

Rendered into English by  
**Shaikh Mir Asedullah Quadri**

# The Assertions and their Consequences

**WRITTEN IN URDU BY**  
HADHRAT MOHAMMED ABDUL  
QADEER SIDDIQUI (رحمة لله عليه)

# THE ASSERTIONS AND THEIR CONSEQUENCES

فَصَلِّ قَوْلُ

Written in Urdu By

**Hadhrat Mohammed Abdul Qadeer Siddiqui**  
(رحمة الله عليه)

Rendered into English by

**Shaikh Mir Asedullah Quadri**

Under the guidance and supervision of

**Hadhrat Ghouse Mohiuddin Siddiqui**

**Sahih Iman Publication**

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## FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

The book 'The Assertions and their Consequences' (قَوْلٌ فَصْلٌ) is aimed at clearing the misconceptions of those who do not accept Ahadith and call themselves 'Ahle Quran'. Their contentions are not in accordance with the imperatives of the Holy Quran to which they claim to accept.

It is in Quran - اللَّهُ وَالرَّسُولَ - [ Say, Obey Allah (عَزَّ وَجَلَّ) and the Apostle (صلى الله عليه و ) ] (Aal-i-Imraan - 32). At another place in Quran it is - وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ - [Whatever the Apostle (صلى الله عليه و آله وسلم) gives, you take and refrain from what he stops you from] (Al-Hashr - 7).

Though it is a small booklet, but it contains wealth of knowledge. Quadri is doing a great service by providing English translations of the works of one of the greatest Shaikhs of Muslim world. We are thankful to him. We pray that Allah (عَزَّ وَجَلَّ) reward him abundantly for this service in this world and in Hereafter.

Also my sincere prayers are for the readers of this book. May Allah (عَزَّ وَجَلَّ) accept these translations as their original work and let all of us benefit from them.

AL-FAQEER

Ghoush Mohiuddin Siddiqui, Son and successor of Shaikh  
Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه)

27 Shawwal, 1422 AH (January 13, 2002)

## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

"The Assertions and Consequences" (قَوْلٌ فَصْلٌ) is the eighteenth book translated in the series of English translations of Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) works which were written in Urdu, Persian and Arabic.

Shaikh has discussed in this booklet misconception of a Sect "Ahle Quran" who claim that they accept only Quran and do not accept Prophet's (صلى الله عليه وآله وسلم) Ahadith.

The misunderstanding in religion is the result of gauging the issues of religion with materialistic yardstick. People make the mistake of rejecting a thing as non-existent which is not known to them or is not covered by their limited materialistic knowledge. In Ahadith, we get practical details on how to perform and act upon Quranic imperatives. If you do not accept the Prophet's (صلى الله عليه وآله وسلم) Ahadith, then how will you remain a Muslim?

I am indebted to Hadhrat Ghouse Mohiuddin Siddiqui, the son and successor of Hadhrat Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) for his support and encouragement in this task.

I pray Allah (عَزَّ وَجَلَّ) and seek Prophet's (صلى الله عليه وآله وسلم) blessing in letting me and its readers benefit from this endeavor.

**Shaikh Mir Asedullah Quadri**

**Shawwal 24, 1422 AH (9th January, 2002)**

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## THE ASSERTIONS AND THEIR CONSEQUENCES (قَوْنٌ فَصْنٌ)

Shaikh has written this booklet explaining the misunderstanding of the people who do not accept Prophet's (صلى الله عليه و آله وسلم) Ahadith and call themselves Ahl-e-Quran.

In the beginning he has provided related Quranic verses and Ahadith so that readers should understand the subject matter in the light of Quran and Ahadith.

(i) It is in Quran - **إِنِ الْحُكْمُ إِلَّا لِلَّهِ** [To command is only Allah's prerogative.](Al-An'aam - 57).

(ii) It is in Quran - **وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ** [ Those who do not command in accordance with what is sent to them, are the people who are disobedient. ] (Al-Maaida - 47)

(iii) It is in Quran - **وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ** [ Those who do not command in accordance with what is sent to them, are from the people who are apostates] (Al-Maaida - 44)

(iv) It is in Quran - **وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ** [ Those who do not command in accordance with what is sent to them, are from the people who are unjust] (Al-Maaida - 45)

(v) It is in Quran - **قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ** [ Say O'Prophet (صلى الله عليه و آله وسلم) that you obey Allah (عَزَّ وَجَلَّ) and the Apostle (صلى الله عليه و آله وسلم). If they do not accept, then Allah (عَزَّ وَجَلَّ) does not like the people who are kafireen.] (Aal-i-Imraan - 32)

(vi) It is in Quran - **وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا** [ When the Prophet (صلى الله عليه و آله وسلم) gives you something, take it and when he refrains you from anything, keep yourselves away from it.] (Al-Hashr - 7).

