

PROPHETHOOD

By Sheikh Mohammed Hassan AAL-Yassin

(We send the apostles only to give good news and to warn: so those who believe and mend (their lives),- upon them shall be no fear, nor shall they grieve.)

(O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messenger., and the Day of Judgment, hath gone far, far astray.)

(The Holy Qur'an)

Then Allah sent His Messengers and series of His prophets towards them to get them fulfil the pledges of His creation, to recall to them His bounties, to exhort them by preaching, to unveil before them the hidden virtues of wisdom.

Amirul Mu'mineen Ali Bin Abi Talib (P.B.U.H)

Introduction

In the Name of Allah All Merciful, All Compassionate

Thank is due to the Lord of the Worlds and prayers and peace be on our Master Mohammad and his pure progeny.

When the Rule in heaven and on earth belongs to Allah, the Exalted, and to Him alone without a partner or a contest to Him as (Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah. (High is He) above the partners they attribute to Him.)

Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful.

When Rule is for Allah, the Exalted, in this depth and comprehensiveness by the testimony of the proof, evidence and the innate knowledge, the first of the duties of this Ruler- out of his courtesy, generosity and condescension- is to assign to the humanity what secures their safety and stability and safeguards their dignity and purify their behaviour and the course of their lives. And the first of His duties- in completion for His condescension, graciousness and courtesy- is to guarantee the continuance to people and their generations the details of these legislations and laws for the spread of benefit and the evidence to be accomplished.

This is, in short, the meaning of 'prophet-hood' in its general meaning.

And because human's intellect, throughout centuries, has been living its constant development and its steady move towards maturity, depth and comprehensive understanding, the divine messages were in accordance to the development of the intellect and its progress. They were for certain people at certain time in accordance to the suitability for that period and its people and in conformity with their intellectual maturity. These messages have reached the climax in the Islamic one that Allah, the Exalted and the Sublime, has chosen to be the exemplary doctrine for people throughout the centuries of their intellectual growth and their huge cultural progress.

This is, in short, the meaning of prophet-hood in its 'specific concept.'

In this booklet, the issue of 'prophet-hood' in its general sense that is connected with all divine messages and their apostles, throughout history, and by its 'specific concept' which is related to the Islamic message and its great messenger (P.B.U.H), bearing in mind the plain explanation of everything, clarity of expression and firm evidence.

I have not to forget, as these lines are about to come to their end, to state that, when mentioning the name of our great prophet (Allah bless him), I am not going to indulge in talking about the history of his blessed life and sides of his honoured course of life because this requires wider space and detailed explanations that the lines of this series cannot accommodate, delaying all this to my large book, 'In the Expanse of the Messenger' which I hope to complete and publish at the earliest chance , if Allah wishes.

Therefore, readers will not find in this booklet anything more than the talk about prophet-hood within this issue and its special scientific frame, and from Allah is the help and guidance. (Our Lord! we have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.)

(Our Lord! Grant us what Thou didst promise unto us through Thine apostles, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise.)

The last of our invocation is thank is to Allah the Lord of people.

Iraq-Baghdad

Kadhamiya

Mohammad Hassan AAl Yassin

PROPHET-HOOD

In its general meaning

We have concluded from previous studies¹ an unchangeable outcome which we have no choice but to acknowledge by the authority of evidence and it is that the faith that there is a creator for this universe, with all its contents, is an axiom of the intellect, logic, innate knowledge and sentiment. And, all comments said to arise doubt about the correctness of this axiom could not stand in front of the debate and the proof. And since the 'matter' was created, there has to be a source (creator) for it that was not created and it is the

¹-See my book 'Allah between the Innate Knowledge and the Evidence and my book' Hawamish 'Ia Naqd Al-Fikr Al-Diny/ Beirut 1391H- 1971.

necessary existent, and the First Creator must be intellectual, aware and wise. These features cannot be realised in the blind 'matter'.

From an earlier study we have also reached another outcome which can be summed up as follow: The actual governance with all its dimensions is for Allah, the Exalted, as He is the omnipotent and does what He likes and in whose hands is the governance of all things, and (He cannot be questioned for His acts, but they will be questioned (for theirs)), and who is free from all dishonourable actions and that Allah is Free of all wants, and worthy of all praise. We cannot acknowledge any authority the actual governance as being the source of legislations only if has enjoyed all these properties and none can enjoy except Allah, the Exalted, by the authority of intellect and axiom²

And, if this real governance is exclusive to Allah, the Exalted, as seen earlier, then the legal authority with all its powers belongs exclusively to Him, the Exalted and the Glorified, without a partner or contest because both- the actual governance and the legal one are inseparable. So the deduced result from this is:

This God who is omnipotent, intelligent and wise to whom governance in all its dimensions and the legal authority with its powers exclusively belongs to Him, He has to establish for humanity the system where this authority is obvious in deciding what is permissible and impermissible, particularly, He, the Exalted, is omniscient and is aware of peoples' destiny in tens or hundreds of centuries, regardless to the huge numbers of contradicting tastes and desires, with different interests and inclinations, with various notions and intellects- in a way that there is no stable comfortable living for them without a system that rules all and is respected by all, and assigns for every individual and community their duties and their rights, and establishes for every individual his/ her course of conduct with himself and to the outside world, and the best solutions are engineered in its shadow for the human difficulties in their close and far future. This is what 'Muslim theologians' call the secret of the prophets' mission and what we can call for clarification 'The required aim of prophet-hood.'

² - See our book 'Al'dlul Alilahi Bayna Aljabru walikhtiyar'

There may be someone who may ask, " Why does Allah force humanity to live under certain system and decide the course of their conduct and does not give them their full freedom to legislate their laws and regulate them, depending on their on their intellects and perceptions, benefiting from their experiences and knowledge of what is wrong and what is right, by omitting, adding and revising until they establish, at the end of the journey, the best system.

The answer to this is

Firstly:

The establishment of the system and the legislation is the sole right of the "source of powers" alone without sharing this with anyone else. This is the meaning which has been agreed on unanimously by legislators and politicians of today.

As we believe- as we have stated earlier- that Allah, the Exalted, is the source of powers and He is the actual and the legal Ruler who cannot be challenged by anyone else, it has to be said that He is the final authority for the endorsing the law and choosing the system. (Say: "The Guidance of Allah,-that is the (only) Guidance."

Secondly:

We believe that human intellect whatever power of originality and creativity does it enjoy, it cannot realise the far reaching interests for the problems of the tortured humanity and the proper solutions only after a long period of time of numerous experiments which are full of confusion, incorrectness and doubts and the right solution and the required result despite all this may not be achieved (And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ.)

Thirdly:

The establishment of the system by humans will not be free from private interest and the monopoly of great concessions, and will be a reflection of personal and class subjective feelings of those who have laid it down, regardless to their class affiliations.

Therefore, it is necessary to save humanity from the suffering of confusion, ignorance and unsuccessful trials to have their general system established by the one who knows their needs and aspirations, and who is aware of their present and future difficulties, and distinguishes between what is in their interest and what is against, and achieve equality among them without favouring a certain group, class, individual, sect or a country.

There is no one in the whole universe that enjoys such characteristics except Allah, the Exalted.

His systems and legislations are but those messages which His prophets and messengers have carried to earth to make humanity happy and lead Man from darkness to light.

This is the meaning of 'benevolence' which is agreed by Islamic speculative theologians who rely on it in declaring the necessity of prophet-hood and the necessity of its continuity on earth as long as there is life and humans are alive.

Brahman 'ordained Buddhist monks'³ have declared that there is no need for divine messages or messengers and they have supported their claim by saying if the message's content is in conformity with what the intellect agrees to, there is no need for it and if its content is contrary to the satisfaction of the intellect, it is then rejected by it in advance.

This claim is untrue as it is refuted by successive proofs because anyone who is acquainted with the divine messages knows they have contained what the intellects are familiar with and what they are ignorant of. As with the issues the intellects are familiar with, the role of the divine doctrines is to affirm them and the necessity of observing them and this is in support for the intellect position and practical importance life building.

The issues which are unknown to the intellects are classified by Braham as "the issues which the intellect is unfamiliar with", an expression that is far from being exact because in all divine messages there is no issue at all that is against the intellect unless the Braham consider any issue the intellect is unfamiliar with is against it!, and in this case, the role of the divine message is to discover

³ - They were mentioned with their claim by al-Imam Al-Ghazaly fi Al-Mankhul: 13, wa Yuraj' ayda Mathahib Al-Islamimyeen lildiktor Abdulrahman Badway:1/ 746

the unknown and liberate the intellects. (Allah did confer a great favour on the believers when He sent among them an apostle from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom.)(..explaining all things, a Guide, a Mercy,..)

The philosopher, Sadruddin Al-shirazy, has expressed by his eloquent language the concept for the need to prophets by saying,

“The principle of developments and transformations, concerning the individual, are longing and will. Longing for the acquisition of knowledge and sciences may lead the individual to the right path and proper aim by which complete ecstasy is achieved.

“But longing may lead the individual not to the right path and habitual practices for a number of reasons which cannot be explained here. As the nature of bodies is made subservient, it may be tempted to what is detriment to the requirement of the normal body for reasons and illnesses that affect it on the same level of the one who longs for eating mud and things alike to it which do not build the body but destroy it. The rational soul may long for something and want to experience something that may not be fit to it and does not lead to its happiness but stimulate it and drive it to the things that hinder it from achieving perfection.

