

FIVE DAILY SALÂT

Let us now analyse the verses of Al-Qur'ân in order to establish what it really revealed concerning the **الصَّلَاةُ** (*As-Salât*); and what the instruction were concerning the **five daily prayers** (and its meaning according to what Edward William Lane has explained. From what he has explained we came to the following conclusion: “*He prayed, supplicated, or petitioned*: (□S: The “*Sihâh*”, □M: The “*Mohkam*”, □K: The “*Kâmoos*.”) and [particularly] *he performed the divinely-appointed act [of prayer commonly]* صَلَاة or صَلَوة (S). Hence, in the Qur'ân [ix 103]: وَصَلَّ عَلَيْهِمْ *And you pray for them.*” Consequently, **supplication** or **prayer** or **the seeking of assistance of Allâh** is implied.

Before we analyse the concept of the **five daily prayers**, let us first consider how the so-called Muslims’ considered the following revelation:

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

4:115: “And whoever acts hostilely to the **Messenger** after guidance has become manifest to him and (who) follows a path other than that chosen by **الْمُؤْمِنِينَ** (i.e. the believers who are none other than the **Messenger’s** companions), **We (i.e. Allâh) shall leave him in the path he has chosen and make him enter hell** – and it is an evil resort.”

At least one would like to believe that most Muslims must have read up to chapter four which are only **six hundred and sixty-nine verses of Al-Qur'ân!** If they did, then surely they would have asked themselves, why have we no **Khalîfahs** (rulers)? This was the first act which the **Messenger’s** Companions (Allâh is pleased with them) have put in place! Their practice was followed up to the 1242 CE. Thereafter, it appears as if the Muslims decided not proceed with what was implemented by the **Messenger** of Allâh’s Companions’ (Allâh is pleased with them) practices! There is no Muslim of any ideology that has a legitimate reason for not helping to re-establish the true Islâmic values which were implemented by the **Messenger** of Allâh’s Companions’ (Allâh is pleased with them) after the **Messenger’s** (Allâh is pleased with him) demise!

When Muslims have discarded such a fundamental principle of Islâm, and knowing the consequence of doing so, could such acts not be the reason as to why they have not acted in accordance with the Qur’ânic principles? One must understand that Allâh has eliminated the loophole which other nations used to create denominations or sects according to each groups’ desires! Allâh has revealed the verse which eliminates one’s own conclusion so that one may not go against what Allâh has decided it to mean. Therefore, Muslims are not allowed to interpret the verses of Al-Qur’ân according to one’s own whims and fancies! We have previously quoted the verse, but it is so misconstrued that one must not lose the opportunity to quote the verse whenever necessary!

Allâh revealed it as follows:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

“He it is Who has revealed the Book to you, some of its verses are *Muhkamât* (absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (the core of the original foundation of all revelation; the Essence of Allâh’s Will and Law. The basis of the Book and also its protector, hence the ‘*mother of the Book*’); and others are *Mutashâbihât* (allegorical). Then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. (What it means is that one is not searching for its hidden meanings). And *mâ ya’lamu* (none can exhaust its): *ta’wilahu ’illallâh* (*ta’wilahu* = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ânic teachings]), save Allâh. And those firmly rooted in knowledge, they say - ‘We believe in it, it is all from our *Rabb*. And none will grasp the message except people of understanding.” (Al-Qur’ân 3:7)

The above verse eliminates the loophole. Other nations opened the door to create their *denominations* and *sects* by creating their own version of what their Bible should contain; Muslims on the other hand have ignored the existence of the above verse in order to create their *denominations* and *sects*! Nevertheless, the Qur’ân contains various injunctions which guides the Muslims to avoid the creation of *denominations* and *sects*! For example:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

22:78: “And strive hard for Allâh with due striving. He (*i.e. Allâh*) has chosen you and has not laid upon you any hardship in *Dîn* — the faith of your father Ibrâhîm. ***He (i.e. Allâh) named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people;*** so keep up prayer and pay the poor-rate and hold fast to Allâh. He (*i.e. Allâh*) is your Protector; excellent the Protector and excellent the Helper!”

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

6:159: “As for those who *فَرَّقُوا* (split up) their *Dîn* (the way of life as prescribed by Allâh) and became *شِيعًا* (*sects*)¹, ***you (Muslims) have no concern with them.*** Their affair is only with Allâh,

1 *شِيعًا* (*sects*); it does not matter whether one tries to soften the effect of this evil action by translating it to mean: ‘followers, adherents, disciples, faction, party, and sect’. The followers of the Holy Prophet Muḥammad (Allâh is pleased with him) can and should only be called Muslims (22:78), any other term of identification is *kufir*! See also Al-Qur’ân 30:31-32.

then He (*i.e. Allâh*) will inform them of what they did.”

In the first verse a clear message is been given; it states: “...***He (i.e. Allâh) named you Muslims before and in this (i.e. in the Dîn-ul-Islâm), that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people...***” This injunction clearly instructs that the name which Allâh has chosen for us to identify ourselves is ‘Muslims’, we cannot use any other name to identify ourselves! Even if we add something before ‘Muslims’ it will still constitute a grievous sin! In the second injunction we are clearly instructed that “As for those who فَرَّقُوا (split up) their *Dîn* (the way of life as prescribed by Allâh) and became شِيعًا (*sects*), ***you (Muslims) have no concern with them.***”

It is the شِيعًا (*sects*) system that has entered Islâm, which made room² that the recorded system of how the Holy Prophet Muḥammad Mustafâ (Allâh is pleased with him) introduced certain ***explanatory concepts*** are missing from the history of Islâm. Here under follows an example of how people developed new concepts unknown in the history of Islâm and unknown to Al-Qur’ân.

Although the following definitions are not under a *sect’s* name, they follow a person by the name of Ghulam Ahmed Parwez (d. 1985)³ who created concepts extremely foreign to Islâm which make it his own ***new religion***. This is how *sects* developed, here we have a perfect example of how it begins; first they create new concepts, as can be seen from the ***new definitions*** developed by them. They tell the world that they are Muslims but they are not ***praying*** (Ṣalât) at all and, they do not want to accept that the first Muslims must have had the knowledge to assist of the Prophet Muḥammad (Allâh is pleased with him) to put in place a unified system to implement the Qur’ânic laws concerning the discretionary verses so that unity could prevail. Let us consider the following ***new unknown definitions***:

“Deen = The System of Life = The Divinely Prescribed Way of Life = In a loose sense, ‘religion’, a ritualistic way of life = Any system of life = ‘Religion’ even with a capital R may scarcely come close in meaning to the term Deen.

