

Rendered into English by
Shaikh Mir Asedullah Quadri

**The Exception,
Preservation and
Non - Abrogation of
Holy Quran**

WRITTEN IN URDU BY
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THE EXCEPTION, PRESERVATION AND NON- ABROGATION OF HOLY QURAN

Written in Urdu By

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Rendered into English by

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Under the guidance and supervision of

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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The most important aspect in the life of a Muslim is the correct understanding of Holy Quran and Prophet's (صلى الله عليه وآله وسلم) traditions.

Allah (عَزَّ وَجَلَّ) says - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ - [This is the book in which there is guidance, without doubt, for those who fear Allah] (**Al-Baqara - 2**).

The translation and commentary of the Holy Quran by Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه), written in Urdu, titled تَفْسِيرُ صِدِّيقِي (Siddiqui's Exegesis) is unique in many ways. Shaikh followed the tradition of Quran in continuity with Hadhrat Othman, Hadhrat Ali, Zaid bin Sabith, Abdullah bin Masood and Abi Ibn Ka'ab (حُفَاظُ الْقُرْآنِ) (رضى الله تعالى عنهم اجمعين) who were all Quran Memorizers.

Certain topics were selected from the 'Preamble of Siddiqui's Exegesis' and printed in a book form in Urdu, titled (اعجاز , حفاظت اور عدم نسخ القرآن). Now this book has been translated into English.

There had been a centuries old misunderstanding among Islamic scholars about abrogation of certain verses of the Holy Quran. At one time these scholars thought more than half of the verses of the Holy Quran were abrogated. Attempts were made by eminent Islamic scholars to explain non-abrogation of these verses. Hadhrat Mohiuddin Ibn al-Arabi (رحمة الله عليه) reduced the number of these verses to a large extent and conceded that only 23 verses were abrogated. The last Islamic theologian to attempt was Abdul Rahim Shah Waliullah (رحمة الله عليه) who reduced this number further, but conceded that 5 verses were abrogated. The work started centuries ago was completed by Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه), who has, not only provided convincing and logical proof that no verse of Quran is abrogated, but also wrote a comprehensive guide on this subject. In this magnificent literary task, this verse of the Holy Quran seems to be his guide. - إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ - [We (Allah) have descended Quran and We only will preserve it.] (**Al-Hijr - 9**).

Thus, the Shaikh is one among the few Islamic theologians who secured a prominent place among the narrators of the tradition of Quran and Ahadith.

Mir Asedullah Quadri has taken up this task by translating Shaikh's works in English. He has all my support and blessings. The dedication and pace with which he is undertaking this work is commendable. I pray Allah (عَزَّ وَجَلَّ) to enlighten his heart and the hearts of many more persons, to come forward to keep the lamp of gnosis (عَرْفَان) glowing for the illumination of the people throughout the world. Their task is defined and forthright, ie., preservation of Sahih Islam and Sahih Iman, in accordance with the understanding requirements of the present day generation.

May Allah (عَزَّ وَجَلَّ) accept this translation, as its original work, and increase His beneficence on us for all time to come.

AL-FAQEER

**Hussain Shujauddin Siddiqui (Izzat), Son and successor of the
author Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله
عليه) - November 5, 1997 (Rajab 3, 1418 AH).**

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

This is the third translated book in the series of translation of the works of Shaikh Mohammad Abdul Qadeer Siddiqui "Hasrat" (رحمة الله عليه). This book deals with the uniqueness of the Holy Quran in its preservation and non-abrogation.

Many books have been written on Quran, the word of God, but this work is exclusive in the sense that the author has convincingly culminated the centuries old arguments of the Islamic theologians on the controversy of non-abrogation of the verses of Holy Quran. Shaikh has provided illuminating details about various aspects of Quran, its uniqueness, its divine preservation and the impossibility of abrogation of any of its verse or commandment. He has also explained the reciprocal relevance of Quran and Ahadith. This is a great enlightening work.

I am deeply indebted to Hadhrat Hussain Shujauddin Siddiqui "Izzat" for his support and encouragement in this task. He is a guide and an ideal for life very few people have the honor to be associated with. The selfless life devoted for enlightening others and his humility, in spite of his spiritual eminence, are a few aspects of his versatile personality.

Our readers will appreciate my efforts in translating Shaikh's works in a language that was developed in an atmosphere totally alien to the Islamic environment. English is an excellent language in its own right but it was born and developed outside the influence of religious teachings of Islam. However, I am positive that the translations carry, to the best of my knowledge, the factual substance to its full.

In the end, I pray Allah (عَزَّ وَجَلَّ) to forgive me for any oversight in this work. Allah's (عَزَّ وَجَلَّ) blessings be upon Mohammad, the last divine Apostle to humanity.

Shaikh Mir Asedullah Quadri,

November 3, 1997 (Rajab 1, 1418 AH)

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THE EXCEPTION OF QURAN (اعجاز القرآن)

Quran a Miracle

The human intelligence is incapable of knowing the consent or otherwise of Allah (عَزَّ وَجَلَّ). Therefore, Allah (عَزَّ وَجَلَّ) reveals His imperatives and prohibitions to a person eminently capable with an extraordinary disposition. This person is called an Apostle or Prophet. His principled education, nobility of character, reformation of mankind, selflessness, sympathy for the human beings, and truthfulness, are excellent proofs of his honesty. However, to augment further support for the obedience and confidence of the people, Allah (عَزَّ وَجَلَّ) corroborates Prophets with miracles.

Miracle in expedience with the nation

The Prophets are bestowed with miracles in conformity with the expertise, and in similarity with the skills, in which their nations are proficient. It is to help people to realize the distinctness between the works of human expertise and the works that are divinely accomplished on the basis of their technical expertise. It is important to note that the opinion of a person, who does not have expertise in a specific craft and is unaware of its principles of rudiments, is unreliable and untrustworthy.

In Musa (عليه السلام) time the sorcerers and the wizards were in vigor. Therefore he was bestowed with the miracle of 'staff' and 'shining hand'. In a competition, Pharaoh and the people of Pharaoh's Court could not differentiate between sorcery and Moses's (عليه السلام) wonder. But the sorcerers, who were expert in this art, instantly exclaimed - **آمَنَّا** [We proclaim our faith in the Lord of the worlds, the Lord of Haroon and Musa (عليهما السلام)]. (**Taa-Haa - 70**)

Similarly, in the time of Jesus (عليه السلام), the practitioners of the indigenous medicine (physicians) were in vigor. Therefore, he was bestowed with the miracles of curing the sufferers of the diseases like leprosy; giving life to the dead; making birds out of clay and blow into them his (Jesus's (عليه السلام) breath and make them alive and let them soar in the air.

Everlasting religion and endless miracle

As Prophets' (صلى الله عليه و آله وسلم) advent in the earlier times was for a particular nation and for limited period, their miracles were also transitory. Since Prophet Mohammad (صلى الله عليه و آله وسلم) was sent for the whole mankind and his religion shall last till the Resurrection, he was bestowed with thousands of miracles and innumerable divinely aided happenings whose narrations have reached to the status of 'continuous narration'. The Holy Quran is thus a permanent miracle that will be continuously supporting this everlasting religion.

THE REASON FOR THE EXCEPTION OF QURAN

Islamic scholars have differences of opinions in the aspects in which Quran is an exception.

Etymological Aspect

Nazzam, who is an eminent Arabic writer and philosopher, says that Allah (عَزَّ وَجَلَّ) had seized the literary power of those in the time of Prophet Mohammad (صلى الله عليه و آله وسلم). In his view the like of the Holy Quran was possible. If the literary power of all the people was seized by Allah (عَزَّ وَجَلَّ) then how come anybody was able to provide an answer to it? His view is wrong, as this way the Holy Quran will not be a miracle, rather Allah's (عَزَّ وَجَلَّ) seizing of power of servants' eloquence and rhetoric to reply, will be the miracle. Alas, the fact of Quran was not revealed to such a magnificent writer. Else, he would have racked his head on each and every verse; would have felt like sacrificing his own self on every verse. Probably he, considering Quran to be easily imitable and nevertheless impossible to emulate, is plunging into the whirlpool, that the like of Quran is possible, but the possibility would never come into existence.

Majority Utterance

We have described above, Prophets are bestowed with the miracle in conformity with the expertise of their nations. Prophet Mohammad (صلى الله عليه و آله وسلم) was born in a nation who were tall claimant of eloquence and rhetoric. They used to call themselves Arab (eloquent) and the others as Ajam (Dumb). Therefore, Quran's eloquence and rhetoric was made a miracle.

Undoubtedly, we consider Quran a miracle, an obvious miracle in eloquence and rhetoric. But with it, we also know that the Holy Quran is an invitation, a call towards Allah (عَزَّ وَجَلَّ). Every person with whatever skill he has, when looks at the Holy Quran with a cool mind, the Quran, being a miracle, glitters in his credibility.