Then the individual requires a psychological treatment to be done by a spiritual doctor such as a prophet that guides him, an apostle or a qualified scholar as he needed a doctor for his body in the first case to advise him.... , and because of this, people’s needs to prophets (Allah bless) them increase.⁴

Allah, the Exalted, has endowed on those Great Delegates with the name of Imamah. (He said: "I will make thee an Imam to the Nations." And Caliphate (We did indeed make thee a vicegerent on earth) and the message (And Peace on the apostles!) (who preach the Messages of Allah), and prophet-hood (and Allah sent Messengers with glad tidings and warnings) (and the Seal of the Prophets). He has not called them legally or politically ‘rulers’ because the prophet or the messenger is not an ‘absolute ruler’ but a deputy of the absolute Ruler and He is Allah, the Glorified.

⁴-Alasfaar Al’rba’ah, Al-Sifr Al-thany 2/ 348-349

Despite of the various descriptions mentioned earlier, when addressing Muhammad (Allah bless him), the Qur'an has only employed two descriptions: "the Messenger" (O Messenger. proclaim the (message) which hath been sent to thee from thy Lord), and 'prophet' (O Messenger, sufficient unto thee is Allah.) These descriptions are repeated a lot in the Qur'an. Do they have the same meanings or is there a difference between them?

And, if it does not make a difference to Mohammad Bin Abdullah (Allah bless him) because he enjoys the two descriptions and is a true representative for them, the difference- if there is any, its effects would have been shown on the Messengers and prophets who had preceded the period of Allah's Messenger (Allah bless him.)

Despite the numerous writings about it with various opinions, the best of which we have read in this regard, is that the 'prophet' is one who reports from Allah without human intermediary is more comprehensive than having a doctrine like Mohammad one, or not having a doctrines as Yahia's one because he is called a prophet because he 'has reported directly from Allah', the Exalted- here the derivation in the Arabic language of '*unbi'a*' is *fa'eel in the sense of mif'l* and the messenger is the direct reporter from Allah without human intermediary and has a doctrine⁵

And thus both the prophet and the messenger are equal in reporting directly from Allah but the messenger has a distinctive characteristic that he is being sent with a doctrine, the prophet has more comprehensive responsibility than being merely the reporter of the doctrine or the one in charge of it after the death of its bearer.

This is more sensible in differentiating between the two descriptions and in this respect speculative theologians have stated that every messenger is a prophet but not the opposite.

And since it has become clear from what has been said earlier that it is correct of saying of the necessity of prophet-hood on Allah, the Exalted, by the judgement of the intellect and benevolence, and the necessity of saying of the availability of trusted delegates between Allah, the Exalted, and people in

⁵=Majma'ulbahrain lilturaihy: 1/405 Tabatul Najaf 1378H

order to inform them of the obligations. There must be a sign that proves the truthfulness of the claimer to the prophethood because this divine delegate is one of the great positions that a number of people try to claim it and truthfulness is mingled with falsehood. Therefore, the miracle must be beyond the normal actions which a false claimer fails to achieve and the whole issue is decided by the 'miracle' which breaches the natural known laws.

And (ul'jaz) in the Arabic language is to create inability or powerlessness, and it is said (u'jastu zaydan) means you have made him powerless or unable, and it means that the claimer for such a post is to perform a 'miracle' that goes beyond what is ordinary and customary to nature and people for the truthfulness of his claim.

We must not forget to state that performing a 'miracle' does not include what a magician or knowledgeable in sciences performs that others are not capable of doing because theoretical sciences have their rules that are known to people, even if it require certain skill for their applications.

A person may claim a divine position and performs a 'trick' that other people are unable to carry out but that 'trick' becomes a proof for his false claim as what has been attributed to (Musaylama the Liar) that he spat in a well with little water in it in order to increase its waters but after his spit its waters oozed away. And on another occasion it is claimed that he has put his hand on the heads of the children of his tribe and whoever he has touched became bald.

Therefore, there must be a 'miracle' for the prophet-hood. And this 'miracle' must be in conformity to the claimer, and the performer of the miracle is the sent prophet from Allah, truthfully. (and it was never the part of an apostle to bring a sign except as Allah permitted (or commanded.)

So, it is correct to state that performing a 'miracle' that goes beyond the ordinary is a proof for the truthfulness of the claimer and the claim because it goes beyond what is customary and ordinary to people and breaches the natural laws but this cannot be performed by anyone without Allah's order. (It is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe.) And thus the miracle that is performed by the claimer is a proof for the truthfulness

of his claim as he reflects Allah's satisfaction with his prophet-hood as He has enabled him to perform it. And Allah has referred to this meaning in His holy Qur'an by stating (And if the apostle were to invent any sayings in Our name, We should certainly seize him by his right hand, And We should certainly then cut off the artery of his heart:), and by stating also (This Qur'an is not such as can be produced by other than Allah. on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds. Or do they say, "He forged it" say: (Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be ye speak the truth!)

Muhammad

The Seal of Prophets

The summary of the previous chapter is that prophethood is a necessity which is required by the believer's intellect who believes in Allah, the Exalted, and the urgent humans' need, and Allah, the Exalted, out of his benevolence and kindness, sent messengers, prophets and doctrines and the divine books to communities and nations at various periods of time until that holy chain has reached our prophet Muhammad and he became the master of messengers and the Seal of Prophets and his doctrine (Sharia) is the seal of all doctrines and would last as long as heavens and earth remain.

And the first characteristics which may be recorded to this sealant prophet is that Allah has given him preference on all other messengers as (he is) the Messenger of Allah, and the Seal of the Prophets.) and as his message is not spatially or timely restricted but universal and not restricted to certain community or nation. Allah said, (We have not sent thee but as a universal (Messenger) to men) (We sent thee not, but as a Mercy for all creatures.) ("O men! I am sent unto you all, as the Messenger of Allah,) (that I may warn you and all whom it reaches.) (Say: "O men! I am (sent) to you only to give a Clear Warning.) All these Qur'anic verses have specified without any dispute or

interpretation that Muhammad is Allah's Messenger to the whole people, those of his time and to generations that follow, and people of the Arab Peninsula or outside it.

This is a characteristic that has not been enjoyed by previous prophets and previous prophets were not honoured by something like it because each one of them was sent to a community or to specific people and for certain period of time. Allah said, (We sent Noah to his people.), (We sent (aforetime), to the Thamud, their brother Salih,) (We did send Moses aforetime, with Our Signs, to Pharaoh and his Chiefs) (And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the apostle of Allah (sent) to you.) It is clear that Noah is sent to his community, Salih to Thamud, Moses to the Pharaoh and his Chiefs and Jesus to the Children of Israel but Muhammad is sent to the whole people. The second proof that the divine messages before Islam are temporal is reflected by the fact that each new message invalidates the previous one and all the obligations of the old one are cancelled and replaced by the new obligations because it is beyond ability of the legally capable individual to observe two doctrines (Sharias) which are different in many of their rules and may differ in the number of obligations, and we are directed by the evidence of the intellect, the course of the innate knowledge and spontaneity of judgement.

The Jews have tried to cling to the legitimacy and continuity of their doctrine by rejecting the concept of invalidation and its occurrence.⁶ By claiming that the concept of invalidation mounts to the claim of Allah's ignorance and His lack of wisdom! The evidence of their claim is that legislation of the rule by Allah, the Exalted and the Glorified, is according to a required interest because a rule without a benefit is a fruitless action, and this is in contrast to Allah's absolute and wise rule. Therefore, the invalidation of a fixed rule which is in the people's interest means is against the wisdom because aborting it leads to the loss of public interest unless the legislator realises, after legislating the rule, it has no benefit to people, so the legislator 'invalidates' it, and this means attributing ignorance to Allah because if He has legislated a rule which He thinks it is for the benefit to the people and it became against that benefit, the result of acknowledging invalidation means the lack of wisdom of the

⁶-Al-Mankhul Lilghazaly 288-289

invalidator or his ignorance about the purpose of the rule which are both impossible to be attributed to Allah, the Exalted, so invalidation is unlikely to happen.

The reply to this claim is that canonical laws are related to the benefits but these benefits are different according to the periods and the generations of those who are legally capable. Therefore, a specific rule may be of benefit for certain people at certain time and it is ordained but it becomes of no benefit to other people who have lived at a different period of time so Allah has prohibited its practice.

Moreover, human intellect is in continuous progress and the canonical laws, as we know, have been graded to keep up with this intellect in compliance to its development and progress, and it is similar to the information that feeds the brain's child according to its mental and intellectual capabilities and information gradually accumulates till the child reaches his mental maturity then develops to the most complex concepts and theories.

The same is applicable to the divine rules which are sent to certain people at certain time in accordance to their benefits and what is suitable for them until these rules have reached their climax in the Islamic Shari'a that Allah has chosen to be the final one for Man as he is in the climax of his progress and cultural advancement and intellectual growth. That does not mean Allah's ignorance of the benefit or He has discovered what has not been known to Him before.

