



The Quran and Ahadith

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Al-Quran **surah 3, verse 190**: *"In the creation of the heavens and the earth, and the alternation of the night and the day, there are signs for those who possess intelligence."*

1. Introduction

Man is the only creature on planet Earth to have God-given freedom of choice. We are beings that are social, and thus, we must have a standard to live by that ensures harmony within society. There is only one who can provide us with a criterion, and that is the Creator of mankind.

The Holy Quran is God's final revelation and we learn from it that God Himself is the author and teacher of His Book. He is Ar-Rashid, the Guide: *"The Most Merciful."* *"The One who teaches the Quran."* (Quran **surah 55, verses 1 and 2**). It is the Guidance that Allah refers to in **surah 2, verse 38**: *"We said: 'Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve."* A thinking-mind will find it deeply influential, as it possesses the ability to unlock hidden gems throughout the reader's journey of discovery. From biology to geology to physics, it covers all matters for mankind. These gems often come as a surprise when compared to what is believed and practiced as Islam worldwide today. Also, unlike any other book, the Quran has been preserved since being revealed to Messenger Muhammad (ﷺ) God's final Messenger, over 1440 years ago. **Surah 12, verse 104** reads: *"You simply deliver this reminder for all mankind."* This final Messenger ﷺ is the bearer of the Final Book, the Quran. God is protecting it until the last day, known as the Day of Accountability; also known as Day of Judgement. After this, the purpose of Messengers has been fulfilled, hence why Muhammad ﷺ is the final Messenger. By this time, mankind had reached their maximum maturity and the Quranic Principles were made timeless until the Day of Judgement.

God has therefore, promised to protect His Book from corruption and change. **Surah 15, verse 9** of the Quran, Allah (Arabic word for God) states: *"We have, without doubt, sent down the Message; and We will assuredly guard it."* It is the only book on planet Earth to have Divine protection and in **surah 6, verse 115**, He says: *"The word of your Rabb (sustainer) is complete in truth and justice. Nothing abrogates His words."* Moreover, Al-Quran states: *"For Allah never fails in His promise."* (Quran **surah 3, verse 9**). To further add, Allah informs us in **surah 5, verse 3**: *"This day I have perfected for you your deen, and completed My favour upon you, and have chosen for you Islam as your deen."* From the above four verses, it is evident that: firstly, Allah has perfected the Deen (often incorrectly translated as 'religion' but more accurately means 'way or code of life'); secondly, He has completed in truth His favour on humanity upon the completion of the Quran; thirdly He is protecting His Final Guide to mankind until the Last Day; the fourth and final point we learn is that He never fails in His Promise.

It is vital and advisable to read this with an open heart and know that this is not a debate, as I merely research and present Allah's *kalaam* (speech) to mankind, as He informs us in the Quran **surah 51, verse 55**: *"And remind them, for a reminder benefits the believers."* He also tells the Messenger ﷺ in **surah 50, verse 45**: *"We are fully aware of everything they say, while you have no power over them."*

Therefore, remind them with this Quran, those who keep their duty to God and heed My warnings." Remind them with this Quran. That is why after reading this article until the end, please reach your own conclusion, wherever your vision may lead you. This author will always use the Quran when reaching a conclusion. God further states in **surah 42, verse 48**: *"If then they run away, We have not sent thee as a guard over them. Thy duty is but to convey this Message."* Therefore, it is the noble duty of every believer to search and convey God's Message. The Messenger ﷺ was sent as a warner for us to follow this Guidance. **Surah 34, verse 46**: *"Say: 'I ask you to do one thing: dedicate yourselves to God's System, in pairs or as individuals, then reflect.' Your companion, the messenger, is not fanatical. He is a manifest warner to you: follow this guidance he brought before the advent of a terrible retribution."*

God also says in **surah 2, verse 256**: *"Let there be no compulsion in deen."* To put it plainly, every soul or self (*nafs* in Quran) has the freedom to believe in anything, there is no force. It is necessary to highlight this verse as it is a misconception worldwide that needs addressing first and foremost; in this verse, Allah tells us that there is no compulsion for any human to claim Islam as their deen. It is each individual's own choice to abide by the Quran, as it simply presents two paths: the Straight Path, where the development is undertaken of an individual's *nafs* (self) through self-discipline by implementing the Quran; and the other path whereby one is free to live by desires (Quran **surah 76, verse 3**). However, the latter road will usually always lead to underdevelopment of the self; hence, disintegration. This is a Law that governs mankind, it is also known as the Law of Requit (please refer to my article *Law of Requit and Life for further exploration*). Humans, therefore, are free to choose between right and wrong through the gift of freedom. Additional explanation will take place under the next chapter.

A reference that correlates with this paragraph is **surah 7, verse 2**: *"This guidance has been revealed to you, let there be no reservation in your heart that you may warn with it, and it provides a reminder for the believers."* This verse states that we should not have something else in our hearts so that we can be warned and warn others with this guidance too. It is again, a reminder for the believers. In essence, we must have a clean heart and an empty cup when we come to this Guidance. **Surah 3, verse 101**: *"Whoever holds firmly to Allah will be shown a way that is straight."* *"Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things."* (Quran **surah 2, verse 256**).

I, out of desire, search to differentiate what is practiced and believed by Muslims, and what is actually revealed in the Holy Quran by God. Furthermore, in **surah 5, verse 45**: *"So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers."*

Again in **surah 5, verse 47**: *"The people of the Injeel shall rule in accordance with God's guidance. Those who do not rule in accordance with God's decrees are the ones who are evil."* Here, Allah is saying those who do not judge matters according to the Quran are disbelievers. Allah further adds: *"For to Allah do all questions go back."* (Quran **surah 8, verse 44**). Therefore, this article will adhere to this verse by consulting and asking Allah. It will judge everything that Muslims follow such as Ahadith (plural for Hadith), Fiqh (Islamic Laws derived from Ahadith), Sunnah, Schools of Thought, using the

Quran. Also, the types of verses where Allah mentions disbelievers; Muslim preachers will overlook as they think Allah is talking about the non-Muslims, so they are somewhat 'safe'. However, in truth, when Allah mentions kafir (often translated to 'disbeliever' but more closely meaning 'truth-rejectors'), he is acknowledging all people.

This Book is sent to everyone, it is for *you*, it is about *you*, believer. It is a reminder for even the noblest of people. Remember, Allah does no injustice to any soul, His Laws remain the same for everyone (Quran **surah 50, verse 29**). **Surah 4, verse 78**: *"Say: "Everything is a consequence of God's law."*

In **surah 6, verse 108**, Allah teaches believers to respect all and remain righteous, even with those who set up ranks with Allah: *"Be tolerant and do not berate those who set up authorities to rank with God, lest they maliciously curse God out of ignorance. The works of every deviant group seems good in their eyes. Ultimately they return to their Rabb then He will inform them of everything they did."*

Additionally, the Quran reads in **surah 17, verses 81 and 82**: *"And proclaim, "The truth always prevails and falsehood vanishes. Falsehood is destined to vanish."*

"We send down in the Quran that which is a healing and a mercy to those who believe. To the unjust it causes nothing but loss after loss."

The Quran is a healing for our troubled hearts, **surah 10, verse 57**: *"O people, enlightenment has come to you in this guidance from the One who sustains you to provide justice for anything that troubles your hearts and good counsel and a mercy for those who believe."* The following verse of the same surah, **10:58** tells the believer that it is better than any worldly wealth: *"Say: With God's benevolence and with His mercy the believers shall rejoice. This is far better than any wealth they can accumulate."* Also, Allah informs us that this is a warning to the entire world in **surah 25, verse 1**: *"Most high is the One who revealed this criterion: the statute, to His servant, so that he can serve as a warner to the whole world."* Again, a confirmation that it is He who revealed this criterion for mankind to live by.

This book is sectioned with chapters which discuss certain topics, with an aim to make it easy for the reader to follow. I end this chapter with a worthy reminder for all from Allah, the following verse also reflects the concepts in this article well. **Surah 2, verse 213**: *"Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear proofs given to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace guides those who believe in the Truth, in accordance with His ordinance. Allah's ordinance attracts those who seek a straight and balanced path."*

2. Allah's Book and Man-Made Books

Allah revealed the Holy Quran with an aim of unity. It shows the way to ease, love and peace on the Straight Path. It also grants freedom and harmony to each individual and society as a whole, by providing the perfect system and way of life. The Quran further establishes a fair and just system for all intellectual beings on planet Earth. Accordingly, after thorough research, it is clear that it delivers on its promise.

Surah 42, verse 13 says: *"The same deen He has established for you as that which He decreed for Noah and what We reveal here to you, the same that We decreed for Abraham, Moses, and Jesus. You shall uphold this one deen, Islam and do not become divided. Those who commit treachery and corruption will greatly resent what you invite them to do. Allah redeems to Himself those who do good, in accordance with His ordinance. He guides to Himself only those who do good, in accordance with His ordinance. He guides to Himself only those who seek a way to peace and security."* This verse shows that Allah has been sending the same Message to all of His Messengers, but man has been constantly distorting His Message. As discussed in the previous chapter, the Quran, Allah's Final Revelation has his Divine Protection, meaning it is protected from corruption.

The Quran brings peace for everyone as it covers all aspects of life and all ways of living. Being a follower of the Quran is an everlasting commitment. We must not feel that once we have found true guidance, we are set. Guidance is a perpetual goal and permanent objective that we must ask for from Allah, as human beings can stray any minute. Therefore, we must always consult Allah - the only way is the Quran, we must do this to ensure guidance round the clock. This is a true believer, a *mu'min* according to the Quran. A *mu'min* is one who accepts God's Guidance; the Quran with sincere judgement, and makes it a framework for their daily life, every hour of every day until they return to Allah.

Allah has provided it as a manual for worldly-living, a guide for mankind – including both Muslims and non-Muslims. Moreover, when Allah discusses matters in the Quran he is addressing all people, non-Muslims and Muslims. Furthermore, Allah states that it has clear teachings to follow, in **surah 2, verse 185**: *"The Quran was revealed in an intense period to provide guidance for all people, with clear teachings in this statute book as the Criterion. Those of you who witness such times shall undertake self-discipline (Ramadan)."*

We are told that it makes things clear, in **surah 15, verse 1**: *"These are the signs of this profound Quran, a book that makes things clear."* True believers, the *Mu'mineen*, are those that search deep into the Quran. They know that it is the final and complete word of Allah. **Surah 3, verse 7**: *"The proper interpretations are known by God and clearly understood by those well-founded in knowledge. They say, "We believe in this, all of it comes from the One who sustains us. Only those who possess intelligence will take heed."* As for those who claim that the Quran is difficult and mankind needs something else; something extra to explain it to make it easy to adhere to, then those must read the Quran and see that the Book itself is saying that it is clear and complete. **Surah 54, verse 17** reads: *"And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?"*

Again, a few verses later Allah repeats, **surah 54, verse 22**: *“And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?”* The words ‘easy to understand and remember’ do not simply mean memorising the Quran like most believe, many Muslims worldwide recite the Quran through memory, in the Arabic language and they do not understand what it is they are saying. The Quran was sent to understand and implement to improve society. It was sent to be remembered to adhere to in everyday life.

Allah tells the Messenger ﷺ in **surah 5, verse 67**: *“O messenger, deliver the complete guidance revealed to you from your Sustainer, until you do, you have not conveyed His entire message. God will protect you from the wrongdoers.”* Here, God is saying that the Muhammad ﷺ must deliver the complete guidance. If not, then he has not conveyed Allah’s entire message and fulfilled the duty God has served him with. How much clearer can this be? Anyone of intellect can see from this verse, that Allah has commanded that the Messenger ﷺ delivers this message entirely and completely; meaning that it is the Final Message from Allah, for the entire world.

Conversely, despite the fact that the Quran explicitly insists on being a clear and complete book, over the centuries leaders of Islam (scholars, imams, sheikhs, muftis etc.), have tried to prove that man-made books of ‘Ahadith’ (*sayings and actions of the Last Messenger ﷺ*) are the second source of deen, meaning that to be a Muslim we must implement these extra books. **Surah 10, verse 39** states: *“Indeed, they have rejected this without even studying and examining it and before understanding it. Thus did those before them disbelieve. Therefore, note the consequences for those who create turmoil.”* This is true without a doubt, because had one studied the Quran in-depth, they would find that it is the only requirement and we would not need any other book in Islam. We will find that the undeniable fact we find in the Quran is that Allah never gave His approval for anything other than the Quran.

Historical evidence shows that Ahadith came over two and a half centuries after the demise of Messenger Muhammad ﷺ, as the first Hadith to be compiled was Imam Malik Ibn Anas who was born a century after the Quran was revealed. Sahih Bukhari was born over two whole centuries after the Messenger’s death. This is not before the third century after the Messenger ﷺ. Yet, traditional Muslims claim authenticity of Ahadith – despite the Quran not mentioning any Ahadith or extra book of the Messenger ﷺ after it (*further exploration of this will take place throughout this book*). Nonetheless, Ahadith rulings are widely accepted and implemented by the majority of Muslims worldwide. Shockingly, Muslims often hold Ahadith statements as important as the Quran, and sometimes even higher. They defend the Ahadith as essential explanations of the Quran, or to add to the laws of Islam. As a result, Muslim scholars and their additional writings have complicated the Deen, as clearly these Ahadith have divided Islam. This disunity comes to light during the time of festive events such as Eid and Ramadan. Allah says that they did not differ until after clear evidence came to them: **surah 2, verse 213**: *“But the People of the Book, after the clear proofs given to them, did not differ among themselves, except through selfish contumacy.”*

Surah 98, verse 1: *“Those who rejected this guidance from among the people of the previous scripture, as well as the mushrikeen, insist on their ways, despite the clear signs given to them.”*

Surah 98, verse 4: *“Indeed, those who received the previous scripture did not become divided until the guidance was given to them.”*

A very important verse, **surah 42, verse 21** of the Quran reads: *"They follow authorities who decree for them laws in their Deen that were never authorised by God."*

Surah 98, verse 5: *"All that was asked of them was to serve God, keeping His Deen Islam, and serve Him alone, observe their commitments and keep them pure. Such is the perfect Deen: the established Order."* We read here that all that was asked of us was to serve Allah alone.

So, the question that springs to mind is: *'how did man-made books enter Islam and take over?'* *'Were Ahadith present during the time of Messenger Muhammad ﷺ?'* It makes one wonder, as the Quran was the only guidance for the early Muslims, for almost three centuries. Nevertheless, most insist and believe that an ordinary Muslim should not attempt to understand the Quran and that it can only be understood through a 'qualified' scholar, despite the Quran's own emphasis of reflecting, wondering and thinking. Questioning is not a bad thing as it is often perceived by some. In actuality, God tells us to think and reflect in the Quran, **surah 18, verse 27:** *"You shall reflect on what is revealed to you of your Sustainer's guidance. Nothing abrogates His words and you will not find any other source of guidance equal to it."*

Surah 2, verse 120: *"Say: "God's guidance is the true guidance." If you acquiesce to their wishes despite the knowledge you have received, you will find no ally or supporter to help you against God."* God guidance is the true guidance.

Again, in **surah 38, verse 29:** *"This is a guidance that We reveal to you that is sanctified, so that you may reflect on its counsel. Those who possess intelligence will take heed."*

In the above two verses, God is telling mankind to ponder and reflect. Also, *'those who possess intelligence'* are not scholars, or qualified in Arabic, nor is this referring to Imams or leaders of Islam, as it is incorrectly understood - they are those who have intellect of the Quran, they are those who desire to understand Allah's Word and who seek to learn His Quran.

Additionally, Allah warns in **surah 47, verse 24:** *"Do they not then earnestly seek to understand the Quran, or are their hearts locked up by them?"* Again, God asks whether man has the earnestness to seek an understanding of the Quran.

Contrary to these verses, for many worldwide the Quran remains a 'religious book' merely for recitation at occasions whilst the Ahadith that scholars have compiled require greater application. For others, the Quran stays on a shelf as a holy ancient book, as they use the Ahadith to implement in their lives. When asked what Islam consists of, majority of Muslims will answer that it is the Quran and Ahadith – as stated, the Quran is to recite and the Ahadith to implement. The Ahadith is practiced and imprinted on the hearts of Muslims from a very young age. We have been told to follow it without thinking of anything else. Throughout the world, there is not much emphasis placed on understanding the Quran, nevertheless applying it. Allah states in **surah 98, verse 3:** *"In this there are valuable teachings."*

How would one fulfil the requirement of the verses listed on this page when he or she is being told by traditional leaders and Muslim teachers that *'thinking in Islam is forbidden, scholars have done the thinking for you so you must follow the scholar or a qualified person without question – there is no need to try and understand or question it. The reward is in the recitation and following Ahadith*

practices. Many do not deny any Ahadith no matter how wrong they may seem, because they believe that those in charge have differentiated between reliable and fabricated ones. This frequently echoes throughout the Ummah (*Muslim Community Worldwide*). To answer this, Allah strictly condemns those who prohibit what He has not prohibited, in **surah 5, verse 87**: *"O ye who believe! Make not unlawful the good things which Allah hath made lawful for you. But commit no excess: for Allah loveth not those given to excess."*

As we can see, when compared to what Allah says in the Quran, this is absolutely wrong. It opposes Allah's aims of the Quran, as they uphold other texts and laws. Not thinking and not studying the Quran on an individual level is a misconception that people believe, resulting in blind-following and unparallel beliefs. This view is disconcerting to those who have understood the Message of the Quran. It is also forbidden by the Quran, as we previously read that the Almighty Himself tells us that one must earnestly think and open up their heart. We are condemned to follow the opinions of those who reject the Quran and those who set up authorities to rank with Allah, in **surah 6, verse 150**: *"Say: 'Bring your witnesses who will testify that God has prohibited this or that.' If they testify, do not testify with them. Nor shall you follow the opinions of those who reject Our guidance and those who disbelieve in the Hereafter and those who set up authorities to rank with their Sustainer."*

He further discusses such people who also wrongly attribute to God, in **surah 6, verse 140**: *"Losers indeed are those who killed their children, unrestrained by guidance, and prohibited what God has provided for them and followed innovations wrongly attributed to God. They have gone far astray; they are not guided."* We, believers of the Quran and submitted to the One, do not want to be amongst the people (losers) that Allah is referring to in the above verse. In **surah 7, verse 32**, God addresses those who add or change His Laws: *"Say: 'Who prohibited the beautiful things God has created for His creatures and the good provisions?' Say: 'Such provisions are to be enjoyed in this life by those who believe. Moreover, the fine provisions will be exclusively theirs on the Day of Resurrection. We thus explain the revelations for people who know.'"*

Another verse where Allah discusses the same matter, **surah 10, verse 59**: *"Say: 'Do you note how God sends down to you all kinds of provisions, then you render some of them unlawful and some lawful?' Say: 'Did God give you permission to do this? Or, do you fabricate lies and attribute them to God?'"*

Evidently, we must ensure we are not part of such people by actively studying the Quran using our own minds. We cannot accept fabricated words and attribute them to His Book, we simply cannot accept that words were from God when we do not even know. Evidently, we must strive to want to understand the Quran – Allah's Final and Complete Word. He adds in **surah 13, verse 11** that He does not change the condition of a person unless they first desire to change themselves: *"Allah does not change a people's lot unless they change what is in their hearts."* This is a result of free-will that He has uniquely given to the human creation, another concept that is distorted amongst traditional Muslims.

