

## CRITICAL REVIEW OF MUHAMMAD SHEIKH'S DISSENT

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**Abstract**

The Sunnah of the Prophet is the interpretation of the Qur'an. Therefore, just as believing in the Qur'an is an essential part of Islam, so believing in the instructions of the Prophet is also an essential part of Islam, Because the Messenger of Allah (peace and blessings of Allah be upon him) does not speak of his own desires but by the command of Allah.

In the age of the Prophet, the Sahaba and His followers, it has been the practice that religion is the name of Wahi Matluve (divine revelation) and Wahi Ghair Matluve (Sunnah) both were considered as the Qur'an. But due to the gradual distance from the time of the Rasulallah ﷺ, there raised a tendency to create doubts and suspicions in the religious sources, due to which misguidance is spreading till now. The practice of interpreting the Qur'an with one's own intellect and criticizing the hadith and the Sirah is becoming more and more common, the end result of which is nothing but proving the religious injunctions to be completely useless and impractical. Muhammad Sheikh is a contemporary religious personality in the working class with the same intellectual attitude. They distorted the true identity of the religion by presenting self-made interpretations of the Qur'an in order to make the religion understandable in his own sense.

**Keywords:**

Differences of Muhammad Sheikh, denial of hadith, interpretation of the Qur'an by reason, deviation from the standard of goodness, doubts and suspicions in religious sources

## INTRODUCTION

What is revealed to the Prophets (sws) is called revelation. Then there are two types of this revelation: Explicit revelation (matluve) and Hidden revelation (non-matluve) as Allah Almighty has mentioned in the Qur'an.

"اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ<sup>1</sup>

Allah is the One Who has sent down the best Word.

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا"<sup>(2)</sup>

Allah is He apart from Whom there is none worthy of worship He shall certainly gather you on the Day of Resurrection about which there is no doubt And who is more truthful in word than Allah?

In the Qur'an, the blessed speech of the Holy Prophet has also been called a hadith. The Allah says:

"وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا<sup>3</sup>

And when the Holy Prophet [blessings and peace be upon him] secretly disclosed a matter to one of his wives

The Prophet (peace and blessings of Allaah be upon him) used the word hadeeth for his instructions and encouraged them to remember it because it is part of the commandments of Allaah. As the Qur'an is part of the commandments of Allah Almighty.

The Holy Prophet (peace and blessings of Allaah be upon him) used the word hadeeth for his instructions and encouraged them to remember it because it is part of the commandments of Allaah. As the Qur'an is a part of the commands of Allah Almighty. In the hadith, the Holy Prophet (PBUH) used the word hadith for his instructions and encouraged us to remember them because it is a part of the commands of Allah Almighty. As the Qur'an is a part of the commands of Allah Almighty. In the hadith, the Holy Prophet (PBUH) used the word hadith for his instructions and encouraged us to remember them because it is a part of the commands of Allah Almighty. As the Qur'an is a part of the commands of Allah Almighty. In the hadith, the Holy Prophet (PBUH) used the word hadith for his instructions and encouraged us to remember them because it is a part of the commands of Allah Almighty. As the Qur'an is a part of the commandments of Allah Almighty The Prophet (peace and blessings of Allaah be upon him) used the word hadeeth for his instructions and encouraged them to remember it because it is part of the commandments of Allaah. As the Qur'an is part of the commandments of Allah Almighty.

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"من حفظ على امتي اربعين حديثا في امر دينها بعثه الله فقيها و كنت له يوم القيامة شافعا و شهيدا."<sup>(4)</sup>

Whoever of my ummah retains forty hadiths with respect to the standards of religion, Allah will make him a legal adviser on the Day of Resurrection and I will be his arbiter and observer on the Day of Resurrection .

This is obvious from the aforementioned verses and customs, and the trailblazers and replacements of the Muslim Ummah have likewise concurred that the precepts which Allah Almighty has uncovered to His last Prophet Muhammad (harmony arrive) are both Qur'an and Hadith. Are But some cutting edge disapproved of individuals need to introduce a spic and span idea of religion dependent on their independent translations even with this inadvertent and consistent comprehension of the Muslim Ummah, one of which is Muhammad Sheik .