Salaat = To follow closely, like a runners-up (Musalli) follows the winning horse (***Saabiq***) = To follow Divine Commands closely.

Aqimussallat = Establish the System that facilitates the following of Divine Commands.

Zakaat = The Just Economic Order where everyone works according to one’s capacity and is compensated according to the needs. People spend on others or give to the Central Authority (Islamic government) whatever is surplus (2:219). And they do so whenever they earn any income (6:141). The System of Zakaat is managed by the Central Authority that ensures the

2 : One must not exclude the Christian and other non-Islâmic European involvement in changing the true facts.

3 : There is no sect who has done so much harm to Islâm as that of Ghulam Ahmed Parwez (d. 1985) and his followers!!!

development of the individuals and the society. The 2.5 percent annual mandatory charity is a non-Qur'anic concept that trivializes the comprehensive Qur'anic System of Zakaat.

Sadaqaat = Charity or alms is meant only for the interim period whenever and wherever the Divinely Prescribed System of Life is not yet in place.”

According to most of the above term's definitions as presented, cannot function without some *behavioral concepts* or “*exemplary conduct*” that should have been put in place. The above concepts hang in the air as it provides no background information as to how the first Muslims implemented the above concepts or how we should do it! What is meant by the term “**Deen**” according to this *new religion*: “**Deen** = The System of Life = The Divinely Prescribed Way of Life”? Surely, the Muslims must have had a precise explanation as to what is meant! Let us define the term ‘**System**’, the most simplistic meaning: “A complex whole; a set of connected things or parts; an organized body of material or immaterial things.” There must have been an understanding that has developed from the very beginning of the Muslim's way of life! One may call it as ‘*behavioral concepts*’ or “*exemplary conduct*” or by any other term that was put in place in order to have harmony amongst Muslims!

The second term: “**Salaat** = To follow closely, like a runners-up (Musalli) follows the winning horse (**Saabiq**) = To follow Divine Commands closely.” From where did this definition originate? In none of the old Arabic dictionaries does the above definition appear! The “**Lughat**” (concocted by Parwez) is not fit to be considered as a dictionary for the Qur'ân, as its deductions are not in conformity with what is known long before the twentieth century AD; and its conclusions are not supported by any reputable dictionaries, and it is not in compliance with that which the Qur'anic context reveals, and it is too crazy to be accepted as true! Although this subject is repeated, it is necessary to emphasize this very important subject!

It is not necessary to analyse every term mentioned above, that is: “**Deen; Salaat; Aqimussallat; Zakaat**” in order to establish the truth. Let us consider what emerges as the main concept which may help us establishing the truth: “Central Authority (Islamic government)” to connect human beings to the ‘Central Authority (Islamic government)’ - then there must have been some form of *behavioral concepts* or “*exemplary conduct*” that was put in place in order to have harmony amongst Muslims! Surely, if the Muslims had an orderly **system** in place then there must be evidence or the manner used that will explain how they achieved it? Surely, a ‘Central Authority’ or an ‘Islamic government’ must have had an organized **system** in order to function orderly. The mechanisms to function orderly are not defined in Al-Qur'ân, but the early Muslims always functioned in an orderly manner, and that is a fact!

We, as Muslims know that there was mechanisms used from the beginning of Islâm in order to use Al-Qur'ân in the most beneficial manner. The Qur'ân was and will always be the primarily source for the guidance of Muslims! Hence, Muslims need to use it in such a manner that unity and harmony will always prevail!

Consequently, they introduced *systems* such as *Sunnah*:⁴ meaning that it “is a *behavioural concept* - whether applied to physical or mental acts – and, further, denotes not merely a single act as such but in so far as this act is actually repeated or potentially repeatable. In other words, a *Sunnah* is a law of *behaviour* whether instanced once or often. And since, strictly speaking, the behaviour in question is that of conscious agents who can “own” their acts, a *Sunnah* is not just a law of behavior (as laws of natural objects) but a normative moral law: the element of moral “ought” is an inseparable part of the meaning of the concept *Sunnah*.”⁵ *Ijtihād*: The word itself is derived from the root *jahd* which means *exerting oneself to the utmost or to the best of one’s ability*, and *Ijtihād*, which literally conveys the same significance, is technically applicable to a *lawyer’s exerting the faculties of mind to the utmost for the purpose of forming an opinion in a case of law respecting a doubtful and difficult point* (Lane). *Ijmâ’*: is derived from *jam’* which means *collecting or gathering together*, and *Ijmâ’* carries the double significance of composing and settling a thing which has been unsettled and hence *determining and resolving upon an affair*, and also agreeing or *uniting in opinion* (Lane). *Qiyâs*: or reasoning based on analogy, this is known by the jurists of Islâm to have various methods, technically known as *qiyâs* (analogical reasoning), *istihsân* (equity), *istislâh* (public good), and *istidlâl* (inference). Putting the four mechanisms together, it tells one that they must have used it right from the beginning of Islâm. It cannot be true that the Muslims had to wait for over two hundred years before they could formulate as to how they will pray the five prayers in uniformity!

One must also be aware that the first Muslims understood the Qur’ânic message to the best of their ability, as they were people who used the language as it should be and understood it in accordance with the rules of the Quraishî Arabic correctly. Consequently, the message of Al-Qur’ân was understood by them, hence they must have had the ability to use it to the best that they could understand! For example again, chapter 3 verse 7 which states:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

“He (i.e. Allâh) it is Who (i.e. Allâh) has revealed the Book to you, some of its verses are *Muhkamât* (absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (the core of the original foundation of all revelation; the Essence of Allâh’s Will and Law. The basis of the Book and also its protector, hence the ‘*mother of the Book*’); and others are *Mutashâbihât* (allegorical). Then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. (What it means is that one is not searching for its

4 : “That *Sunnah* essentially means “exemplary conduct” as such and that actually being followed is not a part of its meaning (although the *fulfilment* of the *Sunnah* necessarily consists in being followed) can be demonstrated by numerous examples such as the following. Ibn Durayd, in his *Jamharah* (and he is followed in this by other lexicographers), gives the original meaning of the verb *sannah* as “*sawwara (al-shay’a)*”, i.e., to fashion a thing or produce it as a model. Next, it is applied to behaviour which is considered a model. Here (and this is the sense relevant to us here) *sannah* would be best translated by “he set an example.” (Islamic Methodology in History by Fazlur Rahman 1994, page 2)