The Torah, in particular, contains a number of proofs about the occurrence of invalidation such as the permission of marrying two sisters in Adam's doctrine but it is prohibited in Moses' doctrine; and the permission of delaying circumcision until adulthood in Noah's doctrine and its prohibition in Moses' one, and there are further examples such as these.

So, it is not right to claim the impossibility of invalidation and to state there is no evidence for it. What the Jews have claimed in this regard is rejected by examples of the Torah and by the intellect. (Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the (only) Guidance.") (If anyone desires a religion other than Islam (submission to Allah., never will it be accepted of him;

and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).

I have stated earlier the evidence for the truthfulness of the prophet- any prophet- of his prophet-hood is to perform a miracle which people cannot perform a miracle similar to it.

Our great prophet has enjoyed two kinds of miracles:

The first is the holy Qur'an

The second, the miracles that have been witnessed by early Muslims- they are many in number and narrations are transmitted about them. Books are written about them and a great number of them can be found in books of traditions (Hadith books), and they will be continue to be narrated today and in the near and far future.

Some ignorant authors have not only tried to doubt these miracles but claimed that in some of the Qura'nic verses are indications that the prophet has been denied any miracle apart from the Qur'an and the Qur'an is the only miracle which is brought by Allah's messenger as evidence for his claim of prophet-hood and they have tried to support their claim by this Qur'anic verse: (And We refrain from sending the signs, only because the men of former generations treated them as false). They have claimed that the meaning of this Qur'anic is that the prophet has not brought any miracle apart from the Qur'an and the reason for not sending is that ancient nations had refused to accept the miracles which had sent to them.

Our scholar, Aytullah Imam Al-Khoei has written extensively in refuting this doubt and its fabrication. Below is the summary of his comment.⁷

The miracles which this Qur'anic verse has denied which had not been believed by the ancient nations are the miracles which were suggested by them to their prophets (Allah bless them.) The holy verse confirms to us that the prophet (Allah bless him) has not agreed to the miracles the polytheists had suggested to him but it has never denied him ability to perform a miracle. And, if the denial of the liars is good enough reason to be an obstacle to send by verses

⁷-see Albayaan fi tafsiri Al-Qur'an 1/76-79

then it would have been a reason not to send by the Qur'an as well because there is no reason to restrict the obstruction to other verses, particularly the Qur'an is the greatest miracle of all which prophets had brought. This indicates that the banned miracles are specific but not all of them.

If the denial of the ancient nations were a good reason to be an obstruction for the influence of divine wisdom in sending by miracles, then it would have been an obstacle for sending the messenger. This is false by necessity and against the required as well. It has been identified that the necessity to send by signs is the suggestion of the proposers, and it is clear that the proposers suggest redundant matters to the verses with which the evidence has been established with. Allah is not required to send such a number signs from the beginning, and He is not required to answer it if it is suggested by the proposers, though that is not impossible to Him if the benefit requires.

Therefore, the proposers' suggestion can be after the establishment of the evidence on them by the needed miracles and their denial to them. The denial of the ancient nations had been an obstacle for sending by the suggested miracles, because the denial of the proposed miracles would incur punishment on the proposers but Allah has secured this nation from the worldly torture in honour for His prophet. Allah said, " But Allah was not going to send them a penalty whilst thou wast amongst them."

The denial of the proposed miracles would incur penalty of torture on the proposers because the divine sign, if it is occurring for the first time, it is for the confirmation of the prophet's prophet-hood and its denial would naturally incur the hereafter punishment for the denial of the prophet, but the suggested signs reveal the proposer's stubbornness resistance because if he were a truth seeker he would have believed the first miracle as it is enough evidence for the confirmation of the required, and the meaning of his suggestion is that he has obliged himself to believe the prophet if he answered his proposal, and if he denied the proposed miracle after its performance he was then ridiculing the prophet and the truth which he has called for.

The summary is that there is no evidence in the Qur'anic verses for the denial of other miracles than the Qur'an, though it is the everlasting miracle for the prophet (Allah bless him), and regardless to his performance of other miracles.

The proper distinguish between the true miracle and the false one is not an easy matter which is understood by everyone as it initially seems, but it can only be performed by the craftsmen and the like of that particular art as they are aware of its particulars and they can distinguish between what humans cannot perform and what they can, and for this reason scientists and men of knowledge are easier to convince by the true miracle than others. (Those truly fear Allah, among His servants, who have knowledge) because the ordinary person cannot distinguish between the truthfulness and the falsehood. So, the door of doubt would remain open to him as long as he is ignorant of that science, and as long as he thinks that the claimer to prophet-hood has relied on scientific principles which may be known only to men of that profession, so he hesitates in believing, and for this reason the divine wisdom has decided that the sign of each prophet is to be compatible to the most common practice of his age and the availability of those who practice that particular thing to be a reason for the quick belief and the perfection of the evidence, and from this we find that sorcerers at Moses period were faster than others in admitting their prophet's miracle because they had discovered what their prophet had brought was beyond the limitations of the accepted sorcery.

And, as the Arabs at the time of the Qur'an revelation had reached the climax in eloquent speech and the concern of the affairs of literature and the arts of rhetoric, it was necessary, according to the divine wisdom, the miracle of the Islam prophet is to be compatible with this obvious phenomenon. The messenger of Allah revealed the sign of the Qur'an and the speech eloquence to let every Arab realise that it is a pure divine as its utmost rhetoric is beyond the people's ability and their intellectual and literary capabilities.

Although there other miracles or the prophet other than the Qur'an-they are so numerous to be exhausted in this haste, the Qur'an has been the greatest of all signs in significance and the straightest in evidence because the Arab individual who is ignorant of the natural sciences and the cosmological laws may doubt those miracles and attribute them to unknown reasons such as sorcery which was too close to his simple mind, but as he had been knowledgeable in the arts of rhetoric and the secret of eloquence, he would not doubt the superiority of the Qur'an and the inability of human beings to produce something similar to it. However, those other miracles are short-lived

as they soon have become narrations which are transmitted by narrators orally and the door of uncertainty may open to them and may be considered false or true. But the Qur'an is everlasting and its inimitability is clear to every generation and is obvious for every one regardless of time.

And every one who had received the call for Islam had known that Muhammad had called the people of all nations to Islam and had established the evidence on them by the Qur'an and challenged them by its wondrous nature and asked them to produce something alike to it even if they backed up each other with help and support and the challenge was reduced to ten false verses and finally one verse similar to its verses. If the Arabs with all their rhetoricians and orators were able, they would have answered his challenge and refuted his evidence by producing something similar. But when they heard the Qur'an they accepted the reality and agreed to its wondrous nature and realised that they could not oppose and so some of them answered the call and submitted to Islam and other rejected vehemently and chosen the course of war and force.

Narrators relate that Alwaleed Bin Almaghira Almakhzumy was passing one day past Makkah and he heard the prophet reciting the Qur'an. He listened to him from a distance and headed to the polytheists of his tribe and told them that he had heard from Muhammad some speech which was neither human nor of the Jinn's. It has sweatiness with tenderness and its high is fruitful and its lower is clustering with fruits and it ascends and cannot be matched"⁸

Hisham Bin Al-Hakam relates that he met in Makkah one year four of the most well-known men of letters and thinkers of their age. They are "Bin Abi Al-'uja', Abu Shakir Al-Daysani, Abdulmalik Al-Basri and Ibnulmuqaf' " They were all materialists- they adhered to the Dahriya who denied Allah's existence. They talked about Al-Hajj and the prophet of Islam. Then they had settled on the opinion about the necessity of opposing the Qur'an which is the basis of this religion, by demolishing its inimitability by imitating and competing with it. Each of them had undertaken to imitate a quarter of the Qur'an and they agreed to meet at the next Hajj Season. When they met on the agreed time in Makkah, they reminded each other and each of them wanted to see what the

⁸-Almu'jiza Al-Khalida: 21

other had done. "Bin Abi Al-'uja' told them that he had spent the whole year contemplating to say something similar to Allah's speech, the Exalted, (Now when they saw no hope of his (yielding), they held a conference in private.) but he failed to write anything similar to it. Abdulmalik Al-Basri told them also that he had spent his year thinking of competing with Allah's speech (O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, 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 release it from the fly. Feeble are those who petition and those whom they petition!) but he failed to achieve that. The fate of Abi Shakir was no better than his friends when he tried to imitate Allah's speech, (If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both!) as he had failed to produce something similar to it. Ibnulmuqaf' position was no better than the others as he had spent his year trying to compete with the following verse of Allah, the Exalted, (Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!) Hisham states that while we were at that state, Ja'far Bin Mohammad Al-sadiq passed by us, looked at us and recited, (Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.)"⁹

Islam's enemies, regardless to their beliefs, ideologies, philosophy and methods continue their war against the Qur'an and doubting its inimitability and the properness of its rules and regulations. Those enemies have been trying, throughout centuries and by their campaigns of intrigue, doubt and efforts to achieve their evil aim which cannot be achieved, though their attempts have been so numerous that they cannot be estimated.¹⁰

⁹-Al-Ihtijaj: 205

¹⁰- Among the method of doubt may be what we read, in the six page of Al-Jumhuria Allrakiya Newspaper published on 06/02/ 1976 in, an article whose writer talks about Al-Tawafaan (the deluge) by stating that "Al-Tawafaan is a real natural event which is no more controversial,,,,,, but the personality, the personality of the is certainly one regardless to the various names, Busdra in the Sumerians text which the oldest one and Athraksbis in the Babylonian text... and in the Torah and the Qur'an Noah . The original text is the Sumerian one as we have stated and it was relied on later!" I do not know if the writer means that AAI-Muhammad have relied on the Sumerian when they compiled the Qur'an?!!!