### **Introduction of Muhammad Sheik**

Muhammad Sheik was born on October 6, 1952 in Karachi. His father's name was Ghulam Nizamuddin and his mom's name was Tamiz Jahan Begum. His grandfather Ghulam Farid-ud-Din was an enthusiastic supporter of Quaid-e-Azam Muhammad Ali Jinnah<sup>5</sup> .

This is the means by which he is presented on the site of his association .

Muhammad Sheik is the open speaker of Islam and strict examination. His lessons depend on the verses of the Qur'an. The motivation behind which is to bring up misguided judgments about Islam, to introduce real Islamic convictions and to introduce a balanced and sensible examination of the Qur'an rather than conventional and preferential sentiments. Furthermore, with no political or partisan inclination, he welcome individuals to investigate and comprehend what the Qur'an itself says on different subjects, in light of the fact that the Qur'an is the first content and text on Islam and the expression of Allah and these are the expressions of Allah to be showed to the individuals<sup>(6)</sup> .

Muhammad Sheik set up an organization in Karachi in 1985, the establishment of which is depicted in these words .

The International Islamic Propagation Center means to promote Quranic lessons. This foundation was built up in 1985 by Mr. Muhammad Sheik in Karachi. What's more, as the originator, he set up this organization to research, educating and looking at the religions of the world on the Holy Qur'an and for crafted by lecturing Islam. The Center is an enrolled body and is spreading the message of Islam through verses from the Holy Quran with no political partisan alliance. The individuals can move towards understanding the Qur'an through our greeting. Muhammad Sheik's talks and booklets on different Quranic subjects will be helpful. We welcome individuals from all ways of thinking to the Holy Qur'an and give video talks and books. We request to you to go along with us in this great work. What's more, partake increasingly more in spreading the message of Islam and more data about the inside<sup>7</sup> .

### **A few Tafarudat/ dissents of Muhammad Sheik and their Analysis**

#### **Muhammad Sheik's Tafarud in the definition of hadith**

Muhammad Sheik says that;

The word hadith implies occasion or event. It isn't explicit to the Messenger of Allaah however it is general, despite the fact that it is identified with him. These are the words and implications of the hadith. What are standard are the things that occurred in the age of the Prophet and the thing he did and said about it. This is called a hadith<sup>(8)</sup>

Similarly, the Qur'an is end up being the hadith of the Prophet, and the Qur'an is known as the expression of the Prophet, considering it the hadiths of the Messenger of Allah .

"Hadith implies if the expression of the Prophet is taken (as is typically the perceived), at that point its significance is likewise the Holy Qur'an<sup>9</sup> " .

Also, this section demonstrates it

In Arabic, the word has two implications, one literal and the other Shariah. That is, literally usage and terminological usage. Sometimes the terminological meaning of the word is a beyond from the literal meaning. Actually, at times the exacting implications of a word are an excessive number of and the expressed and Shariah implications are too much as "Sunnah". It has numerous implications actually and its implications are likewise

unique in Shariah. An individual who doesn't have the foggiest idea about these distinctions of implications is absolutely mixed up. This distinction has been made a prey by the foes of Islam and the adversaries of the Sunnah .

The word Sunnah and its perception were known in the Arabic reference even before the appearance of Islam. Muslims didn't make this word. Nor have they characterized its importance As the Orientalists might suspect.

انها مصطلح وثنى فى اصله و انما تبناه و اقتبسناه الاسلام (10)

Sunnah refers to the customs and traditions of the pre-Islamic era which were adopted by Islam.

In Shariah terms, the Sunnah refers that;

"سنة رسول الله الشاملة لاقواله و افعاله و تقريراته و صفاته الخلقية و بى بهذا المعنى مصدر تشريع ملازم للقران الكريم لا ينفك احدا عن الآخر."  
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Sunnah alludes to the expressions and activities of the Messenger of Allah, his talks and his characteristics. For this situation, it is a Shari'ah source that is indivisible from the Qur'an that can never be isolated from one another.

This word Sunnah has been expelled from its exacting significance by the Orientalists and utilized in the Shari'ah and expressed sense .

The word hadith has been depicted by the muhaddithin in a Shariah term this way.

اعلم ان الحديث يطلق فى اصطلاح جمهور المحدثين على قول النبى ﷺ و فعلم و تقرير . و معنى التقرير انه فعل احد او قال شياً فى حضرتهم ﷺ ولم ينكره ولم ينهه بل سكت و قرر<sup>12</sup>

Realize that in the phrasing of most of narrators of hadith, the hadith applies to the words and deeds of the Prophet and the discourse (taqrir). The importance of the discourse is that on the off chance that somebody accomplished something or said something in his essence, he didn't deny it and didn't disallow the person who did or said it, however he stayed quiet.