5 : Islamic Methodology in History by F. Rehman 1994, page 1.

hidden meanings). And *mâ ya'lamu* (none can exhaust its): *ta'wîlahu 'illallâh* (*ta'wîlahu* = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur'ânic teachings]), save Allâh. And those firmly rooted in knowledge, they say - 'We believe in it, it is all from our *Rabb*. And none will grasp the message except people of understanding.' (Al-Qur'ân 3:7)

The important point to understand is the fact that Al-Qur'ân contains only *two types of verses*! The first is classified as: '*Muhkamât*'⁶ (absolutely clear and lucid, decisive); they are '*Ummul-Kitâb*' (the core of the original foundation of all revelation; the Essence of Allâh's Will and Law. It is also the *basis of the Book*; and also *its protector*, hence the *أُمُّ الْكِتَابِ* ('*mother of the Book*'). The reason for the term *أُمُّ 'umm* should be carefully understood, as it means that just as a mother protects her offspring, so does the '*Muhkamât*' verses protects the meanings of the '*Mutashâbihât*' verses. However, it takes us a step further than just protecting the meanings. It causes that we do not concoct our own meanings which we want it to convey! A Divine message has its own meanings which the follower must adhere to! It is for this reason that Allâh have stated: "*Then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation.*" What is important to understand about the statement '*...seeking to mislead and seeking to give it (their own) interpretation...*' is the pertinent point concerning the language which must be used in accordance with what it originally conveyed. In other words, one cannot give words meanings outside its *original* dictionary definitions. Should one do so, then the communication have been distorted – that is what is meant by: '*...seeking to mislead and seeking to give it (their own) interpretation...*' that is the first point; the second is the context of the message which plays an important role so that one may understand what the communication is all about. For example: "*Then those in whose hearts is perversity follow the part of it, which is allegorical...*" this is in fact the opening words of the important warning which most ignore. Let us take the first verse of Sûrah *Al-Baqarah* which states '*alif, lâm, mîm*'. These letters has no meanings, therefore one cannot use one's own ideas, as to what it conveys or its purpose! Allâh declares: '*...some of its verses are Muhkamât; they are Ummul-Kitâb...*' in other words the *Muhkamât* verses will provide the meaning as to why these letters appears as a verse. The reason for using the *Muhkamât* verses is because it will help to provide the uncovering of its purpose as the verse cannot on its own give a clear message or any reason for being a verse. Consequently, it must fall within the category of the '*Mutashâbihât*' verses. One must now study the Qur'ân in order to discover which of the *Muhkamât* verses will provide the reason or its meaning as to why the letters are used.

Here follows the Qur'ânic answer:

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

6 : I will give more details concerning its meaning.

“It is Our (*i.e. Allâh’s*) duty to compile (collect and arrange) it and to **regulate** its reading. **But once We (*i.e. Allâh*) have regulated its reading, follow you its reading (as regulated).** Consequently, **on Us (*i.e. Allâh’s*) rest the explaining of it.**” (Al-Qur’ân 75:17-19)

Once careful consideration is given to the *guidance* contained in the above verses, then one ought to understand that those letters at the beginning of Sûrah *Al-Baqarah* and certain other chapters are not there purposeless, those letters determine the *melody or rhythm or tune* in which the **Arabic Glorious Qur’ân** has to be recited. If one listens carefully to the recital of the **Arabic Glorious Qur’ân** by one who follows the rhythm set by those letters then one will understand the reason it is there. History tells us that the early Muslims were the first to write music. They must have learned it from the **Arabic Glorious Qur’ân**.

There is another important point to explain in relation with the guidance of the verse:

“...And *mâ ya’lamu* (none can exhaust its or ‘but no one knows its’⁷): *ta’wîlahu ’illallâh* (*ta’wîlahu* = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ânic teachings]), save Allâh...”

If we take the instructions relating to the *Ṣalât* as commonly known, then some will argue that the Qur’ân is not as clear as it is in the case of inheritance. What is required with certain legislation or in the case of inheritance, where human interference should not be allowed, then the Qur’ân is explicit in its explanation of what should be done! In the case of *Ṣalât* the same is not applicable. Here is one of the reasons as to why it is not the same:

73:20: “Your *Rabb* knows indeed that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, as do a party of those with you. And Allâh measures the night and the day. He knows that (all of) you are not able to do it, so He has turned to you (mercifully); **so read of the Qur’ân that which is easy for you**. He knows that there are sick among you, and others who travel in the land seeking of Allâh’s bounty, and others who fight in Allâh’s way. **So read as much of it as is easy (for you)**, and keep up prayer and pay the poor-rate and offer to Allâh a goodly gift. And whatever of good you send on beforehand for yourselves, you will find it with Allâh — that is best and greatest in reward. And ask forgiveness of Allâh. Surely Allâh is Forgiving, Merciful.”

It is clear that Allâh has given the Muslims *discretion* to implement that which is best for them; similarly, the number of *rak’ah* was left silent for the *discretion* of the Muslims as they may find it easy to perform. The

7 : The Holy Qur’an by A. Yusuf Ali.

silence about a practice is construed by Muslims that they may implement the *Sunnah* or *behavioural concepts* or “*exemplary conduct*” as deemed necessary. From the above part of chapter 3 verse 7 as quoted tells one that “...And *mâ ya‘lamu* (none can exhaust its): *ta’wîlahu ‘illallâh* (*ta’wîlahu* = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ânic teachings]), save Allâh...” reveals that there is room for development by human beings and within the creation but that which gives human beings discretionary rights is only allowed with Allâh’s permission as can be seen in chapter 73 verse 20.

Let us define the term *Muhkamât* and *Mutashâbihât* in more clarity:

The meaning of the Arabic word *Muhkamât*:

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

The meaning of “*Muhkamât* verses”:

Tabarî sees the *Muhkamât* verses as “Messages that are clear in and by themselves”. So by their very nature these verses (*i.e.* *Muhkamât* verses) are secured from misinterpretation. In layman’s terms the *Muhkamât* (decisive) verses contain information that ought to be easily understood by the ordinary thinking individual. They are *consistent* with the Law, the nature and the order of creation. They form the foundation on which the understanding of the rest of the Qur’ân is based and thus are decisive in character. The word ‘*decisive*’ is the adjective of the noun “decision” which means:

“**Decision**, *di-sizh’en*, n. the act or product of deciding: settlement: judgment: the quality of being decided in character. - *Adj.* **decisive** (*-sis’iv*), having the power of deciding: showing decision: final: positive. -*Adv.*”⁸

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

8 : Chambers Twentieth Century Dictionary.