At the top of these doubts which they have raised in this regard is that there is contradiction among the Qur'anic verses which usurps its wondrous nature and this proves conclusively, according to their claim, it is human made and not a divine revelation and they referred to the following verse to assert their point. ("Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three days but with signals.) and this verse according to them is in contrast to this verse: ("Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights.)The first verse has limited the period to three days and the second has restricted it to three nights!

It is enough to state for refuting this doubt that the word 'day' in the Arabic language may be used to refer to the light of the day as in this verse which Allah has revealed, (He made it rage against them seven nights and eight days.) It may be used to refer to the whole of the day and night as in this Qur'anic verse, ("Enjoy yourselves in your homes for three days.) The word night may be used to indicate the period of sunset as in the following Qur'anic verses, (By the Night as it conceals (the light)), (seven nights and eight days), and can be used to mean darkness and the light of the day as in this Qur'anic verse, (And remember We appointed forty nights for Moses.)

And, if the use of the words night and day in these meanings is possible and correct linguistically, there is no contradiction between the aforesaid holy verses in the meaning as the words day and night are used to mean the whole light and darkness and there is nothing in them that arises doubt if there were no misunderstanding or evil intention. (Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.)

Despite of the fact the Qur'an is a miracle by its eloquent style of utmost rhetoric and its clear fluency that human beings have been unable to produce something compatible to it, and its excellent harmony which is free from contrast, contradiction and discrepancy, there are other faces for its wondrous nature not less in the importance than the previous qualities referred to earlier. At the top of these and the most attracting ones to the attention are

And in the issue of 29/ 07/ 1976 of the same paper, the following was written in its sixth page. Professor Andre Capar, the Head of the Institute for Natural Sciences in Belgium stated that the deluge had in fact taken place." This means that written was not by the Qur'anic text about the deluge (Tawafaan.)

the secrets of sciences and the unknown cosmological facts Allah, the Exalted, has deposited in it, which stress that it is inconceivable that it was written by a human being who had lived at that era as there was no way for him to comprehend such matters.

Although we do agree that the Qur'an is a book of religion, belief and legislation and not of cosmology, chemistry or physics, there are in more than one of the Qur'anic verses hints and references to the laws of the universe and matters of nature which had not been known at those periods of time except through the divine revelation.

The Qur'an has used a very exclusive and wise method in hinting to those secrets. Some of them where possible are hinted at directly and clearly, and some others are referred to where pointing at them is more convenient because those facts can hardly be understood by people of that age. They are wisely and carefully hinted at to be clear and understood by people of future generations when science has gained momentum and facts become more obvious. The following Qur'anic verse (He Who has, made for you the earth like a carpet spread out) refers to the earth movement but is only understood after centuries from that period. The word "mahd" has been used to express shaking and movement. The Qur'an has hinted to it indirectly because people of that time are convinced that the earth is motionless and talking about the earth's movement is as talking about superstition and impossibility.

If we are going to state some examples of these scientific facts here which have mentioned in the Qur'an, we refer those who require more details to the scientific books dealing with the matters. They are plenty and available. Our purpose for listing these examples is the continuity of the subject and completion of the investigation.

Among those scientific hints is the implicit fact Allah, the Exalted, has referred to in this verse:(He maketh their breast close and constricted, as if they had to climb up to the skies.)It has been confirmed by experiment after the successful flights at various heights that ascending in space causes difficulty in breathing

and the higher one ascends, the more difficult it becomes and suffocation takes place at certain height because of the lack of oxygen.¹¹

And among those scientific hints with implicit fact also is what Allah has stated in this verse: (And We send the fecundating winds.) Modern science states that production is of two types: Sexual and Asexual. Asexual reproduction is a mode of reproduction by which offspring arise from a single parent; while sexual reproduction is a mode of reproduction by which offspring arise from two parents. Some plants reproduce by self-fertilization where pollen from a plant will fertilise reproductive cells or ovules of the same plant and the wind is one of the means required for transporting the fecundating pollens. There are plants which can be fecundating only by the wind.¹²

And among those hints is what the cosmologists stress is that the sun is like any other star which must experience a sudden rise and inconceivable change in its temperature, size and ray and its outer surface with its contents of flame and smoke would extend until it reaches the moon and all balance of our galaxy would be disturbed and each sun in sky must go through this course before getting permanent stability. Our sun has not passed this stage yet and the meaning of Allah's verse, the Exalted, in deciding the doomsday the annihilation of the universe is clearly reflected in this Qur'anic verse. (He questions: "When is the Day of Resurrection?" At length, when the sight is dazed, And the moon is buried in darkness. And the sun and moon are joined together,- That Day will Man say: "Where is the refuge?")¹³

Among the scientific facts that Allah, the Exalted, has mentioned in the Qur'an is this verse, (And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations.) And, we are told by people of science specialised in this field that bees have built their hives at first in the hills, and used to live in caves and the bees have experienced many developments in the environment, and weather conditions that force them to move from the hills and caves to the trees and they select the trees that have holes in them to build their hives in them.

¹¹-Allah Yatajalah fi Asrul'lim: 166

¹²-Alqur'an Al-Kareem and Al-Uloom Al-Haditha: 81-85

¹³-Allah Yatajalah fi Asrul'lim: 176

And, when people have decided to keep the bees for their honey as they have done with a number of animals that they were tamed for a number of reasons, they have made hives from mud similar to the one they build up. The ability of the bees to live in many different types of hives that are made for them by people is referred to in the Qur'an¹⁴

Among the facts that mentioned by the holy Qur'an is about the land, which scientists have discovered in recent years. The land, regardless to its kind, has pores that allow air to enter and the number of pores in the soil decides its kind- if it is sandy or muddy. Lately it has been found that there is air in these pores and when it rains; water pushes away the air away and occupies its place. With the advancement of chemistry and other sciences, it has been found that mud swells by water and shrinks when it becomes dry. And when the pores of the soil are filled with water, the mud molecules move by the water force in the pores When the soil is saturated by water it swells and its size increases. It has become possible to measure the soil swell after it becomes saturated. These discoveries which are scientific facts and have become known because of the scientific development have been implicitly mentioned in the in these Qur'anic verses which Allah, the Exalted, has revealed (thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs.)

These facts have explained the cracks in modern buildings and the sudden fall of some of them after the rainfall.¹⁵

Among these facts also is the fact that the body's excretion are of two types: some are useful to the body such as the digestion and sex secretions and some others which control the body such as the sex excretions are necessary for life and they are not harmful.

There are excretions not only of no benefit to the body but they are harmful and poisonous if they are not discharged such as the urine, the excrement, sweat and menstruation. And when Allah states in his holy Qur'an the

¹⁴ - Alqur'an Al-Kareem and Al-Uloom Al-Haditha: 19-21

¹⁵ - Alqur'an Al-Kareem and Wal'lim Al-Hadith: 82-83

following verse. (They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses.) Allah, the Exalted and the Glorified, has wanted to teach us- before science discovers this reality of excretion- that the women's monthly period is harmful to the body and He ordered us to avoid sexual intercourse with the women during menstruation because women's not only her sexual organs are congested at this time but her nerves are not settled because of the excretion of the inner glands, and sexual intercourse causes harm instead of enjoyment, and may block menstruation and sexual organs may get inflamed.¹⁶

Among those facts is Allah's verse, (Furthermore I call to witness the setting of the Stars,- And that is indeed a mighty adjuration if ye but knew.)

We are informed by cosmologists that distances among the stars are unimaginable and they worth of such adjuration as the nearest galaxy to us is around seven hundred thousand light years and the light years is around ten million kilometres.¹⁷

Another fact Allah has revealed in this Qur'anic verse (and produced therein all kinds of things in due balance.) This blessed verse states that each kind of plant has a weight, and it has been proved that each kind of plant is formed from certain molecules which have specific weight and if an increase or a decrease occurs in some of its molecules, the plant reality would have changed and the rate of these molecules is so minute that they cannot be measured by most adequate scales known to human beings.¹⁸

And thus the scientific side of the Qur'an is complementary evidence to the rhetorical proof to establish the clear and conclusive evidence that its contents are the words of Allah which cannot be doubted and it is the everlasting miracle of this religion as long as there is time.

Despite of the facts that these two sides are the most obvious and the clearest, they are not exclusively all inimitable proofs in this Great Book but as far as its wondrous nature, there are proofs which cannot be all listed in this booklet and in this haste such as its inimitability of informing about the divine secrets,

¹⁶ - Al-Islam waltib A-Hadith:40

¹⁷ - Allah Yatajalah fi Asrul'lim: 166

¹⁸ - Albayaan

legality, techniques, the ideological and the intellectual sides, its harmony, lack of contradiction in style and content and others which are being studied by people who are concerned about such subject. (Verily this Qur'an doth guide to that which is most right (or stable) and giveth the Glad Tidings to the Believers.)((such is) the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do.)

