses no proficiency in the Arabic language, a fundamental tool for exploring religious sciences. Furthermore, they exhibit an uncritical admiration for European authors, lavishing excessive praise upon them,

while harboring a deep-seated animosity towards religious scholars. These four factors - ignorance, linguistic ineptitude, intellectual sycophancy, and anti-religious bias - converge to perpetuate the insidious conspiracy of Orientalism.

Having approached Goldziher's "Mazhāhib at-Tafsīriyyah" and William Muir's "Life of Mohamed" with a discerning mind, I have formed a distinct impression that only serves to bolster my convictions. In fact, their writings have reinforced my certainty.

We shall now proceed to examine some of the Qur'ān's remarkable prophecies, which foretold events that seemed impossible at the time of their revelation.

(1) In Sūrah ar-Rūm, the Holy Qur'ān proclaimed a remarkable international prophecy, foretelling a future event with precision: "The Byzantines have been defeated,

In the nearest land. But they, after their defeat, will soon overcome." (30:2-3)

In 260 AD, the Romans suffered a devastating defeat at the hands of the Persians, who ravaged Byzantine Rome, destroyed its capital, and left the Roman Empire in ruins. Historians attest that the Romans were rendered powerless against the mighty Khosroes, unable to reclaim their lost territory. Yet, defying all expectations, the Qur'ān predicted that the Romans would triumph over the Persians within three to nine years (30:4), a prophecy that seemed inconceivable at the time. Astonishingly, the Romans indeed overcame the Persians within the specified timeframe. Both adherents and adversaries of the Qur'ān bore witness to its veracity, despite the prophecy's contravention of prevailing circumstances.

(2) During a period of Muslim vulnerability, when their adversaries - the Quraish and other Arab tribes - wielded considerable power, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his

companions ﷺ embarked on a treacherous journey from Madinah to Makkah in 6 AH, intent on performing 'umrah (the lesser pilgrimage). However, the Quraish, fueled by hubris and arrogance, brazenly defied established Arab customs by denying the Muslims entry into Makkah and preventing them from performing 'umrah. This occurred despite the fact that Arab tradition dictated that even enemies be allowed to perform 'umrah. In this context, the Treaty of Hudaibiyyah was forged, imposing numerous conditions that greatly favored the Quraish and humiliated the Muslims. One such condition stipulated that the Muslims would return home that year, only to be permitted to perform 'umrah the following year at a designated time. It was in this moment of apparent defeat that Sūrah al-Fatĥh was revealed, commencing with the triumphant declaration: "Surely, we have given you a clear conquest" (48:1).

This verse heralded two triumphant conquests: (1) the victory over Khaibar, a formidable Jewish acropolis renowned for its imposing citadels and lush gardens, and

(2) the victory over the collective forces of the Arabs and their stronghold, the cosmopolitan city of Makkah.

In fulfillment of the Qur'ānic prophecy, the Muslims successfully vanquished both strongholds, claiming Khaibar and Makkah as their own. This remarkable accuracy demonstrates that the Qur'ān is the work of an Omniscient Being, possessed of knowledge beyond the visible.

(3) During a period of intense uncertainty, when the Ṣahābah ﷺ feared for their lives and safety, and no Muslim felt secure, the Holy Qur'ān foretold the establishment of the Rashidun caliphate. Despite the improbability of such an outcome, the prophecy was fulfilled, and the rightly-guided caliphs assumed governance over the land. As a result, Islam gained political ascendancy, spreading rapidly to all corners of the world through their leadership. The Muslims transformed into a formidable power, un-intimidated by any opposing

government. The Holy Qur'ān prophesied these three remarkable events - the Rashidun caliphate, the political consolidation of Islam, and the shift from fear to peace and security among Muslims - in the following words:

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
 اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ
 خَوْفِهِمْ أَمْنًا﴾ النور: ٥٥

"Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security." (24:55)

The Qur'ān contains numerous prophecies of this nature, proclaimed during times when their fulfillment seemed unimaginable. However, for the sake of brevity, we

choose to limit our examples to the aforementioned instances.

[9] THE EVIDENCE OF SPIRITUAL APPEAL

One of the distinctive characteristics of the Qur'ān is its extraordinary allure, unparalleled in any human-written text.

(1) A compelling testament to this phenomenon is the remarkable dedication of non-Arab Muslims, who, despite the language barrier and unfamiliarity with Arabic, painstakingly commit the entire book to memory and diligently review it throughout their lives to retain its contents. This remarkable feat is all the more striking given the absence of any tangible rewards or material incentives for memorizing the Qur'ān. It is the Qur'ān's

supernatural appeal that inspires and motivates them to undertake this extraordinary endeavor.

(2) Another manifestation of the Qur'ān's extraordinary appeal is that even someone who recites it once, without even comprehending its meaning, will not feel a hint of fatigue or boredom upon reciting it again. Instead, their enthusiasm to continue reading it will remarkably intensify, underscoring the Qur'ān's profound spiritual allure.

(3) Thirdly, it is a well-established fact that a book written in a foreign language, incomprehensible to the reader, exerts no influence on their mind or heart. Yet, the Holy Qur'ān defies this norm, for its recitation has a profound impact on both the reciter and the listener, regardless of their understanding of its language. This phenomenon has been consistently observed and tested, demonstrating the Qur'ān's extraordinary ability to transcend linguistic

barriers. Is this not a compelling testament to its divine provenance?

[10] THE EVIDENCE OF COMPILATION

The Holy Qur'ān's methodology of compilation is uniquely extraordinary.

Human-compiled works typically follow a predictable pattern: they initially organize categorized themes under detailed titles, then group various themes from several chapters under broad, overarching titles, and finally, integrate disparate chapter themes under a unifying title to form a cohesive book.

The Holy Qur'ān's compilation pattern is distinctly innovative, deviating from the conventional methods employed in human-compiled works. Notwithstanding its uniqueness, the Qur'ān's structure is remarkably

coherent. Imām Rāzī رَحْمَةُ اللَّهِ astutely observes that the intricate interconnectedness of its verses constitutes a separate miracle. Within the Qur'ān, diverse themes - encompassing legal injunctions, historical accounts of past prophets, eschatological matters, and divine attributes - are skillfully intertwined within a single narrative framework. A cursory examination of the Qur'ān might lead one to perceive its contents as disjointed and random, obscuring the profound connections and deliberate arrangement that underlie its structure. The primary reason for this misconception is that the reader remains uninformed about the Qur'ān's underlying, unifying purposes.

The Holy Qur'ān presents its themes with a dual purpose. Firstly, it aims to enlighten the uneducated of the uninformed, disseminating knowledge and understanding. However, mere knowledge is insufficient; true validity lies in its practical application. Just as a patient informed of a superior medicine and prescription

will not benefit until they implement it, the Qur'ān recognizes the necessity of action. Thus, its second purpose is to exhort and motivate its reciter or listener to translate its teachings into practice, bringing its contents to life. To achieve this, the Qur'ān employs a unique approach, incorporating exhortatory themes alongside its rulings and other topics, intentionally provoking its audience to transform their understanding into action.

These exhortatory themes often take the form of historical narratives, particularly accounts of past prophets and their nations, serving as instructive examples. Additionally, the Qur'ān presents events destined to unfold in the Hereafter, leveraging human nature's propensity to embrace virtuous acts when their merits are vividly understood and shun reprehensible deeds when their consequences are clearly grasped. The Hereafter, as a realm of ultimate reckoning, underscores the significance of accountability. The Qur'ān also frequently highlights the attributes of Allāh, including His omniscience, absolute power, and unwavering justice, making it

increasingly difficult for individuals to disregard or defy His commandments once they acknowledge His supreme authority. This extraordinary compilation, infused with profound wisdom, stands as a testament to the Qur'ān's divine origin, affirming its status as the speech of Allāh.