I have written a poem titled 'Suppliant's Presentation (تحفہ فقیر) giving details of reasons for Quran to be an 'exception' which is presented to you in the following.

SUPLIANT'S PRESENTATION (تحفہ فقیر)

مرضی ونا مرضی خدا - ظاہر کرتی رسالت ہے

Consent and dissent of God is known by the Apostleship

دین محمدؐ ہے توحید - سارے جہاں کو دعوت ہے

The religion of Mohammad (صلی اللہ علیہ و آلہ وسلم) is Monotheism. It is an invitation to everyone.

ایک خدا کو سب پوجیں - سرّ ختم نبوت ہے

Worship of the Solitary God is the Secret of the Seal of Prophethood.

وجہ اعجاز قرآن - حضرتؐ کی امیت ہے

The cause of the wonder of Quran is the temporal un-letterdness of the Prophet (صلی اللہ علیہ و آلہ وسلم).

ماضی و مستقبل کی خبر - مملو جس میں صداقت ہے

The tidings of the past and future is filled in Quran with authentic clarity.

زیر و زبر کا فرق نہیں - کیا قرآن کی حفاظت ہے

There is no difference even of a vowel sign. What a protection the Quran has !

سارے منتر ہو گئے بیچ - کیسی اثر میں قوت ہے

All spells have become insignificant. What a strength its effect has !

نغمہ اور الفاظ سلیس - نیز کمال فصاحت ہے
Melody, verbal simplicity and exceptional eloquence are in it.

کمی زیادت اور تغیر - ناممکن و بلاغت ہے
Shortcoming, excess or change is not found in Quran.

پست و بلند نہں اسمیں - ایک ہی اسکی حالت ہے
Low or high are not in it. It has a constant state.

آسلوب قرآن ہے اور - اور حدیث کی حالت ہے
The style of Quran is a way different. And Hadith is, in totally different state, as compared to Quran.

جس نے دیکھا قرآن کو - وہ تو محو حیرت ہے
Whoever looks at Quran gets into deep astonishment.

شان خدائ ظاہر ہے - لہجہ میں کیا سطوت ہے
Divine magnanimity is abundantly evident. What a Majestic accent Quran has !

قرآن نے سب دینوں میں - کچھ نہں چھوڑی وقعت ہے
The Quran has made all the religions to look down on their faith.

کرتے دھرم کی ہیں اصلاح - جس میں قرآنیت ہے
Followers of other religions reform their faiths based on Quranic tenets.

سارے جہاں کو زیر کیا - کیا قوت کیا عظمت ہے
The Quran has subordinated the whole world. What a glorified strength it has.

TEMPORAL UNLETTEREDNESS OF PROPHET MOHAMMAD (صلى الله عليه و آله وسلم)

In the time of Prophet Mohammad (صلى الله عليه و آله وسلم) very few people were able to read and write in and around Makka. There were no teaching institutions/schools. Rarely a religious guide was aware of the reading and writing. Some of the tradesmen or the community leaders were aware of letter writing.

In addition, when the Prophet (صلى الله عليه و آله وسلم) was in his mother's womb, his noble father died. Six years later his noble mother died. When he was eight years old, his noble grandfather also died. Then who was there to provide education and training to the Prophet (صلى الله عليه و آله وسلم). However, Allah (عَزَّ وَجَلَّ) was his protector and patron and He was to bestow him with the revealed knowledge.

Let anyone think coolly that a person - who was not provided with formal education, there was nobody to provide him training, whose surroundings were dark, everywhere illiteracy was in brisk trade - comes out with a torch of guidance and carries out radical change in the world. He removes the darkness of blasphemy, proves convincingly the timidity of the prominent religions on the surface of Earth, makes the laws of magnificent States and Empires worthy of throwing into trash, and himself destroys and converts them into hoof of the beast of burden. Is it not a wonder? Is it possible for a person to carryout such an incredible feat without the hand of God on his back. Can the history of mankind show an example like this?

It is in Quran - [(O' Prophet ﷺ), And you did not recite before it (the Quran) any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had doubt.] **(Al-Ankaboot - 48)**

It is in Quran - [(Quran challenges) Then bring forth a Surah like it and call upon (for assistance) whoever you can, beside Allah, if you are truthful.] **(Yunus - 38)**

PROTECTION OF QURAN

There is no religious or non-religious book in the world that has been protected on par with Quran. The Pentateuch (Taurah), the Bible and other scriptures cannot be proved by a continuous narration or even by infrequent narration (خبر احاد). The status of Quran is that, from the time of Prophethood till today, there are millions of its continuous narrators and those who have memorized it (حَفَاطٌ). There is no city or village that does not have at least a few excellent Memorizers of Quran. The Memorizer does not dare recite a word wrongly or even make a mistake in vowel point during 'Salatut Tarawih in the month of Ramadhan as he will be prompted by the listeners. These are (فاحش) (اغلاط) egregious (prominent) mistakes. The reciter will not tolerate mistakes even in the attributes of words (صفات حُرُوف). When does he ignore?

There are phonetic expressions and attributes of words required to be known for the recital of Quran. Like if someone does not take care of a clacking pronunciations (فُلُقْلُه), Sibilant pronunciation (هَمْس) or could not differentiate between lengthy prolongation (مَدَّ طَوِيل), moderate prolongation (مَدَّ مُتَوَسِّط) and natural prolongation (مَدَّ طَبِيعِي) or undertakes heavy pronunciation (تَفْقِيم) or soft pronunciation (تَرْقِيق) at a wrong place, or in place of suppressed pronunciation (إخفاء) makes clear pronunciation (إظهار) or assimilation (إدغام), when does he allow it.

How many 'Alif' (ا), the first alphabet of Arabic, and how many "Ba" (ب) and "Ta" (ت) are in Quran, all have been counted.

The promise of protection of Quran has been undertaken by Allah (عَزَّ وَجَلَّ). And with what an undeniable way He has proved it. If Islam is the religion to be endured, then endurance of its foundation, its revealed book, has an equal importance. A thing which is not secured; the authentication of which is not known, the tradition of which is not continuous, how can it be propagated with pride and confidence.

It is in Quran - إِنَّا نَحْنُ نَزَّاتْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ [We (Allah) have descended Quran and We only will preserve it.] (Al-Hijr - 9).

QURAN'S NARRATIONS OF THE UNKNOWN

This is evident that man neither has the knowledge of the past nor of future. He knows only that thing which is in front of his eyes. It means his knowledge is limited to the observations. At the most, he contemplates with his observation and tries to deduce things. Tidings of the unknown is not the work of the material man. Until God's help is not there in between, this cannot be accomplished.

There are details of the happenings in Quran about which the entire family of the Prophet (صلى الله عليه و آله وسلم) was unaware of. And there are foretelling which are, till now, continuously proving to be true and correct.

HAPPENINGS

Adam (عليه السلام), Hawwa (عليها السلام) and Satan's episode; the incident of Haabeel and Qabeel; the happening of Ibrahim (عليه السلام), Ismail (عليه السلام), Lut (عليه السلام), Is'haq (عليه السلام), Yaqub (عليه السلام), Yusuf (عليه السلام); episodes of Saleh (عليه السلام) and the nation of Samud; the happenings of Shuayb (عليه السلام) and the people of Mada'in and eika; Dawood (عليه السلام) and Sulaiman (عليه السلام), Musa (عليه السلام), Haroon (عليه السلام), Pharaoh, Haaman, and the descendants of Israel and Qaroon's affairs; Zulqarnain, the people of Saba, As-hab al-Aqdood (اصحاب الاخدود), As-hab al-Kahaf (اصحاب الكهف), As-hab al-Raqeem (اصحاب الرقيم) and As-hab Rus (اصحاب رس); all their incidents have been mentioned in the Quran that were recognized by the adversaries in the Prophet's (صلى الله عليه و آله وسلم) time.

FORETELLING

There are many foretellings in the Holy Quran. A few of these are given below.

(a) It is in Quran - قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَى قَوْمِ بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ [(O'Prophet ﷺ), tell the rural Arabs who were left out (at the journey of Hudaibia), that 'you will be called in confrontation against the formidable fighters (Romans & Persians) and you will be fighting with them till they become Muslims.] (Al-Fatah 16).

The wars with Romans and Persians were fought during the Caliphate of Hadhrat Abu Bakr (رضى الله تعالى عنه) and Hadhrat Umar Farooq (رضى الله تعالى عنه). This was the glad tiding of the caliphate of Abu Bakr and Umar (رضى الله تعالى عنهما).