Uncertaintiesand Solutions

I have already cautioned in the introduction to this booklet that I have delayed the talk about our great prophet to my book which I called, 'In the Expanse of the Messenger' which I hope to complete and publish at the earliest chance if Allah wishes.

However, I cannot end the investigation about the general prophet-hood and our great prophet in particular, without tackling two main issues which cannot be ignored by the experienced researcher in this subject to clarify the ambiguity and the doubt that engulf them, particularly, as they are directly connected to the prophet-hood's status and the dignity of the message with regard to its divinity and ascendancy above the levels of lustful desires, pleasures and the world of lies and faults. These two issues are 'polygamy' and 'infallibility'.

No reader will likely dispute this with me that these two aspects are essentially connected to the position of the message as a sacred divine one more than it is connected to the dignified Muhammad's course of life.

I record in the following pages the summary research about these two subjects in a way that is suitable to the series of these booklets and Allah is the Lord of our success.

Polygamy

One of the sensitive issues which are very important in the messenger's life is the issue of his wives and their numbers. It is so crucial that Islam's enemies, particularly, some orientalists have considered it a big loophole, in their opinion, to attack and defame this religion and its honest prophet.

And before going to the heart of the matter, it is worthier to state that if a great individual loves a woman and experience enjoyment with her, there is no defect in him but it is decided by instinct and the logic of human life. The prophet is human in his own feelings and instincts, (What sort of an apostle is this, who eats food, and walks through the streets?) (Glory to my Lord! Am I aught but a man,- an apostle?)

The shame, the absolute shame is to be engulfed in this love to the degree of ignoring one's duties, and that person loses his balance and be so occupied by it that it becomes a waste of time and energy.

Can any of Muhammad's enemies, from the orientalists or others, state that Muhammad had been deeply occupied by a woman who has forbidden him from carrying out any of his duties and tasks? But we find from investigation about Muhammad that he had given prophet-hood its right and the woman her right as well, and this is one of the great proof that was embodied by this great man.

And if love and desire had an influence on his heart, he would not have been known for chastity and shyness from his early adulthood, and he could have married in the prime of his youth any virgin girls of his tribe who were very well-known for their beauty and charm, and he would have declined the widows and divorcees whom some of them were really old.

The prophet wanted, in some cases, to gain relationship from these marriages with the tribes who could support him and his call, and in some other cases he wanted to bestow his love and kindness on those widows and divorcee who had suffered or lost their husbands because of Islam and its struggle. And because of these two reasons, the list of his wives had become longer whom

the Islam's enemies had utilised as evidence for his sexual inclination and giving in for spirit's desire and pleasure.

Below is a list with the names of his wives and short hints about their lives for clarification.

1-Khadija Bint Khuweild

The prophet had worked for her in trade and they had become acquainted to each other, and he married her as a widow who had gone into two marriages before him. When he married her she was forty years old and he was only twenty-five years old. She was the only one among his other wives whom he had married before he was revealed to, and it is enough for her to be proud that she was the first woman to believe in him and she had sacrificed all her wealth for the call of Islam. Some of Islam's enemies have accused the prophet unfairly by claiming that the prophet had married Khadija who was fifteen years older than him because of his covetousness in her wealth because of his poverty. This claim is untrue because of the sincere respect, love and devotion of the prophet to her not only during her life but even after her death, which sometimes had incited the jealousy of his other wives.¹⁹

Is this marriage in conformity with the marriage of covetousness?

This first faithful woman in Islam is characterised- not like other mothers of the faithful- that Allah has rewarded her with the honour of keeping the bond of prophet-hood through her daughter, the only daughter of the prophet Muhammad and his sweetheart Fatimtul Zahra (P.B.U.H)²⁰

¹⁹- A'sha Umilmu'meenin (May Allah be satisfied with her) was quoted as saying that she had not felt jealous from a woman as she had felt from Khadija, though she had not seen her, but that jealousy because of the frequent remembrance of her by Allah's messenger, and he slaughtered a sheep for paying Khadija's alms to the people. She had also related, (May Allah be satisfied with her), that Allah' Messenger had never gone out of the house without remembering Khadija and praised her a lot, and when he remembered her one day, she became very jealous and said, "Was not she but an old woman and Allah had replaced her with one that was better than her? Having heard this from her he became so angry that the hair of his forehead stirred." and he replied, "Nay by Allah had not replaced her with a better one. She had believed in me when others refused to do so, and she trusted me when others had not done so, and she had shared her wealth with me when others denied me this, and Allah had blessed me with children from her when I had not been blessed with children from other women." A'sha said that she would not remember Khadija by any ill. See: Nihayat Al-Areb: 18-172.

²⁰-What is known to the historians is that Muhammad has four daughters: Zainb, Ruqaya, UmKluthoom and Fatima but the historical investigation does not support this and it was found after close scrutiny that he has no daughter except Fatima and below we state some hints for these doubts because there is no enough space for the details.

The second is Sodat Bint zm'a

She was a widow at the end of her youth. Her Muslim husband died when the prophet was still in Makkah before the (Hijra) his emigration to Medina. She had suffered both the ordeal of being a widow and loneliness. The prophet had married her to alleviate the suffering from these two ordeals and give her some peace of mind about her life at her old age. The husband here is Muhammad, the apostle, not the pleasure seeker.

The third is A'sha Bint Abi Bakr

She was at her prime age. She is the only virgin among his wives. He had married her in Medina after the (Hijra) emigration.

The fourth is Hafsa Bin Omar Bin Al-Khatab

Her husband died because of his wounds in the aggression of Badr. When she became a widow, her father, Omar, met with Uthman and proposed her for him but Uthman declined the proposal, telling him that he had no need for women. Then he met Aboo Bakr and proposed her for him but he did not give an answer and Omar became very agitated and angry with him and then the

A-Zainb: Some historians have stated that Zainb was born when the prophet was thirty years old. Al-Isti'ab:4/292 and Asadul Ghaba:5/467 wa Nihayat Al-Areb:18/211. Abul'as married her Bin Al-Rabi' Bun Abdullzi Bin Abid Shams and he is the aunt's son from her mother side before her father was revealed to, and she gave birth Ali who died when he was very young child and Imama. She became a Muslim at the same time with her mother at the beginning of the prophethood mission, and she separated from her husband but the prophet was not able to authorise their separation so she stayed in her husband's house as a Muslim and he as polytheist. See Al-Tabri about all this:2/467-468 wa Tabaqaat Ibin Sa'd:8/ 24 Wa Asadul Ghaba wa Nihayat Al-Areb:18/211.

I state that summary of what we learned from these narrations is that Zainb was ten years old when her father was revealed to. Is it possible for a girl of ten years old to be married before that age and to give birth to two children, and when did that marriage take place? When she seven for example? Therefore, this Zainb must have been the daughter of Ibi Hala, the ex-husband of Khadija. See Nihayat Al-Areb:18/171.

B-Ruqaya

C;Umkulthoom

Some historians mentioned that Ruqaya was born the prophet was thirty-three years old and her sister UmKulthoom was younger than her (Al-Isti'ab: 4/292, wa Nihayat Al-Areb:18/ 212) All historians agreed that they had got married to Utba and Utaiba, the sons of Abi Lahb Bin Abdulmutalab before the mission and both of them joined Islam when their mother submitted to Islam during the first day of the mission. Tabaqaat Ibin Sa'd: 8/ 24-25. And when the prophet declared his call for Islam AbuLahab ordered his to divorce them and they did, Uthman married Ruqaya and she had immigrated to Abyssinia with him and the first other immigrants who escaped the torture incurred on the by Quraish. (Tarikh Al-Tabari: 2/230, 231-231, wa Nihayat Al-Areb:18/212 wa Al-Isaba: 4/ 297.

I enquire if it is possible to have Ruqaya married before completing seven years of age because she was divorced at seven, and is it possible for her sister UmKulthoom to be married and to be divorced when she had not completed her six years of age?

messenger of Allah had engaged her²¹ to compensate her of her husband who scarified his life because of the wars of Islam and to alleviate the loneliness of being a widow whose father wanted to secure her from.

The fifth is Zainb Bint Khuzaima

She had married twice before being the prophet's wife. Her second husband became a martyr at Badr battle and the prophet felt sorry for her and married her in the honour for her husband and for her. She stayed in the prophet's house only eighteen months before passing away.

The sixth one is Umsalama

Her husband was wounded in Uhad aggression and his wound nearly healed but he joined one of the prophet's companies and the wound got infected and he became seriously ill and died and leaving Umsalama and his children behind.

The prophet married her because he felt sorry about her and he wanted to look after her children, particularly her late husband is the son of the prophet's aunt. At first she had politely declined the proposal because of her age and the children but the prophet did not accept her reason because the purpose of his marriage was to care for at her old age and to look after the children.

The seventh is Zainb Bint Jahsh

She is his aunt's daughter. She was married at first to Zaid Bin Hartha who was a slave to Khadija Bint Khuweild and she granted him to the prophet who gave him his freedom and fostered him and became known to people as 'Zaid Bin Muhammad' and he remained known to people by this until Allah revealed this Qur'anic verse (Call them by (the names of) their fathers.) after which he was related to his real father Haritha.