(vii) It is in Quran - فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ [ Be afraid of it, as Allah's (عَزَّ وَجَلَّ) torment is severe.] (Al-Hashr - 4)

(viii) It is in Quran - فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ [ Beware, of your Lord, they will not be taken for believers until they accept you as Judge in matters wherein they differ and thereafter find not the least vexation in their hearts what you have decided and accept it in willing submission.] (An-Nisa-65)

(ix) It is in Quran - وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا - وَصَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ [And whoever opposes the Apostle of Allah (صلى الله عليه وآله وسلم) after the path of guidance has become clear to him, and follows the path other than that of the (true) believers, We shall keep him in the same (state of disorientation) he has (himself) turned to, and shall (eventually) cast him into Hellfire and that is an evil dwelling.] (An-Nisa - 115)

(x) It is in Quran - قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ - [ Say O' Prophet (صلى الله عليه وآله وسلم), if you have fervor for Allah (عَزَّ وَجَلَّ), obey me, and Allah (عَزَّ وَجَلَّ) will also have fervor on you and will forgive your sins as Allah (عَزَّ وَجَلَّ) is a great forgiver and merciful] (Aal-i-Imraan-31)

(xi) It is in Quran - لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ - [ You have a noble pattern in the Apostle of Allah (صلى الله عليه وآله وسلم) for all those who lay their trust in Allah (عَزَّ وَجَلَّ) and believe in the Day of Judgement and often remember Allah (عَزَّ وَجَلَّ)] (Al-Ahzaab - 21)

(xii) It is in Quran - يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ [ O' People who believe, obey the commandments of Allah (عَزَّ وَجَلَّ) and of Prophet (صلى الله عليه وآله وسلم) and those of you invested with authority. And if in anything you differ, refer it to Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه وآله وسلم) and abide by their decision if you truly believe in Allah (عَزَّ وَجَلَّ) and the last day.] (An-Nisa - 59)



(xiii) It is in Quran - وَشَاوِرْهُمْ فِي الْأَمْرِ إِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ - [ And consult with them in work and when you make up your mind, then trust and believe in Allah (عَزَّ وَجَلَّ)] (Aal-i-Imraan - 159)

(xiv) It is in Quran - وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ - [ Prophet Mohammad (صلى الله عليه و آله وسلم) does not say anything with his self-desire, except that this is the revelation which is coming to him (from Allah - عَزَّ وَجَلَّ).] (An-Najm - 3-4)

(xv) It is in Hadith - It is narrated by Abdullah bin Umru that the Prophet (صلى الله عليه و آله وسلم) said that none of you can be a Muslim until his wish becomes subordinated to the imperative, I have brought. (Mishkat).

(xvi) It is in Hadith - It is narrated by Abdullah Ibn Umru that he said that I used to write whatever I listened from the Prophet (صلى الله عليه و آله وسلم). Some people of Quraish stopped me from doing it saying that Prophet Mohammad (صلى الله عليه و آله وسلم) is also a human being and says something in anger and also in happiness. I stopped writing until I mentioned this to the Prophet (صلى الله عليه و آله وسلم). The Prophet (صلى الله عليه و آله وسلم) pointed out his finger towards his mouth and said write, I swear to the one under whose hands is Mohammad's (صلى الله عليه و آله وسلم) life, that only the truth comes out of it. (Abu Dawood)

(xvii) It is in Hadith - It is narrated by Abu Huraira who said that a person from the people of Ansaar complained to the Prophet (صلى الله عليه و آله وسلم) that 'I hear a Hadith from you O' Prophet (صلى الله عليه و آله وسلم) and I like it, but I do not remember it. The Prophet (صلى الله عليه و آله وسلم) said, take the assistance of your hand' and prompted him to write. (Tirmidhi).

(xviii) It is in Hadith - It is narrated by Abu Huraira that 'no one among the companions of the Prophet (صلى الله عليه و آله وسلم) was more than me who remembered Ahadith except Ibn Umru who used to write the Ahadith while I did not. (Bukhari, Tirmidhi).