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

The next part of the verse states:

“And others are *Mutashâbihât* (allegorical).”

The meaning of the Arabic word *Mutashâbih*:

The word *Mutashâbih* is derived from its root word *Shibh* that means: Things like or resembling one another or *likeness* or *resemblance*, that *which is co-similar* [like each other] or *conformable in its various parts*. *Mutashâbihât* are therefore *things like or resembling one another*, hence *susceptible to different interpretations*.⁹

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

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

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

“A figurative representation conveying a meaning other than and in addition to the literal. ...The etymological meaning of the word is wider than which it bears in actual use. An allegory is distinguished from a *metaphor* by being longer sustained and more fully carried out in its details, and from *analogy* by the fact that the one appeals to the imagination and the other to reason...”¹⁰

The *Mutashâbihât* verses are of different categories.

(a) *The first category*

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

كِتَابُ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

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

10 : The Encyclopædia Britannica, 14th edition 1929, Vol. 1, p. 645.

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

This is further supported in chapter 39:23: -

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ

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

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

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

“Consequently, **on Us (i.e. Allâh’s) rest the explaining of it.**” (Al-Qur’ân 75:19)

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

(b) The second category

Those verses that refer to an intangible subject for example: (*Allâh*) or an object (*Hereafter*).

An example of a verse referring to an intangible subject - the “*being*” of Allâh:

فَدُجَاءَكُمْ بِصَآئِرٍ مِّن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

“Vision comprehends Him not, and He comprehends (all) vision; and He is above all comprehension, the aware.” (Al-Qur’ân 6:104).

In another verse it states:

لَيْسَ كَمِثْلِهِ شَيْءٌ

“There is nothing like unto Him” [Al-Qur’ân 42:11, translation of The Noble Qur’ân].¹¹

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

“...*No physical measurements can tell you that there is an electron on this table and that it is also lying still.* Experiments can be made to discover where the electron is; these experiments will then destroy any possibility of finding simultaneously whether the electron is moving and if so at what speed. And conversely there is an inherent limitation on our knowledge, which appears to have been decreed “in the nature of things”” [our emphases].¹²

The above-mentioned verses are of such a nature that the subject/object cannot be explained in tangible terms. However, an understanding of these *Mutashâbihât* (allegorical) verses, in consonance with the general understanding of the *Muhkamât* (decisive) verses of the Arabic Glorious Qur’ân, can emerge if the *Muhkamât* (decisive) verses are properly applied. What should be understood is the fact that a Muslim bears witness to the fact that Allâh exists. The basis, on which the witnessing is based, is the fact that Allâh’s creation is subjected to an order. Consequently, human beings know that *order* is planned, but the One who is responsible for the order of creation is not tangible. The *Order* or *Nature* of creation and the revelation of the *unknown* in the Arabic Glorious Qur’ân are the basis on which our witnessing of the Creator is established. Hence, when a Muslim performs the call to prayer and says: “*Ash-hadu an lâ ilâha ill-Allâh*” i.e. I bear witness that nothing deserves to be worshipped except Allâh. What it means is the confirmation of a Muslim’s witnessing, which is based on the fact that human beings cannot reveal the *unknown*, which we find in the Arabic Glorious Qur’ân. Furthermore, the entire creation is in conformity with the nature and order in which Allâh has created it. We find no incongruity with natural facts and the revelation in the Arabic Glorious Qur’ân.

(c) The third category:

In this category the *discretionary* verses comes to the fore:

11 : The Noble Qur’ân in the English language. A Summarized Version of At-Tabarî, Al-Qurtubî and Ibn Kathîr with comments from *Shâhîh* Al-Bukhârî Summarized in One Volume By Dr. Muḥammad Taqî-ud-Dîn Al-Hilâlî, Ph. D. (Berlin) Dr. Muhammad Muhsin Khân 1993.

12 : Al-Tawhid Vol. IV, No. 4, July-September 1987, p. 66. Concerning The ‘1926’ “Heisenberg’s (1901-76, German physicist) Uncertainty Principle”.

Those verses which have no distinct rules as regards its applications are the *discretionary* verses. It is in regard with these verses that the Muslims formulated certain regulatory rules such as *Sunnah* or *behavioural concepts* or “*exemplary conduct*” as deemed necessary; yet, not without the guidance of the *Muhkamât* (decisive) verses of the Arabic Glorious Qur’ân.

SUMMARY:

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

In the next part of verse 3:7 states:

“Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. (Meaning, not searching for its hidden meanings which are to be found in the decisive verses)”

clearly brings home the fact that the *allegorical* verses should not be taken literally. If one follows the *allegorical* verses without looking for confirmation of the interpreted meanings within the *decisive* verses, then one will be committing sin. A consequence of this sin would be retardation of one’s understanding of the Arabic Glorious Qur’ân. - A penance for rejecting the guidance from Allâh. This is made clear:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

“Our *Rabb*, make not our hearts to deviate *after You have guided us* and grant us mercy from You; surely You are the most liberal Giver.” (Al-Qur’ân 3:8)

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

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

It is very important that we take note of the meaning of the words *mâ ya’lamu*, as most translate it as “*none knows*” and not as “*none can exhaust its*”. The words “*none knows*” are problematic, as there are some

allegorical verses of which the meaning is known. To know the meaning of some verses is not the point. What is of importance is that no one has the capacity of knowledge to be on par with the knowledge of Almighty Allâh. Hence, it is not possible for anyone to exhaust the '*ta'wîlahu*' of the Arabic Glorious Qur'ân. What does it mean? It means that the inner secrets of creation are so vast that no one will ever be able to uncover everything about it in his or her lifetime. There is simply too much to know. Hence, we have translated the words '*mâ ya'lamu*' as *none can exhaust* its '*ta'wîlahu 'illallâh*' which means:

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

The words:

“And those firmly rooted in knowledge, they say, ‘We believe in it, it is all from our *Rabb*. And none will grasp the message except people of understanding.’”

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

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

It is been argued that *Zakât* is not: “The 2.5 percent annual mandatory charity is a non-Qur'anic concept that trivializes the comprehensive Qur'anic System of Zakaat.” Hereunder follows the *new religion's* definition of Parwez's followers:

Zakaat = The Just Economic Order where everyone works according to one's capacity and is compensated according to the needs. People spend on others or give to the Central Authority (Islamic government) whatever is surplus (2:219). And they do so whenever they earn any income (6:141). The System of Zakaat is managed by the Central Authority that ensures the development of the individuals and the society. The 2.5 percent annual mandatory charity is a non-Qur'anic concept that trivializes the comprehensive Qur'anic System of Zakaat.