(b) It is in Quran - غَلَبَتِ الرُّومَ - فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ - فِي بَضْعِ [In the nearby country (Persia), the Romans (who were Christians) have been subdued by the Persians (the fire worshipers). A few years later, these people, after they have been subdued, will (again) conquer (Persia). (Ar-Room 2-4)

The same thing happened, which is a magnificent miracle of historical foretelling. Hadhrat Abu Bakr (رضى الله تعالى عنه), believing the truthfulness of this divine foretelling, undertook a stipulation (مراهنه) with a leader of Quraish. The divine foretelling came out to be true and Hadhrat Abu Bakr (رضى الله تعالى عنه) won.

(c) It is in Quran - سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ [Soon their multitude will be put to fight and they will show their backs (run away).] (Al-Qamar - 45)

This was the foretelling of the people of Badr, in which the Quraish pagans lost and ran away. This foretelling was also fulfilled by Allah (عَزَّ وَجَلَّ).

(d) It is in Quran - لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ [Undoubtedly, Allah had shown his Apostle a true dream that, by Allah's will, you (Muslims) will enter Masjid al-Haram (Kabatullah) without fear and peril (in all composure) and (in there) you (some of you) will have your heads shaven and (some) will have your hairs cut.] (Al-Fath - 27).

This was the foretelling about the victory of Makka, which Allah (عَزَّ وَجَلَّ) fulfilled.

ELOQUENCE AND RHETORIC

First of all, consider Holy Quran's simplicity and melody. The verses in Quran are compiled with such exquisite and phonetic words; and the simplicity and smoothness of reading is so complete that these are neither difficult to the tongue (in expression) of the reader nor unpleasant to the ear of the listener. Such a voluminous and thick book, but no word is turgid or unpleasant. This is not the case in the works of other poets and prose writers. I have an experience, and I think others may have the same experience or when they consider they will get this experience that some people who stammer while talking in their mother tongue, do not get any such hindrance, rather their tongue becomes more swift at the time of recitation of the Holy Quran than those who do not have this (stammering) problem . I am aware of this experience of many of my friends and even I have similar problem in my tongue but when I recite the Holy Quran, my tongue becomes smooth. This is the evidence of the simplicity and beauty of phonetics in the words of Quran.

Some illiterate people were heard saying when they listen Quran, 'it is nice to hear it'. Some unlettered persons were such that they used to identify Quranic verses in contrast with other text, even differentiate it with the sayings (Ahadith) of the Prophet (صلى الله عليه و آله وسلم). One illiterate Arab woman came and sat near a person reciting Quran and started listening with utmost attention. When someone asked how is this recitation of Quran, she said I am an illiterate woman what can I say. But I can definitely tell that it appears as if it is a layer of sweet, below which is honey and above butter.

WHO CAN HAVE THE SAGACITY OF QURAN AS MIRACLE

Quran is a miracle in many ways. A few of these are such that anyone can understand, like the melody and beauty of Quranic verses, the temporal unletteredness of Prophet Mohammad (صلى الله عليه و آله وسلم) and his bringing of an unparalleled and extraordinary book which is a guiding star in every aspect of worldly and religious life and the information in it about the past and future which has been unknown to humanity. Now what is left is Quran, a wonder in terms of eloquence and rhetoric, which is instantly known to the experts and the people of the right understanding, and to others with little consideration and reasoning or by comparing it with other writings or with the knowledge of the principles of comprehension, expression and rhetoric.

Some people say that the entire text of Quran is a miracle and only one or two verses do not reach to the magnitude of a wonder. Some say that the Chapter Al-Kauther (الْكَوْثَرُ) or its equivalent (meaning, the expression of three verses) is also wonder.

STYLE

In the poetical compilation of Imru Al-Qais (the greatest Arabic Poet), adding of two or three couplets of a poet of an equal rank is possible. But you cannot add more than four couplets continuously. Someone asked Ibn Al-Muqaffa "why don't you write long encomiums"? He said "to maintain the hue of illiteracy is very difficult".

Let somebody compare Quran with Hadith. The style of Hadith does not match with the style of Quran. Those who are aware of the styles of literature will forthwith tell that the couplet is from Imru al-Qais or of Zuhair; or is from the period of Banu Abbas or from recent times, and if the poet is from Baghdad or Syria, or Hijaz (Western Saudi Arabia), or Egypt or Arab or non-Arab. If it is not possible to know from one couplet; after reading two or three couplets, it will definitely be identified.

The Urdu speaking people will also understand that this couplet is written by "Sauda" or Mir" or "Zauq" or "Ghaleb" or Daagh or Ameer. Literary critics in every language

differentiate among poets and prose writers. They separate superior couplets with the inferior ones.

Compound ignorance, obstinacy, improper opposition is a different thing. People with right type of literacy taste are not the subject of discussion here. The man with a right literary taste listens to the superior verse and enjoys it for hours and days. Quran comes out glaringly clear in terms of eloquence and rhetoric upon these (right type) tasteful persons; Arab or Non-Arab, both.

What praise can be uttered about the comprehensiveness of eloquence and rhetoric of the noble Ahadith, the utterance of which is connected with Prophet Mohammad (صلى الله عليه و آله وسلم) whose behest is - **أَتَيْتُ جَوَامِعَ الْكَلِمِ - أَنَا أَفْصَحُ الْعَرَبِيِّ وَ الْعَجْمِ** [The Prophet (صلى الله عليه و آله وسلم) said - I have been given the comprehensiveness of speech. My eloquence is unparalleled among Arabs and Non-Arabs.] **(Abi Shaiba and Abu Ya'la)**. But Quran is a different thing. With this, it is abundantly clear that Quran is not the speech of the Apostle (صلى الله عليه و آله وسلم), but it is the word of Allah (عَزَّ وَجَلَّ).

We have, in front of us, discourses of Hadhrat Abu Bakr and Hadhrat Umar (رضئ الله) (تعالى عنهما). But the difference between God and the servant is very much clear when we compare these discourses with the Quran. The sermons of Ibn Nabata, the states of Badi'ee or Hareeri and the like oratory of others has no value in front of Quran. An ignorant says that Hareeri is also capable of great eloquence. In fact this man has not seen the works of the eloquent. He cannot distinguish between originally beautiful and a forgery. He does not differentiate between dead and alive. The work of Sharif Murtuza is superior than Hareeri. In comparison with Badi'ee's passages of rarity, the entire Hareeri has no value.

ALLAH'S NATURE (فَطَّرَتِ اللهُ)

We are aware of the elements of milk, water, ghee, sugar, salt and what not. Can you join all these elements to make a (natural) milk? Impossible. About 72 or 73 elements have been discovered so far. Now we know many of these things. Can you join all these and make a feather of partridge or petal of a rose? It is impossible. To make an original thing from these elements is a different thing; can you make an original shape among the shapes of the nature? Your work is artificial and fabricated. God's work is natural, original. You have tested your power in matter and materialism. Now whatever you talk, take all those words and make a look-alike verse of Quran. Impossible. It is not in your power. Even if you make, it will be artificial and inferior.

There cannot be a comparison between the picture and the person of the picture, between the dead and alive.

A compound illiterate had brought an answer to Sura al-Qariya. When we read it, we laugh at his stupidity. He wrote - أَلْفَيْلٌ مَا أَلْفَيْلٌ وَمَا أَدْرَاكَ مَا أَلْفَيْلٌ لَهُ خُرطومٌ طَوِيلٌ وَذَنْبٌ وَبَيْلٌ - Is it an answer for the Quranic verse Al-Qariyah. (أَسْتَعْرِزُ اللَّهَ الْعَظِيمِ) . O Crazy guy, the shelf of intelligence in your brain is damaged. Why are you becoming buffoon? Why are you making people to laugh at you. The way a divine deed is miracle, the utterance of God is also a miracle. When a bird cannot be fooled by (making) a picture or a dummy, how will you be able to deceive us with this meaningless, nonsensical mythology. (أَعُوذُ بِالله) Never. All these words have no meaning, body without soul and carrion. Go and bury them in mud. God's work is absolutely distinct from the work of a servant. it is wonder, exception and extra-ordinary.

DIVINE ACCENT

The status of a writer or poet reflects the degree of his literary skills. From sorrowful person's talk, grief will be apparent. From the talk of a soldier, bravery will flow. Mutabanna (poet) used to accompany Saifud-Dawla (military commander) in wars. Because of this, bravery reflects in his encomiums. The works of the poets of the times of illiteracy in the Arab world depict simplicity, honesty and abruptness. The works of civilized poets consist of artificiality and curiosity that reflects texture and formality. The accent of God's words and their strength is totally different. Similarly, the sayings and works of Prophets and their religious services are different. The works of literature and snobbery are different. A man of prudence and wisdom recognizes that the word of Allah (عَزَّ وَجَلَّ) is beyond the capacity of the speech of a servant. A prominent Arabic poet of Quraish in the times of Prophet Mohammad (صلى الله عليه و آله وسلم) wrote when he saw Surah al-Kauthar - مَا هَذَا كَلَامَ الْبَشَرِ [This is not from the speech of a servant].