(xix) In is in Hadith - It is narrated by Umar bin Abdulaziz that he wrote to Abu Bakr Bin Hazam that 'please be cautioned and whatever is Prophet's (صلى الله عليه و آله وسلم) Ahadith, write it. Because I am afraid that the knowledge may go wasted because of the death of the knowledgeable people. And do not accept anything other than the Prophet's (صلى الله عليه و آله وسلم) Hadith and let the knowledge be known to all and arrange people's gatherings about it so that those who are unaware, also know about it. This is because the knowledge does not cease to exist unless it becomes secret. (Bukhari).

In the pre-amble to the book '**Fatahul Bari**', **Ibn Hajr Asqalani** has written that the first collectors of Ahadith were Rabe'e bin Sabih and Sa'id bin Abi Urooba, who used to write every chapter separately. Then the third generation people started giving attention towards it and compiled Ahadith in a systematic way. One of these compilations is Imam Malik's book of Hadith titled 'Muata' in which he collected only strong Ahadith. In addition to the Ahadith, the sayings of Sahabah and their subordinates were also included.

In Makka al-Mukarrama, Abu Mohammed Abdul Malik Bin Abdul Aziz and Ibn Jureej wrote books of Ahadith. In Syria, Abu Omer Abdul Rahman Bin Umru Al-Arzai, in Koofa (Iraq) Abu Salma bin Deenar collected Ahadith. The people of their times followed them in this endeavour.

What is derived from the above Quranic verses and Ahadith? Not to accept Prophet's (صلى الله عليه و آله وسلم) Hadith is equal to the denial of the Prophet (صلى الله عليه و آله وسلم). let whatever prominence a person may have, he cannot deny the commandment of Prophet Mohammad (صلى الله عليه و آله وسلم).

Ahadith were written by people during Prophet's (صلى الله عليه و آله وسلم) time and immediately after the Prophet (صلى الله عليه و آله وسلم). It is absolutely untrue that Ahadith were collected 250 years after the Prophet (صلى الله عليه و آله وسلم). Hadhrat Imam Abu Hanifa, Imam Malik and their contemporaries belong to earlier than that period.

There is one more misunderstanding with the ignorant people. They say that now no one can interpret in the issues of religion except Imam Abu Hanifa, Imam Shafii, Imam Malik and Imam Ahmad bin Hanbal (رضي الله تعالى عنهم اجمعين). But the fact is that in the

schools of thought of all these Imams, the investigations/interpretations are still continuing. There are categories of interpretation which are dependent upon individual's skills. The students of Hadhrat Imam Abu Hanifa; Imam Abu Yousuf, Imam Mohammad Bin Al-Hasan and Imam Rafz interpreted contrary to the sayings of Hadhrat Imam Abu Hanifa and many edicts were given on the contentions of these Imams. The same is the case with the students of Imams Malik, Shafii and Ahmad and their followers. You also develop expertise in Quran and Hadith and the doors to interpretation is also open in front of you. But the condition is you work under the guidance of Quran and Ahadith. Do not subject Islam to the whims of non Muslims. Do not try to disfigure the interpretations of Quran and Ahadith to place before non-Muslims in order to please them. Sincerely develop your abilities, know about Quran and Sunnah, then express your opinion. An opinion which does not have its roots in Quran and Sunnah is unacceptable and worthy of rejection. The first one who had a personal opinion without a divine source, was Satan. He said *أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ* [I am better than him (Adam عليه السلام) as you have created him from clay and to me from fire]. (Al-A'raaf - 12).

Think about it, Governmental laws are in Urdu, English and many other languages. But when there is a suit to be filed in a Court, an efficient lawyer is appointed. You neither know Arabic, nor have the capability to comprehend Quran and Hadith but are preparing yourself to answer for your ignorant opinions in the Court of Allah (عَزَّ وَجَلَّ).

We will explain you briefly in this context. The Quranic is of how many types?

Grammatically, it belongs to 'accidence' (صرفي) type, like in - وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ - [Establish Salah and Zakat] (Al-Baqara - 43). Sometimes it is different, like in *وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ* [Allah (عَزَّ وَجَلَّ) has made it obligatory on the part of people to perform Hajj.] (Aal-i-Imraan- 97). Sometimes it indicates independent command, like it is described in the first example and sometimes it indicates the Sunnah and sometimes it indicates supererogatory, like in *وَإِذَا حَلَلْتُمْ فَاصْطَادُوا* [When you have performed Hajj and removed your Hajj robes (احرام), you (can) go for hunting.] (Al-Maaida - 2) Hunting is permissible (مباح), it is neither expedient (واجب), nor a Prophet's tradition (سنة النبي صلى الله عليه وسلم).