[11] THE EVIDENCE OF MODERATION

As emotions are an inherent aspect of human nature, a person's speech inevitably reflects their emotional state. When overwhelmed by mercy, they are entirely devoid of wrath, and conversely, when consumed by anger, they are incapable of exhibiting mercy. In a state of mercy, they do not display wrath, and in a state of anger, they do not show compassion. Similarly, when expressing happiness, they become utterly joyful, and when expressing sadness, they become completely sorrowful. In contrast, the Qur'ān is

the word of a Being who transcends the unpredictability and flaws of human emotions, and thus uniquely combines mercy and wrath in perfect balance, each in its appropriate context. Wrath is mentioned in response to disobedience, while mercy is mentioned in response to obedience. This is why the Qur'ān often juxtaposes warnings and glad tidings, as well as depictions of Jannah (Paradise) and Jahannam (Hell), frequently within a few verses or even a single verse. For instance:

﴿نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾﴾

الحجر: ٤٩ - ٥٠

"Inform My servants that it is I who am the Forgiving, the Merciful, and that it is My punishment which is the painful punishment." (15:49-50)

The underlying secret to the Qur'ān's remarkable balance and moderation lies in its divine authorship, untainted by human emotions, and its nature as a treasure trove of wisdom, radiating sagacity in every verse.

This wisdom is rooted in the dual necessities of fear and love, inherent to the divine essence. Without fear of God, the very foundations of obedience and worship would crumble, illustrating that even in mundane governance, a degree of fear towards the ruler is essential to maintain order, lest the system descend into chaos.

Conversely, love is equally crucial, as it fosters sincerity in devotion and worship, ensuring that the beloved's commands are executed with utmost dedication, and that the sincere devotee is willing to make the ultimate sacrifice for the one they love.

Allāh embodies the perfect balance of fear and love, and it is only fitting that His revelatory speech, the Qur'ān, harmoniously integrates these two essential aspects. It is exceedingly rare, if not impossible, for any entity other than Allāh to seamlessly combine these contrasting qualities. Humans typically fear potential predators such as lions and sharks or aggressors or oppressors without

loving them, while their love for loved ones, like their mothers, far surpasses their fear for them.

In stark contrast, Allāh uniquely possesses the essence of both fear and love in perfect equilibrium, a distinctive hallmark of the Creator. This remarkable balance serves as a testament to the Qur'ān's divine origin and authorship.

In the context of a merciful exhortation, Allāh declares:

﴿قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾﴾ الزمر: ٥٣

"Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Surely, Allāh forgives all sins. Surely, it is He who is the Most Forgiving, the Most Merciful." (39:53)

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾﴾ السجدة: ١٧

"And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do." (32:17)

Conversely, in the context of a fearful, threatening exhortation, Allāh warns:

﴿وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾
يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ
عَذَابٌ غَلِيظٌ ﴿١٧﴾﴾ إبراهيم: ١٥ - ١٧

"And they requested victory from Allāh, and disappointed, [therefore], was every obstinate tyrant. Before him is Hell, and he will be given a drink of purulent water. He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment." (14:15-17)

[12] THE EVIDENCE OF UNIVERSAL DOMINION

Regardless of one's exalted status, be it king or emperor, every human possesses an inherent sense of fear in their

speech, and due to their limited authority, they are unable to command creations greater than themselves, such as the heavens and earth, nor can they compel them to obey. In stark contrast, the Qur'ān, before the conclusion of Noah's flood, issues a majestic decree: "O earth, swallow your water, and O sky, withhold [your rain]." (11:44)

Remarkably, the heavens and earth obediently respond, the earth absorbing the surfacing floodwater and the sky ceasing its downpour. Unlike even the most powerful emperors, who appease their subjects out of fear of rebellion, the Qur'ān's authorship exudes a sense of fearlessness, as if unbridled by the potential displeasure of any creation.

As a European author astutely observes: "Reading the Qur'ān, one gets the unmistakable impression that its author stands in awe of no creation, a testament to its divine origin."



The

Prophetic

Tradition

By: Mufti Abdullah Maroofi 

The Authority of Ḥadīth

The Islamic Sharī'ah is founded upon two primary sources: the Qur'an and the Prophet's ﷺ tradition (Sunnah). One of the key objectives of the Prophet's ﷺ prophethood, as mentioned by Allāh, is to elucidate the meanings of the Qur'an and to clarify the intent of Allāh behind its revelations. Allāh states:

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

(النحل: ٤٤)

“And we have revealed onto you the remembrance i.e. the Qur'an so that you may explain to the people what has been revealed to them and so that they may ponder.” (Al-Qur'an: 16 / 44)

In the Qur'an, belief in the prophethood is accorded significant importance, often mentioned alongside the fundamental principle of Tawhid (the oneness of Allāh). This dual emphasis is evident in various verses, such as:

﴿وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۗ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ﴾ (الحديد: ١٩)

“And those who believe in Allāh and his messengers, truly they are the truthful ones.” (Al-Qur’an: 57 / 19)

The Qur'an has consistently portrayed the Prophet Muhammad ﷺ as an exemplary figure, worthy of obedience and emulation. This is evident in various verses, such as:

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

(محمد: ٣٣)

“O those who believe, obey Allāh (جَلَّ جَلَالُهُ) and obey the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and do not nullify your actions!” (Al-Qur’an: 47 / 33)

This shows the importance of adhering to the Prophet Muhammad's ﷺ teachings, encompassing his sayings, actions, and tacit approvals, in addition to following the Qur'an. Allāh has explicitly commanded this in the Qur'an, emphasizing that merely practicing the

Qur'an is insufficient; one must also follow the Prophet's example and guidance.

We first seek to answer a few questions of great importance with regards to prophetic tradition, such as:

What is the relationship between the Prophetic tradition (Sunnah) and the Qur'ān?

What is the position of Ḥadīth in Islamic Law (Sharī'ah)?

Do the consensus (Ijma) of the Muslim nation and the scholarly interpretations of esteemed jurists (Ijtihad) operate independently of the Qur'ān and Ḥadīth, or are they rooted in and derived from these primary sources?

Grasping these concepts is essential for anyone pursuing a comprehensive understanding of Ḥadīth sciences.

Our esteemed teacher, the late Mufti Saeed Ahmad Palanpuri رحمته الله, provided invaluable insights into these concepts. To supplement our discussion and offer further

clarity, we have included some notes from his lectures on the subject, which are reproduced below for the benefit of our readers:

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

(النحل: ٤٤)

“And we have revealed onto you the remembrance i.e. the Qur’an so that you may explain to the people what has been revealed to them and so that they may ponder.” (Al-Qur’an:

16 / 44)

﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأَهُ فَاتَّبِعْ

قُرْآنَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾﴾ (القيامة: ١٦ – ١٩)

“(O Prophet,) do not move your tongue for it (the Qur’ān) in a haste to receive it. Surely, it is up to us to store it (in your memory) and (to make possible) its recitation. So when We have recited it (through Jibrīl عَلَيْهِ السَّلَامُ), then follow its recitation. Then surely, it is up to us to explain it.”

(Al-Qur’an: 75 / 16 – 19)

كَانَ جِبْرِيلُ عَلَيْهِ السَّلَامُ يَنْزِلُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالسُّنَّةِ كَمَا يَنْزِلُ عَلَيْهِ بِالْقُرْآنِ، وَيُعَلِّمُهُ إِيَّاهَا كَمَا يُعَلِّمُهُ الْقُرْآنَ. (أخرجه أبو داود في مراسيله، رقم: 536)

Angel Jibril عَلَيْهِ السَّلَامُ would descend upon the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the Sunnah, just like he would descend upon him with the Qur'an. And he would teach him the Sunnah like he would teach him the Qur'an. (Maraasil Abi Dawood: Ḥadīth No. 536)

وقال النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ.