Let us analyse the point from the Qur'ânic verses which were quoted, namely 2:219 and 6:141. However, we are given the right to use our own discretion:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْاَعْفُو كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾﴾

2:219: “They ask you about intoxicants and games of chance. Say: In both of them is a great sin and (some) advantage for human beings, and their sin is greater than their advantage. **And they ask you as to what they should spend. Say: What you can spare.** Thus does Allâh make clear to you the messages that you may ponder.”

The statement which says “**And they ask you as to what they should spend. Say: What you can spare**” leaves room for some who may abuse their right, if no regulatory rules are implemented. Before we analyse the statement let us quote the next verse:

﴿وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾﴾

6:141: “And He (*i.e. Allâh*) it is Who produces gardens, trellised and un-trellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates like and unlike. Eat of its fruit when it bears fruit, **and pay the due of it on the day of its reaping, and be not prodigal.** Surely He (*i.e. Allâh*) loves not the prodigals.”

It is a known fact that the Muslims do not claim that the 2.5 percent is a Qur'ânic command. Another factor is the fact that the Qur'ân do not prescribe these duties in any regulatory manner other than that of the person's own discretion.

Like in any civilised society where a government was put in place, the people developed rules in order to perform their duties in a systematic and harmonised manner. Therefore, it is not wrong to have implemented rules as to how the people should **pray**, and how many **rak'ah** will constitute a **prayer** at certain times. When searching the history books on the subject one finds that the history does not give clear information as to how these rules were developed. Nevertheless, long before Bukhârî and others, we find that there were rules for the **prayers** in existence before the time of Imâm Mâlik. In other words, one can understand that the early Muslims must have developed an order as to how certain commands must best be implemented which does have regulatory rules. The points on which there is no conflict tells one that the Muslims with the guidance of the Holy Prophet (Allâh is pleased with him) must have followed those rules which harmonised their **prayers** and other discretionary **laws** on which there is no disagreement amongst the Muslims. One must understand that the Muslims went through difficult times after they were forced out of Europe. The Europeans interfered

with the Islâmic literature of the Muslims. They took control of Muslims institutes for many centuries and manipulated the concepts which Muslims have put in place before their intervention.

The period, which is important to remember, is recorded in the following quotation. It tells us that the Europeans who had the power changed the contents of every book as they wished, except the Arabic Glorious Qur'ân as it is the only Book which humankind can memorise in its entirety, but most of all Allâh is its Guardian. Marshall G. S. Hodgson reveals the dark secret of the west as follows:

“The generation of 1789 had seen Europe come to exercise an ultimate hegemony over the Islamic peoples. Whether a European power ruled directly or whether there was merely a generalized dependent relation to the European social order as a whole, *it was in the power of the Europeans, if they were agreed on a policy, to enforce their will in most Muslim lands. In any case, no independent general Islamic leadership was to be tolerated.*” [The Venture of Islam, Vol. 3, 1974, p. 223.]

It has been stated that Imâm Mâlik maintained:

“The Companions of the Holy Prophet (may peace be upon him) settled in all provinces of the Empire. Their juristic opinions and verdicts command respect and reverence of jurists in different regions of the Empire and the people of these regions follow their juristic opinions. Under these conditions, the people should not be forced to follow the opinions of a single jurist who is not infallible, after all, and may commit errors.” (Muwatta’ Imam Malik Translated with exhaustive notes by Professor Muhammad Rahimuddin 1980, Preface by Mazheruddin Siddiq, page v)

What the statement reveals is the point that the Companions (Allâh is pleased with them) must have been guided by the Holy Prophet Muḥammad (Allâh is pleased with him) which they informed the Muslims about his (*Sunnah*) **behavioural concepts** or “**exemplary conduct**” and *Ijtihâd: exerting oneself to the utmost or to the best of one’s ability* and *Ijmâ’*: **determining and resolving upon an affair**, and also agreeing or **uniting in opinion**; and *Qiyâs*: or reasoning based on analogy, this is known by the jurists of Islâm to have various methods, technically known as *qiyâs* (analogical reasoning), *istihsân* (equity), *istislâh* (public good), and *istidlâl* (inference). Putting the four mechanisms together, it tells one that they must have used it right from the beginning of Islâm. However, the Qur’ân informs us about the **exemplary** role the Holy Prophet Muḥammad (Allâh is pleased with him) must have implemented; it states:

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦٦﴾

60:6: “Certainly there is for you in *them* (the messengers) a good *example*, for him who hopes for Allâh and the Last Day. And whoever turns away, surely Allâh is the Self-Sufficient, the Praised.”

It is known: “that after the mass-scale *Hadîth* movement the organic relationship between the *Sunnah*, *Ijtihâd* and *Ijmâ‘* was destroyed.”¹³ However, it is a misconception to state:

“It goes without saying that the Qur’ân was taught as the nucleus of the new Teaching. But the Qur’ân is obviously not intelligible purely by itself – strictly situational as its revelations are. It would be utterly *irrational* to suppose that the Qur’ân was taught without involving in fact the activity of the Prophet as the central background activity which included policy, commands, decisions, etc. Nothing can give coherence to the Qur’ânic teaching except the actual life of the Prophet and the milieu in which he moved, and it would be a great childishness of the twentieth century to suppose that people immediately around the Prophet distinguished so radically between the Qur’ân and its exemplification in the Prophet that they retained the one but ignored the other, i.e., saw the one as divorced from the other. Did they never ask themselves the question – even implicitly – “why did God choose this person as the vehicle of His Message?” Completely nonsensical is that view of modern scholarship which, gained no doubt from later Muslim theological discussions themselves, makes the Prophet almost like a record in relation to Divine Revelation. Quite a different picture emerges from the Qur’ân itself which assigns “heavy responsibility”¹⁴ and whom it invariably represents as being excessively conscious of this responsibility.¹⁵ (Islamic Methodology in History by Fazlur Rahman 1994, page 9)

Let us analyse the above claim in order to establish if the Holy Prophet (Allâh is pleased with him) was Qur’ânically allowed to ‘*included policy, commands, decisions, etc.,*’ as he deemed necessary? Firstly, let us define the term ‘*policy*’: According to ‘The Concise Oxford Dictionary’: “**1** a course or principle of action adopted or proposed by a government, party, business, or individual etc. **2** prudent conduct; sagacity.” Secondly, let us define the term ‘*commands*’: “**1** (often followed by *to* + infinitive or *that* + clause) give formal order or instruction to (*commands us to obey; commands that it be done*) **2** (also *absolute[ly]*) have authority or control over.” Thirdly, let us define the term ‘*decisions - decision*’: “**1** the act or process of deciding. **2** a conclusion or resolution reached, especially as to future action, after consideration (*have made my decision*). **3** (often followed by *of*) **a** the settlement of a question. **b** a formal judgement. **4** a tendency to decide firmly; resoluteness.” These (‘*included policy, commands, decisions, etc.,*’) conditions can only be

13 : Islamic Methodology in History by Fazlur Rahman 1994, page 6.