UNIFORMITY

Some people say that every language has an eminent poet and the future can't produce like him. Then will his words become the word of God? In Arabic, Imru Al-Qais, in Persian, Firdowsi, in Urdu Mir Taqi, or for Ghalib devotees, Ghalib; or for some

others Mir Anis. In Greece, Homer and in English, Shakespeare; are the eminent poets. Remember, these poets are being praised for their work, as whole. Their admiration is not on the scale that - no body can say even three couplets as good as theirs. If you want to see the weakness of Imru al-Qais, look at the wonder of Quran. Search the entire compilation of Ghalib's work, you will get a few top couplets. In Mirza Dabeer's work, only a few stanzas, rather dirges (بند) are better than certain epicediums (مرثیے) and stanzas of Mir Anis, Firdowsi, Nizami, Saadi, Khusrow, Jami, Rumi; all of their works contain superior, average and even inferior couplets. Among them no one can be given preference over the other considering that other couplets can never be equal or superior.

I am not well versed in English. But it is brought to my notice that all Shakespeare's dramas are originally not his own. Most of these belong to others. Only two of the dramas are his own and he is lost in them. Also, his poetry does not have the uniformity. As he grew older and as a result of the changes in times, his dramas changed. Later, his works were subject o severe criticism in literary circles in England. Milton's sonnets are not inferior than those of Shakespeare's. Bacon is also an established writer. Who can say that Bacon's prose is inferior to Shakespeare's. In short, if Shakespeare is good, then Bacon and Milton are also good. Ben Johnson is equally good. it is not that as compared to Shakespeare, everybody is inferior. Labied, who was one among the seven big poets of Arabic in the times of Prophet (صلی اللہ علیہ و آلہ وسلم), after becoming Muslim, stopped saying poetry and for the rest of his life he read only Quran and used to feel extremely pleased in doing so.

About Johnson and Homer, researchers have written that somewhere Homer has written better and sometimes Johnson. In the whole world, there is no prose writer or poet who has an absolute superiority over others, that one can say even a part of his work cannot be compared with other works. No one can say that among top writers of the world, their work remained at peak all the way throughout their lives or that there was no conflict in their utterances or there was no change in their literary work. The status of Quran is such that neither a word can be struck out of it, nor a word can be added to it. And neither the form of a verse can be altered nor a word can be replaced by a synonym.

EFFICACY OF THE HOLY QURAN (قرآن کی تاثیر)

Hadhrat Umar (رضی اللہ تعالیٰ عنہ) had started from his home to fight with the Apostle (صلی اللہ علیہ و آلہ وسلم). On the way he went to the house of his sister. After great pursuation he made her give him Quran to see. When he read Chapter TaHa (سورة طه) it

went straight to his heart. He had started to support the spurious, but became فاروق اعظم (the supreme distinguisher between right and wrong). Utaba was an eminent leader of Quraish infidels. When Prophet (صلى الله عليه و آله وسلم) recited Quran, he placed both his hands on the ground and started swaying to and fro, weeping. When Waleed heard Quran, he said - [In it there is freshness and sweetness]. Abu Jahl asked Waleed, 'you are such an eminent leader, how come you have started believing a young man and started admiring. This will have a bad effect on Arabs. You should criticize and object on Quran'. What Waleed did, is mentioned in Quran.

It is in Quran - إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقَتَلَ كَيْفَ قَدَّرَ - ثُمَّ قَاتَلَ كَيْفَ قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ وَبَسَرَ - ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ - فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ [He (Waleed) thought and started guessing. The curse of God on him how did he guess. Again, the curse of God on him how did he guess. He could not understand anything. He considered again (but nothing came to his mind). Then he raised his eye brows, grimaced and turned his back (and thought it is not worthy of him to to oppose) then he wanted to brag. Then he said, this is sorcery which will be successively copied and never seems to stop.] (Al-Mudassir - 18-23)

Let anybody consider Waleed's answer. This guy, the literate, eloquent and rhetorician he was; what objection he raised on Quran's eloquence and rhetoric. Nothing, except that "this is an active sorcery". It is evident that when a person considers something beyond the power of comprehension, he says it is sorcery. He accepted the Quran beyond the power of human beings, but instead of accepting it as a miracle of God, he said it is sorcery. Was he a sorcerer and aware of the facts and rules of sorcery? No. with the expertise he had in literature, he accepted that "the like of Quran is beyond the power of human beings. He said it Sorcery to brag about himself.

There is another kind of efficacy (تأثير) of Quran which is not noticed by persons entangled in materialistic world. That is, 'answering of the objectives/wishes and prevention of disease and warding off, of evil touch. In this context, you can read Buni's 'Shamsul Ma'arif, and Muraqqa Kalimi of Kalimullah Jahanabadi, and other books. In the invocations mentioned in these books, the supreme and the most effective invocations are invocation from the verses of Quran. I am a literate person, education of people is my work, but during the whole day I tell innumerable persons certain verses of Quran to recite as Wazifa and they get the required benefits.

About 300 to 320 million men and women are Muslims (in India in early 20th century) because of the efficacy of Quran. In view of the negligence of Muslims, the propagation of Quran is not done in an organized way. Else the Quran goes into the eyes as a divine light, and stays in heart and mind becoming soul. To me, the main purposes of Quran and its absolute wonder is its teachings. Advents of Prophets are meant only for

teaching. All other purposes are secondary. But the secondary purposes of Quran are also a wonder against the primary purpose of others.

PRESERVATION OF QURAN (قرآن کی حفاظت)

It was the practice of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) to depute persons, including literate prisoners of war (by freeing them) to different places to teach reading and writing to people; particularly teaching of Holy Quran, which is more important than any other subject. This way, Quran was published and popularized among common Muslims. In Prophet's (صلی اللہ علیہ و آلہ وسلم) time, there were hundreds of Quran Memorizers. The narrators of Quran were both, the people of the seven recitals (قراءات السبع) and the people of ten recitals (قراءات عشرة), who are still existing and this chain will continue undisturbed. Those who are the claimant of 'short coming or excess' in Quran are in fact expressing the views of hypocrites and enemies of Islam without ascertainment.

Allah (عَزَّ وَجَلَّ) says - إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ [We (Allah) have descended Quran and We only will preserve it.] (Al-Hijr - 9). Those who invent fabricated stories, in fact do not have faith in this verse (وَإِنَّا لَهُ لَحَافِظُونَ).

Other people who are having religious scriptures, cannot prove their narration by a continuous source or for that matter even by an in-frequented source. Torah and Bible, on various occasions, during the times of tyrant Kings were burnt. If somebody remembered something, he might have written. Look at these scriptures, you will neither find the original book nor these can be authenticated. Also, look at their translations in various languages which are revised and altered at different intervals. These books contain unbelievable narrations. How (in these books) innocent Prophets have been subjected to slander. For instance Prophet Lut (عليه السلام) had no children, but it is written in these distorted books that his daughters secured illegitimate children from him by intoxicating him with wine. (استغفر الله العظيم).

Look at Quran, from the beginning till now, there is no word added or deleted from its text. In addition, the Quran is recited in Salatut taraweeh. And if there is a mistake in the recital by the Imam, the listeners immediately prompt, correcting the Imam.

If you are interested in knowing the narration of seven and ten recitals, get it from my friends, the Quran reciters like Khaleelullah Hussaini and Roshan Ali. I am mentioning about these two reciters from Hyderabad, Deccan. On the surface of Earth, there are hundreds of thousands of Quran conners who are narrating and preserving Quran.

Sprindicant (فقير الى الله) Abdul Qadeer Siddiqui has received Quran through Hadhrat Othman, Hadhrat Ali, Zaid bin Sabith, Abdullah bin Masood and Abi Ibn Ka'ab (رضى الله) whose tradition is existing, and for the last 50 years, people read and learn Quran with me and narrate it. The Quran is preserved in such a way that there is no room for change in phonetics, expression or vowel points.

How is this difference between seven recitals (قراءات السبع) and ten recitals (قراءات عشرة)? The thing is there were various tribes of Arabs at the time of Prophet (صلى الله عليه) who still exist. Every tribe had a little difference in accent in reading. Every tribe used to read Quran as per the reading practice of their tribe. The Prophet (صلى الله عليه) allowed this as authentic as all these recitals had no bearing on the original meaning of Quran. In addition, in the month of Ramadhan, the Prophet (صلى الله عليه و آله) himself used to repeat recitals of Quran along with Hadhrat Jibreel (عليه السلام). This is the reason the Prophet (صلى الله عليه و آله وسلم) said [Quran is descended in seven recitals].