(رواه أبو داود: رقم: 4604، وابن حبان: رقم: 12، وأحمد: 4 / 131)

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: listen, "I have been given the Qur'an and something like it."

(Sunan Abi Dawood: Ḥadīth No. 4604, Sahih ibn Hibban: Ḥadīth No. 12, Musnad Ahmad: vol. 4 / pg: 131)

It is essential to recognize that Ḥadīth, like the Qur'an, constitutes a form of divine revelation. This notion is supported by various Qur'ānic verses and numerous Ḥadīth. To deepen our understanding, we must first explore the concept of divine revelation (wahi) and its different categories.

Types of Wahī (Divine Revelation)

Divine revelation (wahi) can be categorized into two primary types:

Explicit Revelation (Wahi Sarih)

Implicit Revelation (Wahi Hukmi).

Explicit revelation is further subdivided into two categories:

- a. Recited Revelation (Matluw): This refers to the Qur'an.
- b. Non-Recited Revelation (Ghair-Matluw): This refers to the noble Ḥadīth.

Implicit revelation is further categorized into five types:

- a. Prophetic Dreams.
- b. Prophetic Interpretations.
- c. Consensus of the Ummah.
- d. Scholarly Interpretations of the Noble Companions.

e. Scholarly Interpretations of the Ummah's Expert Scholars.

Human beings are servants of Allāh, and it is their duty to obey Him. From Adam عَلَيْهِ السَّلَامُ to our beloved Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the purpose of the religion revealed by Allāh has always been to guide humanity on the path of obedience to Him.

Throughout history, only one true religion has been revealed, with the same fundamental message and purpose. Allāh says:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾ (آل عمران: ١٩)

Surely, the (true) religion according to Allāh is Islām.

In the sight of Allāh, there is only one true religion. The only religion acceptable to Allāh can only be the one that has been revealed by Him. All other religions which exist

in the world are either fabrications or distorted forms of lost religions.

The only authentic and unadulterated religion is Islam, which remains in its pristine form as revealed by Allāh through His final messenger, Prophet Muhammad ﷺ.

Islam, as a religion, consists of two primary components: the system of beliefs, known as Dīn, and the system of law, known as Sharī'ah. While the beliefs and principles of Islam have remained constant and unalterable throughout history, the Sharī'ah has undergone adaptations and modifications to accommodate the changing needs and circumstances of the Muslim community.

Sharī'ah, meaning 'constitution' and 'law', is the divine framework guiding human life, outlining the principles and rules for living in accordance with Allāh's will.

For instance, consider the alteration in the law regarding sibling marriage. In the Sharī'ah of Prophet Adam عَلَيْهِ السَّلَامُ,

marrying one's own sister was permissible due to the absence of other women. However, as circumstances changed and generations passed, this practice was later prohibited in subsequent Sharī'ahs.

This example illustrates that while the core religion remains the same, its constitutional laws adapt to changing circumstances. The purpose of revealing the religion is to guide humanity in obeying Allāh, enabling individuals to live in accordance with the divine revelation.

Therefore, it is essential to obey both types of explicit revelation: Recited revelation (the Qur'ān) and Non-recited revelation (the Ḥadīth), as well as all forms of implicit revelation, including prophetic dreams, scholarly interpretations of the prophets, companions and scholars, and consensus of the Ummah.

Recited Revelation (Wahī Matluw)

The term 'Matluw' is a noun that signifies 'recited' or 'spoken'. The Qur'ān is aptly referred to as 'the recited revelation' because of the unique process of its transmission. The Angel Jibrīl descends from Allāh with the divine words and recites them to the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who in turn recites them to his people without any alteration or interference. The roles of the Angel and the Prophet are solely to convey the words of Allāh, and upon doing so, they are absolved of their responsibility.

The Qur'ān's designation as 'the recited revelation' (Wahī matluw) is further understood by the importance of recitation in Islamic practice. Muslims are instructed to recite the Qur'ān during prayers and encouraged to establish a daily routine of recitation outside of Ṣalāh. This continuous recitation is considered a means of earning spiritual rewards.

The consecutive recitations of the Qur'ān, from Allāh to the Angel, from the Angel to the Prophet, and from the Prophet to the people, emphasize its status as 'the recited revelation'.

Non-recited Revelation (Wahī ghair Matluw)

The second category of explicit revelation is termed 'the non-recited revelation'. This designation signifies that the words contained within are not directly from Allāh, but rather:

1. conveyed by Angel Jibril through his own words, while still conveying the divine message.
2. extrapolated by the Prophet Muhammad ﷺ, using the understanding and wisdom granted to him by Allāh, from the Qur'ānic text, resulting in the Ḥadīth.

These extrapolated messages are collectively referred to as 'the non-recited revelation' (Wahī Ghair Matluw). The term 'non-recited' (Wahī Matluw) distinguishes this category from the Qur'ān, as the recitation of this type of revelation is not divinely mandated.

The scholarly interpretations of the Prophet, his dreams, and the consensus of the Ummah are also considered divine revelation.

We have two categories of revelation:

1. Explicit Revelation, as discussed earlier.
2. Implicit Revelation

While implicit revelation may not seem like a direct divine message at first glance, it is, in fact, a divine revelation.

Implicit Revelations

Interpretations of the Prophet ﷺ

Prophets, like expert jurists, engage in scholarly interpretation, which can be accurate or inaccurate. However, a key distinction exists.

Despite their proficiency in jurisprudence, even expert jurists may err due to their inaccessibility to divine correction.

Prophets, conversely, receive divine guidance, correcting their errors. If a Prophet's scholarly interpretation remains uncorrected, it signifies its divine origin and alignment with Allāh's will. Thus, the scholarly interpretation of a prophet, although implicit, constitutes a form of divine revelation.

Dreams of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The dreams of prophets hold a unique status as a form of implicit divine revelation. Unlike the dreams of ordinary people, which serve only as personal glad tidings, prophetic dreams possess authoritative significance.

This is evident in the story of Prophet Ibrahim عَلَيْهِ السَّلَامُ, who considered his dream a divine command from Allāh to sacrifice his son, Prophet Ismail عَلَيْهِ السَّلَامُ. If prophetic dreams were not a form of revelation, Prophet Ibrahim would not have felt compelled to act upon it, as the command was conveyed solely through his dream.

Consensus of the Ummah

The Consensus of the Ummah is another form of implicit revelation, endorsed by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself, who said:

لَا تَجْتَمِعُ أُمَّتِي عَلَى ضَلَالَةٍ.

(مشكوة، حديث: 34، باب الاعتصام بالكتاب والسنة)

"My Ummah will not unite upon misguidance" (Mishkat, Ĥadīth No. 34).

This Ĥadīth establishes the authority of the Ummah's consensus, granting it an authoritative position when unanimous on any issue.

However, not everyone accepts implicit revelation and its types. Some have rejected it altogether, while others have gone further, rejecting even the explicit revelation of the Noble Ĥadīth, like the "Ahl-ul-Qur'an" (Qur'anists) sect. Another group, "Ahl-ul-Ĥadīth", accepts explicit revelation but rejects the authority of the Ummah's consensus, the last form of implicit revelation.

Shah Wali-Ullah Muhaddith-ud-Dehlawi, in his amazing works 'Iqd-Ul-Jid' and 'Hujjatullah-il-Balighah', notes that the Dhahiriyyah sect rejects three authorities:

1. The consensus of the Ummah
2. The traditions of the noble companions (Aathar-us-Sahabah)
3. Qiyas (deduction by analogy)

(For further explanation, refer to Rahmatullah-il-Wasiah: 2/700)."