14 : 73:5.

15 : 18:6; 20:1.

related to verses of Al-Qur'ân, which gives the Muslims discretionary rights as they deem what is easy to implement. As far as the opening remarks are concerned which states:

“It goes without saying that the Qur'ân was taught as the nucleus of the new Teaching. But the Qur'ân is obviously not intelligible purely by itself – strictly situational as its revelations are.”

It is *kuf*r to even have the thought that: “...But the Qur'ân is obviously *not intelligible purely by itself* – strictly situational as its revelations are.” This proves that the author had no knowledge of all the contents of Al-Qur'ân! Surely, he could never have been an ardent student studying Al-Qur'ân correctly!

Before introducing the arguments about the following claims made by the hostile Shî'ah sect, we believe it is necessary to remind one another about the warnings and guidance given in the Arabic Glorious Qur'ân so that we may understand the examples of the Holy Prophet's companions (Allâh is pleased with them) and why they were so pious:

“...He [i.e. Allâh] it is Who [i.e. Allâh] strengthened you (Muḥammad) with the help and with the (company of) believers [i.e. the companions]...” (Al-Qur'ân 8:62.)

The above part of the verse clearly informs everyone that it was Allâh Who has given the Holy Prophet Muḥammad (Allâh is pleased with him) companions who were able to give him the proper help as was needed by him. It further clarifies that they were people who understood Allâh's message, accepted it and implement it, therefore Allâh has classified them as '*believers*' [*Mu'minûn* literally means 'Believers'. Its deeper meaning is: those who have analysed the facts and have accepted the truth of it because it is Allâh's Laws and principles which brings about peace of mind and on which they have acted upon] and consequently they were able to *strengthen* the Holy Prophet Muḥammad (Allâh is pleased with him). The following verse is clearly instructing everyone who wants to be a follower of the Holy Prophet Muḥammad (Allâh is pleased with him), the messenger of Allâh not to split up his or her *Dîn* in order to become *sects*: -

“Turning to Him (*i.e. Allâh*); and keep your duty to Him (*i.e. Allâh*), and keep up prayer and be not of the polytheists, *as those who split up their Dîn (the way of life as prescribed by Allâh) and became sects*; every *sect* rejoicing in that which is with it” [Al-Qur'ân 30:31-32].

What ought to be clear is that one cannot perform his or her prayers while at the same time being hostile to another Muslim. Those who do not care are similar to the polytheists the verse claims.

Let us continue and consider a few verses in order to understand what Allâh has said about the Followers of the Holy Prophet Muḥammad (Allâh is pleased with them):

(1) “...He [i.e. Allâh] it is Who strengthened you (Muḥammad) with the help and with the (company of) believers [i.e. the companions]. And He [i.e. Allâh] has united their [i.e. his companions’] hearts. ***If you (Muḥammad) have spent all that is in the earth, you (Muḥammad) could not have united their hearts [i.e. of his companions], but Allâh united them.*** Surely He [i.e. Allâh] is Mighty, Wise. O Prophet, Allâh is sufficient for you and those who follow you of the believers [i.e. his companions].” (Al-Qur’ân 8:62-64.)

The first part of the verse was explained above. From the second part of the verse it is clear that Allâh claims that it was He Who ‘**united the hearts**’ of the Companions (Allâh is pleased with them) of the Holy Prophet Muḥammad (Allâh is pleased with him). (Please keep in mind that it includes Abû Tâlip). What does it mean? Does it mean that the Companions (Allâh is pleased with them) of the Holy Prophet Muḥammad (Allâh is pleased with him) were able to hate one another after the demise of the Holy Prophet Muḥammad (Allâh is pleased with him)? Allâh further declares: - “***If you (Muḥammad) have spent all that is in the earth, you (Muḥammad) could not have united their hearts [i.e. of his companions], but Allâh united them***”. What are the meanings of these words? Does it mean that the uniting of their hearts were only for temporary period? Does it mean that any human being was able to unite their hearts? Or does it mean that it was Divine intervention alone that made them such an unparallel united unit? Did the world ever witness such an unparallel force of unity ever in the history of human beings? It is for this reason that Allâh says: - “Surely He [i.e. Allâh] is Mighty, Wise. O Prophet, Allâh is sufficient for you and those who follow you of the believers [i.e. his companions].”

(2) “...And [one who] follows a path other than that chosen by the believers [i.e. his companions], We (i.e. Allâh) shall leave him in the path he has chosen and make him enter hell – and it is an evil resort.” (Al-Qur’ân 4:115.)

The words ‘And [one who] follows ***a path other than that chosen by the believers*** [i.e. his companions]’ has far reaching effects. Look at the serious warning! Did the Companions (Allâh is pleased with them) of the Holy Prophet Muḥammad (Allâh is pleased with him) call themselves **Sunnîs** or **Shî’ahs** etc.? How will the following words affect one if he or she has named himself or herself a **Sunnî** or **Shî’ah**? **Allâh gives the answer:** - “We (i.e. Allâh) shall leave him in the path he has chosen and make him enter hell – and it is an evil resort.” Are today’s Muslims concerned about the warning given in the verse under discussion?

(3) “And those [i.e. his first companions] who believed and fled and struggled hard in Allâh’s way, and those [i.e. his companions of Madînah] who gave shelter and helped, these are the believers truly. For them is forgiveness and an honourable provision.” (Al-Qur’ân 8:74.)

The above verse establishes who the *believers* are that removes all confusion. After calling oneself a **Sunnî** or **Shî‘ah** can one expects to become a follower of the Companions’ (Allâh is pleased with them) way of life in the same way as they followed the Holy Prophet Muḥammad (Allâh is pleased with him) and receives the same benefits as mentioned in the above verse?

