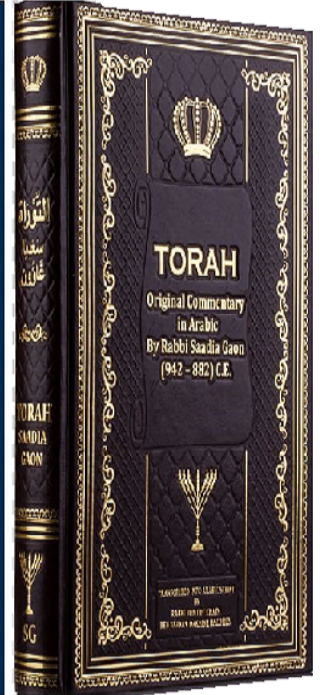
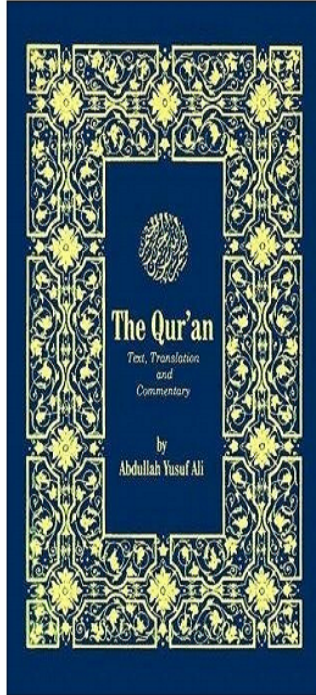
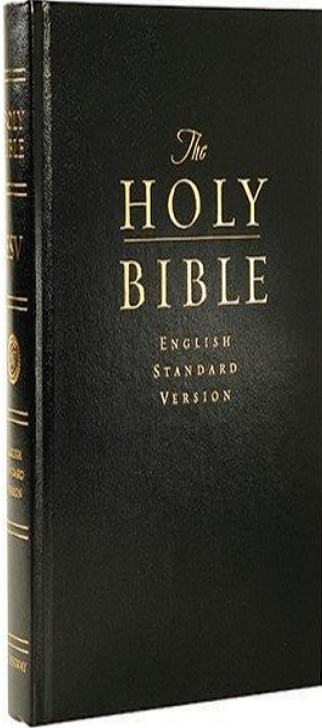


Theory of Revelations

Recited (Manifest) & Non Recited (Hidden)

وحى "متلو" , "وحى غير متلو" تحقیقی جائزہ



QuranSubjects.blogspot.com

Judaization of Islam

Through Isra'iliyyat

Wahi Jili (Matloo) & Wahi Khiffi (Ghair Matloo)

<https://Quran1book.wordpress.com/> / <https://bit.ly/Revelations-Wahi>

[Google Doc: https://bit.ly/3xf9QSR/](https://bit.ly/3xf9QSR/) / [eBook pdf](#)

By

Brigadier Aftab Ahmad Khan (r)

<https://DefenceJournal.com/author/Aftab-Khan>

Message for Islamic Revival

رساله تجديد الإسلام

Revive the Perfected Islam of 1st Century

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

In the name of Allah, we praise Allah, seek His help and ask forgiveness from Allah. No one can lead astray whom Allah guides, and no one can guide him whom He leaves astray due to his stubbornness. We bear witness that none is worthy of worship except Allah, Muhammad ﷺ is His slave and the last prophet, and there is no prophet or messenger after him. Peace and blessings be upon the Ahl-al-Bayt, Rightly Guided Caliphs and the Companions (may Allah be pleased with them all). Every new thing in religion is bid'ah and every bid'ah is misguidance (heresy). Whatever good one does, it is for him, and whatever evil one does, it is for him. Our Lord! Don't punish us if we forget or make a mistake.