Unlike any other creature on Earth, mankind has been given freedom to make his own choices. However, despite the fact that Allah tells us that he does not change one's condition unless they first strive to change; most Muslims are adamant that the fate of a person is pre-written by Him for every

soul. This concept of pre-destiny has emerged from scholars, forefathers and Muslim chiefs. Many, even to this day, are convinced that God chooses for them and makes their decisions for them. This is a contradictory notion as if it were true, it would defeat the purpose of the Quran and the need for messengers and guidance for mankind.

Allah's Book is a law-giving book, to ensure that mankind live in peace and harmony amongst each other. Humans come with many differences, from colour to race, to religion, beliefs, practices and languages. Therefore, as mentioned in the 'Introduction' of this book, we need a criterion to live by with guaranteed tranquillity; we need a system that treats every single soul equally.

Surah 11, verse 1: *"This is a law-giving book with verses perfected and elucidated. It comes from the One who is Most Wise, fully aware of all things."* The Quran says it comes from Allah and is a perfected law-giving book.

Also mentioned under the first chapter of this book; although man has free-will, we must keep in mind that we are governed by God's Law (Law of Requit) - that is, for every good we will get good in return, and for every bad we do we will suffer the ill. The criterion for good is set out in the Quran, whilst the bad is following one's own whims and desires. Humans are driven by ego if they follow their own ways and desires and choose not to follow the criterion. We need a sense of good and bad to live in a peaceful and harmonious society, **surah 17, verse 53:** *"Tell My servants to treat each other in the best possible manner, for your Ego will always try to drive a wedge among you. Surely, the egotistic Self is man's most ardent enemy."*

Allah also tell us that we do everything for our own self, whether that be good or bad, in **surah 45, verse 15:** *"Whoever works righteousness does so for his own good and whoever works evil does so to his own detriment. To your Sustainer you will be returned."*

This Law of Requit is the governing body for humans, and it is a just Law, set in place for every human for eternity. In **surah 45, verse 18:** *"We then appointed you to establish just laws; you shall follow this guidance and do not follow the wishes of those who do not know."*

Also, **surah 45, verse 22** we learn the purpose of creation and that no soul will be wronged: *"Allah created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged."* This system is in the grip of cause and effect, and this is the immutable law of nature that every soul is bound by. It is evidently just and allows every person to reach what he strives for. If humans choose to follow God-given Guidance, then the Almighty Himself will lend His helping hand. **Surah 10, verses 62 to 64:**

"Absolutely, those close to God have nothing to fear nor will they grieve."

"They are those who believe in this guidance and lead a life of good works according to it."

"For them enjoyment and happiness is in this world as well as in the life yet to come. This is God's unchangeable law. Such is the greatest achievement."

If they choose the other path - the path of one's own whims and desires, then they are alone and will lead their own selves astray, it is the way to destruction of the self. The following verse is an example of this from the Quran in **surah 3, verse 13:** *"An example has been set for you by the two armies who clashed, one army was fighting in the cause of God, while the other consisted of those who rejected*

the guidance. They saw with their own eyes that they were twice as many. God supports with His victory whomever He wills. This should provide an assurance for those who possess discerning insight." This is evidence that believers will be successful in this world and the next. It is important to highlight here that Allah does not lead anyone astray as it is wrongly translated from Quran and believed. There would be no free-will for humans if God was the one choosing (further discussion of incorrect translations later).

Allah Himself, tells us in the Quran that he does not mislead or cause anyone to go astray, we do it to ourselves. Evidently, there is no such thing as 'well if Allah willed he would have stopped me from sinning.' This attitude towards Allah and His Law of Requitil is flawed. As always, Allah answers these people in the Quran in **surah 6, verse 148**: *"Those who accept authorities to rank with God say, "Had God willed, we would not have done this nor would our parents nor would we wrongly prohibit anything." Thus did those before them disbelieve, until they incurred Our retribution. Say: "Do you have any proven knowledge that you can show us? You follow nothing but conjecture; you only guess."* See now, why it is wrong to have this attitude towards God and believe in 'pre-destiny' – that Allah had written or willed it? It opposes Allah's Word.

In the following verse, Allah answers further why He has granted us a measure of freedom, in the same **surah 6, verse 149**: *"Say: "God sets out for you absolute challenges to realise your Self, if He wills He can guide all of you."* Thus, if He had willed, He could have guided every human – He is that Powerful. However, we must always remember He has set the Laws in place and even on Himself. Also, we have been given challenges in our lives to realise our own self and develop this self; *nafs*. Additionally, **surah 2, verse 26** He declares: *"But God never misleads, except that the depraved are harmed by their own mischief."* Another verse showing the Law of Requitil is always at work, **surah 4, verse 79**: *"Anything good that happens to you is from God and anything bad that happens to you is a result of your own work. We have sent you as a messenger with guidance for all people and God suffices as witness."* Also, **surah 101, verses 8 to 11**:
*"As for him who is undeveloped and weights are light."
"His end is a lowly conclusion."
"Do you know what it is?"
"A fiery hell of his own making."*
Need not say more – this is the Law at work.

Surah 16, verses 49 and 50 explain that nothing escapes God's Laws, everything in the universe is governed by it: *"To God's ordinance concedes everything in the heavens and everything on earth, every creature and so do the malaika, without the least arrogance."*
"They reverence their Sustainer, high above them and they do as they are commanded."
This ensures that those who do wrong are dealt with justly – as many commit sins, harm others, and do wrong; these beings are sometimes never caught by humans on this planet, they get away with it – or so they think. Allah is Al-Hakam, meaning he is the Giver of Justice, he is the Judge and always delivers justice. He is also always watching, always hearing; Al-Basir and Al-Sami.

Additionally, we previously read **surah 45, verse 18**: *"We then appointed you to establish Just Laws. You shall follow this Guidance and do not follow the wishes of those who do not know."* Evidently, the Guidance contains Just Laws, as described in the verse above. Every soul must strive to question and

seek to understand and implement the Quran. One must be confident to question everything they read and hear. Even the Quran, as Allah tells us that the Mu'mineen will not react as if blind or deaf in **surah 25, verse 73**: *"When reminded of their Sustainer's Guidance, they never react to it as if they are deaf and blind."* This is because they seek answers using their own mind, and the more one seeks answers from the Quran, the more they realise the depth of perfection in Allah's Final Revelation – the clearer the Path becomes.

I end this chapter with two very strong verses from Allah, from **surah 68, verses 36 and 37**:

"What is wrong with your logic?"

"Do you have another book of guidance that you uphold?"

Reader, the question to keep in mind throughout your journey of this book is, who are you defending, Allah or Scholars? The Quran or Ahadith?

3. Ahadith Validity

We know that Al-Quran has Divine Protection, and Messenger Muhammad ﷺ is the final Messenger. This will remain the case until the Final Day as the duty of messengers has been achieved upon the completion of the Quran. Let us now explore Ahadith further. As a matter of 'passing down' information about the Messenger ﷺ, is it possible that it changed over the years? It took over two and a half centuries after the Messenger ﷺ passed. Thus, it was around his great-great-great grandchildren's era when authors of the Ahadith arose to write. One can wonder this – if we were to tell our children numerous information today, would they be able to perfectly pass it down to their own children? Then, could our grandchildren pass it to their own children and so on?

It is necessary to now ponder over how this process of transmitting information for Ahadith would have been carried out. The '→' symbol used in the chain below is the sign for transmitting the sayings and actions attributed to the Messenger ﷺ (left to right):

Messenger Muhammad ﷺ → A → B → C → D → E → Imam Malik, Bukhari & other scholars

We must also consider the characters and reliability of these individuals who transmitted the information from the Messenger ﷺ to the scholars.

The reason why Bukhari is at the receiving end along with other scholars is because his Ahadith are considered the most reliable and authentic by most Muslims. Let us now analyse how he compiled them:

Firstly, we have learnt that he was born two and a half centuries after Messenger Muhammad's ﷺ demise. Secondly, Imam Bukhari selected just over six-hundred thousand narrations, all of which were attributed to the Messenger ﷺ. He then discarded majority and kept around seven thousand – a vast disparity. From the seven thousand he was left with, he further reduced it and selected over two-thousand. This margin of error he found from six-hundred thousand to two-thousand is enormous. Here is a visual representation of the numbers, rather than words:

600,000



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The chain is an example showing that Bukhari heard a narration (a Hadith) or the Messenger's ﷺ words or actions from person E, who heard it from person D, who heard it from person C, who heard it from person B, who received it from person A. This person A was the first witness. As you can see, this series of narrations is passed from one to another. Most Ahadith are also written like this, below is an example of this fact applied:

e.g. Sahih Bukhari Volume 1, Book 2, Number 50: Narrated Abu Jamra: I used to sit with Ibn 'Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give

me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome! O people (or O delegation of 'Abdul Qais)!"

See the brackets in the line above: *'Welcome! O people (or delegation of 'Abdul Qais)!* This is uncertainty, and conjecture. Also, disregarding what it is talking about, let us analyse the chain of transmission from the beginning to the end. Firstly, we can see that Bukhari wrote it. This author then wrote that Abu Jamra narrated this Hadith. He said that he sat with Ibn 'Abbas, who said that he requested him to stay at his property. He then informed Abu Jamra that 'Abdul Qais came to the Prophet (Messenger Muhammad ﷺ). This shows how Ahadith take root. Bukhari collected six-hundred thousand and searched for the roots. Reflecting on the nature of this transmission, we wonder *is this scientific evidence?* The Quran, we know, is absolute solid evidence, it is truth and is not based on hear-say like the above example. This Ahadith is based on assumption, and this is why many scholars, leaders and imams will agree with certain Ahadith, whilst others will disregard them labelling them as false – and here begins formation of sects.

Furthermore, upon analysis of the Ahadith transmission chain above and the visual representation, like with any information from history, one with intellect can see that it is ignorant to think that the truth could not have been distorted along the way. As we know, human memory cannot be relied upon, nor can the word of men other than the Messenger ﷺ be trusted. It is a possibility that any one of the men during the transmission, could have either faulty memories or changed the truth. This shows that Ahadith is based on conjecture, meaning assumptions.

It is also illiterate to accept Imam Bukhari's selected Ahadith, as he chose to reject so many. One can spend their lifetime comparing the Quran and the Ahadith and will still find many contradictions from those he chose to keep. Contrary to this, we know that the Quran was God's Message directly said to Muhammad ﷺ with no other humans involved; not even one or two others involved, only the Messenger ﷺ - making it highly reliable and valid. We also have validation from Allah Himself regarding this matter.

Here are a few verses (of many) from Allah to judge the validity of Ahadith, after realising it is based on assumptions:

1. **Surah 10, verse 36:** *"Most of them follow nothing but opinions, and conjecture is no substitute for the truth. God is fully aware of everything they do."*
2. **Surah 6, verse 116** as he informs the Mu'mineen: *"If you follow the majority of people on Earth, they will divert you from the path of God. They follow only conjecture and they only guess."*
3. **Surah 6, verse 148:** *"Those who accept authorities to rank with God say, "Had God willed, we would not have done this nor would our parents nor would we wrongly prohibit anything." Say: "Do you have any proven knowledge that you can show us? You follow nothing but conjecture; you only guess."*

4. **Surah 53, verse 28:** *"Conjecture is no substitute for the truth."*
5. **Surah 2, verse 78:** *"Among them are the gentiles who do not know the scripture, except through hearsay, then they conjecture about it."*

To repeat, Ahadith came over two and a half centuries after God's Messenger Muhammad ﷺ passed away and it created different ideologies as Muslims started following books besides the Quran. That was the beginning of the Ummah becoming divided amongst each other, sects arose. Perspectives changed - pause and reflect on the Ummah today, look at the state of division it is in. Brothers are even disputing. Today, Muslims worldwide have many differences. One need not look far, as some cannot agree with their own neighbours who are a different sect to them! What is further shocking is that people are now following different sects in the same household and cannot agree on certain aspects. What! Why? Because they disagree on a certain Ahadith, thus are 'different sects'.

Again, the Almighty addresses this in the Quran **surah 20, verse 124**: *"But whosoever turns away from My Message, verily for him is a life narrowed down."* In essence, we learn that this is the result of turning away from the Quran and following others. This is the Law of Requit. Ask any Muslim and one will find that the Holy Quran unites mankind whilst Ahadith divides. Allah further answers: *"When Allah, the One and Only is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when other than He are mentioned, behold, they are filled with joy!"* (Quran **surah 39, verse 45**). It is not just reference to the non-Muslims here, but also those who join Allah's Book with any other.

This brings one to reflect upon the validity of Ahadith - how 'authentic' can Ahadith really be? We have many questions on our journey to validate Ahadith and know, we can always find answers for all matters in the Quran, as we previously read "all questions go back to Allah" (Quran **8:44**). Therefore, after touching the surface of Allah's verses thus far, and before we seek more of Allah's answers, other questions and points to think about are:

- Did Allah order the collection of Ahadith?
- Would God's final Messenger ﷺ ask his companions to write his own actions and sayings whilst God's Final Revelation was being revealed to him?
- Would he or his companions really have the audacity to do this against Allah?
- Additionally, if Hadith was the ultimate truth, so essential and necessary for a believer, then would the final Messenger ﷺ and his companions not have written it?
- Why would the Messenger ﷺ recite and say anything other than the Quran?
- Why when his purpose was to be Allah's 'Messenger'?
- Why would a trustworthy Messenger do or allow this when the Quran itself says it is perfect, when Allah Himself says it is complete and thoroughly detailed, explaining all things?
- Why would God rely on and wait for scholars such as Imam Bukhari to compile the rest of his Message when he is self-sufficient and beyond needs.
- Why would God need human scholars to complete His perfected Deen?
- The Last Messenger ﷺ did not have any Ahadith to follow, and he certainly did not meet Imam Bukhari. As a result, he was not part of any sect as divided-Islam did not exist then; does that mean the Messenger ﷺ and his companions are not classified as Muslims? Since according to

the theory of current-day Muslims, one cannot be Muslim without Ahadith – so, how would they explain the Messenger's beliefs?

- Was Messenger Muhammad ﷺ the best Muslim? The perfect example of a Muslim?
- Wouldn't Allah have added the so-called 'crucial' and 'additional' information in the Quran?
- Why did Allah miss it out from the Quran?
- Why would Allah miss vital information from His Message to entire mankind, knowing it would be incomplete?
- Why would He purposely leave mankind to wonder in confusion until the Day of Judgement?

Below is a Hadith found in **Sahih Muslim, Book 42, Number 7147**. This is a very important Hadith to highlight and mention in this book:

- "Do not write down anything from me except the Quran. Whoever writes other than that should delete it."

(Ahmed Ibn Hanbal, Vol. 1, page 171 also Sahih Muslim, Book 42, Number 7147)

This is a Hadith of the Messenger Muhammad ﷺ rejecting the Hadith.

We learn from this Hadith that this is the reason why it took so long for Ahadith to be written over a couple hundred years after the Messenger's death, because they were commanded by Muhammad ﷺ himself not to write anything other than the Quran. So, scholars, muftis, imams, leaders and Muslims - all who religiously follow things other than the Quran and rank others with Allah; if they uphold and implement the Ahadith, then why do they not acknowledge this one Hadith? Is it because it condemns all other Hadith? Is it because it is an order to follow only the Quran? This one Hadith shows that Ahadith transmitters were unreliable, and had it been so essential for the Deen, the Messenger ﷺ would have commanded it to be written. Thus, unlike the Quran, we cannot say the Ahadith are one-hundred percent reliable representations of the Messenger's words; this so far invalidates Ahadith. This Hadith is also believed to be a 'Hadith Qudsi' as in, attributed to Allah. We will discuss this further in the chapter 'Misconceptions of Islam'.

When the above truths are presented to Ahadith-followers, they say *'okay, well there are some that are authentic and you can follow, and there are others we can disregard because they are fabricated.'* Really? So they are not even loyal to their own scholars? No wonder Muslims are so confused! Also, how can they and their followers truly distinguish between so-called 'authentic' and 'fabricated' Ahadith – especially with there being thousands and thousands, that would surely take over a lifetime! Also think, can we have the same attitude towards the Quran? Can we 'pick and choose'? No. **Surah 28, verse 85:** *"Surely, the One who decreed the Quran as a guiding law for you will summon you to a predetermined appointment. Say: "My sustainer is fully aware of those who uphold this guidance and those who have gone astray."*

Let us now ask His Divine-Self for answers:

Allah states in **surah 2, verse 85:** *"Then is it only a part of the Book that ye believe in, and do ye reject the rest?"* So no, contrary to Muslims claims, we cannot simply 'pick and choose' what parts of text we wish to believe in and what parts we do not, that makes it less authentic. We must follow and implement the entire Quran – that is true loyalty to Allah.

Furthermore, in another verse, **surah 18, verse 110**, Allah records a statement that he tells the Messenger ﷺ: *"Say: 'I am no more than a human like you, being inspired that your God is the One God. Those who hope to meet their Sustainer shall work righteousness and never serve any other authority to rival or equal the One who sustains them.'"* Here, the Messenger ﷺ is being told to tell us that we should never serve any other authority to rival or equal with Allah. Again, in **surah 23, verse 32**, Allah commands that we have no other authority to rank with Him: *"We sent to them a messenger from among them, saying, 'You shall serve God. You have no other authority to rank with Him. Would you not be righteous?'"*

Also, let us address that Allah is free of all wants and needs. **Surah 3, verse 97**: *"Allah stands not in need of any of His creatures."* God Himself tells us in many places of the Quran that He is Self-Sufficient. Another verse, **surah 60, verse 6**: *"A good example has been set by them for those who do their duty to God and the Day of Accountability. As for those who turn away, God, worthy of all praise, is in no need of anything."* Therefore, He does not need any man, no matter how great man may be, to complete His Divine Book.

Furthermore, Allah responds in **surah 31, verse 27**: *"And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply) yet would not the words of Allah be exhausted: for Allah is Exalted in Power, full of Wisdom."* Here, God says His words would not be exhausted even if all the trees on Earth were pens and oceans were ink. Do you realise He means He did not run out of words to add to the Quran?

Again, in **surah 18, verse 109**, He records Himself conversing with Messenger Muhammad ﷺ: *"Say: 'If the ocean were ink for the words of my Sustainer, the ocean would run out, before the words of my Sustainer run out, even if We double the ink supply.'"* From the above two verses alone we learn that Allah would have added the 'essential extras'. He would have included concepts of Ahadith that claim to 'add' to the Quran – if He declared the Quran to be incomplete. However, there is not a single place in the Quran that Allah orders the collection of Ahadith nor does He inform us that he will send us Ahadith or any other book in future. Nowhere does Allah inform us that the Quran is incomplete. In fact, He tells us the complete opposite – that the Quran is the only criterion He has sent us until the Final Day. Also, we know that Allah is protecting His Book. After consulting the Quran, we can see that this is not the case for Ahadith or any book besides Allah's.

We find that Ahadith were not written during Muhammad's life and his Companions did not arrange any preservation of his separate 'Sunnah', they did not place emphasis on it as the first Ahadith written by both Imam Malik and Bukhari came many generations later. We, therefore, using the Quran, can come to the conclusion that the Quran does not require any other book. It is enough alone and this is why God's Final Book is timeless and complete. He has missed nothing. This is proof that He put everything in the Quran for mankind and He does not rely upon anyone, nor does He rely on scholar's books to explain His Deen or add things that he supposedly 'missed'. His Revelation deals with all matters and creates the perfect system and it is an insult to say otherwise, as it undermines His Words. **Surah 10, verses 37 and 38**, are verses from Allah that highlight the Quran was revealed by Him and He again tells us it is fully detailed: *"This Quran could not possibly be authored by any other than God. It confirms the truth previously revealed in this fully detailed book, a reliable guidance for all that is*

decreed for you, from the One who sustains the universe.” Majority of Muslims will mindlessly recite these Quranic words in Arabic, and not understand or even try to understand what God has written.