The word (سبع) means seven. The number seven is used to emphasize multiplicity and numerology. Those who stick to the number 'seven' differ in their opinions and this way their number has risen to more than 40.

Quran also has the following words. (سبع سنابل ، سبعة ابحر ، سبعة ايام ، سبع آيالي). If we take (سبع) meaning as 'numerous', then the constancy of meaning will not be difficult or troublesome. What is the reason that against other narrations and recitals, "Hafs" (حفص) (رضى الله تعالى عنه) recital has become popular? The reason is "Hafs" recital is very close to the language of Quraish which is most eloquent of all Arabic accents.

Gentlemen, if you do not pronounce Quran correctly, the meanings become different. For instance, in place of (الحمد لله), if (الهمد لله) is read, means if (ح) is pronounced as (ه), the meaning will be "to extinguish fire is the work of Allah. Similarly, if the word (عالمين) is read as (المين), means, if (ع) is read as (ه), then the meaning will be grief and pain. The words (رهمان) and (رهيم) have no meaning whatsoever. The correct words are (رحمان) and (رحيم). If the word (نعبذ) is read as (نأبذ), the meaning will be 'run and abhorrence'. If we read (نستعين) as (نستارين), then the meaning will be anguish and agony. If (ضالين) is read with (د), the meaning will be "those who show the right path". It will mean - O' God, do not show us the path of those who show the right path to the people. A friend of mine Ilyas Burney has written details on this context.

NON ABROGATION OF QURAN

عدم نسخ القرآن

Certain clarifications are provided below about the issue of non-abrogation of Quran.

Read these statements that are related to cause and effect - (i) **أَزَالَهُ نَسَخَ الشَّيْءَ يَنْسَخُهُ** [He has made the thing vanish]. (ii) **إِذَا أَزَالَهُ يُقَالُ نَسَخَتِ الشَّمْسُ الظِّلَّ وَ الشَّيْبُ الشَّبَابَ** [The sunshine has caused the shadow, and the old age has caused the youth to vanish. (iii) **وَنَسَخَتِ الرِّيحُ اثْرَ الدَّارِ غَيْرَتُهَا** [The wind has caused the traces of the house to change into ruins. (iv) **وَفُلَانٌ الشَّيْءَ أَبْطَلَهُ** [And someone has made the thing vanish. (v) **وَأَقَامَ شَيْئاً آخَرَ مَقَامَهُ** [And establish another thing at its place.

There is a general disagreement in the abrogation (cancellation) of verses and commandments in Quran. But neither we, nor anyone else among Muslims, have any disagreement on the point that the commandments in Quran have changed or abrogated the rituals and practices of other religions, societies and other illiterate nations. However, differences of opinion persisted with the commentators among the verses and commandments in Quran, the result of which was that at one time they considered about half of the commandments in Quran as cancelled. Many voluminous books have been written on this subject.

Shaikh Ibn Arabi (رحمة الله عليه) reduced the number of these verses to a large extent. Imam Jalaud-din Suyuti (رحمة الله عليه) accepted that the cancelled verses were numbering 23. Later, Shaikh Ahmed Bin Abdulrahim Shah Waliullah (رحمة الله عليه) accepted that the cancelled verses are 5. In my opinion, no verse or commandment in Quran is cancelled. I have written in a magazine detailed guide on the explanation of Shah Saheb about non-abrogation of 21 verses. Here I will provide a gist of the reasons of misunderstanding and will clear the remain 5 verses out of abrogation controversy to which Shah Saheb was strained for acceptance for their abrogation. This way, a person of this literary family will conclude this objective (وَبِاللَّهِ الْحَمْد).

BRIEF HISTORY

In the olden days abrogation (نَسَخٌ) 'was meant for 'change'. When they see a change in the preceding text, they used to say - this (new) verse cancels the preceding verse'.

In the principles of Jurisprudence, abrogation means, to treat the order of the earlier verse as cancelled and in its place another order is established. At that time, common people used to understand only that meaning.

What were the reasons of acceptance of abrogation of verses by great majority of commentators?

Read the following facts.

(i) When Quran discontinued or changed the practices and imperatives of the times of illiteracy and other religions, the earlier (commentators) used to say that this verse is an abrogator (نَسَخٌ). But did they consider the new verse has abrogated an earlier verse or Quranic commandment? Never. Our subject of discussion is the abrogation of the verse of the Holy Quran and not the abrogation of the earlier rituals, practices and imperatives.

(ii) Sometimes a general commandment is given and for a specific circumstance, a specific order is given. If the specific order is concurrent (simultaneous) with the general commandment, it is called an exception. If a specific order is given on some other occasion, this exclusive command should not be termed as abrogator of the general command.

In the guides to Penal Code of India and Penal Code of (Hyderabad) Deccan, exceptions have been detailed. Does it mean that this should be treated as an annulment of a Principal Code from the Penal Code? Never.

Consider this verse - وَالْعَصْرِ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ - إِلَّا الَّذِينَ آمَنُوا - [By the declining day, indeed, mankind is in loss, except for those who have believed.] (**Al-Asr - 1-3**). From (إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ), does it imply that the commandment of (إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ) has been abrogated? Never.

(iii) The orders are for a different place as well as for a specific time frame. After sometime the (earlier) temporary order ceases to be in force, as it was commanded, for that particular period. It is not that the commandment is cancelled. For instance, the curfew order was passed for 4 days, which, after the expiry of the period will not remain in force. In this circumstance, to say that the order is cancelled, is not correct. Rather in view of the expiry of the period, the order does not remain in force.

In this context, I will place before you an important verse that will throw light on this issue.

It is in Quran - وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ [And behold, Allah took the covenant (promise) of (all) the Prophets, saying 'I give you a book and wisdom; then comes to you an Apostle confirming what is with you; do you believe in him and render him help.' Allah said, 'do you agree and take this covenant as binding on you'? They said 'we bear witness', and I am with you among the witnesses'] (**Aal-e-Imran 81**).

Consider the above verse, it shows that the religions of all other Prophets were transitory. After the advent of the seal of Prophethood (صلى الله عليه و آله وسلم), their time was over. On this authenticity, all other Prophets' religions were not abrogated, rather their time was over and therefore, those (earlier) commandments also were not in force.

(iv) Sometimes the objective is to promulgate a permanent commandment, but in its implementation or abstinence, the severity is slowly increased till the time the capability of the people being commanded is improved to that level. This is the excellence of graceful education and training. In our view we should not consider the initial stages as cancelled, rather this should be termed as the introduction of actual scheme. The real objective will be the permanent order that will be finally given. For instance, wine was not prohibited instantaneously. First it was said لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ [Do not go near Salah when you are drunk] (**An-Nisa - 43**). Then after several stages wine was forbidden. Thus the order لَا تَقْرُبُوا الصَّلَاةَ [Do not go near Salah] is not

cancelled, rather it was the preamble and introduction of prohibition of wine.

It is a historical incident that the Russians were idol worshipers. When their delegation (for the purpose of research of religions) reached constantinople (Istanbul), they liked Islam. In Islamic prohibitions, wine drinking is also included. The Russian delegation said, 'we belong to a cold country and without wine we cannot live comfortably. The Muslim theologians said wine is Haram in Islam and they cannot do anything about it. It is reported that this was the result of Russian conversion into Christianity. If the theologians had emphasized on Iman first, then gradually refrained Russians from wine drinking in phases, probably this nation would have become Muslim.

If Allah wished, He would have stopped wine in one stroke. But this was not to be like that. He prohibited it gradually, in stages.

The Muslims should know that the new converts to Islam should be first taught monotheism. Then gradually the other principles. One after the other they should be trained. The person has just become Muslim. You circumvent him, emphasize the requirements of Fardh Salah, the Sunnah Salah, fasting and put him to taraweeh as well. All these things should be slowly explained. First let him perform the Fardh Salah, then gradually ask him to perform Sunnah Salah and then Nafil. Please, for God sake, feel pity on the new convert.

(v) The Prophet's (صلى الله عليه و آله وسلم) command, sometimes is obligatory and sometimes an allowance is also given. Why should an order be termed as an Obligation (فرض) so that there is need to concede to its abrogation. You can understand it this way. Some orders are statutory and some are moral. Why should a moral order be considered statutory so that its abrogation becomes necessary. The Law Code does not hold a person responsible for moralistic obligations.

(vi) Sometimes one sentence has two meanings. The person says something and the audience understand it differently. Then the person explains his sentence in detail in simple words. People think that the first order is cancelled. As a matter of fact, the first and the second orders are essentially the same. There was confusion in the comprehension of the listeners.