This research is about “Islamic Revival (تجديد الإسلام); To Revive the Perfected Islam of 1st Century Hijrah. The astonishing discoveries from the past 1400 years theological history forms the basis for “Islamic Revival”, which will change the outlook of Islam for ever without touching the fundamentals and pillars, while remaining within the majority without compromising the unity of Islam. The process may take years or centuries, we can only make sincere effort for the ¹truth (Haq) (Allah Knows the best)

~~~~~

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<sup>1</sup> <https://quran.wqpa.com/page/verse-103-3>, <https://tanzil.net/#trans/en.sahih/103:3>



“why do you confuse the truth with falsehood and conceal the truth while you know? [\[Quran 3:71\]](#)”

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2. [Theory of Revelations Part-2](#)
3. [Theory of Revelations Part-3](#)
4. [Theory of Revelations Part-4](#)
5. [Theory of Revelations Part-5](#)
6. [Theory of Revelation Part-6](#)
7. [وحی متلو اور غیر متلو تحقیقی جائزہ-1](#)
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## PART - 1

# Theory of Revelations

## Recited ( Manifest) & Non Recited (Hidden)

### Wahi Jili (Matloo) & Wahi Khiffi (Ghair Matloo)

*"Why do you mix truth with falsehood and knowingly hide the truth?"* [[Quran 3:71](#)]

By Brig Aftab Khan (r)

## Introduction

Mixing truth with falsehood and hiding the truth had become common practice among the People of the Book, this practice was for the purpose of misleading others. They were warned about this religious evils:

*"Why do you mix truth with falsehood and knowingly hide the truth?"* [[Quran 3:71](#)]

There is a lesson, that the Muslim sectarian scholars and modernists has been treating the Qur'an in the same way as the preceding communities, the Jews and the Christians had done with the Torah and the Gospel respectively for worldly and material purposes.<sup>2</sup> The Messenger of Allah (ﷺ) said:

*"You will follow the wrong ways of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there." We said, "O Allah's Apostle! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.)* [(Muslim: [3456](#), Bukhari: [6781](#))<sup>3</sup>

<sup>2</sup> <https://quran1book.blogspot.com/2020/06/misquoting-quran.html>

<sup>3</sup> <https://wp.me/pcyQCZ-34>

Narrated by [Abu Huraira](#): The Messenger of Allah came to us while we were writing Hadiths. And he said, "What is this that you are writing?" I said, "Whatever Hadith we hear from you. He said:

***“The previous nations (Jews and Chrsitians) were only deviated (from the right way) when they wrote books with the Book of Allah.***

" Abu Hurra said, "Can we talk about you, O' Messenger of Allah." He said: "Yes, you can talk about me and there is nothing wrong with that, but whosoever deliberately lied about me, let him take his seat in the fire." [T<sup>q</sup> [qyad ilm: 33](#) ]<sup>4</sup>

The command is explicit that; No book except the book of Allah, Jews and Chrsitians were misguided through violation of this statute. However this prohibition was undone by Muslim reliigious elite, after a century by mixing truth with falsehood and deliberately hiding the truth, though Allah says:

***“Do not mix truth with falsehood and do not deliberately hide the truth”*** ([Quran;2:42](#))

Jews had made up a theory of “Duality of Revelations”; The Written Torah (Book of God, written on tablets) and Oral Torah (God’s instructions to Moses, not written). Later they put this ‘Oral Torah’ into writing, named it Talmud and abandoned Torah, the book of God. The Jews dispute the divine origin of Talmud (Oral Torah), many consider them to be commentaries and writings of Jewish religious scholars. In Chrisitanity, after Jesus Christ, his disciples are found to be receiving revelations through visions & dreams. They added 23 more books to 4 Gospels (Injeels) to Make New Testament of 27 Books. Following the footsteps of Jews & Chrsitans [prohibited by Prophet (صلی اللہ علیہ وسلم)] Muslim religious elite of 2nd and 3rd century Hijrah formulated the “Theory of Duality of Revealtions” i.e.

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4 <http://lib.efatwa.ir/43553/1/33>

The Recited (Manifest) Revelations, & Non Recited (Hidden) Revelations' ' [*Wahi Jili (Matloo) & Wahi Khiffi (Ghair Matloo)*]. This was deemed necessary because they wanted to write down the books of Hadiths (Jews had Talmud, Christians had NT), prohibited by Prophet (ﷺ). These concocted doctrines and theories have been used to support and justify their deviations (Bid'ah) during many centuries<sup>5</sup>. The tragedy is that no one has dared to oppose during the following centuries to rectify this violation. It may be assumed that there must have been true scholars to point out this blunder, but could have been silenced, since nothing is known, so it remains just an Illusion of this writer. The people of Bid'ah prevailed and became custodian of Islam. The number of Hadith books, which was Zero (0) during complete first century of Islam, has risen to over 75 till today in the fifteenth century Hijrah, increase at an average rate of five books per century and still counting. Islam has become a unique religion in the world with most authentic, well preserved book of God, the Noble Quran along with ever changing number of Hadith books (accorded the status of scripture). This has happened against commandments of Quran<sup>6</sup>, Sunnah of the Prophet, Rightly Guided Caliphs<sup>7</sup> and pious Companions. Prophet (ﷺ) in his mercy had granted exemptions to make Hadith notes<sup>8</sup>, to those with weak memory but declined to many (later big scholars) including Abu Huraira, there Abdullah's and others who were capable of writing books.<sup>9, 10</sup> but prohibited others till they passed away<sup>11</sup>.

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<sup>5</sup> <https://wp.me/scyQCZ-bidah>

<sup>6</sup> <https://quran1book.wordpress.com/2020/11/19/quran-on-hadith/>

<sup>7</sup> <https://quran1book.wordpress.com/2020/11/19/rightly-guided-caliphs-and-hadith/>

<sup>8</sup> <https://wp.me/scyQCZ-ban04>

<sup>9</sup> <https://wp.me/scyQCZ-ban01>

<sup>10</sup> <https://wp.me/scyQCZ-sahabah>

<sup>11</sup> <https://wp.me/scyQCZ-sahabah>

The “Theory of “Recited (Manifest) Revelations & [Non Recited](#)<sup>12</sup> (Hidden revelations) or *Wahi Jili (Matloo)* & *Wahi Khiffi (Ghair Matloo)* (وحي متلو و غير متلو) ” is not found in [Quan](#)<sup>13</sup> or in any Hadith. This concept is NOT based on clear Command verses [ آيَاتٌ مُّحْكَمَاتٌ هُنَّ [ أَمْ الْكِتَابِ ( verses are clear statements, which accept no interpretation, these are the fundamental, foundation of the Book). Allah says:

*“It is God who has revealed the Book to you in which some verses are clear statements (which accept no interpretation) and these are the fundamental ideas of the Book, while other verses may have several possibilities. Those whose hearts are perverse, follow the unclear statements in pursuit of their own mischievous goals by interpreting them in a way that will suit their own purpose. No one knows its true interpretations except God and those who have a firm grounding in knowledge say, "We believe in it. All its verses are from our Lord." No one can grasp this fact except the people of reason.” (Quran;3:7)<sup>14</sup>*

One of the six articles of [Faith](#)<sup>15</sup>, demands a Muslims to believe in the messengers of God and books revealed to them, the Quran being the last book revealed to the last Prophet Muhammad (ﷺ). There is no mention of secret Wahi, or other books. It becomes a challenging task for a sane Muslim who want to obey Quran and the Prophet (ﷺ) to believe in 75 holy books, attributed to Prophet (ﷺ), written privately more than century later by individual volunteers on the basis of a concocted theory (or any other reasons) Not based upon clear (command) verse but through interpretation, while the [Prophet](#) (ﷺ)<sup>16</sup> and [Quran](#) prohibits any

<sup>12</sup> <https://wp.me/scyQCZ-wahi2>

<sup>13</sup> [https://corpus.quran.com/qurandictionary.jsp?q=wHy#\(42:51:8\)](https://corpus.quran.com/qurandictionary.jsp?q=wHy#(42:51:8))

<sup>14</sup> <https://salaamone.com/intellect/>

<sup>15</sup> <https://wp.me/sbruvK-faith>

<sup>16</sup> <https://wp.me/pcyQCZ-7J>

book except Quran<sup>17</sup>. This is a big paradox, but we intend to resolve it by the end of the series of articles in DJ, In- Sha-Allah.

The Theory of “Duality of Revelations” is not only in conflict with [Quran and Sunna](#)<sup>18</sup>. But it is proven wrong in the context, while reading next verses ([Quran:52:3-6](#)), It shall be discussed later in detail)<sup>19</sup>.

It is very simple that, had it been important or necessary, the [Caliphs](#), who were tasked by the Prophet (ﷺ) to resolve difference in his [farewell exhortation](#) (4607 Dawood)<sup>20</sup> would have made arrangements to compile Hadith Book, as was done for the Quran, but instead it was prohibited to make any other book except the Quran, which was considered sufficient to provide guidance<sup>21</sup>. Hadiths were to be transmitted orally, the practice continued for many centuries, even though the famous [six books](#)<sup>22</sup> were written between 250-300 Hijrah, they were not immediately accepted. It took two more centuries, when in 464 AH/ 1072 CE, Al-Bukhari was first read in public college at Nishapur<sup>23</sup>

The previous communities (Jews and Christians) had gone astray by writing other books thus undermining and neglecting the book of God, this [mistake](#) was not to be repeated by the Muslims<sup>24</sup>. How can renaming the Hadiths as Wahi Khiffi (Secret Revelations) justify overriding the prohibition of book making? If such a methodology is

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<sup>17</sup> <https://wp.me/pcyQCZ-3f>

<sup>18</sup> <https://quran1book.blogspot.com/2020/06/wahi-ghair-matloo.html>

<sup>19</sup> <https://wp.me/scyQCZ-wahi2>

<sup>20</sup> <https://wp.me/pcyQCZ-ce>

<sup>21</sup> <https://wp.me/pcyQCZ-4t>

<sup>22</sup> [https://en.wikipedia.org/wiki/Kutub\\_al-Sittah](https://en.wikipedia.org/wiki/Kutub_al-Sittah)

<sup>23</sup> Jonathan A.C. Brown, The Canonization of al-Bukhārī and Muslim: The Formation and Function of The Sunnī Ḥadīth Canon (Leiden: Brill, 2007). Ignaz Goldziher, Muslim Studies, 242–3

<sup>24</sup> <https://wp.me/scyQCZ-li>

accepted as it has been for centuries, then; Can many other prohibitions be made permissible by just renaming or redefining them? No one seems to have been perturbed to question this deviation. To justify one error, they committed further errors, more [Bid'ah](#)<sup>25</sup> causing much damage and harm to the simple [peerfected](#) Deen Islam of 1st century Hijrah. This is a humble effort to analyze this deviation and reveal the facts to redeem the error.

### **Bid'ah** (بدعة)

[Bid'ah](#)<sup>[5]</sup> means "innovation, novelty, heretical doctrine, [heresy](#)<sup>[6]</sup>. It can just be understood that if something is not clearly mentioned in the Quran, Sunnah or Hadith, then it is one thing to deduce from the Qur'an and Sunnah to make a ruling, to do ijtiḥad, to speculate, then all these are permissible. But if someone comes up with something completely new in the religion, in support of which there is no evidence from the Qur'an or from the Sunnah, then it is Bid'ah. In particular, the work done to earn rewards in acts of worship or taking books other than Quran for guidance the proof of which we do not have in the Qur'an, nor in the Hadith, nor in the Sunnah (practice) of the Righteous Caliphs, nor in the Sunnah (practice) of the Companions, such a matter will be considered as Bid'ah (deviation, misguidance). The Prophet (ﷺ) in last exhortation said:

*“ ... for those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation (Bid'ah), and every innovation (Bid'ah) is an error (Zalalah). (Dawud 4607, Tirmidhi 266)<sup>26</sup>*

<sup>25</sup> <https://wp.me/scyQCZ-bidah>

<sup>26</sup> <https://wp.me/pcyQCZ-ce>

In this narration, the Prophet (ﷺ) made it clear with regard to Bid'ah:

So (in religion) every new thing [ "فَأَنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ" ] is definitely an innovation ”.

[ "وَكُلُّ بِدْعَةٍ ضَلَالَةٌ" ] (And know that) every innovation is certainly an error.”

Another Hadith also contains these words [ وَكُلُّ ضَلَالَةٍ فِي النَّارِ ]

“And the abode of every error is fire!” or “Every error leads to fire! ”.

In Islam there is no room for adopting the traditions and practices of the past messengers and prophets, so what is the scope for a later human being to introduce his self-conceived desires and innovations? That is why innovations in the name of religion have been strongly condemned as misguidance, [heresy](#)<sup>27</sup>.

The invention of a new innovation in the religion of Islam is to undermine the Prophethood of Prophet Muhammad (ﷺ). Because the inventor of innovation seems to claim that religion is incomplete without the innovation he invented, and God forbid, the sight of Allah and His Messenger has not reached the place where this innovator has reached. That is why Prophet (ﷺ) described the invention of innovation as the destruction of Islam. A Hadith says: "Whoever respects an innovator, he helped to destroy Islam."

## Revelations / Wahi

Allah reveals the guidance [scripture, book] to His messengers for guidance called Revelation (Wahi). The word wahi (revelation) is derived from *awha*. The Messengers received revelations from the Almighty God. The Quran is the final revelation from Allah, for the guidance of humanity till eternity revealed to Prophet Muhammad (peace be upon him).

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<sup>27</sup> <https://en.wikipedia.org/wiki/Heresy>



*And thus We have sent to you (O Muhammad) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Quran) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path. [Quran:42:52]<sup>28</sup>*

God has created three media through which human receive knowledge: 1) the senses, 2) the faculty of reason, and 3) the divine revelation; and it is the third one that addresses the liturgical and eschatological issues, answers the questions regarding God's purpose behind creating mankind, and acts as a guidance for the mankind as to choosing the correct way. The sequence of divine revelation came to an end with Prophet Muhammaad (peace be upon him).

There are three ways in which God's revelation can reach his chosen people, the prophets:

*"It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills". [Quran 42:51]<sup>29</sup>*

*In similar way, We have revealed to you a Spirit from Our command. You did not know earlier what was the Book or what was Iman (true faith), but We have made it a light with which We guide whomsoever We will from among Our servants. And indeed you are guiding (people) to a straight path [Quran 42:52]<sup>30</sup>*

An inspired message – not a word but an idea – can enter the heart of the chosen individuals either in the state of consciousness or in

<sup>28</sup> <https://corpus.quran.com/translation.jsp?chapter=42&verse=52>

<sup>29</sup> <https://salaamone.com/quran/>

<sup>30</sup> <https://www.islamawakened.com/quran/42/st24.htm>

dream. The second mode, it is said, is the word heard by the person spoken to, like, from behind a veil. In the third mode, the revelation is sent from God through archangels like Gabriel and is delivered to the prophets. It is the highest form of revelation, the whole Quran was revealed in this mode.

*We have revealed to you (O Messenger) as We revealed to Noah and the Prophets after him; and We revealed to Abraham, Ishmael, Isaac, Jacob and the Prophets who were raised in the tribes, and Jesus, Job, Jonah, Aaron, and Solomon; and We gave David the Psalms. [Quran:4:163]<sup>31</sup>*

It is important that the Quran is mentioning that Prophet Muhammad (ﷺ) received Wahi/ Revelations [Quran 42:51.52] in the same way as mentioned in as other prophets and messengers. There is no mention of “Wahi Matloo and Wahi ghair matloo” (Recited Revelations and Non Recited Revelations (Wahi Matloo/ Jili and Wahi ghair matloo/ Khifi) these are later deviations (bida'a).

## Quran & “Wahi”

The trilateral root *wāw ḥā yā* (و ح ي) occurs 78 times in the Quran<sup>32</sup>, in two derived forms: 72 times as the form IV verb *awḥā* (أَوْحَى), six times as the noun *wah* (وَحْيٌ). It is used in the meanings of: revelation, revealed, inspire. “Wahi” is mostly used as inspiration / revelations to the Messengers and Prophets:

*“It (the Quran) is naught but revelation that is inspired (sent down to him)” [Quran 53:4]<sup>33</sup>*

The word Wahi is used as “inspiration” for others:

*‘And how I revealed to the disciples (of Jesus) to believe in Me and in My Messenger, and they said, “We believe, and (O*

<sup>31</sup> <https://corpus.quran.com/translation.jsp?chapter=4&verse=163>

<sup>32</sup> [https://corpus.quran.com/qurandictionary.jsp?q=wHy#\(42:51:8\)](https://corpus.quran.com/qurandictionary.jsp?q=wHy#(42:51:8))

<sup>33</sup> <https://quran.wvpa.com/page/verse-53-4>

God!) bear witness that we are the submitting ones". ([Quran:5:111](#))<sup>34</sup>

[Bee inspired: [16:68](#), & Mother of Moses Inspired: [28:7](#).]

Ubadah bin Samit reported that when wahi (inspiration) descended upon Allah's Messenger ﷺ, he felt a burden on that account and the colour of his face underwent a change. ([Saheeh Muslim 6060](#))<sup>35</sup>

If Prophet (ﷺ) was all the time under inspiration, then it would have been very difficult situation. He remained normal, contradicting any such opinion.

Devil inspiring:

*Do not eat of that over which God's name has not been pronounced, for that would amount to exceeding the limits of law. Certainly the devils inspire their proteges (وَإِنَّ الشَّيَاطِينَ) (لَيُوحُونَ) to dispute with you: If you obey them, you will surely become an idolater. ([Quran:6:121](#))*<sup>36</sup>

### No Wahi Except Quran Left by Prophet (ﷺ)

Narrated Abdul Aziz bin Rufai (RA) : Shaddad bin Maqil and I entered upon Ibn Abbas (RA). Shaddad bin Maqil asked him, "Did the Prophet ﷺ leave anything (besides the Quran)?" He replied. "He did not leave anything except what is Between the two bindings (of the Quran)." Then we visited Muhammad bin Al-Hanafiyya and asked him (the same question). He replied, "The Prophet ﷺ did not leave except what is between the bindings (of the Quran)." [[Al-Bukhari: 5019](#)]<sup>37</sup>

Narrated Abu Juhaifa: I asked `Ali, "Do you have the knowledge of any Divine Inspiration besides what is in Allah's Book?" `Ali replied,

<sup>34</sup> <https://quran.wwpa.com/page/verse-5-111>

<sup>35</sup> [https://islamicurdubooks.com/hadith/hadith-.php?targeem=1&bookid=2&hadith\\_number=6060](https://islamicurdubooks.com/hadith/hadith-.php?targeem=1&bookid=2&hadith_number=6060)

<sup>36</sup> <https://quran.wwpa.com/page/verse-6-121>

<sup>37</sup> <https://sunnah.com/bukhari:5019>

"No, by Him Who splits the grain of corn and creates the soul. I don't think we have such knowledge, but we have the ability of understanding which Allah may endow a person with, so that he may understand the Qur'an... [\[Al-Bukhari 3047\]](#)<sup>38</sup>

### **Prophet , Caliphs and Companions not aware of Wahi Khiffi/ Ghair Matloo, Banned and Burnt Hadith**

Ali bin Abu Talib (may Allah be pleased with him) was the last and 4th of Rightly Guided Caliphs, who was cousin and son in law of the Prophet (peace be upon him) and was one of Ahle-Bayt [people of household]. He was not aware of any Wahi/ Revelations except the Quran but scholars in second century Hijrah/ later discovered another "Secret Revelation" and named it as: Wahi Ghair Matloo/ Wahi Khiffi, a [Bid'ah](#) / deviation/ innovation<sup>39</sup>. It seems that this secret was also not known to the Prophet (ﷺ), Rightly Guided Caliphs and pious Companions when the written Hadith material was [banned](#), burnt in their knowledge/ presence:<sup>40</sup>

Narrated by Abu Huraira: The Messenger of Allah came to us while we were writing Hadiths. And he said, "What is this that you are writing?" I said, "Whatever Hadith we hear from you. He said:

***"The previous nations (Jews and Christians) were only deviated (from the right way) when they wrote books with the Book of Allah.***

[Had the Hadith also been revelations, the Prophet (ﷺ) wouldn't have prohibited its writing, they were not mixing up with Quran but just writing Hadiths. This incident happened during last three years before Prophet (ﷺ) died in 10 A.H, because Abu Hurairah joined Muslims in 7 Hijrah]

" Abu Hurra said, "Can we talk about you, O' Messenger of Allah." He said: "Yes, you can talk about me and there is nothing wrong with that, but whosoever deliberately lied about me, let him take his

<sup>38</sup> <https://sunnah.com/bukhari:3047>

<sup>39</sup> <https://salaamone.com/big-bidah/>

<sup>40</sup> <https://wp.me/pcyQCZ-bs>

seat in the fire." Al-Sarraj told us this talk, and narrated by the Asim Al Abbas al-Douri, about Abdullah bin Aoun al-Kharraz, about Abdul Rahman bin Zeid, Allah knows best [T<sup>q</sup> [qyad Ilm. Al-Bghdadi, 33.](#) ]<sup>41</sup>

There is some religious information which the Prophet (ﷺ) conveyed but are not clearly mentioned in Quran, so it was assumed to be through Secret Revelations. If some information is not given then one may keep quiet as it was not considered necessary by the Prophet (ﷺ) , speculations may lead to misguidance.

### Special Knowledge (Iadunnā 'il'ma)

Apart from Wahi, there is mention of special knowledge (Iadunnā 'il'ma) in Quran:

*There they met one of Our servants who had received blessings and knowledge from Us. Moses said to him, "Can I follow you, that you may teach me some of the knowledge and the guidance bestowed upon you?"* (Quran:18:65-66)<sup>42</sup>

The special knowledge mentioned in Surah Kahaf (The Cave: 18) granted to His servant was of a different type. As far as Muslims are concerned, the knowledge inspired and bestowed directly by Allah, The Exalted, upon whomever He wills of His believing slaves is called "Ilm Al-Ladunni" (the divinely-inspired knowledge) and it does not contradict the divine revelations (the Quran and Sunnah). Ibn Taymiyyah wrote:

Ilm Al-Ladunni,<sup>43</sup> it is true that Allah reveals to His allies and pious servants whose hearts are pure from whatever He disapproves and pursues what He approves the like of which He bestows upon no one else. Hazrat Ali bin Abi Talib (may Allah be pleased with him)

<sup>41</sup> <http://lib.efatwa.ir/43553/1/33>

<sup>42</sup> <https://www.islamawakened.com/quran/18/65/default.htm>

<sup>43</sup> Definition of Al-'Ilm Al-Ladunni, Fatwa No.312040, 01/02/2016

<https://www.islamweb.net/emainpage/PrintFatwa.php?lang=E&Id=312040>

alluded to it when he was asked, 'Do you have anything from the Messenger of Allah ﷺ apart from the Quran?'

*He replied, 'Nothing special is given to me except an insight into His Book that Allah imparts to His servant.'*

Another tradition reads, 'One who acts upon what he knows is given the knowledge of what he does not know.'

This may be supported by a number of Quranic verses:

*"...But if they had done what they were instructed, it would have been better for them and a firmer position (for them in faith).} [Quran 4:66]<sup>44</sup>*

*"And then We would have given them from Us a great reward." [Quran 4:67]*

*"And We would have guided them to a straight path" [Quran 4:68]*

This means that whoever does what he is commanded is guided to the right path ... Elsewhere He says (what means):

*"... There has come to you from Allah a light and a clear Book. (15) By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darkneses into the light, by His permission, and guides them to a straight path. [Quran 5:16]<sup>45</sup>*

*So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires? [Quran 47:14]*

*And those who are guided - He increases them in guidance and gives them their righteousness. [Quran 47:17]*

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<sup>44</sup> <https://tanzil.net/#trans/en.yusufali/4:66>

<sup>45</sup> <https://tanzil.net/#trans/en.sahih/5:16>

*...Indeed, they were youths who believed in their Lord, and We increased them in guidance. [Quran 18:13]<sup>46</sup>*

It should be noted that the Sufis have woven illusions about “*Ilm Al-Ladunni*” and claimed that through it the Muslim individual may totally dispense with the divine revelation (Quran and Sunnah). Ibn Al-Qayyim wrote:

“He (Shaykhul-Islam Ibn Taymiyyah) said, 'Many who speak out of their ignorance and imagination (when asked for evidence or authority) rely on their inner thoughts and premonitions rather than the Quran and the Sunnah and say, 'My heart informed me on the authority of my Lord. We follow the guidance of Allah, The Ever-Living, and you follow mere mediators; we follow truths and you follow (written) symbols...' and similar statements that constitute disbelief and blasphemy. The only excuse for such a person is ignorance. Some of such people would be told, 'Why do you not go and learn the Hadith at the hands of Abd Ar-Razzaaq,(scholar)' and they would say, 'Why would one need to learn at the hands of Abd Ar-Razzaaq while he can learn at the hands of His Lord directly...!' Whoever thinks that he can dispose of the divine revelation imparted to the Prophet (ﷺ) and rely only on the inner thoughts and conceptions within his heart, has committed the gravest act of disbelief. The same applies to the person who believes that he can rely only on his own inner thoughts and conceptions at times and at others rely on the divine revelation; verily, one's inner thoughts and conceptions have no weight or authority unless judged against the divine revelation communicated by the Prophet (ﷺ) and proven to conform to it. In case of contradiction, such inner thoughts and conceptions are declared worthless and part of the work of the Devil and sinful urges of the evil-enjoining soul.'” [Ighaathat Al-Lahfaan min Masaa'id Ash-Shaytaan]

<sup>46</sup> <https://tanzil.net/#/trans/en.sahih/18:13>

## Prophet (ﷺ) Given Knowledge:

The Prophet (ﷺ) was not an ordinary person, apart from being appointed as Messenger of God, he was very intelligent blessed with very high intelligence quotient. He received Wahi/ Revelations from Allah which were recited, memorized and recorded, when verses were revealed, the Wahi/ Revelations are well preserved in the Quran, "God revealed Quran<sup>[41]</sup> and will protect it (Quran;15:9)<sup>47</sup>. Every human is endowed with different types of knowledge and IQ by God. Einstein discovered the 'Theory of Relativity', Newton discovered 'Gravity', because God granted them scientific knowledge. There are many others who spend their lives and fail to make any discoveries.

## Special Knowledge Given to Prophet (ﷺ) & some to Umer Al Khattab (R.A)

Narrated Ibn `Umar: I heard Allah's Apostle saying,

*"While I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it to my fill until I noticed its wetness coming out of my nails, and then I gave the rest of it to `Umar." They (the people) asked, "What have you interpreted (about the dream)? O Allah's Apostle?" He said, "(It is Religious) knowledge."* [Bukhari,<sup>7006</sup><sup>48</sup> [Muslim 6190](#)]

The special status of Umar bin Khattab is evident, its great blessing of Allah that he was chosen to get part of knowledge given to the Prophet (ﷺ). Relate it with the decision of Umer bin Khattab not to write Hadith books.

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<sup>47</sup> <https://wp.me/pcyOCZ-lk>

<sup>48</sup>

[https://islamicurdubooks.com/hadith/hadith-.php?tarqeem=1&bookid=1&hadith\\_number=7006](https://islamicurdubooks.com/hadith/hadith-.php?tarqeem=1&bookid=1&hadith_number=7006)



*“ ..... Moses said, 'I have come to you so that you may teach me of what you have been taught. Al-Khadir said, 'You will not be able to have patience with me. (18.66)<sup>49</sup>*

*O Moses! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He has bestowed upon you, but I do not know it....” [Bukhari 4725]<sup>50</sup>*

Hence Allah has his own means and power to bestow knowledge upon His servants. Why the scholars of 3rd century Hijra insist that Hadiths are Wahi, because they wanted to write Hadith books against command of Quran, Prophet (صلی اللہ علیہ وسلم) and Sunnah of four Rightly Guided Caliphs, so they had to invent the Bid'a terminologies like Wahi Matloo and Ghair Matloo. Knowledge (ladunnā 'il'ma) for Allah is sufficient for any additional things mentioned by Prophet (صلی اللہ علیہ وسلم). Any extra knowledge apart from Wahi, which Allah wants to impart to the Prophet (صلی اللہ علیہ وسلم) can be done by Him by any means He may choose. Since nothing has been specified as to how the additional knowledge other Quran was given to the Prophet (صلی اللہ علیہ وسلم) so instead of speculations it's better to keep quiet and avoid guesswork. (Quran:18:22, 5:101)<sup>51, 52</sup>

## Conclusion

Mixing truth with falsehood and hiding the truth had become common practice among the People of the Book: *“Why do you mix truth with falsehood and knowingly hide the truth?” [Quran 3:71]*

<sup>49</sup> <https://tanzil.net/#trans/en.wahiduddin/18:66>

<sup>50</sup>

[https://islamicurdubooks.com/hadith/hadith-.php?tarqeem=1&bookid=1&hadith\\_number=4725](https://islamicurdubooks.com/hadith/hadith-.php?tarqeem=1&bookid=1&hadith_number=4725)

<sup>51</sup> <https://tanzil.net/#trans/en.wahiduddin/18:22>

<sup>52</sup> <https://islamqa.info/en/answers/187398/>

The Messenger of Allah (ﷺ) had prophesied that, the Muslimism despite his instructions will follow Jews and Christians, who went astray by writing other books besides the Book of Allah. He said: **“The previous nations (Jews and Christians) were only deviated (from the right way) when they wrote books with the Book of Allah.”** [Taqyad Ilm: 33]<sup>53</sup>

Jews had made up a theory of “Duality of Revelations”; The Written Torah (Book of God, written on tablets) and Oral Torah (God’s instructions to Moses, not written). Later they put this ‘Oral Torah’ into writing, named it Talmud and abandoned Torah, the book of God. Christians added 23 more books to 4 Gospels (Injeels) to Make New Testament of 27 Books.

Following the footsteps of Jews & Christians [prohibited by Prophet (ﷺ)] Muslim religious elite of 2nd and 3rd century Hijrah formulated the “Theory of Duality of Revelations” i.e. The Recited (Manifest) Revelations, & Non Recited (Hidden) Revelations' ' [Wahi Jili (Matloo) & Wahi Khiffi (Ghair Matloo)]. It is not found in [Quran](#)<sup>54</sup> or in any Hadith. This concept is NOT based on clear Command verses (verses are clear statements, which accept no interpretation, these are the fundamental & foundation of the Book).

One of the six articles of [Faith](#)<sup>55</sup> demands a Muslims to believe in the messengers of God and books revealed to them, the Quran being the last book revealed to the last Prophet Muhammad (ﷺ). There is no mention of secret Wahi, or other books. This is a self-created paradox, through Bid’ah.

[Bid’ah](#)<sup>[5]</sup> means "innovation, novelty, heretical doctrine, [heresy](#)<sup>[6]</sup>. It can just be understood that if something is not clearly mentioned in the Quran, Sunnah or Hadith, then it is one thing to deduce from the

<sup>53</sup> <http://lib.efatwa.ir/43553/1/33>

<sup>54</sup> [https://corpus.quran.com/qurandictionary.jsp?q=wHy#\(42:51:8\)](https://corpus.quran.com/qurandictionary.jsp?q=wHy#(42:51:8))

<sup>55</sup> <https://wp.me/sbruvK-faith>

Qur'an and Sunnah to make a ruling, to do ijtiḥad, to speculate, then all these are permissible. But if someone comes up with something completely new in the religion, in support of which there is no evidence from the Qur'an or from the Sunnah, then it is Bid'ah. Prophet (ﷺ) in his farewell exhortation said: “ ... *for those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation (Bid'ah), and every innovation (Bid'ah) is an error (Zalalah).* (Dawud 4607, Tirmidhi 266)<sup>56</sup> The Caliphs compiled Quran but not Hadith books rather it was banned.

There is only same type of Wahi for all prophets and messengers, there is not mention of some secret wahi for Prophet : Allah says:

*We have revealed to you (O Messenger) as We revealed to Noah and the Prophets after him; and We revealed to Abraham, Ishmael, Isaac, Jacob and the Prophets who were raised in the tribes, and Jesus, Job, Jonah, Aaron, and Solomon; and We gave David the Psalms.* [Quran:4:163]<sup>57</sup>

The Prophet (ﷺ) did not leave anything except the Quran. The Prophet (ﷺ) , Caliphs and Companions were not aware of Wahi Khafi/ Ghair Matloo, Hadith books were banned and material burnt not as disrespect but to honour Quran & Sunnah of the Prophet (ﷺ). If there is some religious information which the Prophet (ﷺ) conveyed but not clearly mentioned in the Quran, assuming it to be through Secret Revelations is not appropriate. If some information is not given then one may keep quiet as it was not considered necessary by the Prophet (ﷺ). Speculations may lead to misguidance and erroneous beliefs. However there is Special Knowledge (Iḍunnā 'il'ma) given by Allah to whom He wills.

<sup>56</sup> <https://wp.me/pcvQCZ-ce>

<sup>57</sup> <https://corpus.quran.com/translation.jsp?chapter=4&verse=163>

Knowledge was given to Prophet (ﷺ) & some part of it was given to Umer Al Khattab (R.A). Let's adhere to the truth only:

*"Do not mix truth with falsehood and do not deliberately hide the truth" [\(Quran:2:42\)](#)*

Doc Link:

<https://docs.google.com/document/d/1qZlxaAU-sI9ACEqH8cZ0Xpinseleo34wlfGcsmeIW-M/edit?usp=sharing>

## **PART -2**

### **Jews and Chrsitians Went Stray With Extra Books?**

#### **Introduction**

The Jews and Chrsitians went astray due to abandoning the Books of God and following the invented beliefs and [Bida'a](#)<sup>58</sup>. Hence Prophet Muhammd (ﷺ) was averse to following the practices of Jews and Chrsiticans and he categorically warned the Muslims to refrain from such practices repeatedly. The Hadith narrating the most important reason of “Hadith-Book” prohibition has been deliberately excluded from the famous Hadith Books, it has been found after strenuous effort:

*Abū Hurayra said; God’s Messenger (God bless him) came out to us while we were writing ḥadīths, and he said, “What is this that you are writing?” We said, “Ḥadīths we have heard from you.” He said, “Do you want a book other than God’s book? [a kitāban ghayr kitāb illāh turīdūna] The communities before you were only caused to stray by the books they wrote along with God’s book.” Abū Hurayra said, “Then, I said, ‘May we relate ḥadīth [orally] on your authority, oh, messenger of God?’ He said, ‘Yes, there is no harm in relating ḥadīth [orally] on my authority, but anyone who intentionally attributes a lie (to) me should prepare to take his place in the fire.’ [Taḳyid Ilm 33]<sup>59</sup>*

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<sup>58</sup> <https://wp.me/scyQCZ-bidah>

<sup>59</sup> <http://ar.lib.efatwa.ir/43553/1/33>, <https://wp.me/scyQCZ-forbid>

This command <sup>60</sup>of the Prophet (ﷺ) was strictly adhered to by the four Rightly Guided Caliphs<sup>61</sup>, Companions<sup>62</sup> and followers for centuries, till deviators disobeyed on various spurious pretexts<sup>63</sup> and dreams<sup>64</sup>, Prophet (ﷺ) in his mercy did grant permission<sup>65</sup> for private notes to some companions with weak memory but declined<sup>66</sup> to many others, keeping the Hadith Book writing ban intact.

Narrated Abu Sa`id: The Prophet (ﷺ) said,

*"You will follow the wrong ways of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there." We said, "O Allah's Apostle! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.)* [(Muslim: [3456](#), Al-Bukhari: [6781](#))<sup>67</sup>

The Jews and Chrsitians were prohibited by God to add or change words of God in His books and to follow them:

1. [Deuteronomy 4:2](#) : *You must not add to or subtract from what I command you, so that you may keep the commandments of the LORD your God that I am giving you.*
2. [Deuteronomy 12:32](#): *See that you do everything I command you; do not add to it or subtract from it.*
3. [Revelation 22:18](#) : *I testify to everyone who hears the words of prophecy in this book: If anyone adds to them, God will add to him the plagues described in this book.*

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<sup>60</sup> <https://wp.me/scyQCZ-forbid>

<sup>61</sup> <https://wp.me/pcyQCZ-4t>

<sup>62</sup> <https://wp.me/scyQCZ-sahabah>

<sup>63</sup> <https://quran1book.blogspot.com/2021/07/Distortion.html>

<sup>64</sup> <https://quran1book.blogspot.com/2021/07/St-Paul-Imam-Bukhari-Dreams.html>

<sup>65</sup> <https://wp.me/scyQCZ-ban04>

<sup>66</sup> <https://wp.me/scyQCZ-ban05>

<sup>67</sup> [https://islamicurdubooks.com/hadith/hadith-.php?targeem=1&bookid=2&hadith\\_number=6781](https://islamicurdubooks.com/hadith/hadith-.php?targeem=1&bookid=2&hadith_number=6781)

4. [Revelation 22:19](#): *And if anyone takes away from the words of this book of prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.*
5. [Proverbs 30:6](#): *Do not add to His words, lest He rebuke you and prove you a liar.*

**No serious effort has been made by Muslims scholars to study and analyze, as to how the extra books caused the Jews and Christians to go astray? The study will enable the Muslims to avoid it, though Command of the Prophet (ﷺ) should have sufficed. This is a humble effort based on Jewish & Christian sources in the same context.**

## **Muslims on Footsteps of Jews & Christians**

The Jews rendered the Torah (the Book of God) ineffective by the [Oral Torah](#), which is actually the commentary of the Jewish scholars. The <sup>68</sup> [Mishnah](#) and [Gemara](#) were combined to make 'Talmud' and they declared it as divinely inspired (Wahi). The Muslims version is declaring Hadiths as secret revelations [[Wahi Khiffi/ Secret Wahi/ Wahi Ghair Matlo](#)] and other Bid'ah.<sup>69, 70</sup>

## **Oral Torah/Written Torah**

The rabbinic concept of Oral Torah/Written Torah is part of a wider conversation about what Torah is in antiquity, and we find several variations on a double-Torah notion. Some of these speak of a [double revelation](#) of written scripture.<sup>71</sup> According to scholar