He challenges to produce even one surah like it: *“If they say, “He fabricated it.” Say: “Then produce one chapter like these and invite as witnesses whomever you wish, other than God, if you are truthful.”* References to further answer above questions will be conveyed throughout this article.

Remember reader, Imam Bukhari and similar scholars did the thinking for themselves, you must think for yourself as our Creator commands and informs us of vital information in the following three verses we previously read:

In **surah 2, verse 134**: *“Such is a community from the past. They are responsible for what they earned and you are responsible for what you earn. You are not answerable for anything they have done.”*

Also, **surah 18, verse 27**: *“You shall reflect on what is revealed to you of your Sustainer's Guidance.”*

Allah also urges us to reflect, in **surah 38, verse 29**: *“This is a guidance that We reveal to you that is sanctified, so that you may reflect on its counsel. Those who possess intelligence will take heed.”* These people ‘who possess intelligence’ can be anyone who desires to understand the Quran. Note that Allah did not say ‘scholars’, ‘leaders’ or ‘only those qualified in Arabic’; he said, ‘those who possess intelligence.’ Any man can choose to gain intelligence should he desire to (**13:11**).

Evidently, if one hears of a Hadith or anything related to Islam, authentication must be checked using Quran as we read earlier, it provides us with the criterion to judge anything (**2:185, 5:47**) and those who believe will not fall on Allah’s verses blindly (**25:73**). Then, if the Quran confirms it, only the Quran must be used – as Allah’s Book overrides any man-made writing. It is essential that, every individual uses the Quran as the ultimate and only reference. When this happens, Allah’s Book will rule over any other as it will always be used as a reference point. Islam will once again be pure and clear. Anything that adds or contradicts the Quran, is not from Allah and therefore, cannot be from the Messenger either.

In the Quran, Messenger Muhammad ﷺ gave sole responsibility of Islam to Allah. Not one human, not even God’s Final Messenger could explain the Quran better than the Almighty Himself. **Surah 34, verse 50** the Messenger ﷺ is quoted: *“Say: “If I am astray, I only stray to the loss of my own soul: but if I receive guidance, it is because of the inspiration of my Rabb to me: it is He Who hears all things, and is (ever) near.”* Therefore, it is Allah’s *kalaam* and if one spends their time studying it and pondering without preconceived notions, they will realise it is simple, easy and free of complications.

It is all that one requires to implement. It is obvious and prominent that one should not blindly believe or apply any Ahadith or scholarly text. How can the Deen be based on Ahadith, whose foundations are not certain? They are conjecture and assumption. We know that the Deen of Allah requires certainty. The only book that God has told people to implement is the Quran, the only guide to life, the only Book required in Islam. We should always remember this as Allah will ask every soul on the Day, if they used their own mind to think. Messenger Muhammad ﷺ and his companions used the Quran only. He obeyed only the command of the Almighty and presented only Allah’s Words. This is how Islam spread to every corner of the world. So why would one follow anything after the Creator’s Words? Is it logical?

Surah 74, verses 49 to 55 Allah is addressing those who follow anything other than the Quran:

"Why are they so averse to this reminder?"

"Running like donkeys."

"Who are fleeing from a lion."

"Does each one of them want to receive the scripture personally?"

"Indeed, they do not fear the Hereafter."

"Indeed, this is a reminder."

"For those who wish to take heed."

Another important point to highlight here is, one thing we can universally agree on is that the job of a messenger is to deliver the message. They do not add things to the message or distort the message, that would invalidate and refute the message. Otherwise, what sort of messenger would they be? Allah quotes the Messenger clearly in the Quran, in **surah 26, verse 178**: *"I am an honest messenger to you."* There are many verses in the Quran (cited in this article) where God tells us that Muhammad's sole duty was to deliver this Message, it is all he implemented and that he did not add to it. He further adds in **surah 33, verse 21**: *"The Messenger of God is an excellent example for those among you who remember God and their accountability to Him and continually hold on to His Guidance."*

Also, the next verse, **surah 33, verse 22**, Allah says: *"When the true believers saw the parties ready to attack, they said, 'This is what God and His messenger have promised us and God and His Messenger are truthful.' This situation only strengthened their conviction and augmented their belief in what they did."* Evidently, the Messenger ﷺ was highly trustworthy and an excellent example for mankind. Finally, in His Book regarding this division across the Ummah, **surah 3, verse 103** Allah tells us in plain and simple words: *"And hold fast, all together, by the rope which Allah (stretches out for you) and be not divided among yourselves."* As we can see, there is only one rope that Allah stretches out for us which is the Quran, not two ropes. So, do those who join partners with Allah not understand this verse? Allah is urging us not to be divided. Are we hearing him?!

4. Sects, Born from Ahadith

Muslims that follow text or books alongside the Quran will vouch that without Ahadith, it is impossible to be a Muslim. They will most likely become angry or cold-hearted towards reading a book like this, *if they read it* – where Ahadith is being questioned and validity is being researched. Often, they begin attacking the author and labelling them as ‘kafir’. In this type of behaviour, there is somewhat a degree of “forced-to-fit” to be recognised as part of the Ummah. If not, then they believe that one is condemned to hell. This makes me wonder; *‘why the row over being anti-Hadith but silence over Quranic-illiteracy?’* Nonetheless, they widely implement them - almost every Muslim around the globe. Imam Bukhari’s Ahadith (*Sahih al-Bukhari*) is the most commonly practiced by Ahadith-following Muslims today, second to the Quran. Though, there are many other authors of Hadith such as Sahih Muslim, Malik Ibn Anas, Jami’ al-Tirmidhi, Sunan Ibn Majah, Sunan al-Nisa’i, Sunan Abi Dawud and more. Imam Bukhari selected just over nine thousand ‘narrations’ of the Messenger ﷺ out of over six hundred thousand!

Well, with so many Hadith to choose from, Muslims have split up into sects (over seventy): Sunni, Shia, Wahabi, Ehle-Hadith, Ehle-Quran (they believe in only three prayers as opposed to five), Ehle-Sunnat, Brailvey, Naqshbandi, Deobandi – the list goes on and on. There are sects within these sects, division within division - *can you believe it?!*

Now you may be wondering: how have Muslims divided into these parties when God warned them not to do this? God explicitly said the opposite in **surah 30, verse 31**: *“And be not of those who join gods with Allah.”* You may have guessed that the issue dissolves down to one famous word: Ahadith - the mother of sects.

There is a famous Ahadith where the Messenger ﷺ supposedly predicted that the world of Muslims will divide and only one sect will be saved, the rest will be hell-bound. This is the major cause of division in the Ummah as it has caused countless differences. This is how sects emerged in Islam, each one claiming that they are ‘right’, and they will be the ones ‘saved’. Researching Quran regarding this matter, we see that Allah addressed these in **surah 6, verse 108**: *“The works of every deviant group seems good in their eyes. Ultimately they return to their Rabb then He will inform them of everything they did.”*

Also, there are four points that need to be addressed using what the Quran tells us:

1. The first point is that **Allah warns believers not to divide into sects**, so evidently the notion of division is already against the Quran (*Quran surah 3, verse 103*).
2. Secondly, Allah says that each soul will stand alone when they face Him on the Day of Judgement, no soul shall avail or help another. **Every self will answer for its own deeds**, and only its own deeds can save it from doom (*Quran surah 2, verse 123*).
3. Allah warns mankind: **“Do not be like those who disputed and became divided, despite clear proofs that were given to them. For these have incurred a terrible retribution.”** (*Quran surah 3, verse 105*).
4. When you create division in Deen; become a Sect, then the Nabi (Messenger Muhammad ﷺ) has nothing to do with you: **“As for those who divide the deen and break-up into sects, thou**

hast no part in them in the least. Their affair is with Allah. He will in the end, tell them of all that they did.” (Quran surah 6, verse 159).

Additionally, the ‘forced-to-fit’ behaviour was mentioned a few paragraphs ago. However, Allah also addresses this in **surah 6, verse 116** as he informs the Mu’mineen: *“If you follow the majority of people on Earth, they will divert you from the path of God. They follow only conjecture and they only guess.”* Here, Allah is saying just because the majority are doing it and claiming they are ‘right’ does not mean they are. Also, take a lesson from the above verse, because in democracy majority rules over minority. For example, 51% rule over 49% no matter how right they are. The Quran disapproves that criterion.

They will lead believers astray, away from the Straight Path of Allah with their distorted falsehoods. We can witness this across the Muslim Ummah today. **Surah 16, verse 83:** *“They fully recognise God's blessings, then deny them. The majority of them reject this guidance.”*

Also, Allah tells us in **surah 6, verse 26** that those who set up authorities with Allah, divert others from this guidance as they themselves are diverted and away from it: *“They divert others from this guidance as they themselves stay away from it, but they only destroy themselves without perceiving.”*

The Quran challenges such followers in **surah 10, verses 35 and 36:** *“Say: “Do any of those whom you set up to equal God guide you to the truth?” Say: “God guides to the truth. Is the one who guides to the truth more worthy of being followed or one who does not guide and needs guidance for himself? What is wrong with your judgement?”*

The next verse: **36**, Allah tells us that *“Most of them follow nothing but opinions, and conjecture is no substitute for the truth. God is fully aware of everything they do.”* Therefore, true Deen Islam, is based on fact and truth, not conjecture and speculation. **“Conjecture is no substitute for the truth”**, Allah also repeats this in **surah 53, verse 28**.

The Quran is Al-Haqq, meaning the truth, **surah 35, verse 31** reads: *“What We revealed to you in this guidance is the truth, consummating all previous guidance. God is fully aware of His servants and sees all things.”*

In **surah 10, verse 32**, Allah says: *“Such is God, the One who sustains you. What is there after the truth except falsehood? How could you disregard all this guidance?”*

Evidently, in addition to the previous questions to reflect upon, one must open their hearts and further question all the authors of Ahadith:

- What were the characters and backgrounds of these authors?
- How did they compile the Messengers’ actions and words?
- Have they really done the thinking for us?
- Why did Allah give a mind and free-will to every soul?

These are more thought-provoking questions to think of.

Furthermore, one should research Ahadith history. They will find it shows that the Arabians did not write any Hadith as commanded in the Quran. It was in fact Persians who wrote books after the Quran

and named them 'Sahih', an Arabic word meaning 'authentic' or 'sound'. Though, authentic to whom? God? No – in His Message to mankind; **surah 45, verse 6**, God states: *"Then, in what Hadith, if not in Allah and His Verses will they believe?"* Most Muslims think that when Allah mentions the word Hadith in the Quran, Allah is talking about the Messenger's attributed Sunnah and Ahadith made without Allah's approval, Ahadith which is made by man such as scholars.

Remember reader, the Quran is timeless. Thus, these verses are not regarding history and irrelevant now, nor are they only referring to disbelievers. It still addresses present-day issues and there are lessons in the history it includes (**12:111**). In **surah 77, verse 50** of the Quran, Allah again emphasises: *"In which hadith after this will they believe?"* Again, in **surah 7, verse 185**, Allah makes one ponder when he questions: *"Have they not looked at the dominion of the heavens and the earth and all the things God has created? Does it ever occur to them that the end of their life may be near? Which hadith, besides this message, do they believe in?"* We can see that this is always questioned by Allah, this shows the emphasis of the point – that the Quran, Allah's Hadith is the Final Hadith. It is essential to note that Allah is not only addressing non-Muslims here, he includes all people who follow anything after the Quran. Therefore, the issue is not choosing which 'authentic' hadith to follow, the matter is about follow any hadith after the Quran.

Also, we previously pondered: 'did God tell the final Messenger ﷺ to have his own sayings written down?' The answer is no. The Almighty explicitly says in **surah 29, verse 18**: *"The sole function of the messenger is to deliver the complete clear message."*

Again, in **surah 5, verse 99**: *"The sole duty of the messenger is to deliver this complete message and God knows everything you declare and everything you conceal."*

Another, **surah 16, verse 82**: *"If they still turn away, then your sole mission is the delivery of the complete clear message."*

Surah 13, verse 40: *"Whether We show you what We promise them or terminate your life before that, your sole mission is to deliver this complete message. It is We who will call them to account."*

Surah 29, verse 18: *"If you disbelieve in this guidance, generations before you have also disbelieved. The sole function of the messenger is to deliver the complete clear message."*

In Muhammad ﷺ's case, his sole mission was to deliver the Quran, the Message from God and we are commanded in **surah 6, verse 106**: *"Follow what is revealed to you from your Sustainer; there is no authority to equal with Him and disregard those who set up authorities to rank with God."*

In **surah 53, verse 28**, Allah further tells the Messenger ﷺ and the believers that: *"You shall disregard those who turn away from Our message and become preoccupied with this worldly life."* Ignoring these verses of Allah is turning away from the Quran – God's Message. The Messenger ﷺ is told to disregard such people.

To add, in **surah 45, verse 6** Allah says: *"These are the Messages of Allah, We convey to you with truth."* Therefore, one can be confused as to why the Messenger ﷺ would desire to have his own actions and

sayings written alongside the Messages of Allah. To further emphasise the point and clear up any confusion, in **surah 3, verse 161**, Allah says: *"It is not possible for a Messenger to be guilty of a breach of trust."*

Therefore, Messenger Muhammad ﷺ was exceedingly trustworthy as we learn from this verse and previously mentioned 26:178. We know from Al-Quran that his character was outstanding even before the Quran was revealed to him, **surah 68, verse 4**: *"He is blessed with an exemplary character."* He did not add to the Divine Message nor did he change it. Also, when searching the Quran for answers, the defence of any Hadith is not found. The Messenger of Allah is not observed to uphold or claim any Ahadith, only the Quran. A trustworthy Messenger indeed. Do we not aspire to be like the Messenger ﷺ - our perfect role model?

Reflecting deeply upon the above verses, the following questions come to mind:

- Is following man-made books like Ahadith not setting up partners with God?
- Are Muslims partnering anyone or anything with Allah?
- Whom is it that Muslims are partnering with Allah?
- Did God not tell us in **surah 30, verse 31** not to join gods with Him?
"And be not of those who join gods with Allah."
"Those who split up their deen and become sects – each party rejoicing in that which is with itself."
- So, is implementing man-made Ahadith laws contradicting the Quran?
- Wait - did Allah warn us in **42:13**, **3:103** and **3:105**, not to be of those who divide the Deen and become sects?
- Are Muslims even listening to God when he questions us in **surah 77, verse 50**; *"In what Hadith after this Quran will they believe?"*
- Do those who partner with Allah's Book not fear answering to Him on the Day of Judgement?
- How did God tell Muhammad ﷺ to be towards those who divide the Deen and become a sect in **6:159**?
- How many times were we told not to set up authorities or leaders to rival or equal with Allah?

Please reader, think about these questions and search for their answers, they are in the Quran.

From my understanding of the Quran, the Deen is one way, to be followed by one united Ummah. In essence, **surah 6, verse 159** is Allah telling His Messenger: *"O Rasool! You should have nothing to do with those who create differences in the Deen and divide themselves into sects. **Lasta Minhum Fee Shayinn**. God will make them realise what they had been doing. Their affair is with Allah. He will in the end, tell them of all that they did."* Therefore, they are cut off from the Messenger ﷺ.

There is no doubt that the Messenger ﷺ was the best of man. However, one can bear witness that many Muslims idolise Messenger Muhammad ﷺ to the point that they forget his only purpose was to convey the Quran, for us to implement and improve society. It is reasonable to say that it is almost as if they worship him (God-forbids) and claim he is better than all other messengers of God. Some also believe he was not human, rather he was light (*noor*). Sects also believe that Muhammad ﷺ will come to their rescue and pledge and plead to Allah on the Day of Accountability to save his followers.

There are a few issues regarding these matters:

Firstly, Allah orders us in the Quran, not to make distinctions between the Messengers. In **surah 2, verse 285**: *"The messenger believed in what was sent down to him from God and so did the mu'mins. They believe in God, His malaika, His guidance and His messengers: **"We make no distinction among any of His messengers."** They say, "We hear and we obey. Protect us, our Sustainer. To You is the ultimate return."* Therefore, they are all equal in the Deen Islam, as they were all served with the same duty from Allah. No distinction.

Secondly, Allah tells us in **surah 3, verse 84**: *"Say: "We believe in God and in what was sent down to us and in what was sent down to Abraham, Ismail, Isaac, Jacob and the patriarchs and in what was given to Moses, Jesus and the messengers from God, their Sustainer. We make no distinction among any of them. To Him (God) alone we are submitters."* Again, **we make no distinction** amongst any of His Messengers.

The third point is that the Almighty tells us that it is not possible for a messenger to demand that people follow or idolise him, or hold him as high as Allah, **surah 3, verse 79**: *"Never would a human being whom God blessed with His guidance and the law, and designated him as an envoy say to any people, "Serve me, I have authority equal to God." Instead he would say, "Devote yourselves absolutely to the One who sustains you, and follow me only according to this guidance I teach and observe all that you learn from it."*

The following verse from **surah 3, number 80** states: *"Nor would he command you to idolize the malaika and any messengers as authorities to rival God. Would he exhort you to disbelieve after becoming submitters?"* This reference shows that He did not tell people to worship or idolise him, it ends with Allah asking if He would really urge us to disbelieve after we believe. So we should not follow any authority other than Allah, not even His Messengers.

The fourth and final point is Muslims believing the Messenger ﷺ will plead to Allah and as our witness, he will save us from our punishment. In other words, he will be our saviour - as Jesus Christ will be for the Christians so it is believed; and these Messengers of Allah will beg for their people to be pardoned from their sins and wrongdoings.

When searching the answers from Allah through the Quran, we see that this is against what the Quran teaches. On the previous page, we read verse **6:159** where Allah tells the Messenger ﷺ he has nothing to do with those who divide the Deen and fall into sects. Therefore, such people have been cut off from Messenger Muhammad ﷺ; in this actuality, how then can the Messenger who has no part with those who divide, save them from their own dooms?

Furthermore, the Messenger has no power over himself as he was also human, **surah 10, verse 49**: *"Say: "I have no power over any harm or profit to myself except as Allah willeth. **To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).**"*

In this verse, **surah 46, verse 9**, Messenger Muhammad ﷺ has no power over his own fate, and only follows that which is revealed to Him, the Quran: *"Say: 'I have brought guidance that is no different from what other messengers brought. I have no idea what will happen to me or to you. I only follow what is revealed to me. I am no more than a profound warner.'"*

Another reference showing that the Messenger ﷺ is not sent as a guardian to watch over those who turn away, **surah 4, verse 80**: *"Whoever obeys the messenger and this guidance is obeying God. As for those who turn away We did not send you as their guardian to watch over them."*

This saviour-kind of thinking defeats the purpose of the Day of Accountability, as we have been reading and will continue seeing more references from the Quran showing that we will be held accountable. It also defeats the purpose of life for every soul. Not only that, it goes against each time in the Quran when Allah tells us that we will be held accountable for every deed, action and intention, when we return to Him. It also defuses when Allah tells us that every human will be held responsible, and each soul has its own record. Believing we have a saviour takes the power away from Allah, when we know He sees and witnesses every heart, mind and action. So what would be the purpose of His Power if humans had a saviour?