The marriage of Zaid to Zainb was done on the prophet's wish and direct excursion by him as if to establish the practical evidence for the elimination of differences in the Islamic society and he hoped that his aunt's daughter would agree to take Zaid as a husband and her brother would not object but both she and her brother declined the proposal but when this Qur'anic verse was

²¹-Tabaqat Ibn Sa'd:8/ 56-57

revealed: (It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision.), they both had no choice so the marriage was coercively done. It was not a successful or a happy marriage. It lacked conformity and love and Zaid used always to express her grievance from it by behaving with pride towards him to express her nobility and the honour of her family, reminding her husband about his low background and of his family. He decided to divorce her to avoid these problems and further complications. By so doing, he had to consult the prophet but the prophet had refused his stand and told Zaid to abide by the Qur'an which state (Retain thou (in wedlock) thy wife, and fear Allah.)

The prophet knew before that this marriage would not last, though he had succeeded in delaying it, he had decided with himself to marry Zaid in case Zaid divorced her in compensation for the unsuccessful marriage which he was behind, but he was reluctant to do so, fearing people's gossips because the Arab of the age of Ignorance despise the person who marries the divorcee of his fostered son.

Zaid executed his decision by divorcing Zainb. Allah ordered his prophet to marry her to abolish the widely- spread incorrect concept of not marrying the divorcee of one's fostered son. Allah revealed this Qur'anic verse for this case, (Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them.)

It is clear that this marriage was performed in reply to Allah's order for the establishment of a legal rule and put it into practice in the best way.

Some of Islam's enemies, particularly the orientalist, have tried to create stories and myths about this issue by claiming that Muhammad went to Zaid's house and saw his wife, Zainb, and he admired her so he had incited Zaid to divorce her in order to marry her himself. This claim is completely untrue for any one with intellect because Zainb is his aunt's daughter and he knows her very well before she had got married to Zaid and if he had any inclination or

love towards her, he would have proposed to her before Zaid and would not have obliged her to marry Zaid.

The eighth is Juweira Bintul Harith. She is the daughter of the head of Bani Al-Mutlaq and the wife to a man from her tribe. She was taken as prisoner of war and brought to Medina. She became a share of the spoils to one of the Muslim with whom she agreed to buy her freedom with certain amount of money. She met the prophet, informing him of her tribe, her noble origin and her previous glory and appealed to him to help her to settle the amount for her freedom. The prophet wanted to show her kindness and to honour her and encourage her tribe to Islam, he suggested to her to settle the amount of her freedom on her behalf and marry her. On hearing this, she was greatly delighted.

The first impact of the prophet's wise attitude on the Muslims is the release of all prisoners of war of this tribe who were arrested by them. They have granted them their freedom because they are now related to the prophet through that marriage.

The ninth is Safiya Bint Hayyi. She had married twice from her Jewish tribe and she was taken as a prisoner of war at Khayber battle. The prophet married her to set a unique example for the hospitality and good care to war's prisoners.

The tenth is Um Habiba Bint Abi Sufian. She was married and immigrated to Abyssinia with her husband but there he renounced Islam but she repudiated his proposal to join him and remained a Muslim in her exile. She had no choice but to stay in Abyssinia because she had no husband who looked after her or the means to return back to Makkah as her father, brothers and other members of her family were the worst enemies of Islam and Muslims.

When the prophet became aware of these details, he sent someone to Abyssinia to propose to her on his behalf. She accepted the proposal and came back to Medina with Ja'far Bin Abi Talib to be one of the prophet's wives and the one of the mothers of the Faithful for the honour of her patience, her firm position and endurance of pains because of her stand.

The eleventh is Maymuna Bintul Harith. She was a widow who gave herself unreservedly to the prophet, requesting the Almighty to be one of the prophet's wives as it has been revealed in this Qur'anic verse, (any believing

woman who dedicates her soul to the Prophet if the Prophet wishes to wed her) and the prophet answered her wish and made her one of the mothers of the Faithful.

And now, is there in this list any marriage that was motivated by pleasure, desire, soul's passion and sex impulse? Can the man who marries such a number of widows and old women be considered a man looking for the satisfaction of his sexual desires and pleasures?

But can such a man be other than the one with a message who is beyond the physical sensations and is at the top of responsibility, in kindness and human passion?

The Infallibility

It is axiomatic to the intellects that an individual cannot claim to be a prophet, receiving messages from heaven as religion which must be accepted and believed unless he is trustworthy in his talk and is always attentive and far from committing mistakes, sins or faults- any sin and must be committed for doing pious deeds- any pious deed- in order to be free from faults to the absolute degree that no uncertainty or doubt can be sensed in his says, deeds, all his actions and conduct.

And this is what logicians have called "Al-'sma"- infallibility which is here an inner energy in the prophet's soul, controlling him from committing any action of disobedience, misdeeds, slips of the tongue and contradiction in his behaviour.

Despite the axiom of this meaning and the necessity of its availability in the heaven's messenger, the Islamic sects have many different opinions about this issue. Al-Fakhir Al-Razi has outlined these differences by saying, "people differ

about the prophets' infallibility (Allah bless him) and he has clarified this by saying, "Differences here are of four types and they are:

1-It is related to belief. 2-It is related to the message delivery. 3-It is related to the rules and edicts. 4-It is related to the prophets' deeds and their course of their lives.

Being blasphemers or astray from the right path is impossible.²²

The second type is related to delivery of the message. All Uma have agreed that prophets are infallible from lying, deviating from the real meaning when delivering the message, and Uma have agreed that is not allowed for this to be committed by them intentionally or inattentively.

The third is related to the (futura) a religious edict. Their mistakes intentionally are not allowed but if some have allowed a mistake if happens because of inattentiveness; while it is not accepted by others.

The fourth type is related to their deeds and here there are five opinions.

The first is the opinion is the Hashawiya's who claim that prophets can commit intentionally the great sins.

The second is the opinion most of the Mu'tazila's followers who state that prophets do not commit the great sins but small faults intentionally are allowed to them, except those repugnant ones such as lying and scrimping.

The third one is Al-Jiba'i's one who claims that a prophet does not commit intentionally a great or a small sin, but only if for interpretation.

The fourth one is that prophets do not commit sins but it may happen inattentively or by mistake.

The fifth opinion is Al-Rafidite one whose scholars claim that prophets do not commit great or small sins intentionally or inattentively, not by interpretation or mistake. (sic)²³

²²-Some of them claim that Allah's verse, (thou knewest not (before) what was Revelation, and what was Faith is evidence about the prophet's blasphemy (Allah bless him) before the Mission and not believing in Allah. This is a great delusive imagination because Faith here means observing Allah's obligations. It is often used in the Qur'an in this sense and similar to it is this verse, (And never would Allah Make your faith of no effect.) This verse was revealed after the change of Qibla and the order to face Makkah. Allah in this verse has comforted the Faithful by telling them that He would not forget their previous deeds, the obligations which they have done facing Jerusalem.

²³-Tafsir Al-Razi: 3/7

With the knowledge of the prophet's role in public life, the averment of the infallibility is necessary and cannot be avoided or ignored and must be accepted. The Imami Shii (the Twelevers') thought is based on this, stressing the necessity of the infallibility and its indefiniteness. Being the only sect among other Islamic Sects that considers prophets with absolute purity which other sects have denied to look at them in this way, among them even the intellectual Mu'tazlia who confirm the prophets' infallibility from committing great sins, but in their view prophets are allowed to commit minor misdeeds which have no luck but lessen the reward, without repugnance."²⁴

Although this issue does not need to be lengthy and detailed because of what has been said about, concerning its clearness, with the witness of sentiment that a prophet whose inattentiveness, mistakes, doubts and committing great sins cannot be secured, cannot be believed and obeyed or listened to.

I state: Despite of this, the issue has been written about in all the books concerned about such matters. One of the main reason that it has become so prominent and has attracted the attention of the concerned because of some of the Qur'anic verses whose surface meaning give the impression that the prophet (Allah bless him) has committed disobedience and sins.

As I am in the field of comprehending the issue of prophet-hood and evaluating its religious status properly, it is necessary to view those verses which have created such impression and clarify them and find out their purposes. By so doing, the matter would be very clear to anyone who might have been confused about their real meanings and this would block the way in the face of the uncertain talks by obvious and supporting evidence and correct understanding that demolish all doubts. The first verse, (If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign,- (what good?). If it were Allah's will, He could gather them

²⁴ - Mazahib Al-Islamiyeen/ Doctor Abdulrahman Badawi/ 1/478, see also Kitab Al-Mankhul Lil'mam Al-GHazali: 223-225 where the author has stated that prophets did not enjoy infallibility and added to this by saying, ' 'We allow that Allah reveals to a blasphemer and support him with a miracle.' ' The book scrutiniser has commented at the footnote by saying, "The Rafidite, i.e. the Imami Shia (The Twelever) have opposed this by stating, "prophets do not commit sins" and Al- Mu'tazlia agreed partially to the minors.

together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)!

Some of Islam's enemies claim that there are two meanings that violate the prophet-hood's position: Allah's blame of his prophet and the second sense is the prophet's agitation of his failure to create miracles or the absence of Allah's (the Exalted) support for him to perform them. Unfortunately this comprehension of the verse is artificial which reflects ignorance of the Qur'anic style and its method of expression. Those who are well acquainted with the methodology of the Qur'an and well-versed about its methods and aims comprehend clearly that the Muhammad's care and enthusiasm is beyond the limit and Allah's verse here is on this basis.