<sup>68</sup> [https://en.wikipedia.org/wiki/Oral\\_Torah](https://en.wikipedia.org/wiki/Oral_Torah)

<sup>69</sup> <https://wp.me/scyQCZ-wahi2>

<sup>70</sup> <https://quran1book.blogspot.com/2020/06/jews-christian-footsteps.html>

<sup>71</sup> [https://brill.com/view/journals/jsj/51/1/article-p43\\_3.xml?language=en](https://brill.com/view/journals/jsj/51/1/article-p43_3.xml?language=en)

Jubilees, Moses received two *torot*, one written by God on tablets (Jub. 1:1) and one written by Moses, dictated to him by an angel reading from heavenly tablets (Jub. 1:4-27). Cana Werman claims that Oral Torah/ Written Torah were Pharisaic concepts, and interprets Jubilees as adopting, reworking and countering a Pharisaic twofold-Torah solution that was already prevalent and popular. But as there is no evidence for Oral Torah/Written Torah before the Tannaim. Philo also seems to hold a specific notion of double law.

The patriarchs and Moses were followers of the unwritten law before the law was put to writing, and that the laws of Moses are copies, “expressions of the ‘actual words and deeds’ of sages. Ezra (Aziz, Quran;9:30<sup>72</sup>) depicts Ezra as a new Moses, who receives a divine revelation of scripture resulting in the writing of ninety-four books, twenty-four of which were given and revealed to the public, and the remaining seventy of which were intended solely for the “wise among your people.” According to this narrative, the Torah of Ezra is the product of a new instance of writing that replaces the Mosaic Torah. Ezra, like Jubilees, stresses the act of writing as crucial. For Philo, the law of nature is unwritten but paradoxically copied in the Mosaic Tora<sup>73</sup>

## Jews and Chrisitans

Allah sent His Last Messenger Muhammad (pbuh) and the Last Book, Quran for the guidance of humanity till eternity because the previous scriptures for the communities were corrupted and undermined by man made books. The Holy Quran has 6236 verses, according to one calculation, there are 401 verses directly about Jews, 169 about Christians and both combined 541 verses i.e. about

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<sup>72</sup> <https://tanzil.net/#trans/en.sahih/9:30>

<sup>73</sup> *ibid*



8.6% of Quran. This indicates importance given to these two previous communities which had gone astray due to their negligence of the book of God:

The biggest failure of the Jews was that they kept the teachings contained in the Book of God confined to a limited class of people, the rabbis and professional theologians, instead of spreading them. They did not allow this knowledge to filter through even to the Jewish masses let alone the non-Jewish peoples of the world. Later, when errors and corruptions spread among them owing to widespread ignorance the Jewish theologians made no serious effort to root them out. Moreover, in order to maintain their hold on the Jewish masses they lent their tacit approval to every corrupting deviation from the true faith that gained currency. The Muslims are being admonished to refrain from this kind of behaviour. The nation which has been charged with the guidance of the entire world is duty-bound to do its utmost to radiate true guidance, rather than keep it under lock and key as a miser hoards his money.

*Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse, (Quran 2:159)*

This text has pointed out how the people of the Book (Jews and Christians) went about concealing the truth concerning the prophethood of the Holy Prophet for whom the Kaaba (at Makkah) was appointed as the Qiblah. It was Verse 146, where it was said:

*"Those whom We have given the Book recognize him (The Holy Prophet) as they recognize their own sons. And, in fact, a group of them does conceal the truth while they know.*

Now the text, in order to conclude the subject, warns those who not only conceal the truth but, going further ahead in obstinacy, persist in

their effort. The ultimate fate of this senseless persistence being all too obvious, Allah Almighty still extends the promise of His mercy and forgiveness to those who repent and reflect on what they did, retrace their steps and correct their negative attitude towards divine truth and, in order to demonstrate their positive stand, come forward and state the truth clearly and publicly. The natural consequence of such a reformed attitude would be that they will enter the fold of Islam believing in Allah and His prophet, which is the touchstone for any disbeliever's honest change of heart. The duty of spreading the Islamic Knowledge Verse (*Quran 2:159*) above stated that concealing from people clear signs and guidance revealed by Allah Almighty is a terrible crime which earns the curse of Allah Almighty Himself, as well as that of His entire creation.

### **Jewish Scriptures:**

The Jewish scripture Torah consists of two parts: The Written Torah, and the Oral Torah. The Five Books of Moses has many names generically called "Torah" – Hebrew for "instructions," because its purpose is to instruct. It is referred to as the Bible (meaning "book" in Greek), the Chumash (Hebrew for "fifth"), the Pentateuch (Greek for "five scrolls"). (Jews consider it insulting to call it the Old Testament, as this implies a New Testament, which Jews reject.)

The Written Torah has a total of 24 books, including the Five Books of Moses (pbuh) and the prophetic writings – e.g. Isaiah, Jeremiah, Psalms, Proverbs, etc. According to traditions, the Five Books of Moses – comprising Genesis, Exodus, Leviticus, Numbers and Deuteronomy – was written down by Moses in 1273 BCE, and includes all 613 commandments (mitzvahs). Here these five books will be considered as Torah.

## Written and Oral Torah

Rabbinic writings state that the Oral Torah was given to Moses at Mount Sinai, which, according to the tradition of Orthodox Judaism, occurred in 1312 BCE. The Orthodox rabbinic tradition holds that the Written Torah was recorded during the following forty years, though many non-Orthodox Jewish scholars affirm the modern scholarly consensus that the Written Torah has multiple authors and was written over centuries.<sup>74</sup>

The Talmud<sup>75</sup> presents two opinions as to how exactly the Torah was written down by Moses. One opinion holds that it was written by Moses gradually as it was dictated to him, and finished it close to his death, and the other opinion holds that Moses (pbuh) wrote the complete Torah in one writing close to his death, based on what was dictated to him over the years.

All classical rabbinic views hold that the Torah was entirely Mosaic and of divine origin. Present-day Reform and Liberal Jewish movements all reject Mosaic authorship, as do most shades of Conservative Judaism.

According to Legends of the Jews, God gave Torah to the children of Israel after he approached every tribe and nation in the world, and offered them the Torah, but the latter refused it so they might have no excuse to be ignorant about it. In this book, Torah is defined as one of the first things created, as remedy against the evil inclination, and as the counselor who advised God to create humans in the creation of the world in order to make him the honored One.<sup>76</sup>

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<sup>74</sup> <https://en.wikipedia.org/wiki/Torah>

<sup>75</sup> <https://en.wikipedia.org/wiki/Talmud>

<sup>76</sup> [https://en.wikipedia.org/wiki/Torah#Torah\\_and\\_Judaism](https://en.wikipedia.org/wiki/Torah#Torah_and_Judaism)

## The Oral Torah

Rabbinic tradition holds that Moses learned the whole Torah while he lived on Mount Sinai for 40 days and nights and both the Oral and the written Torah were transmitted in parallel with each other. Where the Torah leaves words and concepts undefined, and mentions procedures without explanation or instructions, the reader is required to seek out the missing details from supplemental sources known as the “Oral Law” or “Oral Torah”. [ Hadith book proponents give similar arguments]

Some of the Torah's most prominent commandments needing further explanation include on Shabbat laws; With the severity of Sabbath violation, namely the death penalty, one would assume that direction would be provided as to how exactly such a serious and core commandment should be upheld. However, most information regarding the rules and traditions of Shabbat are dictated in the Talmud and other books deriving from Jewish oral law. [Compare with death by stoning to adulterers, not given in Quran but Hadith]

According to classical rabbinic texts this parallel set of material was originally transmitted to Moses at Sinai, and then from Moses to Israel. At that time it was forbidden to write and publish the oral law, as any writing would be incomplete and subject to misinterpretation and abuse. [Hadith writing was also banned by Prophet (pbuh) and Rightly Guided Caliphs but the reason given was not to repeat the mistake of Jews and Christians]

However, after exile, dispersion, and persecution, this tradition was lifted when it became apparent that in writing was the only way to ensure that the Oral Law could be preserved. After many years of effort by a great number of tannaim, the oral tradition was written down around 200 CE (over 1500 years after Moses) by Rabbi Judah haNasi, who took up the compilation of a nominally written version of

the Oral Law, the Mishnah (Hebrew: משנה). Other oral traditions from the same time period not entered into the Mishnah were recorded as Baraitot (external teaching), and the Tosefta. Other traditions were written down as Midrashim. [Hadith writing in form of books started in 2nd and 3rd century Hijrah and continues till today]

After continued persecution more of the Oral Law was committed to writing. A great many more lessons, lectures and traditions only alluded to in the few hundred pages of Mishnah, became the thousands of pages now called the Gemara. Gemara is written in Aramaic, having been compiled in Babylon. The Mishnah and Gemara together are called the Talmud. The rabbis in the Land of Israel also collected their traditions and compiled them into the Jerusalem Talmud. Since the greater number of rabbis lived in Babylon, the Babylonian Talmud has precedence should the two be in conflict. [Out of millions of Hadith, the books written by scholars have about forty thousands after sifting as per their own perception]

Orthodox and Conservative branches of Judaism accept these texts as the basis for all subsequent halakha and codes of Jewish law, which are held to be normative. Reform and Reconstructionist Judaism deny that these texts, or the Torah itself for that matter, may be used for determining normative law (laws accepted as binding) but accept them as the authentic and only Jewish version for understanding the Torah and its development throughout history.

Humanistic Judaism holds that the Torah is a historical, political, and sociological text, but does not believe that every word of the Torah is true, or even morally correct. Humanistic Judaism is willing to question the Torah and to disagree with it, believing that the entire Jewish experience, not just the Torah, should be the source for Jewish behavior and ethics.

The Hadiths have many classifications according to the level of authenticity worked out by the scholars according to rules and criteria laid down by themselves, not approved by the Prophet (pbuh) or Rightly Guided Caliphs, who banned Hadith writing. However when Prophet (ﷺ) forbade Hadith book writing, in his wisdom, foresight and knowledge he expected distortion (tehref) during oral transmission, so he outlined his policy/ criteria<sup>77</sup> that: Any Hadith which is found to be in conflict with the Quran, his Sunnah (practices) and commonsense should not be considered as originated from him. The Hadith book writers ignored this and resorted to Biidaa (Deviation) There are divergent views among scholars and groups about acceptance or rejection of some Hadiths. It is common practice to reject the Hadith quoted by opposing sects declaring it to be of weak authenticity (*Da'eef*).

### **Talmud - The Oral Torah [Mishnah and Gemara]**

Its name derives from the fact that it was not allowed to be formally written down but had to be taught orally. It contains the explanations of the Written Torah. One cannot be understood without the other. In 190 CE, persecution and exile of the Jewish people threatened the proper transmission of the Oral Torah. Therefore, Rabbi Yehudah HaNasi compiled **written notes on the Oral Torah called the "Mishnah"** (Hebrew for "teaching"). Rabbi Yehudah arranged the Mishnah into six sections: Laws of Agriculture, Festivals, Damages, Marriage, Purity, and Offerings. Rabbi Yehudah wrote the Mishnah in code form, so that students would still require the explanation of a rabbi – since this information was meant to remain oral. [Hadiths were allowed to be transmitted orally as per command of Prophet ]

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<sup>77</sup> <https://wp.me/pcyQCZ-gN>

In 500 CE, the Jewish people again suffered an uprooting of their communities, and two Babylonian rabbis – Rav Ashi and Ravina – compiled a 60-volume record of rabbinic discussions on the Mishnah, called the "Gemara." Together, the Mishnah and Gemara comprise what is commonly called the "Talmud."

The Oral Torah also includes the Midrash, an explanation of the Written Torah, comprising both ethical and legal components. Much of this material is also contained in the Talmud.

The Oral Torah also includes the works of **Kabbalah**, a tradition of mystical secrets of the metaphysical universe received by Moses at Mount Sinai. It was first published as "The Zohar" by R' Shimon bar Yochai (170 CE), and elucidated by the Arizal (1572 CE).

Torah is not to be regarded, however, as an academic field of study. It is meant to be applied to all aspects of our everyday life – speech, food, prayer, etc. Over the centuries great rabbis have compiled summaries of practical law from the Talmud. [Muslims replicated as Hadith books] Landmark works include: "Mishneh Torah" by Maimonides (12th century Egypt); "Shulchan Aruch" by Rabbi Yosef Karo (16th century Israel); "Mishnah Berurah" by Chafetz Chaim (20th century Poland).

## **Torah vs Talmud:**

The Torah revealed to Moses (pbuh) (books of Moses) has 5853 verses, whereas the Talmud (written by Jewish religious scholars), stretches to well over 10 million words across 38 volumes. Practically it takes precedence over Divine scripture. There are controversies on the role of Talmud and many Jewish sects give priority to Torah (Written Law).<sup>78</sup>

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<sup>78</sup> <https://wp.me/pcyQCZ-34>

## Rejection of Talmud (Oral Law) by Jewish Sects:

The Talmud represents the written record of an oral tradition. It became the basis for many rabbinic legal codes and customs, most importantly for the Mishneh Torah and for the Shulchan Aruch. Orthodox and, to a lesser extent, Conservative Judaism accept the Talmud as authoritative, while Samaritan, Karaite, Reconstructionist, and Reform Judaism do not.<sup>79</sup>

### Sadducees:

The Jewish sect of the Sadducees (Hebrew: סַדּוּקִיִּים) flourished during the Second Temple period. Principal distinctions between them and the Pharisees (later known as Rabbinic Judaism) involved their rejection of an Oral Torah and their denying a resurrection after death.

### Karaism:

Another movement that rejected the Oral Torah as authoritative was Karaism, which arose within two centuries after completion of the Talmud. Karaism developed as a reaction against the Talmudic Judaism of Babylonia. **The central concept of Karaism is the rejection of the Oral Torah, as embodied in the Talmud, in favor of a strict adherence only to the Written Torah.** This opposes the fundamental Rabbinic concept that the Oral Torah was given to Moses on Mount Sinai together with the Written Torah. Some later Karaites took a more moderate stance, allowing that some element of tradition (called sevel ha-yerushah, the burden of inheritance) is admissible in interpreting the Torah and that some authentic traditions are contained in the Mishnah and the Talmud, though these can never supersede the plain meaning of the Written Torah.

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<sup>79</sup> [https://en.wikipedia.org/wiki/Talmud#Role\\_in\\_Judaism](https://en.wikipedia.org/wiki/Talmud#Role_in_Judaism)



## **Reform Judaism:**

The rise of Reform Judaism during the 19th century saw more questioning of the authority of the Talmud. Reform Jews saw the Talmud as a product of late antiquity, having relevance merely as a historical document. For example, the "Declaration of Principles" issued by the Association of Friends of Reform Frankfurt in August 1843 states among other things that:

1. The collection of controversies, dissertations, and prescriptions commonly designated by the name Talmud possesses no authority, from either the dogmatic or the practical standpoint.
2. Some took a critical-historical view of the written Torah as well, while others appeared to adopt a neo-Karaite "back to the Bible" approach, though often with greater emphasis on the prophetic than on the legal books.

## **Humanistic Judaism:**

Within Humanistic Judaism, Talmud is studied as a historical text, in order to discover how it can demonstrate practical relevance to living today.

## **Role of Torah in Present Time:**

Orthodox Judaism continues to stress the importance of Talmud study as a central component of the Yeshiva curriculum, in particular for those training to become rabbis. This is so even though Halakha is generally studied from the medieval and early modern codes and not directly from the Talmud. Talmudic study amongst the laity is widespread in Orthodox Judaism, with daily or weekly Talmud study particularly common in Haredi Judaism and with Talmud study a central part of the curriculum in Orthodox Yeshivas and day schools. The regular study of Talmud among laymen has been popularized by

many Rabbis to show how the Talmud is relevant to a wide range of people.

Conservative Judaism similarly emphasizes the study of Talmud within its religious and rabbinic education. Generally, however, Conservative Jews study the Talmud as a historical source-text for Halakha. The Conservative approach to legal decision-making emphasizes placing classic texts and prior decisions in historical and cultural context, and examining the historical development of Halakha (Halakha is the collective body of Jewish religious laws derived from the written and Oral Torah). This approach has resulted in greater practical flexibility than that of the Orthodox. Talmud study forms part of the curriculum of Conservative parochial education at many Conservative day-schools, and an increase in Conservative day-school enrollments has resulted in an increase in Talmud study as part of Conservative Jewish education among a minority of Conservative Jews.

Reform Judaism does not emphasize the study of Talmud to the same degree in their Hebrew schools, but they do teach it in their rabbinical seminaries; the world view of liberal Judaism rejects the idea of binding Jewish law, and uses the Talmud as a source of inspiration and moral instruction. Ownership and reading of the Talmud is not widespread among Reform and Reconstructionist Jews, who usually place more emphasis on the study of the Hebrew Bible or Tanakh.

## **Role of Extra Books In Chrsitianity**

The Chrsitians have abandoned the montheistic teachings of Jesus Chrsit in Gospels, adopted polytheistic doctrine of the Trinity<sup>80</sup> and abandoned the Law of Moses (Shariah) which Jesus Chrsit upheld, practiced and preached.

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<sup>80</sup> <http://bible-christianity.blogspot.com/2014/01/Trinity.html>

All main Christian Doctrines ; Trinity, Atonement & Original Sin are the work of doctors of scripture and extra books. Jesus Christ did not preach these doctrines, the other 23 books of New Testament, the work of Saint Paul and others helped to create the Christian theology and doctrines. Creating a new man made religion.

## **Monotheism**

Jesus Christ in the Gospel talk of strict Jewish monotheism:

“Now one of the scribes had come up and heard their debate. Noticing how well Jesus had answered them, he asked Him, “Which commandment is the most important of all?” Jesus replied, “This is the most important: ***‘Hear O Israel, the Lord our God, the Lord is One. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’*** [[Gospel; Mark 1228-:31](#)]<sup>81</sup>

Then the Trinity [doctrine](#)<sup>82</sup> was evolved against monotheism believed and practiced by Jesus Christ.

## **Jesus Christ & Law of Moses (Shariah)**

Jesus Christ Said:

*“Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish them, but to fulfill them. For I tell you truly, until heaven and earth pass away, not a single jot, not a stroke of a pen, will disappear from the Law until everything is accomplished. So then, whoever breaks one of the least of these commandments and teaches others to do likewise will be called least in the kingdom of heaven; but whoever practices and teaches them will be called great in the kingdom of heaven.”* [[Gospel- Matthew 5:17-20](#)]<sup>83</sup>

<sup>81</sup> <https://biblehub.com/mark/12-29.htm>

<sup>82</sup> <https://www.biblestudytools.com/topical-verses/bible-verses-about-the-trinity/>

<sup>83</sup> <https://biblehub.com/matthew/5-17.htm>

Christians have written 23 extra books along with 4 Gospels. 14 Books are attributed to St. Paul, the main architect of Christianity. He cancels the Law of Moses (Sharia), which Jesus Christ was to uphold.

### **Paul's Eleven-Fold Cancellation of the Law**

These eleven verses from Paul's letters to the Galatians, the Romans, and the Colossians<sup>84</sup>. The comprehensive cancellation of the Law is one of Paul's major themes.

1. Galatians 5:18—But if you are led by the Spirit, you are not under law.
2. Galatians 3:25—Now that faith has come, we are no longer under the supervision of the law.
3. Romans 4:15—The law brings wrath. And where there is no law there is no transgression.
4. Galatians 3:10— All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."
5. Galatians 3:13—Christ redeemed us from the curse of the law by becoming a curse for us.
6. Galatians 5:1—It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.
7. Romans 2:12—All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law.
8. Romans 5: 13—Before the law was given, sin was in the world. But sin is not taken into account when there is no law.

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<https://biblethumpingliberal.com/2011/08/05/pauls-eleven-fold-cancellation-of-the-law/>

9. Romans 6:14—Sin shall not be your master, because you are not under law, but under grace.
10. Romans 7:8b—Apart from law, sin is dead.
11. Colossians 2:13b-14—He forgave us all our sins, having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.

## Impact of Extra Books

The impact of extra books has been catastrophic. The biggest impact of extra books is formation of sects and disunity among Jews and Christians. The book of God (Torah and Gospel) have been neglected by Jews and Christians respectively, the views and teachings of disciples, religious teachers and scholars have crept into their religions making them man made religions rather than the religions of divine origin. The Christians have abandoned the monotheistic teachings of Jesus Christ in Gospels, adopted polytheistic doctrine of the Trinity and abandoned the Law of Moses (Shariah) which Jesus Christ upheld, practiced and preached.

## Conclusion

Despite clear warning by the Prophet (ﷺ), the Muslims scholars, theologians and Muahdaseen neglected command and warning to Prophet (ﷺ) and just after a century followed the footsteps to Jews and Christians. The Jews have written 38 volumes of Talmud, Christians have written 23 books with Gospels/ Injeels, Muslims have overtaken them to write [75 Hadiths books](#) and abandoned the Quran.<sup>85</sup> The famous Hadiths books, though written during the third century were not accepted immediately, the Oral narration continues

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<sup>85</sup> <https://wp.me/pcyQCZ-3>

even till todate though at limited scale. Al-Bukhari was first read publicly at Nishapur in 464 AH/ 1072 CE. Many new doctrines have been evolved<sup>86</sup> based upon Hadiths-Books, which at times contradict, neutralize, and dilute the teachings of Holy Quran. Silently there has been insertion in the six Islamic Articles of [Faith \(Aymaan\)](#)<sup>87</sup> besides reinterpretation of doctrines like [Intercession \(Shafat\)](#)<sup>88</sup> and other doctrines<sup>89</sup>

**References / Links:** <https://Quran1book.wordpress.com>

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<sup>86</sup> <https://quran1book.blogspot.com/2020/06/frontpage.html>

<sup>87</sup> <https://bit.ly/Aymaan>

<sup>88</sup> <http://bit.ly/Shfaat>

<sup>89</sup> <http://bit.ly/Muslim-Tragedy>

## **Part-3**

### **Gospel Undermined**

### **Delusions by Extra Books**

**Recited ( Manifest) & Non Recited (Hidden)**  
**Wahi Jili (Matloo) & Wahi Khiffi (Ghair Matloo)**

*"Why do you mix truth with falsehood and knowingly hide the truth?" [Quran 3:71]*

<https://bit.ly/Revelations-Wahi>

### **Introduction**

While the negative role played by extra books of Talmud to undermine Torah was explained but similar role of extra books of the New Testament was just briefly touched in the previous issue of DJ. It is however being further elaborated so that it becomes easy to understand as to why Prophet Muhammad (ﷺ) ordered Muslims not to make Hadith books which would undermine Quran. It's amazing that the Prophet (ﷺ) imposed restrictions on his own books to promote the Book of Allah, the proof of true Prophethood, while a normal preachers would try to promote himself.

### **Chrisitan Scriptures**

According to the Bible (New Testament) and Quran Jesus Christ was a Jewish Prophet for guidance of Jews. Jesus Christ conveyed orally to the people what God had originally revealed to him. His disciples, too, propagated it among the people by the spoken words in such a manner that they presented an admixture of their Prophet's life-story and the verses revealed to Prophet Jesus (peace be upon him). None of this material was put into writing during the lifetime of Prophet Jesus Christ (peace be upon him) or even in the period immediately following him. It fell to the lot of the Christians whose vernacular was Greek to transform the oral traditions into writing. It must be borne in mind that Christ's native tongue was Syriac or

Aramaic and his disciples, too, spoke the same language. Most Greek-speaking authors heard these traditions in the Aramaic vernacular and committed them to writing in Greek. The oral traditions have been put into writing from Aramaic to Greek from 50-70 C.E.

During the fourth century Four Gospels were selected out of many books in circulation, which are now part of the New Testament. The word 'gospel' is derived from the Anglo-Saxon term 'god-spell', meaning 'good story', a rendering of the Latin 'evangelium' and the Greek 'euangelion' (Arabic; Injil), meaning 'good news' or "good telling". The Christian Bibles range from the 73 books of the Catholic Church canon, the 66 books of the canon of some denominations or the 80 books of the canon of other denominations of the Protestant Church, to the 81 books of the Ethiopian Orthodox Tewahedo Church canon<sup>90</sup>. The first part of Christian Bibles is the Greek Old Testament, which contains, at minimum, the above 24 books of the Tanakh but divided into 39 (Protestant) or 46 (Catholic) books and ordered differently. The second part is the Greek New Testament, containing 27 books; the four canonical gospels, Acts of the Apostles, 21 Epistles or letters and the Book of Revelation.

### **The New Testament**

The New Testament<sup>91</sup> is the second part of the Christian biblical canon, the first being the Old Testament (also called the Hebrew Bible which includes 5 books of Moses in Torah). The New Testament discusses the teachings and person of Jesus, as well as events in first-century Christianity. Christians regard both the Old and New Testaments together as sacred scripture but consider the New Testament has abrogated the Old Testament, which is a history. The New Testament is a collection of Christian texts originally written in the Koine Greek language, at different times by various different authors. While the Old Testament canon varies somewhat between different Christian denominations, the 27-book canon of the New Testament has been almost universally recognized within Christianity

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<sup>90</sup> [https://en.wikipedia.org/wiki/Biblical\\_canon](https://en.wikipedia.org/wiki/Biblical_canon)

<sup>91</sup> [https://en.wikipedia.org/wiki/New\\_Testament](https://en.wikipedia.org/wiki/New_Testament)



since at least Late Antiquity. Thus, in almost all Christian traditions today, the New Testament consists of 27 books:

1. Four Canonical Gospels (Matthew, Mark, Luke, and John)
2. The Acts of the Apostles
3. Thirteen Epistles of Paul
4. Eight General Epistles, and
5. The Book of Revelation.

The earliest known complete list of the 27 books of the New Testament is found in a letter written by Athanasius, a 4th-century bishop of Alexandria, dated to 367 AD. The 27-book New Testament was first formally canonized during the councils of Hippo (393) and Carthage (397) in North Africa. Pope Innocent I ratified the same canon in 405, but it is probable that a Council in Rome in 382 under Pope Damasus I gave the same list first. These councils also provided the canon of the Old Testament, which included the apocryphal books.

There is no scholarly consensus on the date of composition of the latest New Testament texts. Conservative scholars John A. T. Robinson, Dan Wallace, and William F. Albright dated all the books of the New Testament before 70 AD. But most scholars date some New Testament texts much later than this. For example, Richard Pervo dates Luke-Acts to c. AD 115, and David Trobisch places Acts in the mid-to late second century, contemporaneous with the publication of the first New Testament canon.

### **The Gospels**

The Bible includes **four Gospels**<sup>92</sup>. The Gospel is any of four biblical narratives covering life, the person, death (according to Christian belief) and the teachings of Prophet Jesus (peace be upon him), as he was remembered by the Christian community. Traditionally their authorship (highly speculative) is attributed to Matthew, Mark, Luke, and John (the four evangelists); they are placed at the beginning of the New Testament and make up about half the total text.

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<sup>92</sup> <https://en.wikipedia.org/wiki/Gospel>

## Distortion & Corruption of Original Message of Jesus Christ

The New Testament (NT), the Christian holy scripture, has 27 books, only 4 Gospels (Injeels) with some verses attributed to Jesus Christ, while 23 other books have been attributed to St. Paul and other disciples. NT comprises a total 7,959 verses, of which but 1,599 are sayings of Christ. The word count, New Testament is 181,253. However only 36,450 are the words attributed to Christ—barely over 20 per cent. Jesus Christ criticized the clergy and tried to guide them to follow the true teachings of God in the Torah but they turned against him.

### Monotheism vs Trinity:

It's amazing that Trinity, the basic doctrine of Christianity does not appear in Gospels, Jesus Christ never claimed Divinity, rather being a Hebrew, Jew he preached strict monotheism, many verses in the Bible verify:

1. "There is ONE God and one mediator between God and man, the HUMAN BEING Messiah Jesus" (1 Tim. 2:5)<sup>93</sup>.
2. "I ALONE AM GOD! I AM GOD and there is NONE LIKE ME"[Isaiah 46:9]<sup>94</sup>
3. "How can you say, 'We are wise, And the law of the LORD is with us'? But behold, the lying pen of the scribes made it a lie [Jeremiah 8:8]<sup>95</sup>

The Shema Yisrael (Shema "Hear, O Israel") is a Jewish prayer, and is also the first two words of a section of the Torah, and is the title (better known as The Shema) of a prayer that serves as a centerpiece of the morning and evening Jewish prayer services. The first verse encapsulates the monotheistic essence of Judaism: "Hear, O Israel: the LORD our God, the LORD is one" found in Deuteronomy 6:4. It is repeated by Jesus Christ, the Gospel of Mark 12:29–31 mentions that Jesus of Nazareth considered the opening exhortation of the Shema to be the first of his two greatest

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<sup>93</sup> [https://biblehub.com/1\\_timothy/2-5.htm](https://biblehub.com/1_timothy/2-5.htm)

<sup>94</sup> <https://biblehub.com/isaiah/46-9.htm>

<sup>95</sup> <https://biblehub.com/jeremiah/8-8.htm>

commandments and linked with a second (based on Leviticus 19:18b):

“The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself.”

In Luke 10:25-27 the Shema is also linked with Leviticus 19:18. The verses Deuteronomy 6:5 and Leviticus 19:18b both begin with ve’ahavta, “and you shall love”. In Luke’s Gospel, it appears that this connection between the two verses was already part of cultural discussion or practice. However this great monotheistic prayer (Shema ) repeated by Jesus Chrsit was buried under the doctrine of Trinity by Christian theologians through extra writings and explanations.

### **Jesus Christ , The Prophet:**

Jesus Chrsit is mentioned as a **Prophet** in the Gospels repeatedly but he was raised to the level of divinity through other writings.

*And the crowds were saying, “This is the prophet Jesus, from Nazareth in Galilee.” (Matthew 21:11 )*

*And He said, “Truly I say to you, no prophet is welcome in his hometown.(Luke 4:24)*

### **Adherence to the The Law of Moses**

Jesus Christ was adhering to the Law of Moses and perched to follow it.”(Mathew;5:17-20)<sup>96</sup>. In blatant violation of teachings of Jesus Christ, while most Christian theology reflects the view that at least some Mosaic Laws have been set aside under the New Covenant, there are some theology systems that view the entire Mosaic or Old Covenant as abrogated in that all of the Mosaic Laws are set aside for the Law of Christ<sup>97</sup>. However, other theologians do not subscribe to this view, believing that the Law and the Prophets form the basis of Christian living and Christian ethics, and are

<sup>96</sup> <https://biblia.com/bible/esv/matthew/5/17-20>

<sup>97</sup> <https://biblethumpingliberal.com/2011/08/05/pauls-eleven-fold-cancellation-of-the-law/>

therefore not abrogated; rather, they can only be understood in their historical context subsequent to the advent of the Messiah. Individuals who believe that Old Covenant laws have been completely abrogated are referred to as antinomians by various Christian traditions, such as the Methodist faith, which teaches that the moral law continues to be binding on the faithful.

## The Christian Concept of Revelations

The Christian **revelation** doctrine is viewed as occurring primarily in the life, teaching, death, and **Resurrection** of Jesus, all interpreted by the apostolic witnesses under the illumination of the **Holy Spirit**. (*Rooḥ-al-Quds*) Commissioned by Jesus and empowered by the divine spirit, the **Apostles**, as the primary heralds, hold a position in Christianity **analogous** to that of the prophets in ancient **Israel**. Christianity has traditionally viewed God's revelation as being complete in Jesus Christ, or at least in the lifetime of the Apostles. Further development is understood to be a deeper penetration of what was already revealed, in some sense, in the 1st century. Periodically, in the course of Christian history, there have been sectarian movements that have attributed binding force to new revelations occurring in the community, such as the 2nd-century **Montanists** (a heretical group whose members believed they were of the Age of the Holy Spirit), the 13th-century Joachimites (a mystical group that held a similar view), the 16th-century **Anabaptists** (radical Protestant sects), and the 17th-century **Quakers**. In the 19th century, the **Church of Jesus Christ of Latter-day Saints** (popularly known as **Mormons**) recognized, alongside the Bible, additional.

Holy Spirit (Hebrew: רוּחַ קֹדֶשׁ / *Ruach Hakodesh*) also called Paraclete or Holy Ghost, in **Christian** belief, the third person of the **Trinity**. Numerous outpourings of the Holy Spirit are mentioned in **the Acts of the Apostles**, in which healing, prophecy, the expelling of demons (**exorcism**), and speaking in tongues (**glossolalia**) are particularly associated with the activity of the Spirit. In art, the Holy Spirit is commonly represented as a dove. In fact, the **New Testament** itself is not entirely clear in this regard. One suggestion of such belief is the promise of another helper, or intercessor (paraclete), that is

found in the [Gospel According to John](#). [Pentecost](#), during which the Holy Spirit descended on the [Apostles](#) and other [disciples](#) (Acts 2), is seen as the fulfillment of that promise.

Most [Catholic](#) and [Orthodox](#) Christians have experienced the Holy Spirit more in the sacramental life of the church than in the [context](#) of such speculation. The Eastern Orthodox Church has stressed the role of the descent of the Spirit upon the worshipping congregation and upon the eucharistic bread and wine in the prayer known as the [epiclesis](#). Being "filled" with the Holy Spirit is seen as the [corollary](#) of one's [salvation](#). [Britannica]<sup>98</sup>

The Holy Spirit is credited with inspiring believers and allowing for them to interpret all the sacred scripture, and leads prophets both in [Old Testament](#) and [New Testament Christians](#) receive the [Fruits of the Holy Spirit](#) by means of his [mercy](#) and [grace](#).<sup>99</sup>