There are three types of Ahadith, as follows.

(i) **Continuous (متواتر)** 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 بالنيّات - 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.

All disputes are related to infrequent narration. Once someone said to Imam Azam Abu Hanifa (رضي 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; meaning, they have gone out of Islamic fold.

Some ignorant people say that Hadhrat Umar (رضي الله تعالى عنه) has done against the commandments of Prophet Mohammad (صلى الله عليه و آله وسلم). For instance, during the time of Prophet Mohammad (صلى الله عليه و آله وسلم) and Hadhrat Abu Bakr Siddiqui (رضي الله تعالى عنه), the three times repetition of Talaq was to emphasize, but the purport was only one talaq. However, during the times of Hadhrat Umar (رضي الله تعالى عنه), the idiomatic usage of the word 'talaq' was changed. He consulted several linguistic

experts, all of whom unanimously concluded that the repetition of the word 'Talaq' at that time was not to stress upon one (the first) talaq, but it was to establish three Talaqs. Thus, if the repetition is used to stress upon one Talaq, it is one Talaq; but if the purport of repetitive talaq is for the purpose of completion of the requirement of three talaq, it will be treated as such. Then how is it against the practice of Prophet Mohammad (صلى الله عليه وآله وسلم). Even now if someone says the word 'talaq' three times initially, it will be considered as emphasis and will be treated as only one 'talaq'. Therefore, Hadhrat Umar or any other companion did not do anything against the commandment of prophet Mohammad (صلى الله عليه وآله وسلم). It was the practice of Hadhrat Umar (رضي الله تعالى عنه) to judge the narration of every claimant of the tradition on the basis of the 'principles of testimony'. He would accept a Hadith narration only if two men would narrate the same thing. Hadhrat Ali (رضي الله تعالى عنه) used to ask the narration on oath and considered oath as one witness. These practices do not imply denial of Ahadith, rather these are the ascertainment about the narration.

What is the meaning of the Hadith? It is the saying or deed of Prophet Mohammad (صلى الله عليه وآله وسلم). One who is denying the saying or the deed of the Prophet (صلى الله عليه وآله وسلم), he is in fact denying the Prophet (صلى الله عليه وآله وسلم).

It is in Quran - وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۖ - [And whoever opposes the Apostle of Allah (صلى الله عليه وآله وسلم) after the path of guidance has become clear to him, and follows the path other than that of the (true) believers, We shall keep him in the same (state of disorientation) he has (himself) turned to, and shall (eventually) cast him into Hell Fire and that is an evil dwelling.] (An-Nisa - 115)

Some people say that Hadith were collected 250 years after the Prophet (صلى الله عليه وآله وسلم). It is not known in such a long period how many differences occurred in the narrations. These contentions are of non-Muslims which have also come on the tongue of some ignorant and Munafiqeen. Let someone ask these people where in Quran are the details for performing the Salah, like 2 Raka of Salatul fajr, 4 Raka of Salatuz Zuhr, 4 Rakah of Salatul Asr, 3 Raka of Salatul Maghrib and 4 Raka of Salatul Isha. And do we have to first bow or to prostrate in Salah. Where are these details? All these are in Ahadith.

The testimony will be superior and believable when there are less number of narrators in between. The distance in narration will make the narration prone to detailed investigation. Also remember that for Imam Abu Hanifa, Imam Malik and their contemporaries, there used to be only one subordinate of the companions of Prophet (صلى الله عليه وآله وسلم) in the link of narration, which is not a far enough to create uncertainty in narration.

One man (the follower of Ahle Quran sect) is becoming restless to hear that Ahadith are inspirational revelations. Perhaps he denies this Quranic verse - **وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا - وَحْيٌ يُوحَىٰ** - [He (the Apostle صلى الله عليه و آله 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 بِإِذْنِ - وَكَذَلِكَ نَقُصُّ عَلَيْكَ مَا أَنْزَلْنَا بِاللَّيْلِ مِنَ الْقُرْآنِ فَذُرَّهُ** [Allah did not send the Prophet (صلى الله عليه و آله 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 و آله 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 و آله وسلم) is the repeater of Quran ( **كَانَ خَلْفَهُ** ) (القران).

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?

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 - [ Let anyone who so wishes proclaim the faith or whoever so wishes does not proclaim it. ] (Al-Kahaf - 29)