Dr. Muhammad bin Muhammad Abu Shahba (1332 AH-1914) states the meanings of hadith in the words :

Most of the narrators express that this alludes to the words, deeds and Taqreer of the Prophet notwithstanding the Qur'aan. The words and deeds of the devotees are additionally included<sup>13</sup> .

Every one of these definitions demonstrates that the hadith alludes to the words, deeds and quietness of the Messenger of Allah. The Hadith of the Prophet (harmony arrive) has an extraordinary status in Islamic law since it has an uncommon relationship with the proprietor of Shariat Muhammad Rasoolullah Whose favored words and great deeds and Sirah Tayyaba have been pronounced by Allah Almighty.

There is no distinction in the exacting meaning of the hadith given by Muhammad Sheikh. Yet, Muhammad Sheikh isn't (likely) persuaded of the phrased definition. It is safe to say that it is bound to the Qur'an or would he say that he found in different books also? Here the Sheikh's knowledge is clear. As indicated by him, the hadiths of the Prophet (harmony and gifts of Allaah arrive) are just in the Qur'aan and are not referenced in some other book. Thusly, they appear to dismiss all the books of hadith with the exception of the Qur'an and precluding the presence from claiming hadiths out and out .

#### Muhammad Sheik's differentiation/ Tafarud in the word Torah

Muhammad Sheik says that the meaning of Torah is law. The meaning of the book is composed form of writings, and the meaning of the Qur'an is perusing, the meaning of Sunnah is practice/constitution. Hadith implies occasion, episode, occurrence, portrayal, and what is inside the hadith is the truism of the Prophet or the expression of anybody. In the event that there is a maxim or activity of the Prophet at that point it is an extraordinary hadith that there is an adage or activity of another person, at that point it is a general hadith.<sup>14</sup>

Clarifying further, he says, "Allah says Surah Al-Imran verse 7;

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ<sup>15</sup>.

He is the One who has revealed to you the Book comprising some firm and solid Verses (i.e literally clear and precise in meaning); they are the foundation of (commandments) of the Book and other Verses are figurative (i.e containing abstract and allusive meaning).

Presently see this book (highlighting the Qur'an) which I have taken in my grasp, this book which we have uncovered to you. This book is composed by Allah. There are verses in it. Verses with rules, that is, in which there is a standard. It is the source of the books. The book which contains the ordering verses is called Umm Al-Kitab. Presently it has been said that the verses in this book which contain the instructions contain the edicts. This is additionally clarified in the accompanying manner in Surah Al-Maidah:

وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ<sup>16</sup>.

And how can they accept you as a judge while they have the Torah with them wherein is (revealed) the Commandment of Allah? Yet they turn away (from the Truth even) after that. And they are the ones who will not (at all) embrace faith.

In this Torah is the order of Allah. This Qur'an discloses to us that in this Torah is the order of Allah. The meaning of Torah is law. The more told sections I gather, the more it will end up being the Torah. The quantity of sections wherein the order is the Torah is the law. So it turned out to be evident that there are authentic verses in the Torah is the mother of this book (ie the Qur'an). For instance, it is Allah's order to set up Salat. Give sadqah, perform Hajj, the issue of legacy is in it. To put it plainly, the firm verses will be known as the Torah which is Umm Al-Kitab. What's more, the remainders of the verses are Mutshabihat/ un-authentic.<sup>17</sup>

All through this discourse of Muhammad Sheik, there is a distinction of feeling. Here, as well, Sheik is alluding to the exacting implications. The substance of this is the firm sections allude to the Torah and the comparable verses allude to the life of the Prophets and the Prophet in the Qur'an. It isn't bona fide in light of the fact that it is composed by individuals while this Qur'an is the expression of Allah. The importance of the authentic and comparable verses given by Muhammad Sheik is his very own creation individual idea despite the fact that Authentic intends to reinforce as are the qualities<sup>18</sup>.

Ibn Manzoor says, "It intends to reinforce something, regardless of whether it gets authentic<sup>19</sup>".

The entire Qur'an is authentic in this exacting sense since there is no shortcoming or inconsistency in it.