(4) “And the foremost, *the first of the Emigrants and the Helpers, and those who followed* them in goodness – Allâh is well pleased with and they are well please with Him (i.e. Allâh), and He (i.e. Allâh) has prepared for them gardens wherein flow rivers, abiding therein forever. That is the mighty achievement.” (Al-Qur’ân 9:100.)

Again, here the words: ‘**and those who followed them in goodness**’ tells that those who followed the ‘**first of the Emigrants and the Helpers**’ has become part of the believers mentioned in the previous verse (8:74), they will also receive the same rewards: ‘and He has prepared for them gardens wherein flow rivers, abiding therein forever. That is the mighty achievement.’ Those ‘who followed them in goodness’ includes those who became Muslims when the Holy Prophet Muḥammad (Allâh is pleased with him) returned to Makkah and those who followed the companions. Look at the promise Allâh made to the early Muslims! Are the **Sunnîs** and **Shî‘ahs** and all the *other sects* also included in the promise of Allâh?

(5) “*Muḥammadur-Rasûlullâh* (Muḥammad is the Messenger of Allâh): and his companions are strong and firm (like a rock) against the disbelievers [but] *compassionate among themselves*. You will see them bow and prostrate themselves, before Allâh [to bear their responsibilities. They are not like hermits who lead a parasitic life but] they strove hard seeking bounty from Allâh and seeking His (i.e. Allâh) pleasure [by acting according to His (i.e. Allâh) laws]. On their faces are their marks [of satisfaction, peace of mind and pleasure] signifying their obedience to the laws of Allâh. This is their similitude in (the) *at-Taurât*¹⁶ - and their similitude in (the) *al-Injîl* is like seed, which sends forth its blade, then makes it strong; it then becomes thick and it stands on its own [filling] the sowers with wonder and delight. As a result it fills the unbelievers with rage at them. Allâh has promised protection and good reward to those who believe and perform deeds consistent with the divine laws.” (Al-Qur’ân 48:29.)

16 : Please note that we did not translate the names of the two Books, as it is lost. Hence, we cannot describe it. According ar-Râghib al-Isfahânî the (t) at the beginning and the (t) at the end of the word *at-Taurât* ought to be pronounced, - (Mufradât alfâz al-Qur’ân).

The verses of sûrah 8:62-64, where it states: “...He [i.e. Allâh] it is Who (i.e. Allâh) strengthened you (Muḥammad) with the help and with the (company of) believers [the companions]. And He [i.e. Allâh] has united their [i.e. his companions’] hearts”, and in the above verse under discussion we are told that they were ‘*compassionate among themselves*’! In other words according to Allâh they could never become hostile with one another!

Is it possible for anyone who is a true believer to even think that the followers of the Holy Prophet Muḥammad (Allâh is pleased with him) in whose hearts Allâh have put affection could have deviated immediately after the death of the Holy Prophet Muḥammad (Allâh is pleased with him)?

Is it possible for a true believer to think that Allâh did not know what the followers of the Holy Prophet Muḥammad (Allâh is pleased with him) were going to do after his death?

Is it possible for a true believer to think that those who Allâh has spoken of in the above verses, could have become power greedy immediately after the death of the Holy Prophet Muḥammad (Allâh is pleased with him)?

Nay, most Muslims do not believe that the Arabic Glorious Qur’ân speaks the truth! Most believe in the so-called history that says they killed one another therefore these verses are not true! They will call anyone a **Kâfir** (a disbeliever) that says that these verses are true and their history is false! The rest of the last part of the quoted verse speaks volumes for itself.

وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٢٥٣﴾

25:30: “And the Messenger will say: My *Rabb*, surely my people treat this Qur’ân as a forsaken thing.”

It could be that Ghulam Ahmed Parwez (d. 1985) was influenced by the Shî’ahs of India. They (i.e. Shî’ahs) claim that the:

“First Incident That Divided Muslims into Shî’ah¹⁷ and Sunnah

This incident being the dreadful and dangerous stance by ‘Umar ibn al-Khattâb and most of the Companions towards God’s Messenger (S), when he (S) intended to write to them the letter that

¹⁷ : شَيْعَا (*sects*); it does not matter whether one tries to soften the effect of this evil action by translating it to mean: ‘*followers, adherents, disciples, faction, party, and sect*’. The followers of the Holy Prophet Muḥammad (Allâh is pleased with him) can and should only be called Muslims (22:78), any other term of identification is **kufir**! See also Al-Qur’ân 30:31-32.

can safeguard Muslims against deviation and astrayal.¹⁸ But they opposed him strongly and rudely, and rather accusing him with obscenity and hallucination, claiming that they being sufficed with Allâh's Book, no need for the Messenger's writing.

Through this incident that Ibn 'Abbâs has called 'misfortune of Muslims', we come to realize that the majority of the Sahâbah reject the Prophetic Sunnah saying: "We suffice with God's Book".

Whereas, on the other side, we find 'Alî (A) and his followers of the companions who were called (*Shi'at 'Alî*) by the Prophet (S), as being obedient to the Prophet's commandments without any objection or dispute, considering all his sayings and acts as an obligatory Sunnah to be followed exactly like God's Book. The Qur'ân expressly said: "*O ye who believe! Obey Allâh, and obey the Messenger...*" (4:59) 'Umar ibn al-Khattâb's *Sirah* (career) is known for all Muslims, and his stance in opposing the Prophet during all stages of his life, are well-known.¹⁹

Further, 'Umar was naturally believing in not to adhering the Prophetic Sunnah, demonstrating this expressly through his rules when he became (Amîr al-mu'minîn) and was exerting his opinion against the Prophetic texts, prohibiting what Allâh made lawful, and making lawful what Allah prohibited.²⁰

As usual, his followers and supporters followed his suit, and those who admired him, the former and the latter ones, have been following his suit and good heresies as they call."²¹

The reason for making the claim is that: It could be that Ghulam Ahmed Parwez (d. 1985) was influenced by the Shi'ahs of India: This is based on the changing of the meaning of the Arabic term شيعه (Shi'ah) which is the plural of شيع which means *sect*; to mean: '...the Ithnâ 'Ashariyyah Imâmiyyah who are called al-Ja'fariyyah also as related to al-'Imâm Ja'far al-Sidiq.'²² This shows that changing of the Arabic words' meanings is a fundamental criterion to create *sects*! Let us analyse the consequences of the above *kufr* claim. The first part of it claims:

"This incident being the dreadful and dangerous stance by 'Umar ibn al-Khattâb and most of the Companions towards God's Messenger (S), when he (S) intended to write to them the letter that

18 : (4. The Thirsday (sic) misfortune is well-known in Sahîh al-Bukhârî, and Sahîh Muslim.) This is the footnote in the book: "The Shia: The real followers of the Sunnah." Unfortunately, the sources referred to, came too late in history to be used as evidence! Imâm Bukhârî was born 191 AH and he died in the year 256 AH he lived for 65 years. And Imâm Muslim was born in '202/817 or 206/821', and he 'lived for fifty-five years'. 'He died in 261/875'.