Allah tells us in the Quran that His Messenger's sole purpose was to deliver the Quran - in **surah 16, verse 35**: *"Those who set up authority to rival God say, 'Had God willed, we would not follow any authority other than Him nor would our parents. Nor would we prohibit anything besides His prohibitions.' Those before them have done the same. The messengers duty is nothing but to deliver the complete clear message."*

Also, **surah 29, verse 18**: *"The sole function of the messenger is to deliver the complete clear message."* Many more references from the Quran regarding these matters will be cited throughout this book.

Here are a few verses worthy of being listed (detailed discussion will take place throughout the book):

- **Surah 82, verse 19:**
"That is the Day (of Judgement) when no Self can help another Self."
- **Surah 2, verse 123:**
"Then guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from it, nor shall intercession profit it, nor shall anyone be helped."
- **Surah 53, verse 38:**
"Namely, that no bearer of burdens can bear the burden of another."
- **Surah 17, verse 71:**
"The day will come when We summon every person together with their record. As for those who have sent forth a record of righteousness, they will see their vindication and will not suffer the least injustice."

- **Surah 10, verse 41:**
"If they reject this guidance, then say: "I have my works and you have your works. You are not part of anything I do and I am blameless of anything you do."
- **Surah 17, verses 13 and 14:**
*"And every human being we have made his deeds cling to his neck and We will bring out for him a book (recording all his deeds) which he will find wide open."
"Read your book, sufficient is your own conscience this day as a reckoner against you."*
- **Surah 18, verse 110:**
"Say: "I am no more than a human like you, being inspired that your God is the One God. Those who hope to meet their Sustainer shall work righteousness and never serve any other authority to rival or equal the One who sustains them."
- **Surah 10, verse 15:**
"But when Our Clear Signs are rehearsed to them, those who do not except to meet Us say: "Bring us a reading other than this Quran, or change this," Say: It is not for me, of my own accord, to change it: I simply follow what is revealed to me. If I were to disobey my Sustainer, I should myself fear the penalty of a Great Day."
- **Surah 17, verse 36:**
"And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into."
- **Surah 99, verses 6 to 8:**
*"On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done)."
"Then shall anyone who has done an atom's weight of good, see it!"
"And anyone who has done an atom's weight of evil, shall see it."*

This moves us on to the next topic of 'Misconceptions of Islam', where we will see an in-depth discussion of how the Quran tells us of the Messenger's true nature compared to what is practised and believed by Muslims.

5. Misconceptions of Islam

As mentioned in the previous chapter, Muslims of today will insist that without any Ahadith, it is impossible to be a Muslim and many will say we cannot follow Quran without the extra Ahadith. They say this is because Ahadith explains every detail of praying, worshipping and so on. Consequently, this is claiming, directly or indirectly, that the Quran is incomplete as it has 'missed things'. It is important to repeat here that Allah does not mention protecting any Hadith, only the Quran uniquely has His Protection **15:9**. Yet Muslims of today would prefer a scholars' words over Allah's perfect and protected words.

This should make one contemplate anything that is not the Quran: *"But there are, among men, those who purchase idle tales, without knowledge, to mislead from the Path of Allah and throw ridicule: for such there will be a humiliating penalty"* (Quran **surah 31, verse 6**).

This one verse shows us that God is saying 'idle tales' are used to misguide people; these tales are clearly not based on evidence as they are 'without knowledge' and their aim is to take the 'victim' away from Allah: 'to mislead from the Path of Allah'.

Now, Hadith that contradicts another Hadith will be listed, and then the Ahadith that contradict Quran will be discussed.

Below are Ahadith that contradict each other, note that these contradictions come from the same author and other scholars too:

Contradiction of the final Messenger's age at death (Sahih Bukhari and Sahih Muslim):

How old was the Messenger ﷺ when he died?

1. **Bukhari** 4:56:747 and 4:56:748 - He was 40+10+10 = **60 years old**.
2. **Bukhari** 5:58:242 and 5:59:742 – He was **63 years old**.
3. **Muslim** 030:5794 – He was **60 years old**.
4. **Muslim** 030:5805 – He was 40+15+10 = **65 years old**.

A contract for the sale of a camel (Sahih Muslim)

What was the agreed price of the camel?

1. **Muslim** 010:3886 – one uqiya
2. **Muslim** 010:3891 – five uqiyas
3. **Muslim** 010:3893 – two uqiyas and a dirham or two dirhams
4. **Muslim** 010:3895 – four dinars

Below are Ahadith that contradict the Quran:

Messenger Muhammad ﷺ said to ridicule Pagans (Sahih Bukhari) Volume 4, Book 54, Number 435:

- "Narrated Al Bara: The Prophet said to Hassan, "Lampoon them (i.e. the pagans) and Gabriel is with you."

Translator M. Muhsin Khan

This Hadith goes against the Messenger's character that Allah tells us about in the Quran. It demoralises the nature of Allah's final Messenger ﷺ and this is nothing like the man that Allah describes him as in the Quran. Also, many Ahadith give the Messenger ﷺ a contradictory personality, note that this is not the only one. We know that he is the best of man and he would not have said this, as Allah teaches him and us to be tolerant and kind even to those who join Gods with Allah. Freedom of belief is a gift granted by God as we read in **2:256**, Allah even tells us not to berate those who set up ranks with Him in **6:108**. We take Allah's Perfect Words and hold them above all.

See below the verses from the Quran that contradict this Hadith:

1. **Surah 6, verse 108**, Allah teaches believers to respect all and remain righteous, even with those who set up ranks with Allah: ***"Be tolerant and do not berate those who set up authorities to rank with God, lest they maliciously curse God out of ignorance. The works of every deviant group seems good in their eyes. Ultimately they return to their Rabb then He will inform them of everything they did."***
2. **Surah 2, verse 256**: ***"Let there be no compulsion in deen."***
3. **Surah 16, verse 125**: ***"You shall invite to the path of your Sustainer with wisdom and kind enlightenment, and debate with them in the best possible manner. Your Sustainer knows best who has strayed from His path and He knows best who are the guided ones."***
4. **Surah 45, verse 14**: ***"Tell those who believe to give lenient protection to those who do not expect accountability to God. He will fully pay everyone for whatever they have earned."***
5. **Surah 60, verse 8**: ***"Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just."***
6. **Surah 18, verse 29**: ***"This is the truth from your Sustainer," then whoever wills let him believe and whoever wills let him disbelieve."***
7. **Surah 73, verse 10**: ***"And remain steadfast in the face of what those in opposition say and disregard them in a manner most kind."***
8. **Surah 2, verse 263**: ***"Kind words and sincerity are better than offence that is caused by insult. God is Bountiful and Clement."***
9. **Surah 2, verse 83**: ***"We made a covenant with the Children of Israel: "You shall not serve any other to rank with God. You shall honour your parents and give due regard to your relatives, the orphans and the poor. You shall treat all people."***
10. On a final point, Allah is saying that the Messenger ﷺ, by His will, was compassionate, **Surah 3, verse 159**: ***"It was mercy from God that you became compassionate towards them. Had you been harsh and mean-hearted, they would have abandoned you. Therefore, you shall pardon them and ask for their protection and consult them before taking decisions. Once you make a decision, carry out your plan and trust in God. God supports those who trust in Him."***

The above ten verses are some of many where Allah tells believers to be kind and just. Therefore, Ahadith that berate the Messenger's character do not align with the Quran.

Another Ahadith contradicting Quran:

Drink Camel Urine & the Messenger's Character (Sahih Bukhari) 5686, Book 76, Hadith 9:

- *"The climate of Medina did not suit some people, so the Prophet (peace be upon him) ordered them to follow his shepherd, ie his camels, and drink their milk and urine (as a medicine). So they followed the shepherd that is the camels and drank their milk and urine till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron."*

English reference: **Vol. 7, Book 71, Hadith 590**

In the above Hadith explains that camel urine should be drank as medicine, which is opposite the Quran as it advocates for cleanliness and demands we eat things clean and pure. Quran **surah 7, verse 31**: *"O children of Adam, you shall **be clean** and dress agreeably when you go about your daily submissions. And eat and drink moderately. Surely, God does not care for those who are gluttons."*

Quran **surah 5, verse 88**: *"And eat from the **good** and lawful things that God has provided for you. You shall reverence God, to whom you are accountable."*

Again, this Hadith undermines and weakens the character of the Praiseworthy Muhammad ﷺ by saying that he cut their hands and feet and their eyes were burnt with hot iron. This does not sound like the Messenger that Allah talks about in the Quran – the one with the best of character, as we read many verses above. Complete opposites.

Now, we will continue discovering more Ahadith that contradict the Quran, note that these contradictions come from the same author and other scholars too.

In regards to the servant and Messenger Muhammad ﷺ, the **Sahih Muslim** Hadith says:

- *"Verily when the servant is put in his grave, and his companions turn away from him, he hears the noise of their sandals."*

In regards to addressing the disbelievers killed in the Battle of Badr, **Sahih Bukhari Hadith Volume 2, Book 23, Number 452** says:

- *"The Messenger of Allah spoke to the People (buried) in the Well saying: "Have you found out that what your Rabb had promised you is true?" then someone exclaimed: "Are you calling out to the dead!" The Prophet replied: "You do not hear better than they do, except they do not respond."*

The dead address people who take them to the graveyard, Sahih Bukhari Volume 2, Book 23, Number 462, Narrated Abu Sa'id Al-Khudri:

- *"Allah's Apostle said, 'When the funeral is ready (for its burial) and the people lift it on their shoulders, then if deceased is a righteous person he says, 'Take me ahead,' and if he is not a righteous one then he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious.'"*

Due to these Ahadith, many believe that the dead can not only hear us, and that they are also still aware of what is happening in this world. They also think their voice is audible to everything except human beings. Many believe that once a human is deceased, we gain supernatural abilities such as this. One can wonder – is death not the end of this worldly life in this case?

When searching for answers in the Quran, we find a contradiction amongst even the Ahadith that Imam Bukhari decided to keep. On the contrary, Allah says in **surah 35, verse 22**: *"Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves."*

Again, different to scholars, Allah says in **surah 30, verse 52**: *"So verily thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away."*

Another two Quranic references where Allah says the opposite to Ahadith regarding this. **Surah 27, verse 80**: *"Truly thou canst not cause the dead to listen, nor canst thou cause the deaf to hear the call, (especially) when they turn back in retreat."*

Surah 16, verse 21: *"They are dead, not alive, and they have no idea how or when they will be resurrected."*

In **surah 10, verse 49**, the Messenger ﷺ reiterates Allah's words: *"Say: 'I have no power over any harm or profit to myself except as Allah willeth. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).'"* In this verse, the Messenger ﷺ says that every soul will taste death and nothing can delay or advance it. He also acknowledges that Allah has all Power, and he cannot even control what happens to himself – much less his followers. We cannot escape it, **surah 4, verse 78**: *"Wherever you are, death will catch up with you, even if you live in formidable castles."* Also, in **surah 15, verse 5**: *"Neither can a people anticipate its term, nor delay it."*

Furthermore, in **surah 17, verse 83** that the Messenger ﷺ was also human with no magical or supernatural abilities: *"Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read. Say: 'Glory to my Rabb! Am I aught but a man, a messenger?'"*

Also, here are a few more that tell us the Messenger ﷺ was a human among us, **surah 50, verse 2**: *"They found it remarkable that a warner came from among them, to caution them. They rejected him and his warnings and said, this is really impossible."*

Again, the Quran tells us in **surah 41, verse 6**: *"Say thou: "I am but **a man like you**: It is revealed to me by Inspiration, that your Allah is one Allah: so stand true to Him, and ask for His Forgiveness." And woe to those who join gods with Allah."*

Another two verses where Allah tells us that the Messenger ﷺ was human amongst us, **surah 18, verse 110**: *"Say: "I am but **a man like yourselves**, (but) the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Rabb, let him work righteousness, and, in the worship of his Rabb, admit no one as partner."*

We read **surah 46, verse 9** a few pages ago: *"Say: "I have brought guidance that is no different from what other messengers brought. I have no idea what will happen to me or to you. I only follow what is revealed to me. I am no more than a profound warner."*

Surah 10, verse 2: *"Is it such a wonder for people that We inspired a man like them? He was commanded to warn people and give good news to those who believe that they have attained a position of prominence at their Sustainer. The disbelievers claimed, "This is a clever magician." As we learn from the Quran, the dead cannot hear. However, here is proof that many people will override the Quran with Ahadith.*

We previously read in the chapter 'Ahadith Validity', that Ahadith-followers are not loyal to their own scholars such as Imam Bukhari, because they will say we believe in some of his chosen Hadith and we disregard some, for example, some will disregard the 'drinking camel urine' hadith whilst others will ignore 'the Earth is flat' argument. At times, they will change the Hadith when presented to them with a Quranic reference, they will alter its meaning to suit them or say, *'this is why you must know Arabic'* and dismiss any question presented. They are highly confused, and they have every right to be as Ahadith does indeed confuse a person. Ahadith are not straight-forward like the Quran. They find it difficult to distinguish between 'authentic' and 'fabricated' Ahadith. The essential point is that they do not realise, it is Allah's Book they are debating against, it is His Divine Words that they are putting lower than the Ahadith. It is Allah's Book they are questioning. Allah answers in **surah 25, verse 33**: *"Whatever argument they come up with, We provide you with the truth and a better understanding."*

Taking the discussion back to misconceptions; there are many types of Ahadith, let us now make the distinction amongst them. Well-known and renowned scholars decided to make these distinctions between Ahadith, for reasons unknown. Firstly, we know that Hadith Sharif or Hadith Nabawi, which are the noble Hadith are considered to be Muhammad ﷺ's own words and actions, these are simply attributed to him, we have been referring to these a lot during this book.

Secondly, majority of Muslims say that some Ahadith is from Allah himself. These are known as Hadith Qudsi (as mentioned earlier in the book), Hadith Illahi and Hadith Rabbani. This means they are considered to be revealed by God, as he directly passed them onto the Messenger ﷺ and the Messenger then paraphrased them, but he gave all credit to Allah. Muslims hold these types as sacred Hadith, which is obvious considering they class them as being sent from Allah. They say the Messenger changed these words to his own, and although they are attributed to God, the Messenger was credited with these words. They also believe that God simply said them to Muhammad ﷺ without being added to the Holy Quran. Sounds complicated does it not? Nonetheless, we already know the Quran is fully detailed, complete and clear. Also, would an honourable and trustworthy Messenger ﷺ change God's

Divine Words when we read in the previous chapter that his sole duty was to convey nothing but the Message? The Quran? **5:67**.

In addition, we have read many verses throughout this book where we know this is not permitted by God – in actual fact, it is against Quranic teaching.

Here are several additional references, worth adding and repeating for this subject:

- a. **Surah 3, verse 94:** *"If any, after this, invent a lie and attribute it to Allah, they are indeed unjust wrong-doers."*
- b. **Surah 11, verse 18:** *"Who is more evil than those who fabricate lies about God? They will be presented before their Sustainer and the witnesses will say: "These are the ones who lied about the One who sustains them. God's condemnation has befallen the transgressors."*
- c. **Surah 41, verse 40:** *"Surely, those who distort Our revelations are not hidden from Us. Is the one who is compelled into hell better or one who comes to Us secure on the Day of Resurrection? Do whatever you wish, He sees everything you do."*
- d. **Surah 3, verse 78:** *"There is among them a section who distort the Book with their tongues: (As they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: It is they who tell a lie against Allah, and (well) they know it!"*
- e. **Surah 69, verses 44 and 45:** *"Had the Messenger fabricated any other teachings and attributed them to Us." "We would have punished him severely."*
- f. Quran **surah 10, verse 59:** *"Say: "Do you note how God sends down to you all kinds of provisions, then you render some of them unlawful and some lawful?" Say: "Did God give you permission to do this? Or, do you fabricate lies and attribute them to God?"*
- g. Quran **surah 10, verse 60:** *"Does it ever occur to those who fabricate lies about God that they will have to face Him on the Day of Resurrection? Certainly, God showers all the people with His grace but most of them are unappreciative."*
- h. Quran **surah 10, verse 69:** *"Say: "Those who fabricate lies about God will never succeed."*
- i. Quran **surah 18, verse 15:** *"Here are our people setting up authorities to equal Him. Why do they not provide proof to support their stand? Who is more evil than the one who fabricates lies and attributes them to God?"*
- j. Quran **surah 98, verse 6:** *"Those who reject this guidance from among the people of the scripture and those who set up authorities to rank with God have incurred a hellish torment forever. They are the worst creatures in the sight of God."*

Thus, they claim some Ahadith are from Allah, yet, if this is the case then that would be obeying Allah, would it now? Also, there would be no requirement for a Messenger or his 'Sunnah', right? If they are so adamant to follow and obey Allah, then why do they not simply follow and implement the Quran? Or the concepts presented in this book? Why not obey God's Divine Verses? Verses that tell mankind to unite and not divide, that tell them to not hold anyone or anything at the same level of the Quran and Allah.

There are Muslims who consult with more 'qualified' people such as scholars, mufti's and imams to ask for help from Allah on their behalf. They believe that these qualified people are closer to God and therefore, God will listen to them. This is wrong, as no one receives communication from Allah. This ideology defeats the objective of messengers. It is also necessary to reiterate here, that there is a direct connection between every soul and its Creator, the Almighty Allah. There are no third parties in between, so why does one require another, a more 'qualified' or 'closer' individual to interfere with the direct connection? Allah responds to such people in **surah 22, verses 73 and 74**: *"O men! Here is a parable set forth, listen to it! Those on whom ye call besides Allah cannot create (even) a fly, if they all met together for the purpose! And if the fly should snatch away anything from them, they would have no power to recover it from the fly. Weak is the pursuer and the pursued."*

This is how helpless the human creation is.

The following verse **74**, states: *"They do not value God as He should be valued."* There is no doubt about this.

Furthermore, Allah tells the Final Messenger ﷺ how to respond to those who set up authorities with Allah, in **surah 10, verse 34**: *"Say: "Can any of those who you set up authorities to equal God initiate creation then repeat it?" Say: "God initiates the creation then repeats it. How then could you deviate?"*

Allah further states in **surah 29, verse 41**: *"The example of those who accept other protectors to rank with God is that of the spider's system, and the flimsiest of all homes is that of a spider system, if they only knew."* This is how weak the protection of others besides Allah is, the weakest possible.

Also, cure comes from only Allah, stated in **surah 26, verse 80** of the Quran: *"And when I am sick, it is He Who cures me."* It is God who saves people yet they still set up authorities to rank with him? **Surah 6, verse 64**: *"Say: "God does save you this time and many other times as well, then you still set up rival authorities to rank with Him."*

Therefore, from the above verses, taking others as protectors to rank, rival or equal with Allah and believing that scholars, muftis, imams and other Muslim leaders will aid in one's life through reaching out to God on their behalf, is a notion that the Quran prohibits. Allah says in **surah 7, verses 191 and 192**: *"Is it not a fact that they are assigning authority and power to those who create nothing and are themselves created,"*

"False powers that can neither help them nor even help themselves?" They have no power, they themselves are Allah's creation who cannot even help themselves. So, why not just consult with Allah directly through the Quran without the interference of another human? Allah answers us through the Quran.