The immovability of the Qur'an is its first trait and its similarity is its subsequent quality. As Allah Almighty says:

"أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا"<sup>(20)</sup>

Do they not ponder over the Qur'an? Had this (Qur'an come) from anyone other than Allah, these people would have found in it many contradictions.

In this verse, the entire Qur'an has been known as the best hadith, the sections of which are comparative. Now the relationship is comparable. The significance of relationship here is that in its verses there is a level of greatness, congruity and honesty. In this regard, a few sections of the Qur'an are like others. There is no inconsistency in its sections yet one verse affirms the other.

Similarly, similar verses refer to those verses which are contradictory to the firm, as is clear from the verse of Surah Al-Imran.

"الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ"<sup>21</sup>

He is the One Who has revealed to you the Book comprising some firm and solid Verses (i.e literally clear and precise in meaning); they are the foundation of (commandments) of the Book And other Verses are figurative (i.e containing abstract and allusive meaning) So, those who have deviation in their hearts follow only its figurative Verses (just) under the urge to create disruption and with the motive to supply them self-seeking interpretation instead of their true interpretation.

Shah Waliullah states that "Muhkam verses are those verses which have just one meaning in the dictionary. For the implications of the words, the perceived meaning of the Arabs will be final upon and not the meaning of the word by scholars and thinkers."<sup>22</sup>

As our logicians pull the hair of the hair, there are extraordinary mistakes in it which make the firm comparative and the known obscure Also, comparable methods the verses which are probably going to have numerous implications.

On this premise, the meaning of the similarity rather than the firm one would be "alludes to the individuals who are dubious and troublesome."<sup>23</sup>

Imam Shoukani has depicted the authentic and the dubious as:

"Authentic is the one whose importance is clear. Furthermore, comparative is the one whose importance is muddled."<sup>24</sup>

Allama Zarqani composes that firm verses implies those which are not annulled and comparative methods those which are repealed. <sup>(25)</sup>

At the point when the implications of the authentic and comparative verses are as indicated by the progenitors of the ummah, what can be called other than the Tafarud of Muhammad Sheikh that they are surrendering their way and embracing a way which depends on similitudes and disavowal of the offices. Do it And let the Torah have faith in the firm verses. Seeing the word order with the Torah, Muhammad Sheik may have comprehended that this thought of the authenticity of Judaism and Islam is demonstrated by the Qur'an. That is, there are authentic sections in the Qur'an and Allah's order in the Torah, so it seems as though the authentic verses mean the Torah which is the mother of the book. This is a hypothesis whose shortcoming is invalid. This is on the grounds that "rule" doesn't mean how they can control over you, however it implies how they make you judge, despite the fact that they have the Torah. There is a request where they oppose this idea. It was found out that Muhammad Shaykh was occupied with a horrendous endeavor to raise the status of the Torah to the status of Umm Al-Kitab over that of the Qur'an, and to contradict the main standard researchers of the Ummah and make them less educated and uninformed.

#### Sheikh's differentiation in differentiating Mutashabha and Ahsan ul hadith

He said about the **Mutashabha** verse;

There are no comparable verses, that is, sections that are comparable. He stated,

الله نزل احسن الحديث <sup>(26)</sup>

"Allah has uncovered the best hadith."

(The best hadith/occasion uncovered by Allah) is a book of likenesses (composed comparatively) to the Masani (rehashed). There (in the table) he composed that there are comparative verses in it. ... - This alludes to the occasions of the prophets, the hadith of Adam, the hadith of Abraham, the hadith of Moses, the hadith of Muhammad, the hadith of the Hour, the hadith of logical issues. The hadith of history, the hadith of geology are for the most part great hadiths. In this way, Allah Almighty called the sections which had rules/manages as Torah/Law, which is the mother of the book. Different verses which are not rules are the episodes where there is a decent hadith ... Says that total confidence is firm faith in the verses/Torah/law and putting stock in the verses of the best hadith (comprising of occasions and stories) ... The individuals who have a wrecked heart follow the similarity. I met my wants. Peruse the verses and join science. Peruse the section and discover a hadith occurrence. Also, search for translations in it. He isn't following comparative verses however following what he has found in it. <sup>(27)</sup>

To put it plainly, as indicated by Muhammad Sheikh, Matsha by sections alludes to the best hadith which contains the occasions of the Prophets. He has been called them hadiths. Furthermore, hadiths don't exist in any book. The inquiry is, what do the reporters have implied before Muhammad Sheik needs to persuade them with his lexical information? On the off chance that not, at that point obviously Muhammad Sheikh needs to reduce the esteem of books of hadith and is calling for speculation of scholarly deviation from the analogies of the Qur'an and to occupy individuals from the genuine religion, ie understanding the Qur'an with hadith.