Ĥadīth as Wahī

Note that the Ahl-ul-Qur'an sect, mentioned earlier, doesn't reject the Ĥadīth entirely but rather its authority. They view Ĥadīth as inspirational quotes offering valuable lessons, devoid of divine revelation status. This nuance earns them the title "Rejectors of Ĥadīth Authority" rather than "Ĥadīth Rejectors".

Although the noble Ĥadīth is indeed a divine revelation, as evident from numerous Qur'ānic verses and Ĥadīth

itself, citing Ḥadīth to substantiate this claim would be 'circular reasoning' (مُصَادِرَةٌ عَلَى الْمَطْلُوبِ) when arguing with this group. Therefore, we will present evidence solely from the Qur'ān, which is universally accepted as an authority and divine revelation, In sha Allāh.

Proof [1]

Allāh mentions in surah Al-Qiyamah, verse 19:

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾

'Then surely, it is up to Us to explain it.'

This means that Allāh has taken upon Himself the responsibility of interpreting and explaining the Qur'anic revelation.

Allāh also mentions in surah An-Nahl:

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

(النحل: ٤٤)

“And we have revealed onto you the remembrance i.e. the Qur’an so that you may explain to the people what has been revealed to them and so that they may ponder.” (Al-Qur’an: 16 / 44)

This signifies that We have entrusted you, O Messenger, with the Qur'an's revelation, so that you may elucidate to humanity the divine injunctions conveyed to them. In light of these two verses, it becomes evident that the Messenger of Allāh will discharge Allāh's responsibility, and his exposition of the Qur'an is, in essence, Allāh's own explanation. This can only be the case if his explanation is guided by divine revelation; otherwise, it would be incongruous to attribute it to Allāh.

In essence, the verse in Surah An-Nahl addresses the objection raised by the polytheists of Makkah, who questioned the prophethood of Muhammad ﷺ by saying: “How can a man who eats, drinks, and walks among us be a prophet? If Allāh truly intended to send a messenger, He would have sent a distinguished angel, just

as a king would dispatch a trusted courtier as his representative.

Allāh addresses their objection in diverse ways throughout the Qur'an. The essence of His response here is that it is His consistent practice to send messengers to humanity in the form of men, never as angels. Allāh emphatically states:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْمُونَ ﴿٤٣﴾ بِالْبَيِّنَاتِ وَالزُّبُرِ ﴿٤٤﴾ النحل: ٤٣ - ٤٤ ﴾

“And We sent not before you except men to whom We inspired with revelation — so ask the people of the message if you do not know — (We sent them) with clear signs and scriptures.”

(Al-Qur'an: 16 / 43 – 44)

This signifies that the legacy of prophethood has been going on since the time of Prophet Adam عَلَيْهِ السَّلَامُ, with men being consistently chosen as messengers. This is not a novel phenomenon, but rather a continuous tradition.

In the next verse, Allāh reveals the wisdom behind selecting messengers from among humanity, stating:

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

(النحل: ٤٤)

“And we have revealed onto you the remembrance i.e. the Qur’an so that you may explain to the people what has been revealed to them and so that they may ponder.” (Al-Qur’an: 16 / 44)

(In accordance with Allāh's established tradition, you, Muhammad, have been chosen as a messenger. As such, you possess the unique ability to clarify doubts, dispel misconceptions, and address objections. Your role enables you to provide explanations, remove uncertainties, and respond to concerns in a way that angels cannot.)

The second wisdom conveyed by this verse is that the Qur'an serves as the fundamental source for Islamic law, with a primary focus on articulating foundational principles. Given the vast expanse of specific details, it is

impractical to compile them all in a single book. However, if such a compilation were possible, it would necessarily be anchored in the key principles. Since the Qur'an exclusively addresses these core principles of Islam, the need for their elaboration, interpretation, explanation, and practical application becomes evident.

Allāh initially entrusted our beloved Prophet Muhammad ﷺ, the recipient of the Qur'an, with the responsibility of elaborating and interpreting its principles. Subsequently, Allāh entrusted the esteemed jurists of the Ummah with this sacred duty. The divine statement ﴿وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ (so that they may reflect) serves as a declaration of this entrusted responsibility.

Proof [2]

Allāh mentions in the beginning of surah An-Najm:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ ۝۳ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝۴﴾ النجم: ۳ - ۴

“He does not speak out of (his own) desire. It is but revelation revealed (to him). (Al-Quran:53 / 4 -3)

In the second verse, the pronoun (هو) serves as a reference to the infinitive noun (منطوق), which represents the action or state of speaking or utterance (ينطق). This is similar to its usage in the verse:

﴿ اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوَى ﴾ المائدة: ٨

“Do justice. It is nearer to God-consciousness.” (Al-Quran:5 / 8)

The pronoun (هو) refers to (عدل), the infinitive noun of the command verb (اعدلوا). Consequently, this verse serves as evidence that the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ statements are divinely revealed utterances. Thus, it is clear that Ḥadīth is a form of revelation.

Objection

One might argue that the initial verses of Surah An-Najm were specifically revealed concerning 'the recited revelation,' referring exclusively to the Qur'an. Allāh states:

﴿عَلَّمَهُ شَدِيدُ الْقُوَى ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَى ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَى ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّى ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾﴾ النجم: ٥ - ١١

“Taught to him by one intense in strength [i.e., Jibrīl عَلَيْهِ السَّلَام], 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 two bow lengths or nearer. And he revealed to His Servant what he revealed [i.e., conveyed]. The heart did not lie [about] what it saw.” (Al-Quran: 53 / 5 – 11)

According to various narrations, the revelation of these verses is linked to the incident involving Surah Al-Muddaththir, where Jibra'il عَلَيْهِ السَّلَام appeared in his true form and conveyed the initial verses of the chapter. Given that these verses specifically pertain to 'the recited revelation,' referring to the Qur'an, it raises the question: How can the authority of Ḥadīth be established from these verses, which seem to be exclusive to the Qur'an?

Answer

Although the cause of revelation may be specific, the language used is often general. In such cases, the specific context of the revelation is not the primary consideration; instead, the general meaning of the words takes precedence. A fundamental principle in the science of Qur'anic exegesis (tafsir) states:

الْعِبْرَةُ لِعُمُومِ اللَّفْظِ لَا لِخُصُوصِ الْمَوْرِدِ

“(In the context of Qur'ānic text), broader implications of words take precedence over the specific circumstances behind their revelation.”

This means that if a verse is revealed in response to a particular incident but uses general language, the command or guidance contained in the verse will not be limited to that specific situation. Rather, its applicability will be determined by the general meaning of the words, allowing for broader interpretation and implementation.

In the aforementioned verse, Allāh employs the phrase "وَمَا يَنْطِقُ" (and he doesn't utter) instead of "وَمَا يَتْلُو" (and he doesn't recite). The use of "ينطق" (utter) is more comprehensive and general than "يتلو" (recite).

If the sole intended meaning of the verse was 'the recited revelation,' it would have been phrased as 'وَمَا يَتْلُو عَنِ الْهَوَىٰ', indicating that the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recitation is not self-generated, but rather a divine revelation. However, by using the more comprehensive term وَمَا يَنْطِقُ Allāh encompasses not only the recitation of Qur'anic verses but also any expression or communication made by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This includes his explanations, teachings, and sayings, implying that everything he conveys is divinely inspired. Consequently, it becomes clear that, just like the Qur'an, Ḥadīth is also a form of revelation.