Surah 16, verses 20 and 21: *"As for the authorities they set up to rank with God, they do not create anything, they themselves were created."*

"They are dead, not alive, and they have no idea how or when they will be resurrected." This shows they are helpless, as all humans are, regardless of status. This is also including Allah's Messengers, as they were all also human.

In **surah 10, verse 104**, the Messenger ﷺ is quoted: *"Say: 'O people, if you have any doubt regarding this Deen-Islam, God's Social Order, I do not serve those you serve to rank with God. I serve God: the One who will terminate our lives. I am commanded to believe in this Guidance.'"*

Below are more verses where the Quran states that Allah is the best and only Protector:

- **Surah 2, verse 107:** *"Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper."*
- **Surah 3, verse 150:** *"God is your Protector and He is the best supporter."*
- **Surah 33, verse 17:** *"Say: 'Who would protect you from God if He willed any adversity or willed any blessing for you?' They can never find beside God any other sustainer and protector."*

The connection between every soul and Allah needs developing at all times, especially times of need and despair, anyone with a sound knowledge of the Quran must inform every individual to develop and enhance the relationship between Allah and themselves – it is from Him that help comes from and it is only He who can provide true aid for every soul and rescue it.

Furthermore, in **surah 31, verse 6:** *"But there are, among men, those who purchase idle tales, without knowledge, to mislead from the Path of Allah and throw ridicule: for such there will be a humiliating penalty."* In the above verse, Allah is talking about those who believe and follow words other than His.

Also, these leaders will disown their own followers when mankind returns to Allah for questioning. The Quran warns us of this, in **surah 10, verses 28, 29 and 30:** *"On the day when We summon them all, We will say to those who served other than God, 'We have summoned you, together with those whom you set up as authorities to equal God.' We will have them face each other and their leaders will say to them, 'We had no idea that you followed us.'"*

"God suffices as a witness between us and you that we were completely unaware of your worshipping us."

"That is when each Self will examine everything it had done. They will be returned to God, their Sustainer and Protector and those they fabricated as rivals to God will now disown them."

Also in **surah 41, verses 47 and 48:**

"The day will come when He asks them: 'Where are those authorities that you set up to rank with Me?' They will say, 'We proclaim to You that none of us bears witness to that.'"

"The authorities they idolise will disown them and they will realise that there will be no escape."

Evidently, on that Day, they will be abandoned by their own scholars, muftis, imams and all others who they ranked equal to God. Allah tells us this in **surah 6, verse 24**: *"Note how they lied to themselves and how the authorities they invented have abandoned them."*

Surah 6, verse 22: *"On the day when We summon them all We will ask those who set up authorities to rival God, "Where now are those whom you followed?"*

In **surah 33, verses 67 and 68** Allah further states that they will see and admit their faults: *"And they would say: Our Rabb! We obeyed our chiefs and our great ones, and they misled us from the Path."*
"Our Rabb! Give them double Penalty and curse them with a very great Curse!"

Here, He highlights that those who purchase idle tales without knowledge will curse their chiefs and great ones (i.e. scholars, imams, sheikhs, forefathers, muftis) when they return to the Almighty.

God gives us many more verses in the Quran regarding this matter, they will be further addressed in chapter 7 of this book: 'Divine Answers'. Meanwhile, here is another verse from Allah warning us not to follow anyone who does not follow the Quran, **surah 10, verse 89**: *"He said, "Your appeal has been answered so be steadfast and do not follow the ways of those who reject any sense to accept My guidance."*

Additionally, one will find that these 'great ones' often spread the notion that; *'Allah will forgive you if you go to Hajj or pray on a certain night or read this certain thing a certain number of times.'* It is a tragedy that ritual acts such as this are being preached and practiced, as it misses the objective and purpose of the Holy Quran being a system of living rather than a ritual book. It utterly invalidates the point of Allah forbidding and permitting things in the Quran and Him providing us a Guidance to Life. What leads people astray, is thinking they will be forgiven and their bad deeds will be forgotten. There are two Ahadith that give people this false hope:

Sahih al-Bukhari, 6069, Vol. 8, Book 73, Hadith 95 - Narrated by Abu Huraira:

- *"I heard Allah's Messenger (peace be upon him) saying. "All the sins of my followers will be forgiven except for those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself."*

We have read many verses that show the misleading notion of this Hadith. To begin with, we previously read **10:49** where the Messenger ﷺ is quoted: *"Say: "I have no power over any harm or profit to myself except as Allah willeth."* We also read **46:9** in which Messenger Muhammad ﷺ plainly states: *"I have no idea what will happen to me or to you. I only follow what is revealed to me. I am no more than a profound warner."* The Messenger ﷺ tells us this through the most trusted source – the Quran. If he is unsure of his own destiny, then how is it that he is so sure that his followers will be forgiven? An obvious contradiction.

Here is the other Hadith that spreads a similar notion of forgiveness, this is Hadith Qudsi which we discussed some pages ago, these words are believed to have been said by Allah Himself.

Hadith 34, 40 Hadith Qudsi:

- *On the authority of Anas (may Allah be pleased with him), who said: "I heard the Messenger of Allah (swt) say: Allah the Almighty said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and you were then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it. It was related by at-Tirmidhi (also by Ahmad ibn Hanbal). Its chain of authorities is sound."*

Firstly, we know that Hadith Qudsi are considered to be revealed by God, as he directly passed them onto the Messenger ﷺ and the Messenger then paraphrased them, leaving all the credit to Allah. If this is the case, then how has Malik Ibn Anas come into the chain of narrating this Hadith? Imam Malik is the one claiming to hear this from the Messenger. Is this still classed as a Hadith Qudsi? Was it not only to be Allah and the Messenger – no third party involved?

Nevertheless, Allah clearly informs us of forgiveness and repentance many times in the Quran. In the coming pages, we will dive deeper into what true forgiveness is using the Words of Allah in the Quran.

We must first address that Allah very explicitly says in **surah 7, verse 32**: *"You shall not commit any shameful deeds, in open or secret."* As submitters to Allah, we cannot sin in open or in secret. This is the first contradiction of this Hadith with Quran. Also another, in **surah 31, verse 16** Allah says: *"Know that even something as tiny as a mustard seed, deep inside a rock, be it in the heavens or the earth, God will bring it out. God is sublime and aware of all things."* Thus, God will address everything, no matter how small it may be. **Surah 10, verse 61**: *"In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'an,- and whatever deed ye may be doing, We are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Rabb (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record."* He is the witness to everything, even the weight of an atom, which is the smallest thing in the universe. Do we realise how small an atom is?

Moreover, in **surah 2, verse 283**: *"Do not withhold any testimony by concealing what you had witnessed. Anyone who withholds a testimony does wrong. God is fully aware of everything you do."* Here, God is saying not to hide the truth when we have witnessed it, and He is fully aware of everything. Evidently, Allah is aware of even the minutest of things. To add, we send our actions ahead for tomorrow - as in the Day of Accountability, **surah 59, verse 18**: *"O you who believe, you shall uphold your duty to God and let every Self examine what it has sent ahead for tomorrow. You shall keep your duty to God. God is fully aware of everything you do."* Thus, they cannot be forgotten, changed or ignored and remember He sees everything, so He tells us in **7:32**, which we previously read: *"You shall not commit any shameful deeds, in open or secret."* This is why, being a believer is a round-the-clock commitment.

This is another misconception amongst Muslims.

Another belief amongst most Muslims that contradicts Quran and distorts Allah's Message is that Allah changes the bad deeds of a person to good. Here is the belief, Reported by Bukhari 6491 and Muslim 131(a):

- *"Verily Allah has written down the good deeds and the evil deeds", and then explained it [by saying]: "Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended to perform it and did perform it, then Allah writes it down with Himself as from ten good deeds up to seven hundred fold, up to many times multiplied. And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended it [i.e., the evil deed] and then performed it, then Allah writes it down as one evil deed."*

Although this may have some aspect of good as it shows Allah's merciful nature, it is still a contradiction as Allah himself tells us in the Quran the opposite of what scholars are telling us here; **surah 13, verse 22**: *"They steadfastly persevere in seeking the guidance of their Sustainer, observe their commitments, spend for the good of social welfare from Our provisions to them privately and publicly and counter evil with good. These have deserved the best abode."* Therefore, regardless of how good a Hadith is, we must always uphold God's Words above all.

Allah adds in **surah 25, verse 70**: *"Exempt are those who repent, believe and lead a righteous life. By God's ordinance, past wrongful actions are transformed to good deeds by their own good works."* Therefore, in the matter of forgiveness, there is only one way according to Quran; that is to outweigh the bad deeds, and the only way is for one to do as many good deeds and works as they can. Think of it as a scale – which side do you want heavier? **Surah 11, verse 114**: *"You shall fulfil your commitments from the start of the day to the end of the day, and during the night. The good works rescind the evil works. This is a reminder for those who take heed."* Allah tells us that he is the protector of those who repent. **Surah 20, verse 82**: *"I am surely the protector for those who repent, believe in this guidance, lead a righteous life and steadfastly persevere."*

Also, the translation of the latter verse varies widely, and it is evident that Ahadith was used to translate by scholars. Below are a few examples of translations of this verse.

1. Translation by Sahih International:
"Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful."
2. Translation by Abdullah Yusuf Ali:
"Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful."
3. Translation by Marmaduke Pickthall:
"Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful."

These slight errors in translations and using words such as 'replace' or 'change', like Sahih International has used, has completely changed the meaning. Consequently, Muslims believe God will replace our

bad deeds with good and on the Day of Judgement, he will wipe them simply out of love. However, it is simple, we cannot alter Allah's words or meaning to meet our own desires, he commands that we must do more good deeds to be forgiven for our bad deeds. Further discussion of translations will take place under chapter number 9; 'Translations of the Holy Quran.'

This Ahadith also brings up the topic of 'intentions'. Muslims believe that we will not be questioned regarding our bad intentions and we will be rewarded based on our intentions. Here is the Hadith:

Sahih Bukhari Book 1: Revelation Volume 1, Book 1, Number 1:

- Narrated 'Umar bin Al-Khattab:
I heard Allah's Apostle saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Consulting the Quran regarding intentions, Allah tells us in **surah 2, verse 225**: *"God does not hold you responsible for the mere utterance of oaths; He holds you **responsible for your innermost intentions**. God is Protector, most Clement."*

In **surah 2, verse 284**, Allah tells us we will be held accountable for our thoughts: *"To God belongs everything in the heavens and the earth. Whether you declare your **innermost thoughts** or keep them hidden, God holds you **responsible for them**. He protects according to His ordinance and punishes according to His ordinance. God is All-powerful."*

One cannot dispute that He is unaware of what we keep in our hearts and minds, as **surah 11, verse 5** tells us: *"Indeed, they hide their innermost thoughts, as if to keep Him from knowing them. In fact even if they cover themselves with their clothes, He knows all their secrets and declarations. He is aware of their most innermost thoughts."*

Again, **surah 3, verse 119**: *"God is fully aware of their innermost thoughts."*

Surah 100, verses 9 to 11 are referring to the Day of Judgement, when we will be resurrected and face Allah:

"Does he not realise that the day will come when the graves are opened?"

"And all secrets are brought out."

"They will find out on that day that their Sustainer has been fully aware of them."

Another, **surah 67, verse 13 and 14**: *"Whether you keep your utterances secret or declare them, He is fully aware of your innermost thoughts."*

"Should He not know what He created? He is the Sublime and Most aware of all things."

There is also a common misconception of a reward for intentions. One can intend to help the poor but never give them money or food. They think it is not a problem because God will still reward them for the intention. However, is it really good in society? What good is one to poor people who would stay poor if everyone behaved this way and die with hunger. Thus, what good has one who acts in such a way done in society to earn the reward for the intention? It is simply not logical in the slightest!

Another misconception to ponder over is the common notion of increased rewards. For example, one will often hear if you read this many verses of the Quran then you will be given the reward of 50. Or, if you pray at a certain time, then it is equal to numerous prayers. It is a contradiction that triggers lethargy in humans and weakens their need to strive to do good and try harder.

Also, to answer with Quran, in **surah 17, verse 36**: *"And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into."* Allah further warns us here that to follow anything that is uncertain to us, is forbidden and even our hearts will be enquired into on that Day. Allah knows everything, including our intentions and we will be held accountable for them, we will also see the result of the intentions we have. We cannot afford to pursue what we have no knowledge of, there is too much at stake for blind obedience. **Surah 3, verse 110** states: *"Believe in your accountability to God."* This is the purpose of life, to be held accountable for our own selves. The self (*nafs*) that will never die.

In the Quran, God further informs us that good deeds outdo the bad deeds, in **surah 11, verse 114**: *"For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember (their Rabb)."* This change of behaviour is true repentance - another topic that is often distorted with simply 'praying for forgiveness on the prayer mat'. God tells us to be actively good in society, to help those in need and to beautify one's character in order to outweigh the bad deeds and sins. He does not say 'recite this on repeat' or simply 'beg forgiveness without changing behaviour.' This mentality is often the reason for repeated mistakes and constant sinning, this is the gap in repentance that people too many times leave blank.

Moreover, the Quran informs us that every human gets good and bad based on their own deeds. **Surah 2, verse 286** states that every soul *"gets every good that it earns, and it suffers every ill that it earns."* As previously mentioned, this is God's Law of Requit and His Laws are unchangeable ways of life. They do not change for anyone. This will be explored further under the next chapter 'Divine Laws and Man-Made Laws.'

Surah 99, verses 6 to 8 are worth adding here and they read as follows: *"On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done)."*

"Then shall anyone who has done an atom's weight of good, see it!"

"And anyone who has done an atom's weight of evil, shall see it."

Furthermore, Allah tells us that we should not choose two authorities in **surah 16, verse 51**: *"God has proclaimed: "Do not choose two authorities, there is only the One God that you are accountable to. You shall reverence and serve Me alone."* We are only accountable to Allah, and He further adds in **surah 42, verse 15**, that we are all accountable for our own deeds: *"This is what you shall teach and steadfastly maintain what you are commanded to do and do not follow their wishes. And proclaim: "I believe in all the revealed guidance sent down by God. I was commanded to judge among you equitably. God is our Sustainer and your Sustainer. We have our deeds and you have your deeds. There is no argument between us and you. God will gather us all together and to Him is the ultimate return."*

We are now finding it more and more evident on our journey, that the Quran and Ahadith do not go 'hand-in-hand' like most Muslims claim. To add, if Hadith were parallel to the Quran, they would have

been in the Book with fixed statements from day one never to be changed or disagreed, never to misalign with the Quran. One saying that Ahadith are needed to implement the Quran is contradicting the Quran, and as we know, the Quran has no contradictions - that would defeat the object and purpose of the Final Revelation.

I would like to go ahead and answer every Islamic text that contradicts the Quran including the thousands of Ahadith, with verses from Allah. Though, it will take a lifetime and would turn this book into a few books. So, for now I will stick to the few I have mentioned under this chapter. Let us continue exploring the Quran.

6. Divine Laws and Man-Made Laws

This chapter will explore the final point from the previous chapter. One must realise the fact that Ahadith are laws made by man, as opposed to Quranic laws which are made by Allah only. **Surah 11, verse 1:** *"This is a law-giving book with verses perfected and elucidated. It comes from the One who is Most Wise, fully aware of all things."* They also never change nor contradict, **surah 33, verse 62:** *"God's methods (sunnah) are eternal and His way was the same before and you will find there is no change in the ways (sunnah) of God."* His Final Revelation: the Quran is His Final Word. This is until the Day of Judgement when we will stand in front of Him. His Book will not ever change.

His Divine Laws are above all else and always will be. Also, Allah does not share His Law nor Power, not even with His Messengers as he is Al-Aziz, the Al-Mighty and Al-Muqtadir, the Powerful. **Surah 18, verse 26:** *"Say: "God is the best knower of how long they stayed there." He knows all the secrets in the heavens and the earth. By His grace you can see, by His grace you can hear. There is none beside Him as Sustainer and Protector and He never permits any partners to share in His authority."* Therefore, we understand from this verse, Allah does not have any partners to share His authority with.

Furthermore, there are no contradictions in the Quran, as stated in **surah 39, verse 23:** *"Allah has revealed the best Hadith in the form of a Book consistent within itself."* Allah also highlights in **surah 4, verse 82:** *"Do they not consider the Quran? Had it been from other than Allah, they would surely have found therein much discrepancy."* Evidently, it has no discrepancy. So is following anything written or declared by a scholar, mufti, imam or any man shirk? Does it not conflict with the aim of a soul which is to submit to Allah alone? Such scholars and followers not only doubt Allah's complete and perfect Words but add to it causing contradictions in Islam. As we read earlier, this distorts Allah's words and leads many astray: *"And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying."* (Quran **surah 6, verse 116**).

Surah 42 verse 13 Allah says to us: *"You shall uphold this one deen, Islam and do not become divided. Those who commit treachery and corruption will greatly resent what you invite them to do."* It is treachery to go against the Quran's own claim of it being complete and perfect. It is treachery to add laws and change or reform Allah's perfected Deen Islam - as we have read many verses from the Quran throughout this book, and we shall read many more in the remaining pages.

To add to this, **surah 3, verse 110** shows that majority of the People of the Book are corrupt: *"Those who believe and apply this guidance are the best community ever raised among mankind: you advocate that which progresses life and forbid all that is regressive and you believe in your accountability to God. If the followers of the previous scriptures believed it would be better for them. Some of them do believe, but the majority of them are corrupt."*

Here are another three verses from God that explain the nature of such individuals, **surah 2, verses 204, 205 and 206**:

"Among some people, there are those who impress with rhetoric and even cite God as a witness as a matter of fact, while in truth they are the most ardent opponents."

"What they really do is cause corruption wherever they go, destroying properties and lives. God does not like the mischief makers."

"When they are told "Observe God's guidance", they become arrogantly indignant. Consequently their only end is the hell they create; what a miserable life."

In the above four verses, Allah is informing us of the hypocrites amongst the Deen Islam.

According to the Quran, any text that falsely claim it is from Allah and attributed to the Deen, will contain errors and contradictions. When consulting God on this matter, He addresses such people in **surah 41, verse 40**: *"Surely, those who distort Our revelations are not hidden from Us. Is the one who is compelled into hell better or one who comes to Us secure on the Day of Resurrection? Do whatever you wish, He sees everything you do."* People, such as those who add extra details to the Quran like Ahadith writers, are not hidden from Allah – he witnesses everything. **Surah 114, verse 6**: *"Be they of the hidden kind or the obvious kind."*

In **surah 18, verse 27**, Allah further tells us: *"You shall reflect on what is revealed to you of your Sustainer's guidance. Nothing abrogates His words and you will not find any other source of guidance equal to it."* Therefore, there is no guidance equal to Quranic Guidance.

Another point worth highlighting is that Muslim teachers and preachers emphasise the Ahadith and have abandoned the Quran. Rather than searching the Quran for answers, they uphold and look to the *Sharia*, Islamic Law based on Ahadith, for answers. Putting man's words above Allah's Words is disbelieving in Allah and the Quran.

Shirk is often deemed to mean believing in another God (or gods) or being a disbeliever. This is another common misconception. Allah's Words in **surah 46, verse 5**: *"And who is more astray than one who invokes besides Allah, such as will not answer him to the Day of Judgement, and who are unconscious of their call?"* We learn from previous verses mentioned, that shirk according to the Quran is implementing anything other than Allah's Laws, ranking something else as high as, or placing importance on something other than God's Word *i.e. Ahadith*. Remember, He is Al-Ahad, the Unique and Only One, so ranking others with His unique Book is partnering with Allah. Following other laws alongside Allah's Quranic Laws or rules is invoking besides Allah. Injecting false ideas like those in Ahadith, implementing forefathers' ways and adding extra laws and rules into Islam, are all altering Allah's Deen.