[Born again](#), or to experience the new birth, is a phrase, particularly in [evangelicalism](#), that refers to "spiritual rebirth", or a regeneration of the human spirit. In contrast to one's physical birth, being "born again" is caused distinctly and separately by baptism in the Holy Spirit, not by baptism in water. It is a core doctrine of the denominations of the [Methodist](#), [Quaker](#), [Baptist](#), and [Pentecostal Church](#) along with all other evangelical Christian denominations.<sup>100</sup>

**The Comforter (Greek; παράκλητος, Paracletos) is Prophecy of Prophet Muhammad (صلی اللہ علیہ وسلم) in Gospel:**

In the Gospel it is mentioned, Jesus Christ says: "And I will pray the Father, and he shall give you another Comforter ([παράκλητος](#), par-ak'-lay-tos, [Paracletos](#)<sup>101</sup>), that he may abide with you forever."([John; 14:16](#))<sup>102</sup>. Prophet Muhammad (pbuh) delivered the message of God, (Qur'an), which is available to Christians and all the humanity in original uncorrupted form for their peace and comfort for ever, till eternity.

<sup>98</sup> <https://www.britannica.com/topic/revelation>

<sup>99</sup> [https://en.wikipedia.org/wiki/Holy\\_Spirit\\_in\\_Christianity](https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity)

<sup>100</sup> [https://en.wikipedia.org/wiki/Born\\_again](https://en.wikipedia.org/wiki/Born_again)

<sup>101</sup> <https://biblehub.com/greek/3875.htm>

<sup>102</sup> <https://biblehub.com/john/14-16.htm#lexicon>

“But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me;” (John; 15:26)<sup>103</sup>. Prophet Muhammad (pbuh), bore witness of truthfulness of Jesus as messenger of God, he also glorified Jesus Christ. There is a complete Chapter number 19, “The Mary” (Surah Mayam) in the Quran<sup>104</sup>, no chapter in the Bible. Jesus has been mentioned (25) by name **many times more**<sup>105</sup> than than **Muhammad** (4)<sup>106</sup>/ **Ahmad** (1<sup>107</sup>) in the Quran.

**Closeness of Prophet (ﷺ) Muhammad (ﷺ) and Jesus (pbuh):** Abu Hurairah (RA) reported that Muhammad ﷺ, the Messenger of Allah said:

*I am most close to Jesus, son of Mary, among the whole of mankind in this worldly life and the next life. They said: Allah's Messenger, how is it? Thereupon he said: Prophets are brothers in faith, having different mothers. Their religion is, however, one and there is no Apostle between us (between I and Jesus Christ). [Sahih Muslim Hadith # 6132]<sup>108</sup>*

The Comforter to Come after Jesus Christ: “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”(John;16:7)<sup>109</sup>.

Prophet Muhammad (pbuh), came six centuries after departure of Jesus Christ. Referring these prophecies to ‘Holy Ghost’ is irrelevant, because as per Christian theology ‘Holy Ghost’ was already present (dove upon Jesus, Luke;3:22<sup>110</sup>, John The Baptist filled with the Holy Spirit in mother’s womb, Luke;1:15<sup>111</sup>) and is considered as one of the Trinity. Moreover, what ‘new thing’ ‘Holy Ghost’ has brought after

<sup>103</sup> <https://biblehub.com/multi/john/15-26.htm>

<sup>104</sup> <https://tanzil.net/#trans/en.sarwar/19:1>

<sup>105</sup> [https://www.searchtruth.com/search.php?keyword=Jesus+&chapter=&records\\_display=10&translator=4&search\\_word=all](https://www.searchtruth.com/search.php?keyword=Jesus+&chapter=&records_display=10&translator=4&search_word=all)

<sup>106</sup> [https://www.searchtruth.com/search.php?keyword=muhammad&chapter=&records\\_display=10&translator=2&search\\_word=all](https://www.searchtruth.com/search.php?keyword=muhammad&chapter=&records_display=10&translator=2&search_word=all)

<sup>107</sup> [https://www.searchtruth.com/search.php?keyword=Ahmad&chapter=&records\\_display=10&translator=2&search\\_word=all](https://www.searchtruth.com/search.php?keyword=Ahmad&chapter=&records_display=10&translator=2&search_word=all)

<sup>108</sup> <http://www.equranlibrary.com/hadith/muslim/1705/5953>

<sup>109</sup> <https://biblehub.com/multi/john/16-7.htm>

<sup>110</sup> <https://biblehub.com/luke/3-22.htm>

<sup>111</sup> <https://biblehub.com/luke/1-15.htm>

the departure of Jesus Christ in the last 2000 years? ('Holy Ghost' is believed to be guiding the Churches).

All these prophecies are clearly applicable to Prophet Muhammad (ﷺ). As, Arabic word "Ahmed" or "Muhammad" meaning "the one who praises" or "the praised one" is almost the translation of the Greek word; **παράκλητος, Paracletos/par-ak'-lay-tos**<sup>112</sup> In the Gospel of John;14:16, 15:26, and 16:7, Jesus (peace be upon him) actually prophesized "Ahmed" by name, word 'Comforter' in Greek *Paracletos*, *Periclytos* refers to Prophet Muhammad (ﷺ). [Names are not to be translated but it has been done Christian literature].

Allah says in Qur'an:

*"Those to whom We have given the Scripture (their scholars) recognize this (Muhammad) as they know their own sons. Those who have lost their own souls refuse therefore to believe."*(Qur'an;6:20)

*"And remember, Jesus, the son of Mary, said, 'O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me and giving glad tidings of a messenger to come after me, whose name shall be Ahmed. ('Comforter' in Greek παράκλητος, (par-ak'-lay-tos)' But when he came to them with clear signs, they said, 'This is evident sorcery!'"(Qur'an; 61:6)<sup>113</sup>. [For more details see [commentary](#)<sup>114</sup> "Tafheem-ul-Quran" by Syed Abu Al'a Maududi)*

*Ye People of the Book! Why do ye clothe truth with falsehood and conceal the truth while ye have knowledge?"(Qur'an;3:71).*

### **New Invented Doctrines:**

The main Christian Doctrines; Trinity, Atonement & Original Sin are the work through distortion of the Bible by doctors of scripture, Jesus Christ did not preach these doctrines, the other 23 books of New Testament, the **work of Saint Paul** and others helped to create the

<sup>112</sup> <https://biblehub.com/greek/3875.htm>

<sup>113</sup> Tafheem-ulQuran: <http://www.equranlibrary.com/tafseer/tafheemulquranen/61/6>

<sup>114</sup> <http://www.equranlibrary.com/tafseer/tafheemulquranen/61/6>

new Christian theology and doctrines. Creating a new religion and putting the label of a Prophet of God, does not make it a religion of divine origin.<sup>115</sup>

This is the obvious reason that Prophet Muhammad (pbuh) and Rightly Guided Caliphs did not approve of any other book (scripture) beside Quran.

### **How Christianity was Established as a Religion?**

In the four gospels we find the personality and teachings of Jesus but very little of the dogmas of the Christian church. It is in the epistles, a series of writings by the immediate followers of Jesus, that the broad lines of Christian belief are laid down. H. G. Wells<sup>116</sup> briefly explains in his book [“A Short History of the World](#). Chief among the makers of Christian doctrine was St. Paul. He had never seen Jesus nor heard him preach. Paul’s name was originally Saul, and he was conspicuous at first as an active persecutor of the little band of disciples after the crucifixion. Then he was suddenly converted to Christianity, and he changed his name to Paul. He was a man of great intellectual vigour and deeply and passionately interested in the religious movements of the time. He was well versed in Judaism and in the Mithraism and Alexandrian religion of the day. He carried over many of their ideas and terms of expression into Christianity. He did very little to enlarge or develop the original teaching of Jesus, the teaching of the Kingdom of Heaven. But he taught that Jesus was not only the promised Christ, the promised leader of the Jews, but also that his death was a sacrifice, like the deaths of the ancient sacrificial victims of the primordial civilizations, for the redemption of mankind.

When religions flourish side by side they tend to pick up each other’s ceremonial and other outward peculiarities. Buddhism, for example, in China now has almost the same sort of temples and priests and uses as Taoism, which follows in the teachings of Lao Tse. Yet the original teachings of Buddhism and Taoism were almost flatly opposed. And it reflects no doubt or discredit upon the essentials of

<sup>115</sup> <http://bible-christianity.blogspot.com/2013/08/true-message-of-jesus-christ-and.html>

<sup>116</sup> <https://www.gutenberg.org/ebooks/35461>



Christian teaching that it took over not merely such formal things as the shaven priest, the votive offering, the altars, candles, chanting and images of the Alexandrian and Mithraic faiths, but adopted even their devotional phrases and their theological ideas. All these religions were flourishing side by side with many less prominent cults. Each was seeking adherents, and there must have been a constant going and coming of converts between them. Sometimes one or other would be in favour with the government. But Christianity was regarded with more suspicion than its rivals because, like the Jews, its adherents would not perform acts of worship to the God Caesar. This made it a seditious religion, quite apart from the revolutionary spirit of the teachings of Jesus himself.

St. Paul familiarized his disciples with the idea that Jesus, like Osiris, was a god who died to rise again and give men immortality. And presently the spreading Christian community was greatly torn by complicated theological disputes about the relationship of this God Jesus to God the Father of Mankind. The Arians taught that Jesus was divine, but distant from and inferior to the Father. The Sabellians taught that Jesus was merely an aspect of the Father, and that God was Jesus and Father at the same time just as a man may be a father and an artificer at the same time; and the Trinitarians taught a more subtle doctrine that God was both one and three, Father, Son and Holy Spirit. For a time it seemed that Arianism would prevail over its rivals, and then after disputes, violence and wars, the Trinitarian formula became the accepted formula of all Christendom. It may be found in its completest expression in the Athanasian Creed.

Throughout the first two centuries after Christ, the Christian religion spread throughout the Roman Empire, weaving together an ever-growing multitude of converts into a new community of ideas and will. The attitude of the emperors varied between hostility and toleration. There were attempts to suppress this new faith in both the second and third centuries; and finally in 303 and the following years a great persecution under the Emperor Diocletian. The considerable accumulations of Church property were seized, all bibles and religious writings were confiscated and destroyed, Christians were

put out of the protection of the law and many executed. The destruction of the books is particularly notable. It shows how the power of the written word in holding together the new faith was appreciated by the authorities. Christian church that was mainly instrumental in preserving the tradition of learning.

The persecution of Diocletian failed completely to suppress the growing Christian community. In many provinces it was ineffective because the bulk of the population and many of the officials were Christian. In 317 an edict of toleration was issued by the associated Emperor Galerius, and in 324 Constantine the Great, a friend and on his deathbed a baptized convert to Christianity, became sole ruler of the Roman world. He abandoned all divine pretensions and put Christian symbols on the shields and banners of his troops. In a few years Christianity was securely established as the official religion of the empire. The competing religions disappeared or were absorbed with extraordinary celerity, and in 390 Theodosius the Great caused the great statue of Jupiter Serapis at Alexandria to be destroyed. From the outset of the fifth century onward the only priests or temples in the Roman Empire were Christian priests and temples.<sup>117</sup>

### **Disagreements among Christians**

The evolved doctrines and teachings have not been accepted by many Christians right from the outset, 2000 years ago. There have always been Christians who read Gospels (Injeel) and cling to the original message of Jesus Christ and oppose the concocted extra biblical doctrines. [Thomas Jefferson](#)<sup>118</sup> (1743 – 1826) was one of such persons. He was an American statesman, diplomat, lawyer, architect, philosopher, and Founding Father who served as the third president of the United States from 1801 to 1809.

### **Thomas Jefferson and his Bible**

In the White House, Washington, D.C. 1804, Thomas Jefferson attempted to extract an authentic Jesus from the Gospel accounts and the result was "[The Jefferson Bible](#)"<sup>119</sup>. Thomas Jefferson was

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<sup>117</sup> <https://www.bartleby.com/86/38.html>

<sup>118</sup> [https://en.wikipedia.org/wiki/Thomas\\_Jefferson](https://en.wikipedia.org/wiki/Thomas_Jefferson)

<sup>119</sup> <https://bible-christianity.blogspot.com/2012/01/thomas-jeffersons-secret-bible-of.html>

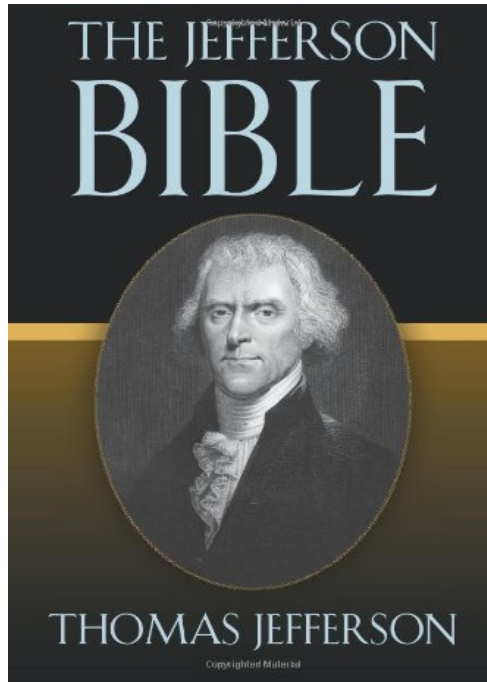
frustrated. It was not the burdens of office that bothered him. It was his Bible. Jefferson was convinced that the authentic words of Jesus written in the New Testament had been contaminated. Early Christians, overly eager to make their religion appealing to the pagans, had obscured the words of Jesus with the philosophy of the ancient Greeks and the teachings of Plato. These “Platonists” had thoroughly muddled Jesus’ original message. Jefferson assured his friend and rival, John Adams, that the authentic words of Jesus were still there. The task, as he put it, was one of abstracting what is really his from the rubbish in which it is buried, easily distinguished by its lustre from the dross of his biographers, and as separate from that as the diamond from the dunghill.

With the confidence and optimistic energy characteristic of the Enlightenment, Jefferson proceeded to dig out the diamonds. Candles burning late at night, his quill pen scratching “too hastily” as he later admitted, Jefferson composed a short monograph titled **“The Philosophy of Jesus of Nazareth”**. The subtitle explains that the work is “extracted from the account of his life and the doctrines as given by Matthew, Mark, Luke & John.” In it, Jefferson presented what he understood was the true message of Jesus.

Jefferson set aside his New Testament research, returning to it again in the summer of 1820. This time, he completed a more ambitious work, *The Life and Morals of Jesus of Nazareth Extracted Textually from the Gospels in Greek, Latin, French and English*. The text of the New Testament appears in four parallel columns in four languages. Jefferson omitted the words that he thought were inauthentic and retained those he believed were original. The resulting work is commonly known as the **“Jefferson Bible.”**<sup>120</sup>

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<sup>120</sup> [https://en.wikipedia.org/wiki/Jefferson\\_Bible](https://en.wikipedia.org/wiki/Jefferson_Bible)



Who was the Jesus that Jefferson found? He was not the familiar figure of the New Testament. Jefferson discovered Jesus who was a great Teacher of Common Sense. His message was the morality of absolute love and service. **Its authenticity was not dependent upon the dogma of the Trinity.** In short, Mr. Jefferson's Jesus, modeled on the ideals of the Enlightenment thinkers of his day, bore a striking resemblance to Jefferson himself. [*Why Thomas Jefferson Rewrote the Bible Without Jesus' Miracles and Resurrection?*<sup>121</sup> ]

### **Monotheist Christians – Unitarians not Trinitarians**

There is a common perception that Christianity has always been following the doctrines like Trinity , Original Sin, Redemption and Crucifixion of Christ; this is far from the truth. After doctrinal differences with Paul (who never met "Jesus Christ), the monotheists like Barnabas (disciple of Jesus Christ) did not sit idle but continued preaching the true message of monotheism of Jesus

<sup>121</sup> <https://www.history.com/news/thomas-jefferson-bible-religious-beliefs>

Christ. The followers of Barnabas never developed a central organization. Yet due to the truthfulness of simple theology and devotion of their leaders, their number increased very fast. These Christians incurred the wrath of the Church and systematic effort was made to destroy them and to obliterate all traces of their existence including books and churches. The lesson of history, however, is that it is very difficult to destroy faith by force. Their lack of organization became a source of strength because it was not so easy to pick them up one by one. Later many doctrines and groups appeared inspired by the teachings of Barnabas; however they avoided mentioning the name of Barnabas due to the fear of persecution.

Monarchianism was a Christian dissent sect that developed during the 2nd and 3rd centuries C.E. It is noticed that up to the 4th century C.E there existed a sect known as Hupisistarians who refused to worship God as father but revered God as an All Mighty Ruler of the world, He was the Highest of all and no one was equal to Him. Arius (250-336 C.E) is the famous disciple of Lucian of Antioch. No man dared to oppose the organized Church but Arius did, and remained a headache for her whether he was ordained a priest or was excommunicated. During this time some events changed the history of Europe.

Emperor Constantine-I brought a greater part of Europe under his rule and secondly he began to support the Christians without accepting Christianity. In 325 C.E a meeting of all denominations of Christianity was called at Nicea (Now Isnik, a village). The conference had many prolonged sessions. Emperor Constantine could not grasp the full implications of the ecclesiastical confrontation, but he was very clear in his mind that for maintaining peace in his realm the support and cooperation of the Church was necessary. Accordingly he threw his weight behind Athanasius and banished Arius from the realm. Thus the belief of Trinity became the official religion of the empire.

## **Biblical Unitarianism exist even Now and growing**

Presently there is a great movement of **Biblical Unitarians**. Professor Sir **Anthony Buzzard**<sup>122</sup> is one of the most persuasive and energetic voices of our day calling for Christians to pursue reformation and restoration of original Christianity. His message is getting popular. **Focus on the Kingdom** is his theme<sup>123</sup>.

## **The Pauline Christianity**

Most of the Christianity practiced can be called as Pauline Christianity or Pauline theology, also called "Paulism " or "Paulanity", is the theology and Christianity which developed from the beliefs and doctrines espoused by Paul the Apostle through his writings. Paul's beliefs were strongly rooted in the earliest Jewish Christianity, but deviated from this Jewish Christianity in their emphasis on inclusion of the Gentiles into God's New Covenant, and his rejection of circumcision as an unnecessary token of upholding the Law. Paul had a strong influence on early Christianity, transmuting Jesus the Jewish messiah into the universal savior. This thesis is founded on differences between the views of Paul and the earliest Jewish Christianity, and also between the picture of Paul in the Acts of the Apostles and his own writings. In this view, Paul is to be taken as pro-Hellenization or Romanization.

Some literary critics of Christianity argue that Paul distorted the original and true faith, or claim that Christianity is largely his invention. The former include such secular commentators as the philosophers Friedrich Nietzsche and Bertrand Russell. Nietzsche's criticisms are based upon his moral objections to Paul's thought. Other writers, such as Slavoj Žižek and Alain Badiou, also agree with this interpretation, but hold much more positive opinions about Paul's theological influence. Christian anarchists, such as Leo Tolstoy and Ammon Hennacy, believe Paul distorted Jesus' teachings. Tolstoy claims Paul was instrumental in the church's

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<sup>122</sup> <https://21stcr.org/anthony-buzzard/>

<sup>123</sup> <https://focusonthe kingdom.org/>

"deviation" from Jesus' teaching and practices, while Hennacy believed "Paul spoiled the message of Christ."<sup>124</sup>

## Lessons for Muslims

The brief history of evolution of Christianity, apart from the montheistic teachings of Jesus Christ, highlights the importance of adherence to the original divine message preached by the Messenger of God. While the non biblical doctrines were invented to produce a new religion [Pauline Christianity], but the original message survives till todote which leads the truth seekers to Islam, making it the fastest growing reliigon in Europe and USA. There are lessons from the history of previous communities, while Jews created many sects by adding man made voluminous books like Talmud, the Chrisitans added 23 books to Gospels to create New Testament comprising 27 books. This was the reason that Caliph Umar and other Rightly Guided Caliphs (Allah may be pleased with them) only put Quran in writing in the form of Book and forbade writing Hadith books, in line with [Sunnah](#)<sup>125</sup> of the Prophet (pbuh) and Quran. However after first century Hijrah, there was deviation form this Sunnah and resultantly we find many sects in Islam. Ignoring the last book of Allah, indulging in "Qeel o Qaal"<sup>126</sup> (unnecessary discussions- "It was said"- "that was said"), this was the fear expressed by Hazrat Ali (RA) when he also justified the decision of Hazrat Umar (RA).

## Conclusion

The message of Jesus Christ which he received from God through revelations was monotheistic to remove corrupt practices of Jewish Rabbis and reform society. However it was distorted by the later disciples and followers who claimed to receive revelations through dreams, visions, wrote epistles and books to abandon the real teachings of Jesus Christ (pbuh). This was the main reason

<sup>124</sup> [https://en.wikipedia.org/wiki/Pauline\\_Christianity](https://en.wikipedia.org/wiki/Pauline_Christianity)

<sup>125</sup> <https://wp.me/scyQCZ-forbid>

<sup>126</sup> ibid

mentioned by the Prophet (ﷺ) while prohibiting Hadith writing, which would ultimately turn into Hadith books to undermine and abandon Quran. Prophet (ﷺ) did **not permit** the Companions with scholarly potentials like: Abu Musa al-Ash'ari, **Abu Hurayra** (orally narrator of 5,374 Hadith) , **AbdAllah bin 'Abbas** (narrated 2660 Hadiths) , **Abd Allah bin Masood** (800), **Abd Allāh bin Umer** (2,630Hadith), **Zayd ibn Thabit** (92), Abu Said Khudri (1170) (RA) and many others to write even notes. The spirit was well understood by Rightly Guided Caliphs and pious Companions. Role played by Caliph Umer (RA) is very significant though other Caliphs also were of the same view evident from their Sunnah (acts). Gradually during the 2nd/3rd century Hijrah, the temptation to defy these orders was on the rise, hence new terminologies and theories were invented to raise the level of Hadiths to divine revelations (similar to Quran) to justify Hadith Book writing.

To be continued .....

**Next Part-4;** Hadith Book ban by the Prophet (ﷺ), adhered to by the Rightly Guided Caliphs, Companions and arguments to defy this ban through newly invented theory of **Secret Revelations** (Wahi Khafi/ Ghair Matloo<sup>127</sup>) and its Analysis.

References: <https://bit.ly/Revelations-Wahi>

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<sup>127</sup> <https://bit.ly/Revelations-Wahi>



## Theory of Revelation

### Part-4

## Hadith Book Ban & Defiance

Recited ( Manifest) & Non Recited (Hidden) Revelations

Wahi Jili (Matloo) & Wahi Khiffi (Ghair Matloo)

*"Why do you mix truth with falsehood and knowingly hide the truth?" [Quran 3:71]*

By Brig Aftab Khan (r)

<https://bit.ly/Revelations-Wahi>

### Theory of Revelation (Part-4)

1. Introduction
2. Quran & The Previous Scriptures
3. Quran: The Best Hadith Book
4. Quran: Ban Hadith Book
5. Prophet ﷺ Ban Hadith Book Writing
6. **Prophet ﷺ Appointed/ Authorized 'Rightly Guided Caliphs' to Resolve Conflicts**
  - a. The First Caliph Abu Bakr destroyed his Collection
  - b. Prohibition of narrating the Hadith by Abu Bakr (R.A):
  - c. Second Caliph Umar: Stick to Quran for Guidance:
  - d. Third Caliph Usman Compiles Quran not Hadith
  - e. Fourth Caliph Hazrat Ali wanted to Erase all the writings except Qur'an
7. 6. Caliph Umar Burns Hadith Collections
  - a. Umar Consider Hadith book like Jewish Mishnah & Talmud
  - b. Umar Consider Hadiths as Distraction from Quran
  - c. Important Aspects
  - d. Caliph Umar: The Defender of Book of Allah
  - e. Farewell exhortation of The Prophet Muhammad (ﷺ)
8. Hadith Criteria/ Principles from Prophet ﷺ

- a. The Myths
- b. Great Bid'a / Deviation
9. Inventions ( Bid'a) of New Types of Revelations (Wahi)
  - a. Hadith Qudsi & Hadiths Nabawi & Wahi Ghair Matlu
10. Conclusion

## Introduction

The analysis of the religious history of Jews and Christians briefly discussed previously (Part 2 & 3 ) reveals that the impact of extra books written by religious scholars has been catastrophic. The biggest impact of extra books is formation of sects, disunity, going away from the right path, misguidance among Jews and Christians. The books of God (Torah and Gospel) have been neglected by Jews and Christians respectively, because the opinions and teachings of disciples, religious teachers and scholars crept into their religions through extra books, making them man made religions rather than the religions of divine origin. The majority Christians abandoned the monotheistic teachings of Jesus Christ in Gospels, adopted polytheistic doctrine of the Trinity and abandoned<sup>128</sup> the Law of Moses (Shariah) which Jesus Christ upheld, practiced and preached<sup>129</sup>.

Despite clear warning by the Prophet (ﷺ), the Muslims scholars, theologians and Hadith book writers neglected command and warning to Prophet (ﷺ) and just after a century followed the footsteps to Jews and Christians. The Jews have written **38 volumes of Talmud** of Talmud, Christians have written **23 books of New Testament**<sup>130</sup> apart from Gospels/ Injeels, Muslims have overtaken

<sup>128</sup> <https://biblethumpingliberal.com/2011/08/05/pauls-eleven-fold-cancellation-of-the-law/>

<sup>129</sup> <https://biblia.com/bible/esv/matthew/5/17-20>

<sup>130</sup> <https://quran1book.wordpress.com/2020/11/18/gospels-in-shadow-23-books/>

them to write over **hundred Hadiths books**<sup>131</sup> (number continues to increase) and abandoned the Quran by making it Mahjoor (ineffective, **Quran: 25:30**).<sup>132</sup> The famous Hadiths books, though written during the third century were not accepted immediately, the Oral narration continues even till today though at limited scale. Al-Bukhari was first read publicly at Nishapur in 464 AH/ 1072 CE.<sup>133</sup> Many new doctrines have been evolved<sup>134</sup> based upon Hadiths-Books, which at times contradict, override and dilute the teachings of Holy Quran. Silently there has been insertion in the six (6) Islamic Articles of **Faith (Aymaan)**<sup>135</sup> besides reinterpretation of doctrines like **Intercession** (Shafaat)<sup>136</sup> and other doctrines<sup>137</sup>, which almost cancels the Quranic doctrine of Trial, Deeds, Reward and Punishment.

Though Prophet (صلى الله عليه وسلم) due to his mercy and kindness permitted some companions with weak memory to make private notes he (صلى الله عليه وسلم) did **not permit** the Companions with scholarly potentials like: Abu Musa al-Ash'ari, **Abu Hurayra** (orally narrator of 5,374 Hadith), **AbdAllah bin 'Abbas** (narrated 2660 Hadiths), **Abd Allah bin Masood** (800), Abd **Allāh bin Umer** (2,630Hadith), **Zayd ibn Thabit** (92), Abu Said Khudri (1170) (RA) and many others to write even private Hadith notes.[Total: 12726 Hadiths]. These pious Companions and great early scholars of Islam knew very well that

<sup>131</sup> [https://en.wikipedia.org/wiki/List\\_of\\_hadith\\_collections](https://en.wikipedia.org/wiki/List_of_hadith_collections)

<sup>132</sup> <https://wp.me/pcyQCZ-3>

<sup>133</sup> Jonathan A.C. Brown, The Canonization of al-Bukhārī and Muslim: The Formation and Function of The Sunnī Ḥadīth Canon (Leiden: Brill, 2007). Ignaz Goldziher, Muslim Studies, 242–3

<sup>134</sup> <https://quran1book.blogspot.com/2020/06/frontpage.html>

<sup>135</sup> <https://bit.ly/Aymaan>

<sup>136</sup> <http://bit.ly/Shfaat>

<sup>137</sup> <http://bit.ly/Muslim-Tragedy>

this “Hadith book [ban](#)” was permanent, which was never abrogated, had it been abrogated these pious companions would have known it, to save themselves from the trouble of memorizing thousands of Hadiths. If they were not aware of this most important information, then either they were ignorant or not trustworthy. Hence, how could 12726 Hadiths narrated by them be accepted? They were pious and trustworthy, as all other Hadiths narrated by them are accepted, this [ban](#) should also be accepted without questions and debate, otherwise all Hadith collections become superfluous. [Zayd ibn Thabit](#) (رضى الله) is also a scribe of the Quran and head of the committee which [compiled the Quran](#) which we hold in our hands today. If he is not trustworthy, who else is?

The spirit was well understood by Rightly Guided Caliphs and pious Companions. Role played by Caliph Umer (RA) is very significant though other Caliphs also were of the same view evident from their Sunnah (acts).

Gradually during the 2nd/3rd century Hijrah, the temptation to defy these orders was on the rise, hence new terminologies, theories naming ‘Hadiths’ as: “[Secret/ non Recited Revelations](#)” (Wahi Khafi/ Ghair Matloo<sup>138</sup>) and Quran as; Manifest/ Wahi Matlu (recited) Revelations were innovated. Through such theories they tried to raise the level of Hadiths to be ‘divine revelations’ (similar to Quran) to justify Hadith Book writing. It will be clear through Quran, the saying and actions (Sunnah) of Prophet ﷺ, Rightly Guided Caliphs and pious scholars Companions that, they were all not aware of these theories of Revelations developed in 2nd century Hijrah. Prophet ﷺ repeatedly urged:

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<sup>138</sup> ibid

*“Avoid the new things that have come out in the religion, because every new thing is innovation, and every innovation is Bid’a (misguidance/ error)<sup>139</sup>.*

Prophet ﷺ would start the sermon by saying:

*“The best of the Hadith is the Book of Allah, and the best of the guidance is the guidance given by Muhammad (ﷺ) . And the most evil affairs are the innovations; and every Bid’a (deviation) is an error.”<sup>140</sup>*

## **Quran & The Previous Scriptures**

Allah sent His Last Messenger Muhammad (ﷺ) who received revelations recorded as the Last Book, Quran for the guidance of humanity till eternity. The previous scriptures (Torah and Gospel) revealed through messengers of God (Moses & Jesus) for the earlier communities were corrupted and undermined due to extra books written by their religious scholars. The Quran was revealed continuously during 23 years of his Prophethood, till his death. Special care was taken for its recording, there were scribes to write the revelations dictated by the Prophet (ﷺ), rechecked by the Prophet (ﷺ), memorized and written down by the scribes. They were immediately communicated to Muslims, who memorized and regularly recited minimum five times in daily prayers (Salaah). The Quran was collected and compiled during the era of Rightly Guided Caliphs through special arrangements.<sup>141</sup>

<sup>139</sup> [ Abi Dawud 4607, Ibn Majah 42,44, Masnad Ahmad 4/126, Darmi (96)16, Saheeh ]

<sup>140</sup>

(Sahih Muslim: 2005):

<https://hamariweb.com/islam/hadiith/sahih-muslim-2005/>

<sup>141</sup> Quran: Compilation : <https://wp.me/pcyQCZ-I2>

## Quran: The Best Hadith Book

“Allah has sent down the Best Hadith (ahsan hadith): a consistent Book wherein is reiteration. ... ([Quran: 39:23](#))<sup>142, 143</sup>

Since the Quran is the best Hadith & book, hence its fair to call it ‘The Best Hadith Book’. Prophet (ﷺ) used to Say before Sermon (Khutbah):

“The best of the Hadith is the Book of Allah, and the best of the guidance is the guidance given by Muhammad (ﷺ) . And the most evil affairs are the innovations; and every Bid’a (deviation) is an error.” ([Sahih Muslim: 2005](#))

## Quran: Ban Hadith Book

Holy Quran, the book of Allah, [calls itself Hadith](#)<sup>144</sup> (being a book, it's the book of Hadith), and repeatedly rejects belief in any other Hadith (book) except Quran. Quran the is living miracle, Allah, the All Knowing, knows that despite instructions<sup>145</sup> of His [Messenger](#) (ﷺ), [Rightly Guided Caliphs](#)<sup>146</sup> and pious [Companions](#)<sup>147, 148</sup>, some people will disobey and compile Hadith books [despite [ban](#)<sup>149</sup>], hence Allah used the word [“Hadith”](#)<sup>150</sup> in verses in such a way that it encompasses all its meanings for ever, without leaving any doubt or ambiguity:

<sup>142</sup> <https://wp.me/scyQCZ-quran> ,

<sup>143</sup> <https://medium.com/uncorrupted-islam/quranic-verses-against-the-hadith-eb82e2da564d>

<sup>144</sup> <https://quran1book.wordpress.com/2020/11/19/quran-on-hadith/>

<sup>145</sup> <https://quran1book.wordpress.com/2020/11/19/hadiths-on-hadith/>

<sup>146</sup> <https://quran1book.wordpress.com/2020/11/19/rightly-guided-caliphs-and-hadith/>

<sup>147</sup> <https://wp.me/scyQCZ-ban06>

<sup>148</sup> <https://quran1book.wordpress.com/2020/11/19/hadiths-on-hadith/>

<sup>149</sup> Ibid

<sup>150</sup> <https://quran1book.wordpress.com/2020/11/19/quran-on-hadith/>

*These (are the) Verses, (of) Allah We recite them to you in truth. Then in what Hadith after Allah and His Verses will they believe “(Quran:45:6) also (Quran:77:50), (Quran:7:185).*

*Then let them produce a Hadith like this if they are truthful. (Quran:52:34) (2:23), (10:38), (11:13), (17:88).*

In the Quran every word is specially chosen according to context and situation to convey the message very clearly and eloquently leaving no ambiguity through Command verses (آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمٌّ) (الْكِتَابِ) [some verses are clear statements (which accept no interpretation) and these are the fundamental ideas of the Book (Quran:3:7)]. Hence there is no justification to invent new terminologies like *Wahi Khiffi/ Ghair Matlu* to defy the Hadith (book) ban by the Quran.

## **Prophet ﷺ Ban Hadith Book Writing**

While Quran is the word of God, the sayings and acts of Prophet (ﷺ) are also very important because he was a role model for practical implementation of Quran<sup>151</sup>. The Muslims emulate him to become good Muslims [act upon Sunnah of Prophet (ﷺ), observed openly by large numbers]

*“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often”.*  
*(Quran:33:21)*<sup>152</sup>

Some companions found to be writing Hadith [sayings of Prophet (ﷺ)] , but they were prohibited by the Prophet ﷺ , in clear

<sup>151</sup> [Muslim 746]

<sup>152</sup> <https://tanzil.net/#trans/en.sahih/33:21>

words, the nine point summary from Hadiths<sup>153</sup> writing prohibition, is given below:-

*Abū Hurayra narrated;*

“God’s Messenger (God bless him) came out to us while we were writing ḥadīths, and he said:

*“What is this that you are writing?”*

*We said, “Ḥadīths we have heard from you.”*

*The Prophet ﷺ said:*<sup>154</sup>

(1) *“Do you want a book other than God’s book? [a kitāban ghayr kitāb illāh tuṛdūna]*

(2) *The communities before you were only caused to stray by the books they wrote along with God’s book.”*<sup>155</sup>

(3) *No other books but the book of Allah*

(4) *Uphold the book of Allah*

(5) *Then write the book of Allah*

(6) *Do not take down anything from me, and he who took down anything from me except the Qur’an, he should efface that .*

(7) *Abu Hurayrah said: So we collected all that we wrote and burnt it.*

*Abū Hurayra said,*

*“Then, I said, ‘May we relate ḥadīth [orally] on your authority, oh, messenger of God?’*

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<sup>153</sup> <https://wp.me/scyQCZ-forbid>

<sup>154</sup> [Summarized from; Taqyid-Ilm:33-35, Musnad Ahmad, Hadiths: 10611, 10713,10715,10781,10966,11160, Sahih Muslim Book 042, Hadith: 7147  
[\[https://wp.me/scyQCZ-forbid\]](https://wp.me/scyQCZ-forbid)

<sup>155</sup> <https://wp.me/pcyQCZ-34>



He صلی اللہ علیہ وسلم said,

(8) 'Yes, there is no harm in relating ḥadīth [orally] on my authority,

(9) but anyone who intentionally attributes a lie (to) me should prepare to take his place in the fire.'

It makes absolutely clear, that Hadith book writing is banned, the reason given by the Prophet صلی اللہ علیہ وسلم is permanent, valid and [verifiable](#) <sup>156</sup> even today. The [38 volumes of Talmud](#) with over 10 million words, [23 books of New Testament](#) <sup>157</sup> and around [100 books of Hadiths](#) <sup>158</sup> have undermined the books of Allah, Torah, Gospel and Quran <sup>159</sup> respectively. Prophet صلی اللہ علیہ وسلم had clearly warned the Muslims. Narrated Abu Sa'id: The Prophet said,

*"You will follow the wrong ways of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there." We said, "O Allah's Apostle! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.) ] (Muslim: [3456](#), Bukhari: [6781](#)) <sup>160</sup>*

Prophet Muhammad صلی اللہ علیہ وسلم was true role model following and practicing the Quran. Hence his true Sunnah (practices) observed and emulated by millions and billions of Muslims during the last 1400 years is accepted to be closest to the Quran. There is no justification to invent new doctrines or terminologies like Wahi Khiffi/ Ghair Matlu to defy the Hadith (book) ban by the Quran and the Prophet صلی اللہ علیہ وسلم.

<sup>156</sup> <https://wp.me/pcyQCZ-31>

<sup>157</sup> <https://quran1book.wordpress.com/2020/11/18/gospels-in-shadow-23-books/>

<sup>158</sup> <https://quran1book.wordpress.com/2020/11/18/hadith-mishnah-talmud/>

<sup>159</sup> <https://quran1book.blogspot.com/2020/06/jews-christian-footsteps.html>

<sup>160</sup> [https://islamicurdubooks.com/hadith/hadith-.php?targeem=1&bookid=2&hadith\\_number=6781](https://islamicurdubooks.com/hadith/hadith-.php?targeem=1&bookid=2&hadith_number=6781)

