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Here is an example of the references. \(^1\) And here is an example of the transliterated text: The tradition of traveling for the sake of knowledge, \(\text{rahla fi'ilm}\), provided a most natural and stable means of dissemination of ideas throughout the vast region. The Qur’anic references within the text are given in italics, without the quotation marks in the following form: It is this multiplicity of human race on the historical plane that necessitated multiplicity of revelation: \(\text{For each We have appointed Divine Law and a Way. Had God willed, He could have made you one community but that He may try you (Q. 5:48).} \)

In the footnotes, the references to \(\text{ahdith}\) are given as, \(^2\) and when a term needs explanation, please use the following form: Contained in an archetypal book, \(\text{Umm al-Kitab}\), \(^3\) the source of all revealed books. Thus, though each prophet brought a message in the language of his people, \(^4\) these messages differed from each other in certain commands, \(\text{ahk\text{"a}m}\), and laws; the central message remained the same. The unity of the revealed message, the Qur'an claims, is maintained over centuries and is


\(^2\) "The Prophetic saying goes here." Bukhari/book no./hadith no.

\(^3\) Literally, "the Mother Book".

\(^4\) *We never send a messenger save with the language of his people.* (Q. 14:4).
preserved in its final form, the Qurʾān, for the rest of this human cycle.

It is through this finality of the message and its preservation that the Qurʾān claims to be the source of all things Islamic. Moreover, although the Qurʾān completes the prophetic cycle, it does not make the previous cycles irrelevant or redundant; rather it demands that Muslims must believe in all previous Divine Revelations.