Proof [3]

Allāh states:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا ﴾ (الحشر: ٧)

“And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it).” (Al-Quran: 59 / 7)

Although this verse was revealed in the specific context of war spoils, its second sentence contains a universal statement that has been interpreted by the Muslim community (Ummah) as a foundation for the authority of Ḥadīth.

Maududi has also established this point through his analysis of this verse. He points out that "ما" (*ma*) is an all-encompassing prefix, while "نهاكم" (*nahakum*) is broader in scope than "لم يعطكم" (*lam yu'tikum*). Similarly, "انتهاوا" (*intahu*) has a wider application than "لا تطالبوا" (*la tatalibu*). It has now become clear that the words of this verse are general, consequently the application of the verse

will also be general. Therefore, all Prophetic instructions, whether commands or prohibitions, will become compulsory to follow.

In his commentary, Tafheem ul Qur'ān (5/393), Maududi writes: “Since the wording of the order is general, its application extends beyond the distribution of war spoils. Its purpose is to emphasize that Muslims should obey the Messenger of Allāh in all matters. This motive becomes clearer from the fact that in contrast to “whatever the Messenger gives you” the phrase “whatever he doesn't give you” was not used, rather, “whatever he forbids you from” was used. If the divine order was confined to solely obeying the Messenger of Allāh in the distribution of war spoils, then in contrast to “whatever he gives you” the phrase “whatever he doesn't give you” would've been applied. In summary, the fact that in the given context the wordings of prohibition were used, this itself signifies that the divine order's intent is to obey the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's commands and prohibitions. (Maududi's statement ends here)

Despite his remarkable understanding of generality in the previous verse, yet ironically, Maududi himself fails to recognize a similar all-encompassing implication in the verse:

﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾ الواقعة: ٧٩

“None touch it except the purified.” (Al-Quran: 56 / 79)

(this is alluding to a remark he made and a view he strongly holds in the tafsir of the above-mentioned verse; He argues that this verse does not establish the necessity of being in a state of wudu (ritual purity) to touch the Qur'ān, nor is there any other evidence in the Qur'ān or Ḥadīth to support this requirement.)

The Need for Prophetic Interpretations and Clarifications

The first verse to be revealed with regards to the necessity of the Prophet's ﷺ explanation was as follows:

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

(النحل: ٤٤)

“And we have revealed onto you the remembrance i.e. the Qur’an so that you may explain to the people what has been revealed to them and so that they may ponder.” (Al-Qur’an: 16 / 44)

In this verse, the word الذكر (al-Dhikr) is more comprehensive than the word القرآن (al- Qur’ān). While القرآن refers specifically to the Qur’ān, الذكر encompasses all religious traditions, including the scriptures of the Jews and Christians, which are also referred to as الذكر. Therefore, we will interpret this verse in a way that reflects the breadth of the word's meaning. Similarly, in the verse:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ الحجر: ٩

“Surely We, Ourselves, have sent down the Dhikr, and We are there to protect it.” (Al-Quran: 15 / 9)

The word الذكر is general, encompassing not only the Qur'ān but also the Ḥadīth, Islamic jurisprudence (fiqh), and reasoning (Qiyas). This establishes that, in addition to the Qur'ān, the Ḥadīth is also a form of revelation from Allāh.

Examples

The Qur'ān emphasizes the command of Ṣalāh, mentioning it in over 80 verses, with variations in phrasing, such as: 'أقيموا الصلاة' (Establish Ṣalāh) and 'يقيمون الصلاة' (They establish Ṣalāh). But what is Ṣalāh? What are its components? What is the method of praying? The Qur'ān doesn't explicitly define many of its relevant details. However, the Qur'ān *does* cite the essential components of Ṣalāh in various places. For instance, the Qur'ān mentions:

- **Qiyam** (standing) in:

﴿ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾ البقرة: ٢٣٨

“Stand before Allāh, devoutly.” (Al-Qur'ān: 2 / 238)

- **Recitation** in:

﴿ فَأَقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ ﴾ المزمّل: ٢٠

“Read what is easy for you from the Qur'ān.” (Al-Qur'ān: 73 / 20)

- **Takbeer** (Exaltation) in:

﴿ وَرَبِّكَ فَكَبِّرْ ﴾ المدثر: ٣

“And glorify your Lord.” (Al-Qur'ān: 87 / 1)

- **Ruku'** (bowing) and **Sajdah** (prostration) in:

﴿ أَرْكَعُوا وَاسْجُدُوا ﴾ الحج: ٧٧

“Bow and prostrate.” (Al-Qur'ān: 22 / 77)

Although the Qur'ān provides these individual elements, it doesn't explicitly explain how to combine them to form the specific structure of Ṣalāh.

Furthermore, there's a distinction between merely 'offering Ṣalāh' and 'establishing Ṣalāh. What does 'establishing Ṣalāh' mean? Qadhi Baydhaawi رَحْمَةُ اللَّهِ explains that the term 'إقامة الصلاة' (establishing Ṣalāh) originates from the phrase 'أقام العود' (straightening the rod), where a swordsmith heats and straightens a spear's rod to ensure it's perfectly aligned, allowing it to hit its target accurately. Similarly, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ combined the essential components of Ṣalāh, demonstrated its proper performance, and instructed his followers:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

“Perform Ṣalāh as you see me perform it.” (Bukhari 1/88, 631).

It is narrated in a Ḥadīth that when the pulpit was installed in the Prophet's mosque, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed a Ṣalāh standing on the pulpit. He maintained the qiyam (standing) and rukoo (bowing) positions while on the pulpit but descended from it to perform the sajdah (prostration) on the ground. After completing the sajdah, he would ascend the pulpit again. The Companions observed the Prophet's actions closely, as he intentionally performed the Ṣalāh in this manner to teach them the proper way to pray. Upon completing the Ṣalāh, he said: “I did this so that you may follow my example and learn my manner of performing Ṣalāh.” (Mishkat, Ḥadīth 1113).

In summary, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ integrated all the essential elements of Ṣalāh into a specific structure. He elaborated on the *fara'idh* (obligatory acts), *waajibat* (mandatory acts), *sunan* (recommended acts), *mustahabbat* (meritorious acts), *adab* (etiquettes), *makruhat* (disliked acts), and *mamnu'at* (prohibited acts that invalidate Ṣalāh). He commanded the establishment

of masjids to elaborate the importance of Ṣalāh, regulated the call to Ṣalāh and congregation, defined the roles of the imam and muadhhdhin, designated specific times for the five daily Ṣalāhs, and clarified their starting and ending times. Approximately two thousand Ḥadīth interpret the concept of ‘iqamat as-salat’ (establishing Ṣalāh). Without these Ḥadīth, the true meaning of ‘iqamat as-salat’ would remain unclear.

Similarly, the command “آتُوا الزَّكَاةَ” (give zakat) appears in various places in the Qur’ān, but the Qur’ān does not provide a clear definition of what zakat entails. However, there are approximately 500 Ḥadīth that elaborate on zakat, which provide the necessary clarification. Only by considering these Ḥadīth in conjunction with the Qur’ānic verse can we understand how to fulfill the obligation of paying zakat. Additionally, the Ḥadīth specify which items are subject to zakat, making it possible to comply with the command. Without these Ḥadīth, it would be impossible to fulfill the obligation of paying zakat. Similarly, the details of other essential

Islamic practices like fasting, Hajj, and others are also explained in the Ḥadīth, which were revealed through divine revelation.

The Method of Ḥadīth-induced Revelation

The revelation of Ḥadīth occurred differently from the revelation of the Qur'ān. When a command was revealed in the Qur'ān, its essence would be instantly explained to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He would then occasionally elaborate on the details of that command to the Ummah. For example:

﴿يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ

عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾ الأعراف: ١٥٧

“He enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is clean and forbids them from what is unclean and relieves them of their burden and the shackles which were upon them.” (Surah Al-A'raf, Verse 157)

In this verse Allāh mentions five prophetic duties:

1. enjoining good,
2. forbidding evil,
3. legalizing clean things,
4. prohibiting unclean things,
5. and lifting burdens and shackles.