Earlier, under the chapter 'Sects, Born from Ahadith', we read that the Messenger ﷺ was told by Allah that he has nothing to do with those who cause division and become Sects, in **surah 6, verse 159**: *"As for those who divide the deen and break-up into sects, thou hast no part in them in the least."* As it is shirk according to these verses. **Surah 30, verses 31 and 32**:

"And be not of those who join gods with Allah."

"Those who split up their deen and become sects – each party rejoicing in that which is with itself."

Surah 18, verses 14 and 15 read: *"We strengthened their hearts when they stood up and proclaimed: 'The One who sustains the heavens and the earth is the only One who sustains us. We will never serve any other authority to rank with Him, otherwise we would be far astray.'"*
"Here are our people setting up authorities to equal Him. Why do they not provide proof to support their stand? Who is more evil than the one who fabricates lies and attributes them to God?"

As addressed in the 'Introduction' of this book, **surah 5, verse 45** states: *"And if any fail to judge by what Allah hath revealed, they are wrong-doers."* Therefore, claiming that the Quran needs Ahadith rulings, is saying that the Quran's own claim of complete Laws is invalid. Without realising, Muslim preachers around the world are criticising the above Quranic verse and denying Allah's words in **surah 6, verse 115**: *"The word of your Rabb is complete in truth and justice."* (Please also see **5:3, 6:38, 6:114, 16:89 and 29:18**. There are many more references throughout this book). Thus, adding or joining any man-made laws to His Divine Laws in the Quran is setting up partners with God.

It is evident that the Quran has faced the same fate as all of God's previous Revelations. At present day, not one human can say that the other books such as Torah and Bible are word for word exactly how they were passed to Messengers of those religions. Muslims will pledge that although the Bible was God's Word, the Gospels that came after Jesus, were not. They will agree that the Gospels transformed God's Bible into something unrecognisable. Those who choose to be a part of Islam should apply the same judgement to the Ahadith, using the same logic. If they refute the authenticity of the Gospels, they should be able to see that the same method of transmission and history took place with Ahadith. There is a very high similarity of the birth of the Gospels and Ahadith. Both are based on oral transmissions, centuries after both Messengers of Allah; Muhammad ﷺ and Jesus. Ahadith are sayings of Muhammad ﷺ and Gospels are sayings of Jesus.

Ahadith have caused Islam to divide and face the same fate. The difference, however, with the Quran and all previous Revelations, is that Allah has promised to protect this Final Book until the Day of Judgement – as we have read many references throughout this book (**15:9; 5:3**). Allah's promise is true (Quran **surah 28, verse 13**). This is why all Muslims agree on this one aspect; that there is only one Quran. Allah addresses this matter and is commanding you to re-evaluate, **surah 57, verse 16**: *"Is it not time for those who believed to open up their hearts for God's message and the truth that is revealed herein? They should not be like the followers of previous scriptures whose hearts became hardened with time and consequently many of them turned treasonable."*

So, we must ponder over this, what kind of Islam is it when we are rejecting Allah's words and putting man's words above His? Why are we still setting up partners to rival with God despite being told not to do so by Allah Himself, many, many times in the Holy Quran?

7. Divine Answers

Besides the verses from Allah that have already been highlighted in this book so far, this chapter will discuss more answers from the author of the Quran; Allah, to give us a clearer view of what He teaches us in His Divine Revelation. Allah further highlights in **surah 6, verse 38**: *“Nothing have We omitted from the Book.”* Here, the Almighty tells us in His Final Revelation, that nothing has been excluded from the Book – meaning, everything that mankind needs is in the Quran. In other words, this Book is complete. He has neglected nothing.

Firstly, Allah tells us in **surah 8, verse 24**: *“O you who believe, you shall respond to God and to this message because it invites you to that which gives you life. You should know that God is closer to you than your heart and before Him you will be summoned.”* He is closer to us than our own hearts, this means He is between our self and our heart.

Also in **surah 4, verse 174**: *“O mankind, this proof has come to you from your Sustainer; We have sent down this message as a profound beacon to guide you.”* This illustrates that proof has come from Allah – this Quran, as a light to us. **Surah 14, verse 1**: *“A guidance that We revealed to you in order to lead people out of darkness into the light, that is consistent with the ordinance of the One who sustains them, to the path of the Almighty, the One worthy of all praise.”* This guidance leads people from darkness to light. The three verses in this paragraph show that His Guidance is light and that He is the closest One to us.

He also reveals that the history in the Quran are guiding lessons for those who have intelligence. Not only this, but it also states that it is fully detailed in **surah 12, verse 111**: *“In the truthful history recounted here there are lessons for those who possess intelligence. These are not fabricated hadith. This narration confirms all previous scriptures and fully details all things and is a beacon of guidance and a mercy for those who believe.”* The Quran is not a fabricated hadith and it is a confirmation of God’s previous scriptures. Moreover, He tells us in **surah 5, verse 101**: *“O you who believe, do not ask about matters which if revealed to you prematurely, would hurt you. If you ask about them in light of the Quran, they will become apparent to you. God deliberately pardoned these things. God is Protector, most Clement.”*

Allah tells us we are a single community but mankind crumbled into debating divisions, **surah 23, verses 52 and 53**:

“Such is your community, a single community and I am the One who sustains you all and you shall reverence Me alone.”

“But mankind splintered themselves into disputing factions, each party happy with what they have become.”

In the following verse, He tells us to let them divide if they so wish, **surah 23, verse 54**: *“Therefore, just leave them in their confusion, for awhile.”*

Also, **surah 6, verse 114**: *"Shall I seek other than God as an authority of law, when He has revealed this book fully detailed? Those who received the previous scriptures recognize that this has been revealed from your God, truthfully. You shall not harbour any doubt."* Here, Allah again informs us that it is fully detailed.

In **surah 6, verse 151**, God commands that we do not accept any authority to equal with Him, this includes all those leaders who set up authorities with Him such as Ahadith: *"Say: "Come let me tell you what your Sustainer has really sanctioned for you: **You shall not accept any authority to equal with Him**. You shall honour your parents and treat them with kindness. You shall not kill your children from fear of poverty. We provide for you and for them. You shall not commit any shameful deeds, in open or secret. You shall not kill except in the course of justice for God has made life sacred. These are God's commandments to you that you may understand."*

Furthermore, we read previously **surah 30, verses 31 and 32**:

"And be not of those who join gods with Allah."

"Those who split up their deen and become sects – each party rejoicing in that which is with itself."

In the above two verses, Allah mentions division amongst the believers, telling the Mu'mineen not to join gods with Him and not to 'split up the deen' and fall into sects.

God further emphasises this point in **surah 6, verse 159**: *"As for those who divide the deen and break-up into sects, thou hast no part in them in the least. Their affair is with Allah. He will in the end, tell them of all that they did."* Here, Allah is saying not to associate with those who become part of a division. Allah also tells believers in **surah 10, verse 105**: *"Keep yourself devoted to this Deen, the social order prescribed by God and not to set up any authority to equal God."*

Here is another verse where God is talking about His people setting up authorities with Him and taking priests and leaders in place of Him, despite being told to only serve Him. **Surah 9, verse 31**: *"They have set up their leaders and priests as authorities to rank with God. Others deified the messiah, son of Mary. They were all commanded to serve only the One God. There is no authority to rank with Him. Be He glorified, high above having any authority to equal Him."*

Therefore, God condemns His People to not fall into the trap of shirk and we are not to set up any authority equal or on any rank with God and must stay devoted to the Deen in the Quran. Scholars write man-made laws and fatwas that they insist Muslims must follow, in order to be Muslim. Do the above verses from Allah not awaken a Ahadith-implementer? Do they not think?

Most Muslims, especially those who are Muslim by birth implement their forefathers' beliefs and acts. It is a sad case that most do not even read the Quran or any Ahadith, yet will implement what they have been taught, blindly. In regards to implementing forefathers beliefs and acts, Allah tells us **surah 2, verse 170** of the Quran: *"When it is said to them: "Follow what Allah hath revealed", they say: "Nay! We shall follow the ways of our fathers." What! Even though their fathers were void of wisdom and guidance?"* This is because they refuse to consider acquiring answers from the Quran and refuse using it to judge, change and alter their current knowledge. Are they confidently comfortable hiding behind their ancestral traditions and would they rather ignorantly carry on the practices they were taught in their childhood, than reconsider the possibility that their forefathers were/are wrong?

Again, in **surah 5, verse 104** Allah says: *"When it is said to them: 'Come to what Allah hath revealed; come to the Messenger', they say: 'Enough for us are the ways we found our fathers following.' What! Even though their fathers were void of knowledge and guidance?"* Likewise, in a previous chapter, **surah 33, verse 67** was mentioned where Allah says: *"And they would say: Our Rabb! We obeyed our chiefs and our great ones, and they misled us from the (right) Path."*

In the above two verses, Allah is informing us that misguided forefathers and 'great ones' did not live by guidance, either because they did not have knowledge of the Quran or they simply did not have the earnestness to seek an understanding of the Quran. Thus, following wrongly-guided forefathers' ways of life, great ones or scholars' ways, and implementing tradition without searching for answers from the Quran itself, is following-blindly. Not only is it blind-following, but it is also being astray from the Straight Path. Regarding these people, Allah again shuts-down their argument with a verse in, **surah 2, verse 134**: *"Such is a community from the past. They are responsible for what they earned and you are responsible for what you earn. You are not answerable for anything they have done."*

Also, in **surah 10, verse 106** Allah commands: *"You shall not serve beside God those who possesses no power to ultimately benefit you or harm you. If you do, you will be one of those who are corrupt."* We also read previously regarding being held responsible for our intentions and what we keep in our hearts. He knows everything we reveal and everything we conceal, He is Al-Basir; All-Seeing and Al-Alim, All-Knowing. **Surah 2, verse 77**: *"Do they not know that God knows everything they conceal and everything they declare?"* Also, **surah 14, verse 38** reads: *"Our Sustainer, You know whatever we conceal and whatever we declare, nothing is hidden from You on earth nor in the heavens."* God knows everything.

To add, Allah further warns in **surah 51, verse 51**: *"Do not set up besides God any other authority to rival or equal Him. This message is the revealed guidance sent by Him to you as a clear warning."* Why then are divided-Muslims following scholars and other 'leaders' when Allah explicitly states in this verse *"do not set up any other authority to rival or equal Him."*

He again warns us in **surah 7, verse 3**: *"You shall all follow what is revealed in it from your Sustainer and do not accept any authority as equal to Him. Yet, rarely do people take heed."*

Surah 12, verses 105 and 106 tell us that they do not accept Allah without accepting others to rank with him:

"And how many Signs in the heavens and the earth do they pass by? Yet they turn away from them!"
"And most of them believe not in Allah without associating authorities equal with Him!"

Another reference, **surah 11, verse 2** answers this question: *"Say: 'You shall not serve any authority as equal with God. I come to you from Him as a warner as well as a bearer of good news.'" Also, **surah 18, verse 110**, says: "Those who hope to meet their Sustainer shall work righteousness and never serve any other authority to rival or equal the One who sustains them." This verse is the Messenger ﷺ being told to tell us to not serve any authority other than God.*

In the following reference, **surah 3, verse 14**, Allah says He Himself bears witness that there is not authority to rank with Him: *"God bears witness that there is no authority to rank with Him and so do the malaika (angels) and those who possess knowledge, truthfully and equitably. He is the Absolute; there is no authority to rank with Him, the Almighty, Most Wise."* Could God be any clearer on this

matter? Therefore, in order to adhere to the Quran, we simply cannot set up authorities or rivals to equal with him. He is Al-Aziz, the one who has Power over all things and cannot be overcome.

So, after reading these verses from Allah, how can we accept authority as equal to Him?

Another very important reference, **surah 10, verse 18**: *"They serve beside God those who possess no power to harm them or benefit them and they say, "These are our intercessors at God" Say: "Are you informing God of something He does not know in the heavens or the earth?" Be He glorified. He is the Most High, far above any authority that you set up to equal Him."*

Allah gives mankind another warning regarding setting up authorities equal to Him, in **surah 10, verse 66**: *"Absolutely to God belongs everyone in the heavens and everyone on earth. Those who set up authorities to equal God are really following nothing of substance. They only think that they are following something good and they only guess."*

We also read previously, **surah 3, verse 105**, where Allah warns us: *"Do not be like those who disputed and became divided, despite clear proofs that were given to them. For these have incurred a terrible retribution."*

Are they ignoring these verses? After reading these verses, and witnessing how many times Allah warns us not to set up authorities to rank with Him or equal to Him, how are they allowing the Ahadith attributed to the Messenger ﷺ to rival and rank equal with Allah's Quran? As previously mentioned, such verses from Allah are not just referring to non-Muslims, they are not in the Quran simply to tell us the history of the disbelievers or the behaviours of faith-rejectors - Allah is referencing the 'Muslims' of today who claim Ahadith as a requirement of the Deen and following blindly. Allah is referring to those who falsely attribute man-made books to His One, Divine Book. **Surah 29, verse 51**: *"Is it not enough that We revealed to you this book, a profound guidance to set you in the right path? This is indeed a mercy and a reminder for people who believe."* So, is the Quran not enough?

Allah clears up these points up further in **surah 5, verse 48**: *"Then We revealed to you this Book of guidance, truthfully, confirming previous scriptures and superseding them. You shall rule among them in accordance with God's guidance and do not follow their wishes if they differ from the truth that has come to you."* The references listed here are indeed themselves apparent enough.

A few more verses for the matter of following misguided forefathers, scholars or other leaders:

Firstly, Allah says in **surah 17, verse 36**: *"And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into."* Therefore, we cannot follow what we have no knowledge of, we simply cannot follow-blindly. Every soul must seek knowledge and we have read previously that the Quran tells us we must always use it as consultation for answers and judge by it. We will be held accountable when we return to Allah for every act of ours (**5:45; 8:44**).

The Quran answers in **surah 2, verse 123**: *"Then guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from it, nor shall intercession profit it, nor shall anyone be helped."* Here, Allah is saying that every soul shall bear their own burdens and answer for their own actions, they will not be helped nor benefit any other.

Allah tells us that each soul is guided for its own good and wrongs only itself. We do not bear anyone else's guilt, in **surah 17, verse 15**: *"Whoever is guided, is guided for his own good and whoever moves astray does so to his own detriment. No wrongdoer will bear the guilt of anyone else. We never punish without first sending a guiding message."*

Next, **surah 68, verses 41 and 44** are showing how Allah will deal with the people who rank with Him on the Day of Judgement. He will tell those who rejected this Hadith, the Quran – to call the authorities they ranked with God to help them:

"Do they have authorities that rank with God? Let them help, if they are truthful."

"The day will come when they will be exposed and they will be required to concede to God, but they will be unable to."

"With their eyes subdued, humiliation will cover them. They were invited to follow God's guidance when they were whole and able."

"Therefore, let Me deal with those who reject this Hadith, My revealed message: We will give them latitude and they will move astray without perceiving."

Furthermore, **surah 82, verse 19**: *"That is the day when no Self can help another Self."* Thus, forefathers, scholars and other leaders will not come to any souls rescue. You will answer for yourself. We read previously that everyone will be held responsible for their own deeds in **surah 10, verse 41**: *"If they reject this guidance, then say: 'I have my works and you have your works. You are not part of anything I do and I am blameless of anything you do.'"*

Also, **surah 109, verse 6**: *"To you is your deen and way of life, and for me is my Deen; that is my way of life."*

In regards to claiming that the Quran is incomplete, Allah asks: *"Then is it only a part of the Book that ye believe in, and do ye reject the rest?"* (Quran **surah 2, verse 85**). Thus, another question that comes to mind regarding this is: 'well, how did the early Muslims survive without Ahadith?' 'What did the Muslims follow for over two and a half centuries after the Messenger's demise, before Ahadith?' Now, the answer to these questions is simple - the Quran, and only the Quran as we know there were no 'Imam Bukhari's Authentic Ahadith' (leading Hadith author) or any other Ahadith at the time. Those followers of Islam were the beginning of the Ummah, and they only used God's word, the Quran to act upon. This is what every believer was following at the time of the Messenger ﷺ. Not any human beings. Another worthy answer from Allah, **surah 7, verse 158**: *"Say: 'O people, I am God's messenger to all of you. To Him belongs the sovereignty of the heavens and the earth. There is no authority to rank with Him. He controls life and death.' Therefore, you shall believe in God and His messenger, the gentile messenger, who believes in God and His words. Follow him that you may be guided."*

His Divine Self further provides us with another answer in, **surah 6, verse 157**: *"Nor can you say, 'If only a scripture could come down to us, we would be better guided than they.' A clearly explained guidance as a beacon and a mercy has now come to you from your Sustainer. Now, who is more evil than one who rejects these signs from God and disregards them?"* So, we cannot say we did not have clear guidance, we are being told here by Allah that a 'clearly explained guidance' has now come to us from Allah Himself. Could God be more clearer in **surah 98, verse 6**: *"Those who reject this guidance*

from among the people of the scripture and those who set up authorities to rank with God have incurred a hellish torment forever. They are the worst creatures in the sight of God."

Furthermore, in **surah 6, verse 153**, Allah says that this is His Straight Path, it is balanced. He commands here that we follow it and do not follow any other path. For they divert us from His Path. The only benefit is to us, He commands this to protect us. if only we understood: *"This is My path, the straight and balanced path. You shall follow it and do not follow any other paths, lest they divert you from My path. These are God's commandments to you that you may protect yourself from lasting harm."*

This itself is evidence that we believers now can also survive with the Quran, and no Ahadith are necessary. Additionally, one can witness that the Quran was made timeless for this reason, so no additional texts are required to distort Allah's Final Message. We must never lose sight of this truth. To emphasise this point further, Allah Himself reiterates that His Book explains all things, **surah 16, verse 89** of the Quran: *"And We have sent down to thee the Book explaining all things, a guide, a mercy and good tidings to the Muslims."*

In **surah 6, verse 106** our Creator commands that we follow this Guidance, the Quran and disregard those who set up authorities with Him, ensuring that we do not berate them: *"Follow what is revealed to you from your Sustainer; there is no authority to equal with Him and disregard those who set up authorities to rank with God."*

I now end this chapter with a few more eye-opening Answers from the Divine-Self; **surah 21, verses 21 to 24**:

"Have they found gods on earth who can create?"

"If there were other authorities to equal God, there would have been chaos. Glory be to God, the Sustainer with absolute authority. He is over and above any of their claims."

"He is never to be questioned about anything He does, while He holds all to account."

"Have they found other authorities to equal Him? Say: "Show me your proof. This is a message of my generation, consummating all previous messages." Indeed, most of them do not recognize the truth, this is why they are so argumentative."

Also, **surah 11, verse 1**: *"This is a law-giving book with verses perfected and elucidated. It comes from the One who is Most Wise, fully aware of all things."* Think, would one still dare to say that the Quran is basic? Or that it has 'missed things' when the Creator Himself claims the Deen in the Book to be perfect and complete?

Think:

Surah 51, verses 20 and 21:

"On the earth are signs for those of assured Faith,"

"As also in your own selves: Will ye not then see?"