Qur'an has already confirmed and repeated the prophet's keenness for the his people's submission to Islam and their acknowledgement of the divine message as in these Qur'anic verses, " Yet no faith will the greater part of mankind have, however ardently thou dost desire it .), (If thou art anxious for their guidance, yet Allah guideth not such as He leaves to stray, and there is none to help them.) and (Now hath come unto you an Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you.)

And, when we review the relevant verse again and try to understand it in the light of what we have stated, we find that its meaning has completely become clear and as follow: "You, Muhammad, if you ascended to the sky or went into the ground in order to guide thy people, they would not be believe in you immediately and in the way you like it."

Is there any reference that reflects blame or reproach?!

If a school headmaster has addressed a classroom teacher who has been trying to control and persuade the students of a certain class where there are disruptive careless students by advising him that if he ascended to the sky or sought a tunnel in the ground these students would not improve their listening or study harder as he hoped.

Is there any indication in the headmaster's advice which reflects scolding or blame?

The conclusion: The meaning of the relevant verse is that verses or miracles are of no use to these disobedient and rebellious people and miracles will not bring them closer to the faith voluntarily. Yes, this can be achieved if they are compelled by the divine power to be obedient and to believe, (If it were Allah's will, He could gather them together unto true guidance.) But Allah, the Exalted, as it has been concluded in the researches of justice, would not force his servants (human beings) to do so but has given them the full freedom to choose between the faith and blasphemy.

The prophet's agitation and upset for his failure to perform a miracle that satisfy these blasphemers is unsupported explanation because the prophet knows that the source of miracles is Allah and not himself; he is Allah's servant and messenger. This verse has made understand that his inability to perform what he desires is not because of Allah's, the Glorified and the Exalted, disregard or being careless to him by not achieving his wish but because of Allah's knowledge about the reality of these blasphemers and their continued resistance which no sign or guidance is useful to them.

The second verse, (It is not fitting for an apostle that he should have prisoners of war until he hath thoroughly subdued the land Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: And Allah is Exalted in might, Wise.) This verse as it is claimed by some is very obvious in blaming the prophet for disobeying the divine authority about the captivity and prisoners of war.

This claim is in its reality weaker than the spider's web because the verse does not have any hint to disobedience or blame and is not related to sin commitment and misdeed or violation of the obligations, and it does not reflect any meaning, except drawing the attention to the previous prophets' procedure of killing all enemies who are caught prisoners at the religious battles in order to terrify Allah's enemies and set an example for those enemies in order to make them refrain from resisting Allah and his prophet. By so doing, no prisoners of war were taken as it was not right to for the prophets to take them alive only after spread of religion widely and its settlement and at that time prisoners of war are either freed against ransoms or the believers be kind to them.

Thus the verse talks about a legal requirement that the prophet has not been informed of before that day and not about sin or blame. It is a legal rule as other legal rules which Allah has revealed to His great prophet in the Qur'an.

The third verse is (Allah give thee grace! why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?) Some of Islam's enemies claim that addressing the prophet by the sentence (Allah give thee grace!) is a proof for the sin because forgiveness is not granted without a sin.

The fact is that the meaning of this verse does not become clear without reading the verse that precedes it and the one that follows it because its full meaning and aim are incomplete without them. Allah say, " If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them. They would indeed swear by Allah, "If we only could, we should certainly have come out with you": They would destroy their own souls; for Allah doth know that they are certainly lying.

Allah give thee grace! why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?

Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty.

Only those ask thee for exemption who believe not in Allah and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro.

If they had intended to come out, they would certainly have made some preparation therefor; but Allah was averse to their being sent forth; so He made them lag behind, and they were told, "Sit ye among those who sit (inactive)." (The Repentance, 42, 43, 44, 45 and 46)

Looking carefully at these verses, we conclude that Allah's verse, (Allah give thee grace!) is not a forgiveness for a sin in the legal sense i.e. for the commitment of a sin or a violation of one of Allah's obligations but to guide the prophet to the method by which he can identify the faithful from the liars of his companions who have excused themselves from participation in Jihad. Had not he given them permission, he would have identified the faithful from the liars but the prophet's permission for those who have asked for it, claiming being unable to participate, have made it hard to differentiate between them.

We have not forget that the permission for those who have asked to be exempted from participation has not been taken randomly but it is within his authority which the holy Qur'an has confirmed in this verse, (those who ask for thy leave are those who believe in Allah and His Messenger. so when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt.) (62 Light)

We have also not to forget the permission for those who left the prophet in the lurch by not joining other Muslims was the wisest and best for maintaining the unity of the army and its word, avoiding their sedition and their bad conduct, and the Qur'an has stated this meaning clearly in the Qur'anic verses which we have listed earlier, (If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing sedition among you, and there would have been some among you who would have listened to them.)(Repentance 47)

So, there is nothing in the verse which indicates to a sin or misdeed but it is, in its reality, a way of the divine guidance to His noble prophet in testing his companions to know their real intentions and to distinguish in the best way between the liar and the faithful.

The fourth verse is (If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt.) The verse has stated that Muhammad was in doubt about the reality of what has been revealed to him by Allah and was hesitant about its truth

The interpreters have two methods in clarifying the aim of this verse: The first is of Thu'lab and Al-Mubarad which state the meaning of the verse, (If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee.) is advising Muhammad to say to the blasphemers, "If you were in doubt of what Allah has revealed then ask..)

The second is that the surface meaning of it reflects that the addressee is obviously Muhammad but in fact the verse is to all people, and in the Qur'an there are many verses in style similar to this one as this verse, (O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites,) and this verse which Allah, the exalted has revealed, (If thou wert to join (gods with Allah., truly fruitless will be thy work (in life), and this verse, (O Prophet! When ye do divorce women..) and this style is the same as in this verse, (And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah.?")) and Allah know that Jesus has not said this.

What proves that this is the right exegesis is what has been stated in the aforementioned verses and in the following verse as well, (Say: "O ye men! If ye are in doubt as to my religion, (behold!) I worship not what ye worship, other than Allah.) In this verse it is clearly shown that the addressee who is in doubt is not the prophet himself but the blasphemers who are rebellious against Allah's order and who have refused Allah's call to the right faith and to submit as required to Allah's rule.

The fifth verse is (Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee.), where claimers have claimed this verse is a mixture of a pity and blame for what he hides in himself which he fears that people may find out about it. This verse as the knowledgeable know, is related to Zaid's story and his wife Zainb Bint Jahsh which we have already referred to in details. An objective and inquisitive reading to the earlier clarification, the reader would understand what is meant by the verse and from the

sequence of the sentences and their references; it would be clear without any hint of a pity or blame.

The sixth verse is (Never did We send an apostle or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of Knowledge and Wisdom: That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrong-doers are in a schism far (from the Truth): And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe, to the Straight Way.) From the surface meaning of the verses that Satan there is a space for him where he plays an important role in the prophets' lives. And, some fabricators, for he aim of bringing out this meaning, have increased their invention in their various talks about the myth of "Al-Gharaneeq" and claiming the verse at our hand has been revealed on this occasion.

The correct exegesis of this verse depends exclusively on identifying the meaning of "Al-tamany".Linguistically the word in the Arabic has two meanings: The first is what the heart longs for and so the meaning of this verse and its context as follow: (Never did We send an apostle or a prophet before thee, but), they were highly and actively responsible in their devotion and sincerity to the message and their big striving and continuous work in preaching it and their endurance of all the difficulties and hardship which face them during their fulfilment of this task. The Allah's enemies and enemies of the divine messages have spared no effort in standing in the face of Allah's apostles by trying to spoil their plans and abort any success they might have achieved.

And if the messenger or the prophet has wished for the success of his message by the preparation of the plans and other means for the spread of the faith (the Satan threw in their desire or wish) which may destroys his happiness by making thinking about the obstacles possibility of failure and by inciting his supporters to stand against the message. The messenger or the prophet feeling of happiness would recede because of

the expectation of failure of the plan which is faced by angry outburst and the fierce struggle of the Allah's enemy but Allah lie in wait to abort, cancel, clear and support by miracles and proofs and make prophets' efforts successful against whatever intrigue the (Satan throws in) among people by instigating them to attack the religion but Allah make firm His miracles by making His apostles and prophets victorious and (Allah is full of wisdom and knowledge.)

Allah establishes miracles and proofs about the rightfulness of prophethood and the truthfulness of these messages to make (what Satan throws in of intrigues and doubts a charm and (but a trial for those in whose hearts is a disease and who are hardened of heart), who disregard miracles and they do not listen to the logic and proofs and (verily the wrong-doers are in a schism far (from the Truth))

(And that those on whom knowledge has been bestowed may learn) from what they see of evidence and demonstrations (that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe, to the Straight Way.)