(vii) Sometimes an order is given on a specific incident which has passive restraint and limitation. In another sentence, that 'incidental restraint' does

not remain (in view) rather it is a general command which is the objective of the stages of the (final) command. People think that the limited command is abrogated.

(viii) Sometimes an order is given in regard to a specific matter. People overlap this with other things and consider this order as contiguous. As a matter of fact, the first matter had distinctive features on the basis of which the commandment was given and therefore that command cannot be causative to others. Thus a command is given against the conjectures of the earlier command. This way it is proved that the analogs were wrong and the guess was different from the objective reality. But people think that the first command is cancelled.

(ix) People think that, from Madinite verses, that were revealed during the prevalence of Islam, the Makkan verses have been abrogated. Let somebody realize that Prophet Mohammad (صلى الله عليه و آله وسلم) is the seal of Prophets. His religion is not for a specific period and will remain till Resurrection. Were Muslims in power (upper hand) all the time in the past; or they now in upper hand? Is the Muslim situation same in all countries of the world? No. Turkey and Afghanistan's situation is like that of Madinite situation. The situation in Iraq, Syria, Palestine and now (1941), in Iran is like that of Makkan Muslims. The Quranic verses and commandments are for everyone, depending upon their state of affairs. When the condition became different, the order was also changed. Therefore, Makkan verses are not annulled, rather they are not pertinent to the Madinite state of affairs. When the Verse Saif (آية سيف) was revealed in Madina, were Makkan able to abide by it? Were they, then at fault for not acting upon these commandments? No.

The time revolves. To act upon certain Madinite verses is against the principles of verses like وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ - [And do not throw (yourselves) with your (own) hands into destruction] (Al-Baqara - 195). And, لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا [Allah does not charge a soul except (with that within) its capacity.] (Al-Baqara - 286). Therefore, Makkan verses are upheld and unaltered in their own place and Madinite verses are also upheld in their own place.

Now I would like to discuss about two important verses that will be helpful in the understanding of the issue of abrogator and abrogated.

(a) It is in Quran - مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا [(This verse is generally translated as) We do not abrogate a verse of Quran or make it

forgotten before we bring a better or equivalent Quranic verse] (**Al-Baqara - 106**).

The word (آيَةٍ) is used in Quran in three different meanings, viz: 'sign', 'symbol' and 'verse'.

And we all know that Quran is protected by this divine promise, إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ [We (Allah) have descended Quran and We only will preserve it.] (**Al-Hijr - 9**).

From the beginning, till now, there are continuously hundreds of thousands of Quran conners. Then the question is, which verse was made to be forgotten? Therefore, understanding the meaning of the verse as 'bringing a better verse from the existing verse of Quran ' is not correct.

The correct meaning of this verse is - مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّمَّا أَوْ مِثْلَهَا [If We (Allah) change or turn out (distance) our signs (traces), symbols; cause them to be forgotten because of outstretched, extended period of time, then We bring to you an equivalent or better sign].

Remember, the series of appearances of newer manifestations of divine omnipotence is incessant from the beginning and will remain so, for ever. This translation has no estrangement. This verse is the essence of life of the issue of abrogator and abrogated.

Read Quran, it is full of word (آيَةٍ) in the meaning of 'traces of omnipotence' and 'signs'. We have provided a few verses for reference.

(i) لِنُرِيَهُ مِنْ آيَاتِنَا [To show him of Our signs.] (**Al-Isra - 1**) (ii) سَيُرِيكُمْ فَاتٍ بِآيَةٍ [So bring a sign] (**Ash-Shu'araa - 154**). (iii) إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ [Indeed, within the heavens and earth are signs for the believers.] (**Al-Jaathiya - 2**) (v) وَفِي الْأَرْضِ آيَاتٌ لِلْمُؤْمِنِينَ [And on the earth are signs for the certain (in faith) (**Adh-Dhaariya - 20**).

In an apparent proof of cancellation of this verses, Ibn Hazm wrote: Once Hadhrat Ali (رضى الله تعالى عنه) happened to pass by a Qazi (Judge). He asked the Qazi, can you understand and differentiate 'abrogator and abrogated'? The Qazi replied, No sir. Then Hadhrat Ali (رضى الله تعالى عنه) said, you have perished yourself and made others perish.

As we have already described, in the older idiomatic usage, the meaning of 'Abrogation' was 'Change and alteration'. Thus, the meaning of Hadhrat Ali's (رضى الله تعالى عنه) behest was 'Do you know those verses by

which any common verse (becomes) specialized or a few people are exempted from them.

(b) The second verse is from Chapter 'Al-Kafiroon'.

It is in Quran - قُلْ يَا أَيُّهَا الْكَافِرُونَ - لَا أَعْبُدُ مَا تَعْبُدُونَ - وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ - وَلَا أَنَا عَابِدٌ [(This verse is generally translated as) Say, O'you disbelievers! I worship not that which you worship, nor you worship which I worship, and I shall not worship that which you worship, nor you will worship that which I worship. To you be your religion, and to me my religion.](Al-Kafiroon - 1-6)

The verse (لَكُمْ دِينُكُمْ وَلِيَ دِينِ) is considered to mean that "Let your religion be auspicious to you and our religion be auspicious to us. Neither you teach us, nor we preach you". It is also said that the above verse is abrogated byverse Saif (آية سيف).

عیسی بدین خود ، موسی بدین خود

Let Isa (عليه السلام) be with his religion and Musa (عليه السلام)
be with his religion.

I fail to understand this, as Islam has been, and will remain, a religion to be propagated and there can never be a commandment for its abrogation.

It is in Quran - (صلى الله عليه وسلم - O' you (O' Prophet - يَا أَيُّهَا الْمُدَّثِّرُ - فُمْ فَأَنْذِرْ - بَلِّغْ مَا أُنزِلَ - [Announce that which has been revealed to you] (Al-Maa'ida-67).

If we take the meaning of the word (دين) as 'Requital', then there will not be any flaw.

Thus, the meaning of the verse (مَالِكِ يَوْمِ الدِّينِ) are, "the Lord of the Day of retribution". With this, the meaning of theverse (لَكُمْ دِينُكُمْ وَلِيَ دِينِ) will be, "you will get retribution of your deeds and we will certainly get requital

for our deeds". This commandment has never been or will ever be abrogated. Thus the meaning of the whole chapter are as follows:

It is in Quran - **قُلْ يَا أَيُّهَا الْكَافِرُونَ - لَا أَعْبُدُ مَا تَعْبُدُونَ - وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ - وَلَا أَنَا عَابِدٌ مَا - (صلى الله عليه و آله وسلم - O'Prophet** [O'Prophet - **عِبَدْتُمْ - وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ - لَكُمْ دِينُكُمْ وَلِيَ دِينِ** you affirm. O'atheists. I do not worship those you worship and to one I pray, you do not pray. My way of prayer is different. And your way of worship is different. You will certainly get punishment for your deeds and I will certainly be rewarded for my deeds.]

I will now discuss those 5 verses to which Shah Waliullah (رحمة الله عليه) had also conceded as abrogated.

(i) It is in Quran - **كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْأَقْرَبِينَ وَالْأَقْرَبِينَ** [It is made imperative (compulsory) for you that when death approaches to one among you, and if there are some effects (properties to be) left behind; to suitably undertake "will" for parents and relatives. This commandment is imperative for abstinent.] **(Al-Baqara - 180)**

People say that this verse is abrogated by the Hadith (لَا وَصِيَّةَ لَوَارِثٍ) - there cannot be a 'will' for the inheritor').

I humbly state that how come a verse from Holy Quran is annulled by an 'infrequent narration' (خبر احاد).

Therefore, Shah Saheb (رحمة الله عليه) states that this verse is abrogated by the Quranic verse - **يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ - (An-Nisa -11)**. The Hadith (لَا وَصِيَّةَ لَوَارِثٍ) depicts this abrogation.

The fact is that, different nations have different commandments and practices about the "will" for inheritance. With some people, whatever the deceased has 'willed' is implementable. With some people, whatever the deceased writes in his "will" is implementable only with some people (Meaning he has no free hand in writing a 'will'. With some people only the eldest son inherits all the wealth left by the father and by default he becomes the head of the family. With some people, women do not get anything in inheritance.

Read this verse one more time - كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ - [It is made imperative (compulsory) for you that when death approaches to one among you, and if there are some effects (properties to be) left behind; to suitably undertake "will" for parents and relatives. This commandment is imperative for abstinent.]

It is evident that Allah (عَزَّ وَجَلَّ) identifies parents and other relatives who have undertaken hardships in the upbringing, not to be left out in the distribution of inheritance. For them, something has to be 'willed'. In essence, this verse is an introduction to the commandment of inheritance. Then the final commandment came identifying the inheritors and their shares.