With the revelation of this verse, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was given a comprehensive understanding of these duties by Allāh, including the definitions of Maruf (good), Munkar (evil), Tayyib (clean), Khabith (unclean), burden, and shackles.

Throughout his life, he elaborated on these commands based on the knowledge granted to him by Allāh, and this explanation is what constitutes the revelation of Ḥadīth. If all the Ḥadīth were to be explored, approximately 5,000 Ḥadīth would be found related to these five duties. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stated in a Ḥadīth:

“I have been given the Qur'ān and its equivalent along with it” (Musnad Ahmad, Ḥadīth 24, Bab Al-'Itisam).

Why weren't Angels sent as Messengers?

The reason angels were not sent as messengers is that they are not equipped to interpret and explain the Qur'anic commands in a way that humans can understand. Certain commands require human experience and emotions, such as understanding the nuances of human relationships, like the example of a young man asking the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about lying down with his wife during menstruation, and the Prophet forbidding it. In contrast, an elderly man asked the same question, and the Prophet permitted it. Only a human can understand the difference between the emotions of the young and old. Angels lack human emotions and cannot comprehend these subtleties.

Similarly, in financial transactions, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ permitted بيع سلم in Madina (*Bay-e-Salam*; a type of sale where the item is not present at the time of transaction), considering the people's needs. Only humans can comprehend this basic necessity, in contrast with angels.

Likewise, only humans can perceive the flaws of the soul, as opposed to angels.

In conclusion, it was necessary to appoint human messengers who could explain the details of Allāh's commands in a way that is relatable and understandable to humans. Angels, despite their noble nature, are not equipped for this task.

Ĥadīth Qudsī & Ĥadīth Nabawī

There are three forms of revelation (wahi):

The first form is when Jibril عَلَيْهِ السَّلَامُ brings the words of Allāh, reciting them to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who commits them to his heart and memory. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then recites the revelation to his companions and dictates it to the available writers of revelation (Wahi). This process involves no interference from Jibril عَلَيْهِ السَّلَامُ or the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and is the method by which the Qur'an was revealed. This is the highest form of revelation.

The second form of revelation consists of a detailed topic that is revealed from Allāh, but not the exact words. Instead, the topic is instilled in the Prophet's ﷺ heart, and he expresses it using his own words. This process is analogous to translating a book from one language to another, where the meaning remains unchanged, but the language is adapted. This type of revelation is called “Ĥadīth Qudsī,” where the words are the Prophet's ﷺ, but the topic comes from Allāh. A distinct feature of Ĥadīth Qudsī is the presence of phrases like “قال الله” (Allāh states) or “عن الله” (It is related by Allāh) in the beginning, indicating their divine origin. Shaikh Abdur Raūf Al-Munāwī رَحْمَةُ اللهِ has composed approximately 200 Hadith Qudsi in his seminal work الإتحافات السننية في الأحاديث القدسية. Unlike other forms of revelation, Ĥadīth Qudsī do not usually contain commands; instead, they offer guidance, advice, and exhortations. (For further reference, please see the chapter “The Traditional standard for Examining Ĥadīth”)

The third type of Wahi is **al-Wahī at-Tafhīmī (Instructive Revelation)**, which refers to the process where the Prophet ﷺ receives a detailed explanation of the divine command along with the revelation of the Qur'ān. This enables him to elaborate on the commands and their related matters. For instance, when the verse 'أقيموا الصلاة' was revealed, the Prophet ﷺ explained the meaning of 'إقامة' (to straighten) and defined the concept of Salat. In essence, two crucial aspects were clarified: the definition of Salat and the significance of إقامة. The Prophet ﷺ then combined the six essential components of Salat, establishing its specific structure. He demonstrated this to his companions by performing Ṣalāh on the pulpit and established masjids for the congregation. During the Makkan era, he performed Ṣalāh in private homes due to the lack of a designated space. After migration, he built a masjid in Quba and later in Madina, where his she-camel miraculously stopped, indicating the site for the Prophet's ﷺ masjid. As the masjid was far from the city, he introduced the Adhan to call everyone to the congregation. The Prophet ﷺ also established masjids in every neighborhood, explained the pillars and

conditions of Ṣalāh, taught about its virtuous and commendable actions, and highlighted prohibited and disliked acts. These teachings are considered Ḥadīth, where the words are from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Nabawi, as the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself expanded on the subject. These commands were not revealed in detail but were briefly explained, similar to how a principal provides instructions to a chamberlain to respond to letters. For example, he hands him one letter and instructs him to write: “I probably won't be able to attend”, then he will hand him the second one and instruct him to write in response: “I will make Du’a for you”, then he hands him the third letter and instructs him to write: “Thank you”. He then writes detailed responses. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received brief commands from Allāh and expanded on them, and if any response was incorrect or incomplete, Allāh would guide him to reiterate it.

Wahī Hukmī

Wahī (Revelation) has been categorized into two types:

1. Wahī Jali (Explicit Revelation)
2. Wahī Khafi (Implicit Revelation)

Also known as Wahi Haqiqi (pure revelation) and Wahi Hukmi (obscure revelation). Wahi Jali has been further divided into two categories: Matluw (Recited), and Ghair Matluw (non-recited), referring to the Qur'ān and Ḥadīth. The explanation of Wahi Jali has already been covered.

We now proceed to explain Wahi Khafi, also known as Wahi Hukmi or obscure Revelation. This type of revelation requires interpretation, as its divine nature is not immediately apparent. This is the meaning of wahi hukmi. This consists of five things:

1. The Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ dreams
2. The Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Ijtihad (judgment)
3. The consensus of the Ummah (Muslim community)
4. The scholarly Interpretations of the Companions
5. The scholarly Interpretations of the expert scholars

These subjects will be explored in detail to understand the nuances of Wahi Khafi.

An Example

There are two categories of students at Darul Uloom. The first is the formal student, whose enrollment is officially registered with the madrasa's education department. This student takes exams, and upon passing, receives a certificate acknowledging their academic achievement.

The second type is the informal student, who engages in sama'at (unofficial attendance in classes with the permission of the related teachers). Despite not being formally admitted or registered, they diligently pursue their studies, without seeking recognition or certification. Although they may not have an official record or receive a certificate, they are still considered a student of Darul Uloom. If they complete the entire curriculum, they are essentially a graduate, as the ultimate goal is knowledge, not merely a certificate. Their status may differ from that

of a formally ranked graduate, but their dedication to learning is equally valuable.

Similarly, the status of Wahi Hukmi (Obscure Revelation) is secondary to Wahi Haqiqi (Pure Revelation).

The Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Ijtihad

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also exercised ijtihad, reflecting and pondering on the common practices among people and various forms of worship. He regulated them according to the principles of Shari'ah, using the understanding and ijtihad granted to him by Allāh. This is mentioned in the Ḥadīth, as no Qur'ānic verses were revealed regarding these matters. Some of these decisions are based on temporary convenience and not on Allāh 's permanent and definitive decree. When the temporary convenience ceases, the command changes. Even the Prophet's ijtihad can err, but he is immediately informed and not left in error, unlike the mujtahideen of the Ummah.

For example, after the migration, the Prophet ﷺ ordered to face Bayt al-Maqdis in Ṣalāh, which was an ijtihaadi decision since no verse was revealed about it. However, the first rukoo of the second juz indicates that this command was also from Allāh. Thus, it is known that the Prophet's stabilized ijtiḥad is also a form of revelation.