8. Written or Memorised?

Another fundamental topic to discuss is the matter of whether the Quran was written down whilst it was being revealed to Messenger Muhammad ﷺ. Many Muslims dispute due to Ahadith claiming that the Messenger was illiterate and thus, could not read or write. Consequently, they believe the Quran was not written until after the Messenger's demise, only memorised. However, one must reflect upon Allah's words carefully. In **surah 39, verse 23**, Allah says: *"Allah has revealed the best Hadith in the form of a Book."* Wait, so He revealed it in the form of a book? Allah is telling us this in the Quran and there is no way He is implying something else. How can we argue with Allah over this?

In **surah 68, verse 1**, Allah says: *"Nun. By the Pen and the (Record) which (men) write."* Did Allah say pen? But pens did not exist around the time the Quran was revealed? As you can see, this is another misconception caused by scholars, as writing with a pen did exist then, like Allah mentions in this verse. Pens and books may have been different to modern day pens with ink and neatly-bound books, nonetheless the concept of writing existed.

The fact that Allah commands His Messenger ﷺ to read in **surah 96, verse 1**: *"Read! In the name of thy Rabb and Cherisher, Who created..."* Why is the Messenger ﷺ being told to 'read' if he is illiterate? If he was illiterate, he would have not been able to read miraculously. Allah continues to say in the same **surah 96, verses 4 and 5**: *"He Who taught the pen."*

"Taught man that which he knew not." Again, Allah refers to a 'pen'. Again, pens may have been different at the time, but they existed. Allah mentions a physical book in **surah 56, verses 77 to 79**:

"That this is indeed a Qur'an Most Honourable,"

"In Book well-guarded,"

"Which none shall touch but those who are clean."

We learn from these three verses that the Quran is a well-guarded book that must be touched, meaning understood, only by clean people, as in those with clear hearts and pure minds. The point to note here is that taking this verse literally, one cannot touch a book that does not exist. The word '*kitab*' is also mentioned in the middle verse, and this provides proof that Quran was indeed in Book form in the life of the Messenger ﷺ. Additionally, in many more references throughout this book, the word 'book' or 'kitab' is used (**2:85, 29:51, 5:48, 16:89**).

Here are another two verses that refer to the Quran as a 'book':

Surah 27, verse 1: *"These are verses of the Qur'an, a book that makes clear."* This is also evidence that it is not just any book – but a clear one.

Surah 6, verse 155: *"And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy."* To add to this, the following verse says that people cannot say we had no Guidance, **verse 156**: *"Now you can no longer say, "The guidance was sent down to two groups before us but We were unaware of their teachings."*

More verses mentioning 'kitab' (كِتَاب k-t-b), or 'book/scripture' in English:

1. **Surah 52, verses 2 and 3:**
"And this inscribed guidance." "Which is presented as a book."
2. **Surah 2, verse 2:**
"This is the Book; in it is guidance sure, without doubt, to those who fear Allah."
3. **Surah 2, verse 44:**
"Do ye enjoin right conduct on the people, and forget yourselves, and yet ye study the Scripture? Will ye not understand?"
4. **Surah 2, verse 101:**
"And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know!"

Many more verses to refer to:

2:121, 2:144, 2:146, 2:151, 2:174, 2:177, 2:213, 2:231, 3:3, 3:7, 3:19, 3:20, 3:23, 3:79.

It is evident that the Quran constantly refers to the word 'book' and we now know that it was compiled and secured in a physical book-form as well as verbally, having been memorised by thousands. We know that this is not the case for Ahadith, as it was not memorised and committed to memory like the Holy Quran.

Also, I am not sure about *you*, reader, but I certainly know that a 'book' is pages of text or images bound together. Also, how many times does Allah mention the word 'book'? He also often refers to believers as 'People of the Book'. So - can a book really be referred to simply as a memory? Is this word 'memory' synonymous or interchangeable with the word 'book'? Do those who claim the Quran was only memorised not ponder upon these Divine words?

9. Translations of the Holy Quran

Translations of the Quran vary widely, as we have briefly witnessed in the chapter 'Misconceptions of Islam'. Also mentioned previously, any error in translation or interpretation of the Quran is dangerous as it can alter and distort Allah's Message. Earlier in this book, we read that people believe in pre-destiny, when Allah openly says man has freedom to make his choices. Therefore, to grasp a deeper understanding of the Quranic Arabic, one must cross-reference within the Quran – meaning, study locations of a word everywhere in the Quran, bearing in mind the context at all times. Remember, a translation is never equal to the Quran. Therefore, the focus should be on studying Quranic Arabic. He has made it easy to remember and understand. **Surah 54, verse 17:** *"And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?"* Allah informs us that it is easy to understand as well as remember – so, is one going to argue with Allah over this?

For example, if one studies the word '*Deen*' in the Quran in all places it is used, they will realise that its actual meaning is '*way of life*', not '*religion*', as it is commonly and wrongly translated. Thus, translations are not as broad or as accurate as the original Arabic Revelation. Another example is that true meanings of '*salah*' and '*abd*' have been inaccurately translated as '*prayer*' and '*worship*.' They have lost their true meanings on the road to translation. As a result, these concepts are heavily misinterpreted and original meanings have been distorted. '*Salah*' according to the Quran is a system of implementing and following Allah's Laws. Whilst '*abd*' is not simply 'worshipping' in a ritual sense: it means to 'obey God's Laws' through Quranic implementation.

Another word that is very often misinterpreted and wrongly translated is the Arabic word '*nafs*'. This word has been mentioned in this book with the word 'self' in brackets. This is because '*nafs*' is often believed by Muslims to mean 'person' or 'human' or 'soul'. However, after deep analysis of the word usage in the Quran; one can conclude that it is broader than the common translation. It is more accurate as 'personality/character', 'self' and 'Divine energy'. **Surah 32, verse 9:** *"He evolved you and directed you with His Ruh. And He gave you the hearing, the eyesight and the insight. Rarely do you use them and rarely are you thankful."*

Also, some translators add brackets to explain their interpretation of verses, with an aim to make it easy for the reader and a way for the reader not to search for their own answers:

Surah 2, verse 151, Yusuf Ali's translation states: *"A similar (favour have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge."*

Mohsin Khan translates the same verse: *"Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad SAW) of your own, reciting to you Our Verses (the Quran) and sanctifying you, and teaching you the Book (the Quran) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know."*

This shows the depth of difference between the translations and the distortion it can cause. What is interesting and different about the latter translation is that Khan has added brackets: *'(i.e. Sunnah, Islamic laws and Fiqh – jurisprudence).'*' This is where the problems arise, as he has added his own words and interpretation to Allah's Quranic text with an aim to explain. Unfortunately, this translator has injected his preconceived ideas into the perfect words of Allah, distorting the meaning. His brackets mean putting Allah's Book aside. Unfortunately, many people read such translations and tafsirs (attempts to explain Quran using Ahadith) and implement them – blindly.

Some scholars like Khan above, say that God mentions following Ahadith in the Quran when he says, *"Obey Allah, and obey the Messenger"* (Quran **surah 4, verse 59**), or *"instruct them in scripture and wisdom."* Simply because the word 'and' is used.

However, using two words with the word 'and' between them adds additional meaning and emphasis, it does not mean they are two separate ideas. For example, when it says, *"the script 'and' wisdom"*, they believe the script is the Quran whilst 'hikmah' (Arabic word for wisdom) is Ahadith. Is the Book of Allah - *Al-Quran*, not hikmah? As addressed very early in this book, the Quran contains deep knowledge of the universe and beings within it, that could not have been known by any man. Recent scientific discoveries are confirming Quran's statements – statements that were revealed to a man 1440 years ago. Many scientists, doctors and people of knowledge have accepted the Quran as their way of life and accepted Islam as their way of life as a result of these Quranic wonders. This is a vast topic and would become a lengthy book in itself if it was written in-depth now.

Also, earlier we read **surah 2, verse 151**, Yusuf Ali's translation states: *"A similar (favour have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge."* If we were to take this as separate ideas then we would begin to believe that Allah is talking about three different books: **the Scripture (Quran), and Wisdom (Ahadith) and new knowledge (?)**. However, we can see this would not make sense because what is new knowledge? The only answer that makes sense is God's Final Book. This is why we know in this verse and all other verses when Allah uses the word 'and', he is talking about the Holy Quran. Nothing extra.

Moreover, correctly translated, Hikmah or Hikmat means the *'Wahi of Allah's commandment'*. An example of hikmat is fasting, the aim of fasting is to achieve self-restraint and practise abstaining to discipline oneself. This is because in Islam, the Quran teaches us that self-discipline is the attitude a believer must have in order to not let one's own desires out of control. This is hikmat, this is wisdom. Every Messenger was given the Book and hikmat, **surah 3, verse 81**: *"Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you a messenger, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."* In a few pages, we will read more about this Arabic word hikmat. In **surah 4, verse 113**, Allah says He sent down the Book and hikmah, meaning the Law and the Result of the Law: *"For Allah hath sent down to thee the Book and Wisdom and taught thee what thou Knewest not (before): And great is the Grace of Allah unto thee."*

Regardless, Ahadith-believers put more emphasis on what is not the Book, they place more importance on what they think is the 'wisdom' – Ahadith. They place more importance on the 'ritual' practices. From the Quran, we know that the Quran is the Sunnah of Allah 'Sunnat-Allah' (way of God). This is Allah's Sunnah; distinct in Quran **surah 33, verse 62**: "God's methods are eternal and His way was the same before and you will find there is no change in the ways of God." The Arabic states the words; "Sunnatal laahi."

Here is the full verse in Arabic Roman Transliteration: "**Sunnatal laahi** fil lazeena khalaw min qablu wa lan tajida **lisunnatil laahi** tabdeela." These are Allah's own words.

It is vital to highlight that the Quran not even once speaks of 'Sunnat al-nabi' (way of the Prophet or the Messengers Sunnah). The saying 'Sunnat al-nabi' is used by scholars and all Ahadith-followers. However, evidently the real sayings of the Messenger ﷺ are only found in the Quran when Allah says "Qul" (قل) – meaning 'Say', to the Messenger. This word is found over three-hundred times in the Quran, and many verses have been used throughout this book which use this Arabic word. These verses are God commanding the Messenger ﷺ with what to say. This is Allah's Way, the true and only Sunnah for a Muslim.

Regarding such people – those who set up authorities with Allah, He says in the Quran, in **surah 84, verses 20 to 25**:

"Why do they not believe?"

"And when the Quran is recited to them, they do not concede."

"This is because those who disregard it are in reality the rejectors."

"God is fully aware of their innermost thoughts."

"Promise them a painful retribution."

"As for those who believed and led a righteous life, they receive a recompense that is well-deserved."

Here, the Quran states to promise them a painful retribution. It is important to mention and clear-up that Allah is not talking about punishing the disbelievers unjustly. We know He is the Most Merciful and wants the best for His creation. The punishment comes from one's own actions and deeds. There is no injustice done to any soul regardless of their beliefs and there never will be. As we have addressed previously, we will be held accountable for the deeds in our own lives (Law of Requit). As for the matter of obeying the Messenger ﷺ in **surah 4, verse 59**, let us reflect upon two verses: 6:116 and 31:6.

1. **Surah 6, verse 116**: "Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie."
2. **Surah 31, verse 6**: "But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty."

In response to the claim that Muslims derive from 4:59, about obeying Quran and Ahadith; in the above two verses, why does Allah repeatedly say, "way of Allah" and "Path of Allah" and not 'Path and way of Allah and the Messenger'? Think.

Those who claim that we must obey the Messenger ﷺ through Ahadith should question; if this was the case, then why did Allah not add *'the Messengers way'* in verses **6:116** and **31:6**?

It is apparent that on my journey of analysing the Ahadith using the Holy Quran, I cannot find any backup in the Quran to obey any Ahadith. No human will find this command from Allah. Following anything other than the Quran is a huge contradiction towards the Quran. It is worthy to mention again, that as highlighted in this book, there are many references where Allah tells us the Quran is enough **29:51**. This is fact, and it is all we can accept as the true way of life.

Moreover, Allah constantly urges believers to not divide, and the Ummah would certainly unite with the Quran. Thus, we must always keep in mind that the Quran was sent to unite mankind, yet Muslims divided into sects - hence the divided and uncooperative state of the Islamic world today.

The following verse translated by Sahih International is another verse that is translated incorrectly; **surah 2, verse 26**: *"Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Rabb. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient."*

It is worth mentioning that Allah does not mislead anyone, having this type of mindset causes people to think treacherous thoughts such as: *'if Allah wanted, he would have guided me or them, but he chose to misguide.'* It is in actual fact their own actions and own doings that cause them to be misled and astray. Here are a few verses that Allah says to such people, **surah 10, verse 44**: *"God never wrongs any people. It is the people who wrong their own Self."*

Again, in **surah 3, verse 117**: *"It is not Allah that hath wronged them, but they wrong themselves."*

Also, in **surah 10, verse 99** of the Quran: *"Had your Sustainer willed, all the people on earth would have believed in His guidance. Do you want to force all the people to become believers?"*

Another profound verse showing that trying to harm others will only harm yourself, **surah 4, verse 113**: *"But for the Grace of Allah to thee and his Mercy, a party of them would certainly have plotted to lead thee astray. But (in fact) they will only Lead their own souls astray, and to thee they can do no harm in the least."*

Evidently, Allah does not mislead any soul, he guides and does not misguide. He only guides those who wish to be guided. Thus, Sahih International's translation above is incorrect. Here is a translation of the same verse; **2:26**, that is more accurate to the truth by Paigham Mustafa:

"God does not shy away from citing any kind of allegory, from a tiny mosquito and greater. As for those who believe, they know that this is the truth from the one who sustains them. As for those who reject this, they say, "What did God mean by such an example?" Many go adrift thereby and others are guided thereby. But God never misleads, except that the depraved are harmed by their own mischief."

As you can see, reader – if we were to accept Sahih International's translation of verse **2:26**, we would find a contradiction in the Quran with verses above, **10:44** and **3:117**.

Clearly, it is necessary to have an open mind when reading translations and remember that Quranic Arabic is not a simple language to translate, the scholars and authors whose translations you read are according to their own understanding. Meanings are very often lost in translation. Emphasis must be on having the earnestness to study Quranic Arabic to understand what Allah is saying. As we have seen through an example, one must not rely solely on other people's translations and instead study Quranic words in-depth. Also, research words in all locations of the Quran where a certain word appears to correctly comprehend the true and accurate meanings. This is having an earnestness of seeking to understand Allah's Message and this is not following blindly.

Remember, that one word in Arabic can be a sentence in English and vice versa; as no language can encompass the distinct language of the Quran.

Apparently, according to most Muslims, to understand the true meanings of the Quran, all Muslims require a qualified and knowledgeable person fluent in the Arabic language. However, this does not go to say that one needs to refer to a '*tafsir*' or a 'qualified scholar' of Islam, because Allah has given everyone a mind to think with, so this type of thinking is outrageous and illogical. Those explanations are according to those scholars' understandings. It is not a requirement as per the Quran that one must follow forefathers, great ones or scholars' interpretations. In actual fact, it is the complete opposite. As mentioned previously, Allah urges all people to think and seek an understanding. So read others' work, but always do it with your own mind alert and thinking, it is best not to blindly believe interpretations. Also, note that modern-day Arabic is only a small percentage of Quranic Arabic; it does not fully scope the Arabic that Allah used in the Quran.

Additionally, Messenger Muhammad ﷺ and his companions did not have any scholars tafsir's to refer to and ask, '*what does Allah mean when he says this?*' We know that all answers are with Allah, and we humans are unable to acquire the answers for all questions. This is because humans' brain capacity is limited. Even so, Allah urges every human to think. Why else would he give every human a thinking-mind when one could simply follow others like blind sheep? Why would you be given a mind and freedom to think if you could blindly follow your forefathers and scholars?

Also, did Allah mention in His Quran that '*scholars will come and do the explaining for you, provide you all with tafsirs, and follow your forefathers' traditions, following blindly?*' One cannot grasp Allah's words to their full potential if their mind has preconceived ideas filled with scholars such as Bukhari, Muslim, Tirmidhi etc. Are they aware that they are undermining His authority and incomparable power? How are they joining scholars to Allah's rank? Do they wonder how they will face and answer to Him on the Day? Are they saying that Allah does not know how to order us that he needed scholars to finish His job? That He needed mere mortal weak men to add to His Divine, perfect and complete words? Because if that is what one is saying, then that is following humans, which means joining partners with Allah – and that is what Allah describes as shirk. As we read under the chapter 'Misconceptions of Islam', the following two verses:

1. "*Who is more evil than those who fabricate lies about God?*" (Quran **surah 11, verse 18**).
2. "*There is among them a section who distort the Book with their tongues: you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: It is they who tell a lie against Allah, and they know it!"* (Quran **surah 3, verse 78**).

In **surah 24, verse 54** Allah tells us many things addressed and highlighted in this book; we are responsible for ourselves, we must obey Him and the Messenger ﷺ, the only duty the Messenger had was to deliver the Quran completely and clearly, and finally, if we do obey then we will be among those who are guided: *"Say: "Obey God and obey His messenger." If they refuse, then he is responsible for his obligations and you are responsible for your obligations. If you obey him, you will be guided. The sole duty of the messenger is to deliver the complete clear message."*

Again, in **surah 64, verse 12**: *"You shall obey God and you shall obey the messenger. If you turn away, then the sole mission of Our messenger is the conveyance of this complete clear message."* Evidently, Allah is notifying us that delivering the Quran was the sole duty of the Messenger ﷺ, and it is a clear and complete message. He successfully fulfilled his duty.

The Quranic system is perfect for mankind. It cannot be compared to any other system, and certainly not to any Hadith as one can witness the division it causes. **Surah 112, verse 4**: *"And there is none comparable with Him."*

It is now time for you to ponder – ponder upon this: what would be the point of a perfect, knowledgeable and flawless Book if it needed other books to complete and explain it? Think.

Regarding this, Allah mentions such people who write and claim Ahadith or sayings as part of what Allah revealed, in **surah 2, verse 79**: *"Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby."*

Also in **surah 3, verse 75**: *"Some followers of the scriptures can be trusted with many things and they will return everything back to you. Others among them cannot be trusted with a single coin; they will not repay you unless you keep after them. That is because they say, "We do not have to be honest when dealing with the gentiles." Thus, they attribute lies to God, knowingly."*

In **surah 5, verse 92**, Allah continues urging: *"Obey Allah, and obey the Messenger, and beware: if ye do turn back, know ye that it is Our Messenger's duty to proclaim in the clearest manner."* This verse is where scholars and traditional Muslims will say 'see, we need the sayings and actions of the Messenger to complete the Deen.' They believe that here, whilst Allah is asking mankind to obey the Quran, the Messenger has separate agendas for the Ummah - to obey him through Ahadith. However, what was the Messenger ﷺ saying? What was the Messenger ﷺ acting upon? Let us now think about this answer together. Remember one very important point and that is: what Allah is saying, the Messenger ﷺ is repeating. Again, what Allah is saying in His Quran, the Messenger ﷺ is saying the same, as he is conveying The Quran. So Allah's Sayings and the Messenger's Sayings are indeed one and the same thing, and that is Al-Quran. Allah's words are Allah's words and Allah's words are the Messenger's Words. What Allah revealed, the Messenger ﷺ conveyed - no difference at all, no separate book. The Messenger ﷺ simply repeated God's words, they are not his own words. Allah tells us in **surah 76, verse 23**: *"We have revealed to you this Quran, an exceptional guidance from Us."*

The Messenger ﷺ followed the Quran, not any of his 'own' books. The Messenger ﷺ was following the same law, same book – Quran **10:15; 46:9**. If he disobeys there is double punishment **surah 17,**

verses 74 and 75: *"And had We not given thee strength, thou wouldst nearly have inclined to them a little."*

"In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us!" This shows that there are no favours in the Domain of Allah.