The non-inheritable relatives, like the grandson, whose father is dead cannot get anything from the inheritance. The grand children of the daughter, whose mother is dead, cannot get anything from inheritance. In cases like these, and for other virtuous deeds, a person can write a "will" from one third of his inheritance. For the people whose shares have been fixed by Allah (عَزَّ وَجَلَّ), the person need not write any will because they will get their part of his inheritance anyway.

In this whole issue, where is the argument of abrogator and abrogated? In one verse, the importance of some relatives have been outlined and in the other Allah (عَزَّ وَجَلَّ) Himself has established the shares of the inheritable relatives.

(ii) It is in Quran - إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا [If among you there are 20 forbearing soldiers, they will prevail over 10 times as much soldiers from infidels and if there are 100 among you, they will prevail over 1000 infidels.] **(Al-Anfaal - 65)**

Shah Saheb (رحمة الله عليه) says that the above verse is abrogated by the next verse in the same Sura.

It is in Quran - الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۚ [Now Allah has reduced from you and knew that you have infirmity. Now among you if there are hundred forbearing, they will prevail over 200 and if there are 1000 (among you) they will prevail over 2000] **(Al-Anfaal - 66).**

In my opinion, the addressees of the first verse were those who were proficient in soldiering tactics, were distinct in individual bravery, had religious zeal, trust in god and this way they had all round strength.

And the addressees of the second verse were the subsequent people. The belief, bravery and the art of soldiering of the earlier people was not to be found in the later people, therefore, in stead of ten times, it was ordained

to fight with twice as much. The basis of the verses are laid on firmness or infirmity.

Even now, if there are 10 Muslims with fire arms and machine guns, they can prevail over 100 enemy soldiers with sword and sticks as they are strong in this case and they shall not hesitate and turn back from fighting with the enemy.

The change in the cause is resulting in the change of order. When you have superior strength you should not run away from fighting with 10 times as much enemy men, and when you have reduced strength, you should not run away from fighting with twice as much number of enemy soldiers.

Where is the argument of abrogator and abrogated in these verses?

(iii) It is in Quran - انْفِرُوا خِفَافًا وَثِقَالًا [Proceed to war either light weight or burdened] **(At-Tauba - 41).**

People say that the above verse is abrogated by the following two verses.

(a) لَيْسَ عَلَى الضُّعْفَاءِ [There is not upon the weak] **(At-Tauba - 91).** **(b)** لَيْسَ عَلَى الْأَعْمَى حَرَجٌ [There is not upon the blind (any) constraint] **(An-Noor - 61)**

Shah Saheb (رحمة الله عليه) says that the purport of (خِفَافًا) is the necessities of Jihad, like a minimum of requirement of transportation of attendants, the edible stuff, etc., should be available. And the meaning of (ثِقَالًا) is that these things should be in abundance.

I submit that the addressees of (انْفِرُوا) are general people, and the excusable people are exempted. And exemption is no abrogation.

(iv) It is in Quran - الرَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۗ وَحُرِّمَ عَلَيْكَ الْمُؤْمِنَاتِ [The fornicator does not marry except with a fornicatress and a female polytheist; and fornicatress does not have marriage except with a fornicator or polytheist, and this is forbidden for the faithfuls.] **(An-Noor - 3)**

The writers of Quranic exegesis consider this verse is abrogated by the verse - وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ [Marry the woman without spouse.]

Shah Saheb (رحمة الله عليه) says that Imam Ahmad (رضي الله تعالى عنه) has decreed, in view of its apparent meaning, that it is forbidden for a pious person to marry an adulteress (prostitute). Rather an adulterer or a polytheist can marry her. I submit that a polytheist cannot marry a Muslim woman, even if she is an adulteress.

Shah Saheb (رحمة الله عليه) says that with other Imams, it means that there can be a 'kindered' (peer) for the committer of major sin 'adultery'. A pious woman cannot have an adulterer made as her kin (kindered). If a woman has married other than the kindered, the relatives have the right to annul the matrimony as this will result in disgrace for the family. He further says that it is not desirable to marry a fornicator.

The word (حرمه) to mean as 'not desirable' does not appeal to my heart.

Shah Saheb (رحمة الله عليه) also says that the indication of the word (ذلك) is towards fornication and polytheism and not towards matrimony. Now with this interpretation, 'marriage' ceases to be the subject of discussion.

In my view, no commandment has been given from this verse (الرَّانِي لَا يَنْكُحُ) (إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكُحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ). Rather, it has been shown that, by nature an immoral male is inclined towards an immoral female. If it was a prohibitive command, it would have the word (هي) and the word (لَا يَنْكُحُ) would have been there with last vowel point (جرم). But in the verse it is (لا يَنْكُحُ) with a last vowel point (ضمه). Further, the woman who becomes penitent, is not included in (كَمَنْ لَّادْنَبَ لَهُ - Someone who has sinned) and she goes out of the meaning of that verse.

Well, if this lady does not want to rid herself off this profession (prostitution) then marriage with her is in-appropriate because this marriage will be a cuckold matrimony /live-in relationship or the absurd meaning of marriage as copulation (consensual sex). (تَعُوذُ بِاللَّهِ)

Thus the meaning of the verse will be - الرَّانِي لَا يَنْكُحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا [With a sinful woman, a sinful man or a polytheist can have illegitimate relations. With faithfals, sinfulness (fornication) is forbidden.] (An-Noor - 61)

(v) It is in Quran - يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ذَلِكَ خَيْرٌ [O' Believers, when you want to whisper with the Prophet (صلى الله عليه و آله وسلم), first you undertake monetary help to Muslims, do some charity, which is preferable and purer for your sake. If you are poor and do not find anything (for charity) then Allah is most forgiving and merciful]. (Al-Mujaadila - 12).

Shah Saheb (رحمة الله عليه) says that the above verse is abrogated by the following verse in the same Surah.

It is in Quran - أَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقْبِمُوا [Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah and His Messenger. And Allah is Acquainted with what you do.] (Al-Mujaadila - 13).

I submit that the obligation of alms giving does not apply in the first verse. In this, it is said (حَيْرٌ لَكُمْ وَأَطْهَرٌ) (It is preferable and purer for your sake). The commandment for virtue and sanctity of alms giving cannot be abrogated. It is also mentioned in the verse that if you are poor, then Allah (عَزَّ وَجَلَّ) is all forgiving and merciful.

In the time of Prophet Mohammad (صلى الله عليه و آله وسلم) some ignorant people used to whisper in order to establish their brag and honor. These utterances were usually not important. Therefore, it was commanded that first by helping Muslims monetarily you prove your sympathy for Muslims, then you dare think of whispering with the Prophet (صلى الله عليه و آله وسلم). It is difficult for them to part with money, however, they claim to have secret talk with the Prophet (صلى الله عليه و آله وسلم).

In the following verse it is said that if you cannot give more money in alms, you first prove your piety by Salah and alms giving (Zaka) then attempt to say something to the Prophet (صلى الله عليه و آله وسلم) in whisper.

So where is abrogation?.

Good mannerism is the primary responsibility of a Muslim. For the purpose of preaching to Pharaoh, Allah (عَزَّ وَجَلَّ) commanded to Moses (عليه السلام) and Aron (عليه السلام) to talk to him in gentle words.

It is in Quran - فَقُولَا لَهُ قَوْلًا لَيِّنًا [Talk to Pharaoh with softness, in gentle words]. (TaHa - 44).

Prophet Mohammad (صلى الله عليه و آله وسلم) was commanded - وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ - [Have dialogue with atheists in a righteous way to explain them.] (An-Nahl - 125).

With certain interpreters, these verses, that are testimonies for soft talk and nice dealing with the enemies, are all cancelled by the verse Saif (آية سيف). (Verse # 5 of Sura At-Tauba, given below, is known as 'Verse Saif').

It is in Quran - فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ [And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.] (At-Tauba - 5)

These commentators should realize that the time of war is quite different from the time of preaching and teaching. The commandment of decency in talking and good behavior can never be abrogated. To fight a war is not against civility, but foul mouth is definitely against the etiquette. Please do not defame Islam. Do not blemish its civilization.

There is another serious issue with these commentators. They say that there were a few verses which were originally belonged to Quran but are commanded not to be read now. They term this type of verse as 'proved by commandment but abrogated for reading'.

For instance الشَّيْخُ وَالشَّيْخَةُ إِذَا زَنِيَا فَارْجُمُوهُمَا [If an old man and old woman fornicate, stone them to death.]

The stoning to death of married man and married woman (when they fornicate) was prevalent in the old religions. Islam continued with it. And as such, this was not a new commandment. But for the unmarried, it was commanded to (جَلَدَ) punish them with lashes. In (الزَّانِيَةُ وَالزَّانِي), alif, lam (ا ل) is (عهدي) which means unmarried male and unmarried female.