Similarly, the decision to take ransom from the prisoners of Badr was an ijtiḥad, but it erred. Verses 67-69 of surah Al-Anfal were revealed immediately, illuminating the truth. The incident clarifies that the decision on what to do with the prisoners of Badr was left to the Prophet's ﷺ and his companions' ijtiḥad. In the counsel, most companions opted to kill them, while Abu Bakr رضي الله عنه and some others suggested taking ransom. The Prophet ﷺ, with his natural love and care, chose the latter opinion and decided to take ransom. However, this decision did not align with Allāh 's intent, and the Prophet ﷺ was informed. But since the matter was

left to their ijtiḥad, the decision to take ransom was stabilized.

The Authority of Ijma' (Consensus of the Ummah)

When the entire Ummah unanimously agrees upon a matter, it becomes an integral part of the Deen. This consensus is judged as a form of revelation.

Verse 115 in Surah Nisa provides evidence for this concept:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ النساء: ١١٥

“And whoever opposes the Messenger after guidance has been made clear to him (This is the declaration of the authority of Ḥadīth) and follows a path other than that of the believers (This is the declaration of the authority of the consensus of the

Ummah), We will give him the consequences of his deeds and admit him to Hell. What a terrible destination!” (4:115)

Imam Shafi'i رَحْمَةُ اللَّهِ has inferred the authority of the consensus of the Ummah (ijma') from this verse, as he explains in his renowned book, الرِّسَالَة (Al-Risala):

The "way of the believers" (سَبِيلُ الْمُؤْمِنِينَ) mentioned in this verse refers to the consensus of the Ummah.

"The Ghair Muqallideen recognize only the Qur'ān and authentic (Sahih) Ḥadīth as authoritative sources, rejecting weak Ḥadīth as a basis for authority. In this regard, Shaikh Albani has categorized weak Ḥadīth alongside fabricated ones, deeming them unreliable for deriving guidance. Notably, the Ghair Muqallideen also do not consider the consensus of the Ummah (ijma') as an authoritative source, a stance shared with the Shia tradition. As the Urdu proverb aptly puts it:

ناچنا نہ جانے آنگن ٹیڑھا

One who doesn't know how to dance, blames it on the unevenness of the floor."

(A similar proverb in English is: "A bad carpenter blames his tools." - Translator)

They claim: "We accept the Qat'i Ijmaa (the explicit consensus) as an authority, but we don't accept Dhanni Ijmaa (the implicit consensus) as an authority."

Is the term 'Ijmaa' explicitly mentioned in the Qur'ān?! Can a concept be considered Qat'i (definite) without direct Qur'ānic validation? The Qur'ān is the sole source of absolute certainty, leaving no alternative route to definitive status. Interestingly, the Akhbaar ul Aahaad, despite being Dhanni (probable), are universally accepted as authoritative even by ghair muqallidīn.

By the same token, shouldn't Dhanni Ijmaa, a consensus based on probability, also be recognized as a legitimate authority?

The consensus of the Ummah (ijma') is also considered a form of revelation, as evidenced by a Ḥadīth:

لَا تَجْتَمِعُ أُمَّتِي عَلَى ضَلَالَةٍ

“My Ummah will not unite upon misguidance.”

So, when the Ummah reaches a consensus on a particular issue, it is considered conclusive evidence of its truthfulness in the sight of Allāh. This principle is eloquently encapsulated in a similar Ḥadīth recorded in Mustadrak lil Hakim:

لَا يَجْمَعُ اللَّهُ هَذِهِ الْأُمَّةَ عَلَى الضَّلَالَةِ أَبَدًا.

“Allāh will never allow this Ummah to unite upon misguidance”.

This underscores the fact that the consensus of the noble companions is not the only authoritative source, but rather, the consensus of the entire Ummah, across all generations, and holds authoritative weight until the end

of time. The Prophet ﷺ is also reported to have said:

يَدُ اللَّهِ عَلَى الْجَمَاعَةِ، فَاتَّبِعُوا السَّوَادَ الْأَعْظَمَ؛ فَإِنَّهُ مَنْ شَذَّ شُدَّ فِي النَّارِ. (المستدرک
للحاكم من رواية ابن عمر: رقم الحديث: ٣٩١)

“Allāh's hand (his help and support) is on the the congregation, so follow the majority of the Ummah (the majority of the Ummah are the followers of one of four imams) for whoever separates from the majority, he will be left to enter hellfire alone (and that is because the Ummah will eventually enter paradise, he alone will be sent to the Hellfire separate from the Ummah).”

Ijtihad: a Form of Implicit Revelation

Ijtihad is considered an implicit revelation for two key reasons:

The authority of ijtihad (Qiyas) is established through the Qur'an and Ḥadīth. This may be the reason for

considering ijihad an implicit revelation. There is no other basis for this classification.

As mentioned earlier, in the concluding portion of the verse in Surah An-Nahl, verse 44, Allāh states:

﴿وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ النحل: ٤٤

“So that they (mujtahideen of the Ummah) can reflect and contemplate.”

This verse signifies that the Prophet ﷺ will elucidate and clarify the Divine Reminder (الذكر), serving as a guiding example for the Mujtahideen (master jurists) of the Ummah. They will then engage in contemplation and derive rulings for novel issues, building upon the Prophet's ﷺ explanations. If the ijihad of the Ummah is not considered an authoritative source, then there is no meaning left for this verse!

A Ḥadīth reports the response of Mu'aadh رضي الله عنه ibn Jabal to the Prophet Muhammad صلى الله عليه وسلم, which is as follows:

أَجْتَهِدُ رَأْيِي وَلَا أَلُو

“(If I can't find the solution to an issue in the Prophet's tradition, then) I will fatigue my opinion (until I form an opinion) and I will spare no effort.”

Meaning that I will engage in thoughtful deliberation, exercise ijtihad, and render a decision based on my careful consideration. Thereupon, the Prophet صلى الله عليه وسلم affectionately patted Mu'aadh's رضي الله عنه chest and said:"

الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يَرْضَى رَسُولُ اللَّهِ!

“Praise be to Allāh who has guided the messenger of the messenger of Allāh to what pleases the messenger of Allāh .”

The Prophet's صلى الله عليه وسلم evident delight and strong approval of Mu'aadh's رضي الله عنه commitment to ijtihad serves as

compelling evidence that ijtiḥād is indeed a form of implicit revelation.

Upon recognizing the authoritative status of ijtiḥād and qiyās, their nature as implicit revelations becomes self-evident.

The Sharī'ah is established upon four fundamental pillars:

1. The Qur'ān.
2. The Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ tradition (Sunnah).
3. The consensus (Ijma) of the Ummah.
4. Qiyās, (the principle of analogical reasoning), which derives and extends rulings from the aforementioned three foundations.

Consider this analogy: A host presents three dishes - pulao, qorma, and zarda - in hot pots, requiring a large serving spoon to serve the food. This spoon represents Qiyas, while the three pots symbolize the Qur'ān, Ḥadīth, and the consensus of the Ummah. Just as the serving spoon (Qiyas) is necessary to extract and serve the food (Islamic rulings) from the pots (the three foundations), Qiyas is essential to derive and extend rulings from these foundations. Since the three foundations are considered revelation, Qiyas, as a means of extracting and applying these rulings, is regarded as an implicit revelation.

Failure to acknowledge Qiyas as a form of revelation would cast doubt on the revelatory status of the Sharī'ah's foundations - Qur'ān, Ḥadīth, and Ijma. Regarding the possibility of error in Qiyas, it can be excused, just as the mistake in the incident of the prisoners of Badr was forgiven, and the consumption of the spoils of war was subsequently made lawful.