The second meaning of (Al-Tamany) in the verse is recitation and the intended meaning is that "those apostles who were sent before you if anyone of them has recited to his people what Allah has revealed to him, they would have distorted it, omitted from it or added to it as the Jews had done. I add also the Satan who had fallen because of his pride and Allah abort what the Satan throws and defeat him by His proofs. This has been shown, on the way of amusement, to the prophet (Allah bless him) when the polytheists have told lies about him by adding praise to their gods which was not part of the verses."²⁵

It may be possible to say that this second meaning belongs to the first one if we depend on what the two well-known linguists Al-Kisa'i and Al-Fara' who have stated that "Tamana" means if the prophet or the apostle said to himself"²⁶ as talking to the soul means heart wishing which was mentioned in the first sense.

²⁵ - Majma'ul Bayan; 4/91

²⁶ -The exegesis of Al-qoortuby: 12/85

The investigators of the interpretation have declared that none of the reported myths on this occasion is true, in spite of the fact that they have been narrated by Ibn Jareer Al-Tabary and the likes and their trials in believing in them and interpreting them, but they have displayed arrogance to the position of the prophethood and harming that status in a way which is deniable by the simple ignorant and not to speak of the aware scholar.²⁷

The seventh verse is (The Prophet) frowned and turned away, Because there came to him the blind man (interrupting). But what could tell thee but that perchance he might grow (in spiritual understanding)?- Or that he might receive admonition, and the teaching might profit him? As to one who regards Himself as self-sufficient, To him dost thou attend; Though it is no blame to thee if he grow not (in spiritual understanding). But as to him who came to thee striving earnestly, And with fear (in his heart), Of him wast thou unmindful.)

Claimers have claimed that in these verses there is high level of blame because of the prophet's frowning and turning away from this blind believer and there is blame only where there is a misdeed and breach of the divine instructions.

In fact, there is no hint to any misdeed as the claimers have claimed regardless to whom this blame is directed i.e. to the prophet or to someone else. There is nothing in the verses more than guidance and alert.

Exegetes have two views about the interpretation of these verses.

The first which has been agreed to by most of them is that the addressee is the prophet (Allah bless him) ... while the prophet was alone with the nobles and the heads of his tribe, Abin Um Kalthoum came to greet him but he turned reluctantly away from him, fearing that the people who have attended there might dislike his arrival so Allah has blamed him for this.²⁸

The second view is for Shaik Mohammed Binul Hassan Al-Toosi who has commented by saying, "This is incorrect because the prophet (Allah

²⁷-Yuraj' fi Tafasil dhalika: Tarikh Al-Tabary: 2/ 340- 341, wa Tafsir Al-Tabary: 17/ 186- 190, wa Tibyan: 7/293, wa Majma'ull-Bayan: 4/ 91, wa Tafsir Al-qoortuby: 12/ 80-81.

²⁸-Al-Tibyaan: 10/ 268

bless him) has been freed him from these characteristics, and how does Allah describe him frowned when Allah has already described him as one with high standard of character, and Allah has said, (Wert thou severe or harsh-hearted, they would have broken away from thee.), and anyone who has known the prophet and his gentle character and the noble characteristics Allah, the Exalted, has conferred on him and his good companionship How can he frown in the face of a blind who has come to be a Muslim? Prophets are free from such behaviour and anything that is below it as in such behaviour there reflects repulsion which would hinder people from accepting their say or listening to their supplications.²⁹

It appears to Shaikh Al-Toosi most likely that these verses were revealed about a man who was standing with the prophet and when Abin Um Kalthoum came, that man did not like him and gathered himself and frowned in his face and Allah has related this and rejected it by the blame and (But what could tell thee.) is addressed to the prophet and its implication "Oh Muhammad say ... etc."

It seems that Shaikh Al-Toosi's attitude of the well-thought rational judgement was influenced by his honourable scholar, Al-Sharif Al-Murtada Ali Bin Al-Hussain who has adopted the same opinion and commented by saying, " There is nothing in the literal meaning of the verses that suggests that the prophet was addressed by them; it is just pure statement not specifying the addressee and there is a reference that the addressee is not the prophet but someone else because frowning is not of the prophet's characteristics with his enemies who differ with him not to say about the guided believers. The description that the prophet welcomes the rich and ignores the poor is not compatible with his noble behaviour. It seems that ((The Prophet) frowned and turned away) does not apply to the prophet but to someone else."³⁰

Sherif Al-Murtada has commented on the issue further for clarifying it by saying, " If the first view is correct, is frowning is a sin or not? The answer is frowning and being happy with the blind are alike. If it does

²⁹-Al-Tibyaan Aydhan: 10/ 268

³⁰-Majma'ul Bayaan: 5/ 437

not hurt him is not a sin. It is possible that Allah, the Exalted, might have blamed his prophet to teach him the best noble characteristics and notify him about the situation of the guided faithful and to tell him that the brotherhood with the Muslim encourages him to hold fast to his faith is better than the companionship of an atheist in the hope that he would be faithful.³¹

So there is nothing in these verses- at all possibilities- more than disapproval and disapproval only, and disapproval is also an expression of guidance and divine guidance to his prophet as in the following verse and the like, (Send not away those who call on their Lord morning and evening.)

The eight verses is (That Allah may forgive thee thy faults of the past and those to follow.) where claimers claim that the degree of fault of the prophet here is obvious and clear.

Exegetes have many have mentioned many views of what is meant by the word fault and the most acceptable view is of Al-Sherif Al-Murtada³² and he is one of the well-known men of letters. He has said, "What is meant by "thanbaka"-fault- is your community fault because "thanb" position in the sentence is a 'verbal noun' which be added to its 'subject' and as you say, "Ajabani shi'ruka or Adabaka or nathraka- I admire your poetry, literature or prose- where the verbal noun was added to its subject and the verbal noun can be added to its object as you say. Sa'any sinjnuka or maraduka- I was hurt by your imprisonment or illness- where the verbal noun is added to the one who was imprisoned or sick which is the object.

The word "thanbak" in the sentence of the verse was added to the object and it means here the fault committed by the people of the prophet's community against the prophet such as vilification. Mocking and disbelief, abuse and war. The meaning would be right only if it is explained in this way. Allah has revealed, (Verily We have granted thee a manifest Victory: That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee;) Forgiveness came after the Victory and as on the revelation day, there was no Victory because these

³¹-Majma'ul Bayaan : 5/ 437

³²- Tanzih Al-Anbiya': 117

verses were revealed after the Hudaibiya Accord and Allah has called it Victory because it is the way to Makkah, so the meaning of the verses if we want to clarify them would be as follow: We have granted thee a manifest Victory that Allah would for your own sake forgive the people of thy community of the faults which they did against you in the past and the faults after the Victory till Victory is completely achieved and Allah would complete his favour to you by the Grand Victory and great triumph.

And if the fault was the prophet's one as it seems to those uneducated then what is the relation of this to the Victory and why forgiveness is required after this Victory. We cannot find to this sequence any meaning only if there is a relation of the Victory to fault forgiveness of those who have committed misdeeds against the prophet whose countries would be conquered by the prophet's army and all their ignorant existence would collapse.

The ninth verse is (And He found thee wandering, and He gave thee guidance.) and to go astray is apposite to the infallibility. The fact *zalal* in the Arabic language means wandering and leaving. The prophet as we know did not know how to worship Allah and how to observe the obligation that brings close to Him. He was not performing worshipping in its specific meaning until Allah has guided Him by the revelation of Islam. The verse is one in a series of verses that enumerate Allah's favours on the prophet and His full care to him, (Did He not find thee an orphan and give thee shelter (and care)? And He found thee wandering, and He gave thee guidance. And He found thee in need, and made thee independent.) These verses have clearly specified the aim as Allah, the Exalted, has sent to Muhammad who is an orphan who gave him accommodation and brought him up and prepared for him- who is poor= someone who loved him and made him not in need of others. Then Allah guided him to Islam and the worship of Allah after he was wandering away from this and could not find it.

The tenth verse is (And removed from thee thy burden.) and "Al-Wizr" in tradition is the fault.

"Al-Wizr" is burden and the faults are called burdens because they make their bearer tired, based on this anything that is heavy for its bearer is

called fault. The thing that has worried the prophet and has been heavy on and made him tired is the blasphemy of the people of his community and their resistance to the message and their rejection to the religion whom he was sent with, in addition to being weak in front of them and he lacked the tools the number by which he could meet their harm and evil.

This is the meaning of "wizr" which means the strong distress that was heavy on the prophet's back, affecting him painfully and distressfully. Perhaps the most obvious proof that this is the intended sense in the verse as it is followed by this verses (The which did gall thy back?- And raised high the esteem (in which) thou (art held)? So, verily, with every difficulty, there is relief: Verily, with every difficulty there is relief.) as raising the esteem high and showing the relief after the difficulty cannot be reconciled only if it is meant by "wizr"- the great care which was carried by the prophet as a result of his people's resistance and turning away from guidance and Islam.

Now then, this is prophethood in its general meaning, a pioneering message, a leading guidance and a fantastic system for life. And here is "the Seal of Prophets" who was sent to humanity as a witness, a bringer of glad tidings, a warner and caller to Allah by His permission and lighting lamp and who (Nor does he say (ought) of (his own) Desire. It is no less than inspiration sent down to him.)

And we do not have any to end this research but to say, (Our Lord! we believe in what Thou hast revealed, and we follow the Messenger. then write us down among those who bear witness.) and ("Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah.)

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