The insecurity about Quran is the result of irrelevant considerations of the Zionists. Some innocent learned men also get confused in this irrelevancy.

Think, if the meaning of (شيخ) is old or married, then a young man can also be married. Therefore, to drive the meaning of married for (شيخ) is high handedness.

Well the feminine for (شيخ) is (عَجُوزَ) or (شَيْخَه), like in (إنا عَجُوز و هذا بَعلي شيخاً). The word (شَيْخَه) is not there in any book or any couplet. I consider this type of interpretation as oppression on the Holy Quran.

The Holy Quran is continuous. There is not even a word less or more in Quran. I (Shaikh Siddiqui) have got Quran in continuity from Hadhrat Asim Koofi, Hadhrat Othman, Hadhrat Ali, Hadhrat Abdullah bin Masood, Hadhrat Zaid bin Sabith, Hadhrat Abi bin Ka'ab (رضى الله تعالى عنهم اجمعين) who were all Quran conners. Against this continuous and reliable source the suppliant (فَقِير) is unwilling to hear even a word inconsistent and infrequent. In order to make Quran doubtful, the hypocrites have started this mischief. But let somebody ask them to rectify a narrative against the commandment of Quran. Let alone by a continuous, it is not possible to prove an imperative against Quran even by a infrequent narration. The Holy Quran is safe. From the beginning till now, the Quran Memorizers and reciters are protecting it continuously. Against this continuity, any narration, any claim is not worthy of attention. Nobody has the capacity to tamper with the one which is protected by Allah (عَزَّ وَجَلَّ). We pray, Allah (عَزَّ وَجَلَّ) protect Muslims from these evil suggestions and distractions. Ameen.

RECIPROCAL RELEVANCE OF HADITH AND QURAN

قرآن اور حدیث کا باہمی تعلق

Gentlemen, Quran has reached us by a continuous narration. To say something (contrary) is as good as denying this Quranic verse - إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ [We (Allah) have descended Quran and We only will preserve it.] (Al-Hijr - 9).

These unreasonable people are not worthy of attention. No Muslim will have any suspicion or uncertainty about Quran.

A person who says 'I do not accept Hadith, is equal to not acknowledging Apostle Mohammad (صلى الله عليه و آله وسلم). Who can talk with this man and who needs to heed towards this type of persons.

There are three types of Ahadith, as follows.

(i) Continuous (مُتَوَاتِر) Continuous narration, either by word or by meaning. These are the Ahadith that have been narrated by so many people that the mind doesn't contemplate that all of them might have concord with lie. There are two sub divisions of continuous Ahadith.

(a) Continuous by word - Whose words have been narrated in toto (without addition or deletion). This is known as 'continuous, word-by-word, like :

عن أمير المؤمنين أبي حفص عمر بن الخطاب رضي الله عنه ، قال : سمعت رسول الله صلى الله عليه وسلم يقول : إنما الأعمال بالنيات - رواه البخاري ومسلم في صحيحهما

(b) Continuous by Meaning - It is that Hadith in which there are additions or deletions of words, but the meanings of the narration are the same. This is known as 'Continuous in meaning'. This Hadith is also unequivocally believable. The denial of these Ahadith is the non-acknowledgement of the Apostle Mohammad (صلى الله عليه و (آله وسلم).

(ii) Acceptable (مُسْتَفِيض) Acceptable Narrations are those Ahadith, that have frequently been narrated but have not reached to the level of the continuous narration. However, in it presumption has been dominant.

All the works in this world are done on presumptions. If you restrict your works strictly with certainties, it will be difficult to live and the life will become a catastrophe.

(iii) Infrequent narration (خبر آحاد) Infrequent Narrations are those Ahadith that have been narrated by one or two persons. All disputes are related to the infrequent narration. In continuous and acceptable Ahadith, nobody has the authority to talk.

When someone said to Imam Azam Abu Hanifa (رضى الله تعالى عنه) that 'in some Ahadith it is said that Prophet Ibrahim (عليه السلام) has said 3 lies. the Imam said, No., the narrator of the Hadith has said one lie. Prophets are innocent. They do not lie. This shows that the dispute is with the narrators, and not with the Prophets. But you need to remember that if an infrequent narration is proved (to be incorrect), all other Ahadith do not become doubtful. This type of mischief are started by those who do not require Salah, fasting, Hajj and Zakah.

Be careful, your utterance that - 'you don't recognize Ahadith' is synonymous with the utterance that you don't recognize Allah's Apostle (صلى الله عليه وآله وسلم) and you have no faith in Him.

One man is becoming restless to hear that Ahadith are inspirational revelations. [Probably Shaikh is referring to Ghulam Ahmad Pervez (1903-1985) founder of Parvezi Deviant Sect who call themselves Ahle Quran]. Perhaps he denies this Quranic verse - وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ - [He (the Apostle صلى الله عليه وآله وسلم) does not say anything on his own accord, except that this is the revelation, which is coming to him.] (An-Najm - 3-4).

Rejection of Ahadith is the rejection of Quran. It is in Quran - وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنٍ - [Allah did not send the Prophet (صلى الله عليه وآله وسلم), but for the reason that people disobey the commandments of the Almighty.] (An-Nisa - 64). At another place in Quran it is mentioned - [Whatever the Prophet (صلى الله عليه وآله وسلم) gives, take it and if refrains from anything, leave it, be away from it.] (Al-Hashr - 7).

This man has collected some objections from the books of the adversaries of Islam. He mentions about Genuine Six books of Ahadith (صحيح سننه), but does not take the trouble to refer to their guides like Fatah al-Bari, Umdatul Qari, Qastalaani, Noodi, Bazlal Juhood, etc. If he did that, evil considerations (وساوس) would not have found a place in his heart. "Before you, a lot of people have undertaken great efforts and made (in their own views) Quran and Ahadith as doubtful, but what happened? The truth came out distinct from untruth. All their efforts have gone in vain. They should know that the Holy Quran is (for the sake of argument) like Indian Penal Code and Ahadith are like the Code of Criminal Procedure. The action on Quran is known from Ahadith. We have described earlier that those who do not recognize Ahadith, will not know the composition of Salah, Hajj, etc. Because of Ahadith, we can act upon Quran. Remember who has approved the Indian Penal Code, he has also approved the Code of Criminal Procedure. Apostle Mohammad (صلى الله عليه وآله وسلم) is the repeater of Quran (كَانَ خُلْفَةُ الْقُرْآنِ).

When you prove the Code of Criminal Procedures as wrong, what hurdle you have and how much time you need to prove Indian Penal Code wrong?

I am not saying you accept every weak and unauthentic Hadith. I have described earlier that in view of a few Ahadith being unauthentic and wrongly narrated, the entire Ahadith literature cannot be objected upon. Critics (on the authenticity of Ahadith) have served the Hadith literature extremely well. This lamp will not extinguish from your trial of blowing it off.

It is in Quran - [يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ] They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.

I urge the mentioned guy, why don't you go up a step further. The whole dispute gets off there. There will not be any Quran or Hadith and you will achieve your cherished objective.

Some people who deny the miracles of Prophet Mohammad (صلى الله عليه و آله وسلم) and those captivated in the abode of darkness of materialism produce a Hadith saying that in the absence of date palm pollination, there was less production of dates.

I ask you, you were not accepting even the 'continuous Hadith, how did you start believing in this 'in-frequented narration'. Have you also read this Hadith. Once a Muslim lady cooked mutton. Prophet (صلى الله عليه و آله وسلم) asked her get me the 'foreleg'. She obliged. The Prophet (صلى الله عليه و آله وسلم) asked again, 'get me the foreleg'. She obliged. the Prophet (صلى الله عليه و آله وسلم) asked once again, 'get me the foreleg'. She submitted, the goat has only two forelegs which I have already given. At this the Prophet (صلى الله عليه و آله وسلم) said, 'If you had kept on giving, the forelegs would have continuously come out'. I ask you, why did not you believe in this as this Hadith is the same as the other Hadith.

These people must realize that the Prophet's (صلى الله عليه و آله وسلم) miracles are real and truthful. The ignorance of persons cultivating dates did not allow the miracle to appear.

Well, some people say that in over fourteen hundred years, the world has undergone a massive change. I say that Allah (عَزَّ وَجَلَّ) has bestowed upon His Apostle (صلى الله عليه و آله وسلم) comprehensive verses. To apply them in conformity with the present day needs, a penetrating intelligence is required. This is my faith that the Quran and Ahadith are universally versatile, they are sufficiently complete to accommodate the changes and the difficulties of all time.

It is in Quran - [فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ - (Al-Kahaf - 29)]

It is in Quran - [وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ] (Yaseen - 17).