(This concludes the insightful explanation of Mufti Saeed Ahmad Paalanpuri رَحْمَةُ اللَّهِ، as presented in 'Tuḥfat al-Alma'ī', the commentary on Sunan at-Tirmizhī)

Guidelines for Understanding Ḥadīth as a Qur'anic Commentary

Building on the foundational work of our esteemed teacher, Mufti Saeed Ahmad Paalanpuri رَحْمَةُ اللَّهِ، which established that Ḥadīth serve as an explanation of the Qur'ān, we now delve into a crucial aspect: the diverse ways in which Ḥadīth elucidates the Qur'ān. Mawlaana Badr Aalam Meerathi رَحْمَةُ اللَّهِ provides a comprehensive and insightful exploration of this topic in the introduction to his seminal work, 'Tarjumaan us Sunnah'.

A summary of Mawlaana Badr Aalam Sahib Meerathi's رَحْمَةُ اللَّهِ detailed explanation will be presented below for the benefit of our readers. He elucidates the following points:

The Qur'ān's comprehensiveness stems from its foundational principles, making it unnecessary for every minute detail to be explicitly mentioned. If the Qur'ān were to elaborate on every single aspect, there would be no need for the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ explanations or the Ḥadīth, as the Book alone would suffice for guidance. However, Allāh 's wisdom decreed the sending of a messenger to elucidate and interpret the Qur'ān's teachings. Consequently, the Qur'ān is to be regarded as a constitution of principles, with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ serving as the authoritative interpreter of its provisions. Interpretations align with Allāh 's intent, expressed through the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ words.

To validate prophetic interpretations as Qur'ānic explanations, consider the following essential principles:

The first principle is a general one, as illustrated by a conversation between Abdullah bin Masood رَضِيَ اللهُ عَنْهُ and a woman from the Banu Asad tribe. The woman asked, 'I've

heard that you condemn women who get tattoos or apply them to others.' Abdullah bin Masood رضي الله عنه replied, 'Yes, I do! Why shouldn't I curse those whom Allāh has cursed, and which is also mentioned in the Qur'ān?' The woman countered, 'I've read the Qur'ān, but I couldn't find any mention of this.' Abdullah bin Masood رضي الله عنه responded, 'If you had understood the Qur'ān, you would have found it. Doesn't the Qur'ān say...'

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ الحشر: ٧

“Whatever the messenger gives you, take it, and whatever he prohibits you from, you must avoid it!”

The second principle is that prophetic interpretations provide clarity and detail for ambiguous (Mujmal) verses, illustrating the specifics of various acts of worship and dealings. For instance, the Qur'ān does not elaborate on the methods of fasting, Ṣalāh, Ḥajj, Zakāh, and other religious obligations. However, the Ḥadīth fills this gap by offering explicit explanations, breaking down each component of these acts. For example, while the Qur'ān

commands Ṣalāh, the Ḥadīth delineates its every aspect, providing a comprehensive understanding.

Prophetic interpretations also clarify complicated (Mushkil) verses, for example, when the following verse was revealed:

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ التوبة: ٣٤

“Those who store gold and silver, and don't spend it in the path of Allāh, give them glad tidings of a severe punishment.”

The companions were concerned, because even though most of them were poor, some were wealthy and had stored gold and silver. The verse above entailed that such people will be given a severe punishment. Terrified of the consequences, they asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained that the meaning of this verse was not what they thought it to be, as the verse referred specifically to refraining from paying zakat, not merely collecting wealth. He emphasized that wealth from

which zakat has been paid is not considered 'hoarding.' To further alleviate concerns, he stated:

إِنَّ اللَّهَ لَمْ يَفْرِضِ الزَّكَاةَ إِلَّا لِيَطَيَّبَ بِهَا مَا بَقِيَ مِنْ أَمْوَالِكُمْ

"Allāh has made Zakāh obligatory upon you only to purify the rest of your wealth."

If collecting wealth was entirely prohibited, the verses on inheritance would be meaningless, as they outline rules for distributing the deceased's wealth. This indicates that collecting wealth up to a certain point is permissible, as distribution requires existing wealth. The Prophet's ﷺ explanation cleared the companions' doubts, and they became aware of the limits of collecting wealth.

Furthermore, Ḥadīth serve as explanations for the Qur'ānic indications and allusions scattered throughout the Qur'ān. For instance:

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلْفُوا﴾ التوبة: ١١٨

"And upon the three who were left behind"

Verses that rely on a backstory or contextual narrative can only be fully comprehended once the entire story is known. The Ḥadīth provides the complete details of these stories.

Beyond stories, there are also exegetical passages narrated from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that provide crucial explanations and clarifications, without which the complete meaning of the Qur'ān would remain elusive. For instance:

﴿فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ﴾ البقرة: ٥٩

“The transgressors changed the words they were told to utter.” (Al- Qur'ān: 2/59)

The Qur'ān specifies the words of humility and repentance that the people were commanded to say upon entering the city:

﴿وَقُولُوا حِطَّةٌ﴾ البقرة: ٥٨

“Say: Oh Allāh, pardon our sins!” (Al- Qur'ān: 2/58)

However, the absurd and arrogant words they uttered in defiance were not worthy of mention in the Qur'ān. Instead, the Prophet ﷺ narrated those words, exposing the rebellious and insolent behavior of that nation. He revealed that they insolently said:

حَبَّةٌ فِي شَعْرَةٍ

“A grain of wheat with a grain of barley”

a nonsensical phrase that mocked the commanded invocation for forgiveness.

The third principle is that the Qur'ān sometimes presents two distinct types of rulings, leaving certain issues unclear about which category they belong to. In such cases, Ḥadīth provide clarification, assigning the issue to one of the two categories, thereby serving as an explanation for the Qur'ān. For instance:

The Qur'ān sets a general principle for halal and haram, stating that pure things are permissible and impure things

are forbidden. However, certain animals like predatory animals, birds, rabbits, and doves pose a challenge in categorization. In this ambiguity, Ḥadīth provides clarity by classifying predatory animals and birds as impure, and rabbits and doves as pure.

Those who reject Ḥadīth may argue that the prohibition of predatory animals and birds contradicts the Qur'ān. However, a fair-minded individual recognizes that Ḥadīth merely clarifies and explains the Qur'ān's ruling. If left to human interpretation, corrupt individuals might mislabel impure things as pure, making them permissible. Even today, some claim small amounts of alcohol have health benefits, so what type of haram is void of any benefit at all?!

In an age where desires are often prioritized over divine guidance, relying solely on human intellect to interpret

Shari'ah principles is tantamount to undermining the very purpose of Islamic law.

The fourth principle is that certain Qur'ānic rulings are tied to specific reasons or circumstances. Ḥadīth takes these underlying reasons into account and provides additional details or specifications to complement the ruling. For instance, the Qur'ān prohibits usury, which, during the pre-Islamic era, involved lenders demanding excessive repayment, such as requiring \$15 instead of the original \$10 loan. The Qur'ān forbade this practice because it involved unjustly exploiting fellow dealers. Ḥadīth helps clarify and apply this ruling by considering the underlying reason of fairness and justice.

Furthermore, Ḥadīth extends this principle by prohibiting all forms of impermissible benefits in loans, categorizing them as a type of interest.

For example, if Person A lends Person B \$2,000, it is not permissible for Person A to live in Person B's house rent-free as a condition of the loan. This would constitute an impermissible benefit, as Person A would be receiving a valuable service (housing) without providing any corresponding value, simply by leveraging the loan.

Human intellect can lead to varying decisions on this matter, as personal biases and external influences can cloud one's judgment. Therefore, it is solely to our benefit that the Prophet ﷺ provided clear guidance, eliminating the risk of misinterpretation and ensuring a unified understanding.