Qatadah says that "Kitab e Mutashabha" implies that one verse is like another. What's more, one letter is like another. Saeed ibn Jubayr says that what is implied by this is like some others, affirming one another. What's more, some part demonstrates some part. Masani alludes to occasions, papers, choices, decisions and contentions rehashed again and again. <sup>(28)</sup>

From the truisms of the Salaf researchers who are adherents who have been directed to follow their way, unmistakably the expression "Kitab-e-Mutashabha" in this verse alludes to the Salaf researchers as the whole Qur'an, which incorporates authentic verses and comparative ones. Additionally included are types that are conflicting with the firm. That is, the verses inside which there is a chance of significance. On this premise, in this verse of Muhammad Sheikh, I mean the best hadith. It isn't right to dismiss just the words and deeds of the Prophets and the Prophet (harmony and favors of Allaah arrive). This is additionally clarified by Imam Mujahid's announcement: The Qur'an. <sup>(29)</sup>

This, obviously, incorporates the occasions of the prophets.

Imam Baghavi composes:

"Allah Nazal Ahsan Al-Hadith Kitaba Mithshabha" implies that one piece of it is like the other in magnificence which affirms one another. There is no logical inconsistency in them. What's more, "Masani" signifies uplifting news, guarantee, order and forbiddance, occasions and decisions are expressed over and over. <sup>(30)</sup>

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The analysis of the verse given by the researchers of the people of yore shows that now Allah Almighty has portrayed the entire Qur'an which incorporates all the sections that are firm and dicey. Thusly, this verse doesn't mean just the expressions and papers of the Prophets and the sections of good deeds Similar to the situation of Muhammad Sheik. On the off chance that Muhammad Sheikh had perused the exposition of the Qur'an along these lines as indicated by the acknowledged standards and rules referenced by the Islamic researchers rather than just Urdu and English word references, he would not have fallen prey to the scholarly deviation which has constrained Muhammad Sheikh to contort. The clear reason for which is just to pull back from the clarification of the Qur'an which is accessible as hadiths and to make the exacting translation of the Qur'an subject to one's own comprehension.

Muhammad Sheikh's distinction regarding the authenticity of books of hadith

Sheikh Muhammad says that the hadiths of the Prophet, the events are only in the Qur'an and nowhere else. He says in his lecture that

لقد كان لكم في رسول الله اسوة حسنة<sup>(31)</sup>

What did Rasoolullah bring this book of Quran. In any case, it is said that this is the standard of Rasoolullah of Allah. The Sunnah alludes to the constitution. This is the whole Qur'aan. There is no compelling reason to understand it; at that point it will be submission to Allah. No, it isn't. Acquiescence to Allah and dutifulness to the Messenger ... What is implied by the expressions of the Prophet This demonstrates this word which is, this is the book of Allah, which Allah has uncovered. What Allah has uncovered is the expression of the Prophet ... This entire Qur'an is the expression of the Prophet. Bukhari describes from the individuals this is the truism of the Prophet on the authority of such a significant number of chains of the individuals .

Obeys Allah and the Messenger. This implies the Qur'an. What Allah has uncovered is the idiom of the Prophet. It is the same that this book is stating something and this book (Sahih Bukhari) is stating something. This is a similar book (which is the Quran)<sup>(32)</sup>

In this announcement, Sheikh Muhammad's knowledge is discovered that the hadiths of the Messenger of Allah are just in the Qur'an, which is referenced in the Qur'an as the best hadiths, and It is referenced. Thus, there are hadiths of different prophets alongside him. Aside from this, there are no hadiths of the Prophet in some other strict book. Muhammad Sheik takes the importance of the book to be "expressed" and this "stated" is to him the Qur'an uncovered by Allah. The inquiry is whether this Qur'an which we have composed is accessible by Allah Himself or whether it has additionally been ordered by people. Clearly, these have been gathered by people with the assistance of Allah, which is demonstrated in exactly the same words. In the event that this is worthy, at that point for what reason can't the hadiths that have been described in the language of the Messenger of Allah in the clarification of the Holy Qur'an be a piece of disclosure? On the off chance that they are dismissed in light of the fact that they were composed by individuals, at that point so is the Qur'an. So what is the explanation behind get-together individuals on the grounds that there is no issue with its arrangement and there is an issue with the assemblage of hadiths .