## Prophet صلى الله عليه وسلم Appointed/ Authorized ‘Rightly Guided Caliphs’ to Resolve Conflicts

Due to his Prophetic wisdom and knowledge, Prophet Muhammad صلى الله عليه وسلم was aware of conflicts and deviations after him, so he did not leave anything to chance. In his farewell exhortation, the Prophet Muhammad (صلى الله عليه وسلم) commanded Muslims to adhere to His Sunnah and Sunnah (practices) of Rightly Guided Caliphs in differences. This was special responsibility, authorizing the Rightly Guided Caliphs to take big decisions, here is the *summary* from different Hadiths:

Irbâd bin Sâriyah said: One day the Messenger of Allah (صلى الله عليه وسلم) led us in prayer, then he turned to us and gave us heartwarming advice which made our eyes water and our hearts tremble. Then another person said: Messenger of Allah. ! This is like the advice of a leave-taker, so what are you bequeathing to us? He (صلى الله عليه وسلم) said:

- 1) *I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed.*
- 2) *I enjoin you to fear Allah, and to listen and obey, even if (your leader) is an Abyssinian slave.*
- 3) *You will see great Conflict / Differences (اِخْتِلَافًا شَدِيدًا) after me, so you must adhere to my Sunnah and the Sunnah (practices) of the Righteous Caliphs, you must cling to it stubbornly and hold fast to it with your teeth.*
- 4) *Avoid the new things that have come out in the religion, because every new thing is innovation, and every innovation is Bid'a (misguidance)*

[ Abi Dawud 4607, [Ibn Majah 42.43](#)<sup>161</sup>, 44, Masnad Ahmad 4/126, Darmi (96)16, Saheeh ]<sup>162</sup>

It is fair to conclude from (2) above that in case of differences and conflicts after him, the Prophet ﷺ appointed Rightly Guided Caliphs as judge to resolve those conflicts and to strictly adhere to their practices and decisions. There no room left to go against the will of Prophet ﷺ. Let's see the actions/ [Sunnah](#) of [Rightly Guided Caliphs](#)<sup>163</sup> briefly:

## 1. The First Caliph Abu Bakr destroyed his Collection

Hazrat Aisha (رضى الله عنها) (the mother of believers) the wife of the prophet narrated that, Abu Bakr (her father & closed friend of Prophet ﷺ) and 1st Caliph) collected 500 Hadith, (he must have obtained the permission like some companions were permitted) then after one night of torment, he asked her to tell him the Hadith she knew and she did and then he gathered them and burned them. Aisha asked him why did you burn them? And he said "I feared that I would die with these words on me and they would be full of his words that I trusted but it would transpire that it was not what he said and I would have relayed them incorrectly".<sup>164</sup>

## 2. Prohibition of narrating the Hadith by Abu Bakr (R.A):

When Hazrat Siddique took over reign of the Khilafah, one day while addressing a public meeting, he said:<sup>165</sup>

<sup>161</sup> <http://www.equranlibrary.com/hadith/ibnemajah/1621/43>

<sup>162</sup> سنن الترمذی/العلم ۱۶ (۲۶۷۶)، سنن ابن ماجہ/المقدمة ۶ (۴۳، ۴۴)، (تحفة الأشراف: ۹۸۹۰)، وقد أخرجه: مسند احمد (۴/۱۲۶)، سنن الدارمی/المقدمة ۱۶ (۹۶) (صحيح)

<sup>163</sup> <https://wp.me/pcyQCZ-4t>

<sup>164</sup> The Secret History of Hadith: <https://wp.me/p9pwXk-3M1>, [Abu Dhahbi's "The memorial of the Hadith masters"]

<sup>165</sup> <https://hamariweb.com/islam/hadith/sahih-muslim-2005/>

“You people today differ in the Hadith. This disagreement will increase in the future so you Do not narrate any hadith ( from the Prophet (ﷺ) . If anyone asks, say that we have the Qur'an, whatever is permissible by it, consider it as permissible”.<sup>166</sup>

### 3. Second Caliph Umar: Stick to Quran for Guidance:

Narrated Anas bin Malik (RA): That he heard Umar speaking while standing on the pulpit of the Prophet (ﷺ) in the morning (following the death of the Prophet), when the people had sworn allegiance to Abu Bakr. He said the Tashah-hud before Abu Bakr, and said,

"Amma Badu (then after) Allah has chosen for his Apostle (ﷺ) what is with Him (Paradise) rather than what is with you (the world). This is that Book (Quran) with which Allah guided your Apostle, so stick to it, for then you will be guided on the right path as Allah guided His Apostle (ﷺ) with it."<sup>167</sup>

### 4.Third Caliph Usman Compiles Quran not Hadith

The third Caliph Usman even after the compilation of the Quran did not consider it appropriate to compile a Hadith book, following the Sunnah (practice) of Prophet (ﷺ) and earlier Caliphs.

### 5.Fourth Caliph Hazrat Ali wanted to Erase all the writings except Qur'an:

Andallah ibn Basyar says that I heard Hazrat Ali (RA) in a sermon: “Whoever has the writing (except the Qur'an), I swear to him that he should go back home and destroy it. The previous communities perished (misguided) when they abandoned the book of Lord and

<sup>166</sup> ڈاکٹر غلام جیلانی برق دو اسلام- <https://salaamone.com/2islam> , [Tazkarah al Hifaz, Dhabi, p.3]

<sup>167</sup> <http://www.equranlibrary.com/hadith/bukhari/1908/7269>, [Al- Bukhari 7269]

indulged in discussions of their scholars"<sup>168</sup>. On assuming the Caliphate, he did not make arrangements to write Hadith Books, thus he also adhered to the Sunnah of earlier Caliphs/ Umer bin Khattab (RA).

## 6. Caliph Umar Burns Hadith Collections

Umer (RA) is found to be very active in advising and undertaking major decisions. He persuaded the 1st Caliph to collect the Quran and he is the one not allowing writing of Hadith books, while other Caliphs are also found to be in agreement by not taking any steps. There are many narrations about Umar (RA), which explain the reasons and his concerns.

Ibn Saad<sup>169</sup> writes: "Umar wanted (*arada*) to write the Traditions (al-sunan), so he spent a month praying for guidance; and afterward, he became determined to write them. But then he said: '*I recalled a people who wrote a book, then they dedicated themselves to it (aqbalu alaihi) to it and neglected the Book of God (wa-taraku Kitab Allah)*'.<sup>170</sup>

The next story that Ibn Saad recounts about the Commander of the Faithful and his attitude toward the Hadith is found in volume five of the "Tabaqat". It is related to the authority of al-Qasim ibn Mumammad ibn Abi Bakr al-Siddiq (died 106 AH), the grandson of Abu Bakr (RA), another of Prophet Mumammad's صلی اللہ علیہ وسلم closest companions and the first of the rightly guided Caliphs who led the

<sup>168</sup> کتابت حدیث کی تاریخ – نخبة الفكر – ابن حجر العسقلانی

<https://quran1book.blogspot.com/2020/06/hadith-compilation-history.html>

<sup>169</sup> [https://en.wikipedia.org/wiki/Ibn\\_Sa%27d](https://en.wikipedia.org/wiki/Ibn_Sa%27d): Ibn Sa'd (ابن سعد) and nicknamed Scribe of Waqidi (Katib al-Waqidi), was a scholar and Arabian biographer born in 784/785 CE (168 AH) and died 845 CE (230 AH).

<sup>170</sup> <https://wp.me/pcyQCZ-4p>, He cites a story from Sufyan ibn Uyayna (d. 198 AH), on the authority of al-Zuhri

Muslim community after his death. When al-Qasim was asked by his student Abd Allah ibn al-Ala' (d. 164 AH) to dictate Hadith, he refused, saying;

*“The Hadith multiplied during the time of Umar; then he called on the people to bring them to him, and when they brought them to him, he ordered them to be burned.”* Afterward, he said, ‘a Mishna like the Mishna of the People of the Book,’ (mathna’a ka mathna’at ahl al-Kitab).”

[The Talmud has two components; the Mishnah (משנה, c. 200), a written compendium of Rabbinic Judaism’s Oral Torah; and the Gemara (גמרא, c. 500), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible. The term “Talmud” may refer to either the Gemara alone, or the Mishnah and Gemara together]

“From that day on,” Abd Allah ibn al-Ala’ continues, “Al-Qasim forbade me to write Hadith.”

As in the first story, what disturbs Umar is the writing of a book that will compete with the Book of God.

## **7.Umar Consider Hadith book like Jewish Mishnah & Talmud**

Umer (RA) compares the written Hadith with the Mishna of the People of the Book. In Judaism, the Mishna serves much the same function that the Hadith have come to serve in Islam. It is a codification of the Oral Law and contains rulings related to the details of ritual purity, prayer, marriage, divorce, and so on. The Mishna and the Gemara together make up the Talmud, which is the most important book in Judaism besides the Torah.[Details were covered in previously in Part-2)

## **8. Umar Consider Hadiths as Distraction from Quran**

However, Caliph Umar (RA) is credited with objecting to not only the writing of the Hadith, but also to transmitting them. In volume six of the Tabaqat, Ibn Saad relates the story of Umar’s instructions to a delegation of companions that he is sending to the region of Kufa to

serve as administrators. *He orders them not to distract the people from the Qur'an with the transmission of Hadith.*

## 9. Important Aspects

The first issue concerns the wording, and the second concerns one of the transmitters of the story. Umar is giving strong and direct commands in this story: “*la tasadduhum bil-aHadith fa-tashghalunahum*” (Do not distract them with the Hadiths, and thus engage them!). Umar follows this up with another equally direct order that deserves careful attention:

**10. “Jarridu al-Qur’an.”** The Arabic verb jarrid is the imperative of the second form of j-r-d, literally meaning to make something bare. According to Lisan al-Arab, when used with the Qur’an as its object, as it is in this story, it means not to clothe the Qur’an with anything. In the Lisan, Ibn Mannur specifically quotes Ibn Uyayna (d. 198 AH), from whom Ibn Saad relates this story, as saying that **jarridu al-Qur’an** means *not to clothe the Qur’an with Hadiths (ahadith) like People of the Book.*

What troubles him is the possibility of generating something that would rival the Book of God. In the previous stories, Umar’s concern was that writing down the Traditions would do so. In this story it is clear that he fears any narration of Prophetic Traditions will do the same thing. [He was so right]<sup>171</sup>

## 11. Caliph Umar: The Defender of Book of Allah

Taken together, these stories indicate that, it is only after careful consideration that Umar rejects the idea of putting the Hadith in writing, and then takes the drastic step of calling for and destroying what others had written of the Hadith.

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<sup>171</sup> Hadith As Scripture :Discussions on the Authority of Prophetic Traditions in Islam By Aisha Y. Musa, Phd

<https://www.amazon.com/Scripture-Discussions-Authority-Prophetic-Traditions/dp/1137491094>

According to these stories, Umar strongly opposed both the writing and the transmission of Hadith—not because he disapproved of writing or of sharing information, **but because he feared that they would gain a status equal to or even greater than that of the Qur’an itself.**

### Farewell exhortation of The Prophet Muhammad (ﷺ)

Let’s recapitulate point number 2) from the [Farewell Exhortation](#)<sup>172</sup> of the Prophet ﷺ, mentioned earlier:-

***2) You will see great Conflict / Differences (اِخْتِلَافًا شَدِيدًا) after me, so you must adhere to my Sunnah and the Sunnah (practices) of the Righteous Caliphs, you must cling to it stubbornly and hold fast to it with your teeth.***

The decision (Sunnah) of Caliph Umar (may Allah be pleased with him) was accepted. The Sunnah of Prophet ﷺ does not have any binded book, this is the collective Sunnah and honor of the [Rightly Guided Caliphs](#)<sup>173</sup> to [compile the Quran](#)<sup>174</sup> as a binded book and not to compile Hadith book. This was accepted and followed by the pious scholar [Companions](#)<sup>175</sup> and Muslims till over a century when they all passed away. The Hadith books started to appear during the 2nd century.

Abu Hurairah (RA) said: “*The Messenger of Allah ﷺ said, ‘Whatever I have commanded you, do it, and whatever I have forbidden you, refrain from it.’*” ([IbnMajah1.Sahih](#))<sup>176</sup>

<sup>172</sup> <https://wp.me/pcyQCZ-ce>

<sup>173</sup> <https://wp.me/pcyQCZ-4t>

<sup>174</sup> <https://wp.me/pcyQCZ-l2>

<sup>175</sup> <https://wp.me/scyQCZ-ban06>

<sup>176</sup> <http://www.equranlibrary.com/hadith/ibnemajah/1621/1>



Prophet ﷺ said: *He who obeys me obeys Allah and he who disobeys me disobeys Allah and he who obeys the emir (Muslim ruler) obeys me and he who disobeys the emir disobeys me.* ([Al-Bukhari 2957](#))<sup>177</sup>, *Eternal hell, who disobey Messenger and Allah* ([Quran: 4:14](#))<sup>178</sup>

### Hadith Criteria/ Principles from Prophet ﷺ

While Hadith book writing was prohibited, the Prophet ﷺ was well aware of possible distortion through fake Hadiths. Hence he laid down simple but very effective Criteria<sup>179</sup> to check Hadith corruption. They are not found in this form in books, this writer has compiled these "Fundamental Principles of Hadith Knowledge" from study of Quran and Hadiths<sup>180</sup>. The salient points are:

- 1) Only Hadith in harmony and conformity with the Quran and Sunnah are to be accepted, anything which contradicts or opposes the Quran is not to be accepted. (not followed)
- 2) Hadith cannot Cancel/ Abrogate Quran verses, but Quran can abrogate Hadith.
- 3) Hadith must be intellectually acceptable<sup>181</sup> (not followed, there is a long list of strange Hadiths)
- 4) No Hadith book<sup>182</sup>, but transmission of Hadith through memorization<sup>183</sup> from one person to another and to another (chain) (followed till 2nd century, later deviation/ Hadith books written, partially followed)

<sup>177</sup> <http://www.equranlibrary.com/hadith/bukhari/1497/2957>

<sup>178</sup> <https://tanzil.net/#trans/en.sahih/4:14>

<sup>179</sup> <https://wp.me/scyQCZ-criteria>,

<sup>180</sup> <https://bit.ly/Hadith-Basics>

<sup>181</sup> <https://quran1book.blogspot.com/2020/05/Hadith-Criteria.html>. [Msnad Ahmad 22505]

<sup>182</sup> <https://wp.me/scyQCZ-forbid>

<sup>183</sup> (Mishkat 228), [https://www.islamicurdubooks.com/hadith/hadith- php?tarqeem=1&bookid=23&hadith\\_number=228](https://www.islamicurdubooks.com/hadith/hadith-.php?tarqeem=1&bookid=23&hadith_number=228)

5) Chain of Narrators, is effective way to check the authenticity in conjunction with other Principals, it is important in memorization and oral transmission of Hadiths as ordered by Prophet ﷺ, once Hadith books were written this system was closed, however earlier chain was kept. Following Hadith explain to interrelation of memorization and chain (isnad):

i). al-Hakim reports through Thabit ibn Qays, that the Holy Prophet ﷺ said to his Companions:

*“You (the Sahaba) are listening and receiving from me and people (at-tabi’un i.e. the Successors) will listen and receive from you. Then people (the atba’ at-tabi’un) will listen and receive from those (the Successors) who listened and received from you. Then people (the fourth generation) will listen and receive from those (the atba’ at-tabi’un) who were the audience and recipient of the Successors, who had listened and received from you. [Related by al-Hakim in Ma’rifat ‘Ulum al-Hadith, p. 60.]<sup>184</sup>*

ii). According to ‘Abdullah ibn Mas‘ud (may Allah be well pleased with him), the Messenger of Allah (Allah bless him and give him peace) said:

*“May Allah keep him enjoying and rejoicing who heard something from me, remembered it and kept it well in his mind and then narrated it to others.” [Reported by al-Imam ash-Shafi‘i in al-Musnad (p. 240) and ar-Risala (p. 401 # 1102); and at-Tabarani in al-Mu‘jam al-Kabir, vol. 2, p. 126 # 1541.]<sup>185</sup>*

iii) According to ‘Abdu’llah ibn Mas‘ud (may Allah be well pleased with him), the Messenger of Allah (Allah bless him and give him peace) said:

<sup>184</sup> <https://www.minhajuk.org/index.php/about-us/187-the-founder-shaykh-ul-islam/394>

<sup>185</sup> ibid

*“May Allah brighten a man who listened from us something and then passed it on to others exactly as he heard it because many a person to whom something is transmitted retains better than the person who first heard it.”* [Related by at-Tirmidhi in as-Sunan, vol. 5, p. 34 # 2657; and Ibn Maja in as-Sunan, vol. 1, p. 85 # 232.]<sup>186</sup>

iv) According to Zayd ibn Thabit (may Allah be well pleased with him), he heard the Messenger of Allah (Allah bless him and give him peace) say:

*“May Allah grant him happiness who heard a tradition from me, learnt it by heart and conveyed it to others. There will be many jurists who will narrate the tradition to better jurists than themselves and there will be several others who will not be in truth jurists at all.”* [Related by Abu Dawud in as-Sunan, vol. 3, p. 322 # 3660; and Ibn Maja in as-Sunan, vol. 1, p. 86 # 236.]

6) In Controversies strictly adhere to Sunnah of Prophet (ﷺ) & Sunnah of Rightly <sup>187</sup>Guided Caliphs<sup>188</sup> who banned Hadith Book writing. (followed during 1st/ 2nd century Hijrah, till Hadith books were written)

7) Hadith Nabwi and Hadith Qudsi differentiate each other but in either case the statement or words are from Prophet ﷺ.

Unfortunately , the Hadith criteria/ Principles<sup>189</sup> laid down by Prophet ﷺ, mentioned above has been ignored by the scholars, who totally depend upon the system of Isnad (chain of transmission)<sup>190</sup> though

<sup>186</sup> ibid

<sup>187</sup> <https://www.minhajuk.org/index.php/about-us/187-the-founder-shaykh-ul-islam/394>

<sup>188</sup> Farewell Exhortation / Sunan Abi Dawud 4607 داود ، ابن ابى داود : 42  
<https://wp.me/pcyQCZ-ce>

<sup>189</sup> اصول علم الحديث <https://bit.ly/Hadith-Basics>

<sup>190</sup> <https://www.minhajuk.org/index.php/about-us/187-the-founder-shaykh-ul-islam/394>

an important one but not the only one. All principles are to be taken as one package.

Not fully adhering to the Hadith criteria given by Prophet ﷺ is not deviation (Bid'a)<sup>191</sup> but great disobedience of Prophet ﷺ which is a great sin<sup>192</sup> (kabirah) with terrible eternal punishment in hell:

*“And whoever disobeys Allah and His Messenger and transgresses His limits- He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment. (Quran: 4:14)*<sup>193</sup>

The writing of Hadith books was forbidden by the Prophet<sup>194</sup>. The Four Rightly Guided<sup>195</sup> Caliphs. The pious companions<sup>196</sup> adhered to the ban till death. Some companions with weak memory were granted exception / permission<sup>197</sup> by name to take notes individually while many companions were not granted permission to write or make Hadith notes.<sup>198</sup> If sayings of Prophet (ﷺ) (Hadiths) was also a kind of revelation to be recorded, there was no need to impose a general Hadith writing ban.

**Hence there is no justification to invent new terminologies/ doctrines like Wahi Khiffi/ Ghair Matlu to defy the Hadith (book)**

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<sup>191</sup> <https://wp.me/scyQCZ-bidah>

<sup>192</sup> <https://bit.ly/Shytani-ljmaa>

<sup>193</sup> <https://tanzil.net/#trans/en.sahih/4:14>

<sup>194</sup> <https://quran1book.wordpress.com/2021/06/04/prohibition-of-hadith-writing/>

<sup>195</sup> <https://quran1book.wordpress.com/2020/11/19/rightly-guided-caliphs-and-hadith/>

<sup>196</sup> <https://wp.me/scyQCZ-sahabah>

<sup>197</sup> <https://wp.me/scyQCZ-ban04>

<sup>198</sup> <https://wp.me/scyQCZ-ban05>

## ban by the Quran, the Prophet ﷺ, Rightly Guided Caliphs practiced by Companions<sup>199, 200</sup> till their death.

Islam has unique distinction of unity and monotheism: One God, One Last Messenger, One Book of Allah, the Quran and One Qibla (prayer direction).

### Special Knowledge:

The Prophet (ﷺ) was given special knowledge<sup>201</sup> by Allah (part of which he gave to Omer bin Khattab) but he (ﷺ) was required to Only dictate the Revelations as Quran to be recorded very meticulously to fulfill his duty.

### The Myths

The story that, “Hadith writing restriction was only during initial days when people could mix Quran and Hadith, but later this ban was lifted’ is false and fabricated myth<sup>202</sup> without any proof or authority. Abu Huraira, who narrated above “Hadith writing ban” joined Muslim community in 7 or 8th Hijrah, Prophet (ﷺ) died in 10 Hijrah, hence these were the last three years of Prophet (ﷺ)’s life. The Quran was being revealed for twenty years and everyone could easily distinguish between Quran and Hadith. Moreover Abu Hurairah mentions clearly that, “they were writing Hadith”, even then Prophet (ﷺ) prohibited them,

*“Do you want a book other than God’s book? [a kitāban ghayr kitāb illāh turīdūna]*

*The communities before you were only caused to stray by the books they wrote along with God’s book.”*

<sup>199</sup> <https://wp.me/scyQCZ-ban06>

<sup>200</sup> <https://quran1book.wordpress.com/2020/11/19/hadiths-on-hadith/>

<sup>201</sup> <https://wp.me/scyQCZ-knowledg>

<sup>202</sup> <https://quran1book.blogspot.com/2021/07/Distortion.html>

The only reason for this ban as given by the Prophet (ﷺ), is NOT temporary in nature its permanent reason, verifiable even today from the long list/ volumes of Jewish and Christian extra books, which undermine Torah and Gospel<sup>203</sup> respectively, plus around one hundred Hadith books<sup>204</sup> undermining Quran due to defiance to the command of the Messenger (ﷺ) of Allah.

Imam Bukhari (may Allah have mercy on him) is reported to have written the Hadith book due to vision of Prophet(ﷺ) in dream, which reminds the vision of St.Paul and St.Peter who deviated from the teachings of Jesus Christ.<sup>205</sup> Prophet (ﷺ) did not visit Umer bin Khattab while he was seeking guidance for a month through *Istekhara* prayers to write or not to write Hadith books. Ultimately he got some indication not to write and he strictly imposed the ban by burning Hadith collections and issuing orders.

### Great Bid'a / Deviation

Any one claiming that the Prophet (ﷺ) did not accomplish his task or failed to complete his duty, forgot or committed mistake by not allowing to write Hadith book, and those who wrote Hadith books in 2/3rd century completed his task, are committing blasphemy against him, Rightly Guided Caliphs and companions, who did not write Hadiths and forbade others to do so by following the footsteps of the Prophet (ﷺ). Its negation is deviation, transgression and (Bid'a).<sup>206</sup>

The Muslims scholars, theologians and Muahdaseen neglected command and warning to Prophet (ﷺ) and just after a century following the footsteps of Jews and Christians, wrote books (of

<sup>203</sup> <https://wp.me/pcyQCZ-34>

<sup>204</sup> [https://en.wikipedia.org/wiki/List\\_of\\_hadith\\_collections](https://en.wikipedia.org/wiki/List_of_hadith_collections)

<sup>205</sup> <https://quran1book.blogspot.com/2021/07/St-Paul-Imam-Bukhari-Dreams.html>

<sup>206</sup> <https://wp.me/scyQCZ-bidah>

Hadith) while Quran was sufficient as a book. The Jews have written 38 volumes of Talmud, Christians have written 23 books with Gospels/ Injeels, Muslims have overtaken them by writing nearly hundred Hadiths books<sup>207</sup> and abandoned the Quran (prophesied, 25:30<sup>208</sup>). The Prophet (ﷺ) had also said:

*“You (Muslims) will follow the wrong ways of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there.” We said, “O Allah’s Apostle! Do you mean the Jews and the Christians?” He replied, “Whom else?” (Meaning, of course, the Jews and the Christians.) [Al-Bukhari 3456<sup>209</sup>, Al-Muslim: 6781<sup>210</sup>].*

## **Inventions ( Bid’a) of New Types of Revelations (Wahi)**

To create justification for the deviation (Bid’a) of writing Hadith books, New terminologies “*Wahi Matloo/ Jili and Wahi ghair matloo/ Khifi*” (Recited Revelations and Non Recited Revelations) were innovated, an other deviation (Bid’a). These terminologies are not found in the Quran or Sunnah or Hadith. This is the Muslim version of Oral Torah, which together, the Mishnah and Gemara (oral to written books) comprise what is commonly called the “Talmud.” These later deviations (Bida’a)<sup>211</sup> seems to raise the status of Hadith books which were compiled during the 2rd/ 3rd century and later, which undermine the book of Allah as visualized and predicted by the Prophet (ﷺ) & Quran:

<sup>207</sup> [https://en.wikipedia.org/wiki/List\\_of\\_hadith\\_collections](https://en.wikipedia.org/wiki/List_of_hadith_collections)

<sup>208</sup> <http://www.equranlibrary.com/tafseer/tafheemulquranen/25/30>

<sup>209</sup> <http://www.equranlibrary.com/hadith/bukhari/1358/3456>

<sup>210</sup> <http://www.equranlibrary.com/hadith/muslim/1672/6781>

<sup>211</sup> <https://quran1book.wordpress.com/2021/01/06/dawud4607/>

*"The Messengers will say, "Lord, my people had abandoned this Quran." (Quran:25:30)<sup>212</sup>*

The Prophet<sup>213</sup>, Four Rightly Guided<sup>214</sup> and pious companions did not use such terminologies. The Prophet (ﷺ) had accomplished the Divinely assigned mission:-

*"O Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people. [Quran:5:67]*

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The Jews followed a methodology of twisting, confusing by taking verse out of context, they were warned:

*"O People of the Scripture, why do you confuse the truth with falsehood and conceal the truth while you know [it]? [Quran 3:71]<sup>216</sup>*

### **Hadith Qudsi & Hadiths Nabawi & Wahi Ghair Matlu**

The scholars of Hadith have differentiated between two distinct types of Hadith which are termed as "*al-Hadith an-Nabawi*" and "*al-Hadith al-Qudsi*". The former being restricted to the *sayings of the Prophet* ﷺ, while the latter pertains to the sayings of the Prophet ﷺ through the medium of Divine inspiration. However, these communications do not form part of the Qur'an.<sup>217</sup> Thereupon, the Qudsi hadiths neither hit the high status of the Qur'an nor they take

<sup>212</sup> <https://trueorators.com/quran-tafseer/25/30>

<sup>213</sup> <https://quran1book.wordpress.com/2021/06/04/prohibition-of-hadith-writing/>

<sup>214</sup> <https://quran1book.wordpress.com/2020/11/19/rightly-guided-caliphs-and-hadith/>

<sup>215</sup> <https://corpus.quran.com/translation.jsp?chapter=5&verse=67>

<sup>216</sup> <https://corpus.quran.com/translation.jsp?chapter=3&verse=71>

217

<http://islamicchannel-english.blogspot.com/p/difference-between-hadith-qudsi-and.html>



the peculiarities of the Qur'an such as purity, reward or inimitability.  
218

As-Sayyid ash-Sharif al-Jurjani (died in 816 A.H.) in his lexicon At-Tarifat where he says: "A Sacred Hadith (*Hadith Qudsi*) is, as to the meaning, from Allah the Almighty; as to the wording, it is from the messenger of Allah ﷺ. It is that which Allah the Almighty has communicated to His Prophet ﷺ (whatever way or means) and he ﷺ, has communicated it in his own words."<sup>219, 220, 221</sup> A Hadith Qudsi need not be a sahih (sound hadith), but may be Weak (*da'if*) or even 'Fabricated' (*mawdu*).<sup>222</sup>

An example of a Hadith Qudsi is the Hadith of Abu Hurairah who said that Prophet Muhammad (ﷺ) said:

*When God decreed the Creation He pledged Himself by writing in His book which is laid down with Him: My mercy prevails over My wrath.*<sup>223</sup>

The scholars ascribe Qudsi Hadith to Allah because its meaning is from God, words from Prophet ﷺ while the Nabawi Hadith is ascribed to the Prophet, because its meaning and wording are from the Messenger. Nabawi Hadith could be an independent judgment or reasoning by Allah's Messenger ﷺ. If He ﷺ makes a mistake, he

<sup>218</sup> <https://www.the-faith.com/featured-posts/difference-between-guran-hadith-qudsi-prophetic-hadith/>

<sup>219</sup> [http://www.muslimguide.se/Prophet\\_Muhammad/40HadithQudsi/index1.html](http://www.muslimguide.se/Prophet_Muhammad/40HadithQudsi/index1.html) , Ibrahim Izzuddin and Denis Johnson-Davies: Forty Hadith Qudsi, Beirut, Damascus, 1980, [http://en.alukah.net/World\\_Muslims/7/1966/](http://en.alukah.net/World_Muslims/7/1966/) , <https://www.amazon.com/Hadith-Paperback-Ezzeddin-Ibrahim-Johnson-Davies/dp/B000TM9LJA>

<sup>220</sup> <https://islamqa.info/en/answers/121290/types-of-hadeeth-according-to-who-it-is-attributed-to>

<sup>221</sup> Glasse, Cyril (2001) [1989]. *The New Encyclopedia of Islam*. Altamira. p. 159.

<sup>222</sup> *ibid*.

<sup>223</sup> Related by al-Bukhari, Muslim, an-Nasa'i and Ibn Majah.

will be commanded to correct it.<sup>224</sup> Finally the scholars accept that all Hadiths are the words of Prophet ﷺ while Hadith Qudsi (few in numbers) to be of divine ideas, while others, the majority bulk Hadiths to be the thoughts, views and words of Prophet ﷺ .

“Hadith Qudsi” (Hadith from Allah other than Quran) is not supported by Quran<sup>225, 226</sup> which does not mention any other Hadith except the Quran. Hence the concept of “*Wahi Matloo and Wahi ghair matloo*” by their own definitions stands invalid. [Allah knows the best]

## Conclusion

Effort has been made to examine through Quran, Sunnah of the Prophet ﷺ & Sunnah of the Rightly Guided Caliphs (very close and most trustworthy intimate companions of the Prophet ﷺ) about existence of any other type of Revelations (Wahi) besides Quran. One fails to discover any other type of Revelation except the Quran. Prophet ﷺ was given ‘special Knowledge’ apart from Quran but it could not be called Wahi. Through this special knowledge Prophet ﷺ could explain Quran and explain minor details. However he was also blessed with a very high intellect and IQ, thus his opinions about religious matters carry strength, variations if any were removed by Allah through knowledge or Revelations as He deemed fit. When Prophet ﷺ commands to listen, write, recite, memorize Quran and he says, listen, memorize, convey Hadith orally, do not make a book except Quran, it should suffice. There is no need to probe without knowledge, speculate on important religious matters which would lead nowhere except misguidance. A true faithful Muslims should obey Allah and His Messenger ﷺ and follow the straight path described by them.

<sup>224</sup> <https://slideplayer.com/slide/6387021/>

<sup>225</sup> <https://wp.me/scyQCZ-quran>

<sup>226</sup> <http://www.urdufatwa.com/view/1/56>

There is no need to indulge in new inventions (Bid'a) like *Wahi Khiffi* (*Ghair Matlu*) etc, which is a transgression of limits. Muslims are commanded:

“ Obey Allah and the Messenger so that you may receive mercy.”

[\(Quran:3:132\)](#)<sup>227</sup>

References: <https://bit.ly/Revelations-Wahi>

<https://docs.google.com/document/d/e/2PACX-1vQq115qheU5oNfVkkRoAqgiDHHG10KOP051hi4MaVm4b6leZAlIXheVAq7fZsw4sapnAucFy1rsRqs/pub>

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<sup>227</sup> <https://tanzil.net/#trans/en.sarwar/3:132>

## **Part-5**

### **Theory of Revelation**

#### **Was Every Word by Prophet ﷺ Revelation?**

Recited ( Manifest ) & Non Recited (Hidden) Revelations

*Wahi Jili (Matloo) & Wahi Khiffi (Ghair Matloo)*

*"Why do you mix truth with falsehood and knowingly hide the truth?" [Quran 3:71]*

<https://bit.ly/Revelations-Wahi>

### **Introduction**

Islam is a simple, straight and practice religion. There is no official clergy as in Judaism, Christianity and other religions, who maintain a stronghold on the scriptures and books and only their interpretation is considered as final. Many important matters are tackled by clergy without sufficient explanation from scriptures as if they possess some secret knowledge or have communication with God, angels or Holy Ghost (in Christianity) which cannot be verified or challenged. Islam has closed such possibility by closing the revelations with the last Prophet ﷺ. However the huge Hadith literature can be used to justify some innovations. Hadiths cannot be authenticated without a test with the final Criteria (Al-Furqan), the Holy Quran. However by disregarding this litmus test, the Hadith literature can be used and has been used to justify some Bid'a (Deviations). If somehow the level of Hadith is raised as a scripture equal or near to the Quran, then it's easy to silence those questioning new additions / interpretations. So the terminology, '*Wahi Kiffi*', Secret or hidden revelation, not found in Quran or any Hadith literature have been added. The scholars formulated this terminology through interpolation and deductions from Quranic verses 53:3<sup>228</sup> 2:62<sup>[119]</sup>, *Hikmah* (Wisdom, as Sunnah, thus Divine Revelation , 33:34 , 59:7

<sup>228</sup> <https://tanzil.net/#trans/en.wahiduddin/53:3>

checkout 8:41) in clear violation of Quran 3:7<sup>[120]</sup> , which requires to use clear command verses, which are the essence (mother) of Book of Allah on important matters. Allah says:

*It is He who sent down upon thee the Book, wherein are verses clear that are the Essence of the Book, and others ambiguous. As for those in whose hearts is swerving, they follow the ambiguous part, desiring dissension, and desiring its interpretation; and none knows its interpretation, save only God. And those firmly rooted in knowledge say, 'We believe in it; all is from our Lord'; yet none remembers, but men possessed of minds." (Quran 3:7, Arberry translation)*

Singularity of Revelations is clear, the Doctrine of Duality of Revelations is a fundamental issue. Such an important doctrine cannot be established through distortion, interpretation of ambiguous out of context words with multiple meanings.<sup>[121]</sup> There has to be an unambiguous command verse (آياتٌ مُحْكَمَاتٌ) from Quran, which is not the case.

### **Sunnah of Prophet صلی اللہ علیہ وسلم and Four Caliphs**

Besides Quran and command of Prophet صلی اللہ علیہ وسلم , these scholars also ignored Caliph Umer's and (other Caliphs) ban on Hadith writing, as if they were unaware of the duality of Revelations like Abu Bakr Suddique, Usman and Ali (رضي الله عنهم) , who did not make arrangements for preservation of Hadiths rather opposed it following Quran (6:19, 38, & 114-116, 39:23, 45:6, 77:50 , 7:185) and Prophet Muhammad(صلی اللہ علیہ وسلم) who said:

*Do not take down anything from me, and he who took down anything from me except the Qur'an, he should efface that and narrate from me, for there is no harm in it and he who*

*attributed any falsehood to me deliberately" he should in fact find his abode in the Hell-Fire.*<sup>229</sup>

"Do not write anything I say but the Quran and whoever writes anything but the Quran should delete it."<sup>230</sup>

Hence according to the Quran, Prophet Muhammad(ﷺ), Four Rightly Guided Caliphs and companions; there is no place for any other Book or Scripture except Quran. This is also one of the articles of Islamic Faith, to believe in the Quran, the last book of guidance.<sup>231</sup> Muslim Faith does not require to believe in any book except Quran and early Books of Allah given to Messengers and Prophets. The books written in the 2nd and 3rd century Hijrah disregard the One book policy by Quran, Prophet Muhammad(ﷺ), Four Rightly Guided Caliphs, the policy followed by companions and followers during next centuries. There is a need to rectify this error.

### **Prophet ﷺ Commanded to Follow Quran**

Quran requires Prophet Muhammad(ﷺ) to only follow what was revealed to him in the Quran:

*...And when Our verses are recited to them as clear evidence, those who do not expect the meeting with Us say, "Bring us a Qur'an other than this or change it." Say, [O Muhammad], "It is not for me to change it on my own accord. I only follow what is revealed to me. ... (Quran; 10:15)*

*Say (O' Muhammad), "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow what is revealed to me, and I am not but a clear warner." (Quran; 46:9)*

<sup>229</sup> [Sahih Muslim Book 042, Hadith Number 7147]

<sup>230</sup> [Musnad Ahmad: 10713, 10715, 10781, 10966, 11160]

<sup>231</sup> <https://quransubjects.wordpress.com/2019/12/03/faith/>

*Say, [O Muhammad], “I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me.” Say, “Is the blind equivalent to the seeing? Then will you not give thought?” (6:50)*

*And when you, [O Muhammad], do not bring them a sign, they say, “Why have you not contrived it?” Say, “I only follow what is revealed to me from my Lord. This [Qur’an] is enlightenment from your Lord and guidance and mercy for a people who believe.” (7:203)<sup>232</sup>*

What was revealed to Muhammad (ﷺ) was the Quran. This is proven in 6:19. There is no proof anywhere that indicates that the sayings (Hadith) of the Prophet Muhammad (ﷺ) besides what’s in the Quran are a revelation from God.

..... this Qur’an was revealed to me that I may warn you thereby and whomever it reaches ... (Quran 6:19 part)

### **“Hadith Books” not Required, Quran, Sunnah & Oral Hadiths Adequate**

If the hadiths of the Prophet Muhammad (ﷺ) were so important that it had to be followed just like the Quran, then special arrangements for its preservation were needed, but the Prophet (ﷺ) banned Hadith Book writing, as already explained. Even after the Prophet (ﷺ) had passed away, none of his companions made any effort to preserve the Hadiths. What they preserved was only the Quran. The Prophet (ﷺ) left nothing except the Quran because the Prophet and Muslims are only allowed to follow the Quran. Other sources (Hadiths) are only acceptable if they are subservient to the

<sup>232</sup> <https://tanzil.net/#trans/en.sahih/7:203>

Quran and according to the criteria<sup>233</sup> laid down by the Prophet ﷺ<sup>234</sup> mentioned above<sup>235</sup>.

There is an Al-Bukhari Hadith that states that the Prophet didn't leave anything for his people except the Quran. (al-Bukhari Book 66, Hadith 41)<sup>236</sup>

Anyone seeking guidance from other than Quran will be misguided (Muslim 6227, Tirmdhi 2906)<sup>237</sup>

Pious people are found to lie in Hadiths. [Muslim 40]<sup>238</sup>

The verses and Hadiths mentioned above make it clear that Prophet Muhammad (ﷺ) himself only followed what was revealed to him. The Quranic Verse 7:203 and 6:19 also make it clear that what was revealed to him was the Quran.<sup>239</sup>