19 : (5. We [must mean the Shi'ahs] have fully covered the matter of 'Umar's objection to the Prophet (S) in the book *Fas'alû Ahl al-Dhikr*.) This is the footnote in the book: "The Shia: The real followers of the Sunnah."

20 : (6. Like his prohibiting the share of those whose hearts are to be re-conciliated, enjoyment of *hajj*, and *mut'ah* of women (temporary marriage), which are deemed lawful by Allah. Beside his deeming lawful the thrice *talâq* through one *talâq* (divorce), which Allah has prohibited.) This is the footnote in the book: "The Shia: The real followers of the Sunnah." And we corrected some bad spellings!

21 : The Shia: The real followers of the Sunnah, 1995 pages 12-13.

22 : The Shia: The real followers of the Sunnah, 1995 page 331; footnote 1.

can safeguard Muslims against deviation and astrayal.”

The claim insinuates that the Holy Prophet Muḥammad (Allāh is pleased with him) did not understand Al-Qur’ān; so much so that the Qur’ān was not able to guide the Muslims about the fact“...*that can safeguard Muslims against deviation and astrayal.*” This in fact make all those who believe in the claim to be of the extreme transgressing unbelievers!!!

Consider the following verse:

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْكُمْ لَتَشْهَدْنَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

(1) “Say: What thing is the weightiest in testimony? Say: Allāh is witness between you and me. And this Qur’ān has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other deities with Allāh? Say: I bear not witness. Say: He is only One Deity, and surely I am innocent of that which you set up (with Him). (Al-Qur’ān 6:19)

The second claim is even worse than the first:

“But they opposed him strongly and rudely, and rather accusing him with obscenity and hallucination, claiming that they being sufficed with Allāh’s Book, no need for the Messenger’s writing.”

This is an attack against Allāh insinuating that Allāh was ignorant when Allāh claimed:

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ



“And those [i.e. his first companions] who believed and fled and struggled hard in Allāh’s way, and those [i.e. his companions of Madīnah] who gave shelter and helped, these are the believers truly. For them is forgiveness and an honourable provision.” (Al-Qur’ān 8:74.)

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“And the foremost, *the first of the Emigrants* and *the Helpers*, and *those who followed* them in goodness – Allāh is well pleased with and they are well please with Him (i.e. Allāh), and

He (i.e. Allâh) has prepared for them gardens wherein flow rivers, abiding therein forever.
That is the mighty achievement.” (Al-Qur’ân 9:100.)

It is sad that we have no other alternate but to declare that the Shî’ah claim is making them of the most extreme transgressing unbelievers!!! It is not about the difference between the *Sunnîs* and *Shî’ahs*’ arguments, it is about attacking the Qur’ân and Allâh!!!

The next part of the *kufîr* claim states:

“Whereas, on the other side, we find ‘Alî (A) and his followers of the companions who were called (*Shî’at ‘Alî*)²³ by the Prophet (S), as being obedient to the Prophet’s commandments without any objection or dispute, considering all his sayings and acts as an obligatory Sunnah to be followed exactly like God’s Book.”

The above claim insinuates that the Holy Prophet Muḥammad (Allâh is pleased with him) is guilty of creating the first *sect* in Islâm, violating Allâh’s command which states:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَّسَتْ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

“As for those who *فَرَّقُوا* (split up) their *Dîn* (the way of life) and became *شِيعًا* (*sects*), *you* (*Muslims*) have no concern with them. Their affair is only with Allâh, then He (*i.e. Allâh*) will inform them of what they did.”²⁴

We would like the tangible evidence of the original documentation of the ‘Sunnah’ of the Holy Prophet Muḥammad (Allâh is pleased with him); so that we can verify if the claim is the truth which states:

“...considering all his sayings and acts as an obligatory Sunnah to be followed exactly like God’s Book.”

The next *kufîr* statement claims:

“The Qur’ân expressly said: “*O ye who believe! Obey Allâh, and obey the Messenger...*” (4:59)
‘Umar ibn al-Khattâb’s *Sîrah* (career) is known for all Muslims, and his stance in opposing the Prophet during all stages of his life, are well-known.”

23 : The *sect* of ‘Alî. See footnote 1 above.

24 : Al-Qur’ân 6:159.

“The Qur’ân expressly said: “*O ye who believe! Obey Allâh, and obey the Messenger...*” (4:59) this does not mean that one should not question the wisdom behind any decision. We would like that the *Shi’ahs* must clearly define each of the arguments of ‘Umar ibn al-Khattâb’s (Allâh is pleased with him) opposing disagreements with the Holy Prophet Muḥammad (Allâh is pleased with him) from the original documentations dated during the life-time of ‘Umar ibn al-Khattâb (Allâh is pleased with him) and not from sources that came hundreds of years after him.

The next *kufir* claim is as follow:

“Further, ‘Umar was naturally believing in not to adhering the Prophetic Sunnah, demonstrating this expressly through his rules when he became (Amîr al-mu’minîn) and was exerting his opinion against the Prophetic texts, prohibiting what Allâh made lawful, and making lawful what Allah prohibited.”

Please note that while we are waiting for the evidence requested; it would be appropriate to ask: How on earth could Allâh have made the promise, as stated in 8:74; and 9:100?

Look at the consequence of changing the meanings of the Arabic words!!! Studying the contents of the following quotation one realises that such type of arguments are the foundation for creating new meanings for the Arabic words and thereby spread their own ideology:

“The First Dilemma: While the language of the Qur’an remained untouched, its words and terms were made to lose the splendor they so beautifully conveyed in the original, revealed Arabic. So much so, that the Qur’anic terms were dressed up with the erroneous philosophies prevalent in the once Zoroastrian culture of Persia, and they became widely accepted even among the Arabs!”
(Page 4 of his QXPiv May, 2007)

We have already done an analysis of the above quotation.

Searching the history books for the information as to how the Holy Prophet Muḥammad (Allâh is pleased with him) and his Companions (Allâh is pleased with them) implemented the discretionary verses; one finds that there is no documented history concerning the subject up to the period of Imâm Mâlik.

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