Muhammad Sheik gets the Qur'an , over and over considers it a book. It is not yet clear whether the importance of the book in the word reference that Muhammad Sheik stresses is just "expressed" or something different. Along these lines, the importance of the book is written in the word reference which is a word reference book, which additionally implies obligations and rules<sup>33</sup> .

There are numerous demonstrations of love in Islam which are not found in the Qur'an yet are described in the hadiths of the Prophet. Essentially, there are such a large number of verses of the Qur'an which, if not clarified in the hadiths, can't be followed constantly. What's more, the verses stay total. For instance, Allah Almighty has educated in the Qur'an a year of the year and said that four of them are sacrosanct. Allah Almighty said;

"إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ"<sup>(34)</sup>

Indeed the number of months with Allah has been (inscribed as) twelve in the Book of Allah (i.e. permanent Law of Nature) since the Day He created the (system of) the heavens and the earth. Of these four months (Rajab, Dhu'l-Qa'da, Dhu'l-Hijja and Muharram) are sacred.

The verse expresses that the including of a year is in the Book of Allah, and it is essential that in the event that the Book of Allah is referenced distinctly in the Qur'an, at that point it must contain the subtleties of the a year just as the four months which are consecrated.

Be that as it may, the Qur'an doesn't specify the names of these a year, or does it notice the consecrated months While Allah is stating in the Book of Allah. A few people believe that the Book of Allah implies the Preserved

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Tablet, yet this thought is just a thought provided that it implies the Preserved Tablet at that point how we might keep record of these months. Obviously, nobody approaches the Preserved Tablet, so on the off chance that the adherents don't approach the Preserved Tablet, at that point to request that battling in the consecrated months is haraam, to purify and regard these months, gets good for nothing. - Some individuals feel that the assurance of the months will proceed similarly as it did before the Prophet (harmony and endowments of Allaah arrive). This thought is likewise invalid since Keep up the great substance.

Verse 37 of Surah Al-Tawbah unmistakably expresses that going to and fro for a considerable length of time is an overabundance in dismay. Hence, there can be no carelessness. What to do now? The Prophet (harmony and endowments of Allaah arrive) included the year in succession and explained the subtleties of the four months which are not portrayed in the Qur'aan however in Sahih al-Bukhari.

Abu Bakr (may Allah be satisfied with him) portrayed that the Prophet (harmony and gifts of Allah arrive) stated, "Time has turned around and come back to a similar state as the day on which Allah Almighty made the sky and the earth." The year has a year, four of which are sacrosanct, Dhi Qaadah, Dhi Al-Hijjah and Muharram and (fourth) Rajab which falls between Jamadi Al-ukhra and Sha'ban.<sup>35</sup>

This hadith makes reference to the four hallowed months. From this obviously the book alludes not exclusively to the Holy Qur'an which contains divine disclosure yet additionally to the hadiths of the Prophet which contain divine disclosure.

I wish Muhammad Sheikh would remember the standard that it is the Messenger of Allah who said this is the Holy Quran. On the off chance that it has been acknowledged as the Qur'an at their solicitation, at that point for what reason is its translation not acknowledged by the Messenger of Allah.

### Summary

Muhammad Sheikh (who was born in Karachi in 1952. He received his early education in Karachi. He served in various capacities in the Pakistan Police and Army.) In 1985, he started an organization in Karachi called the International Islamic Propagation Center (PPIC). This institution, which has been set up to publicize the teachings of the Holy Quran, is offering brand new interpretations of the Holy Qur'an by rejecting the hadiths altogether. This agency is currently operating under the auspices of the Government of Canada. In the name of the service of Islam and the catchy slogan of "What the Qur'an Says", it has turned the people of Islam away from sources like Hadith and Sunnah. Its patron, Muhammad Sheikh, is engaged in cultivating the seeds of self-made interpretations of the Qur'an with the help of the English translated Qur'an. May Allah protect the Ummah from his evil. Amen

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