### **(Prophet ﷺ ) Does not Speak of Own Desire [53:3]**

As the time passes the knowledge and information transferred orally from one person to another gets rusty, the distortions creep in to make things hazy. However the Quran remains a protected book of Allah free from any distortion or corruption. The Prophet ﷺ did not leave anything but the Quran and repeatedly asked the people to follow the Quran so that they don't get misguided or fall astray, he even forbade making book of his Hadith, so that people should not undermine or abandon the book of Allah (Quran) like Jews and Chrsitians. Later effort has been made to justify Hadith Books

<sup>233</sup> <https://wp.me/scyQCZ-criteria>,

<sup>234</sup> <https://bit.ly/Hadith-Basics> [اصول علم الحديث]

<sup>235</sup> <https://wp.me/scyQCZ-forbid>

<sup>236</sup> <https://sunnah.com/bukhari/66/4>

<sup>237</sup> <http://www.equranlibrary.com/hadith/muslim/1705/622> . Tirmdhi 2906

<sup>238</sup> [Muslim 40]

<sup>239</sup> <https://tanzil.net/#trans/en.sahih/7:203>



[collection of sayings of the Prophet ﷺ by raising them to the level of Wahi (Revelations).

It's strange that the Messenger ﷺ seems to be unaware of this "information" (Secret Wahi) when he prohibited Abu Hurairah to write Hadiths and he burnt them immediately. The closest companions and Caliphs were also not in the knowledge of this information of "Secret Wahi", while prohibiting Hadith writing and Hadith burning<sup>240</sup>.

To support the theory of Secret Wahi (*kiffi*), the proponents of Hadith books, picked up a verse from Quran:

*"Nor does he utter the Word out of his desire"*

[Quran; 53:3]<sup>241</sup>

Allah has closed the doors of deviation and confusion, He has laid down clear instructions about Commandments and Statutes through clear unambiguous verses:

*It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them].... [Quran:3:7 part]<sup>242</sup>*

It is interpreted from this verse that "every word spoken" by the Prophet (ﷺ) is Revelation (Wahi), the manifest revelation is recited (Matloo) recorded in Quran and *Wahi Khiffi* (secret revelation) is Hadith and Sunnah. This is a newly invented interpretation of 2nd century Hijrah by the "visionary scholars" because they wanted to write Hadith books, prohibited by Quran, Prophet (ﷺ), Caliphs and companions, so the justification has to be strong and big.

<sup>240</sup> <https://wp.me/pcyQCZ-4R>

<sup>241</sup> <https://tanzil.net/#trans/en.wahiduddin/53:3>

<sup>242</sup> <https://tanzil.net/#3:7>

It is known that nothing happens in this world without the consent and knowledge of Allah.

*While it is God Who has created you and all that you do? [Quran 37:96]<sup>243</sup>*

*With Him are the keys to all secrets; none knows them except He. He knows everything on land and in the sea. Not a leaf falls without His knowledge. Nor is there a grain in the depths of the soil. Nor is there anything wet or dry, that is not recorded in a profound record. [Quran;6:59]<sup>244</sup>*

Everything happens with the knowledge and will of Allah, so for the Messenger ﷺ, his acts related with guidance of humanity are obviously the work of God.

**Now let's see the verse 53:3, in context:**

- *Your honored companion is neither in error, nor is he misled. [53:2]*
- *Nor does he utter the Word out of his desire [53:3]*
- *This (Qur'an) is but a Revelation that is being revealed to him [53:4]*
- *He has been taught by the One Mighty in Powers [53:5]*
- *The Owner of Authority and Wisdom established him (the Prophet) [53:6]<sup>245</sup>*

The verse 53:4, 5 & 6 clarify that this “Nor does he utter the Word out of his desire” [53:3] is about the Quran being revealed to him through Mighty Power.

<sup>243</sup> <https://corpus.quran.com/translation.jsp?chapter=37&verse=96>

<sup>244</sup> <http://2pm.co/demo/2500/6/59/>

<sup>245</sup> <https://tanzil.net/#trans/en.sahih/53:6>

The verse means that: "The things for which you (polytheists) accuse him of having gone astray or been misled and deceived, have neither been fabricated by himself nor motivated by any selfish desire on his part, but they have been sent down, and are being sent down, to him by God. He did not intend to become a Prophet of his own desire so that he might have laid a claim to Prophethood in order to satisfy his desire, but when Allah appointed him to that office through Revelation, then only did he rise to preach his mission and to tell you that he had been appointed God's Messenger to you. Likewise, this invitation to Islam, this teaching of the doctrine of Tauhid (monothisim), this news about the gathering together of all mankind on the Day of Resurrection and their accountability, the truths that he is presenting about the Universe and Man and the principles of leading a pure life, are not a philosophy propounded by himself, but the knowledge of all this has been bestowed on him by Revelation. Likewise, this Qur'an that he recites before you, is also not of his own composition but it is Divine Word which is sent down to him by Revelation."

Here, the question arises: To which of the words spoken by the Holy Prophet do Allah's Words: "*He does not speak of his own desire; it is only a Revelation which is sent down to him,*" apply?

Do they apply to everything that he spoke, or to the sonic of his words and not to others?

The answer is: As far as the **Qur'an is concerned, the Divine Words apply to it most completely.** As for the other words, apart from the Qur'an, which the Holy Prophet صلی اللہ علیہ وسلم spoke, they could inevitably be of three kinds:

### **1.Knowledge from God**

**First, those words which he employed for preaching religion and inviting others to Allah, and for explaining the themes,**

**teachings and commands of the Qur'an, or for giving admonition and instruction to the people to fulfill the object for which the Qur'an was revealed.** In this regard, obviously nobody can have the doubt that, God forbid, he fabricated these things from his own mind. In these matters, his position, in fact, was of the official interpreter of the Qur'an and of Allah's authorized representative. Although these things were not revealed to him literally as the Qur'an was revealed; yet these were necessarily based on the knowledge from God. Narrated Ibn `Umar: I heard Allah's Apostle saying,

*"While I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it to my fill until I noticed its wetness coming out of my nails, and then I gave the rest of it to `Umar." They (the people) asked, "What have you interpreted (about the dream)? O Allah's Apostle?" He said, "(It is Religious) knowledge."* [Bukhari,<sup>246</sup> Muslim 6190]

## 2. Personal Opinion

**The second kind of the words were those which the Holy Prophet spoke in connection with the struggle of raising Allah's Word** and his services for establishing Islam. In this regard, he had to perform countless duties of different kinds as the leader and guide of the Muslim community. In this many a time he took counsel with his Companions as well, and followed their advice instead of his own view. On being asked he sometimes told them that he was expressing a particular view not under Allah's command but as his personal opinion, and on several occasions it so happened that he said something on the basis of his own opinion and later. an instruction came down against it from Allah. Hence it proves that

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[https://islamicurdubooks.com/hadith/hadith-.php?tarqeem=1&bookid=1&hadith\\_number=7006](https://islamicurdubooks.com/hadith/hadith-.php?tarqeem=1&bookid=1&hadith_number=7006)

applying the [53:3] literally on every word uttered by the Prophet ﷺ is not correct, rather it pertains to the Divine revelations, the Quran as clarified in next verses (53:4-6).

### 3. Truthful even in Casual Mood

The third kind is entirely private or personal matters, however he always talked the Haqq, Truth even while joking or in anger. Sayyidina Abu Hurairah (RA) narrated we said,

“O Messenger of Allah, you joke with us.” *He said, “I do not speak but the truth (haq).” [Ahmed 7831<sup>247</sup>, Tirmidhi 1990<sup>248</sup>]*

The word “Haq” (Truth) is not synonymous with ‘Wahi’ (Revelations). The Prophet ﷺ always talked the Truth (Haqq) even before revelations he was known as Sadiq and Ameen [Truthful and Trustworthy]. Wahi is Haq/Truth but every Haq/Truth is not Wahi/Revelation. Playing with words to confuse the matter to draw desired meaning is misleading.

### Linguistic Aspects, Lexicon

Some important aspects form Arabic lexicon:

Verse 53:4 have the words: "*Inn huwa ila wahyun yuha*" 53:4. These words translate to: "*it is but an inspiration being inspired.*" The word "*huwa*" (it) is a keyword in this verse. The word 'it' in English does not denote a gender. The word 'it' could refer to a masculine or a feminine noun equally. However, in Arabic the word "*huwa*" refers to the masculine, while the word '*hiya*' refers to the feminine. The word

<sup>247</sup> تخريج دارالدعوه: تفرد به المؤلف (تحفة الأشراف: ١٢٩٤٩)، وانظر: مسند احمد (٣٦٠، ٢/٣٤٠) (صحيح)

امام ترمذی حسن صحيح , تخريج دارالدعوه: تفرد به المؤلف (تحفة الأشراف: ١٢٩٤٩) ، <sup>248</sup> وانظر: مسند احمد (٣٦٠، ٢/٣٤٠) (صحيح)

"*huwa*" in this verse refers to the Quran which is masculine in gender.<sup>249</sup>

What this means is that in this verse, God is specifically speaking about the inspiration of the Quran to Muhammad (ﷺ). God is not speaking about every word uttered by Muhammad (ﷺ) !

We have in the following Quranic words clear evidence that the revelation mentioned in 53:3 is the Quran and nothing else:

*Say (O Muhammad), "What thing is the greatest testimony?" Say, "God is Witness between me and you, and this Quran has been revealed to me to warn you with it and whomever it reaches. Do you bear witness that there are other gods besides God?" Say, "I do not bear witness". Say, "He is but One God and I am innocent of the shirk that you commit." (Quran:6:19)<sup>250</sup>*

The words above leaves the reader in no doubt regarding what was revealed to prophet Muhammad (ﷺ) . We do not see mention of any<sup>251</sup> revelation in this verse other than the Quran. Is it conceivable that Prophet ﷺ Muhammad's Hadith was a revelation from God, yet God instructs him to make a testimony that only the Quran was revealed to him from God? Considering that God called this "the greatest testimony", could it be that "the greatest testimony" is an incomplete testimony?

In verses 69:44–46, God threatened to kill Prophet Muhammad (ﷺ) if Muhammad (ﷺ) ever made false statements about God. This proves that not everything Prophet Muhammad (ﷺ) said was a revelation from God since if everything was, God would not have needed to make this threat.

<sup>249</sup> [https://corpus.quran.com/wordbyword.jsp?chapter=53&verse=3#\(53:3:1\)](https://corpus.quran.com/wordbyword.jsp?chapter=53&verse=3#(53:3:1))

<sup>250</sup> <https://trueorators.com/quran-tafseer/6/19>

<sup>251</sup> <https://tanzil.net/#trans/en.sarwar/7:203>

*And if Muhammad had made up about Us some [false] sayings, We would have seized him by the right hand; Then We would have cut from him the aorta. (Quran;69:44–46)*

The verse above makes it very clear that not everything Prophet Muhammad (صلی اللہ علیہ وسلم) said was a revelation from God. Since Muhammad (صلی اللہ علیہ وسلم) only follows what was revealed to him (10:15, 46:9, 6:50, 7:203) and that what was revealed to him was only the Quran (7:203), then Muslims must follow the Quran and never abandon it.

*... this Qur'an was revealed to me that I may warn you thereby and whomever it reaches ... (Quran;6:19)<sup>252</sup>*

The verses above make it very clear that Prophet Muhammad (صلی اللہ علیہ وسلم) had the very important task to deliver the Quran.

*We are most knowing of what they say, and you are not over them a tyrant (forceful leader). Therefore remind by the Qur'an whoever fears My threat. (Quran; 50:45)*

These verses make it clear that Prophet Muhammad (صلی اللہ علیہ وسلم) guided people primarily based on *Wahi* i.e Quran and extra knowledge from God. There is not secret *Wahi*.

The words "*inn huwa ila'* (it is but) that are the subject of our inquiry, and which are found in 53:4, are repeated letter for letter in 36:69:

*We did not teach him poetry nor was it required of him; 'inn huwa' (it is) but a Reminder and a clear (Quran. 36:69)<sup>253</sup>*

In 36:69, the words continue to say "a Reminder and a clear Quran" thereby providing indisputable evidence that the word "*huwa*" (it) refers to the Quran and nothing else.

<sup>252</sup> <https://tanzil.net/#trans/en.sarwar/6:19>

<sup>253</sup> <https://tanzil.net/#36:69>

In 53:3, God states: *"Nor does he (Muhammad) speak out of personal desire."*

When we read the Quran we can pinpoint the reason for the words above.

When prophet Muhammad (ﷺ) started receiving the Quranic revelation and started to recite it to his people, the skeptics hurled a number of accusations at him. They called him a "crazy poet" and they also said "he fabricated it":

And they used to say, *"Are we to abandon our gods for a crazy poet?"* (Quran;37:36)

Or do they say,

*"He fabricated it"? Say, "If I fabricated it, then I am responsible for my crime and I am innocent of any crime you commit."* (Quran;11:35)

In reply, God says:

*It (Quran) is not the utterance of a poet.* (Quran;69:41)

*This (Quran) is not a fabricated hadith.* (Quran;12:111)

**And hence, in 53:3 God asserts that:**

***Nor does he (Muhammad) speak out of personal desire".***  
**(Quran;53:3)**

The words in 53:3 are in defence of the Quranic words coming out of Muhammad's (ﷺ) mouth and not a defence of his personal hadith.

**Prophet ﷺ Judging on Opinion not Wahi**

Umm Salamah (may Allah be pleased with her) reported the Prophet ﷺ as saying when two men were disputing over inheritance and old things: I decide between you on the basis of my opinion in cases



about which no revelation has been sent down to me. [Abu Dawud Hadith: 3585]<sup>254</sup>

Narrated Um Salama (RA) : The Prophet ﷺ heard the voices of some people quarreling near his gate, so he went to them and said,

*"I am only a human being and litigants with cases of disputes come to me, and maybe one of them presents his case eloquently in a more convincing and impressive way than the other, and I give my verdict in his favor thinking he is truthful. So if I give a Muslims right to another (by mistake), then that (property) is a piece of Fire, which is up to him to take it or leave it." (Abu Dawud 3583,<sup>255</sup> Saheeh Bukhari 7185, See Hadith No. 281 )*

Sayyidah Umm Salamah (RA) reported that Allah's Messenger ﷺ said:

*"You bring your disputes to me (to judge between you) while I am only a human being. And, perhaps, some of you may be more eloquent in their arguments than others. So, if I decide for one of you (giving him) even a little bit of the right of his brother then I am only cutting out for him a piece of the fire, hence, let him not take anything of it." [Muslim:1713]<sup>256</sup>*

Rafi bin Khadij reported that Allah's Messenger ﷺ came to Madinah and the people had been grafting the trees. He said:

*What are you doing? They said: We are grafting them, whereupon he said: It may perhaps be good for you if you do not do that, so they abandoned this practice (and the*

<sup>254</sup> تخريج دارالدعوة: تفرد به أبو داود، وانظر ما قبله (تحفة الأشراف: ١٨١٧٤) (صحيح)

<sup>255</sup> <https://sunnah.com/abudawud:3583>

<sup>256</sup> تخريج دارالدعوة: صحيح البخارى/المظالم ١٦ (٢٤٩٨)، والشهادات ٢٧ (٢٦٨٠)، والحيل ١٠ (٦٩٦٧)، والأحكام ٢٠ (٧١٦٩)، و ٢٩ (٧١٨١)، و ٣ (٧١٨٥)، صحيح مسلم/الأقضية ٣ (١٧١٣)، سنن ابى داود/الأقضية ٧ (٣٥٨٣)، سنن النسائى/القضاة ١٣ (٥٤٠٣)، سنن ابن ماجه/الأحكام ٥ (٢٣١٧)، (تحفة الأشراف: ١٨٢٦١)، وط/الأقضية ١ (١)، و مسند احمد (٦/٣٠٧، ٣٢٠) (صحيح )

*date-palms) began to yield less fruit. They made a mention of it (to the Holy Prophet), whereupon he said: I am a human being, so when I command you about a thing pertaining to religion, do accept it, and when I command you about a thing out of my personal opinion, keep it in mind that I am a human being. Ikrima reported that he said something like this. [Saheeh Muslim 6127<sup>257</sup>]*

### Prophet صلی اللہ علیہ وسلم Prohibited Hadith Book making

Any genuine believer in the Quran would always accept the Quranic evidence as the only absolute uncorrupted truth. However, many Muslims sadly place the hadith above the Quran. This being the case, let us show here what the hadiths says about the Prophet صلی اللہ علیہ وسلم forbidding the writing of his own Hadith:

1. "The prophet said: "Do not write down anything from me except the Quran. Whoever wrote other than that should delete it." [Sahih Muslim, Book 42, Number 7147, also Ahmed, Vol. 1, Page 171]
2. Abu Huraira said that the prophet said, "The 'Ummam' (nations/peoples) that preceded you have gone astray when they wrote books and upheld them besides God's Scripture" (Ahmed Ibn Hanbal).
3. "Abu Huraira said: The messenger of God came to us while we were writing his sayings and said: "What is it you are writing?" we said "sayings (hadith) we hear from you messenger of God" he said, "A book other than God's book?" then Abu Huraira said, "so we gathered what we had written and burnt it all" (*Taqyeed Al-Ilm, by Al-Khateeb Al-Baghdady*) also (*Oloom Al-Hadith, by Ibn Salah*).

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<sup>257</sup> <https://hamariweb.com/islam/hadith/sahih-muslim-6127/>

The question that arises, after reading such words from the Prophet ﷺ, is whether the Prophet ﷺ regarded his personal words to be revelation, or in any way divinely inspired? The fact that the Prophet ﷺ forbade his followers from writing down his sayings and personal words, confirms that he did not regard these to be divinely inspired and that he regarded the Quran to be the only inspired revelation.

To counter this strong argument, the hadith scholars explain that it is true that the Prophet ﷺ prohibited the writing of his own hadith, but they quickly add that this command only applied to the very early years of the revelation! They explain that the Prophet ﷺ gave such instructions because the Quran was in its early days of revelation and that the Prophet ﷺ was worried that his own sayings would be mixed with the Quran! This is a blatant lie on Prophet ﷺ, there is no reference or even weak or concocted or false Hadith to support this claim.

### **Hell Fire for Lying on Prophet ﷺ**

Narrated Abu Bakr bin Abi Shaybah told us and Muhammad ibn Muthanna and the son of Bashir said Muhammad ibn Jaafar told of the Mansour, Rabi bin Hraish heard that, he, Allah be pleased with him, said the Messenger of Allah (ﷺ) said:

*“Do not lie on me, for whoever lies on me will enter Hell-fire”.*  
[Saheeh Muslim Hadith:2]<sup>258</sup>

This most important Hadith, which is Mutawatir<sup>259</sup>, narrated by 62 narrators continuously independently, hence it is closest to the Quran and there is consensus that denying it is Kufr.

### **The False Claim is Exposed by Historic Facts:**

<sup>258</sup> <https://hamariweb.com/islam/hadith/sahih-muslim-2/>

<sup>259</sup> ibid

1- When the revelation first started coming to the Prophet ﷺ he was in Mecca. This continued for thirteen years before he immigrated to Medina. During these 13 difficult years, documenting what the messenger said in conversation was not an issue of prime matter. The believers at the time, who were still a small persecuted minority, were more concerned with securing their personal safety and the safety of the Prophet ﷺ. The short parts of the Quran were memorized and also written down on revelations.

According to historic records, the prohibition by the Prophet ﷺ to write his sayings took place in Medina around the seventh year A.H. which would be 21 years after the beginning of the revelation. Abu Hurairah joined Muslims in 7 / 8 Hijrah, who narrated the Hadith writing prohibition and burning. This clearly negates the false claim.

It follows that the claim that the prohibition applied only to the early days of the Quranic revelation becomes invalid, simply because the prohibition by the Prophet ﷺ was not issued in the early days of the revelation, but after 21 years.

2- When we analyze the claim that the prohibition was meant only for the early days, so that it would not be mixed up with the Quran, we note another serious problem. In Sura 15, verse 9 we read that God gives a promise to preserve the Quran against all corruption. Sura 15 is a Meccan Sura, and thus it was revealed before the immigration to Medina and the subsequent prohibition of writing the hadith.

### **The pressing question here is:**

Did Prophet Muhammad (ﷺ) not trust in God's promise, and indeed ability, to preserve the Quran? If Prophet Muhammad (ﷺ) did believe God's promise, which is what we expect a Prophet would do, would he still be worried that his own hadith would be mixed up or confused with God's revelation, which was preserved by God?

### 3. Four Rightly Guided Caliphs Maintain Hadith Book Ban

The claim that the prohibition by the Prophet ﷺ concerned only the early days of the Quranic revelation does not explain why all the four Khulafa Al-Rashedeen (Abu Bakr, Omar, Osman and Ali, may Allah be pleased with them) all maintained the prohibition after the death of the Prophet ﷺ and allowed no one to write any hadith book, nor made any arrangements to preserve them through book.

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(1) The mother of believers, Sayedah Aisha (one of the wives of the prophet) said that her father (Abu Bakr) gathered 500 hadith from people and burnt them all. (Tazkerat Al-Hafez Al-Zahaby part 1, page 5).

(2) Orwa Ibn Al-Zubair said that Omar prohibited the writing of any hadith from the Prophet ﷺ and declared "There shall be no book besides God's Book" (Ga' me Bayan Al-ilm, part 1, page 65).

(3) Both Abu Bakr and Omar (R.A) used to advise the people to avoid telling tales about the Prophet ﷺ. In one of his speeches, Abu Bakr addressed the people saying: "you tell stories about the prophet and you dispute among one another in the details. The people who will come after you will undoubtedly dispute even more, therefore do not tell any tales about the prophet. If you should be asked, say between us and you is God's Book, therefore make halal (lawful) what is halal in the Book and prohibit what is prohibited therein." (Tazkerat Al-Hafez Al-Zahaby).

(4) When Osman (R.A) became the ruler he maintained the prohibition. The same continued under the leadership of Ali. In one of his speeches Ali (R.A) said: "I urge any of you who possesses any writings about the prophet to destroy it, verily, the people went astray

before you when they upheld the teachings of their scholars and abandoned God's Book" (Sunann Al-Darami).

(5) The prohibition of writing the hadith stood for a period of two centuries after Hijra. Among the six famous hadith collections<sup>261</sup> We have today, labeled 'sahih' (authentic), which is Bukhari's collection. Bukhari was first to be born out of the six collectors, in the year 194 A.H. and his collection was the first to be documented of the six. Once again, this confirms that the prohibition to write hadith continued long after the Prophet ﷺ passed away.

### Prophet ﷺ Laid Down Criteria for Hadith

Prophet ﷺ in his criteria<sup>262</sup> for Hadith, to be narrated, memorized, no book and made Hadith subservient to Quran, Sunnah and Intellect<sup>263</sup>. How can Revelations from God be made subservient to the intellect of people? Obviously Hadiths were not revelation from God.

### Contradictions

To claim that all words spoken by the Prophet ﷺ were divinely inspired does not explain why we find numerous contradictions between one Hadith and another, and also between Hadith and many Quranic verses? Would God inspire His Messenger with contradictions?

*“Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah , they would have found within it much contradiction” (Quran: 4:82).*<sup>264</sup>

Prophet ﷺ made it very clear once he laid down the criteria for acceptance or rejection of Hadiths, which include that Hadith cannot

<sup>261</sup> <https://wp.me/scyQCZ-hadith>

<sup>262</sup> <https://wp.me/scyQCZ-criteria>

<sup>263</sup> اصول علم الحديث. <https://bit.ly/Hadith-Basics> , <https://wp.me/scyQCZ-criteria>

<sup>264</sup> <https://islamqa.info/en/answers/296825/there-is-no-contradiction-in-the-quran-a-response-to-apparent-contradictions>

contradict or abrogate Quran verses but Quran can abrogate Hadiths<sup>265</sup>. But the scholars ignored the Hadiths Criteria (7 Principles) and only followed one , i.e the Chain of narrators.

From all the above examples it becomes evident that the claim that all that the Prophet ﷺ uttered was inspired by God is utterly false. How can the Prophet ﷺ be inspired in all he uttered when it is full of contradictions? How can the fabricated lies ever be attributed to the Prophet ﷺ ? How can Muslims be coerced to believe the tales that contradict the Quranic truth?

### The Infallibility

We are told in the Quran that the messenger of God is infallible in the message he delivers but that he is fallible in his own personal words:

*Say (O Muhammad), "If I stray, I stray to my own loss, and if I am guided, it is by what my Lord inspires to me. He is Hearer, Near." (Quran;34:50)*

What the words "If I stray, I stray to my own loss" tell us is that there were times when the prophet was not inspired by God, and thus could be corrected by God. They also tell us that he was only guided by means of what God inspired him. If every word the prophet uttered was inspired by God, then the selected sentence would make little sense!

Further confirmation that not every word uttered by Muhammad (ﷺ) was divine inspiration is in the fact that God politely reprimanded Muhammad on six different occasions. These are found in (8:67-68, 9:43, 9:113-114, 33:37, 66:1 and 80:1-11).

<sup>265</sup> اور حضرت جابرؓ راوی ہیں کہ سرکار دو عالم ﷺ نے ارشاد فرمایا میرا کلام، کلام اللہ کو منسوخ نہیں کرتا اور کلام اللہ میرے کلام کو منسوخ کر دیتا ہے اور کلام اللہ کا بعض کو منسوخ کرتا ہے۔ (مشکوٰۃ المصابیح

: حدیث نمبر: ، 189) (سنن دارقطنی: ۱۱۷، ۱) ، Imam Sahifi Risla,

<https://www.mubashirnazir.org/ER/L0017-10-Risala.htm>

Clearly, if everything uttered by the Prophet ﷺ was inspired by God he would not have been corrected on any of these occasions. Surely, God would not inspire the Prophet ﷺ to make errors and then reprimand him for committing them!

*“That Allah may forgive you your sins of the past and the future, and complete His Favor on you, and guide you on the Straight Path” (Quran:48:2)<sup>266</sup>*

We must also understand that God does not include these six cases of reprimand<sup>267</sup> for the sake of belittling His own messenger<sup>268</sup>. God includes these incidents in the Quran so that the reader would be alerted to the fact that Muhammad (ﷺ) was human. Sadly, the ones who are intent on idolising Muhammad (ﷺ) cannot understand the wisdom of these Quranic verses!

*Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." (Quran;18:110)*

### Hadith: “Only What Allah desires”

A man said to Prophet ﷺ : “Whatever Allah wills and whatever you will (that is what happens). He said: Do you associate me with Allah ? (Not so, but say that) what Allah alone wants (is what happens).<sup>269</sup>

<sup>266</sup> <https://corpus.quran.com/translation.jsp?chapter=48&verse=2>

<sup>267</sup> <https://tanzil.net/#trans/en.sarwar/8:67>

<sup>268</sup> <https://aboutislam.net/reading-islam/about-muhammad/6-proofs-muhammad-couldnt-have-authored-the-quran/2/>

<sup>269</sup> جو اکیلے اللہ چاہتا ہے (وہی ہوتا ہے) عن عبد اللہ بن عباس -رضي الله عنهما- أن رجلا قال للنبي صلى الله عليه وسلم:- ما شاء الله وشئت، فقال: «أجعلتني لله نِدًا؟ ما شاء الله وحده». [إسناده حسن.] - [رواه أحمد.]  
عبد اللہ بن عباس رضی اللہ عنہما سے روایت ہے کہ ایک شخص نے آپ ﷺ سے کہا جو اللہ چاہے اور جو آپ چاہیں (وہی ہوتا ہے)۔ آپ ﷺ نے فرمایا: ”کیا تم نے مجھے اللہ کے ساتھ شریک ٹھہرا دیا؟!“ (ایسا نہیں بلکہ یوں کہا کرو کہ) جو اکیلے اللہ چاہتا ہے (وہی ہوتا ہے)۔  
[اس حدیث کی سند حسن ہے۔] - [اسے امام احمد نے روایت کیا ہے۔]



## Ignoring Difference between Revelation , Inspiration & Knowledge

It has also been claimed that Prophet Muhammad (ﷺ) received other revelations from God besides the Quran. Among the cases they put forward is the information the Prophet (ﷺ) received about one of his wives (66:3)<sup>270</sup>. They state that the details of this information are not given in the Quran and therefore this proves that Muhammad (ﷺ) received other revelations from God besides the Quran.

The error in this understanding is obvious. What they are confusing here is the difference between inspiration , revelation and knowledge.

A revelation is a Scripture given to various prophets to deliver to his people. However, there can also be personal inspiration that is given to any person, messengers and ordinary people alike. This inspiration is totally different from a revelation. No doubt, just like all other messengers of God, Muhammad (ﷺ) received various pieces of inspiration in connection to various incidents and events. Moreover he was also given special knowledge <sup>271</sup>as narrated in a [Bukhari,7006, Muslim 6190] <sup>272</sup>. So these three things must be differentiated.

As mentioned, inspiration from God can be given to any human and not just the messengers of God.

We read in 28:7 that God "*inspired*" the mother of Moses to throw her baby into the river and not to fear. The mother of Moses was not

<sup>270</sup> <https://tanzil.net/#trans/en.sarwar/66:33>

<sup>271</sup> (بخاری #7006 و مسلم 6190) (مشکوٰۃ المصابیح. حدیث نمبر : 5988)

<sup>272</sup> [Bukhari,7006 Muslim 6190]

a messenger, what she received from God was inspiration but not revelation.<sup>273</sup>

Similarly, when God inspired various pieces of personal information to Muhammad(ﷺ) they were meant for his own benefit (not revelation). When God informed Muhammad(ﷺ) of what his wives said (66:3), which he had no way of knowing if God had not told him, this was inspiration, not revelation. This kind of inspired information was for the personal benefit of Muhammad(ﷺ). The Quran asserts that the only revelation Prophet Muhammad(ﷺ) received from God was the Quran (6:19).

### Conclusion:

It is obvious from above that the revelation mentioned in verses (53:2-4) of Quran, refers solely to the Quran which was revealed to Muhammad(ﷺ), the Messenger of God. What these glorious verses say is that the Quran was not the fabrication of Muhammad(ﷺ) as his enemies claimed! The word "It" (*huwa*) in 53:4 refers only to the Quran which was revealed by God to Muhammad(ﷺ) through angel Gabriel. The words in 53:2-4<sup>274</sup> do NOT refer to every word uttered by Prophet Muhammad(ﷺ) .

Hazrat Abu Hurayrah (may Allah be pleased with him) narrated that the Holy Prophet (peace and blessings of Allah be upon him) prayed:

*O my Lord! I have made a request in your service, so accept it and do not disappoint me. That is, I hope that my request will be granted and that request is that I am a human being, so I have caused any harm to the believer or if I had cursed him or harmed him or beaten him, then make all these things a cause of mercy for the believer, a means of purification from*

<sup>273</sup> <https://tanzil.net/#trans/en.sarwar/28:7>

<sup>274</sup> <https://tanzil.net/#trans/en.sarwar/53:2>

*sins, and a means of nearness to you, so that you may give him nearness on the Day of Resurrection because of these things. (Mushkat: 2245, Bukhari and Muslim)*

References: <https://bit.ly/Revelations-Wahi>

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<https://docs.google.com/document/d/e/2PACX-1vOqI15qheU5oNfVkkRoAqgIDHHG10KOP051hi4MaVm4b6leZAllAXheVAq7fZsw4sappAucFy1rsRqs/pub>

## Part 6

### Theory of Revelation (Final, Part-6)

#### Judaization of Islam (Israeliyat)

#### Was Prophet ﷺ Given, Something like Quran?

Recited ( Manifest) & Non Recited (Hidden) Revelations

Wahi Jili (Matloo) & Wahi Khiffi (Ghair Matloo)

“Why do you mix truth with falsehood and knowingly hide the truth?”[Quran 3:71]

<https://bit.ly/Revelations-Wahi>

<https://DefenceJournal.com/author/Aftab-Khan>

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## **Judaization of Islam (Israeliyaat)**

### **Was Prophet ﷺ Given, Something like Quran?**

*Wahi Jili (Matloo) & Wahi Khiffi (Ghair Matloo)*

### **Introduction**

Revelation is an important terminology in religion and theology, it is revealing or disclosing of truth or knowledge through communication with God. He (الله) revealed his final message for the guidance of the humanity through Prophet Muhammad(ﷺ), the seal of the Prophets (last Prophet), via the angel Gabriel. This last revelation, Qur'an, is the flawless final revelation of God to humanity, till the Last Day. The Qur'an has been revealed word by word and letter by letter<sup>275</sup>, well preserved and protected by Muslims and Allah Himself. No other book of can claim, what the Quran<sup>276</sup> claims:

1. This is The Book free of doubt and involution, a guidance for those who preserve themselves from evil and follow the straight path” (Quran;2:2)<sup>277</sup>
2. God revealed Quran and will protect it (Quran;15:9)<sup>278</sup>
3. Nobody, not even Prophet can change Quran (Quran;10:15)

<sup>275</sup> <https://en.wikipedia.org/wiki/Revelation>

<sup>276</sup> Quran Introduces Quran: <https://bit.ly/QuranOnQuran>

<sup>277</sup> Translation by Ahmed Ali: <https://quran.wvpa.com/page/verse-2-2>

<sup>278</sup> [https://quran1book.wordpress.com/2020/11/19/quran-on-quran/#\\_ftn1](https://quran1book.wordpress.com/2020/11/19/quran-on-quran/#_ftn1)

4. Allah has now revealed the best HADITH (*Ahsan-al-Hadees*).(Quran;39:23)<sup>279, 280</sup>
5. In which Hadith<sup>281</sup> other than the Quran will they believe?  
(Quran;77:50)
6. Who disbelieved in Quran, are doomed (Quran;90:19)
7. The Messenger conveyed all what was revealed of this Book from the Lord. There is nothing that could alter His words (Quran;18;27, 6:19)
8. Allah's Words never change.(10:64)
9. Quran is free from any ambiguity (Quran;18:1-2)
10. Quran is the Criterion to judge right and wrong (Quran;25:1)
11. Book with the truth, verifying old Scriptures and a guardian over it (Quran;5:48)
12. Quran is the Book with truth, to judge between people in that in which they differed (Quran;2:213)
13. "This book (Quran) to provide explanations for everything, and guidance, and mercy, and good news for the Muslims"(Quran;16:89)
14. Ponder over its verses, and that those endowed with understanding may be mindful.(Quran;38:29)
15. Allah neglected nothing in the Book" (Quran; 6:38)

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<sup>279</sup> Dr.Kamal Omar(Translation):Allah has sent down *Ahsan-al-Hadees* [*The Better Hadees* (Narration)] *Kitaban Mutashabihan Masani* [a Book, mutually supporting (its statements); (and) repeating (its Verdicts in diverse forms to make one understand and grasp)]. The skins of those who are conscious and mindful of the position of their Nourisher-Sustainer, shiver from it (when they feel the force and impact of the Message). Then their skins and their hearts soften towards *Zikr* (Message) of Allah. This is *Hudah* (guidance) from Allah. He guides therewith whom He thinks proper. And whomsoever Allah lets go astray — then (there is) not for him out of (any) guide. [Please note that this Verse contains, in all, four attributes for *Al-Kitab*. Two of these are single worded like *Zikr* and *Hudah*. One is three worded, while *Ahsan-al-Hadees* is two worded attributes for the Book of Allah. Allah recognises only His Book as the collection of Authentic *Ahadees*] . Bewar! There is no official scripture or book of Hadith left by the Prophet ﷺ and 4 Guided Caliphs except Quran. They had prohibited any other book except the Quran. Also (4:88), (15:87)

<sup>280</sup> <https://www.islamawakened.com/quran/39/23/default.htm>

<sup>281</sup> <https://wp.me/scyQCZ-hadithq>

16. Verses of established meaning, further explained in detail (Quran;11:1)
17. Falsehood cannot approach it (Quran;41:42)
18. Book in truth and [also] the balance.(Quran;42:17)
19. Prophet Delivered the messages of the Lord (72:28, 5:67)
20. The most beautiful Message in a consistent Book wherein is reiteration.(Quran;39:23)
21. Healing and mercy to the believers, and it adds only to the perdition of the unjust. (Quran;17:82)
22. Bring mankind out of darkneses into the light (Quran;14:1)
23. In clear Arabic, easy to understand (Quran;12:2)
24. Study the Quran, as it should be studied (Quran;2:121)
25. Do they not then think deeply in the Quran, or are their hearts locked up?(Quran;47:24)
26. Those concealing revelations of Quran are cursed by Allah (Quran;2:159)
27. Who conceal in the scripture, for a cheap material gain, incur painful retribution.(Quran;2:174)
28. In what Hadith after this (Quran) will they then believe?(Quran;7:185)
29. These are the revelations of God which We recite to you for a genuine purpose. In what Hadith (statements) other than God's and His revelations will they then believe? (Quran;45;6)
30. Let them produce a Hadith (discourse) like it if they are true in their claim.(Quran;52:34)
31. Deniers and Rejectors:
32. Woe unto every fabricating impostor, the one who hears GOD's revelations but ignores arrogantly, Grievous punishment awaits (Quran;45:7-8)
33. Those who dispute Ayas have turned away from the right path (Quran;40:69)
34. Those who deny the revelations, will suffer a dreadful doom.(Quran;45:11)
35. And none but the Zalimun (polytheists, wrongdoers) deny Ayat (Quran;29:49)



36. And be not like those who said, We hear, and they did not obey (Quran;8:21)
37. *Those concealing revelations of Quran are cursed by Allah*  
[\(Quran:2:159\)](#)
38. These (are the) Verses, (of) Allah We recite them to you in truth. Then in what Hadith after Allah and His Verses will they believe [“\(Quran;45:6\)](#) also [\(Quran;77:50\)](#), [\(Quran;7:185\)](#). Then let them produce a Hadith like this if they are truthful. [\(Quran;52:34\)](#) (2:23), (10:38), (11:13), (17:88).

## Revelation / Wahi

The Arabic trilateral root *wāw ḥā yā* (و ح ي) occurs 78 times in the Quran<sup>282</sup>, in two derived forms: 72 times as the form IV verb *awḥā* (أَوْحَى), six times as the noun *wah* (وَحْي). It is used in the meanings of: revelation, revealed, inspire. “Wahi” is mostly used as revelations to the Messengers and Prophets:

*“It (Quran) is but a divine revelation, which is revealed to him.”*  
[\[Quran 53:4\]](#)<sup>283</sup>