He achieved everything with this Quran; so, what would the Messenger ﷺ think of Muslims worldwide who have deserted Quran for Ahadith? The point here is clear. Therefore, a true believer, like the Messenger ﷺ, must have belief in this above all books of Ahadith. Thus, what Allah said, the Messenger ﷺ reiterated, and what the Messenger ﷺ said to the people, is what Allah said to him.

The Quran bears witness to this fact in **surah 53, verses 2 to 5:**

"Your friend, the messenger was not astray nor was he deceived."

"Nor was he speaking out of any personal desire."

"This guidance was revealed as divine inspiration."

"Inspired by the One Most Powerful."

If we read these words carefully, we see that Allah says; *"this guidance."* Allah is mentioning the Quran here. Likewise, a messenger passes on the message, he does not add to it nor does he change it. Also, in reference to following Hadith, **surah 39 verse 23** the Quran answers: *"Allah has sent the best Hadith."* Again in **surah 39, verse 2:** *"Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion."* So when we say, 'Allah is saying in His Quran', it means the Messenger ﷺ is reiterating the Quran, that is the best Hadith. To emphasise again, Allah's Messenger ﷺ implemented the Quran, not any other book.

A conversation between Allah and the Messenger ﷺ recorded in **surah 6, verse 19** of the Quran: *"Say: Whose testimony is greater? Say: God's. He is the witness between me and you that this Quran has been inspired to me, to develop you and whomever it reaches. Indeed, if they bear witness that there is another authority to equal the One God. Say: I do not testify as you do. There is only One God and I reject all authority that you set up to rank with Him."* So read again from the Messenger's perspective, let us see what he himself is saying about this true Hadith, the Quran. He is saying here that he *"rejects all authority that you set up to rank with Allah."* The Messenger ﷺ is innocent of that which you associate with Allah. Why was the man-made Ahadith, his 'actions' and 'sayings' not included in his own testimony above?

In **surah 10, verse 15** Allah again is conversing with the Messenger ﷺ: *"But when Our Clear Signs are rehearsed to them, those who do not except to meet Us say: "Bring us a reading other than this Quran, or change this," Say: It is not for me, of my own accord, to change it: I simply follow what is revealed to me. If I were to disobey my Sustainer, I should myself fear the penalty of a Great Day."* Allah explains here that the Messenger ﷺ only follows what is revealed to him, and he would not, of his own accord change it – he would not disobey Allah. He was obedient to God. Most Muslims today are the same when the Quran is mentioned they turn away but add any Hadith and they are satisfied.

Surah 4, verse 78 reads: *"When something good happens to them, they say, "This is from God," and when something bad afflicts them, they blame you. Say: "Everything is a consequence of God's law."*

What is the matter with these people? They hardly understand the realities of this Hadith, the message from God?"

Furthermore, Allah informs the people **surah 69, verse 40**: *"This is verily the word of an honoured Messenger."* Here, the Messenger ﷺ is saying to the people of his time, 'this Quran is my Hadith, follow this and implement this.' This means the Messenger ﷺ accepts Allah's Quran as his only Hadith, as the only Book he left for mankind. Allah further clarifies when he says to Messenger Muhammad ﷺ in **surah 4, verse 80**: *"He who obeys the Messenger, obeys Allah. But if any turn away, We have not sent thee to watch over them."* Now, this verse further clears up the fact that obeying the Messenger ﷺ is obeying Allah. A final ending for this paragraph is **surah 69, verses 44 and 45**: *"Had the Messenger fabricated any other teachings and attributed them to Us." "We would have punished him severely."* Note that 'would have' are the key words here. This means it did not happen because if it did he 'would have' been punished. Another point to highlight is that these sayings in Ahadith are only 'attributed' to the Messenger ﷺ, they are still not claiming that they are actually said by the Messenger.

Also, contrary to what some Muslims may believe, Allah did not take ownership of Bukhari, Muslim and other man-made scholarly Ahadith even once in His Final Revelation, and nor did the Messenger. In actual fact, we have seen from the Quran that Allah said the opposite – and that is what the Messenger ﷺ reinforced. So when one claims something the Messenger ﷺ did or said, they are purely following man-made scholarly misinterpretations and false additions, not Allah nor the Messenger Muhammad ﷺ - and that is not Islam according to the Creator's Book. **Surah 25, verses 27 to 30** make clear that the day will come when the Messenger ﷺ will confirm himself that people abandoned the Quran: *"The day will come when the transgressor will bite his hands in anguish and say, "Alas, I wish I had followed the path of this guidance." "Alas, misery is on me, I wish I did not take that person as a friend." "He has led me away from the guidance after it came to me." "Indeed, the egotistic Self makes victims when it betrays, and the Messenger will say, "my Rabb, my people have deserted this Quran."*

There is no mention of the Messenger ﷺ talking about people leaving the Ahadith. Also reader, note that above it is stated *"...led me away from the guidance after it came to me."* The transgressor will have turned away after knowing this path of guidance and will wish they had followed it. To add to this, we previously read **surah 53, verse 28**, where Allah commands: *"You shall disregard those who turn away from Our message."*

Moreover, in **surah 5, verse 3** (mentioned in the very first paragraph of this book but worth repeating here): *"This day I have perfected for you your Deen and completed My favour upon you and have chosen for you Islam as your deen."* Here, when Allah tells mankind he has 'perfected' the Deen and 'completed' the favour upon completion of the Quran, He uses the words perfected and completed - meaning done, finished, khalas - the end. Did Allah say anywhere in the Quran *'Ahadith will come in over two and a half centuries to explain this Book further, until then your deen is incomplete?'* Did He? No, he did not. So reader, think with a clear mind, as one cannot pour into a cup that is already full.

Another verse that we can reflect upon here is **Surah 33, verse 34**: *“And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them).”*

We previously read about hikmah. Scholars say that the ‘hikmat’ or ‘hikmah’, that Allah is referring to in the above verse is the ‘Ahadith’ also known as the ‘sayings and actions of the Messenger Muhammad ﷺ’. However, we have addressed that the Ahadith were compiled many generations after the Quran. In the above verse Allah is telling the Messenger ﷺ to recite and rehearse the ‘hikmah’, what scholars say is the Ahadith (six books). Thus, it brings one to wonder; how is it possible that the Ahadith were being recited in the homes at the time of the Messenger ﷺ?

Therefore, one must realise that it is imperative to understand that the Quran is the true and the only essence of Deen. One will see that obeying Allah is also following the Messenger ﷺ, and it easy and straight-forward when it is done through implementing the Quran. Life becomes easy as Allah shines His Light on the believer and makes the journey easier. Ultimately, He urges all to look deeper into the Quran with an empty cup and clean heart, meaning without any preconceived ideologies and ask Him to help you understand and act upon the Quran only, **surah 40, verse 60**: *“So call upon me, I will respond.”* He also says in **surah 2, verse 186**: *“When My servants ask thee concerning Me, I am indeed close: I listen to the prayer of every suppliant when he calleth on Me. Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.”* Allah is nearer to us than our jugular vein (Quran **surah 50, verse 16**).

He will help you if you first have the earnestness to learn what He is saying (Quran **13:11**). I would like to highlight that I do not require anything in return, no word of appreciation, I am simply doing my duty as a fellow Muslim and working for the greater good. I am mindful of my duty to God (Quran **surah 76, verse 9**). Accordingly, not only is our own ‘self’ nourishing this way, the world will also become a better place to be in as the individuals’ internal state changes and improves. It begins with you. **Surah 22, verse 40**: *“Absolutely, God supports those who keep their duty to Him.”*

Finally, to end this chapter with a simple and beautiful verse, from **surah 2, verse 22**: *“Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).”*

10. Conclusion

Before reaching conclusions, we will now reflect using a passage to summarise each chapter.

1. **Introduction:** The aim of this book was to analyse the Holy Quran and use it to judge Ahadith, as Allah commands us to in **surah 4, verse 105**: *"Indeed, We have revealed to you, the Book in truth so you may judge between the people by that which Allah has shown you."* Also, in **surah 8, verse 44** we read that Allah says all questions go back to Him.
2. **Allah's Book and Man-Made Books:** We learn that Allah's book is above all. His Book is complete. Every soul must strive to use their mind and question to understand and implement the Holy Quran. Nothing can compete with His Book, it is, was and always will be unmatched.
3. **Ahadith Validity:** We find that Ahadith is not valid enough to take root in Islam and join forces with the Quran – nothing is. The birth of Ahadith is unauthentic and unreliable. No human can ever contend with His One and Only Guidance to mankind.
4. **Sects, Born from Ahadith:** We find that Allah does not permit division in Islam **6:159**. It is *shirk* to associate partners with God and His Book or rank anything on the same level with a similar importance **23:32**. Allah commands all Muslims to unite. One God, one nation, one Book.
5. **Misconceptions of Islam:** In this chapter, it was discovered that Ahadith is difficult to understand, let alone implement alongside the Holy Quran. There are a lot of confusing concepts that have complicated Islam which has caused Muslims to turn away from each other, rather than being one single brotherhood.
6. **Divine Laws and Man-Made Laws:** Divine Laws are above all others. We learn that there is no change in His Ways or Laws. **Surah 6, verse 114** informs us that we do not need any other than God to create Laws for us. His Laws are enough. He has made the Deen Islam easy but man has complicated it. Turn to the Quran for ease and simplicity.
7. **Divine Answers:** This chapter finds that everything that mankind needs is in the Holy Quran, nothing has been omitted **6:38**. Allah gives us answers for every matter. We can have an open conversation with our Creator if we consult with Him using His words. The Guidance in the Quran has been sent to mankind until the Day of Judgement.
8. **Written or Memorised?:** In this chapter, we found that the Quran was a book from its initial release. The Quran constantly refers to itself as a 'kitab' which means book. No one can argue with God on this matter, or any matter **39:23**.
9. **Translations of the Holy Quran:** Translations alter the meaning of God's words. It is often spread that only 'qualified' people can translate the Quran, however; Allah gave a mind to every soul to use it to think and not follow blindly. Allah condemns blind-following.

Now, in this chapter, number ten, we will conclude our findings. We have learned that being a follower of the Quran is a perpetual devotion, and we must continue the journey of seeking Guidance every day until we return to God. We have further discovered that we must always consult Allah, and the Quran is the only source to have a conversation with Him **surah 11, verse 61**: *"O my people! Obey Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein. Then ask forgiveness of Him, and turn to Him. For my Rabb is always near, ready to answer."* We must use the Criterion to judge that we are guided permanently. This is the way to attain the status of a *mu'min* according to the Quran as the Quran is the framework for a harmonious life – individually and universally. This is the only way for nations to prosper.

The Quran has also informed us that every soul will be held accountable for its own deeds and for every action, including intentions, on the Day of Accountability – when we will face Allah alone. As previously mentioned, there will be no third party in between and no one will come to our rescue. We cannot even claim ownership of our bodies or souls. Our deeds, actions and intentions are the only things we own as we have been granted the freedom to be any way we wish.

We have also discovered that each human is free to believe anything they desire and there is no compulsion in Islam (**2:256**). We know that every soul has its own record, as God informs us **surah 17, verses 13 and 14**: *"And every human being we have made his deeds cling to his neck and We will bring out for him a book (recording all his deeds) which he will find wide open."* *"Read your book, sufficient is your own conscience this day as a reckoner against you."* Thus, each human has its own book of deeds, attached to him.

Allah further adds in **surah 17, verse 71**: *"The day will come when We summon every person together with their record. As for those who have sent forth a record of righteousness, they will see their vindication and will not suffer the least injustice."*

Also, **surah 40, verses 16 and 17**: *"That is the day when everyone will be completely exposed. No one will be able to hide anything from God. To whom belongs all sovereignty on that day? To God, the One and the Supreme."*

"On that day, every Self will be paid for whatever it had earned. There will be no injustice on that day. God is most efficient in reckoning."

Furthermore, Allah informs us that no bearer of burdens will bear the burden of another: *"Namely, that no bearer of burdens can bear the burden of another."* (Quran **surah 53, verse 38**). This is evidence that each soul will answer for itself on that Day – they will not be able to blame 'so and so scholar', their forefathers or great-ones.

As mentioned earlier, Allah emphasises in **surah 2, verse 123**: *"Then guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from it nor shall intercession profit it nor shall anyone be helped."* Will forefathers or great ones or scholars come to any souls rescue? Even the Shaitan (Satan, Iblis, devil) will leave the human and not take accountability for anyone. Al-Quran, **surah 14, verse 22**: *"And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with*

*Allah. For wrong-doers there must be a grievous penalty.” Allah will make the decision for every soul based on the deeds each *nafs* earned. He is the only One we are accountable to as he tells us in verse **16:51**. Therefore, we must spend our short time in this world, reading, understanding and implementing His Final Words to mankind. **Surah 10, verse 45**: “On the day when He summons them all, they recognise each other and it seems as if they lasted in this world only an hour.” There is not enough time to implement man-made texts such as Ahadith. **Surah 2, verse 75**: “Can ye (o ye men of Faith) entertain the hope that they will believe in you? Seeing that a party of them heard the Word of Allah, and perverted it knowingly after they understood it.”*

Surah 34, verse 46: “Say: “I ask you to do one thing: dedicate yourselves to God's System, in pairs or as individuals, then reflect.” Your companion, the messenger, is not fanatical. He is a manifest warner to you: follow this guidance he brought before the advent of a terrible retribution.”

So reader, this book is one word, one point: Think. This verse is the gist of Quran.

It is in your best interest to not follow the crowd and not become a mindless sheep. Use your own mind to think and make your decision. Unlock the hidden gems within the Quran. You know that Allah tells every person in the Quran to think. The purpose of the Quran is to help each *nafs* reach a higher plane of existence in the next life. The benefit of an individual implementing the Quran is only for the benefit of the person's *nafs*.

This author can come to the conclusion that there is nothing above or on the same rank as the Quran. Had the Ahadith been so vital for mankind, like the Quran, it would have been carefully preserved by our Creator, and He would have specifically informed us of it. He would not have done the opposite and told us that the Quran is clear, complete and fully detailed – omitting nothing. Every human is free to follow anything they feel is right, as Allah tells us.

Know that every self reaps what it sows: **surah 2, verse 141**: “That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case.” Note that hypocrites have no will to be guided and the Quran has many verses discussing how hypocrites will aim to lead the believers astray. Here is one demonstrating their nature: **surah 3, verse 119**: “Here you are caring about them, while they do not care for you and you believe in all the guidance. When they meet you they say, “We believe,” but as soon as they leave, they bite their hands out of anger towards you. Say: “Die in your rage.” God is fully aware of their innermost thoughts.”

The points and references highlighted in this book, have thus helped reach the conclusion that the Ahadith attributed to the Messenger ﷺ are wholly unauthentic, we found that they were not written down during the life of the Messenger for ‘safe-keeping.’ The only authentic book in Islam is the Book of Allah; Al-Quran. Focusing on the Quran, one can understand that Ahadith is not fundamental as Allah's Book. One book is all mankind need, it is the only Book from the Creator, the only one with His Divine Protection. Clearly, as we have learnt, it is not just any book. **Surah 18, verses 2 and 3**: “A perfect guidance to warn of severe retribution from Him and to deliver good news to those who believe in it and protect themselves from lasting harm, they have earned a generous recompense,” “Wherein they abide forever.”

It is the perfected word of Allah; our Rabb who enables growth, who created us and controls every single breath, every cell, every blood flow, every beat of the heart and every blink of the eye (**23:14, 32:9, 96:2, 6:59**). *“So which of the favours of your Rabb will you deny?”* (Quran **surah 55, verse 13**). It is a code of life. One book, one nation - we must never lose sight of this truth.

Surah 28, verse 56: *“You may not be able to guide even the ones you love. God is the only One who guides in accordance with His ordinance. And consistent with His ordinance there are those who attract His guidance.”*

On a final note, I reiterate that I only aim to research Quran and remind one of Allah’s words and His Message from a fresh perspective. This author is not here to pressure anyone to believe or not believe, as every soul has freedom and its own mind to think with. Beliefs are always the individual’s choice, I simply adhere to Allah’s Words and verses such as **10:105** and **16:51** and urge not to follow blindly. The Quran does not advocate blind obedience. I kindly ask you, after knowing the major differences and unparallel facts of the Quran and Ahadith – to ask yourself again, whose words do you defend, Bukhari’s or Allah’s? Afterall, if the Quran cannot convince someone, then how can a mere student of the Quran like this author? *“We are not dictators of the Message, just reminders.”* (Quran **surah 50, verse 45**). We must strive to learn Quran through the Quran - there are so many verses in the Quran that I have perhaps missed many.

If you are already aware of the topics highlighted and addressed in this book, you will find that people - mainly followers of Ahadith will defend and debate with what you know to be true Islam. It is not *you* they have an issue with, it is Allah’s Word they are arguing against.

Allah tells us in **surah 18, verse 6:** *“You need not torment your Self and blame yourself because they reject this Hadith, the Message of Guidance, and you should aggrieve not at their disbelieving.”* Allah further eases our hearts with **surah 6, verse 35:** *“If their rejection gets to be too much for you, you should know that even if you dug a tunnel through the earth or climbed a ladder into the sky and produced a miracle for them, they still would not believe. Had God willed, He could have guided them. Therefore, do not be like those who are ignorant.”* He is the easer of hearts. *“Absolutely, by keeping duty to God your hearts find contentment.”* (Quran **surah 13, verse 28**).

Also, Allah says: *“O you who believe, you shall not befriend My enemies and your enemies, extending friendship to them while they reject the truth that has come to you. They persecuted the messenger and others just for believing in God, your Sustainer. If you strive and struggle in My cause, seeking My blessings, how can you secretly show friendship to them? I am fully aware of everything you conceal and everything you declare. Those among you who do this have indeed strayed off the right path.”* (Quran **surah 60, verse 1**). So, please keep walking on Allah’s Path, even if the majority turn against you - for it is the loss of Allah and His acquaintance that is the true loss in life. *Hasbun-Allahu wa ni’mal wakeel, “Allah is sufficient for us, and He is the best disposer of affairs.”* (Quran **surah 3, verse 173**).

I leave you with some of Allah's many beautiful verses:

"Those who believe and do deeds of righteousness, and establish regular salah and regular charity, will have their reward with their Rabb. On them shall be no fear, nor shall they grieve."

(Quran **surah 2, verse 277**).

"O you who believe, you shall fulfil your duty to God, safeguard it and do not die except as submitters to His Deen-Islam; the System that harmonises."

(Quran **surah 3, verse 102**).

"We ultimately give prosperity to Our messengers and those who believe in My guidance. It is Our immutable law that those who believe and implement Our guidance are successful."

(Quran **surah 10, verse 103**).

"Additionally, the reward in the life to come is even better for those who believe and lead a righteous life."

(Quran **surah 12, verse 57**).

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Aisha Ahsan

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Disclaimer:

All praise belongs to Allah. If there are any contradictions or errors in my writing, please know that they come from myself only, as I am merely a student of the Holy Quran. The Almighty's words have no contradictions, - as the Qur'an is Al-Haqq, it is perfect and incomparable...