*We have revealed to you (O Messenger) as We revealed to Noah and the Prophets after him; and We revealed to Abraham, Ishmael, Isaac, Jacob and the Prophets who were raised in the tribes, and Jesus, Job, Jonah, Aaron, and Solomon; and We gave David the Psalms.* [\[Quran:4:163\]](#)<sup>284</sup>

It is important that the Quran is mentioning that Prophet Muhammad (صلی اللہ علیہ وسلم) received Wahi/ Revelations [\[Quran 42:51,52\]](#) in the same way like other prophets and messengers. There is no mention of “*Wahi Matloo and Wahi ghair matloo*” (Recited Revelations and Non Recited Revelations (*Wahi Matloo/ Jili and Wahi ghair matloo/ Khifi*) *these are later deviations (bida’a).*

## Judaization of Islam (Israeliyat)

The Oral Torah refers to the later works of the rabbinic period — most prominently the Mishnah and the Gemara, jointly known as the

<sup>282</sup> [https://corpus.quran.com/qurandictionary.jsp?q=wHy#\(42:51:8\)](https://corpus.quran.com/qurandictionary.jsp?q=wHy#(42:51:8))

<sup>283</sup> <https://quran.wwpa.com/page/verse-53-4>

<sup>284</sup> <https://corpus.quran.com/translation.jsp?chapter=4&verse=163>

Talmud — that explain and expound upon the statutes recorded in the Written Torah<sup>285</sup>. However on the contrary the Rabbinic tradition holds (concocted doctrine) that Moses learned the whole Torah while he lived on Mount Sinai for 40 days and nights and both the Oral and the written Torah were transmitted in parallel with each other. Where the Torah leaves words and concepts undefined, and mentions procedures without explanation or instructions, the reader is required to seek out the missing details from supplemental sources known as the “Oral Law” or “Oral Torah”<sup>286</sup>, once put into writing it became Talmud and actual revealed scripture, the Torah, was put back under its shadow. [Like Quran has been placed in the shadow of 100 Hadith books].

Following the footsteps of Jews, the Hadith book proponents give similar arguments, that Hadith is Wahi Khiffi (Ghair Matlu/Non Recited) which according to them is necessary to explain the Quran the written Wahi/ Wahi Matlu, the concepts invented much later in 2/3rd century Hijrah<sup>287</sup>. This concept has already been explained in detail earlier in Part-2 (see DJ, November 2021)<sup>288</sup> This is “Judaisation of Islam”, (Israiliyaat) to which Prophet ﷺ was averse, when he said:

*“Be different from the Jews, who do not pray in their shoes or in their leather slippers (khufoof).” (Abu Dawood, 652)*<sup>289</sup>

*Abū Hurayra said; God’s Messenger (God bless him) came out to us while we were writing ḥadīths, and he said, “What is this that you are writing?” We said, “Ḥadīths we have heard from you.” He said, “Do you want a book other than God’s book? [a kitāban ghayr kitāb illāh turīdūna], The communities*

<sup>285</sup> <https://www.myjewishlearning.com/article/the-formation-of-the-oral-torah/>

<sup>286</sup> [https://en.wikipedia.org/wiki/Oral\\_Torah](https://en.wikipedia.org/wiki/Oral_Torah)

<sup>287</sup> Hadith, Mishnah & Talmud Books – Striking Similarities in Evolution: <https://wp.me/scyQCZ-mishnah>

<sup>288</sup> The Defence Journal 11/2021: <https://defencejournal.com/2021/11/10/theory-of-revelations-part-2/>

<sup>289</sup> Abu Dawood, 652; classed as saheeh by al-Albaani in Saheeh Abi Dawood, 607). That is regarded as mustahab for the purpose of differing from non-Muslims): <http://www.equranlibrary.com/hadith/abudawood/1837/652>

*before you were only caused to stray by the books they wrote along with God's book."*

*Abū Hurayra said, "Then we collected them single-mindedly and threw them in the fire."<sup>290</sup>*

This Hadith Book ban remained in force also by 4 Caliphs<sup>291</sup> and Companions<sup>292</sup>, till all passed away. After the first century, Hadith books were written in defiance, like Jews wrote Talmud from Oral traditions which undermine the book of God.

*"And the Jews said, "Our hearts are covered"; in fact Allah has cursed them because of their disbelief, so only a few of them accept faith." (Quran;2:88)<sup>293</sup>*

The Prophet was well aware of disobedience tendencies among Muslims, due to special knowledge given to him by Allah, so he also said:

*"You will follow the wrong ways of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there." We said, "O Allah's Apostle! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.) ](Muslim: 3456, Al-Bukhari:6781)<sup>294</sup>*

We find Muslims praying without shoes, if anyone is found to enter the Masjid even with clean or new shoes, he may be expelled or even lynched. Judaisation of Islam is complete. So true was the true Messenger صلی اللہ علیہ وسلم of Allah 1400 years ago.

<sup>290</sup> Extract form 2 Hadiths: <https://wp.me/scyQCZ-forbid> [Taqyid ilm by Khateeb Baghdadi]

<sup>291</sup> <https://wp.me/scyQCZ-omar3>

<sup>292</sup> <https://wp.me/scyQCZ-ban06>

<sup>293</sup> <https://quran.wvpa.com/page/verse-2-88>

<sup>294</sup>

[https://islamicurdubooks.com/hadith/hadith-.php?tarqem=1&bookid=2&hadith\\_number=6781](https://islamicurdubooks.com/hadith/hadith-.php?tarqem=1&bookid=2&hadith_number=6781)

## Jewish Theory of “Duality of Revelations” (Israeillyat) Peneterates Islam

*“Why do you mix truth with falsehood and knowingly hide the truth?”[Quran:3:71], (Quran;2:42)*

*“Those of the Children of Israel who disbelieved were cursed by the tongue of David and Jesus, son of Mary. That was because they disobeyed and kept on exceeding the bounds (of the Law).” (Quran:5:78)<sup>295</sup>*

The “Theory of “Recited (Manifest) Revelations & Non Recited<sup>296</sup> (Hidden revelations) or Wahi Jili (Matloo) & Wahi Khiffi (Ghair Matloo) (وحي متلو و غير متلو)” is not found in Quran<sup>297</sup> or in any Hadith. It is an imported item from Jewish<sup>298</sup> traditions with Arabic names. [See Part-2]<sup>299</sup>

This concept is NOT based on Command Verses [ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمَّ [ الْكُتَابِ ] (Command verses are clear statements, which do not require interpretation or explanation being clear with one meaning, these verses are the fundamental, foundation of the Book). Allah says:

*“It is God who has revealed the Book to you in which some verses are clear statements (which accept no interpretation) and these are the fundamental ideas of the Book, while other verses may have several possibilities. Those whose hearts are perverse, follow the unclear statements in pursuit of their own mischievous goals by interpreting them in a way that will suit their own purpose. No one knows its true interpretations except God and those who have a firm grounding in knowledge say, “We believe in it. All its verses are from our Lord.” No one can grasp this fact except the people of reason.” (Quran;3:7)<sup>300</sup>*

<sup>295</sup> <https://quran.wvpa.com/page/verse-5-78>

<sup>296</sup> <https://wp.me/scyQCZ-wahi2>

<sup>297</sup> [https://corpus.quran.com/qurandictionary.jsp?q=wHy#\(42:51:8\)](https://corpus.quran.com/qurandictionary.jsp?q=wHy#(42:51:8))

<sup>298</sup> <https://defencejournal.com/2021/11/10/theory-of-revelations-part-2/>

<sup>299</sup> <https://defencejournal.com/2021/11/10/theory-of-revelations-part-2/>

<sup>300</sup> <https://salaamone.com/intellect/>

The Messenger of Allah (saw) said: “There are three kinds of knowledge:

- 1) Command Verses (see Quran:3:7 above)<sup>301</sup>
- 2) Proven Sunnah<sup>302</sup>, [Practiced and passed through continuously from generation to generation, there are only 113 Mutawatir Hadiths<sup>303</sup> with the status closer to Sunnah by Imam Suyuti.]
- 3) The Obligatory duties with justice and whatever is beyond that is bounty (fazal).<sup>304</sup>

Following Command verses must be kept in view all along, while reading this article:

1. Allah’s Words never change.(Quran:10:64)<sup>305</sup>
2. Nobody, not even Prophet can change Quran (Quran;10:15)<sup>306</sup>
3. The Messenger conveyed all what was revealed of this Book from the Lord. There is nothing that could alter His words (Quran;18;27<sup>307</sup>, 6:19)
4. In which Hadith<sup>308</sup> other than the Quran will they believe? (Quran;77:50)
5. Who disbelieved in Quran, are doomed (Quran;90:19)<sup>309</sup>

One of the six articles of Faith<sup>310</sup> demands a Muslims to believe in the messengers of God and books revealed to them, the Quran being the last book revealed to the last Prophet Muhammd(ﷺ). There is no mention of secret Wahi, or other books. [based on borrowed

<sup>301</sup> <https://quransubjects.blogspot.com/2021/03/quran-key.html>,

<https://trueorators.com/quran-tafseer/3/7>

<sup>302</sup> <https://wp.me/scyQCZ-sunnah>

<sup>303</sup> <https://wp.me/pcyQCZ-3W>

<sup>304</sup> Mishkat al-Masabih, Hadith No. 239, (رواه ابو داود) 239، حديث نمبر: 239، مشكوة المصابيح، (٢٨٨٥) و ابن ماجه (٥٤)

الذهبي في تلخيص المستدرک (٣٣٢ / ٤).

<sup>305</sup> <https://quran.wwpa.com/page/verse-10-64>

<sup>306</sup> <https://quran.wwpa.com/page/verse-10-15>

<sup>307</sup> <https://quran.wwpa.com/page/verse-18-27>

<sup>308</sup> <https://wp.me/scyQCZ-hadithq>

<sup>309</sup> <https://quran.wwpa.com/page/verse-90-19>

<sup>310</sup> <https://wp.me/sbruvK-faith>

Jewish doctrine mentioned above] It becomes a challenging task for a sane Muslim who want to obey Quran and the Prophet (ﷺ) to believe in about 100 holy books, attributed to Prophet (ﷺ), written privately more than century later by individual volunteers on the basis of a concocted theory (or any other reasons) Not based upon clear (command) verse but through interpretation, while the Prophet (ﷺ)<sup>311</sup> and Quran prohibits any book except Quran<sup>312</sup>.

This is a big paradox, effort has been made to resolve it through a series of articles in DJ<sup>313</sup>, this being the 6th or may be the last.

### **Prophet (ﷺ) Given Knowledge:**

The Prophet (ﷺ) was not an ordinary person, apart from being appointed as Messenger of God, he was very intelligent blessed with very high intelligence quotient. He received Wahi/ Revelations from Allah which were recited, memorized and recorded, when verses were revealed, the Wahi/ Revelations are well preserved in the Quran, "God revealed Quran and will protect it (Quran;15:9)<sup>314</sup>. Every human is endowed with different types of knowledge and IQ by God. Einstein discovered the 'Theory of Relativity', Newton discovered 'Gravity', because God granted them scientific knowledge. There are many others who spend their lives and fail to make any discoveries.

Special Knowledge Given to Prophet (ﷺ) & some to Umer Al Khattab (R.A)

Narrated Ibn `Umar: I heard Allah's Apostle saying,

*"While I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it to my fill until I noticed its wetness coming out of my nails, and then I gave the rest of it to `Umar." They (the people) asked, "What have you interpreted*

<sup>311</sup> <https://wp.me/pcyQCZ-7J>

<sup>312</sup> <https://wp.me/pcyQCZ-3f>

<sup>313</sup> <https://defencejournal.com/author/aftab-khan/>

<sup>314</sup> <https://wp.me/pcyQCZ-1k>, <https://tanzil.net/#trans/en.sahih/15:9>

*(about the dream)? O Allah's Apostle?" He said, "(It is Religious) knowledge." [Bukhari,7006<sup>315</sup> Muslim 6190]*

The special status of Umar bin Khattab is evident, its great blessing of Allah that he was chosen to get part of knowledge given to the Prophet (صلی اللہ علیہ وسلم). Relate it with the decision of Umer bin Khattab not to write Hadith books.

Mpses requested of him (*Al-Khadir*): "May I follow you so that you may teach me from that True Knowledge which you have been taught?" He said, 'You will not be able to have patience with me. [\(Quran;18.66\)](#)<sup>316</sup>

*"O Moses! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He has bestowed upon you, but I do not know it...." [Bukhari 4725]<sup>317</sup>*

Hence Allah has his own means and power to bestow knowledge upon His servants. Why the scholars of 3rd century Hijra insist that Hadiths are Wahi, because they wanted to write Hadith books against command of Quran, Prophet (صلی اللہ علیہ وسلم) and Sunnah of four Rightly Guided Caliphs, so they had to invent the Bid'a, terminologies like Wahi Matloo and Ghair Matloo. Knowledge (ladunnā 'il'ma) for Allah is sufficient for any additional things mentioned by Prophet (صلی اللہ علیہ وسلم). Any extra knowledge apart from Wahi, which Allah wants to impart to the Prophet (صلی اللہ علیہ وسلم) can be done by Him by any means He may choose. Since nothing has been specified as to how the additional knowledge other Quran was given to the Prophet (صلی اللہ علیہ وسلم) so instead of speculations it's better to keep quiet and avoid guesswork. [\(Quran;18:22, 5:101\)](#)<sup>318, 319</sup>

<sup>315</sup> [https://islamicurdubooks.com/hadith/hadith-php?tarqeem=1&bookid=1&hadith\\_number=7006](https://islamicurdubooks.com/hadith/hadith-php?tarqeem=1&bookid=1&hadith_number=7006)

<sup>316</sup> <https://quran.wvpa.com/page/verse-18-66>

<sup>317</sup> [https://islamicurdubooks.com/hadith/hadith-php?tarqeem=1&bookid=1&hadith\\_number=4725](https://islamicurdubooks.com/hadith/hadith-php?tarqeem=1&bookid=1&hadith_number=4725)

<sup>318</sup> <https://tanzil.net/#trans/en.wahiduddin/18:22>

<sup>319</sup> <https://islamqa.info/en/answers/187398/>

## Three Fundamental Sources of Knowledge in Islam, Hadith Excluded

The Messenger of Allah (صلى الله عليه وسلم) said, there are three.<sup>320</sup> (sources) of knowledge:

- 1) Established Command ([Muhkamat](#)) Verses (of Quran)<sup>321</sup>
- 2) Proven, established Sunnah\*
- 3) The duty of justice (*fareeza adilah*)

And whatever is beyond that is extra (*fazal*)([Mishkaat al-Masabih, Hadith No. 239](#), narrated by Abu Dawud (2885) and Ibn Majah (56), Al Dhabi summary Al Mustadrik 332/4)<sup>322</sup>

There is no mention of Hadith in three fundamental sources of knowledge, hence it is an extra knowledge. [Sunnah and Hadith](#) are not synonymous but different terms<sup>323</sup> scholars deliberately mixed them to trick the simple common Muslims. \*Imam Sayouti had identified [113 Matwater](#) Hadiths which are narrated by 10 narrators at each stage of the chain; they are considered as most reliable Hadiths, closer to proven sunnah. All other thousands of Hadiths are [Ahaad](#) (singular).<sup>324</sup> This is the most likely reason, that Prophet صلى الله عليه وسلم did not include Hadith in fundamental source of Knowledge, he had himself differentiated between these two different terms<sup>325</sup>. This

<sup>320</sup> (Mishkaat al-Masabih, Hadith No. 239, narrated by Abu Dawud (2885) and Ibn Majah (56), Al Dhabi summary Al Mustadrik 332/4), قَالَ رَسُولُ اللَّهِ ﷺ، وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: الْعِلْمُ ثَلَاثَةٌ: آيَةٌ مُحْكَمَةٌ أَوْ سُنَّةٌ قَائِمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ وَمَا كَانَ سِوَى ذَلِكَ فَهُوَ فَضْلٌ. رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ

<http://www.equranlibrary.com/hadith/abudawood/1696/2885>

<sup>321</sup>

<https://tanzil.net/#3:7>,

<https://quransubjects.blogspot.com/2021/03/quran-key.html>

<sup>322</sup> <https://www.prophetmuhammad.com/mishkat/239>,

[https://islamicurdubooks.com/hadith/hadith-.php?hadith\\_number=54&bookid=4&ta\\_rqeem=1](https://islamicurdubooks.com/hadith/hadith-.php?hadith_number=54&bookid=4&ta_rqeem=1)

<sup>323</sup> <https://wp.me/scyQCZ-sunnah>

<sup>324</sup> <https://wp.me/pcyQCZ-3W>, [Qatf al-Azhar "قطف الازهر متناهره في الخبر المتواتر" al-Mutanathara fi al-Akhbar al-Mutawatirah] [Arabic by Imaam Sayouti

الرئيسية الكفاية في علم الرواية للخطيب البغدادي الكفاية في علم الرواية للخطيب البغدادي باب الكلام في أحكام] <sup>325</sup> [الأداء وشرائطه، حديث رقم 1303 [https://islamarchive.cc/H\\_646521](https://islamarchive.cc/H_646521),

<https://wp.me/scyQCZ-forbid>



Hadith being inline with the Quran automatically gets a higher grade of acceptance.

One must question that; Can an extra / additional source of knowledge (Hadiths) abrogate or overridden Quran verses which is the top islamic source of knowledge? If answer is yet, "Yes", then, one can only be reminded:

*"the worst creatures in God's sight are those who are deaf and dumb, and who do not use reason. (Quran:8:22)*

Allah's Words never change. (Quran:10:64)<sup>326</sup>

Nobody, not even Prophet can change Quran (Quran:10:15)<sup>327</sup>

## **Prophet ﷺ Gives Top Priority to Quran**

### **Hold Fast to Quran for Guidance**

Prophet ﷺ Said: "The Book of Allah contains right guidance, the light, and whoever adheres to it and holds it fast, he is upon right guidance and whosoever deviates from it goes astray. (Muslim: [6227](#))<sup>328</sup>

Prophet ﷺ said in his Farewell Sermon: "I am leaving among you such a thing that if you hold fast to it, you will never go astray, it's the Book of Allah (Muslim: [2950](#)· Abi Dawood: [1905](#))<sup>329</sup>

## **Quran, The Only Revelation: The Miracle given to Prophet ﷺ**

Narrated Abu Hurairah (RA) : The Prophet ﷺ said, "There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was the one who was given a revelation that God had revealed to me<sup>330</sup>. [wa'iinama kan aladhi 'uwtit **wahyan 'awhah** allah 'iilaya] So I hope that my followers will be more than those of any other prophet on the Day of Resurrection." ([Al-Bukhari:7274](#))

<sup>326</sup> <https://quran.wqpa.com/page/verse-10-64>

<sup>327</sup> <https://quran.wqpa.com/page/verse-10-15>

<sup>328</sup> <http://www.equranlibrary.com/hadith/muslim/1705/6227>

<sup>329</sup> <https://bit.ly/Hadith-Basics>

<sup>330</sup> : <http://www.equranlibrary.com/hadith/bukhari/1908/7274> , وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ

This Hadith makes it absolutely clear that the Prophet ﷺ was given only one Wahi/ Revelation, The Quran, which is a living miracle for ever. Any non Muslim who desire to learn about Islam, he is given Quran to study and mostly they accept Islam.

## True Guidance from Quran Only

Ali bin Abi Talib narrated that, Prophet ﷺ said: "The person who will seek guidance in non-Quran will go astray, The (Quran) is a strong rope of Allah, and it is strong Zikr and it is a straight path. [Tirmidhi 2906]

Hazrat Umar رضي الله عنه said, "Amma Badu (then after) Allah has chosen for his Apostle ﷺ what is with Him (Paradise) rather than what is with you (the world). This is that Book (Quran) with which Allah guided your Apostle, so stick to it, for then you will be guided on the right path as Allah guided His Apostle ﷺ with it." [Sahih Bukhari 7269]  
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**Ali (رضي الله عنه) says: Quran: Only Revelation/ Wahi**

Narrated Abu Juhaifa: I asked `Ali, "**Do you have the knowledge of any Divine Inspiration besides what is in Allah's Book?**"

`Ali replied, "**No, by Him Who splits the grain of corn and creates the soul. I don't think we have such knowledge....**" [Sahih Bukhari 3047]<sup>332</sup>

**Prophet ﷺ Gave Quran**

"The Prophet ﷺ did not leave except what is between the bindings (of the Quran)." [Sahih Bukhari [Hadith# 5019](#)]<sup>333</sup>

<sup>331</sup> <http://www.equranlibrary.com/hadith/bukhari/1908/7269>

<sup>332</sup> <https://sunnah.com/bukhari:3047>

<sup>333</sup> <https://sunnah.com/bukhari:5019>

## Will of Prophet : Follow Quran

"He (Prophet ﷺ) made a will wherein he recommended Allah's Book." [Bukhari<sup>334</sup> [5022](#)]

## Prophet's character was the Noble Quran

Qatadah reported: I said to Aisha, "O mother of the believers, tell me about the character of the Messenger of Allah, peace and blessings be upon him." Aisha said, "Have you not read the Quran?" I said, "Of course." Aisha said, "Verily, the character of the Prophet of Allah was the Quran." ([Sahīh Muslim 746](#))<sup>335</sup>

How can one expect the Prophet ﷺ to make a statement against Quran?

## Merits of Quran

'Ali bin Abi Talib said: I heard the Messenger of Allah (ﷺ) saying: Indeed there comes a Fitnah So I said: What is the way out from it O Messenger of Allah? He said:

1. **Allah's book.** *In it is news for what happened before you, and information about what comes after you, and judgment for what happens between you.*
2. *It is the **Criterion** (between right and wrong) without jest.*
3. *Whoever among the oppressive abandons it, Allah crushes him, and whoever seeks guidance from other than it, then Allah leaves him to stray.*
4. *It is the firm **rope of Allah**, it is the wise remembrance, it is the straight path, and it is the one that the desires can not distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish.*

<sup>334</sup> [https://islamicurdubooks.com/hadith/hadith-php?tarqeem=1&bookid=1&hadith\\_number=5022](https://islamicurdubooks.com/hadith/hadith-<u>php?tarqeem=1&bookid=1&hadith_number=5022</u>)

<sup>335</sup> <https://www.abuaminaelias.com/dailyhadithonline/2012/08/11/prophet-character-quran/>

5. *It is the one that when the Jinns hear it, they did not hesitate to say about it: 'Verily, we have heard a wonderful Recitation (this Qur'an)! 'It guides to the Right Path, and we have believed therein.'*
6. *Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path. Take this O A'war!'. [\[Tirmidhi 2906\]](#)<sup>336</sup>*

### **Abrogation of Verses of Quran Not Permissible**

The Prophet ﷺ found some people arguing about the Qur'an and said: "People before you also perished for this reason that they rejected some parts of book of Allah through other parts, in fact Book of Allah has been revealed that its parts confirm each other. Hence you should not deny some parts of the Qur'an with others., narrate what you understand from it, and leave what you do not know for those who know it. (Mishkat al-Masabih, Hadith 237)<sup>337</sup>

"The Messenger of Allah ﷺ said: You are using one part of the Qur'ân against another part, and this is what led to the doom of the nations who came before you."(Ibn Majah:85<sup>338</sup>

If one part of the Quran cannot abrogate another part, how can Hadith abrogate the Quran?

Allah's Words never change. (Quran:10:64)<sup>339</sup>

Nobody, not even Prophet can change Quran (Quran;10:15)<sup>340</sup>

<sup>336</sup> <https://hamariweb.com/islam/hadith/jami-at-tirmidhi-2906/>

<sup>337</sup> مشكوة المصابيح، حديث نمبر: (237)، (رواه احمد (٢/ ١٨٥ ح ٦٧٤١٩) و ابن ماجه (٨٥-))

<sup>338</sup> <http://www.equranlibrary.com/hadith/ibnemajah/1621/85>

<sup>339</sup> <https://quran.wvpa.com/page/verse-10-64>

<sup>340</sup> <https://quran.wvpa.com/page/verse-10-15>

## Hadiths- An Extra Source not Fundamental Source

Summarized from multiple Hadiths<sup>341</sup>:

Abū Hurayra narrated,<sup>342</sup> “God’s Messenger (God bless him) came out to us while we were writing ḥadīths, and he said: “What is this that you are writing?” We said,” ‘Ḥadīths we have heard from you.”

The Prophet ﷺ said:

(1) “Do you want a book other than God’s book? [a kitāban ghayr kitāb illāh turīdūna]

(2)The communities before you were only caused to stray by the books they wrote along with God’s book.”<sup>343</sup>

(3) No other books but the book of Allah

(4)Uphold the book of Allah

(5)Then write the book of Allah

(6) Do not take down anything from me, and he who took down anything from me except the Qur’an, he should efface that .

(7) Abu Hurayrah said: So we collected all that we wrote and burnt it.

Abū Hurayra said, “Then, I said, ‘May we relate ḥadīth [orally] on your authority, oh, messenger of God?’ He ﷺ said, yes [Summarized from Hadiths ]<sup>344</sup>

Prophet (ﷺ) said, there are three (sources) of knowledge <sup>345</sup> (Hadith is not one of them, it's an extra knowledge)

<sup>341</sup> [Summarized from; Taqyid-Ilm:33-35, Musnad Ahmad, Hadiths: 10611, 10713,10715,10781,10966,11160, Sahih Muslim Book 042, Hadith: 7147  
<https://wp.me/scyQCZ-forbid>]

<sup>342</sup> [Summarized from; Taqyid-Ilm:33-35, Musnad Ahmad, Hadiths: 10611, 10713,10715,10781,10966,11160, Sahih Muslim Book 042, Hadith: 7147

<sup>343</sup> <https://wp.me/pcyQCZ-34>

<sup>344</sup> <https://wp.me/scyQCZ-forbid>

<sup>345</sup> (Mishkaat al-Masabih, Hadith No. 239, narrated by Abu Dawud (2885) and Ibn Majah (56), Al Dhabi summary Al Mustadrik 332/4), قَالَ رَسُولُ اللَّهِ ﷺ: الْعِلْمُ ثَلَاثَةٌ: آيَةٌ مُحْكَمَةٌ أَوْ سُنَّةٌ قَائِمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ وَمَا كَانَ سِوَى ذَلِكَ فَهُوَ فَضْلٌ. رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ

<http://www.equranlibrary.com/hadith/abudawood/1696/2885>

## Righteous more false regarding Ḥadīth

‘We do not see the righteous more false in anything than they are regarding Ḥadīth’. Imam Muslim said: ‘He was saying that falsehood flows upon their tongues although they do not intend to lie’. [Saheeh Muslim, Hadith:40]

## Beware of Fake Hadiths

Messenger of Allah, peace and blessings of Allah upon him, he said: *‘There will be in the last of my nation a people narrating to you what you nor your fathers heard, so beware of them’*. [[Saheeh Muslim, Hadith:15](#)]<sup>346</sup>

## Find True from False/ Fake Hadiths

Suwayd bin Sa’īd narrated to us, Alī bin Mus’hīr narrated to us, he said: ‘Hamzah az-Zayyāt and I heard from Abān bin Abī Ayyāsh something like one thousand Ḥadīth’. Alī said: ‘So I met Hamzah then he informed me that he saw the Prophet, peace and blessings of Allah upon him, [in a dream], and he produced for him what he heard from Abān. However he [the Prophet] didn’t recognize any except a small amount [like] five or six [Ḥadīth]’. [[Saheeh Muslim 79](#)]

<sup>347</sup>

## Lier Spread Lies without Verification

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (may peace be upon him) said: In the last days there will be deceivers and liars who will bring to you hadiths which neither you nor your fathers have heard. Do not be tempted. [Muslim] [Mushkat Hadith:151]

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<sup>346</sup> <http://www.equranlibrary.com/hadith/muslim/1792/15>

<sup>347</sup> <https://hamariweb.com/islam/hadith/sahih-muslim-79/>

## Companions Abandoned Hadith Listening due to Lies

Ibn Abbās said: Indeed we would be narrated to on authority of the Messenger of Allah, peace and blessings of Allah upon him, at a time when one would not lie upon him, however when the people took the difficult [Munkar] and the docile [Sahīh], we abandoned listening to Ḥadīth from them'. [from Saheeh Muslim Hadith: 19]

### Hadith Fabrications

Uthmān bin Abī Shaybah narrated to us, Jarīr narrated to us, on authority of Raqabah that 'Abū Ja'far al-Hāshimī al-Madanī was fabricating narrations with words of truth, and they were not from the narrations of the Prophet صلی اللہ علیہ وسلم, though he was transmitting them on authority of the Prophet صلی اللہ علیہ وسلم ' [Saheeh Muslim: 65]

### Distortion in Hadiths

Imam Ahmad ibn Hanbal says that three types of Hadiths have been distorted. Prophecies, wars and commentary Hadiths. There are so many Hadiths in *Bab al-Tafsir* alone that Abu Zara'ah, a friend of Ibn Hanbal, memorized 140,000 Tafsir Hadiths. (Tojeeh p. 11-18)<sup>348</sup>

Caliph Abu Bakr Siddiq (رضی اللہ عنہ) in a public address said: "You people differ in the Hadith today, this dispute will increase in the future, so do not narrate any Hadith from him (Prophet صلی اللہ علیہ وسلم). If someone asks, say that we have the Qur'an. Consider what it declared permissible as permissible."<sup>349</sup>

**Knowing these details, which establish much lower position of Hadiths as a source of Islamic knowledge; How can one use Hadiths to override to top source, Holy Quran, which declares:**

<https://wp.me/s9pwXk-2islam> Do Islam by Dr,Ghulam Jilani: (توجیہ ص 11-18) <sup>348</sup> Barq

<sup>349</sup> (Tazkira Al-Hifaz Dhahabi p. 3) Do Islam by Dr,Ghulam Jilani Barq

*“This is The Book free of doubt and involution, a guidance for those who preserve themselves from evil and follow the straight path” (Quran;2:2)<sup>350</sup>*

This writer has taken pains to formulate “Hadith Verification Principles” to keep a check on available Hadiths literature to avoid its misuse.

## **Hadith Verification Principles**

Presently emphasis is on the Chain of Narrators (*asnaad*), and not on text contents (*matan*) of Hadith. Prophet ﷺ was well aware of possibility of fake Hadiths and corruption once he prohibited making Hadith book, so he specified simple and practical Hadith verification criteria, that: Only Hadith in conformity with Quran, Sunnah and intellect be acceptable. It does not need special expertise, even a common Muslims with scriptural interest can easily distinguish real from fake. Here are some principles derived from Quran, Sunnah and Hadiths, not found in this form in any book:

### **1. Genuine Hadiths Agree with Quran & Sunnah**

Abu Hurairah narrated that the Prophet ﷺ said: *“You receive some conflicting Hadiths about me. Whatever is in agreement with the Book of Allah and my Sunnah will be from me, and those in contradiction with the Book (Qur’an) and my Sunnah will not be from me.”* [Al-Khateeb: Hadith: [1303](#)]<sup>351</sup>

- a. Hadith cannot invalidate any command of the Book of Allah (Imam Shafi'i): Allah Almighty has made it clear that only this book, Quran , can revoke the command given in the Book of Allah. Hadith cannot invalidate any command of the Book of Allah because it is subject to the Book of Allah. The scope of Sunnah is the explanation of the commands of the Book of

<sup>350</sup> Translation by Ahmed Ali: <https://quran.wvpa.com/page/verse-2-2>

<sup>351</sup> الرئيسية الكفائية في علم الرواية للخطيب البغدادي الكفائية في علم الرواية للخطيب البغدادي باب الكلام في أحكام [الأداء وشرايطه، حديث رقم 1303 [https://islamarchive.cc/H\\_646521](https://islamarchive.cc/H_646521)



Allah (Kitab al-Risalah by Imam Muhammad ibn Idris Shafi'i).  
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- b. Imam Al Ghazali ( died 1111 AD) stated that a hadith could be rejected if the text (matn) contradicts Qur'an or more authentic hadith.
- c. Imam Al Soyouti (1445 -1505): "If you encounter a hadith contrary to reason or to an established correctly accepted principle, you should know that it is forged".<sup>353, 354</sup>
- d. "The Messenger of Allah ﷺ said: You are using one part of the Qur'ân against another part, and this is what led to the doom of the nations who came before you."(Ibn Majah:85<sup>355</sup>, 356. If one part of the Quran cannot abrogate another part, how can Hadiths, which is not basic but an extra source of knowledge, abrogate the Quran verses?
- e. It is narrated on the authority of 'Abdullah ibn' Abbas (may Allah be pleased with him) that a man said to the Prophet ﷺ : What Allah wills and what you wills. Prophet ﷺ said: Do you associate me with Allah ?! (don't say so, but say that) what Allah alone wants (is what happens).[Narrated by Imam Ahmad.]

## 2. "Weak Tradition" due to Chain, supported by Quran becomes Authentic/ Saheeh and Vice Versa

The present criteria of Hadith classification for authenticity is not based upon the Hadith Criteria<sup>357</sup> based on Quran and Sunnah of Prophet ﷺ, according to it a Hadith should be in, conformity with Quran, Sunnah and Intellects. According to Sayyid Abul Ala

<sup>352</sup> كتاب الرسالة از امام محمد بن ادریس شافعی، <https://www.mubashirnazir.org/ER/L0017-10-Risala.htm>

<sup>353</sup> <https://slidetodoc.com/discipline-of-hadith-sayings-of-prophet-muhammad-disclaimer/>

<sup>354</sup> [https://www.researchgate.net/publication/273695850\\_Authentication\\_of\\_Hadith\\_Redefining\\_the\\_Criteria\\_Authentication\\_of\\_Hadith\\_Redefining\\_the\\_Criteria](https://www.researchgate.net/publication/273695850_Authentication_of_Hadith_Redefining_the_Criteria_Authentication_of_Hadith_Redefining_the_Criteria)

<sup>355</sup> <http://www.equranlibrary.com/hadith/ibnemajah/1621/85>

<sup>356</sup> مشکوٰۃ المصابیح، حدیث نمبر: (237)، (رواه احمد (٢/ ١٨٥ ح ٦٧٤١٩) و ابن ماجه (٨٥-)).

<sup>357</sup> <https://wp.me/pcyOCZ-gN>

Maududi<sup>358</sup> (a renowned scholar of the 20th century) any Hadith, though may be weak, if supported by clear verses of the Qur'an<sup>359</sup> take precedence over stronger one, not meeting this criteria.<sup>360</sup> Similarly a Hadith with strong (Saheeh) *isnaad* but in conflict with Quran becomes weak/Daeef.

### 3. Hadith cannot Cancel/ Abrogate Quran Verses

*Nobody, not even Prophet can change Quran* ([Quran:10:15](#))<sup>361</sup>

*“O Prophet! Recite what has been revealed to you from the Book of your Rabb: no one is authorized to change His Words and if you dare to make any change, you will find no refuge to protect you from Him”.* ([Quran:18:27](#))<sup>362</sup>

The Messenger صلى الله عليه وسلم of God, said: “My words do not abrogate the word of God, and the word of God abrogates my words, and the word of God abrogates others. [Mishkat Al Masabih Hadith: 189]

### 4. Imam Shafi’s Criteria for Hadith Refutation

*Blessed is He Who revealed upon His servant the standard by which to discern the true from the false, so that to all the world it might be a warning* ([Quran:25:1](#))<sup>363</sup>

Imam Shafai in his famous book *Al-Risalah*<sup>364</sup> writes: “([in verse:10:15](#)) Allah Almighty has told His Prophet صلى الله عليه وسلم that you are only responsible for following the divine revelation and you cannot change it on your own. The statement that “*It is not for me to introduce changes in it of my own accord.*” Nothing else can repeal a book of law. Just as only Allah Almighty can issue His command, so too it is up to Him to keep (or cancel) His command forever. No one else has this option.

<sup>358</sup> [https://en.wikipedia.org/wiki/Abul\\_A%27la\\_Maududi](https://en.wikipedia.org/wiki/Abul_A%27la_Maududi)

<sup>359</sup> <http://www.englishtafsir.com/Quran/22/index.html#sdfootnote1sym>

<sup>360</sup> Sayyid Abul Ala Maududi - Taffim al-Qur'an - Note 1, commentary, Verse: 22:1-2, Surah Al-Hajj, <http://www.englishtafsir.com/Quran/22/index.html#sdfootnote1sym>,

<sup>361</sup> <https://quran.wvpa.com/page/verse-10-15>

<sup>362</sup> <https://quran.wvpa.com/page/verse-18-27> by Malik

<sup>363</sup> <https://quran.wvpa.com/page/verse-25-1>

<sup>364</sup> [كتاب الرسالة از امام محمد بن ادريس شافعي : باب 6: ناسخ و منسوخ احكامات]

**Every Hadith narrated from the Prophet ﷺ in this way, if it does not seem to us to be in accordance with the Qur'an, can be refuted by saying, "He (Prophet ﷺ) did not say so."** In this way, it would be considered correct to reject the Hadith on these two grounds:

- 1). **If the words of the Hadith are slightly different** from the words of the Qur'an even though its meaning is in accordance with the Book of Allah (then it should be rejected) or
- 2). **If its words in Hadith are a little more than the words** of the verse from Quran (even then it should be rejected) even if there is a slight difference between them. . [Kitab al-Risalah by Imam Muhammad ibn Idris Shafi'i: Chapter 6: Commands on Abrogation and Abrogated]

It is evidently clear from above that the subject Hadiths under discussion [*given something like Quran / introducing changes in commandment given in Quran or abrogations of verses*] cannot be the statements by the Prophet ﷺ.

## 5. Hadith be Intellectually Acceptable

*"the worst creatures in God's eyes are those who are deaf and dumb, and who do not use reason. (Quran:8:22)*

It is narrated from Hazrat Abu Hameed and Abu Aseed that the Holy Prophet said:

"When you hear a Hadith about me that makes your heart soften and your skin soften and you feel close to it, I am more entitled to it than you. And if you hear something that your heart is unfamiliar with, your hair and your skin are not soft and you feel distant from it, then I am far away from it. [Masna Ahmad: 22505]<sup>365</sup>

## 6. Narrator's Truthfulness, Honesty, Good Memory

*O ye who believe! If a wicked person comes to you with any news, ascertain the truth, (Quran;49:6)<sup>366</sup>*

<sup>365</sup> <http://www.equranlibrary.com/hadith/musnadahmad/947/22505>

<sup>366</sup> <https://quran.wvpa.com/page/verse-49-6>

The authenticity of contents, memory and truthfulness of all the narrators in the chain is important, it's not appropriate to accept narration from people of doubtful character.

Prophet ﷺ said: "May Allah keep him enjoying and rejoicing who heard something from me, remembered it and kept it well in his mind and then narrated it to others." [Reported by al-Imam ash-Shafi'i in al-Musnad (p. 240) and ar-Risala (p. 401 # 1102); and at-Tabarani in al-Mu'jam al-Kabir, vol. 2, p. 126 # 1541.]<sup>367</sup>

More at: <https://bit.ly/Hadith-Basics><sup>368</sup>

Al-Hakim reports through Thabit ibn Qays, that the Holy Prophet ﷺ said to his Companions: "You (the Sahaba) are listening and receiving from me and people (at-tabi'un i.e. the Successors) will listen and receive from you. Then people (the atba' at-tabi'un) will listen and receive from those (the Successors) who listened and received from you. Then people (the fourth generation) will listen and receive from those (the atba' at-tabi'un) who were the audience and recipient of the Successors, who had listened and received from you. [Related by al-Hakim in Ma'rifa 'Ulum al-Hadith, p. 60.]

## **Background & Context of Hadiths: "Something Like Quran"**

Unless the background & context of such an important Hadith is known, it would be unwise to jump to the conclusions in haste, which may be counter productive. Following two Hadiths give insight to the background and context of Hadiths under discussion:

### **Narrated Al-Irbad ibn Sariyah as-Sulami (RA) :**

We encamped in Khyber with the Holy Prophet ﷺ. The chief of Khyber was a rebellious and wicked man. He came to the Messenger ﷺ of Allah and said: Muhammad! (ﷺ) **Is it lawful for you to slaughter our donkeys, eat our fruits, and beat our women?** The Messenger ﷺ of Allah became angry and said to

<sup>367</sup>

<https://www.minhajuk.org/index.php/about-us/187-the-founder-shaykh-ul-islam/394>

<sup>368</sup> علم الحديث کے سنہری اصول : <https://bit.ly/Hadith-Basics>

'Abd al-Rahmaan ibn' Awf: 'Abd al-Rahmaan! Ride on your horse and announce that Paradise is not lawful for anyone except the believer, and gather all the people for prayer, then all the people have gathered. The Holy Prophet led them in prayer and then stood up and said:

*Does any one of you, leaning on his chair, think that there is nothing forbidden (haraam) except what Allah has forbidden in this Qur'an? Beware! Listen, I have advised you of some things, commanded some things and forbade some things, those things are just as (important and necessary) as the things mentioned in the Qur'an or more , Allah has not allowed you to enter the houses of the People of the Book without permission, nor to kill their women nor to eat of their fruits unless they give you those things. Be what you have on them (ie Jizya, poll tax).* <sup>369</sup>

This background clarifies that these were the normal orders and commands by Prophet صلی اللہ علیہ وسلم being a political leader and military commander, to his people, to ensure the safety and security of conquered population from plundering (normal war practice of that era), granting them the human rights, safety and security as subject who had agreed to pay the poll tax (Jazyah). Quran gives the principles and guidelines on all matters but other minor details are given by the Prophet صلی اللہ علیہ وسلم as a rulers, military commander and Prophet صلی اللہ علیہ وسلم. There is nothing to cancel or override the Quran as advocated by some.

Narrated Uqba bin Amir (RA):

*We said to the Prophet, "You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it? He said to us, "If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but If they don't, take the right of the quest from them."* <sup>370</sup>

<sup>369</sup> <https://sunnah.com/abudawud/20/123>, [Abu Dawud 3050]

<sup>370</sup> (Al-Bukhari:2461), <http://www.equranlibrary.com/hadith/bukhari/1737/2461>,

When the Prophet made peace with the disbelievers, it was also agreed that if Muslims come to your country, their banquet (food) is obligatory. This does not mean that the traveler compels the Muslims to be hospitable, it is another thing that hospitality and banquets are recommended.<sup>371</sup> This practice is not more in practice but hospitality is considered as recommended good practice.

Hence taking out of a group one isolated Ahaad Hadith with disputed authenticity and contents, without mentioning or considering the context and background to override the Quran, the book of Allah is illogical and absurd. It's even against the Hadith verification criteria<sup>372</sup> found from Quran and sayings of the Prophet ﷺ<sup>373</sup> some of the points already mentioned above but just to remind again:

1. **Nobody, not even Prophet can change Quran (Quran:10:15)**<sup>374</sup>
2. Allah's Words never change. (Quran:10:64)<sup>375</sup>
3. The Messenger conveyed all what was revealed of this Book from the Lord. There is nothing that could alter His words (Quran:18:27<sup>376</sup>, 6:19)
4. In which Hadith<sup>377</sup> other than the Quran will they believe? (Quran:77:50)
5. Who disbelieved in Quran, are doomed (Quran:90:19)<sup>378</sup>

### **Attempt: Hadith to Override Quran**

When one raises the question to the proponents of Jewish theory of "Duality of Revelation" [Who use Arabic words such as *Wahi Jilli / Matloo* (Recited (Manifest) & "*Wahi Khiffi (Ghair Matloo)*" (Non Recited (Hidden))] that;

<sup>371</sup> <https://isubqo.com/hadith/ur/sunan-abu-dawood/book/27/10>,  
<https://forum.mohaddis.com/threads/38661>

<sup>372</sup>

[https://docs.google.com/document/d/1Yg6vkVo6rkae5rbmpLXzIYbN211o\\_KyBNCb3AuM-4iU/edit#heading=h.q2pdkr3l3vca](https://docs.google.com/document/d/1Yg6vkVo6rkae5rbmpLXzIYbN211o_KyBNCb3AuM-4iU/edit#heading=h.q2pdkr3l3vca)

<sup>373</sup> علم الحديث کے سنہری اصول : <https://bit.ly/Hadith-Basics>

<sup>374</sup> <https://quran.wwpa.com/page/verse-10-15>

<sup>375</sup> <https://quran.wwpa.com/page/verse-10-64>

<sup>376</sup> <https://quran.wwpa.com/page/verse-18-27>

<sup>377</sup> <https://wp.me/scyQCZ-hadithq>

<sup>378</sup> <https://quran.wwpa.com/page/verse-90-19>

Did Prophet ﷺ say that he had received revelations other than Quran?

They say yes, and quickly quote this Hadith:

Narrated *Al-Miqdam ibn Madikarib*: The Prophet ﷺ said: Beware! I have been given the Quran and “something like it”, yet the time is coming when a man replete on his couch will say: Keep to the Quran: what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to you If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment.[Abu Dawud 4604 also see 4605]<sup>379, 380</sup>

This Hadiths straightaway abrogate Quran verses on Hallal and Haraam, it has already been mentioned earlier that, but must be narrated again that: The Prophet ﷺ found some people arguing about the Qur'an and said: “People before you also perished for this reason that they rejected some parts of book of Allah through other parts, in fact Book of Allah has been revealed that its parts confirm each other. Hence you should not deny some parts of the Qur'an with others., narrate what you understand from it, and leave what you do not know for those who know it. (Mishkat al-Masabih, Hadith 237)<sup>381</sup>, (Ibn Majah:85<sup>382</sup>)

If one part of the Quran cannot abrogate another part, how can Hadith abrogate the Quran? This Hadith does not stand on merit, however it is being analyzed from its contents to seal the issue once for all.

<sup>379</sup> تخريج دارالدعوة: تفرد به أبو داود، (تحفة الأشراف: ١١٥٧٠)، وقد أخرجه: سنن الترمذی/العلم ١٠ (٢٦٦٤)، سنن ابن ماجه/المقدمة ٢ (١٢)، مسند احمد (٤/١٣٠) (صحيح)

<sup>380</sup><http://www.equranlibrary.com/hadith/abudawood/1620/4604>, USC-MSA web

(English) Reference: Book 41 , Number 4587]

<http://qaalarasulallah.com/hadithView.php?ID=2460>,

<sup>381</sup> مشکوة المصابيح، حديث نمبر: (237)، (رواه احمد (٢/ ١٨٥ ح ٦٧٤١٩) و ابن ماجه (٨٥)-)

<sup>382</sup> <http://www.equranlibrary.com/hadith/ibnemajah/1621/85>

The Prophet ﷺ said: “He has been given “something like the Qur’an”, here “something” does not necessarily means Hadith, it has been assumed or interpreted by Hadith enthusiasts at their own accord because it serves their purpose. However, with a deeper look, we find another Hadith in which the Prophet has been given (special) “Knowledge”, the Quran is also a book of Knowledge from Allah. Hence it is safe to deduce that, the “Something Like” Quran is the “Knowledge”, not Revelation or Book of Hadith, because Prophet ﷺ had prohibited<sup>383</sup> to write any book except Quran<sup>384</sup>. The policy adhered to by Four Rightly Guided Caliphs<sup>385</sup>, Companions<sup>386</sup> followed it till they passed away and in 2nd Century Hijrah Hadith Book writing was started in disobedience.

Prophet ﷺ was well aware of Hadith fabrication and distortion in the oral transmission of Hadiths, so Quran and Prophet ﷺ have laid down the Hadith criteria<sup>387 388</sup>, the salient points mentioned above in Principles, from Quran and Hadiths are reminded again:

1. Abu Hurairah narrated, that Prophet ﷺ said: “You receive some conflicting Hadiths about me. Whatever is in agreement with the Book of Allah and my Sunnah will be from me, and those in contradiction with the Book and the Qur’an and my Sunnah will not be from me.” [Science of Narrations by Al-Khateeb al-Baghdadi, Hadith: 1303]<sup>389</sup>

<sup>383</sup> <https://wp.me/scyQCZ-forbid>

<sup>384</sup> Hadith Writing Ban: <https://bit.ly/3uQJrcg>

<sup>385</sup> <https://wp.me/pcyQCZ-4t>

<sup>386</sup> <https://wp.me/scyQCZ-ban06>

<sup>387</sup> : علم الحديث كے سنہری اصول . <https://bit.ly/Hadith-Basics>

<sup>388</sup>

[https://docs.google.com/document/d/1Yq6vKVo6rkae5rbmpLXziYbN2l1o\\_KyBNCb3AuM-4iU/edit#heading=h.q2pdkr3l3vca](https://docs.google.com/document/d/1Yq6vKVo6rkae5rbmpLXziYbN2l1o_KyBNCb3AuM-4iU/edit#heading=h.q2pdkr3l3vca)

<sup>389</sup> الرئيسية الكفافية في علم الرواية للخطيب البغدادي الكفافية في علم الرواية للخطيب البغدادي باب الكلام في أحكام [الأداء و شرائطه، حديث رقم 1303]

[(١) سنن الدارقطني: كِتَابُ فِي الْأَقْضِيَّةِ وَالْأَحْكَامِ وَغَيْرِ ذَلِكَ، كِتَابُ عَمْرٍ رَضِيَ اللَّهُ عَنْهُ إِلَى أَبِي مُوسَى الْأَشْعَرِيِّ، ٣٩٢٦ (٤٤٢٧)؛ ##الكفافية في علم الرواية للخطيب: التَّوْتُّقُ فِي اسْتِيفَاءِ الْجَمَاعَةِ، ٣١١ (٥٠٠٤)؛ ##مذم الكلام وأهله لعبد الله الأنصاري: التَّابُ النَّاسِخُ، بَابُ : ذِكْرُ إِعْلَامِ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ... (٥٨٩) (٦٠٦)؛ ##الأباطيل والمناكير والمشاهير للجورقاني: كِتَابُ الْفُتْنِ، بَابُ : الرَّجُوعُ إِلَى الْكِتَابِ وَالسُّنَّةِ (٢٧٧) (٢٩٠)]



2. Hadith cannot Cancel/ Abrogate Quran verses, but Quran can abrogate Hadith. [ (Quran, 10:15<sup>390</sup>, 18:27<sup>391</sup>)<sup>392</sup>, (Mishkat Hadith:189)
3. It was narrated that Salman Al-Fârisi said: “The Messenger of Allah was asked about ghee, cheese and wild donkeys. He said: ‘What is lawful is that which Allah has permitted, in His Book and what is unlawful is that which Allah has forbidden in His Book. What He remained silent about is what is pardoned.’” (ibn-Maja 3367)<sup>393, 394</sup>
4. Hadith must be acceptable intellectually<sup>395</sup>
5. The chain of transmission of a hadith may be weak, but its conformity with the Qur'an removes its weakness. If other traditions are stronger in narrations, but the inconsistency in statements with the Qur'an weaken them<sup>396</sup>.

## Analysis

It has already been established that “something like Quran” was the “Knowledge” given to the Prophet ﷺ, the fact deliberately ignored by Muslim scholars for fulfilment of their desire to declare Hadiths as a kind of revelation (Wahi Khiffi/ non recited), so that Hadith books writing could be justified like Quran, the real revelation. Hence control the Quran through Hadiths (which are ) They also ignored the command of Prophet ﷺ, four Caliphs & Companions as if they were not all aware of this type of Wahi and then the Scholars of 2/3rd century became more knowledgeable than the Prophet ﷺ, four Caliphs and Companions. (Astaghfir Allah). Though it is sufficient to nullify their argument, however just for academic

<sup>390</sup> <https://trueorators.com/quran-tafseer/10/15>

<sup>391</sup> <https://trueorators.com/quran-tafseer/18/27>

<sup>392</sup> <https://quran1book.blogspot.com/2021/11/Fundamental-Hadiths.html>

<sup>393</sup> (ibn-Maja 3367) <http://www.equranlibrary.com/hadith/ibnemajah/1956/3367>

<sup>394</sup> تخريج دارالدعوة: سنن الترمذی/اللباس ٦ (١٧٢٦)، (تحفة الأشراف: ٤٤٩٦) (حسن) (شاید کی بناء پر یہ حدیث حسن ہے، تراجع الألبانی: رقم: ٤٢٨)

<sup>395</sup> [Masnad Ahmed: 22505]

<sup>396</sup> <http://www.equranlibrary.com/tafseer/tafheemulquran/22/1>

discussion the Hadiths on the subject are analyzed to further confirm the fallacy of Bidah<sup>397</sup> (innovation).

In a search for Hadiths containing the phrase: "Prophet was given something like Quran ", or phrase with similar contents, twelve (12) Hadiths were found in a search. In eight (8) Hadiths this phrase (~~Prophet was given something like Quran~~) is missing while other contents are almost similar about Halaal and Haraam food etc. [ Important Link/ references<sup>398, 399</sup> ]

### **Narrator, "Al-Miqdam ibn Madikarib Al Kindi"**

Five (5) Hadiths are found in different books, narrated by "Al-Miqdam ibn Madikarib Al-khilafahKindi"<sup>400</sup> ( it excludes his one Hadiths repeated/ duplicated see #10) then out of five (5) in two (2) Hadiths he is quoting the phrase that, the Prophet ﷺ ; "has been given something like the Quran". While in other three (3) Hadiths by him don't include the phrase "~~He has been given something like the Quran~~". (strike through to avoid any confusion). Three Hadiths by the same narrator "Al-Miqdam ibn Madikarib" are in fact two (2) because one Hadith is repeated/ duplicated in Mishkat. The Hadith with similar contents by same narrator can be counted as **one Hadith** quoted in different books. Even if one Hadith by the same narrator is quoted or written in 100 books it will not make 100 Hadiths but One only. (we leave it as such because we are not doing it here)

There are 8 other Hadiths [numbered as #4 to #11 below] on the same subject, but without "~~He has been given something like the Quran~~". This includes 3 Hadiths [#4,5,6] by the same narrator Al-Miqdam ibn Madikarib without the phrase: "~~He has been given something like the Quran~~", as already mentioned in preceding para. similar 5 Hadiths [#7,8,9,10,11] by other narrators. This makes the number of Hadiths without the phrase: "~~He has been given~~

<sup>397</sup> <https://wp.me/scyQCZ-bidah>

<sup>398</sup> <https://bit.ly/WahiGhairMatlo>,  
<http://salaamone.com/wahi-matlu-ghairmatlu-hadith/>

<sup>399</sup> <http://salaamforum.blogspot.com/2016/11/hadith-writing.htm>

<sup>400</sup> [ المِقْدَامُ بْنُ مَعْدِي كَرَبِ الكُنْدِيِّ ]

~~something like the Quran~~” as eight (8), the variety of different five narrators (5) add to its credibility on a comparative basis.

Hence taking such an isolated Hadith with disputed authenticity and contents to override Quran, the book of Allah is illogical and absurd, even against the Hadith verification criteria<sup>401</sup> found through Quran & sayings of the Prophet ﷺ<sup>402</sup>.

Let's now consider each Hadith one by one:

## “Quran and something like it” 2 Hadiths

### Hadith#1 : Abu Dawud 4604

Narrated *Al-Miqdam ibn Madikarib*: The Prophet ﷺ said: Beware! I have been given the Quran and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Quran; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to confederate (joined by an agreement or treaty), unless its owner does not want it, are not permissible to you. If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct (extract money by fine or taxation) them to an amount equivalent to his entertainment.[ Abu Dawud 4604]<sup>403, 404</sup>, Repeated contents in Hadith#11 Mishkat Al Masabih 160]

According to scholars<sup>405</sup>, the guest entertainment money has been abrogated, but how? What is the authority? If one part of Hadith has been abrogated, what about other contents, while they also conflict with the Quran?

### Hadith#2 Masnad Ahmad 16548

#### Hadiths by Hazrat Muqaddam bin Mu'adikrab:

<sup>401</sup> [https://docs.google.com/document/d/1Yg6vkVo6rkae5rbmplXzIYbN211o\\_KyBNCb3AuM-4iU/edit#heading=h.g2pdkr3l3vca](https://docs.google.com/document/d/1Yg6vkVo6rkae5rbmplXzIYbN211o_KyBNCb3AuM-4iU/edit#heading=h.g2pdkr3l3vca)

<sup>402</sup> علم الحديث کے سنہری اصول : <https://bit.ly/Hadith-Basics>

<sup>403</sup> تخريج دارالدعوة: تفرد به أبو داود، (تحفة الأشراف: ١١٥٧٠)، وقد أخرج: سنن الترمذی/العلم ١٠ USC-MSA web (English) ( ٢٦٦٤ )، سنن ابن ماجه/المقدمة ٢ (١٢)، مسند احمد (٤/١٣٠) (صحيح Reference: Book 41 , Number 4587

<sup>404</sup> <http://qaalarasulallah.com/hadithView.php?ID=2460>

<sup>405</sup> <http://www.equranlibrary.com/hadith/mishkaat/1908/160>

It is narrated on the authority of Muqaddam bin Mu'adikrab that the Prophet ﷺ said: Remember! I have been given the Holy Quran and something else with it, O' remember! Soon there will come a man who will sit on his throne and say that you should make the Holy Qur'an obligatory upon you, only what you find lawful in it, consider it lawful and what you find unlawful, consider it unlawful, remember! It is not lawful for you to eat the flesh of donkeys or any beast of prey, nor is it lawful for anything that has fallen on the property of a Dhimmi (protected minority under covenant), except that its owner does not need it, and whoever becomes a guest in a nation, He should be treated with hospitality, if they do not host him then they are allowed to do the same for him.

There is variation in hospitality of guests, instead of claiming cost of food, similar treatment is suggested , tit for tat.

1. Serving food to the guests is a very good deed in Islamic society. If the host does not entertain the guest then claiming money for lack of hospitality was practiced in the beginning of Islam but later it was not observed according to scholars<sup>406</sup>. The other opinion based on narration is that, it was part of peace covenant with some tribes to entertain the visiting Muslim guests, and this phrase is related with that (Allah knows the best)

2. Wild donkey is Halaal, the domestic ass was made Haram, to save the Dhimmi's loss in pillage after the fall of Khyber.<sup>407</sup> According to another story there was an increasing tendency among the people to slaughter domestic donkeys, which could create shortage of this animal, the cheap and popular source of transportation, hence it was forbidden (Allah knows the best).

The prohibitions seem to be as guests no longer get mulct from the host to an amount equivalent to his entertainment. (Allah knows the best)

1. This Hadith supersedes the Quran, which is against Quran and many other Hadiths. So either this Hadith was temporary, for that particular situation (Khyber) period or

<sup>406</sup> <http://www.equranlibrary.com/hadith/mishkaat/1908/160>

<sup>407</sup> <https://sunnah.com/abudawud/20/123>, [Abu Dawud 3050]

incorrectly recorded, the Prophet ﷺ would not have said like this to contradict Quran.

2. The Quran cannot be wrong in its claim to be a Perfect, Complete and Protected book of guidance
3. This Hadith does not even meet the criteria through Quran & the Prophet ﷺ for Hadith verification<sup>408</sup>. It is superfluous as shall be seen later.

There is not even a mention of the word “Hadith” in the original Arabic text, this is an addition in translation. How can such a doubtful single (*ahaad*) narration from one person with many varying contents can be used to override the Quran? It's not Mutawatir Hadiths, does not fulfill the Hadith accuracy criteria set by Prophet (ﷺ), that Hadith must be according to Quran, Sunnah and Intellect.

It has been narrated that if a person goes to a guest's house, the host must be hospitable to him, if not, it is permissible for the host to receive hospitality payment from the host. The scholars have interpreted that it was justified in such a way that the guest was in such a predicament that if he did not take anything from the host, he was in danger of being killed. Or it will be said that the rule of justification was in the beginning of Islam but is now abrogated. How abrogated? In just one single Hadith there are three variations and an abrogation by scholars. This proves the low credibility level of this narration. Another Hadith by Salman Farsi negates this Hadiths, which says that Halaal and Haraam is only what is given in the Quran. (Ibn Majah: 3367 also see 7356)

### **Variations in Hadiths by Al-Miqdam ibn Madikarib Al Kindi**

Following three (3) Hadiths [#3,4,5] by the same narrator Al-Miqdam ibn Madikarib Al Kindi<sup>409</sup> are significant, they do not

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<sup>408</sup> علم الحديث کے سنہری اصول : <https://bit.ly/Hadith-Basics>,  
<https://wp.me/scyQCZ-criteria>

<sup>409</sup> [ المَقْدَامُ بْنُ مَعْدِي كَرِبِ الْكِنْدِيِّ ]

mention that the Prophet صلى الله عليه وسلم said, ~~“I have been given something like Quran”~~.

Hadiths by the same narrator quoted in different books do not add to the numbers, it remains One (1) Hadiths and should be counted as such. Hence we can say that it's one Hadith.

So One narration by **Al-Miqdam ibn Madikarib Al Kindi** includes phrase attributed to the Prophet صلى الله عليه وسلم : “I have been given something like Quran”. other Hadiths do not include:- ~~“I have been given something like Quran”~~.

Both (all) cancel each other, anyone can use any Hadith supporting his conviction or point of view, this is cause of confusion.

### **Hadith#3: Tirmidhi:2664, Does not have “~~Something like Quran~~”**

Muqaddam ibn Mu'adikrab (may Allah be pleased with him) said: The Messenger (صلى الله عليه وسلم) of Allah said: Beware! It is almost as if a man is reclining on his throne, adorned, and he says: There is only the Book of Allah between us and you. Whatever we find Halal (permissible) in it, we will consider it Halal, and whatever we find Haraam (forbidden) in it, we will consider it Haraam, remember! Undoubtedly, what the Prophet (صلى الله عليه وسلم) has declared Haraam is as Haraam as what Allah has forbidden. [Tirmidhi Hadith No. 2664]

### **Hadith#4 Ibn Majah:12**

Sayyidina “*Miqdam ibn Madikarib*” (RA) reported that the Prophet صلى الله عليه وسلم said, “Know that a man will receive a hadith from me while he is reclining on his couch and he will say, “Between us and you is Allah’s Book. What we find in it to be permissible, we will regard it as permissible and what we find in it to be disallowed, we will regard it to be disallowed, and that which Allah’s Messenger صلى الله عليه وسلم disallowed is like which Allah has disallowed.” [Ibn Majah:12, (Saheeh, Albani) Ahmed 1719, Tirmidhi: 2664<sup>410</sup>, (Hasan, Ghareeb/ Saheeh & Daef Albani)]

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[https://islamicurdubooks.com/hadith/hadith-.php?hadith\\_number=2664&bookid=6&tarqeeem=1](https://islamicurdubooks.com/hadith/hadith-.php?hadith_number=2664&bookid=6&tarqeeem=1)

## Hadith#5: Sunan Ibn Majah 12: Does not have “~~Something like Quran~~”

It was narrated from Miqdam bin Ma’dikarib Al-Kindi that the Messenger of Allah ﷺ said: “Soon there will come a time that a man will be reclining on his pillow, and when one of my Ahadith is narrated, he will say: ‘The Book of Allah is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible; and whatever it states is forbidden, we will take as forbidden.’ Verily, whatever the Messenger of Allah ﷺ has forbidden is like that which Allah has forbidden.” [Sunan Ibn Majah 12]<sup>411</sup>

### Other Narrators:

## Hadith# 6 Sunan Ibn Majah 13: Does not have “~~Something like Quran~~”

It was narrated from ‘Ubaidullâh bin Abu Râfi’ from his father, that the Messenger of Allah ﷺ said: “I do not want to find anyone of you reclining on his pillow, and when news comes to him of something that I have commanded or forbidden, he says, ‘I do not know, whatever we find in the Book of Allah, we will follow.’” (Sahih) [Sunan Ibn Majah 13]<sup>412</sup>

## Hadith# 7 Abu Dawud 4605

Narrated Abu Rafi (RA) : The Prophet ﷺ said: Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying: We do not know. What we found in Allah's Book we have followed.( Abu Dawud 4605)<sup>413</sup>

<sup>411</sup> تخريج الحديث: «سنن الترمذى/العلم 10 (2664)، (تحفة الأشراف: 11553)، وقد أخرجه: سنن ابى داود/السنة 6 (4604)، مسند احمد (4/132)، سنن الدارمى/المقدمة 49، (606) (صحيح)»

<sup>412</sup> تخريج الحديث: «سنن ابى داود/السنة 6 (4605)، سنن الترمذى/العلم 10 (2663)، (تحفة الأشراف: 12019)، وقد أخرجه: مسند احمد (3/367) (صحيح)»

[https://islamicurdubooks.com/hadith/hadith-.php?targeem=1&bookid=4&hadith\\_number=13](https://islamicurdubooks.com/hadith/hadith-.php?targeem=1&bookid=4&hadith_number=13)

<sup>413</sup> تخريج الحديث: «سنن الترمذى/العلم 10 (2661)، سنن ابن ماجه/المقدمة 2 (13)، (تحفة الأشراف: 12019)، وقد أخرجه: مسند احمد (6/8) (صحيح)»

[https://islamicurdubooks.com/hadith/hadith-.php?targeem=1&bookid=3&hadith\\_number=46](https://islamicurdubooks.com/hadith/hadith-.php?targeem=1&bookid=3&hadith_number=46)

## Hadith#/ 8 Sunan Ibn Majah 21: Does not have “~~Something like Quran~~”

It was narrated from Abu Hurairah (RA) that the Prophet ﷺ said: “I do not want to hear any one of you who, upon hearing a Hadith narrated from me, says while reclining on his pillow: ‘Recite Qur’ân (to verify this Hadith).’ (Here the Prophet ﷺ said:) Any excellent word that is said, it is I who have said it.” [How then can you reject what I have said? (Da’if) [Sunan Ibn Majah 21]<sup>414</sup>

## Hadith# 9 : Abu Dawud 4605

### Narrated Abu Rafay;

The Prophet (ﷺ) said: Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying: We do not know. What we found in Allah's Book we have followed. (Abu Dawood;4605)<sup>415</sup>

This Hadith does not contain the phrase: ~~I have been given the Quran and something like it.~~

## Hadith# 10 Abu Dawud 3050

Narrated Al-Irbad ibn Sariyah as-Sulami (RA) :

We encamped in Khyber with the Holy Prophet ﷺ. The chief of Khyber was a rebellious and wicked man. He came to the Messenger of Allah and said: Muhammad! Is it lawful for you to slaughter our donkeys, eat our fruits, and beat our women?

The Messenger ﷺ of Allah became angry and said to 'Abd al-Rahmaan ibn' Awf: 'Abd al-Rahmaan! Ride on your horse and announce that:

Paradise is not lawful for anyone except the believer, and gather all the people for prayer, then all the people have gathered. The Holy Prophet led them in prayer and then stood up and said:

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<sup>414</sup> تخريج الحديث: «تفرد به ابن ماجه، تحفة الأشراف: (14336) (ضعيف جدًا) (سند میں عبد الله بن سعيد المقبري متروك رواي ہیں)»

<sup>415</sup> <https://sunnah.com/abudawud:4605>



Does any one of you, leaning on his chair, think that there is nothing haraam except what Allah has forbidden in this Qur'an? Beware! Listen, I have advised you of some things, commanded some things and forbade some things, those things are just as (important and necessary) as the things mentioned in the Qur'an or more, Allah has not allowed you to enter the houses of the People of the Book without permission, nor to kill their women nor to eat of their fruits unless they give you those things. Be what you have on them (ie Jizya). [Abu Dawud 3050].<sup>416</sup>

This Hadith appears to be more logical, giving the background and context. It gives a general statement on day to day work. It is closer to the Hadith verification criteria<sup>417</sup> and may not be in conflict with the Quran on routine instructions and exemptions.

### **Hadith # 11- Repeated Mishkat Al Masabih 160**

And Hazrat Muqaddam bin Mu'adikrab (RA) narrated that the Messenger of Allah ﷺ said: Beware! I have been given the Qur'an and with it, something like it, beware, ----- (Repeated, its same as Hadith#1 : Abi Dawud 4604 in "Mishkat Al Masabih 160"<sup>418</sup>, which is the collection from different Hadith books)

### **Hadith#12 Repeated #6,7,8- Muarif Hadith: 1895**

Narrated Abu Rafi (RA) : The Prophet ﷺ said: Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying: We do not know. What we found in Allah's Book we have followed<sup>419</sup>

### **Hadith# 13 Repeated Mishkat Al Masabih 161**

And it is narrated on the authority of Hazrat Arabad bin Saria that the Messenger ﷺ of Allah stood up (for the sermon) and said, Have been, beware! By Allah! One of you may be sitting on his couch with

<sup>416</sup> <https://sunnah.com/abudawud/20/123>, (تحفة الأشراف: تفرد به أبو داود، (ضعيف) (اس کے راوی اشعث لین الحدیث ہیں (۹۸۸۶)

<sup>417</sup> <https://bit.ly/Hadith-Basics> ,  
<https://wp.me/scyQCZ-criteri>

<sup>418</sup> <http://www.equranlibrary.com/hadith/mishkaat/1908/160>

<sup>419</sup> معارف الحدیث، حدیث نمبر: 1895، (مسند احمد سنن ابی داود جامع ترمذی سنن ابن ماجہ دلائل النبوة بیہقی)

a pillow thinking that Allah has only forbidden what is mentioned in the Quran, Beware! By Allah! Surely I have commanded, I have advised, and I have forbidden a few things which are like the Qur'an, but they are more. Surely Allah has not made it lawful for you to enter the houses of the People of the Book without permission. And it is not lawful for you to kill them, nor is it lawful for you to eat of their fruits when they have fulfilled their duty. (Abu Dawud) and in his chain of transmission is Ash'ath ibn Shu'bah al-Masisi who is mentioned is he trustworthy or not? [Mishkat Ul Masabeeh 161]

### **Deductions:**

1. There are a total thirteen(13) Hadiths found on this subject [given above]<sup>420,421</sup>
2. Hadith #11,12,13 are repeated/ duplicated from primary/main Hadith books, hence excluded , the balance left is 10 Hadiths.
3. Out of 10 , Two ( 2) Hadiths#1&2 by Al-Miqdam ibn Madikarib \_ have the phrase .... "He has been given something like the Quran", while other 3 Hadith#3,4,5 narrated by him, do not have this phrase "~~He has been given something like the Quran~~", Making narrations by the same narrator questionable/ dubious.
4. Same narrator Al-Miqdam ibn Madikarib , the result [3-2=1]. More Hadiths by this narrator do not have phrase ... ~~He has been given something like the Quran~~,<sup>422</sup> but these Hadiths are not mentioned or quoted? Though they stand higher in Hadith Verification Principle compared to his first 2 Hadiths.
5. Out of 10 Hadiths, 2 have the phrase: He has been given something like the Quran", but 8 Hadiths do not have a Phrase ~~He has been given something like the Quran~~". Hence the result;[ 10-2=8]. Eight (8) Hadiths do not mention:~~He has been given something like the Quran~~".

<sup>420</sup> <http://salaamone.com/wahi-matlu-ghairmatlu-hadith/>

<sup>421</sup> <http://salaamforum.blogspot.com/2016/11/hadith-writing.html>

<sup>422</sup> <https://wp.me/pcyQCZ-3W>

6. However, instead of majority (8) Hadiths, minority (2) Hadiths are popular, frequently quoted because they serve the plans to undermine & control Quran, rendering it ineffective, like Jews did with Torah through Talmud. This is Judiazation of Islam. It has been narrated that:<sup>423</sup>:

*“And the Messenger will say, “O my Lord! These are my people, the ones who had disabled and made this Qur’an of no account (MAHJUR).” (Quran:25:30)<sup>424</sup>  
(MAHJUR = They had immobilized it like villagers who bind a cow by tying her front foot to her horn)*

7. It is against the Hadith verification criteria<sup>425</sup> found from Quran and the Prophet صلی اللہ علیہ وسلم that; Hadith should not be against Quran, Sunnah and intellect. The Ahaad (single) narration by Al-Miqdam ibn Madikarib’s narration are not Mutawatir Hadith, even his other narrations do not have the important phrase, “He has been given something like the Quran”, nullifying his narration.
8. Quran, Sunnah & Hadith forbids abrogation of verses of Quran, hence the Hadiths under discussion does not qualify to be accepted as valid.
9. The interpretation: “Something like the Quran” is a reference to “Sunnah” is also erroneous. The Quran is the book, Sunnah is practice, hence Sunnah is not a book or like a book. How “Something like” a book is applied to something which is different from a book? (“chalk and cheese” both are white but not similar).
10. Prophet صلی اللہ علیہ وسلم was given “Knowledge” but he did not want his sayings (qol) to be written as a book, same was practiced by four Caliphs and Companions (Sahaba), till all died at the end of a century. Hence not justification to write books of Hadiths.

<sup>423</sup> <https://quran1book.blogspot.com/2021/09/Quran-Neglected.html>

<sup>424</sup> Dr. Shabbir Ahmed Translation:

<https://www.islamawakened.com/quran/25/30/default.htm>

<sup>425</sup>

[https://docs.google.com/document/d/1Yg6vkVo6rkae5rbmplXzIYbN2l1o\\_KyBNCb3AuM-4iU/edit#heading=h.q2pdkr3l3vca](https://docs.google.com/document/d/1Yg6vkVo6rkae5rbmplXzIYbN2l1o_KyBNCb3AuM-4iU/edit#heading=h.q2pdkr3l3vca)

11. The terminology of Hadith Khuffi/ Ghair Matloo (non recited revelations) is a much later 2nd/ 3rd century invention, Bida<sup>426</sup> (under the influence of Israeliyat (Judaization of Islam). To justify this Bida to undermine the Quran such efforts can only be misleading as evident from the above discussion.
12. The Prophet ﷺ had prohibited writing anything except the Quran, so no other book existed like the Quran in 1st century. Writing of private notes of Hadiths was allowed to some companions with weak memory, their notebooks (sahifah) were incomplete, mostly deleted after memorization but some kept them as a souvenir. Sahifah other than Quran could cause; Strife (fitna), Misguidance (dalāla), and Innovation (bid'a) by Abdullah bin Masood, the companions and among top four scholars of early Islam.<sup>427</sup>
13. The character of the Prophet ﷺ was the Quran<sup>428</sup>, how can he himself negate or undermine the Quran for something which he himself forbade to make a book? There are so many Hadiths mentioned earlier giving top priority to the Quran, and moreover the Quran itself emphasizes sticking to the Quran.
14. Hence it is illogical and absurd to use such a doubtful narration as a justification to equate Hadith books with Quran, even override Commands in Quran, knowing well that making Hadith books were banned<sup>429</sup> by the Prophet ﷺ<sup>430</sup> and Rightly Guided Caliphs<sup>431</sup>, their Sunnah followed by companions and followers for a long time. Prophet ﷺ advocated memorization of Hadiths.
15. Judaization of Islam ,which was strictly prohibited by Prophet ﷺ lead to misguidance.

<sup>426</sup> <https://wp.me/scyQCZ-bidah>

<sup>427</sup> <https://quran1book.wordpress.com/2020/11/19/hadiths-on-hadith/>

<sup>428</sup> <https://www.abuaminaelias.com/dailyhadithonline/2012/08/11/prophet-character-quran/>

<sup>429</sup> <https://quran1book.wordpress.com/2021/06/04/prohibition-of-hadith-writing/>

<sup>430</sup> <https://quran1book.wordpress.com/2020/11/19/hadiths-on-hadith/>

<sup>431</sup> <https://quran1book.wordpress.com/2020/11/19/rightly-guided-caliphs-and-hadith/>

## Conclusion

A simple and easy *Deen Islam* has been made complex like Judaism by Muslims scholars of 2nd century and later in their quest to probe in every hook and corner to prove that Islam is more complex & superior to Judaism & Christianity. This was unwarranted, because Islam came to reform the real Islam (followed by earlier communities), the deen of Allah from Adam till eternity was, corrupted by Jews and Christians hence Allah sent the Last Messenger and the Last Book (Quran):

*Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people.*  
[\(Quran:22:78\)](#)<sup>432</sup>

The only religion in the sight of Allah is ISLAM (surrender, submission), all the people of old, who accepted the religion of God were MUSLIM (surrendered to God). All the revealed religions were on ISLAM (obedience, submission to God), differed in the law. In the terminology of Quran Muslim (plural; Muslimeen) means total submission and surrender to the commandment of God in pure monotheism. This is the reason that Quran introduces Abraham (pbuh) as a MUSLIM, who had bowed to the will of God:

*Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a [Muslim](#) [submitting to Allah<sup>433</sup>]. And he was not of the polytheists. (Quran;3:67)*

Accordingly all the followers of revealed religions like Judaism and Christianity were Muslim till their denial of Prophethood of Prophet Muhammad (ﷺ), the last Prophet of God for humanity. The present books of Bible despite many changes, still contain commandments to be Muslimism (surrender to the will of God):

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<sup>432</sup> <https://salaamone.com/muslim1/>

<sup>433</sup> <https://salaamone.com/muslim1/>

1. "Submit yourselves, then, to God (Muslim) Resist the devil, and he will flee from you." [James 4:7]
2. "I delight to do Your will (Muslim), O my God; Your Law is within my heart." [Psalm 40:8].
3. "Praise the LORD! Happy is the person who honors the LORD, who takes pleasure in obeying his commands (Muslims)." [Psalm 112:1]
4. Islam ("Surrender and obedience to the Will of God") in Bible: Psalms:148:8,103:20, Jeremiah 31:33, 1 John 2:1-29, 2:17, Matthew 12:50, 26:42, 6:10, John 5:30, 4:34, Acts 21:14, Romans 12:2, Hebrews 10:7.

There are many groups and sects within Muslims who keep on criticizing each other for practicing Bida<sup>434</sup> (new practices, deviations) in minor (frow) religious practices. While the Ulema (Religious Scholars/ elite) have introduced fundamental new things like Recited (Manifest) & Non Recited (Hidden) Revelations [*Wahi Jili (Matloo) & Wahi Khafi (Ghair Matloo)*]. These additional concepts confront and undermine the Quran like Jews have undermined Torah with Talmud.

They should know, what Prophet ﷺ Jesus Christ (pbuh) said to Jewish religious elite (Scribes and Pharisees). They were supposed to know God and help others to know God and follow His ways. Instead, the Jewish religious leaders made additions to God's book (Torah), making it a cumbersome and onerous burden. And they did not follow God with a pure heart. Their religion was not true worship of God; rather, it was rooted in a prideful heart. Jesus' Sermon on the Mount<sup>435</sup> emphasizes the true intent of the Law (Torah) over the letter of the Law. The scribes and Pharisees emphasized the letter, completely missing its spirit.

Jesus Christ (pbuh) said:

*"Woe to you, scribes and Pharisees (religious elite), you hypocrites! You pay tithes of mint, dill, and cumin. But you have disregarded the weightier matters of the law: justice, mercy, and faithfulness. You*

<sup>434</sup> <https://wp.me/scyQCZ-bidah>

<sup>435</sup> [https://en.wikipedia.org/wiki/Sermon\\_on\\_the\\_Mount](https://en.wikipedia.org/wiki/Sermon_on_the_Mount)

*should have practiced the latter, without neglecting the former. You blind guides! You strain out a gnat but swallow a camel. Woe to you, scribes and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. Woe to you, scribes and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside, but on the inside are full of dead men's bones and every kind of impurity...In the same way, on the outside you appear to be righteous, but on the inside you are full of hypocrisy and wickedness. Woe to you, scribes and Pharisees, you hypocrites! You build tombs for the prophets and decorate the monuments of the righteous.... [Bible, Gospel Matthew [23:24-29](#)]<sup>436</sup>*

Any effort to follow the Jews and Charistian doctrines and practices is negation of Islamic spirit. Now Quran is the only perfect Revelation of Allah, which is not secret or hidden, its open and well known, recorded, preserved, memorized and written from the very first day till Prophet صلى الله عليه وسلم left this world.

Quran being the supreme source of guidance, need not be restricted, tied or chained with Hadiths or anything else, only then humanity can fully benefit from the word of God. Any mixture with human work even on the name of holy Prophet صلى الله عليه وسلم is nothing but an effort to undermine Quran as mentioned by Quran:

*"And the Messenger will say, "O my Lord! These are my people, the ones who had disabled and made this Qur'an of no account (Mahjur <sup>437</sup>)."[\(Quran:25:30\)](#)*

**Concluded.**

References: <https://bit.ly/Revelations-Wahi>

<sup>436</sup> <https://biblehub.com/matthew/23-24.htm>

<sup>437</sup> <https://www.islamawakened.com/quran/25/30/default.htm>, (MAHJUR = They had immobilized it like villagers who bind a cow by tying her front foot to her horn). Also means: discarded, abandoned, ineffective, radicule, forsaken, neglect.

## Message of Islamic Revival

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